

# HOME <sup>and</sup> FOREIGN FIELDS

JULY 1929



ON THE HOSPITAL BOAT, GOING TO TAI-KAM ISLAND

"Ta-Kam Island, in that part of the Pacific Ocean called the South China Sea, home of fishermen-pirates, and now of lepers also—the island purchased and donated by the great Chinese statesman, Dr. Wu Ting-fang, is one of the really romantic spots of earth." This model village, for the care and cure of those afflicted with leprosy, is the fruit of faith and prayer of Missionary John Lake and his devoted wife, who recently passed to her reward.

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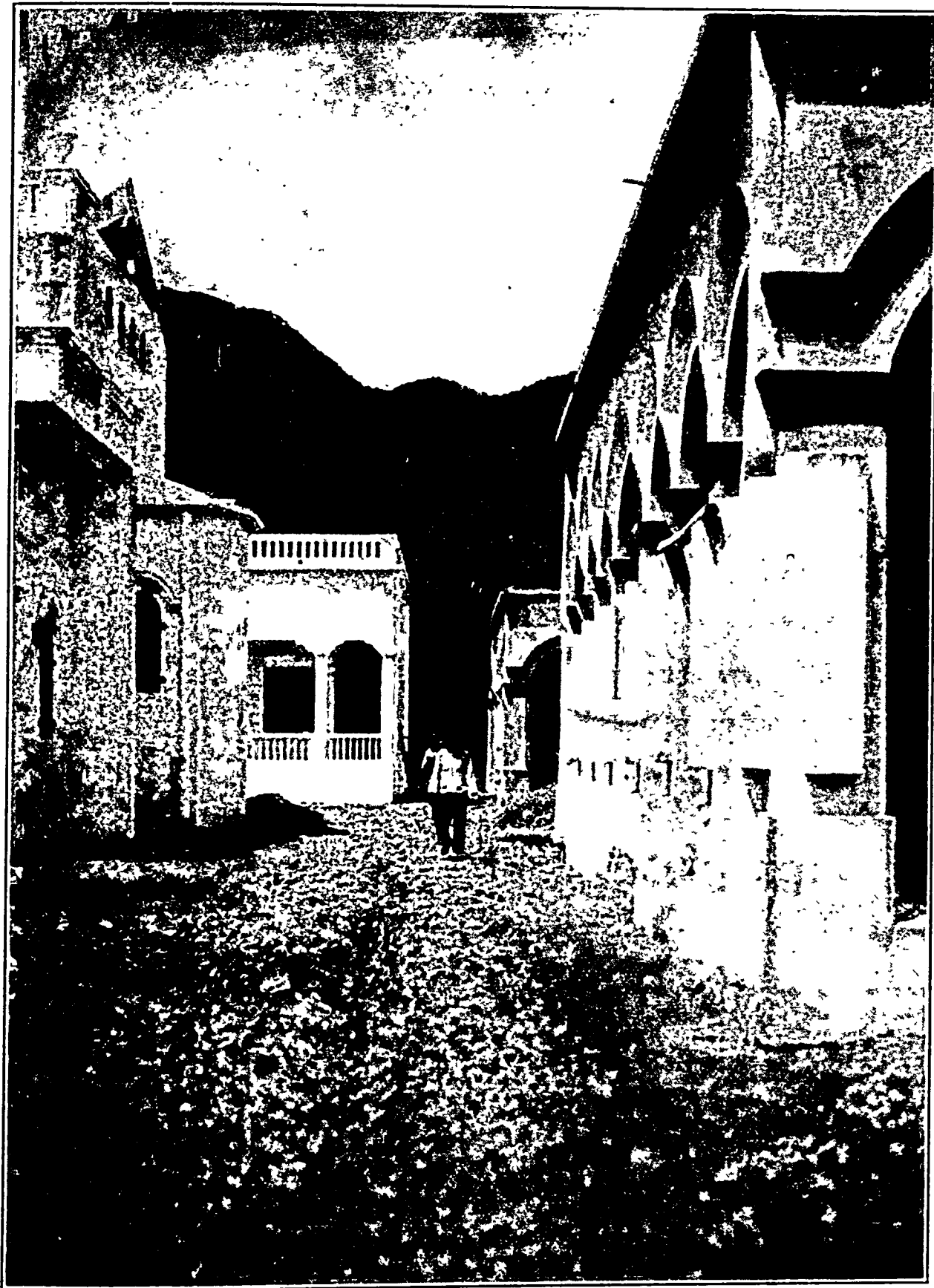
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# HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION

