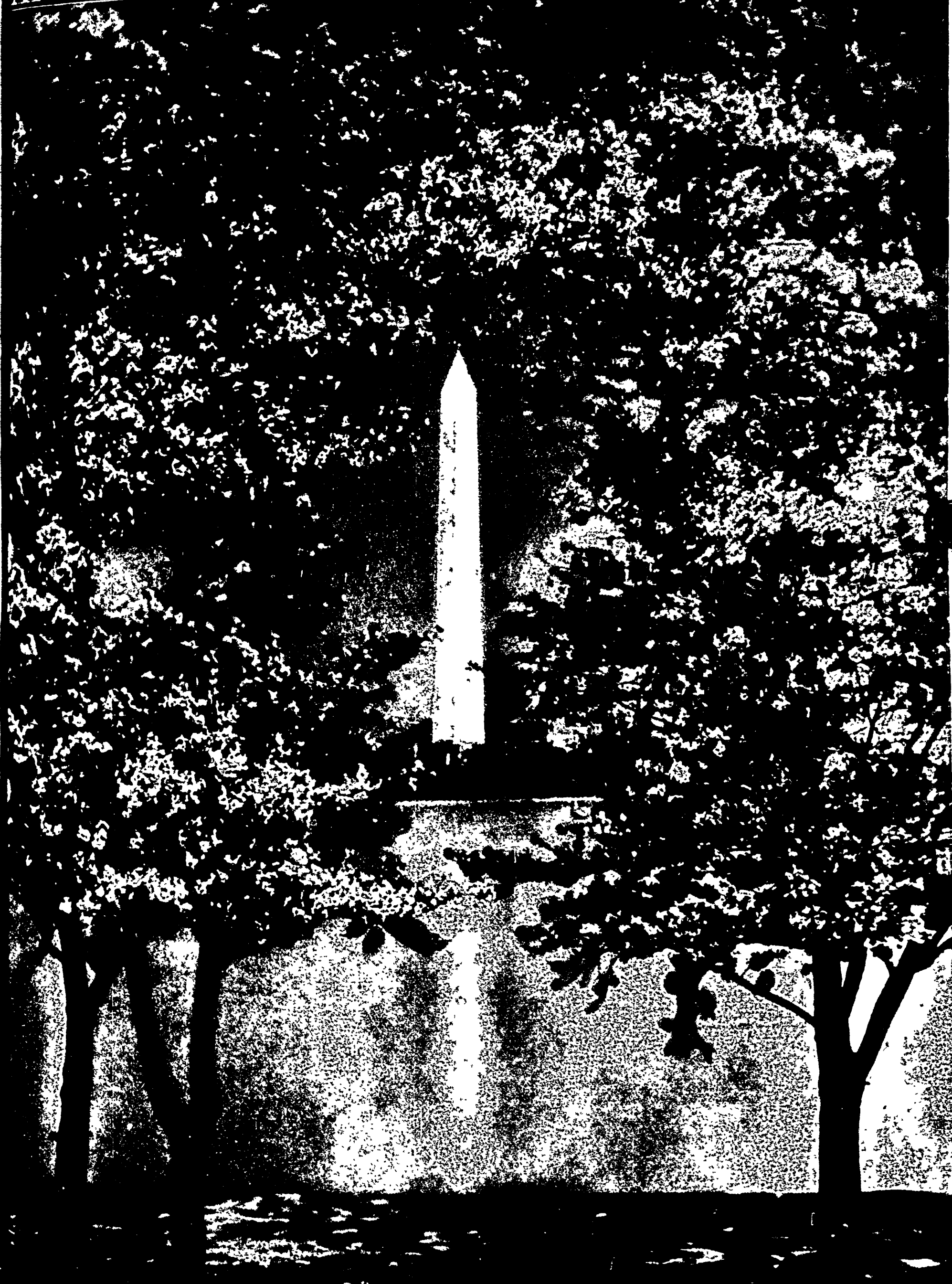


HOME^{and} FOREIGN FIELDS

APRIL 1929



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HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION

APRIL, 1929



FRUITS OF THE GOSPEL IN BRAZIL

Won to Christ at the age of sixty, Senor Isidora gave up the selling of alcoholic drinks in his grocery, learned to read and write, and then turned his business over to his son in order that he might give all his time to studying the Bible and winning others to Christ. His wife and three daughters are equally devoted Christians. Is it worth while?

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THE MISSIONARY PILOT

SENIOR B.Y.P.U.

- April 7—Topic, "The Group that Jesus Trained." Training and developing native Christians is the missionary's greatest single task. Supplement the Quarterly material by having read the article on page 6, "The Gospel in Brazil—Is It Worth While?"
- April 14—Topic, "David's Career, from His Anointing to the Death of King Saul." An interesting feature of the program would be to contrast the career of this ancient man of God with that of a modern Christian leader in China, as given in the story of Si Sen, on page 11.
- April 21—Topic, "Stewardship of Life and Possessions." Two good stories to be used in connection with the program on Stewardship are found on pages 8 and 9, "Following the Master," and "Feed My Lambs." Let two members tell these stories at the beginning and at the close of the meeting.
- April 28—Topic, "William Carey, the Consecrated Cobbler." The action of Carey in giving his life for foreign mission service was a challenge to the churches of his day. Close the meeting by indicating the challenge of the missionaries in our day to those at home, as indicated in "A Missionary's Plea to the Home Folks," page 25.

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

Special emphasis is being placed on Stewardship during the month of April. The leader may use to excellent advantage the stewardship stories on pages 3 to 15. A feature of the worship program might well be the use of one or more of these intensely interesting stories.

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

The missionary topic for April is, "Faithful to the Trust" (Stewardship of the Gospel). The stories under the general title, "Accounting for our Gospel Stewardship," will provide abundant material for this meeting. Especially emphasize those statements which give an account of our missionaries' labors and achievements within recent months. See outline program on page 27.

SUNDAY SCHOOL

Everybody enjoys a good story. Let the superintendent use one of the attractive stories on pages 3 to 15 in the opening or closing worship of the Sunday school each Sunday in April, especially applying the story to the doctrine of stewardship.

PRAYER MEETING

One prayer meeting each month should be devoted to prayer for and discussion of missionary causes and interest. Using Dr. Graham's message on page 21 as a theme, let prayer focus about "the supreme problem of the Christian church," facing the missionary challenge of our day, and why and how it must be met.

Accounting for Our Gospel Stewardship

How We Take the Gospel to the Unreached Multitudes of Japan

By Rev. E. O. Mills, Nagasaki

The little shore steamer leaves Nagasaki each night at eleven-thirty, unless it is too rough, and it is a fifty-five mile ride out to the west in the Japan Sea.

After a pleasant word with the water-police, answering his honorable questions as to my destination, business, residence, nationality, name, age, etc., my steamer-rug and lunch basket went on board with me and we were soon spread out on the carpet of the second-class quarters. This is one large room and the sixteen or twenty passengers stretch out in two rows, heads to the center. My feet about touched the wall and there was only a narrow passageway on deck outside the partition so one can see that the vessel was not overly large.

At eleven and again at eleven-thirty our boat sent out its call which echoed and re-echoed from the mountains surrounding the harbor. Thus we did our best to tell all the two-hundred thousand and more sleepy people of this great city that we were about to leave their honorable shores. We steamed down the bay and out to the open sea.

I had tried to get to sleep, for a six-and-a-half hour hole in the night, beginning at eleven-thirty, does not leave much around the edges. That was a fine carpet to look at; but it was thin and was stretched seemingly without even paper between it and the hard floor!

There are many things which I am fond of in Japan, but one thing that I especially dislike is Japanese tea. Imagine my feelings, when after a hard effort I had gotten to sleep, at twelve-thirty in the night the boy waked me to offer me a cup of tea! I am rather glad he does not know what I felt like doing with both him and the tea. The other passengers drank theirs with well-expressed satisfaction.

The name of that steamer was the "Female Island." I thought it might well be called "The Hammock." And I imagined it was tied between two slender saplings which swayed, sometimes together but oftener in any direction either of them was bent on going. We were supposed to be sailing west but we touched every point of the com-



"WE"

Evangelist Fujimoto and Missionary Mills

pass on a vertical circle as we swayed up and around in wonderful quadrilaterals. But we did not stop at quadrilaterals. And any astronomer would have been delighted with the parabolas we traced. And some of those acute angles were so sharp they almost bent backwards!

I doubt if there is any one in the wide world who can yawn louder and farther than a sleepy Japanese. Finally someone awoke at four A. M. and said in a loud voice, "It is four o'clock, another hour yet." And then instead of going to sleep again he began to talk. There followed a swelling chorus of yawns, and no one slept for that whole hour. But if you really want to make the welkin ring, just have one of these little two-by-four steamers with a voice like an ocean liner suddenly let loose before daylight on an autumn morning. Gradually the town lights drew near and the whole ship was astir. Under the stars we boarded the launch and landed. Even at that early hour my Christian friend, a teacher in the government high school for boys, was there to meet me. That in itself was a recompense. He took me to the Japanese inn, and I persuaded him to return home for rest, for he must teach that day. I also tried to catch a bit of sleep before daylight. But the end was not yet. There was a whole chorus of mosquitos, and they did not spend all their business propensities in singing.

Day dawned beautiful. The town began its routine of bustle and noise. Schools opened. During the forenoon the evangelist, Mr. Fujimoto, came over from Tomiye where he lives. We called at the boys' high school to meet the

principal, who had been absent the time before when I gave a lecture on "Alcohol" at his school. He is thoroughly temperate and allows no drinking at his faculty meetings and banquets, so we were especially glad to meet him. After noon we went to inspect a place for renting for the regular preaching and Sunday school, the former house having changed owners. Both house and location were exceptionally good, so it was decided to rent the place from the next month. Later in the afternoon we went to the seashore for the baptism of a young man who had come in through the regular services. There was the busy town not far away, steamers were passing, crows and kites calling and circling overhead, and the rising tide welling up over the sand and splashing upon the rocks. But the west was all aglow, the hills of God were calm and the inner life was hushed and at peace. Our Lord's burial and resurrection were shown in living picture. That evening, three rooms of the hotel opened together served for the meeting, and the seed sowing will yield its harvest.

Next morning a half-hour's ride in the autobus over a fine new road took us to another village, where we went on board a launch which carried us to Tomiye. We arrived during the Sunday school hour. There were three services and a baptism ahead, so I did not speak to the school this time. The new benches and platform, which the members helped generously in paying for, added greatly to the looks and comfort of the preaching place. After the morning service the members remained and greatly appreciated their first observance of the Lord's Supper. In the afternoon we went to a quiet beach where I baptized an earnest young woman. The evening gathering filled the three rooms of the house.

Next morning the pastor and I went to the Weather Bureau near the town to call upon the superintendent. He and his wife are Christians, and though not Baptists gladly attend our services, the only Protestant ones in the islands.

The big red ball up on the weather bureau mast predicted a strong wind, so I was not sorry the steamer would leave early. Several of the members accompanied us to the landing when I went on board. The wind gradually overtook us during the six and one-half hours' homeward voyage. The boy silently placed a tin basin close beside each stretched-out passenger.

However, since I did not feel constrained to make any other contribution

I left him a ten-sen piece in the pan. I wonder what he thought on coming upon such an unheard of circumstance. After I was safe at home there was a real gale, which continued nearly two days.

The pictures accompanying this will help you to see for yourselves. It is good to know that there is one outpost of God's kingdom on these farflung Goto Islands.

Progress in Japan During 1928

By Rev. C. K. Dozier, Fukuoka

As I write these words I am thinking of the things that have happened in Japan during the past year.

Three prefectures have voted to do away with licensed prostitution by large majorities in their assemblies. Why? Because the forces of righteousness have been at work. Christians have not been idle. You may not see the missionary in all this but he or she is there with his or her word of encouragement.

Then we rejoice that during 1928 there was published an article by many of the leading Japanese newspapers in which the Emperor of this nation declared that he had no use for either tobacco or "sake" (Japanese whiskey). Even upon occasions when he is supposed to drink "sake" he simply lifts the cup to his lips but does not taste the "sake" as he feels that it is not good for him.

Then there is a strong fight going on for the relief of women and children who are forced to work in the mines.



BURIED WITH CHRIST IN BAPTISM

"In the afternoon we went to a quiet beach where I baptized an earnest young woman. The evening gathering filled the three rooms of the house."

The day is past when they can be exploited without capitalists being called to account for it. It is interesting to know that quite a number of Christians were elected to the diet last year when the universal manhood suffrage was tried.

But it is not all social work. Many hundreds have been won to Christ as their personal Saviour during 1928. In our own church an outstanding example is an automobile chauffeur who has decided to give his life to evangelization as a side work. He is leaving for Tokyo to better fit himself for this work and will probably come back to our seminary for theological training after he is better prepared educationally. I baptized

him in the spring, but I have refrained from writing about him as I wished to see how he would develop. I am happy to say that he is sticking firm in his conviction, and we hope great things from his work. He is filled with zeal for the Master. His name is Yamashita and he is now spending a while fasting and praying before he leaves for Tokyo. But we like his spirit of independence. He held a Sunday school at the stand where his automobile was stationed out in the country. He would gather the children while he was waiting for the time to come for him to start on another trip. His master tried to get him to drink, but soon found that he would not. But he suffered no persecution as a result. He is only one of thousands of young men and women who are tired of the old life and are longing for a larger life. He is as yet only a babe in Christ, but is growing and his faith seems very strong.

Then our Sunday school held a white Christmas. The money realized from the collection taken will be sent to the famine districts in China. This is a beautiful thing for these children to do, as China is not any too friendly towards Japan at present. Hundreds of Sunday schools in Japan are teaching their pupils similar lessons.

Christmas is recognized as a holiday in all Japan now so far as merchants are concerned. They are ready for Christmas just as they used to be for New Year, their greatest festival. Recently I visited the Maruzen shop in Fukuoka just before New Year's Day. I said, "You must be very busy." The reply was, "Not nearly so busy as the night before Christmas." What does it mean? The Christmas spirit of giving is growing in Japan. Of course the



BAPTISTS OF GOTO ISLANDS, JAPAN

"After the morning service the members remained and greatly appreciated their first observance of the Lord's Supper."



A JAPANESE SUNDAY SCHOOL

Recently certain Japanese Sunday schools have sent money to aid Chinese famine sufferers—a beautiful thing at this time of strained relations.

merchants are glad because they sell more goods, but our hope is that the real Christmas spirit of doing for others may touch these people. It is doing so already. The increasing number of cards received from Japanese friends with "I Wish You a Merry Christmas and Happy New Year," shows that they recognize that Christmas is as important as New Year's Day.

What am I writing? Simply this—the story of the birth and death and resurrection of Jesus is the one story that never grows old. It is the power that is lifting men and women and boys and girls out of the depths and placing them on a solid foundation. No man or woman who has ever witnessed the light that shines in the faces of the redeemed souls of the native Christians will doubt the power of Christ to save. Facts disprove the statement that missions is relatively a failure. Satan would be glad to convince the world that mission work is a failure. Sometimes we fear that such assemblies as that held at Jerusalem are calculated to discourage people in Christian lands as to the worth of the missionary's work. But the very fact that leaders are being raised up is a proof that missions has succeeded. The day of the missionary is not over. We would be glad if we could truthfully feel that it was. Then there would be no further need for us to be separated from our children and loved ones. That great progress has been made no one with a full understanding of the missionary world can deny. That the leaders in Japan and China are more and more feeling their own ability to do the work cannot be denied by any fully informed worker. This naturally creates problems. But the Japanese are also aware that they cannot get along alone as yet. The

racial spirit is not wanting in any nation. I have been reading *Christ at the Round Table*, by Jones, the past few days at spare moments. It is fine. He sees the problems. The Christ is our only solution. How far all of us fail in reaching the heights that we see in Jesus Christ! Missionaries are mortals. They fail often. No one realizes more fully than they their weakness. But they came to serve. They are willing to serve. They are serving.

It will take a long time for me to get over the shock that was given me by a good deacon when on my last furlough, he asked me, "Do you really believe the Japanese are saved?" He did not realize that he was doubting the power of Jesus Christ's sacrificial death. But it seemed to him that salvation was for the white race. Have we gotten away



EVANGELIST FUJIMOTO AND HIS MOTHER

from the feeling that we are the chosen people? Is this not the very spirit that Jesus Christ rebuked so severely when on earth? Is it not the spirit that nailed Jesus Christ to the cross? "Do you really believe that the Japanese are saved?" What a question! Maybe he was asking are they sincere? I unhesitatingly assured him that I was sure they were saved as I was of his salvation.

Is the trouble not just here? We doubt the power of Christ to save other nationalities. If you were to intimate to the above mentioned deacon that his salvation was uncertain he would resent it with all the vigor of his strong physical manhood.

Is, "Am I my brother's keeper," the answer that we give when God calls us to give of our means and ourselves for the lost world? Have we lost our sense of responsibility for our fellowmen out of Christ? Have we weakened in our conviction that "God, he alone is God?" Are the gods of the heathen really able to save? If so, then we need not make appeals for missions. Have we faced the question squarely? As I read the books and magazines being published lately in some quarters I am made to feel that this is having something to do with the lack of enthusiasm for missions. Do not misunderstand me to mean that I do not see good in other religions. But is the real saving power there? Missions is facing a crisis. Will we be able to pass the crisis and continue the work? Those who know Christ must answer. Others cannot. We who have witnessed the power of Christ to save the people among whom we live and work cannot doubt this power. The power is there. The question is, Are we willing to continue to use this power? We are praying that Southern Baptists are not going to fail Jesus Christ at this time of crisis. This is serious with us. Our work is being crippled very much. May God raise up men and women to carry the banner of missions on to victory.

* * *

The Korean Way

Said a convert to his missionary friend, "I can recite from memory the Sermon on the Mount," and he did it perfectly. "But," said the missionary, "we must not only commit God's Word to memory, we must practice it every day." Said the Korean, "Ah, that is how I learned it. I tried and tried and not a sentence would stick in my memory until I thought of memorizing one verse at a time and going out immediately to practice that verse upon a neighbor. That worked and that is how I committed to memory the whole of the Sermon on the Mount."

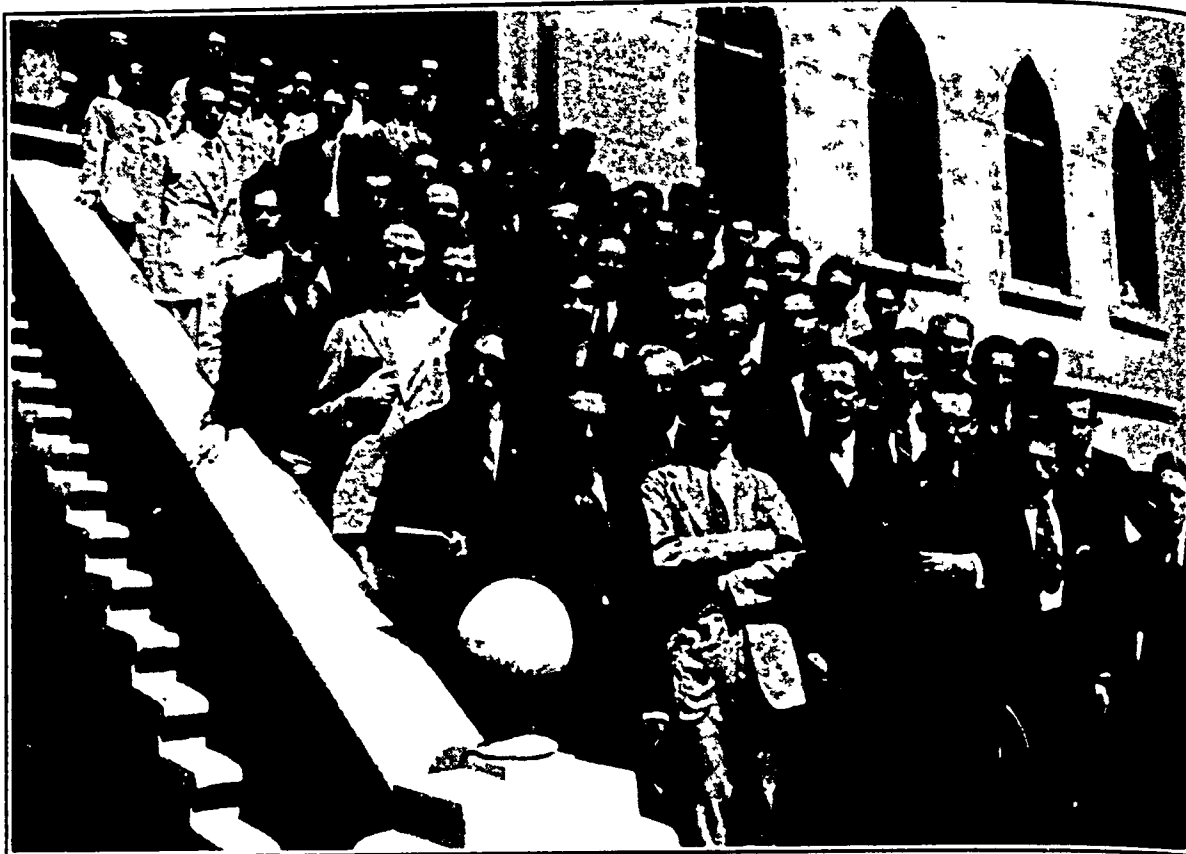
We are told that great numbers of the Korean Christians commit large portions of Scripture to memory, not only chapters, but even books of the Bible.—*Selected.*

The Gospel in Brazil— Is it Worth While?

By Mrs. T. B. Stover, Rio de Janeiro

In Rio de Janeiro, Brazil, there lives a man, Jose Ferreira Isidoro, who for sixty years did not know how to read and write. He is the father of a large family, and for years had been in the grocery business, making a good living and yet had found no necessity for learning to read.

A short time ago this man was influenced by some believer to attend a Baptist church in Rio. He became interested at once in the gospel. He and his family began attending the church regularly and finally Senor Isidoro presented himself for membership. The church, however, refused to accept him because he sold alcoholic drinks in his store. He at once got rid of that part of his business and presented himself again and was accepted. He went to work in the church trying to serve the Lord, but soon found himself handicapped because he could not read. He was not able to study his Bible nor to teach it to others. Realizing this, he made up his mind to learn to read in spite of the fact that he was already an old man. And it was not long before he was able to study God's Word for himself. No one was ever happier than he when he had accomplished this task. He then turned his business over to his son. Although he was a poor man, he had enough to live on comfortably and he gave up his business, saying that he expected to give the remaining years of his life to studying God's Word and



A MEN'S BIBLE CLASS, CURITIBA, BRAZIL

Missionary T. B. Stover is the teacher of this great class. There were sixty-two present on this day.

teaching others about it. The gospel means more to him than anything else in the world.

The question is sometimes asked: "Is it worth while to take the gospel to the people of Catholic lands?" There are those who argue that the mission enterprise is a failure. Brazil, since its beginning, has been under the power of Catholicism. Its influence is seen on every hand. Its teachings have molded the lives of the people, and instead of uplifting, it has degraded them. But what does the gospel of Christ do for these people? It changes their lives and they are "new creatures." Their

old friends and companions recognize the change without learning the cause, and wonder how it can be. A group of unbelievers at a Baptist convention was overheard discussing this question.

"Do you know," said one, "what these people teach is the truth. Our neighbor, Mr. So-and-So," mentioning the name of a native of their village, "came over here to this church about a year ago. He was given a book which he read, and the more he read the sadder he became. Finally one day he became a member of this church and since then he has been another man. He is happy, always singing, wears better and cleaner clothes, takes better care of his family, and is kind to everyone."

We have known many cases of Catholic homes where believers were always preferred as servants. They say the believers make better servants, they are honest, dependable and do their work more conscientiously.

Dona Julia de Oliverira and her husband are faithful workers in the little Baptist church in Petropolis. When D. Julia was a girl in her teens she became interested in the gospel. She began to attend the Baptist church in the village where she lived. Finally in spite of the ridicule of her family and friends she was baptized. She began trying to live a consistent Christian life, leaving off the old worldly life. But because of the mockery and discouragement at home she found it very difficult. She, therefore, made up her mind to leave home and seek a place where she could follow Christ as she desired. She went to Rio de Janeiro and there she was cared for in the home of Dr. and Mrs. Ginsburg until she found work and was able



A BRAZILIAN SUNDAY SCHOOL ON RALLY DAY

"If, in the next fifty years, we win as many in proportion to our forces as in the past fifty years, we will take Brazil for Christ."



A BRAZILIAN BAPTIST FAMILY

Dona Julia de Oliverira, who literally left all for the gospel, but who, with her husband, has built a Christian home where God has first place.

to support herself. Later she met and married Senor Alberto de Oliverira and together they have built a Christian home where God has first place.

Is it worth while to preach the gospel to these people whose lives can be so changed by its power?—a people, who, after they accept Christ, put him first, and are willing to labor without counting the cost that they may further his cause. Hundreds of experiences could be told of what the gospel has done for individual Brazilians.

We are often asked, "Are the people down there interested in the gospel? Are you reaching them?"

Those who are willing to listen find the message of salvation wonderfully interesting. Many are prejudiced, having been taught that it is a sin to read the Bible or to attend an evangelical church. In such cases we have first to break down their prejudice and win their friendship before they are willing to listen. But they are all hungry for something, they know not what. The gospel satisfies that hunger.

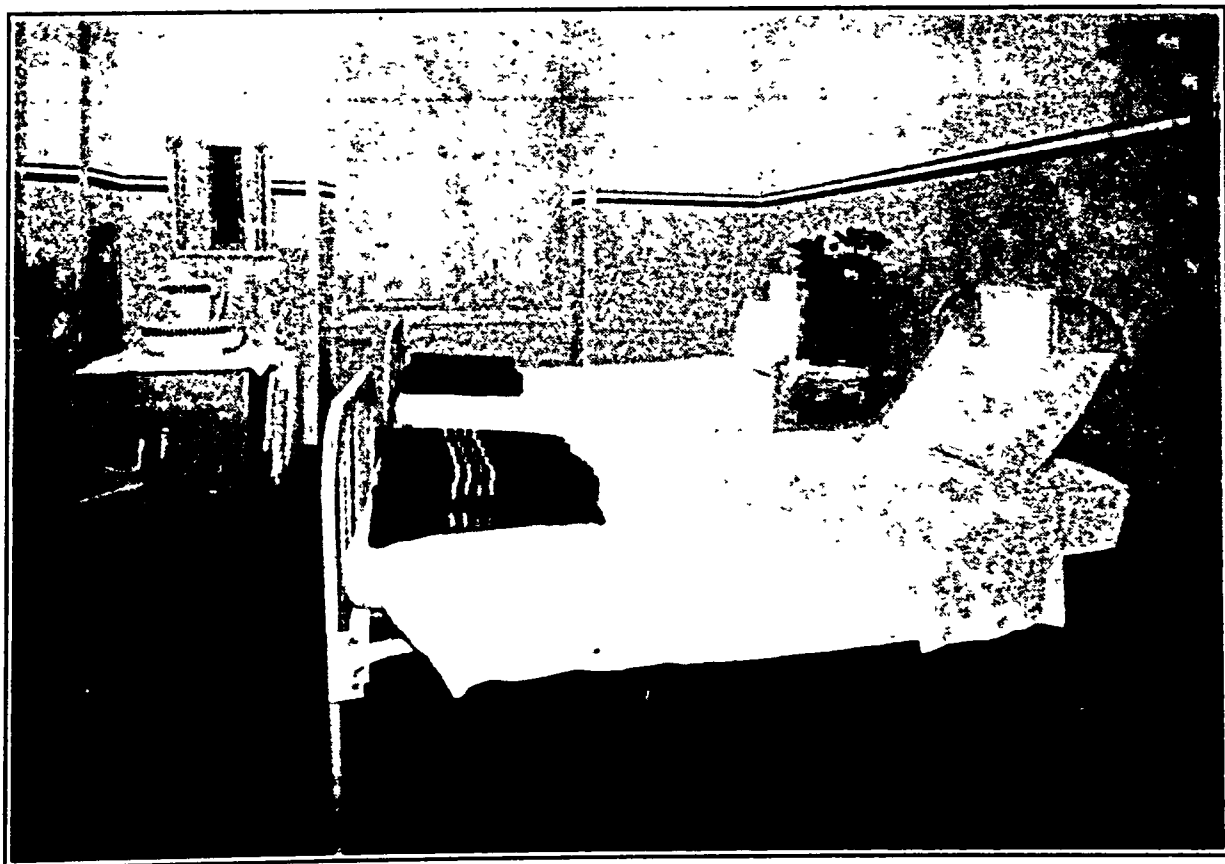
Forty-seven years ago Baptist mission work was begun in Brazil by Dr. and Mrs. Bagby. Today there are nearly 30,000 Baptists in that country. If, in the next fifty years, we win as many in proportion to our forces, we should be able to take Brazil for Christ. But in order to do this we must keep at the task. We cannot afford to go to sleep now. It takes consecration, prayer

and hard work to win souls to Christ. One of our institutions, indispensable to the progress of our work, is our Sunday School and B.Y.P.U. Board. From the Publishing House, which is a part of this Board, our Baptist literature goes out into all parts of Brazil, from the valley of the Amazon in the North to Rio Grande do Sul on the South. We send out each quarter 24,000 copies of

Sunday School Quarterlies, 2,000 B.Y.P.U. Quarterlies, and 600 Quarterlies for the W.M.U. The *Journal Baptista*, our weekly national convention paper, has 4,700 subscriptions. The *Mensario Dominical Baptista*, a monthly magazine for Sunday school teachers and workers, has 650 subscriptions. Besides these periodicals a great number of tracts are printed and distributed. All of the books for our study courses as well as other religious books are printed by this institution.

We also have schools where Baptists and children of Baptists may receive a Christian education. The natives are interested in building hospitals and orphanages, which are very much needed. More than this, Brazilian Baptists have the missionary spirit. They have their Foreign and Home Mission Boards and are striving to send the gospel to others who never heard it.

Christ commanded us to preach the gospel to every nation. Surely he did not tell us to do a thing that is not worth while. The mission work cannot fail, because it is God's work. We have made mistakes and will always make mistakes. We cannot always make the progress we hope for. But it is our business to keep on laboring and leave the results in God's hands. When we know what the gospel does for lost men and women, how can we fail to give it to them? No task should be too great or too difficult, and no barrier so unsurmountable as to prevent our preaching the message of salvation to those hungering souls who never heard it. May the Lord help Southern Baptists to do their part faithfully!



A ROOM IN OUR BRAZILIAN BAPTIST HOSPITAL

"We have first to break down prejudice and win friendship. But they are all hungry for something, they know not what. The gospel satisfies that hunger."

Following the Master

By Rev. G. W. Strother, Pochow, China

A ten-days' preaching trip into the towns and villages out from here where we have no work has opened my heart to understand many features of the Galilean ministry of our Lord.

Mark says, "They had no leisure so much as to eat." People thronged him everywhere he went. We often think of the people hanging on his words, but reflection causes us to remember that they followed him largely from curiosity or what they hoped they could get from him. Even his immediate followers never gave up the hope of his earthly kingship until after the ascension. Still Jesus utilized the curious, self-seeking crowd to glorify the Father he had come to make the world understand and appreciate.

Here in China, from rising until retiring, one meets curious eyes and questioning lips. At meal time the helpers have almost to push the people from the tent so one can eat in a little quiet. It is curiosity, and it is very tiring and very annoying, but the very fact that one has the crowd offers the very opportunity one has come for—to make the people know of God and Jesus Christ whom he has sent. Suppose one did not have the crowd, suppose they were not curious, suppose they were hostile; one's opportunity would be gone.

The knowledge the people have of the true God is little, and of Jesus, save that he is the name connected with the foreigners' religion, is nil; but we are in the work Jesus commanded us to do, and he has promised to be with us. When these people declare their desire to turn from their idols and serve the Living



THE CROWDED WAYS OF LIFE

The multitude surge back and forth and round about the evangelistic tent. In the lower right corner is a group gambling.

God, and take this Jesus we tell of for a Saviour, who knows what power of the Holy Spirit causes them to say this?

At Ta Yen Tien there were several professions. At Su Yen Tien six were added to the two active Christians we have there, and yesterday when I came through they said they had met and studied the Scriptures together. At P'i Ch'iao, a town of about one thousand, after we had been there two days, several of the women made profession. After the evening service, about ten o'clock, we prepared to eat our belated supper, when word came that some men wanted to talk with me; so in walked thirteen men, some of them the principal men of the town, with their names already written out, and handed them to me. After giving them a searching ex-

position of what it meant to be a Christian, they said they were willing to meet these requirements, but requested that we help them to secure a place of worship. Pochow is twenty-five miles away, the nearest chapel is six miles, both too far to expect people to go to develop spiritually, but when they touched on the matter of a place of worship it was a question upon which I had come to definite conclusions from a study of the work out here and from the ministry of Paul. I told them we would see that they had someone to lead their worship and Scripture study, but if we did this, they ought to open up some home or building for a meeting place; if the cause of Christ was to grow, they must help us in this. The Chinese evangelists helped me to make this clear, and the next day God opened the heart of a woman—her little boy I had already dubbed Timothy—and she asked that her house be made the place of meeting. That day, also, professions were so profuse it was thought best to keep no record of them. After arranging services for three Sundays, and appointing one whom they recommended to be their local leader, we left that afternoon with great rejoicing of heart.

At Ma Hsin Ch'ao we felt that we were definitely invading the enemy country. I felt the more so when I saw how boldly they spoke of the "Foreign Devil." But God gave me assurance that we would prevail. The issue looked doubtful until the third night when, in the midst of an evangelist's preaching, a woman cried out: "How are we to believe?" The tide broke loose, and fifteen men and women made open profession of faith in Jesus. I left the brethren there to return home, promising to rejoin them again in six days at Kuoyang, a city of several thousands where we have



MARKET DAY

"The greatest task is winning men to Christ, but after they are won our great problem, as it is in every other place, is how to lead them to develop in Christ. Where are we to get enough leaders to care for all the centers we open up?"



WHAT THE PREACHER SEES AT THE TENT DOOR

"When these people declare their desire to turn from their idols and serve the Living God, and take this Jesus we tell of for a Saviour, who knows what power of the Holy Spirit causes them to say this?"

no work. Here we hope to conduct a two-weeks' campaign.

In planning for future campaigns, I had always thought of Paul as the model, but here, again, the Galilean ministry of Jesus stands out to meet our needs. He sent his followers two by two into the towns and villages where he was to come, and he followed in person later. These people know nothing practically of God, not to mention Jesus. We are able to do much that we have done in these ten days because there has been sowing in advance. To do the most effective work it will be necessary to have several go ahead preaching and selling Gospel portions. We will come later, and, possibly, Miss Olive Riddell and a group will follow us, teaching the new converts.

The greatest task is winning men to Christ, but after they are won our great problem, as it is in every other place, is how to lead them to develop in Christ. Where are we to get enough leaders to care for all the centers we open up? Brethren, pray for us, and pray the Lord of the harvest that he will send forth more laborers into his harvest, for indeed it looks as if the field is white to the harvest; all we have to do is go and reap.

"Feed My Lambs" — Stewards of the Gospel

By Rev. R. L. Bausum, Kwei Lin, China

We had climbed up and up the mountain until we thought we would pass the clouds. Back among the Iao Mountains! What a thrill it brings. On one of those great hills we heard the weird and sweet sound of singing. Very un-

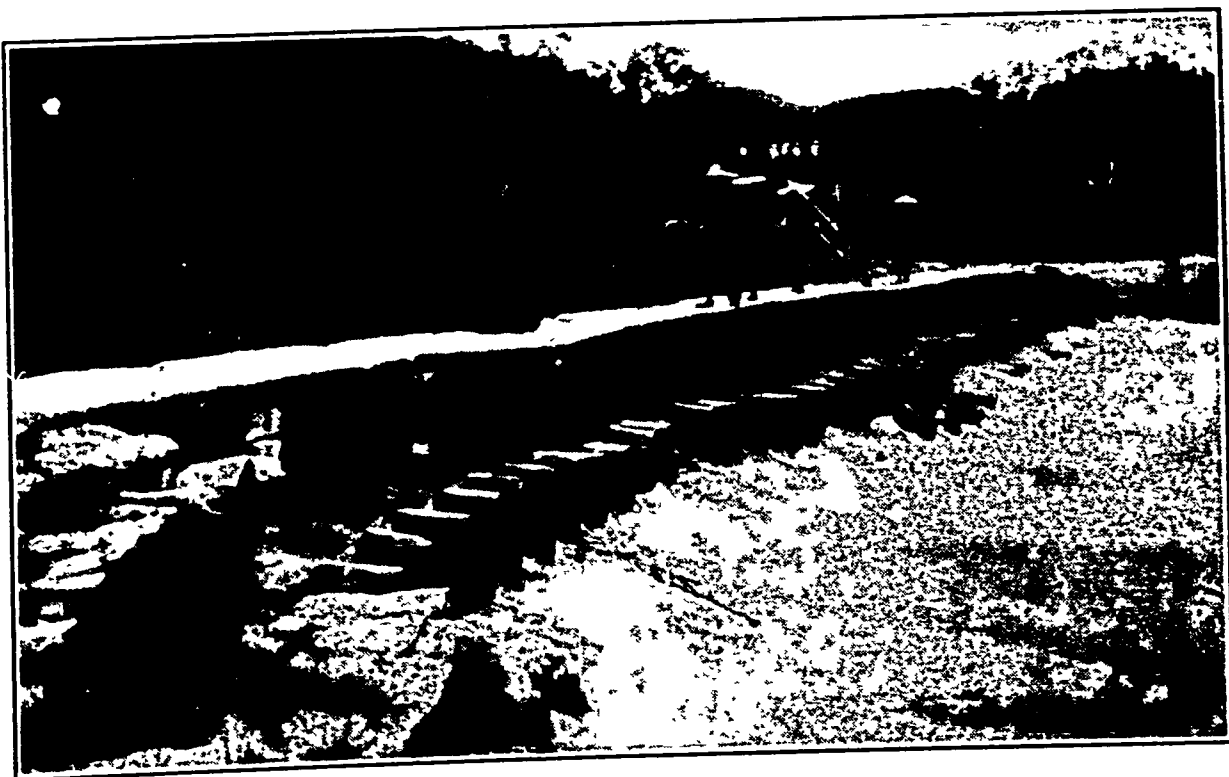
usual that is in China. Rounding the bend we saw two sweet-faced and clear-eyed mountain girls, Iaos, with baskets on their backs, gathering a certain kind of weed leaves to feed to the pigs. Their necks, wrists, ankles, and ears were loaded with many ounces of solid silver ornaments. Their voices rang out with clear melody over the vast hills and valleys.

And so we climbed, and far ahead and below I heard the bleating of goats—one piercing bleat as of a kid in despair or trouble. After some time I located him. He was a tiny little fellow about the size of my hat. He had fallen or strayed into one of the rice paddies. It was miry and flooded with several inches of water. Desperately he tried to climb the steep and slippery dike. The mother stood above him and

answered him bleat for bleat, encouraging, urging, but helpless to aid. I wound on around the cliff and started down to the field to help him out when, at last, he found a spot that was not so steep and struggled up to his mother's side. Pitiful little chap! Poor, helpless mother! What a parable of the people who live in that valley and stumble on in the darkness of ignorance and superstition.

There, between mighty mountains, runs the cold and clear river. At intervals of two or three miles the villages cluster on its banks. As we cross the three divides and enter the valley from the South we pass them, Si Tseng with 300 families, Pao Tien with 300 families, Kwang Nan Dzai with 500 families, Ping Dun with 600 families, Long Ping with 300 families, Tu Nago with 200 families, and then other and smaller villages further up; and in the mountains on either side the hardy Iaos, some one thousand or fifteen hundred of them. Across the mountains to the west, about ten miles is Di Ling with another 300 families, and so on and on. With Kwang Nan Dzai as a center draw a radius of fifteen miles up the river and down the river and across the mountains on both sides and you will find about 20,000 aborigines, mostly Dongs, some Iaos. Sturdy, self-reliant, hardy, independent, kindly, cordial, open-minded mountaineers they are. The children are almost as playful as American children. Frank, friendly, and unafraid—they are a fine folk to work with.

But the gospel has only just come to them. One of their number, Si Seng by name, bought a copy of John's Gospel some years ago, and from that he became a firebrand for the Lord. Now another preacher has gone to help him and they are making great headway.



MODERN TRAVELING EVANGELISTS!

On a preaching tour in the interior of upper Kwangsi and Kweichow—you take your choice of stone bridge or stepping stones!

On November 16 I left Kwei Lin with three Chinese companions to visit these tribes. On December 8, we returned to Kwei Lin. We had climbed 12 mountains, walked some two hundred miles, preached to five or ten thousand people, had heart-to-heart talks with scores of them, healed the sick until the medicine gave out, baptized 32 in the village of Kwang Nan Dzai, sold around two thousand tracts and Gospel portions, and held Bible study classes with the new converts day by day.

Truly they were as sheep without a shepherd. In Ping Dun, for example, we found the temple with all the idols destroyed being used as a theatre. That is the general condition everywhere now. We walked in as the play was in progress and the head of the troupe beckoned to us. We went over and he told us that they had just one more act and then, if we would be right on hand to mount the stage *at once* we might have a hearing. You may be sure we availed ourselves of the opportunity. We had preached and sold tracts on the street all day until we were hoarse and tired, but this was too good a chance to let slip. The instant the players stopped, I went up the steps, and when they saw a foreigner—the first one any of them had ever seen—they waited to see what was coming next!

It was nearly dark and they had stood for two or three hours already, but they made no move to go while we preached the gospel for another hour. Then we sent them home to get supper and "come right back." This they did, and we preached another hour or so before the night play began. One soon learns that the surroundings need make no difference in the preaching of the Word—we can preach as well with the dogs, pigs, chickens, and children running to and fro as if we had our audience quietly in a building. They pay no attention to surroundings—why should we?

Twenty thousand people, most of whom know little or nothing of Christ, but all of them willing to hear, and most of them, probably, willing to believe if they had one hundredth part of the training the folks have in the homeland. How truly they are like that poor little kid in the rice paddy wailing plaintively for help! And their priests and idols and leaders in general—how like that mother goat—no plan to help or to save!

May I tell another incident by way of illustration? Somewhere in the midst of the whirl of duties on one of those days, I had found a little quiet spot and had sat down to write a letter. I was interrupted by a kindly-faced man who said, "I am sorry to bother you but my little girl is very sick and I would like to have some medicine for her." I



A CHINESE VILLAGE AFTER A ROBBER RAID

The hardy aborigines, undismayed, have returned home and are rebuilding a few crude shelters out of the ruins.

laid aside my paper and said I would go with him as soon as I could get my hat and my medicine basket. He was apologetic—he only wanted a pill or two—why trouble to go to his home—it was across the river, some distance away. But I went with him.

There in a room so dark I could hardly find my way about, huddled by an open fire in an atmosphere heavy with smoke and foul with impurities, lay the little girl of twelve years. She was an abject picture, pitiful to see. She had been having chills in rapid succession for a long time—several months; a chill and a fever, a chill and a fever. Was there anything that could be done for her? I assured him there was. Poor little sufferer, typical of the heart and soul and body hunger of these thousands who yearned and knew not where to go for the Truth and the Life and the Light. I put my hand on her feverish forehead—I could hardly keep back a tear.



A WAYSIDE SHRINE

Among the Dong and Iao tribes these shrines often contain simply two crude uncut stones representing their "earth gods"—husband and wife!

They brought me a bowl of tea. I gave her a dose of quinine and left several more doses with instructions. The next day was Sunday. We had 17 baptisms that day, but after that service I strolled across the river and over to see how the little patient was. To my surprise she came in looking quite all right, and they were enthusiastic over the cure. Their systems respond very readily to the medicine, unused to the drug as they are. So it is with their soul needs, how easily they accept the doctrine which is so hard to persuade people, Gospel-hardened and calloused, to accept.

This valley is but one of hundreds, thousands probably, teeming with eager people, ripe for the gospel, waiting only for us to get to them. This year and next the opportunity is ours. Three or four years at the most and conditions will change. It will be no longer easy to win them. O Christian friends, we to whom the gospel was given in trust, will we refuse to pass it on to those who die for the Waters of Life?

"Simon, son of John, lovest thou me more than these? . . . Feed my lambs!"

* * *

Our gold will buy us many things,—

But when I searched in every mart
I could not buy a happy heart:
The price of this is love, not gold,—
Great love for others, I was told.

—H. G. Perry.

* * *

Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for others!

—C. D. Meigs.

* * *

Christ's reward for the doing of his will
is just a greater capacity for doing his will
again.—Donald Fraser.

March, 1929



SI SEN, "TROPHY OF GRACE"

Won by reading a Gospel portion, this young man persevered to graduation in the Kwei Lin Bible School, and is now burying himself among the hills winning his own people to Christ.

Si Sen, a Trophy of Grace

By Rev. C. J. Lowe, Kwei Lin, China

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

One of the marvelous things in mission work is how God can use human agencies to carry out his purpose. It is just what Christ said, though, when he left his disciples. He promised them that they should do greater things than he.

Several years ago a missionary evangelist and a missionary doctor with native workers went on a pioneer country itinerary trip. The district through which they traveled was off the beaten path. Over twenty-four thousand Christian tracts were sold. Hundreds of people were treated for various diseases. After seventeen days of wonderful opportunities the party returned.

One of the towns passed through was the district city of Lung Sheng. One day a young man came into this town after three days' travel through the mountains. He is a member of the Tung Tribes, one of the Kwangsi Aboriginal Tribes. One of the Gospel portions sold by the missionaries during their stay in this city fell into his hands. Si Sen, this young man, read it through several times, after which he became thoroughly interested in the story of the one who claimed to be the Son of God and could save sinful men.

This young man could get help in knowing the meaning of the gospel message only by coming to Kwei Lin, so he came to see Pastor Yang of the First Baptist Church. After much discussion and inquiry he accepted Jesus as his Lord and witnessed for him in baptism. He returned to his native town of Kwang Naan Chaai, but was severely persecuted by his friends and those with whom he came in contact. He was ever faithful and always witnessed for



E AND MA

These two evangelists of Pochow are examples of loyalty and faithfulness seldom equalled.

Jesus. His mother accepted Christ, but never had an opportunity to witness for him in baptism. On her death bed she gave all her remaining cash and some property to the Kwei Lin Church. Her son, Si Sen, brought it to the pastor after her death and told him all about her death.

It is hard for us to know God's ways yet he had a wonderful purpose in Si Sen getting hold of that one Gospel portion. Si Sen felt he should give his all to Christ, so his home was turned into a preaching-hall and his property was sold so that he could go to Kwei Lin to the Bible Training School for Christian Workers. He was, as a student, always anxious to get back to his people and beloved hills, so returned after two years of Bible study. He immediately went to work telling the Good News of God's love to his own mountain people. Those who persecuted him began to love him. His work and life continually preached Christ. After two years of such work he returned to the Bible School to graduate.

The Bible Training School Students' Association decided to sponsor the work of carrying the gospel into the mountains and called Si Sen to be their representative and go to his own people. Si Sen has literally buried himself among the hills for Christ but he is much alive. He has simple faith in a simple gospel message for a simple people. God is using him mightily. Several young men within the past few months came to Kwei Lin for baptism and now four of them are studying in the Bible Training School, looking forward to entering the ministry. The young preacher with them is Mr. Liu Si Yung, who is now acting as secretary-treasurer of the Mountain Work Board. He is the son of Mr. Liu Huan Ting, who is mentioned in Dr. Love's Book of Missionary Incidents.

A revival of grace is going on in the mountains at Kwang Naan Chaai. Just recently one of the missionaries was there and baptized thirty-two converts. The Christians there, led by Si Sen, are cutting down trees in preparation for building their own house of worship. Hundreds of tracts were sold and hundreds of people are asking about the gospel message. Si Sen's son has just come to Kwei Lin to go to school, but must lose time on his studies so that he can work to get money to study. The seed for this marvelous work has been in process of planting for years. God has chosen a simple mountaineer to do the sowing and the reaping, too. They now have forty or more baptized Christians and look forward soon to establishing their own church with Si Sen as their pastor.

Just one single Gospel portion which cost a few cents for printing and was

sold, no doubt, to him for one penny! Some say that missions have been a failure: maybe some of our methods in missionary work have failed, but where the pure Word of God is given to the people, orally or in the printed page, *it will never fail.*

We plead with you there in the homeland to pray for Si Sen and his Tung tribesmen. Pray for the seed that have already been sown in this great section that soon a mighty harvest may be gathered for the Master. The harvest is plentiful and ripe but the reapers are so few!

The Shanghai College Library

By Lillian Thomason, Librarian

The Shanghai College Library is the first of the major buildings of the institution for which the money was raised in China. More than half of the total cost of \$40,000 was supplied by a campaign among the students, teachers, alumni and friends of the college. The balance was met by a part of the bequest from the Seaman estate. In addition the Student Committee raised about \$5,000 for the purchase of Chinese books. All honor is due to the Library Campaign Committee and the Student Committee who worked unceasingly to secure gifts for the library. The general committee consisted of the following: Messrs. P. Y. Yui (chairman), D. T. Yui (vice-chairman), Percy Chu (honorary treasurer), C. C. Chih, L. C. Hylbert, W. Y. Yuan, C. C. Chen, E. Kelhofer, and C. P. Chow. Messrs. D. Y. Tsien and F. K. Dju served as executive secretaries.

The decision to erect the building was made during the presidency of Dr. F. J. White. With the inauguration of President Herman Chan-en Liu, the financial campaign was organized. A large part of the credit for its successful completion should be given to President Liu. But for his inspiration and untiring effort the campaign could not have been oversubscribed.

The library is the most attractive and best built building on the campus. It fills out the main academic quadrangle, being directly in line with the Science Building and opposite Breaker Hall. Concrete walks connect the library with the other college buildings.

The building is of two stories of reinforced concrete, with column and beam structure. Steel girders support the roof which is of red concrete tile. The library is faced with special tapestry brick set in Flemish bond. Pre-cast concrete blocks surround the windows and form ornamental panels. Window



THE NEW LIBRARY, SHANGHAI COLLEGE

Built without foreign aid, this represents a distinct achievement in the life of this great school, and fills a long-felt want.

frames are of steel and the floors are covered with heavy cork linoleum. The building is heated by hot water radiators and there is an oil-burning furnace. All electric wiring is of lead-covered cable.

The size of the building is fifty by one hundred with an over-all height of fifty-nine feet. The original architectural design was by Murphy and Dana of New York, but was somewhat modified to suit present requirements. The contractor was Mr. Hsu King Fou, to whom much credit is due for his personal supervision. Ground was broken following the inauguration of President Liu on February 25, 1928, and the building was formally dedicated on November 17.

The front doors are of steel and are set in an ornamental projecting tower. On the right of the spacious hall are well lighted rooms for daily newspapers and faculty research, with a large cataloging room and the librarian's office adjoining.

On the left of the central hallway is the stack room, occupying half of the first floor. The book cases already constructed provide for more than half a mile of shelf space, but with the present rapid growth of the library it is expected that within a few years it will be necessary to install a double tier of stacks. The height of the ceiling has been made fourteen feet to allow for this. A book elevator connects the stack room with the charging desk in the main reading room above.

The entire second floor is devoted to the reading room. The ceiling is arched with a beam and panel effect, giving a

height of twenty feet in the center. The treatment of the ceiling is light buff which with dark brown beams gives a most pleasing appearance. The room is exceptionally well lighted and commands a splendid view of the campus and the Whangpoo River, along which passes the commerce of the seven seas.

At one side of the room is the large charging desk, connected by book lift with the stack rooms below. This desk is beautifully constructed of teak from Indo-China and forms the focus of the room. Space behind the desk is provided for reserve books while other open cases in front care for reference books and magazines. These shelves, together with catalog files, reading desks and chairs are built of lauan from the Philippine Islands. Table space is provided for more than 200 students.

The completion of the building meets a need which has become increasingly urgent for several years. The library has previously been housed in four rooms and an enclosed hallway in Yates Hall, the administration and classroom building. Books have been crowded in every available corner and reading space has been at a premium. Students have frequently waited in line before the opening of the library rooms after supper in order to be sure of a seat.

The library now includes more than 26,000 volumes, of which 12,500 are in English and 13,500 in Chinese. Two hundred magazines come to the library regularly and the files of important journals are bound. All books are cataloged and indexed under the Dewey system. The circulation figures for the year exceed 50,000.



HOW THE BOOKS WERE MOVED

Lines were formed extending from Yates Hall to the new library, and the books passed in "bucket brigade" fashion.

It is fitting in conclusion that mention be made of those who have been responsible for the details of construction. The following were members of the standing committee on buildings and grounds during the time of construction: Mr. Ernest Kelhofer, business manager; Dr. F. J. White and Dr. Henry Huizinga. The library committee consisted of Miss Lilian Thomason, librarian; Mr. Y. C. Chu, and Dr. George B. Cressey.

From None to Four Hundred Christians

By Rev. Sydney J. Townshend, Kweitch, China

Towards evening of a November day in the year of grace, 1908, two of the usual Chinese springless carts drawn by weary mules might have been seen entering the south gate of the city of Kweitcheifu, a prefectural city at that time controlling nine counties, and the military headquarters of the northeastern district of Honan. From the carts descended two little people, not of any striking appearance, except to the Chinese, who wondered at their grey eyes and white skin and fair hair. The carts unloaded at a corner house with a covered gate house, leading to three rooms and a narrow yard on the south side. The farthest inside room was declared by all the natives to be haunted, for had not "so and so" hanged himself there, and was not his spirit, one at least of the

three they believe every man to have, still inhabiting that room and terrifying anybody who dared to live there out of their very lives? However, "these foreigners have no fear of these things, they do not understand, you know, and there is no knowing what they are up to. Maybe they are in league with the devil and so it is all right for them, but we dare not do such a thing." So they reasoned.

The haunted room was soon fixed up as the foreigners' home, divided to make a living room, which served for dining, sitting and study rooms, and a bedroom. The rest of the premises were used for a combined chapel, guest room, and, at times, workshop, and home for the man and wife who acted as cook, gatekeeper and general factotum. Strange it was in the eyes of the Chinese that nothing happened to these audacious foreigners, but, on the other hand, they began to talk of a strange doctrine which they called the "Good News."

Even at this early date there were four or five in the city who dared to have friendship with these "foreign devils," as the two little people were always referred to, and as the news of their arrival began to get more generally known, the room would be filled by a crowd of men, women and children, on the Lord's day, and sometimes the talking would go on for hours until the two little people were quite exhausted and just could not talk any more. That mean room witnessed the burning of several idols, and those walls heard the confession of many that they did believe.

Then a strange thing happened. The foreigners called for carpenters, and soon they were making a huge case, large enough for three or four people to get into together, longer than a man needs for a coffin, although the Chinese have them very large as a rule. Then painters were called in and all seams filled up and the whole thing varnished. Excitement rose higher as the neighbors saw load after load of water being carried into the place and emptied into this large wooden tank. When they asked what the meaning of it all was they were told that some people who had taken the foreigners' medicine were to be dipped, or immersed, in it, and sure enough on the next "rest day" or "worship day" four men climbed over the side of this large tank into which the little foreign man had already descended, and were "baptized in the name of the Father, Son and Holy Spirit." That was a great day in Kweitch and long to be remembered. One of these four men was an educated man with a degree. He had been teaching a school in his own village, but now he began to preach Christ, first in the school and to his own relatives; then he invited all his fellow graduates to a feast and put before them the treasure he had found. Not one received his testimony; some began to persecute him: an attempt was made to deprive him of his degree, but he held on his way and was greatly used of the Lord. Today four of our Kweitch out-stations can be traced to his work. He is now with the Lord, but two of his brothers carry on.

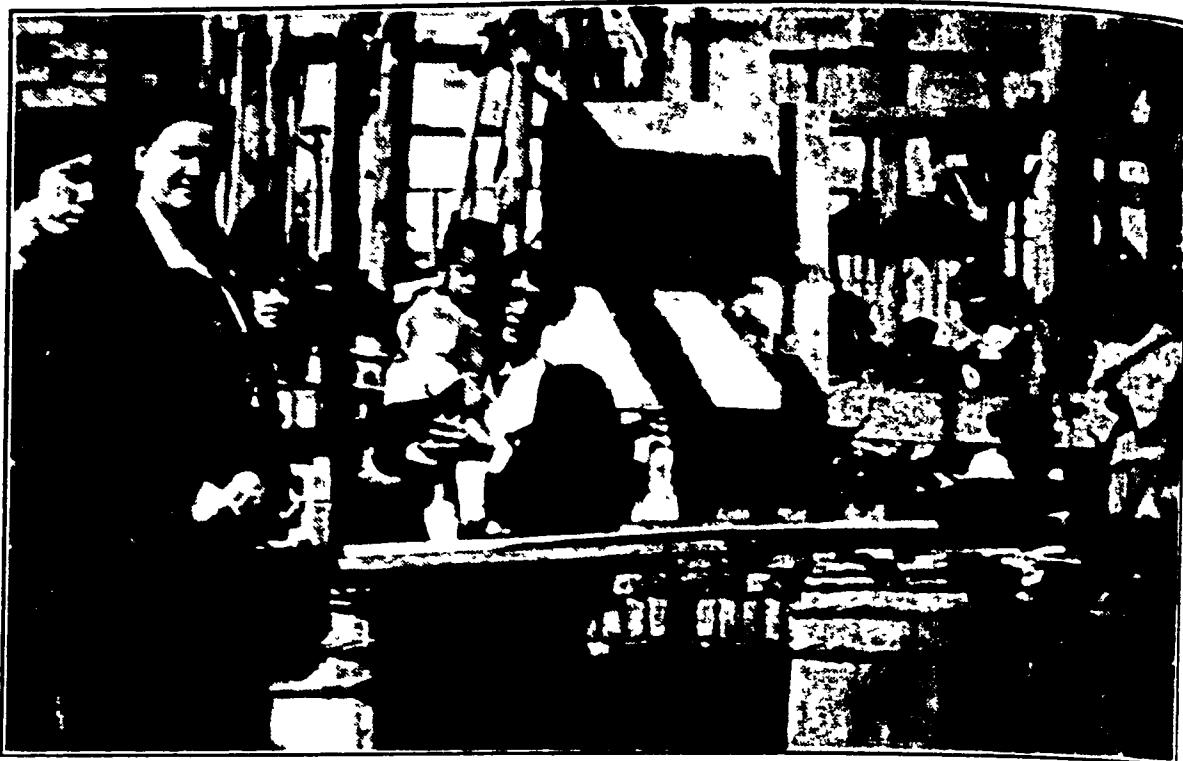
As the years went by the old haunted place got too small and a move was made out to the east suburb of the city. About the same time the oldest, and considered the most substantial, church member became bankrupt. He was a shoemaker by trade and had been used to bring a good many in. His failure in business was the Lord's way of pushing him out into his work, for from the time his affairs were settled up, he began to preach and became the best and most effective preacher Kweitch has had. He was chosen as the Honan-Anhwei Baptist Association (native) preacher, and sent to open the work at Suchowfu, a city equal to or greater in importance than Chengchow, and labored there until his death in 1927. The Lord's ways are not our ways, and we can only trust in his perfect wisdom. This man's loss was very keenly felt.

When, after ten years, the little foreign man and woman returned to their homeland, this good man carried the responsibility of the whole work. But the Lord had been providing for that time too in a very special way. One Sunday evening in the late fall of 1912 a young man came into the guest room at the close of the evening service. He

belonged to a class which we were rather afraid of, that is, as far as spiritual things were concerned. He was military in bearing, wore foreign boots, carried an electric torch and some other playthings of that sort. And, too, he had a Bible! He had bought this at Anking, the city where he had been stationed in a military academy, and the missionary had written several slips with texts that he thought would be helpful to him. The little foreign man and woman had been crying to God for laborers. Who would have thought that in this strange young cadet the Lord was sending along the future pastor of the Kweiteh church? But so it was, and the ex-shoemaker and the military cadet worked well together and held the fort while the foreigners were away.

When the little foreign man and his wife were reunited at the close of the war it was as missionaries of the Foreign Mission Board. Soon came the Five-Year Program and it was felt to be a great opportunity to stress what had been constantly put before the Christians from the very beginning of the work, that is, that they were stewards of the gospel, and that it was their privilege as well as duty to propagate it. Kweiteh Christians are able to boast that they accomplished what they set out to do, and the work has been greatly benefited by what was done with the special offerings of those five years.

It has often been said that the Kweiteh work is a good piece of work. "It is the Lord's doing and it is marvelous in our eyes." If only there had been more love, more zeal, greater faithfulness and patience, how much more might have been done! But it is some comfort to know that the stewardship has not been unprofitable, and as one looks back to that day when the two little people, with never a friend in the big heathen city, arrived to invest their talents in the Lord's service, believing in the gospel as the power of God unto salvation, and compares that day with the present, when they are surrounded by a company of



LAYING THE CORNER STONE OF POOI TO ADMINISTRATION BUILDING

The Foreign Mission Board has not been called upon to put one dollar into this building. The forty thousand dollars necessary to its erection is being raised on the field by Chinese and foreign Christians.

four hundred men and women who have publicly confessed the Lord Jesus Christ as their own personal Saviour, and who, in their turn, have accepted this stewardship of the gospel and are trying, some of them at least, to bring others to him, one is filled with praise and thankfulness to God. *Then*, there were four flickering candles in all this section of country with somewhere between two and three million souls in heathen darkness, with no laborers in the field; *now*, four hundred light-bearers maintain a regular witness at twelve centers with a force of fourteen men and women at work all the year round.

What will *your* feelings be when *you* hear the Master's solemn words, "Give an account of thy stewardship"?

* * *

The same God who made the flowers made the mountains and the seas and the stars. And all greatness is to be consecrated to him with all weakness.—Robert E. Speer.

Ready To Serve

Ready to serve—when, where or how we may;
Behind the scenes or in the foot-lights' glare,
Upon the stage of Life to do and dare
With, or without applause; by night or day
Willing to serve—alike at work or play,
Strain to the utmost to perform our share,
And of Life's burdens our own part to bear,
While helping those less able on their way:
Ready and willing—just to do our best,
And to expend our sinew and our nerve,
Not daunted by the hard and bitter test
Of oft repeated failure though we deserve,
Or think we do, to reach success and rest:
They have not failed whom God permits to serve.

—Frances Alice Monks,
in *Public Opinion*.



KWEITEH CHRISTIANS IN THEIR AUTUMN CONFERENCE

From two lone missionaries this work has grown to 400 faithful Christians who maintain a regular witness at twelve centers with a force of fourteen men and women at work all the year around.



LEARNING TO TEACH BY TEACHING

Chinese students of education whose training in teaching is obtained in our splendid Baptist school, the Pool To Yi Hok, Canton.

Fresh Victories for Christ in China

By Rev. W. D. King, Canton

More than two thousand students are being trained at Tung Shan, Canton, in the various schools of our Baptist Association. It was the vision of such a possible growth in the educational work of our Baptists that caused our missionaries, twenty years ago, to leave their crowded quarters at Ng Sin Moon, Canton, and move to Tung Shan. The educational work is a great evangelistic agency in the kingdom work. Each year in our schools here from fifty to a hundred young people are brought to decide for Christ and to follow him in service. At the close of a series of evangelistic services recently, over a hundred decisions for Christ were made. The Alumni Association of Graves

Theological Seminary is a little more than one year old. Their second annual meeting was held last October at the time of the meeting of the Leung Kwong Baptist Association. They have a capable group of officers. The president and vice-president each spent several years in America in special study and denominational activity. The usefulness of the association in connection with the work of the seminary has already been felt. During the past year the interest of the Chinese Baptist constituency of the two Kwong Provinces has been decidedly deepened. We have great hopes in its activity in "calling out the called" and in supporting these with their gifts while they are students in the seminary.

The accompanying picture is the group of messengers and visitors in attendance at the forty-fourth session of the Leung Kwong Baptist Association. It is this group of leaders who are behind the rapidly growing work of South-

ern Baptists in South China. They have a real vision of the part they should have in the work and are not afraid to bear burdens for their Master. They believe in learning to serve by serving.

Another picture shows the laying of the cornerstone of Pooi To's new administration building. The Foreign Mission Board has not been called upon to put one dollar into this building. The \$40,000 Mexican, necessary in its erection, is being raised on the field by Chinese and foreign Christians.

* * *

A Child's Kindness

The blessedness of little deeds of kindness is well expressed in the following verses. A child in Canada was seen one winter struggling through the snow every day, battling with the winds, that she might spend an hour with an old sick woman, to whom her visits were like those of the angels. She was a bright, golden-haired child, brought up in a wealthy family, but her little heart went out in pity to the poor, lone, sick woman, who was waiting at the edge of the dark river for the angels to bear her home. So some one embodied her kind-hearted action in the little poem which is quoted here:

"Somebody" came to see "Nobody" once—
 "Nobody's" poor, you know;
 And "Nobody's" old, and "Nobody's" sad,
 So "Somebody" came through the snow.
 "Nobody's" days are a little dark,
 Like autumn days with rain;
 When "Somebody" came it was sunshine
 showers,
 Which glistened and gleamed again.

"If 'Nobody' dies before 'Somebody' dies,
 And goes to the Land of Light,
 The story of all that 'Somebody' did
 Will be told in that region bright;
 And then, when it's 'Somebody's' turn to go,
 What music sweet there will be,
 Of 'Welcome, welcome!' sounding from far,
 Like church bells over the sea.

"And oh! the gladness, and oh! the joy,
 When 'Someone' and 'No-one' meet,
 Where the pleasant paths of Paradise
 Are instead of the wintry street;
 For the kindly deeds that are done on earth
 Are remembered there, as we know;
 And just such a story as angels love
 Is 'Somebody's' walk through the snow."
 —Selected.



THE FORTY-FOURTH SESSION OF THE LEUNG KWONG BAPTIST ASSOCIATION

"This group of leaders are behind the rapidly growing work of Southern Baptists in South China. They have a real vision of the part they should have in the work, and are not afraid to bear burdens for their Master. They believe in learning to serve by serving."

HOME AND FOREIGN FIELDS

THE
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Keeping the Right Perspective

The artist, the architect, the builder, all who are engaged in creative work, are concerned about perspective. The painting, the statue, the building, may be easily marred by wrong proportions. Figures that belong in the background may be made too prominent; unimportant lines may be exaggerated; essential features may be distorted. Truth may be so related to truth as in effect to become misleading. Much depends upon keeping the right perspective.

Within recent months events have occurred that have shocked and shamed us as a people. The defalcation of the Home Mission Board's treasurer, involving embezzlement of nearly a million dollars, made us to gasp with amazement. Then when the courts permitted him to plead guilty and he was sentenced to only five years imprisonment for his crime, a wave of indignant protest swept over the South. Attention has been directed to the shadows in the picture of our denominational life, and the danger is that we shall lose perspective. It would be easy for us to exaggerate this misfortune and our dissatisfaction with the court's decision until we lose sight of the great issues that confront us. It would be still easier for us to criticize unjustly brethren of the Home Mission Board, who could only acquiesce in the court's decision or instigate separate and expensive prosecution, the outcome of which was manifestly doubtful.

In his haste, David confesses, he called all men liars. The Psalmist had lost perspective. In our haste we may impute to honored brethren, who have done the best they knew how in a difficult situation, unworthy motives and develop an atmosphere of suspicion and distrust. Nothing, not even the loss of the million dollars, could be quite so disastrous. Let us rather turn to the things that remain, and put these things in their right perspective:

Our World-wide tasks remain. When Judas betrayed Jesus, when his disciples deserted him, when Peter denied him, when the Roman soldiers crucified him, the purposes of God did not fail. God overruled all this for his glory and the ongoing of his kingdom. Set in its proper place in the redemptive program, we can see now how even the treachery of Judas and the sin of Peter and the crime of Pilate were used of God to accomplish his redemptive purpose. God has a plan of world-redemption. He has committed the working

out of this plan into our hands. It is inevitable that we shall make mistakes and even prove unworthy. But the central matter is not our worthiness and efficiency, but the will of God. We may fail shamefully, but he will raise up others who will go on with the work. To lose sight of the God-given tasks of missions, evangelism, benevolence, education, Christianization, because of the sins and weaknesses of one or two treasurers, or the blunders and mistakes of ever so many men, would be to get things sadly out of proportion.

The Commission of Christ remains. He did not say, "Go ye . . . provided everybody does right and everything suits you." Indeed, he clearly points out that in this world there will be tribulations, and Paul warns again and again of "ravening wolves" that will enter in to destroy the flock. If in every generation Christ's people had conditioned their obedience upon perfect faithfulness and honesty of their fellow-Christians, from Peter's day until now we would have been "quitters." Always the most dangerous enemies of the cause of Christ have been those on the inside, and it is no new thing for a wolf in sheep's clothing to insinuate himself into the fold. Christ's imperious, "Go ye," is conditioned on two things alone—his authority and our obedience. Let us not get this central business of the Christian and of Christ's churches out of perspective.

Our fight with Satan remains. There are no fewer lost men and women, boys and girls, because trust funds were stolen and the thief given a light sentence. The devil used this trusted employe to get money from us; shall we let him use the same man to cheat us out of immortal souls? Shall we let Satan "out-smart" us in any such fashion? His glee would be very great if he could cause Christian people to grow soured and pessimistic, and refuse to share in the program of winning the multitudes of lost people in our Southland to the Christ whom he crucified and hates. Standing at a distance and viewing the situation dispassionately, it is not difficult to see the hand of the Evil One in it all. It would be, indeed, tragic for us to lose this perspective, and permit the devil to reap still greater fruit from the disaster.

Confidence in each other remains. It would be a strange distortion of facts if two thefts in nearly a century of Home and Foreign Missions should be so exaggerated as to make us forget the millions that have been handled by these and other of our trusted agencies without even a suspicion of dishonesty. Never was business integrity more absolutely demanded in the business world than today, and never was there graver necessity that Christian people in places of responsibility live up to this demand. The religion and ethics of Jesus have established these high standards, and our horror when a professing Christian in a place of trust falls beneath the standard shows how healthy our consciences are in this fundamental matter. To build about us a wall of suspicion, to look upon our brethren as possible crooks, to read into straightforward statements ulterior motives, would be a distortion of perspective more serious than the loss of many millions.

Jesus warned against hasty, censorious, ungracious, unbrotherly judgments. In the shadow of the cross he pled for his disciples to love one another. In his last words before he went back to the Father he brushed aside all minor matters and committed to us a program of world-evangelism that no misfortune, no shock to our faith, no disappointment by our brethren, no dissatisfaction with methods, may abrogate. Let us clear up and adjust all incidental matters that are out of focus, and let us straighten out all the crooked lines that Satan and his emissaries may have tangled; but let us keep steadily and clearly before us the program of the kingdom, and cling tenaciously and undismayed to the things that remain.

The Fountains of Giving

When the fountains cease to flow the stream dries up. It would not avail much to set a day on which the neighbors would come with buckets of water and pour it into the dry creek bed in the hope that the stream would be replenished. Somehow, if the life-giving water is to flow in its accustomed channels, the fountains must be unstopped.

It is so when the streams of giving run low and threaten to dry up. To seek to replenish the stream by intermittent high-pressure collections is futile. Over and over this has been demonstrated. The stream may rise a little for a few days, but inevitably sinks to a lower level unless the fountains of giving are tapped. The cause of Christ among Southern Baptists is suffering not because we haven't the money to give; not because our great missionary and benevolent enterprises are without appeal; not because our people have grown selfish and hardened; not because we have lost confidence in our leadership. Primarily our drought is due to the fact that the fountains of giving have been stopped up, or their flow diverted.

As a rule, a stream, to be perennial, must be fed from many springs. Some of them are "fresh water" springs near the surface of the ground that quit flowing as soon as the rainy season is over; others go deeper, and flow until a drought stops them; others are fed from deep underground sources that never dry up, and that flow perennially unless stopped up or diverted. So it is with giving. Some of the springs of giving are superficial, some are fairly dependable, while others tap inexhaustible sources. Translating the figure into plain speech, what are the fountains of giving?

1. *Self-interest.* Unquestionably some giving has back of it the motive of self-interest. To give may minister to pride; it may aid in keeping up appearances; it may be looked upon as a good business investment; it may be thought of as purchasing favor with God. Truth to tell, there is probably not much of this kind of giving. Selfish giving is a fresh-water spring that soon runs dry. There are too many other ways of using money selfishly that bring far more certain returns for men to do much giving for selfish purposes.

2. *Interest in the church.* The majority of church members have a pardonable pride in their church. They want to see it prosper, and dislike for it to fall behind neighbor churches. A poor record of giving is a reflection on the church and the pastor, and brings a sense of humiliation to the loyal members. Undoubtedly much giving springs from this source. The fountain is not very deep, to be sure, and quickly dries up if for any reason interest in the church is lessened. So long as the pastor is popular, church fellowship congenial, attendance regular and enjoyable, the fountain flows freely; but when something interferes at any of these points giving becomes sporadic and then ceases. It is saddening to contemplate how many Christians allow mere superficialities to determine the amount and the regularity of their giving.

3. *Interest in a special cause.* Nearly every church has members who are interested in some special cause or enterprise to which they are willing to give, provided their gift may be designated to this cause alone; or who do not "believe in" certain causes, to which they are unwilling for their gift to go. It may be Foreign Missions, or the orphanage, or the hospital, or a school, to which they have given all their allegiance; or it may be one of these causes that they have fallen out with. We would not, of course, discourage even one-sided giving, nor would we attempt to coerce people into giving to causes they do not believe in; but experience proves that the one-sided Christian is not very dependable, and that interest in a single cause to the

exclusion of others tends to be ephemeral. As soon as the special cause becomes less interesting or for some reason loses its appeal, giving, having no other basis, nearly always ceases.

4. *Interest in Christ's world-wide program.*—Some Christians, having entered into true fellowship with Jesus, have learned what it means to pray, "Thy kingdom come!" They have caught the vision of Jesus of a world in which God reigns in the hearts of men everywhere. They have lifted up their eyes to the fields white unto harvest. They have seen the perishing multitudes at home and abroad marching in endless procession to Christless graves. Africa, China, India, Japan, Europe, Latin America, as well as the homeland, have laid claim to their interest and sympathy. They have been seized with a great passion for the spread of the gospel unto the uttermost parts of the earth, and are willing to spend and be spent that Christianity and its fruits may be carried to the last lost men of the globe. They believe that the religion of Jesus is the one religion for all mankind, and that ultimately all other religions must give place to Christianity. They believe that the peace and prosperity of the world can be secured and guaranteed only by making the religion of Jesus dominant among the nations, and that the missionary enterprise is the most far-reaching and significant movement in the world today, worthy of the sacrificial support of every patriotic citizen and lover of righteousness. They have struck deep down into an inexhaustible stream of giving, which will flow perennially no matter what the vicissitudes of wind and weather.

5. *Love of Christ and the souls of men.* Here is the subterranean stream itself, the source of life-giving waters that flow silently on, appearing here and there in living springs and streams, and making beautiful and fruitful the earth whose grass and flowers and trees send their roots downward into soil made soft by absorption of the life-giving moisture. Even more fundamental than interest in Christ's program and the Christianizing of the world is this deep, abiding, personal passion for Christ himself, and this intimate, daily contact with him. Granted this, the whole life becomes a fountain of blessing, not only in the giving of money, but in spiritual influences, conscious and unconscious, that bring the life of Christ effectually into the lives of men. If somehow we could bring our church members into this vital touch with Jesus it would be true of them that the water which Jesus would give would become in them a well of water springing up into eternal life.

How shall we tap these ever-flowing fountains of giving?

We must dig deeper than self-interest and fleeting emotion. We may have to begin with these, as indicating that there is abundant water deeper down; but we will never build great giving churches out of men and women whose gifts are made because of superficial appeals. Our teaching and preaching must concern itself with vital issues of the Christian life and the deep needs of the world rather than mere appeals for money.

We must clear away obstructions and hindrances. Prejudices, ignorance, misinformation, worldly ambitions, love of money, desire for ease and luxury, have frequently so choked the springs of devotion to Christ and his cause that only a trickle of unselfish giving can get through—and that evaporates before it has gone farther than the home church! With information and appeal that cannot be ignored we must clear away the rubbish and dig out the accumulated mud that the spring may have a chance to flow.

We must let God have his way. It is exceedingly difficult to regulate the flow of a gushing spring. To try to force its flow beyond the normal is futile; to try to make it flow only at certain seasons is foolish; to forbid it to flow at all is dangerous. We may direct the stream so that it will flow in the right direction for most useful purposes, but in at-

tempts to regulate and suppress we are liable to cause it to take an underground course and so be lost. When God's Spirit moves upon people to give, *let them give!* It may not be the time of the every-member canvass; it may not be in exact accordance with a pre-determined budget; but God's Spirit is not given by measure, and when he speaks to the hearts of his people and they are prompted to respond, let us beware of so limiting him by our man-made plans that he cannot have his way with his own children!

Let us discover the deep fountains of Christian generosity, and then let us unstop those fountains, by prayer and preaching and teaching, that there may be a steady flow of giving to carry out in our day the Commission of Jesus to disciple the nations.

Maintaining the Spiritual Glow

By Mrs. W. J. Cox, President W.M.U. of the South

Every epoch forms new words and phrases which reveal motivating principles, the trend of the times. A phrase of this decade, "Stand by," has come to have a deeper significance than its original meaning. It is now invested with the consciousness of a responsible participation, a moral co-operation.

STANDING BY

For forty years the Woman's Missionary Union has been "standing by" Southern Baptist missionary enterprises, Jesus ever towering ahead in dynamic leadership. The sweep of his vision is seen in his challenge, "The field is the world." The life of the W.M.U. has spanned distinctly notable periods in denominational achievements. The recent anniversary effort of the Union has been a worthy response to the missionary command, but we appeal from the verdict of the year to that of four decades. "Allowed of God to be put in trust of the gospel," Christian womanhood, through personal living and missionary organization, has sought to be true to that trust.

Stand afar off and you can catch the superb sweep of the Union's missionary skyline. Its missionary efforts in prayer, study, gifts and training have helped maintain the spiritual glow in numberless churches. They signify its faithfulness to the missionary trust. For forty years its weeks of prayer and gifts for Foreign Missions have been observed. For thirty-four years the Union has observed weeks of prayer followed by gifts for Home Missions. The result of these spiritual influences cannot be reckoned.

"All knowledge is vain save when there is work, and all work is empty save when there is love." Linking a mother love to a Christ-like knowledge, the Union has developed some essentially W.M.U. objects. A fund for the education of the children of missionaries on the foreign field has granted scholarships to 168 young people at an expenditure of more than \$113,000.00. Mothering these young people far away from parental ties and home influences is an *implied trust*, and to it the Union has sought to be faithful. Among the missionary achievements of the years is the W.M.U. Training School at Louisville, Ky. Fifteen hundred young women have attended this school. They have gone out to make love visible to humanity in work for Christ. They exemplify the truth that each generation, each individual, is privileged to write in lives of flesh and blood the biography of Christ. Our magazines, *Royal Service* and *World Comrades*, link fresh and glowing mission knowledge to local mission work, and this in turn is translated into world-wide love.

The beginning of all power is knowledge. When Paul prayed for his people it was that they might have knowledge. The Union has sought through comprehensive mission study

to arouse the desire for missionary knowledge in the women and young people of our churches. It holds out to them through our organization as a department of missionary education, the most extensive and resplendent challenge of life in the missionary program of their own churches and denomination. Each church program that is vitally missionary offers as a field of service the world in miniature at its door. Last year alone more than twenty thousand mission study classes were reported. If only one person in each class received a new conception of individual obligation to this missionary task, the effort was eminently worth while. An informed constituency is ready to follow the foremost leader.

There are *express* trusts, and giving the gospel is a special trust. Meeting this obligation, the combined contributions of the W.M.U. since its organization to 1927 reach more than thirty million dollars. The Co-operative Program is our denominational vehicle that bears spiritual blessings to all the world. Through it we seek to give, not carelessly or impulsively but even exceed the systematic and proportionate way, and by the grace of God, give self-denyingly and heroically. Stewardship has been defined as human life dissolved in consecration. Consecration dissolved in love expresses itself in missions. Stewardship must be graded and taught in every department of church activity. When we as individual Christians live this Christ life of love, the subject of money, budgets and offerings will cease to perplex us. Untiring organization, ceaseless activity, is not as powerful as "the rushing and mysterious winds of God."

As an organization we have sought to stand down in a vital life current and evangelize and train the inevitable—our youth. "As the tree may through each limb press vigor to the reaching bud" so we as mothers, teachers, leaders, workers have reached out into this world in the making and visioned it a missionary-hearted people. Through them we can be mighty builders of ideals. The W.M.U. will report in May a gain of four thousand young people's societies for 1928. It will be a stupendous task to lead and foster, with sensitive fingers, more than 18,000 young people's missionary organizations. We cannot stop with the youth of our own land for "God does not make heathen, he just makes little children." In hearts too young for hate we may form world-wide friendships.

ACHIEVEMENTS OF THE YEAR

When Miss Maude Royden visited our country she said: "The American woman's idea of religion is summed up in the word 'service.' It begins . . . it almost ends—there. Their religion is to make the kingdom of heaven come on earth. They have been far more interested in building the City of God than in the making of saints." This is an interesting analysis of the American woman's religion. This Southern missionary organization offers a rare blending of the "old" and the "new" woman. It holds countless beautiful exceptions to the above statement in real saints. Yet, truly, we do want to make our religion work, for indeed what is it for if not to bring peace to the world, the gospel to every land! Woman cherishes splendid hopes, visions eventful victories. She finds in her heart the daring, audacious dreams of the early Christians, for it was not incredible to them that the kingdom of God should speedily come. Woman with the sublime capacity for mothering would draw the world to the heart of God. She senses the pain and disappointment in his heart when he looks out upon his own and sees them satisfied with so little when all power is theirs. "Greater things than these shall ye do," he cried. Yet our unsteady faith, our contentment in failure and in ease is all he has to show for Calvary. It was something of this understanding and spirit that led the Woman's Missionary Union to project the Ruby Anniver-

sary plans in celebration of the fortieth anniversary of the Union. The goals of a 40 per cent increase in organizations, 40,000 new members in existing organizations, and \$4,000,000.00 in gifts was a profound gesture of courageous faith in the face of denominational depression and discouragement. Perhaps the crowning victory of this effort lies in the fact that no new incentive was offered as to gifts. It would have been easier to stir sentiment for some cherished special object, but the sole emphasis was put on the regular Co-operative Program. Despite local and South-wide handicaps and depressions our total gift will reach almost three and a half million dollars. We are happy in the result.

The past year has been unusual if not unprecedented in the history of this missionary organization. The annals of the W.M.U. will forever proudly enshrine its high achievements. The Ruby Anniversary effort is ended. We now come to a dangerous stretch of the road. A supreme effort always holds the possible peril of resting on the victories gained. History usually records a slump after unusual exertion. This is true of all nature; forced growth has its attendant lethargy. The final result will largely depend upon this year's intensive conservation, a continued fostering of the thousands of organizations brought into being this past year. It would seem our 1929 program should pre-eminently be one of a thorough assimilation. These new organizations must be encouraged and fostered by the organization that gave them life if they are to be kept living. We must not be willing to submit to the natural, but strive for the supernatural. It is now ours to address ourselves to deepening the spiritual life in these organizations. As the leaders purpose to go, our constituency will go, no higher, no farther. The people rarely go beyond leadership.

POWERS OF THE AGE TO COME

What are the elements of encouragement in the mission outlook?

The Century magazine states that the late Chas. P. Steinmetz, the electrical genius, visiting in the home of Roger W. Babson, had been discussing the future of aeronautics, radio and power transmission, when his host asked him what line of human endeavor would see the greatest development during the next fifty years. Mr. Steinmetz's reply was: "I think the greatest development will be made along spiritual lines. Here is a force which history clearly shows has been the greatest power in the development of mankind." Truly this scientist did not deal in a truism but uttered an irrefragable truth. We have but tasted of the powers of the age to come. For centuries the world has been concerned with geographic explorations. We have about reached the end of the geographic feat. Airplanes can now encircle the globe in a few days. It is a day of world consciousness; we are achieving an international mind. Man is turning into the invisible, the intangible, the spiritual. He has entered a vast realm. We hear, speak and see through the air. Laboratory achievements with invisible bacteria rival the most daring heroisms of exploration. New discoveries, inventions, creations, new means of international commercial intercourse stand without. Will the missionary enterprise keep pace with these marvelous material developments? Because God has ordained the stream of life to flow through the veins of woman, thus making humanity to be bone of her bone and flesh of her flesh, womanhood counsels that we lay our plans on a scale that includes the universe; seek Christ for the world and the world for Christ.

Certain ants are said to be born with wings, fly through the azure, float in the sunlight, yet deliberately tear their wings off and crawl through life. Many Christians accept the Christ, in whom is all power in heaven and on earth, then deliberately tear off their wings and crawl through life.

"Heirs of God!" A transforming thought! We who call him Father should cease whimpering about our duties, our work, our difficulties and lay hold of the spiritual riches he presses into our hands. How can we hope to win the unenlisted, the disinterested, or the world, when our service is so often begrudgingly given; when our own conceptions of God are so limited, and our presentation of him so unattractive and unlovely? Let us catch anew this year that we are a new creation in Christ Jesus; that our minds and souls and lives can be permeated with his power; that his promises are either true or false, and find from actual experience that they are gloriously true. Let us everywhere rise up and show to the world what Christ can accomplish in a soul. He expects us to take the world in his name and always and everywhere maintain the spiritual glow.

The Meaning for Missions of the "Settlement of the Roman Question"

By Rev. W. O. Carver, Professor Missions, Southern Baptist Theological Seminary

It was no surprise to those who have been following the course of current history in Europe to read that agreement had been reached between Mussolini and the Pope, and that thus was broken the deadlock of fifty-nine years' standing between the Church which claims to be universal and the government of Italy. The consummation came with great ceremony and loud acclaim, with the signing of the treaty by Duce Benito Mussolini, "representing His Majesty, the King of Italy," and Cardinal Gasparri, "representing His Holiness, Pope Pius XI." Monday, February 11, will be a date to be reckoned as a turning point in church history, it may be also in secular history—that remains for the event to prove.

The effort is being assiduously made by Catholics to have this treated by the general public as a matter between the Catholic Church and the Italian State, while at the same time hailing it as an epoch-marking and a glorious "victory" for the Church, wherein she recovers a right of which she has been unjustly and forcibly deprived. Since 1870 the Pope, as the Head of the Church, has been pleased to think of himself and to have all his "children" think of him as the "Prisoner of the Vatican," suffering martyrdom at the hands of an oppressive and blinded government, himself the "vice-gerent of Christ on earth." In all this time no Pope after being consecrated to this high "office" could set foot outside the grounds still retained by the Church at the time of the Unification of Italy; for to step onto Italian soil would be to place himself under the jurisdiction of another ruler, and by the theory of the Church no one may have any jurisdiction over the Spiritual Head of the Church and of the souls of men. For a full thousand years the Pope had been the autocrat of certain territories, with his authority unquestioned. As such it was claimed for him that he was subordinate in no sense to any earthly power and by right he could not be thus subject. On this principle the Pope and his Church stood loyally, refusing all the years to touch an ever-accruing sum of "indemnity" set aside by the government of Italy for taking over the lands of the Church, but payable only upon recognition of the political sovereignty of the State. The accumulated sum has now reached something like two hundred million dollars. In the course of the development of his plans Mussolini, as the autocrat of Italy, has yielded to the Pope, recognized his temporal sovereignty over the Vatican possessions, as indeed has been done all along, but has also ceded to the Pope certain territory heretofore claimed and held by Italy, has acknowledged

the coordinate political status of the Pope and his State, and is paying in cash to the Pope more than a hundred million of the "indemnity."

Now if that were all, Protestant and evangelical Christians, and the democratic world, could accept the view that the Church wishes them to accept, that this is an affair between Italy and the Pope and no concern of the rest of the world. Surely it is incumbent on all Christian men to think, speak and act as Christians, with reference to this event. We should get all the pertinent facts before forming judgments, and speak no harsh or cruel word. Certainly there should be no inflaming of passions, no wild excitement, no mere denunciation. The conflict between Catholicism and Protestantism has been long, and in the nature of the case is irreconcilable. This the Catholic Church has seen from the beginning and has consistently affirmed that reconciliation was possible only upon repentance, confession, and, after absolution, return of the Protestants to the fold of the Mother Church.

American Catholics for the most part insist on treating the adjustment as affecting only the Church and Italy. They wholly fail to discern that a principle is involved which affects the position of religion in relation to the State throughout the world. Nor do they seem to see that what the Church claims and is now getting in Italy the Church would claim under like conditions everywhere. If the Pope were resident in America all of the reasoning being put forth by his protagonists with reference to Italy would apply in the United States and would immediately terminate autonomy, sovereignty and democracy in this country. So of all other countries. One Catholic writer says that the Catholic Church is the only religion in Italy and must, therefore, be the State Church whether formally so recognized or not. This statement betrays utter misapprehension of the issues involved. If every citizen of Italy were now a convinced and loyal member of the Catholic Church it would still be contrary to the principles of Christianity and a violation of the rights of man to establish by law any condition that would prevent or hinder the rise of another religion, or which would place upon any individual legal barriers to the profession of another faith or to the profession of atheism. According to the teachings of Christianity and the principles of democracy every soul must be absolutely free to deal with God directly through Jesus Christ alone; there must be equal freedom to decline to acknowledge his relationship to God.

As a matter of fact, the Catholic Church is not the only religion in Italy. It never has been the only religion. Only by the exercise of force and the use of the civil and military powers of the State were numbers of people ever incorporated into that Church. For seven hundred and fifty years the Waldensians have maintained religious organization and life in Italy, wholly outside of the Catholic Church. Through most of this time they did this at great sacrifice, with many disabilities and not without frequent sacrifices and martyrdoms. Since 1870 it has not been possible legally to interfere with their freedom as an independent church. Furthermore, since 1870 Baptists and Methodists have developed independent denominational life within Italy. The arrangement recently effected makes possible the return to the status of the Middle Ages; and if logically and consistently carried out will result in a new era of persecution and may mean the complete expulsion of all who adhere to any faith other than that of the Roman Church. The missionary work carried on for the past sixty years may be prohibited entirely. Already, since the accession of Mussolini to the dictatorship, serious handicaps have been imposed upon evangelical religious movements in Italy, and especially upon those that were in affiliation with the American denominations. Thus the new arrangement carries with it serious possibilities for groups of Christians

already present in Italy and may result in the destruction of our missionary work there.

The course of the Church in this case is seriously embarrassing some of the more intelligent American Catholics. These have denied that the Church claimed or desired predominance over the political state or would in any wise interfere with any of our democratic institutions in a land like the United States. They now see religious education made compulsory in the entire state system of schools in the Italian nation; and this education committed exclusively to the hands of the Church, and to be conducted by appointees of the Church. How does this comport with the idea of public education in America?

Again, the State, by the Concordat, undertakes to apply the canon law of the Church throughout Italy. This means that the Church is given jurisdiction over the religious life of the people. She has authority to determine what and what may not be done, while the State undertakes to carry out her decrees with reference to heresies and heretics. Once again, no member of the Hierarchy, that is to say, no minister of religion of any grade from the Pope down to the merest neophyte, when charged with crime is amenable to a court of the State. He must be turned over to the church to be tried in her own courts. Her decisions are to be final. If one is convicted he is not then turned over to the State to be punished with other criminals, but is to be punished by the Church in such institutions of her own as she may designate. It is impossible for any clear-thinking person not to see that this gives to the Church the status of an independent state within the civil state. It is no longer a question merely of allowing a sovereign state to establish itself in a limited territory—as the Vatican grounds—within the area of the political sovereignty. But the Church State ramifies throughout the organic body in its entire area.

Now while all of this immediately affects missionary work and religious denominations only within Italy, it is an advertisement to the world of the actual theory of the Roman Church with reference to its prerogatives, purposes and plans in all countries where it is able to win its will. The outcome would be the establishment of medieval conditions throughout the world. This would seem to be very unfortunate for the Roman Church. It ought to issue to the advantage of free religion throughout the world.

In the first place, it will differentiate Catholic Missions from Evangelical Missions wherever this issue is clearly apprehended. It comes at a time when the Roman Church is undertaking propaganda on a scale never equalled in its history except in the period from 1500 to 1700. It is difficult for one who has been watching developments for the last quarter-century to see how the Church could be so blind as to press for this action at a time when it must arouse free-thinking men everywhere to the danger of an autocratic church.

Millions of American Catholics are shocked and surprised. They will have to think through some of the doctrines and practices of their Church and reach a decision between Americanism and Catholicism. Numbers of non-Catholic Americans who were being influenced by the plausible presentations of Catholicism in this country will pause for serious thought before moving further toward a Church whose policy is uncovered in the gaze of all men. The "Roman Movement" within the Church of England will now have either to go the whole length of Church domination of State or draw back from the program which is being so eagerly pushed.

Those Protestants, who in their eagerness for Christian union have been making overtures to the Roman Church and have been cherishing the hope of including all divisions of Christendom within one unit, ought now to see not only

that they cannot make terms with the Roman Church, but also that any concentration of authority and direction of spiritual life and organization is fraught with serious temptation to the wrong exercise of power and with danger alike to the rights of men and to the proper understanding of religion.

If one denomination may establish an independent sovereignty within the civil state, then every denomination might be allowed to do the same. For, in such a matter numbers do not at all affect inherent right and fundamental principles. In America this would mean something like one hundred and fifty sovereignties within the nation.

The plea that the Pope must have independent sovereignty and absolute control at least in a limited territory, for the reason that his mission is world-wide and that he must be free properly to relate himself to all of his "children" throughout the world without interference from any political power, carries in it three rather subtle, if somewhat obvious, errors. First, there is involved the notion of political sovereignty on the part of the church, such as has been consistently claimed by the Roman Church for twelve hundred years. Second, it is implied that in every land the Pope should have, through some legate of his, exactly the same independence of political sovereignty. This would mean the extension of the Italian arrangement to every land. Third, the declaration that the Pope cannot be a subject of any secular sovereign involves in principle the denial of secular sovereignty entirely, while at the same time it assumes the divine sanction of the autocratic principle with the autocracy resident in the Papacy.

On the whole, in the midst of the confused religious thought and sentiment of the day, this treaty between the Church and State in Italy ought to serve to promote clearer thinking, more genuine religious experience, and more aggressive endeavor in the propagation of spiritual faith. It ought to arouse all the churches which are in principle the exponents of voluntariness and freedom in religion to this utmost duty in presenting the gospel of Jesus Christ speedily to all men, and especially to those who live in countries where life and religious thought are under the influence of a church which aims at supremacy over the organized life and the individual consciences of men. Only two years ago a vigorous effort all but succeeded in re-establishing the Catholic Church as the State religion of Brazil. Three years ago, the Pope sought to punish the government and people of Czechoslovakia for permitting popular celebration of the heroism and martyrdom of John Hus. All this is a call to faithfulness in preaching the Christ who does not bind men but makes them free.

* * *

My own hope is, a sun will pierce
The thickest cloud earth ever stretched.—Robert Browning.

* * *

"Cheerfulness is a friend to grace; it puts the heart in tune to praise God."

* * *

"Every element in the missionary problem depends for its solution upon prayer."—Robert E. Speer.

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Have a heart that never hardens, a temper that never tires,
and a touch that never hurts.—Charles Dickens.

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Without the self-control of the body, influence and usefulness end.—John Timothy Stone.

The Supreme Problem of the Christian Church

By Rev. Charles L. Graham, Crescent Hill Baptist Church, Louisville, Ky.

1 Corinthians 14: 12: Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

The desire for spiritual gifts is legitimate and praiseworthy. They are to be most earnestly sought. But the object in view must always be that we may excel *to the edifying of the church*. We are to seek with the most earnest kind of seeking after qualifications for the service of the church. The master passion of the Christian is to serve and edify the church of Christ on earth.

I. The one supreme problem before the Christian church today, as it has been in all the centuries of Christian history, is the problem of world evangelization. I am jealous that missionary knowledge and missionary zeal and missionary enthusiasm and missionary prayer and missionary study and missionary earnestness and missionary enterprise shall possess all of Christ's people to the end that they may excel to the edifying of the church. The spiritual endowments and spiritual power of the church are going to be severely limited until the church faces out with the definite idea of Christianizing the world. This is in accordance with the very nature of the church and her divinely appointed function. Modes of worship and forms of government and even systems of theology are only relatively important. In the midst of the discussions about these things we have lost sight of the primary purpose of the church, namely, the evangelizing and Christianizing of every creature of all the nations of the earth. During twenty centuries of Christian history, multiplied millions have walked across this earth of ours and passed out without having seen a Bible or heard a missionary. We need to remember this Eastertide that there are millions in the world today who have not heard even a single proclamation of that resurrection story. And yet we lament the loss of the supremacy of the church among the institutions of society. We have lost and will continue to lose our supremacy in proportion as we abandon our function.

The church needs a new vision of her divine task, and a new heartening for her task by a new conviction of the universal appeal and power of the gospel she has to proclaim. We know from experience that into whatever land he goes, Christ answers the spiritual aspirations and bestows the spiritual satisfactions which men have not been able to find in their native religions. Wherever the gospel of Christ has gone it has lifted people out of despair into hope, out of impotence into energetic earnestness, out of licentiousness and corruption into a life of the highest moral dignity, out of slavery to the most revolting superstitions into the light and liberty of regenerated beings. Confucianism, Buddhism, Taoism, Shamanism, and Mohammedanism cannot do that. "I am the way, the truth, and the life" is no arbitrary declaration. The universality and indispensableness of Christ as the world's one and only Saviour is a truth which all human history has vindicated.

In the light of these things those who think seriously upon serious subjects cannot but be disturbed by that movement which heads itself up in what are called Parliaments of Religions, and proposes to erect great temples, dedicated each of them to all kinds of religions and to all forms of religious worship—these temples to be the expression in stone of the glorification of humanity in all its religious manifestations. The uniqueness of Christ as the world's only Saviour is repudiated. "Let not the Brahman," they say, "or the Buddhist, or the Mohammedan be disturbed in

their respective rites and feasts and fasts and manners and customs and beliefs. Let the faiths of the world fraternize with each other. Let each one acknowledge that all the others have in them the elements of the final and ultimate faith, and that each has a contribution to make to the evolution of the race toward moral and spiritual perfection." Christ is not the one name given under heaven amongst men whereby we must be saved. He is not "the" name. He is "a" name.

What is to be the binding power, the center and law of things in this federation? The answer is, the belief in God as the Father of all men. That is enough to overcome all the divisions created by race, language, caste, culture and worship, and to fuse humanity into a religious solidarity. This is to ignore or to forget two things. First, it is to forget that the profoundest word of the New Testament concerning the fatherhood of God is the word "fellowship." "Our fellowship is with the Father" (1 John 1: 3). Whatever men may say about God being the Father of all men, the fellowship men had with the Father in the beginning has been broken. Secondly, this is to ignore or to forget the thing that lies behind this broken fellowship. The proponents of this world-wide association of all the religions of the world, each of them pledged to make no encroachments on the other, all have an utterly shallow view of the most dreadful fact of human history, the fact of SIN. Sin is regarded as a misfortune of heredity and environment rather than as a crime against God, branded with the hot wrath of God. Indeed, God is revealed to us as a great and loving Father who has moved out upon the world to save it, who yearns after all his lost children. But over against this there is the "law of sin," as universal as the law of gravitation.

There is the overpowering bias towards transgression native in the human life and universally present in all men, which issues in actual rebellion against the divine government of this Father-God. This disobedient rebellion incurs the righteous wrath of God, so that we are called "children of disobedience," "children of wrath." Fellowship between the sinner and a holy God is thus made impossible. Something has been destroyed that must be restored. Something has been lost that must be recovered.

Jesus Christ is the great Restorer, the great Recoverer. The thing that he restores is fellowship. Every child of the race, to have fellowship with the Father, must be brought into contact with a spiritual dynamic that will be not a reforming but a transforming power in life. Jesus Christ himself is that dynamic spiritual force which makes men free from the law of sin and death and which sets up in the soul a counter life—the life of God himself—the possession of which makes fellowship with God possible. "No man," in America, Europe, Asia, Africa, or the islands of the seas, "cometh unto the Father (cometh again into fellowship with the Father) but by me."

To talk about the Fatherhood of God apart from these considerations is just barren verbiage, a phrase with more sound than substance. Christ and Christ alone is the only adequate dynamic for the solution of the industrial problems of the world. Christ and Christ alone is the only adequate dynamic for the solution of the political problems of the world. Christ and Christ alone is the only adequate dynamic for the solution of the social problems of the world. He is this because he is the only adequate dynamic for the solution of the one problem that lies as deep as the deepest depths of the human heart, the problems of sin. We will set our feet in the way that leads to the brotherhood of man when, and only when, we recognize the universal and absolute necessity of a divine Saviour to solve the sin problem. The hope of the world is Christ taking hold upon all the inner life of man, transforming, dominating, impulsing. As is the root to the tree, as is the bulb to the tulip, so is the

acceptance of Christ the answer to all problems affecting human welfare in the life that now is, and human destiny in the life that is to come. "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard?"

Here is a challenge to all the disciples of Christ. The missionary enterprise is the hope of the world.

Does China Need Missionaries Now?

By Rev. F. P. Lide, Hwanghsien, Shantung, China

The question as to whether China needs missionaries any more has been a live one, both at home and on the field. Some would advocate a complete withdrawal of all Christian agents from China. This arises from many sources, one of which is the scientific spirit of our age. There is a question in the minds of some as to the uniqueness of the Christian message and the necessity of making Christ universally known. The ultimate cessation of Christian propaganda by Western agents in China may be true to principle, but at present such a course would be fatal. It would be disastrous, both to China and to our Christianity at home, to withdraw all missionaries from the field. If China needed the gospel when Protestant missionaries first came, her need is equally as great now. One is overwhelmed by the sense of this on every hand.

Missionaries are needed now to help supply the tremendous dearth of Christian literature in China.

In the West we have an accumulation of religious literature growing out of two thousand years of Christian experience. This heritage of our home churches cannot be overestimated. In China there is a pitiable dearth of this indispensable corollary of the Christian movement. There are very few volumes of Bible commentaries, religious treatises, or sermons translated into Chinese. There is practically no knowledge of the Bible in its original languages by the Christian constituency. There has been but one Greek grammar translated into Chinese, and it is now out of print. There is little or no textbook material to be used to gain a reading knowledge of either Hebrew or Greek. The same is true of material for other classes in theological seminaries. A very few students are able to acquire a knowledge of the English language sufficient to avail themselves of Christian literature written in English.

If a preacher in America wishes to acquire a library, he is mystified by the plethora of material available. If a Chinese preacher wishes to acquire a library, he has very scant material with which to do it.

Missionaries are indispensable now as builders of a genuine Christian culture and environment.

We of the West have a background of Christian culture growing out of centuries of Christian practice. Christian principles prevail generally in life's relationships. This does not mean that the West is Christianized, but that Christianity is comparatively universal there. This is not true in China. For centuries her people have been held down by suffocating superstitions, traditions, and customs of the non-Christian religions. This is the environment in which all our missionary work must be carried on. Under such circumstances it is obvious that, because of tremendous friction, it is exceedingly difficult for Christian churches to thrive.

There is a close relationship between social environment and redemption. The missionaries are leading in building an environment in which redemption will be made easier. The fetters of ignorance, superstition, tradition, and custom are being broken. In other words, China is gradually being Christianized, as well as evangelized. The Christ-redeemed soul must have a free atmosphere in which to develop its highest good.

Missionaries are needed now to give Christianity's spiritual message to China.

Law is fundamental to salvation in nearly all the non-Christian religions. A man is saved by the merit of his own effort. All of our Chinese are recent converts from either Buddhism, Confucianism, or no religion. They would naturally be expected to take the legal viewpoint in their interpretation of the New Testament and Christianity. Missionaries have the advantage of centuries of thought and experience over the Chinese in regard to this. Salvation by works is a natural human desire and the Chinese are no exception to this.

Missionaries are needed tremendously now as a spiritual support to their fellow-Christian Chinese.

We of the West have the support of Christian history, which is a tremendous leveling force. Our fathers have fought the battle of religious freedom, of separation of church and state, autonomous churches, organic unity, and so on. New Testament Christianity is gradually winning out in the world. The Chinese church has not wrought these things out in its own Christian experience, therefore, it does not know for itself the dangers in these errors. This is strongly brought out in the present situation in Christian education. The Chinese government is attempting to choke out Christian education by taking its control out of missionary hands, and greatly restricting religious freedom in our schools. The majority of the Chinese Christians are making no protest, because they fail to understand the consequences of this high-handed government policy.

Missionaries are needed as evangelists.

We believe that the hope of China's complete evangelization lies with the Chinese workers. On the other hand, the day of the missionary evangelist is far from over. The Chinese preachers need sympathetic contacts with the missionaries. They are able to accomplish far more if a missionary works shoulder to shoulder with them on the field. In 1922, when there was a large number of missionaries on the North China field, the number of baptisms was 993. In 1927, when the missionary personnel was at its lowest, the number of baptisms was only 273. On our local field there were 169 baptisms in 1922. In 1927, there were only 72—less than half the number. It would be unfair to say that this was due wholly to the absence of missionaries from the field. The recent strife has had a great effect on the number of baptisms, but it is undoubtedly true that more is accomplished when the missionary is out actually preaching on the field.

Medical missionaries are needed today as never before in China.

He who would save souls must not be indifferent to the needs of suffering humanity. There are less than three Western-trained medical practitioners to every hundred thousand population. Even this small number is far from evenly distributed. The medical need of China is just beginning to be met and will not be adequately met without missionaries. A great number of converts come into our local church through hearing the gospel in the hospital. The medical work is not only in itself a great evangelizing agency, but is the entering wedge for all other forms of missionary work.

China needs every God-called missionary on the field now more than she ever did. Instead of withdrawing we should greatly strengthen our little band of workers. Every missionary at home should be returned and every God-called volunteer should be sent out. How China receives us does not affect our responsibility in the least. God forbid that we should desert China in the greatest crisis in her history!

Our Baptist Work in Italy After Sixty Years

By Rev. D. G. Whittinghill, Rome

The familiar maxim, "Man's extremity is God's opportunity," finds many illustrations in mission fields throughout the world and Italy is no exception to the rule. It is the law of life that it is only as men have to struggle and strive for a thing that they prize and esteem it. When the widow gave her all to God she had no doubt of the worth of God's service and worship, but money which is only the superfluity of indifference carries little propelling force and is apt to fail entirely; for all human beings are inclined to justify their own selfish sloth by criticism of the other man's achievements as servants of Christ and obedience to his command to go into all the world and preach his gospel. It is a psychological fact that discouraged people do not bring things to pass; it is faith in God and in his promises which bring in the kingdom of God. Many good people do not see the mountain for the trees—the daily disillusionings, scandals, worries and weaknesses of our brethren, blind our eyes to God's achievements. We need sometimes to stand still and review the things God has done for us.

Sixty years ago there was no Protestant church building allowed within the walls of Rome, nor were there Italian Baptists in Italy. A Scotch Presbyterian chapel and a hired hall of the Anglican Church for English travelers were barely tolerated outside the city gates.

Now by way of contrast let us see what we have in Rome today, which is not a fast moving Western town where things spring up in a day, but is the stronghold of the Papacy—the fastness of iron conservatism! The American Episcopalians have a large and beautiful monumental church and rectory with the only chimes in the city, built by the architect Street and decorated by Burne-Jones. The Anglican Church has two imposing buildings and the Scotch Presbyterians and German Lutherans each have commodious churches. All of these churches are principally for foreign visitors to Rome, but in each one of them there are Italian Protestant resident members.

Now as to the Protestant churches for Italians. The oldest of these is the Waldensian, with two fine buildings in prominent locations. They have a membership of about 800, composed to a large extent of Swiss and other foreigners, though the Italian element predominates. The Waldensians also have a theological school with ample premises and a corps of professors. They represent Presbyterian doctrines and are considerably helped by that denomination in Great Britain and the United States. The Wesleyans and the American Methodists have three church buildings, a theological school, a large boys' and girls' boarding school in beautiful villas. Both these churches and the Waldensians have a publishing house of their own. The Salvation Army has quite a number of adherents and maintains a large lodging place for the very poor men. The Y.M.C.A. and the Y.W.C.A. each have commodious buildings with student boarding and athletic departments and also an employment agency. Both the British and the Scottish Bible Society do an extensive and far-reaching work in Italy, the extent of which may not be adequately told until the final day.

Now we come to our Baptist Mission, which is composed of the English and the American Missions united in 1923. In Rome we have four churches with adequate but not large buildings. There is an orphanage for boys in a beautiful quarter on Mount Marius, a theological school and a well-known publication house which issues a high-class religious review, a church magazine and an evangelistic sheet which is adapted to the simpler readers. Until January, 1927, we

published a well-edited weekly newspaper, which was the only Italian Protestant organ ever to be sold in the city newsstands, but we had to discontinue it, owing to the financial condition of our mission.

To those who remember the Italian Baptist work of 30 years ago in Rome, the present Sunday morning service at our Via Teatro Valle chapel seems like a miracle. Then eight or ten poor people and a few children on the front benches, a hired Roman Catholic organist who cut for the door as soon as he played a hymn or two, an able but long-winded Italian minister, a Sunday school composed of a half bench of people ranging in age from three to sixty years, who were harangued by the preacher on the obscure points of the creation as set forth in Genesis, will give one an adequate picture of how things were then. Now things are greatly changed for the better. The chapel which was purchased by Dr. Taylor with great difficulty at the cost of sleepless nights, lawsuits and long journeys over the United States to collect funds with which to pay for it, is beautiful and admirably adapted to our purposes. Not only has the chapel been beautifully decorated by our noted artist, deacon Paul Paschetto, but the church itself has undergone a greater change. On Sunday morning it is comfortably filled with eager listeners who attend with anticipation of the good things which our cultured and spiritual pastor has to say to them.

Mr. Fasulo, who was our delegate to the Congress in Toronto, is the son of one of our oldest pastors and was educated in our Theological Seminary in Rome. Afterwards he took a course in jurisprudence in the University of Rome, not that he desired to practice law, but in order to enhance his culture. He is at present not only pastor of the above-mentioned church but the editor-in-chief of our ecclesiastical journal, *Il Testimonio*, and also professor of Systematic Theology in our Theological Seminary in Rome. He is indeed an honor to our cause.

What has just been said of the Via Teatro Valle Chapel could be also said of the church in Piazza in Lucina where the lamented James Wall worked so faithfully and so long to bring the Romans to Christ. This church was established by the English Baptist Mission through the instrumentality of Mr. James Wall. This church with the adjoining building is used as headquarters for the American Baptist Mission in Italy and is indeed an ideal location, being in the very heart of the city only about a hundred yards from the main street. The pastor of this church, Dr. Pietro Chiminelli, is probably the best-known evangelical writer in Italy. He is the author of seven volumes and was for several years the editor-in-chief of *Conscientia*, the well-known weekly newspaper which had to be suspended for lack of means.

I could proceed speaking of the other two churches in Rome and of the great transformations which are taking place during these past years, most of which were for the better, but it would be useless. What is true of Rome is also true of our whole Italian Mission. Prof. Lodovico Paschetto is the editor-in-chief of our well-known and widely-circulated religious review *Bilychnis*, and pastor of our church at Turin; Mr. Rivera, the leader of our Baptist Young People's Work in Italy and in charge of our church at Florence; Mr. Teubel, the pastor of one of our oldest churches in Italy, Milan, and other men whom I have not the time to mention, would do honor to any of our great churches in America or England.

Before closing this article, I must mention one thing which has greatly encouraged all of us within the last few months who love and pray for the advancement of Christ's cause in Italy. In six different localities in Italy, where we have been trying to preach the gospel of Christ, the brethren, together with the pastor on these fields, have taken great interest in the erection of a house of worship, and in some

cases tremendous sacrifices of time and money have been made by our humble brethren in Christ in order to realize their dream to have a house of worship where they can worship God decently and with tranquility.

At one place our brethren, numbering less than thirty-five members, have given five thousand lire for the purchase of a lot and have promised building materials and labor free of charge. In all, the value of their gift would amount to at least ten thousand lire. How many churches have we in America so small and so poor which have done so well? In another town two friends of our work have recently deposited in the local bank 30,000 lire (more than \$1,500.00) for the purchase of a ground for a church building. These same brethren promised to do more for us in the future when the time comes to build. At another place near Naples, our mission has been offered a lot, free of charge, and Italian bonds amounting to nearly two thousand dollars, on condition that we should furnish the remaining means for the erection of a church. In the remaining three places efforts are being made to raise funds for church buildings. This spirit which has manifested itself almost simultaneously in different parts of Italy, would seem to be the hand of God, and certainly it promises better things for the future of our work. Heretofore the Italians have been accustomed to receiving help and encouragement from their more fortunate brethren in England and in America, but these gifts above spoken of have come from the Italians themselves and furnish evident proof that the gospel is taking firm hold on the Italian soil. Let us all hope and pray that this spirit of sacrifice and love for the gospel will grow from more to more, and may it also become an inspiration and incentive on the part of our American friends to come to the rescue of our poor brethren who are struggling against great odds for the sake of the gospel in this needy land.

Sixty years ago there were no Baptists in Italy, now we have nearly three thousand members and at least five times this number if we take into consideration our catechumens, adherents, and friends who share our principles and wish well for their triumph. Less than sixty years ago in the American Baptist Mission, two or three men went forth weeping, bearing precious seed, and now it seems that the approaching harvest is nigh. Those who work in spiritual realms must constantly remind themselves that the kingdom of God cometh not with observation. May our friends in America fervently implore God for his richest blessings upon this mission.

"To Doubt Would be Disloyalty; to Falter Would be Sin"

By Mrs. L. L. Conner, Eufaula, Alabama

Not long ago I stood at the foot of Stone Mountain, sixteen miles from Atlanta, and viewed the largest solid body of granite in the world. It stands alone in the midst of a plain nearly one thousand feet high, seven miles around the base, and a mile to the summit by the sloping side. On the north side which is an almost perpendicular precipice, the greatest monument of all time is now being carved in memory of the soldiers of the Southern Confederacy. It will consist of a central or reviewing group representing the Confederate High Command, and groups of infantry, cavalry and artillery. The equestrian figures in the central group will be as tall as a ten-story building. Below the central group, carved out of the great heart of the mountain, is a Memorial Hall, to be dedicated to the women of the Confederacy.

The great colonnade guarding the entrance to the hall, the thirteen columns, representing the thirteen states of

the Confederacy, every architectural detail, will consist of solid granite, undetached from the mother lode, so that Memorial Hall will endure as long as earth endures. Within the hall is a roll upon which shall be inscribed the names of those who made this possible, and here a shrouded statue of Memory will keep ceaseless vigil while from a beautiful bronze incense urn there shall arise daily the sweet perfume of devotion. In front is a magnificent plaza, and below a lagoon which will mirror the soft Southern skies above and the monument carved high upon the mountain.

When this magnificent work is completed there will be nothing like it in the world. Nor has there been; and people will come from afar to behold this tribute to undying heroism by a loving and loyal people.

At the base there is a room kept open by the Memorial Association, and here are displayed the plans and pictures showing how the completed work will look. There are the figures of Davis, Lee, and Jackson, a color bearer, and others. The scene is one of action and there are no words to express the awe that fills the heart of every true Southerner and admirer of the heroic as one beholds the faces of our great leaders.

The sculptor, Augustus Lukeman, made the plans and has entrusted them to skillful workmen for execution. It is estimated that ten years will be required to build the monument, and \$5,000,000,000.00 will be spent in its carving. It is a stupendous task. As I stood there I thought of the magnitude of the task; of the endless days of toil that must be rendered ere the likeness of our leaders shall appear; I thought of the faithfulness it will require from every member of the U. D. C., how every Chapter must do its utmost to send in the funds, that the work might go on; I thought of the loyal response of the Sons of the Confederacy and other patriots; and I wondered—yet to wonder is disloyalty—I wondered, "Oh, will our people of the Southland be faithful to this task until it is complete? Or must it stand there unfinished, for the lack of sacrificial service?"

And then there flashed across my mind and heart this thought: harder, infinitely harder, is the task of winning the world to Christ. Centuries have passed, yet his great plans which he entrusted to us have not been carried out. These plans are heroic in their immensity, world-wide in their scope. He would have his image reflected in the heart and life of every human being: he would have daily prayers of loving devotion arise from people of every nation, to be caught in those golden bowls of incense that we read about in Revelation. His face is veiled now, but some day when our work here on earth is done, there will be a great unveiling, and we shall behold him as he is. He has a Memorial Hall, too, and some day the faithful shall gather there, and shall hear read from the Lamb's Book the names of those who have ushered in the day of his glory. Is your name written there?

There will be the great leaders, many of them martyred for the cause they held so dear; there will be the privates in the ranks. The sons and daughters of the King who have served him faithfully here—all shall share the glory.

Some have called the Confederate War "the lost cause." Alas, when one sees the great victories sin and selfishness are having, when one sees so many who have sounded "retreat," who have ceased to fight in the army of our Lord; when one thinks of those brave soldiers, our missionaries, at home and in foreign lands who so bravely stick to their posts sending forth from out their well-nigh broken hearts pleas for the re-enforcement that does not come, the help that would make victory possible—when one thinks on these things our cause, too, might seem a "lost cause"—but the end is not yet. There's a day of victory coming by and by. Terrible as an army with banners, our Lord shall come in

victory. Meanwhile, he is leaving the task to us. Are we faithful? Oh, the faithfulness, the constancy, the sacrifice that is needed now! Shall we fail? Shall our great mission tasks, undertaken at his command and out of hearts of loving obedience, shall these causes be so ignored that they must stand out before the world—our failure?

Let us pray that there shall come up from every town and village, from every child of God, such tokens of faith and love that the task shall be completed and all the world shall see.

A Missionary's Plea to the "Homefolks"

By Rev. C. K. Dozier, Fukuoka, Japan

Today Japan is celebrating the ascension to the throne of the Showa Emperor. The announcement of the ascension was made on the tenth, and today the "Daijosai" will be celebrated. It will begin at 8 P.M., and continue until the early morning hours tomorrow.

But it is not my intention to write about this auspicious occasion. There are others far better fitted to write about this than I. We rejoice with the Japanese nation and wish for the Showa Emperor a long and prosperous reign.

We are more concerned with the reign of the King of kings. We have given our lives to the furtherance of his kingdom. It is the month in which all loyal Americans give thanks. Today is the great Thanksgiving Day in Japan. New rice is eaten by the Emperor. The usual day is the seventeenth of November, but as the emperor eats this rice today, the seventeenth will not be a national holiday. What have we in Japan to give thanks for this day? In the first place, our Mission has been unusually blessed with the health of all its missionaries who have been on the field.

In the second place, we have seen many souls reached by the preaching of the gospel. Never have we had more souls to turn to God under the preaching of the pastors and evangelists of our own Southern Baptist forces. We have seen more decisions made under the preaching of such men as Hasegawa and Kimura and Kanamori, but under the preaching of our own pastors and evangelists this year will be remembered as the greatest year in our work.

In the third place, we have great reason to thank God for the work of the W.M.U. They held one of the greatest meetings in the history of the organization at Kure this year. Next year they celebrate their tenth anniversary as an organization. God has worked mightily through them during these nine years. Mrs. Dozier is better prepared to tell of their work than I am.

In the fourth place, we are thankful that even in the face of the fact that limited funds have not permitted us to do any advanced work, our present work has prospered. We have been asked for pictures, but we cannot send them. We could send duplicates of those we have sent or new pictures of old buildings, but none of new buildings, for there are none save a small building at the Girls' School which was paid for partly out of funds given by the patrons. A picture of this will doubtless be sent by those in charge of that school.

All of our hearts have been heavy over the burden of debt that has been on the Foreign Board, but we felt that the Convention had taken a new grip on itself and that brighter days were ahead. The appropriations from the Board for next year came recently. They show no improvement over last year. Dr. Ray says that the sky is brighter, but not sufficiently so to justify the Board in launching out on new work. To one in charge of a growing institution like Will-

ingham Memorial School for Boys, the cut made in our estimates for 1929 was a great blow. How much longer we can continue to carry on with such appropriations is a grave question. We sympathize with Southern Baptists in the defalcation by the treasurer of the Home Mission Board. All of us will suffer as a result of this, but surely the misdeeds of one wicked man will not cause the Southern Baptist hosts to slacken in their efforts for the salvation of sinners. We are fighting the very thing that caused the treasurer to steal the funds. It is sin that is working in the lives of the Japanese, Chinese and other nations that is making our work necessary.

It would surprise many of your readers to know just how much progress has been made in the last twenty-two years in Japan in the matter of temperance and the fight against prostitution. The present Emperor of Japan neither smokes nor drinks. When asked why he does not smoke or drink he replied that he had no need of either. It is said that even on state occasions when the "sake" cup is raised to the lips he does not drink. This statement was made by a man who ought to know, as he is in very close touch with the Emperor. We were surprised to see this statement printed in the leading daily paper of Fukuoka recently.

Progress is being made and we rejoice to see each step, but there is much left to be done. The task is not finished by any means. There is not the romance in missions that formerly caused people to take interest in sending missionaries. Our lives are not in danger. We do not meet the open opposition in the same forms as in olden days. But the opposition is not gone. Civilization has caused the old barbarians to be a thing of the past. True it is, that in China we cannot say that it is entirely gone, but if we compare Japan and America we can find much the same sins in each country. We fear that because there is not the romantic element in present-day missions our people at home have lost interest to a large extent. But let us thank God that the day of missionaries having to give their lives as a result of the fanatic is gone. Why has it gone? Is it not because the gospel has been preached to the nations? Is it not because Jesus Christ's teachings have been spread? Shall we cease to break the Bread of Life to the lost because they have ceased to persecute us? They have not yet accepted Jesus Christ as their King.

Recently one of the most prominent workers in our denomination visited in our home and said that she wanted to ask us two questions with the request that we answer frankly. Her two questions were about as follows: "What is the most discouraging thing you have met in your work in Japan?" and "What is the most encouraging thing in the work?"

We were absolutely frank with her. She will probably write a symposium of the answers that she received. We do not like to recount the discouraging things in our work. They are here. There are hardships to be borne. Not the kind we had pictured to ourselves before we came to Japan. But where is the pastor or Christian worker that does not have discouraging situations to meet? If they are not of one kind they are of another. We sympathize with the pastors who try to get their members interested in missions and other denominational work. How their hearts must bleed at times as they see the indifference that is shown! They can weep with Jeremiah. They would like to fly away to a desert place and be at rest. But—stop—there is the call of God! Did Jesus Christ run away? Did Jesus Christ give way to discouragements? Did not men kill him? Did they not turn a deaf ear to his call? Did he not weep over Jerusalem? Yes, they killed him. But they cannot get away from him. Without him they are lost. They are without hope. His cry of despair over Jerusalem has been echoed down the ages. Are we better than our Lord?

Thoughts like the above have held us to our posts when it seemed that Southern Baptists had turned a deaf ear to

all the calls that we have been sending to them for reinforcements. Thoughts like these have sustained us as we have seen many young men and women, who have said they were ready to heed the call to come over and help us, but were not permitted to do so because Southern Baptists had shut the doors in their faces. We cry out at times, "How long oh, Lord, how long!" Sometimes the seeming indifference of Southern Baptists is harder to bear than the indifference of the nationals. If those who have been blessed with the gospel for centuries have no appreciation of its blessings, how shall we expect those who have not yet tasted its joys to receive it with interest?

We are truly thankful for the amount of money that was raised by the 75 Million Campaign. The after effect may have been bad, but our hands were so strengthened that it has enabled us to feel proud of being Southern Baptists.

But the after effects have not made us feel any too proud. We are thankful for what has been done and we plead with Southern Baptists not to become weary in well-doing. Do you know that many of your missionaries are too tired to write, because they are simply overworked each day? It is not that we do not think of you and do not wish to write. There is not a day passes in our home that Southern Baptists and their work is not carried to our Father in prayer. We pray each day for the work at home and abroad.

We are carrying on under great handicaps. We are not involving the Board in debts, but we are greatly hindering the work. We want to do that which is well pleasing in the sight of our Lord. But as we see the need and are absolutely unable to meet it we are pained beyond words of expression.

For several years we have been unable to open up places near Fukuoka in which to use our theological seminary students. We are using them in the two churches and three Sunday schools we are conducting, but if the Board could furnish the rent for other preaching places we could use them far more wisely. At a meeting of the Missionary-Japanese Committee, which looks after the expansion of our work as a mission, we planned for three new stations in 1929, and included estimate for the same, but the appropriations as received recently gave not one cent for this work. This has been our experience for at least three years now. Can you put yourselves in our place? What would you do? Would you plan for new work again next year? Would you say it is no use? We have to face these questions. Why?

May God bless Southern Baptists and cause them to awake to their responsibility to the lost in this world!

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Missionary Beatitudes

Blessed are the messengers of the gospel, for to them is given the promise of the presence of Christ. (Matthew 28: 19, 20.)

Blessed are the bearers of the precious seed, who sow in tears, for at the time of harvest they shall abundantly rejoice. (Psalm 126: 6.)

Blessed are the intercessors, for they have the assurance that their prayers prevail. (John 14: 13, 14.)

Blessed are the generous-hearted, whose gifts help forward the kingdom of God, for these have the approval of the Saviour. (Acts 20: 35.)

Blessed are they who surrender loved ones for the sake of the name, for they shall have eternal compensations. (Matthew 19: 29.)

Blessed are the despised and persecuted for the sake of the gospel, for great is their reward in heaven. (Matthew 5: 10-12.)

Blessed are the faithful, for they shall receive the commendation and joy of the Lord. (Matthew 25: 21-23.)

—Selected.

From the Woman's Missionary Union

KATHLEEN MALLORY

Program for April

TOPIC—FAITHFUL TO THE TRUST
(Stewardship of the Gospel)

Hymn—"Joy to the World, the Lord Is Come"

Prayer of praise for God's "Unspeakable Gift"

Hymn—"Awake My Soul In Joyful Lays"

Scripture Lesson—"The Law and the Gospel": Exodus 20: 1-21; Deut. 11: 18-21; Matt. 5: 1-12; Mark 12: 28-31; John 3: 16; Mark 16: 15; 1 Cor. 9: 16

Two Talks: Meaning of the Word: (1) Stewardship; (2) Gospel

Hymn—"I Love to Tell the Story"

Four Talks—How the Gospel Message Is Delivered by: (1) Pastors; (2) Sunday Schools; (3) B.Y.P.U.'s; (4) W.M.U. Organizations

Season of Prayer that all four groups may be "faithful to the trust"

Rendering of Leaflet—"My Life and Yours." (Order leaflet for 3 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Two Talks: Missionaries as Gospel Carriers in: (1) Homeland; (2) Foreign Fields

Hymn—"How Sweet the Name of Jesus Sounds"

Reading—"Faithful to the Trust in Ancient Soochow." (See this page.)

Prayer for all evangelical home and foreign missionaries

Rendering of Leaflet—"The Haystack Prayer Meeting." (Order leaflet for 4 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Hymn—"Come Every Soul By Sin Oppressed"

Business Session—Report of: (1) Plans for May Meeting in Memphis (see this page); (2) Stewardship Chairman; (3) Mission Study Class; (4) Personal Service; (5) W.M.U. Young People's Organizations; (6) Treasurer concerning First Quarter of 1929 compared with Apportionment—Minutes—Offering

Watchwords (in unison):

"Laborers together with God"

"Enlarge, spare not, lengthen, strengthen"

Hymn—"The Kingdom Is Coming"

Lord's Prayer (in unison)

Suggested Leaflets—Supplement to Program

APRIL—FAITHFUL TO THE TRUST

Cents

A Strange But True Story 2

Empowering for Soul-Winnings 3

How a Downtown Church Served Its Community 3

In the Open Country 3

Sketch of Mrs. T. C. Doremus 3

The Haystack Prayer Meeting 4

The W.M.S. as a Factor in World Evangelization 3

Guardians of the Light (Pageant) 8

The Better Way (Play) 15

NOTE—Your order for these program helps should be sent, please, to W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala. Please remit with the order.

W. M. U. Items

May Meeting in Memphis.—It has been decided to use Monday, May 6, as follows: In the morning, the annual meetings of the Margaret Fund Committee and of the General Board of the W.M.U. Training School; in the afternoon the annual meeting of the W.M.U. Executive Committee. These three committee meetings will be held in the Peabody Hotel. At the First Methodist Church the Union's registration will open on that same Monday afternoon. On the following Tuesday morning and afternoon and again on Wednesday morning and afternoon, the W.M.U. annual meeting sessions will be held in the First Methodist Church. On Wednesday night, May 8, the closing W.M.U. program will feature the Ruby Anniversary and the Union's work for young people. The Tuesday night (May 7) session will be decidedly unique, being a Missionaries' Fellowship dinner, at which time the women home and foreign missionaries will be guests of the Union and speakers of the occasion. The dinner will be held at the Peabody Hotel, the sale of tickets to commence with the registration on Monday afternoon. It is hoped that at least 1,000 will attend this missionary dinner, every W.M.U. delegate and as many W.M.U. visitors as possible.

A-1 W.M.U. Churches.—Lest someone should forget, it is herewith repeated that no Full Graded W.M.U. can be A-1 which does not meet the following two requirements: (1) Each of its five required organizations (1 W.M.S., 1 Y.W.A., 1 G.A., 1 R.A., 1 Sunbeam Band) must attain A-1 on its respective Standard of Excellence; (2) each of its five required organizations must function each month of the given calendar year. It is hoped that every Full Graded W.M.U. has for the past three months of 1929 maintained each of the required five organizations and that each organization in each W.M.U. will score A-1 during the calendar year. The foregoing information has also been set forth for the benefit of those churches which cannot meet the two requirements this present calendar year but which plan to get "a running start" for 1930, and to keep on until the coveted banner is attained.

Stewardship Helps for Stewardship Year.—On page 28 will be found a list of such helps. More than one denomination besides Baptists are this year teaching stewardship of tithes and offerings. Such study is most opportune. W.M.U. members and organizations are urged to "profit" thereby.

1930 Monthly Topics.—Attention is called to the list of missionray topics as given on page 28. In addition to the suggestion heading the list, it is well to be reminded to use 1929 as a forehanded time for the clipping of items bearing on these 1930 topics. If these items are put into envelopes marked for the different months, they will doubtless increase in value as each respective month's program draws nearer.

Foster Every Ruby Anniversary Organization.—Family pride is natural, being exceptionally characteristic of Southerners. Into the W.M.U. family during the Ruby Anniversary there were admitted a very large number of new societies among the women and young people. It will be unnatural, un-Southern and

un-missionary if a single one of these societies is not faithfully fostered. Just as the ruby exists in nature in hexagonal (or six-sided) form, so there are six ways of fostering, for the dictionary says that the word "foster" means:

(1) *Provide With Food*

For example: Necessary literature, such as HOME AND FOREIGN FIELDS, state denominational papers, Royal Service, World Comrades;

(2) *Nourish*

For example: Providing leaders;

(3) *Rear*

For example: Holding institutes;

(4) *Encourage*

For example: Giving entertainment to young people; assisting women with programs;

(5) *Sustain*

For example: Holding Mission Study classes; working toward Graded W.M.U.'s;

(6) *Cherish*

For example: Proving "the love of Christ constraineth."

Every Missionary Church to Organize for Missions.—One of the W.M.U. ideals for the calendar year is that in every church where there is now at least one W.M.U. organization there will be born the conviction that it should organize and foster another society either in its own or in some nearby church. Naturally the initiative for such organizing and subsequent fostering will be taken by women's missionary societies. However, very fine work along such lines can be done by Y.W.A.'s and through the younger girls and boys, even by Sunbeam Bands. During the Ruby Anniversary "almost everybody" proved to be a capital organizer. Such missionary zeal must not wane. The ruby has exceptionally enduring qualities. Let its afterglow be reflected in thousands of new organizations, each faithfully fostered.

Faithful to the Trust in Ancient Soochow

By Mrs. W. B. Johnson, China

We are safely back in the land of our adoption and happy we are to be here. We docked in Shanghai. Many of our missionary friends were there to meet the boat, including Miss Lanneau and Mr. McMillan from Soochow. We spent the night with our friends in Shanghai at Eliza Yates School. That gave us a chance to see many more of our friends.

We came to Soochow on the noon train Saturday. More of our friends were there to meet us. Harold was happy to be with John McMillan again. Eugenia was delighted with her rickshaw ride into the city. She called to Mary Frances all along the way, "Mary Frances, do you like your ride?"

We came over a pretty new bridge into the city through a new city gate. We came along the Dragon St., which used to be a narrow, dark street but now about thirty feet wide with a sidewalk on either side. There is a program on foot to widen all the main thoroughfares of Soochow. It is marvelous how the new city officials have been able to get the people to cut off from eight to twelve feet of their houses to widen the street. It isn't cutting it off from their lawns as it would be in America, but from their houses.

As we rode into our school campus we were greeted by the boom, boom, boom of fire-crackers. Much to my surprise and delight, Mrs. McMillan directed the rickshaw men to our own house. There was Loh Mah, the woman who was our faithful servant for five years before we went home, ready to greet us. The house was swept and garnished, ready to be lived in. Our missionary ladies had planned a nice supper and all our nine missionaries had supper together, and such a

happy reunion it was. We spent our first night in our own home.

All the first afternoon and next day we were busy seeing our Chinese friends who came to call. We had Chinese dinner Sunday evening with Mr. Chen, our Chinese principal of Yates Academy. They have such a sweet, Christian home. His mother and sister live with them. Their baby girl, fifteen months old, was learning to walk. Mrs. Chen is our kindergarten teacher. Miss Chen is a primary teacher. We have had a round of invitations with our Chinese and missionary friends. We couldn't have wanted a more cordial welcome than we have had.

I think the happiest surprise I have met with was our first Sunday morning. Mr. Chang, an old student of ours, now a graduate of Shanghai Baptist College, preached in our church here. He is certainly a promising young man. He has a great handicap of having a weak body.

The next Sunday we met with another surprise. Two of our old students attended Sunday school and church. They were in uniform, captains in the National Army, if you please. They paid us a call after church and promised to bring their wives and young sons to visit us some time.

One of the happiest occasions since we have been here was the other night at Miss Grove's little home, where she had three of our former students with us to dinner. Most of the time we spent in recalling our past experiences together, talking about where all the boys are now and what they are doing. I think school work is really the most gratifying mission work of all. We see them come in young and untrained. We see them in later years trained, useful citizens, many witnessing for Jesus in their daily walks of life. Seventy per cent of our alumni are school teachers.

We find many problems in our work as the result of the war and change of government. But the opportunity for service was never greater. As one of my friends said, "We must be living epistles of him as never before."

We hope you will remember to pray for us and our Chinese co-workers, that he will hasten the day when his kingdom shall come into the hearts of these people and his will may be done here as in heaven.

"Teaching Them — and Lo I Am With You"

By Lillie Hundley, Eliza Yates School, Shanghai, China

The Baptist Compound is located about two miles outside of the foreign concession of Shanghai. There are buildings for the Eliza Yates Girls School, the Ming Jang Boys School, native teachers, and for seven missionary families on this Compound.

In March, 1927, the schools closed, the students sent home, the missionaries refugeeed within the city because of the dangers of the war which made it impossible to continue. The two schools, like most schools in China, could not be reopened during that spring term because of the continued wars, disturbances, communistic and anti-foreign uprisings. However, within the concession of Shanghai some schools could and did reopen and some of us had the blessed privilege of continuing our contact and some work with the Chinese. Some of the teachers of Eliza Yates School carried on classes with as many students as could come to an arranged place. I had the joy of continuing my Bible classes with this group.

With the coming of summer the conditions became somewhat calmer, but very few missionaries were allowed to return to interior places. With a large number of our Mission refugeeing in Shanghai we had many meetings trying to face and solve overwhelming problems which were rising everywhere. In connection with our schools we faced the prob-

lems of reopening, the question of teaching Bible as a regular required subject or making it voluntary, and the question of registering our schools under governmental regulations, which state that courses in religion and chapel attendance cannot be required and Christianity cannot be propagated in the classes (the agitation was rather serious during those months). It was decided to open Eliza Yates and Ming Jang Schools only on our former method of required Bible courses and not to take steps to register under the present regulations.

In September, 1927, it was still considered dangerous to bring girls to the Compound, so it was decided to open Eliza Yates as a day school in Grace Baptist Church. The girls themselves had petitioned us to open, signing that they would willingly study the Bible and abide by rules of the school. They wanted the opportunity to continue their school work. The boys were too scattered and because there was more agitation among boys it was decided best not to open Ming Jang School that term. Throughout the year our girls showed a loyal spirit. We had no trouble from outside agitators. Some found Jesus as their Saviour during the year.

In the fall of 1928 we opened both schools on the Compound, some changes having been made, such as putting the schools under the direction of a board of managers (four Chinese and three missionaries) and electing one Chinese principal for both schools. Mr. Y. C. Ling, a fine Christian man and trained Baptist minister, is our principal. The schools were opened on the original method of required Bible courses and chapel attendance, for it was felt to give them up would be putting religion secondary and weakening our opportunity to carry out the main purpose of a mission school—that is, to teach the gospel of Christ. It was also decided not to consider registering under existing regulations, for to do so would be surrendering our Christian principles. It is encouraging to know that many Chinese Christians are standing firm for Christian principles and freedom, though some feel that the desires of the government must be met as an evidence of patriotism. The former also realize that the government is not yet fully stabilized. It is also encouraging to hear some prominent Chinese say that Christian schools may continue without being forced to register. But there is a discouraging side, too, for some schools are already registering and some people believe that the government will enforce the regulations. Still others believe that the regulations may be changed. We are working, waiting, and praying. Let us join in praying that we will let God lead in this great problem.

During this term the Lord has been with us. There are about two hundred boys and two hundred girls on the Compound, and they have shown beautiful co-operative spirits in the schools. There has been no trouble from the outside. Many students have shown inquiring minds concerning the Christian religion. (At least fifty per cent of the students are already Christians.) In fact, I have never had better interest in my Bible classes than this year. Not only in Bible classes has the interest been shown but in other classes the students themselves have often brought up the question of Christianity. Some have even come inquiring outside of school hours. During the term there have been thirty-two baptized and several others have professed Jesus as their Saviour.

The Y.W.A. organizations among the girls have been helpful. They meet each Saturday morning. Daily Bible reading and prayer are encouraged and a place prepared for keeping "morning watch." The Y.W.A. invited the children of the surrounding villages and country to their Christmas program in which they tried to explain to those unschooled children the real meaning of God's Great Gift to the world, and gave to each a small bag of eats and a towel as they left. There were about

one hundred who received these gifts. Then the students and teachers gave a Christmas offering of seventy-eight dollars to famine sufferers and to help other poor people. To this gift of money was added old clothes.

We truly thank God for the many blessings of the past year. The future may hold problems and uncertainties with its opportunities of service, but this is certain, God will lead them that say, "Thy will be done."

Stewardship Helps for Stewardship Year—Teach Stewardship of Time, Talents, Possessions

Plays—

	Cents
Up to the Home	7
Thanksgiving Ann	10
Tithes and Offerings	6
Starting Right	10
Farming Eden	10

Pageant—

America's Call to Service	10
---------------------------------	----

Stories and "Exhortations"—

Tithen Eggs	5
Her Tenth Box	3
Her Offering	3
My Life and Yours	3
Brother Brown and His Gifts	3
Stewardship of Our Young People	3
A Little Argument With Myself	2
A Plea for the Twelve	2
Shall We Eat Our Morsel Alone? (Poem)	2

Send your order, with remittance, please, to W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.

1930 W. M. U. Monthly Topics

In order that societies, which make their Year Books in the springtime, may have the 1930 topics, the list is given as follows:

Jan.—"Foundation Stones"
Feb.—The Homeland—Our Heritage
March—Beyond the City
April—Around the World in 85 Years
May—Christianity Answering Today's Needs
June—How Help the Negro?
July—Leading Many to Righteousness
Aug.—Notable Native Christians
Sept.—Your State and Mine
Oct.—"In Union There Is Strength"
Nov.—A New Day In an Old World
Dec.—"They Followed the Star"

* * *

The recognition of the sovereignty of God and the stewardship of man helps us to think of God as a real and living personality.—Cushman.

How to Produce Tithers

Teaching the Church to Tithe, is a new leaflet issued for free distribution by The Layman Company. Its subtitle is, "Guidance on the Road to Financial Freedom and Self-Respect." It contains simple but tested suggestions of methods which can be used in any church, without breaking into or interfering with present activities. It is equally well adapted to Sunday schools, Young People's societies, Woman's societies, or other groups in the church. This leaflet will be sent without charge direct from The Layman Company headquarters, 730 Rush St., Chicago, on request, from pastors or others who are interested in unsectarian, simple and practical stewardship promotion.

From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

Being Tested

The ability of twenty-eight thousand independent democracies to "keep the unity of the Spirit in the bond of peace" is being put to the test in these last days. It becomes every member of these spiritual bodies "with all lowliness and meekness, with longsuffering, to forbear one another in love."

A fresh and prayerful review of the Sermon on the Mount and the thirteenth chapter of 1 Corinthians would tend to temper the deliverances of those among us who speak through the press and from the pulpit or platform.

Many thoughtful people are much concerned just now that Southern Baptists shall be able to "stand fast in one Spirit, with one mind, striving together for the faith of the gospel." United we stand, divided we fall. "If a kingdom be divided against itself, that kingdom cannot stand" is the warning of Jesus.

Lenoir City, Tennessee

The first service of the General Secretary for February was a brief talk at the monthly meeting of the Brotherhood of the First Baptist Church, Lenoir City, of which Rev. W. R. Hill is the new and aggressive pastor.

The principal address of the occasion was made by Dr. H. A. Todd, of Athens. He gave a fresh and forcible discussion of "God's Man and God's Program."

This organization has a supper at each meeting, attended by about thirty-five men, and seems to be maintaining a healthy interest.

Lenoir City is a comparatively new town, of perhaps four thousand people, but has three Baptist churches.

Durham, North Carolina

One of the most interesting and satisfactory experiences of recent months was a visit with the First Baptist Church, of Durham, on Sunday, February 3, 1929.

The special feature of the day was the ordination of five newly elected deacons in connection with the morning worship; seven had been elected, but two could not be present because of illness. At 11 A.M. the visitor spoke on the "Scriptural Qualifications and Duties of Deacons." It was gratifying to note the interest of women, young people, and other classes in this discussion.

The ordination, under the direction of Dr. Coleman, the pastor, was conducted with dignity and fervor, and made a profound impression on the large audience. The revival of interest in this high office gives promise of a better day in the churches.

It was a rare privilege to hear a most lucid exposition of the Sunday school lesson by Judge Brogden of the State Supreme Court to a class of about one hundred twenty-five men.

Dr. C. C. Coleman has been on this field only three and a half years. He found a discouraged membership but his inspiring leadership soon gave them new heart and the Lord has wrought a modern miracle through the sympathetic co-operation of the pastor and

membership. The church now has a modern and attractive building that rivals anything in the South and the pastor and his united people mean henceforth to stress evangelism and spiritual development.

At a conference of men following the Sunday evening worship, a committee was appointed to consider the advisability of organizing a Brotherhood.

The Baptists have nine churches in this city of forty-five thousand people and claim a larger membership than any other denomination. This is a little remarkable in view of the fact that Duke University, the great Methodist institution, is located here.

Lumberton, North Carolina

Lumberton is a beautiful town, located in a rich country, and has a high class of citizenship. There are about five thousand inhabitants inside the corporate limits; including the mill population there are perhaps seven thousand.

The First Baptist Church has a membership of eight hundred, an attractive and commodious building, and is considered one of the leading churches of the state. Dr. C. H. Durham began his pastorate here with the opening of the century, but after several years on this field, accepted a call to Brown Memorial, Winston-Salem. The Lumberton people, however, had a conviction that he was foreordained to be their pastor indefinitely, and after he had been away four years they issued an urgent summons for his return. He promptly obeyed and there is no indication of another separation.

On February 3, this secretary entered this city for the first time. Its fame had reached him years ago and he had long desired to see for himself, but as Paul said about his purpose to visit Rome, "he had been let hitherto."

The meetings continued through three evenings and the attendance represented at least a half-dozen churches, among which were Claremont, St. Paul, Maxton, and the other churches of Lumberton. "Stewardship," "Duties of Deacons," and "Men and the Kingdom" were considered.

The First Church has five doctors and the leading surgeon was present at every meeting. The church also has sixteen lawyers and they were almost unanimous in their attendance. It was noted the last evening that ten of the twelve deacons were present; the two absent members were in Raleigh on official business.

Etowah, Tennessee

Sunday, February 10, was spent in this progressive little city. The Louisville and Nashville shops constitute the leading enterprise of the town.

The morning and evening hours were spent with the North Etowah Church, of which Rev. D. W. Lindsay is the pastor. He began here the first of the year, is thoroughly evangelistic and missionary, has a united church, and the outlook is most favorable for a successful pastorate. D. W. Morgan, the zealous director of the Brotherhood work for this district, is a member of North Etowah.

At three in the afternoon at least one hundred men, representing ten churches, assembled at the First Baptist Church for a discussion of "The Scriptural Qualifications and Duties of Deacons." An open conference that followed the address developed a decided interest. The meeting, by unanimous vote, invited the secretary to return soon and conduct a class in "The Office of Deacon."

The First Baptist Church has eleven hundred members and under the able leadership of Dr. A. F. Mahan is constantly adding the saved.

Etowah has a third church that is serving its section of the city in a satisfactory way.

The Southern Baptist Theological Seminary

A visit to this great institution in its new home at "The Beeches" can't fail to stimulate the denominational pride of a loyal Baptist. The buildings are ideal in arrangement and architecture, every detail for comfort and convenience having been ordered by a master hand. The new gymnasium, made available through the generosity of Honorable Joshua Levering, is a recent and valuable addition to the group of buildings.

The contact with such a large company of select young men, seriously engaged in fitting themselves for the highest of callings, is also an inspiration.

The occasion of this visit on February 13, was a response to an invitation from Dr. Dobbins to speak to his class in Church Efficiency on "Harnessing the Man Power of the Churches." The secretary was also given the responsibility of speaking at the chapel and chose as his subject, "The Preacher and Business," to his thinking a most vital matter.

He would gratefully acknowledge special courtesies from President Sampey, Dr. Dobbins and Prof. Tyler.

Inman, South Carolina

Inman is located on the Southern Railway, twelve miles northwest of Spartanburg, and the town proper claims a thousand people; the mill community adjacent has about an equal population. Both towns have wideawake Baptist churches with modern buildings and a capable leadership in Pastors Bolt and Jones, who operate in complete harmony.

The Baptists are largely in the ascendancy at Inman, the First Church having an enrollment of seven hundred thirteen with five hundred twenty-two local membership; the other church has about three hundred, both being well represented in the country nearby.

The secretary's visit began on Sunday, February 17, and continued through five days. Including a brief talk to the Baraca Class and an address to a mass meeting of men at 3 P.M., the visitor spoke four times on Sunday. The afternoon meeting was attended by at least one hundred twenty-five men, representing a dozen churches, and at the close virtually every man pledged himself to a life of deeper consecration and greater activity for 1929.

For the remaining four evenings two classes in *Today's Supreme Challenge to America* were conducted for the men and the women respectively with the General Secretary and Pastor Bolt in charge. The men had an attendance of eighty-four and the women of fifty-three. A third class of boys and girls, numbering about one hundred, met at the same hour for illustrated lectures on Africa and China by Rev. Mr. Ritter, a missionary from China.

There were two hundred forty-seven in the school and all came together at 8:15 for an address by the secretary. After a discussion on Tithing the last evening, a call for those who had been tithing brought thirty-six to their feet. After a few brief testimonies, all who were willing to begin tithing were invited to stand with the first group, and one hundred sixty-two all told responded, representing perhaps 98 per cent of the adult attendance.

Limited space will not allow anything more than a mere reference to the attendance of Pastors Vermillion, O'Neill, Henderson, Jones, and perhaps other pastors with a number of their men. Z. L. Madden, chairman of the Brotherhood Committee of the North Spartan-

burg Association, with other members, was loyal to the school.

All in all, it was an unusual meeting and Rev. W. J. Bolt, the chief promoter, was happy over its success.

Reports of Secretary Burnett

ASSOCIATIONAL RALLIES

In company with Dr. Walt N. Johnson and Secretary Taylor, Professor Burnett began a series of rallies in Arkansas on the last Sunday in January. This trio of workers made eight district associations; at each of these meetings from ten to sixteen churches were represented and a fine spirit of co-operation was manifest in all the conferences.

JONESBORO, ARKANSAS

Early in the New Year, Secretary Burnett assisted the First Baptist Church, of Jonesboro, in securing pledges to cover its 1929 budget. He reports that this church up to that time was leading the state in the amount pledged to the Co-operative Program. The church was happy to have one hundred ninety-two more signed pledges than ever before and to find that the amount subscribed was \$7,500 in advance of all former records, with three hundred forty-two members yet to be seen.

JACKSON, MISSISSIPPI

Secretary Burnett also rendered a similar service with the Calvary Baptist Church, of Jackson, Miss. This church likewise made a considerable advance over anything it had done before.

SUMMARY

Secretary Burnett has been in one hundred fifty churches during the nineteen months of his field work, and has helped twenty-six churches in their financial programs. These churches have pledged \$35,000 more to the Co-operative Program than they had been doing and he finds that they are remitting promptly each month to state headquarters.

Secretary Burnett attended the meeting of the state secretaries in Mobile, was accorded a sympathetic hearing, and was given a cordial invitation by all the secretaries to come to their states for some work.

Brotherhood Activities in Kentucky

E. Kirk, Secretary

Kentucky Baptists have come to realize one fundamental, basic principle in all their work, namely: The program and teachings of the Lord Jesus were not done in parts, one separate and distinct from the other. He proclaimed the whole gospel to the whole church and to the whole world. If our work honors him and is blessed by him, we must move together harmoniously and co-operatively.

The main function of the Baptist Brotherhood of Kentucky is to discover, inspire, enlist and develop men and boys in active Christian service in the whole program of the church. When we fail to do this as a brotherhood, there ceases to be a place for us to function.

The response from our men over the state has been marvelous. Everywhere we have gone men have responded graciously in large numbers. We now have eighty District Associations in the State. All but four or five of these have an associational chairman of the Brotherhood Movement and doing splendidly in their respective associations. We have quite a few Brotherhood organizations in the local churches, several associational organizations, and requests come right along for information and the literature dealing with the work of the men.

We have for our goal for 1929, one thousand Stewardship Diplomas, five hundred seals, four regional conferences, one state-wide conference, ten association-wide schools for pastors and deacons, and five rallies, reaching

a climax by making the month of June Stewardship month.

The pastors and laymen of Kentucky are co-operating in a most gracious way to make the Brotherhood work count for the most possible in all of our churches.

Suggested Program for the Monthly Meeting of the Baptist Brotherhood

Song, Scripture, and Prayer (12 minutes)
Reports of Committees and other business (8 minutes)

TOPIC—MEETING OF SOUTHERN BAPTIST CONVENTION

- (1) Why should laymen attend? (5 minutes)
- (2) Give the name, location, officers, etc., of its Boards and Theological Schools (5 minutes)
- (3) Countries in which the Foreign Mission Board operates (5 minutes)
- (4) The work the Home Mission Board promotes (5 minutes)
- (5) Explain the mission of the Relief and Annuity Board (5 minutes)
- (6) Speak of the different departments of work done by the Sunday School Board (5 minutes)

Voluntary Remarks (1 minute each)

Close with Song and Prayer

For information, consult the 1928 Annual of the Southern Baptist Convention, or write each Board for tract literature.

* * *

Returning to Soochow

By Rev. H. H. McMillan

Even before the coast of China came into view, the water through which we had been plowing our way for seventeen days was seen to change its color from the greenish blue of the ocean to a muddy yellow, reminding us that we had reached that point where the Whongpoo river was emptying her deposit into the Pacific. Within a short time we had passed Shanghai Baptist College on our right and were moving slowly through the multitude of junks and boats of every description sharing the quiet waters of the Whongpoo.

It was an ideal September morning and we were all on deck looking out over the great city of Shanghai. But the thought that occupied my mind during those happy moments was the contrast between the Shanghai we left over a year ago and the Shanghai of today. Then the river was occupied by warships of many nations. The city was a network of barbed-wire entanglements. The streets were guarded night and day by foreign troops. The atmosphere was surcharged with the electricity of ill-will. The missionary homes and hotels were crowded with foreign subjects refugeeing in the International settlement. It was a time of uncertainty and despondency. Speculation went rampant re the future status of foreigners in China. Some felt that the day for foreigners had gone and that forever. Communism was in the saddle of the new Nationalist government and the horse was running wild. And thus it went.

But now it was not necessary to be told; one could feel and see that the clouds of such an atmosphere had blown away. The storm had passed over and the sun was shining on a bright and better day. A heart would have been made of stone not to have expressed gratitude to God for such a day. As soon as we left the boat we found ourselves among the multitude of Chinese busily engaged in the ordinary affairs of life and a warm, friendly, cordial atmosphere was experienced.

As the day passed we were received into the home of Dr. and Mrs. Rogers, our close friends and fellow-missionaries. After retiring for the night, we had no desire to sleep. There was something dearer to us than sleep, and that was the thought of actually being

back in China in this the beginning of a new day of opportunity.

The next afternoon found us on the train headed for Soochow. It was a time long to be remembered when we arrived at the station of Soochow to meet again those missionaries and Chinese friends who had been so faithful and loyal during the trying experiences of our departure 18 months before. The welcome the Chinese Christians have extended to their missionary friends has been genuine and from the heart. They have exhausted every means of showing that they were grieved to see the missionaries leave and are happy to have us back.

Only a few days ago one of our most faithful women came to visit us in our home. With tears filling her eyes and trickling down her cheeks she related a bit of her experience: "I knew our missionary friends would come back. God assured me of that." Then she related how she and some other women, on that day after the missionaries had made such a sudden departure, went apart and, brokenhearted, fell on their faces before God and prayed that we would be kept in peace and be brought back to Soochow again. Yes, God heard and answered that prayer.

The day we left the city was filled with soldiers. All unoccupied houses were to be used for quartering troops. Representatives came to our compound soon after we left to ascertain how many houses were available. All that night our Chinese friends worked, moving our furniture and household effects to their own homes for protection. Even then, when the soldiers came the following day they exerted their influence with the result that not a house was occupied by soldiers.

You can well imagine how we felt when we entered our home and found it clean and what simple furniture we possessed all in place. Can anyone doubt friendship when such loyalty is expressed? We were unusually fortunate in having Mr. and Mrs. Bostick occupy our house upon their return from Shanghai. They now occupy the missionary residence adjoining us.

But it is not simply personal friendships that make us rejoice; it is the relation of all this to Christ and the spread of his gospel and the extension of his kingdom. We are living in a NEW day in China. We have been about our work among the people for three months. We have never, during our 15 years in this land, known a greater opportunity for living and preaching the gospel and winning souls to Christ. Not that they are being gathered into our churches in large numbers, but if we are faithful and urgent now in sowing the seed in open hearts, a large and abundant harvest will be our reward in the future.

We may expect reversals from time to time but we shall accept things as they come, in the name and strength of Jesus Christ, our Lord. This is a call to all who may read these lines to pray for us that we may be equal to the opportunities and that we may be made bold to enter all open doors bearing aloft the banner of the cross.

We thank God especially for those who, through sacrificial giving, have made our return possible.

* * *

What God Gives a Boy

A pair of lips to speak true, kind, brave words.

A pair of hands to use for himself and others, but never against others for himself.

A body to keep clean and healthy, as a dwelling for his mind and a temple for his soul.

A pair of feet to do errands of love, kindness, charity, and business; but not to loiter in places of mischief, or temptation, or sin.

A pair of ears to hear music of bird, tree, and human voice; but not to give heed to what dishonors God.—*Junior Life*.

Missionary Miscellany

Secretary T. B. RAY

Births:

Rev. and Mrs. A. C. Duggar, of Brazil, announce the arrival of James Randolph Duggar, on December 11, 1928.

Arrivals on Furlough:

Rev. and Mrs. W. H. Berry, Bello Horizonte, Brazil. Home address, 1130 E. 56th St., Chicago, Ill.

Sailings:

February 2, on *S. S. Empress of Russia*—Mrs. W. W. Lawton, Chengchow, China.
Miss Olive Lawton, Chengchow, China.

February 2, on *S. S. Andania*—Miss Susan Anderson, Abeokuta, Africa.

February 2, on *S. S. Voltaire*—Rev. and Mrs. W. E. Allen, Rio de Janeiro, Brazil.

February 13, on *S. S. Taiyo Maru*—Rev. and Mrs. J. W. Moore, Chefoo, China.

Death:

A cablegram from Brother R. S. Jones, of Pernambuco, Brazil, brings the sad news of the death of his little son, Robert Clinton Jones, on February 2. Our sympathies go out to these sorrowing parents.

Idols Being Destroyed.—"The government has ordered all idols, incense and all paraphernalia used in the worshipping of idols to be destroyed throughout China by Chinese New Year, February 10, this year, so as millions have their gods taken from them the opportunity of giving them the gospel of Christ will surpass any period in the history of missions in China. It seems that we are far from being ready to grasp the marvelous opportunities that will present themselves during the coming year."—*Mansfield Bailey, Kweilin, China.*

Readiness to Hear the Gospel.—"It would have done your heart good to have been with us last Sunday morning. Fifteen young men, four young women and one middle-aged woman were baptized in our Zia Nga Zien Church. While they were being baptized the congregation sang, 'O Happy Day.' It was certainly a happy day and hour for all of us. Recently at the close of the week's special evangelistic services, twenty-six boys and twenty-two girls signified their acceptance of Christ as their Saviour. Nearly thirty of these have already applied for baptism. Sixteen of them were baptized last Sunday and others expect to be baptized in the near future.

"Despite anti-Christian agitation from certain quarters, trials and persecutions of various kinds, there is a willingness to hear and a readiness to accept the gospel message that makes us thank God and take courage. I have never seen greater opportunities for winning souls to the Master here in Soochow than exist at the present time. The evangelistic group under the direction of Mr. McMillan is having wonderful success in its work in the chapels and churches in the city. Many souls are being brought into the kingdom through the efforts of this group of workers.

"Conditions in the schools are much better than they were last year. Everything is going along in a normal sort of way and the students are doing good work."—*W. B. Johnson, Soochow, China.*

Opportunities Better Than Ever.—"I surely do hate to go home this year, for we are now having the best opportunities in my field that we have ever had since I have been in China, especially among the women. They come swarming to our country chapels and seem

more responsive to the gospel message than I have ever known them to be. Quite a number are asking for baptism in various stations, and I believe that we are going to have more than twice as many baptisms in the field this year than we had last year. I have never been so happy, or so enthusiastic about 'my heathen' as now. It hurts me to think of leaving, but for the sake of my aged parents, and for some other reasons, I think perhaps it is best to go on furlough, hoping to come back next year. And, of course, the native workers will carry on in my absence."—*Margie Shumate, Shiu Hing, China.*

Marvelous Changes.—"I wish you could see us as New China. You would not know our province. I can hardly believe my own eyes. All over that section cars are getting very numerous, and the roads are reasonably good also.

"With the idols all gone and no temples of worship and with the forbidding of incense burning, China is bereft of her old religious institutions. Would Christians want better opportunities? And really everywhere you go people ask about Christ. Isn't it great that we are here as Southern Baptists to give them the simple message of the Christ!

"You remember hearing us talk of the people in the mountains. Well, the last two years while we were away and could do very little ourselves, we sent two men there away from all this anti-Christian, anti-foreign fight. The Tung tribe received them joyfully and now thirty-eight of them have been baptized. Mr. Bausom has just been there to baptize. He says that is the place to do mission work now. As soon as I find a Bible woman willing to go with me, I want to go and stay the other two years before furlough time. I want to get back away from the highway. Living where cars come and go makes me feel I just must have one also. In fact, the work would be greatly blessed with one to help get around better. But if I can spend two years in the mountains I shall feel that it is better spent than here.

"Many places beg us to visit them and help them to know the Truth. So pray for us as we strive to be true witnesses at this time. We could not wish for a better hearing. We could wish for greater convictions of sin and acceptances of him who is able to cleanse from sin. That time is coming because of the many prayers for the same. Our mountain churches are going to be self-supporting if we can possibly lead them to begin that way. God is opening many doors that can never be closed. We see a new day for the progress of the gospel in New China. But the old part of the new is more promising. Back in the hills the people do not know the great things that are taking place around them. They will be a substantial band of Christians.

"We are sorry that both Boards are handicapped with debt. Don't try to meet all we ask for. Let us try to support ourselves. But the sad part would be that Southern Baptists would not have a part in evangelizing the nations. I pray that they may give freely, that they may be blessed of God."—*Hattie Stallings, Kweilin, China.*

The Best Period of History.—"I think I can safely say that the Mission has not been in better shape, in every way, for twenty-five years—in fact, I think this is, in every way, the best period in the Mission's history. My own work is in a most encouraging condition—to God be the glory."—*John Lake, Canton, China.*

Heartening Experiences in Argentina

By Rev. Robt. F. Elder, Buenos Aires

We are back in Argentina after a furlough which has been full of spiritual blessing and crowded with interest and mind and soul-stimulating experiences. And we have come back to have our souls stirred by other heartening experiences. It has made us happy to have to spring straight into the work at full pressure and thus be made to feel that there is still much need for us to be here.

Standing out among others there are three experiences which have deeply impressed us and of them I shall write.

1. The Buenos Aires District Baptist Association has appointed a Pro-Public Morality Committee. This committee among other things has organized big open-air meetings held at strategic points of the city to try and enlighten the public on social evils. It was my privilege to attend one of them a few days after our arrival. Drink, education, the white slave traffic and immoral literature were the subjects dealt with. The committee had invited two Methodist preachers to join our own men as speakers. The meeting was presided over by Senor Santiago Canclini, a splendid young man, who after graduating from the La Plata University, has become the successor of the veteran Don Pablo Besson as pastor of the Central Baptist Church, of Buenos Aires. Very concisely but with flaming eloquence he explained the object of the gathering and introduced the speakers. The first to speak was the Rev. Albert Tallon, pastor of the Methodist Church in Flores. He is Argentine-born, of British parentage. He dealt very effectively with the drink problem and especially as it affects the more backward peoples in the remote northern regions. He was followed by our own Jose M. Rodriguez, pastor of the Constitucion Baptist Church, who with chaste language spoke on education. He distinguished between education and instruction. Unless morality accompanies knowledge, clever rogues are produced. Science must be accompanied by conscience. Buenos Aires has some educational equipment that is not inferior to anything in the world, but it is not producing sufficiently "educated" men and women because instruction is not supplemented by the inculcation of the principles of Jesus Christ.

Rev. George Howard, Methodist superintendent of the Buenos Aires district, Argentine-born, of British parents, also followed with an impassioned address on the White Slave Traffic. As an Argentine he resented that Buenos Aires was considered one of the best markets for "white slaves" brought from Europe and elsewhere. With prophetic earnestness he called on all Argentines to rise up and make this impossible. "If a boat load of black slaves from Africa, for sale in Argentina, were to arrive in Buenos Aires, we Argentines would march to the port in our thousands to prevent them being landed. Yet hundreds of steamers come with captive 'white slaves' on board, for sale to the most shameless slavers in the world, and very little protest is made."

Don Juan C. Varetto, vice-president of the Baptist World Alliance, gave the closing address on Immoral Literature. Very eloquently and persuasively he showed how this is poisoning the moral life of the nation and with prophetic vehemence called on his fellow Argentines to make this corrupting commercialism impossible. He showed what a difference the reading of the Bible would produce. And very clearly demonstrated what conversion to Christ means in the life of the individual, the home and the nation.

It thrilled my heart as I listened to these able, eloquent men—all of them speaking with the insight, conviction and passion of prophets. I thanked God for such a day, a day when Argentine voices are raised in the streets to

enlighten the people and call on them to clean up some of the social evils of their country. It is individual regeneration working to produce social uplift.

2. At the last River Plate Baptist Convention a committee was appointed to see whether arrangements could be made to broadcast evangelical sermons. It did its work so effectively that a short sermon is now broadcast from the studio of the Radio Culture Co. once a month. It was exceedingly gratifying to me to find that the choir of my own church in Adrogué had been invited to sing some Christmas hymns on Christmas Day when Senor Carlos de la Torre, pastor of the Southwest Baptist Church, of Buenos Aires, was to preach. So on Christmas Day we went. When we arrived we were informed that there were some difficulties, as the radio was required to broadcast the racing results held at Palermo, quite near to the studio. Senor Marrone, one of the committee who had made the arrangements, soon fixed things up, but we had to wait until they had finished describing a race that was on. Then the choir began the song, and it must have been a strange experience for thousands of race lovers who were listening excitedly to a description of a race, to be switched off suddenly to listen to the soft, sweet singing of our Christmas hymn, *Noche de paz*, and then to the calm, clear, concise, heart-moving sermon of Carlos de la Torre. As another race was on which they wished to describe, the choir had to wait till that was over before it burst forth in the glad song which is a Spanish rendering of "Hark the Herald Angels Sing."

We have since heard of many who, in remote places, were strangely impressed by the first evangelical Christmas service broadcast in Buenos Aires. The very incongruity of the circumstances seemed to add flavor and power to the singing and preaching.

3. The other glad impression was the result of an invitation to give an address at a baptismal service held in the Velez Sarsfield Church, when two were baptized by its pastor, Senor Manuel Garcia, and fourteen by Senor Nicolas Visbeek, pastor of the Nueva Chicago Church. These latter were there by the courtesy of the former because they have no baptistry in their own hall. As Senor Visbeek is one of my spiritual sons, it was a special delight to witness the baptism of these spiritual grandchildren, one of them being his own son. But three others were of special interest to me.

Two years ago, another spiritual son went to spend some weeks at a seaside resort called Necochea, where there was no established evangelical work in Spanish. Ever keen to do something for the Lord and the salvation of souls, he secured the use of the church building of the Danish Lutheran Church there and invited me to go for a week's meeting. We had good times and several professed conversion, among them a man and his wife. Later they moved to Buenos Aires, and there they were with their fine son among those 14 who confessed Christ in baptism.

These were some of the heartening experiences of the first weeks back in Argentina. They ought to hearten those who have helped the work to get there.

* * *

"Far too well thy Saviour loves thee
To allow thy life to be
One long calm, unbroken summer,
One unruffled, stormless sea.
He would have thee fondly nestling
Closer to his loving breast:
He would have that world seem brighter
Where alone is perfect rest!"

—C. Fenn.

Back Again in China

By Rev. J. W. Lowe, Tsingtau, China

After an enforced absence of five eventful years, both for us and for China, we are happy to be back again in our adopted country. Our welcome has been as cordial, by both missionaries and the Chinese Christians, as it was nearly thirty years ago. Upon our first arrival in Shanghai, Bryan, Tatum, and Proctor met us at the wharf. Dr. Bryan, Miss Willie Kelly, and others met us on the steamer upon our arrival this time, but we sorely missed dear John Proctor, who died in Shanghai last year.

The missionaries are gradually returning to their respective fields. There were seventy-four on our steamer. The Rays, of Japan; the Johnsons, of Soochow; the Wares, of Shanghai, and the Lowes made up our party of Southern Baptists. Of the twenty China Inland missionaries, nine single ladies were new workers.

A few words right here re the evacuation of the missionaries will help us to think clearly regarding this unusual movement.

In 1927, about three thousand missionaries left China on furlough or for other reasons. According to the China Year Book for 1928, in only a very small proportion of cases was it due to fear or panic on the part of those who left. I take it that every lover of missions will be interested to know the reasons why so many left their work temporarily. (See China Year Book.)

1. They were advised by their Chinese associates to do so.

2. The consular authorities urged them to do so.

3. Fear of complicating a most difficult international situation.

4. Counsel, or orders from the Home Boards, to this effect.

It is quite probable that more than a thousand missionaries already have returned to their stations, and others are arriving almost daily. These noble workers are returning to their much-loved work with joy and thanksgiving in their hearts. We were thrilled by Mr. Marriott's graphic account of his recent experiences on his field. Mr. Johnson told us how the Christians in Soochow had returned all their missing furniture to them upon their arrival. They had taken the things to their homes to protect them from the looters.

During the enforced absence of the missionaries the work of many stations has been carried on by the Chinese Christians most satisfactorily. In other stations all mission property has been looted, and in some cities totally destroyed—notably the Hudson Taylor Memorial Schools, in West China. Some Christians have turned away, and a few missionaries have turned their backs on this great task, but someone will write a book recounting the heroism of Chinese Christians and missionaries who labored only for others at the risk of their own lives. "Are we downhearted?" Listen to the responsive shout of several thousand true-hearted, whole-hearted, faithful and loyal missionaries while they cry out, "No!"

Shanghai is rapidly becoming a modern city. Wider streets, electric signs, great department stores, magnificent banks, automobiles, motor and electric busses may be seen on all sides. The streets are full of men, women and children. The Chinese ladies have bobbed hair, and wear one-piece dresses, not too short, leather shoes and silk hose.

Dr. and Mrs. Mathew T. Yates, our indefatigable missionaries in Shanghai, wrought nobly in the long ago, and laid a firm foundation for others to build upon. Just to look upon our churches, schools, college, and compounds in this great city would thrill the heart of every contributor to our work in China, or any other field. Our noble missionaries in Shanghai need and are worthy of the earnest daily prayers of every Southern Baptist.

We witnessed the laying of the cornerstone of the Shanghai Baptist College in 1907. It

was a real joy to ride down to the college with President Liu and Mr. Kilhoffer, who called for us in a car, and to speak briefly to the students during the assembly period at the president's request. The new president's administration seems to be very satisfactory. The enrollment is 900, and 600 students were turned away. Our college out here is turning away more students than some of our colleges will ever have. The new library building has been completed recently at a cost of \$40,000.00 (Chinese currency). This sum has been contributed by the alumni and local Chinese friends of the college. Other buildings, more teachers, and a student loan fund are needed. A very comprehensive five-year program has been outlined by President Liu and the Board of Trustees. I consider this a most worthy program. It provides not only for the loan fund, but for an endowment fund as well, also for funds for additional teachers, and new buildings to care for a student body which shall not exceed 1,020.

The college opened with an orientation week, during which the student was supposed to get acquainted with the aims of the college, and gain information from students and professors that would enable him to do better work in college. Whether from the deck of the steamer on the river, or from the entrance to the college, or from the platform speaking to several hundred students—now in English and now in Chinese—our Shanghai College looked good to us from every angle. In this great institution Northern and Southern Baptists are giving the world a demonstration of the fine art of working together in love. "Agree to differ but resolve to love," is a worthy motto for us all. Our college and its needs afford an excellent opportunity for some of our people to make an investment of funds where the dividends will be large.

The question of the registration of our schools is to the front just now. To register or not to register, that is the question. The government requires that all schools shall register before a given date. In schools that register attendance at chapel must be voluntary, and all Bible teaching must be given outside of regular hours. The Chinese Christians all seem to be in favor of registration. Their failure to do so would be a mark of disloyalty to the government. As to the advisability of registering there is a wide difference of opinion among missionaries. There are some Chinese leaders who consider this requirement an infringement of religious liberty. Several boards have authorized their missionaries to register their schools. The American Episcopal Mission has finally decided to register. Our people need not be unduly disturbed over this question, for we shall surely find a way to continue giving definite religious instruction even if we do find it necessary to register to save our schools. Baptists have always guarded the principle of voluntariness in religion. The spiritual results may be far more satisfactory under the voluntary than under the compulsory system.

Famine conditions prevail in all the provinces north of the Yangtse. Many millions will starve unless adequate relief is provided soon. The Chinese government has borrowed \$10,000,000.00 for this purpose. The funds have been turned over to the International Red Cross. Our Foreign Mission Board will be glad to forward to the field funds which our people may wish to designate for the relief of the people on our field. I have helped distribute famine funds in 1907, and again in 1922, and now we are in a still greater famine. The missionaries always co-operate with the International Red Cross in the wisest methods of the distribution of funds. So send along your offering promptly to our Board. A few dollars will save a whole family from a slow death by starvation. Remember that delay means death to multitudes. Let us all do our utmost to save the people from further suffering.

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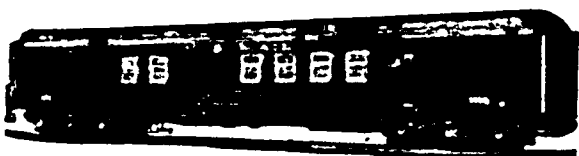
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