JULY, 1929



LEPER COLONY, TAI-KAM ISLAND, SOUTH CHINA SEA

This model village we have just erected for lepers consists of the combined house of worship for the lepers, and demonstration building, in the center, with the hospital, general utility building, and twelve dormitories for lepers—all fifteen buildings in a square three hundred feet by three hundred. The money for the erection of these buildings, nearly all of it, passed through my hands, as did Dr. Wu's \$5,000.00, his personal gift for the purchase of the island. He wanted to give it to me personally; but island, building, all I have turned over to a committee of Chinese Christian gentlemen (incorporated under Chinese law by Dr. Wu's proclamation as Governor), while this committee has elected some of us Americans to serve as an advisory committee, and this has been incorporated under American law, to safeguard the voluntary gifts until they are in the hands of the Chinese treasurer and his committee. Thus the institution is in the capable hands of a faithful group of local men, and is perfectly safe.—*John Lake, Canton, China.*

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## THE MISSIONARY PILOT

- July 7—Topic, "Lord, Increase Our Faith." Supplement the Quarterly material by the use of the thrilling answers to prayer given by the missionaries on pages 3 to 15. The leader may select one of the stories which appeals to him most and give it at the conclusion of the program, or he may give two or three of the stories to members of the group, with the request that they retell the incident in three to five minutes.
- July 14—Topic, "The Patriarch Job and the Problem of Suffering." Have some one read the article on page 30, by J. W. Lowe, "A Time of Tribulation in North China." Point out that the secret of suffering which Job learned is being learned by our devoted missionaries and the native Christians in China.
- July 21—Topic, "Our Hope of Heaven." Have some one tell the story of the two Cuban boys who were transformed by the power of Christ through prayer, page 6. Let this illustrate the chief thought of the topic, namely that our hope of heaven lies in the saving grace and power of Christ, and that he is able to save all who come to God through him.
- July 28—Topic, "Dr. George B. Taylor, Who Preached the Gospel in Rome Also." These glorious pioneer missionaries are a challenge to us to match their faith and courage in our day. In conclusion of the discussion, have some one summarize the message on page 23, "Recruits for the Ministry—the Need and the Supply."

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

The stories of answered prayer on pages 3 to 15 will be found intensely interesting and very helpful. The leader should plan to use these stories in connection with the program and in the worship period. An excellent project would be to have children match each story with an appropriate Scripture passage.

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

The July missionary topic is, "Persistent Prayer." This is one of a series of stewardship topics, in this instance the emphasis being on the stewardship of prayer. Much valuable material will be found in the stories from the missionaries giving instances of answers to prayer. See also the Editorial on page 21, "The place of Prayer in the Missionary Program." The outline program will be found on page 27.

### SUNDAY SCHOOL

Each Sunday in July a few moments may well be given to prayer for our missionaries. From the list of missionaries let certain ones be selected for whom special prayer will be offered. Precede the prayer by having given in brief and vivid form one of the stories of answered prayer on pages 3 to 15.

### PRAYER MEETING

Why not make July a month of prayer for Home and Foreign Missions? Pray for our two great Boards; for our missionaries on the fields; for the native Christians on foreign fields; for the unsaved at home and abroad; for a new spirit of sacrifice on the part of our Baptist people. Use the stories and suggestions on pages 3 to 15, the Editorial on page 21, and the sermon on page 23.



# "Pray Ye Therefore—"

How Jesus Makes Good His Promises to Those Who Claim Them



A GROUP OF CHINESE CHRISTIANS, TWENTY OF WHOM WERE RECENTLY BAPTIZED AT CHOHEHSIEN—ALL WON THROUGH THE POWER OF PRAYER

## Does God Still Answer Prayer?

By Rev. Chas. A. Leonard, Harbin, Manchuria, China

*"Whatsoever ye shall ask in my name, that will I do."*

Next to Christ's promise to be constantly with his messengers there is probably no other verity of Christianity to which the missionary can more truly testify than to God's answer to prayer. Christ thanked the Father for hearing his prayers. We, too, would give him praise and thanksgiving for having heard ours many times.

To record God's blessings in this particular would require more space than could be allowed for this article; but at the close of a busy day of preaching, and with many such days ahead, I hasten to respond to the editor's request to give some answers to prayer which come to mind at this time.

This evening finds me sitting on a brick kang (bed) in a small Chinese house here at a county seat far out on the Manchurian plains with a board on my lap as table and a small oil lamp furnishing light. An evangelist is

teaching Ephesians to a group of believers in an adjoining room here at their little meeting house. This opportunity to preach and teach under such favorable circumstances is an answer to prayer; so is progress of the work the past twelve months.

Pastor Yang and the writer visited this place (Antahsien) the past winter, and held some meetings here. A few church members who had moved here were found. Others became interested and enrolled as enquirers. They wanted us to help them rent a place for preaching, but we had no money for this. In the meantime we have prayed for this place, and God has heard our prayers. The little band of ten believers raised enough money to rent two rooms on the main street for worship, prayer meetings, Bible classes and evangelistic meetings. Today they contributed money for benches and other furnishings, fuel and incidentals. They are going to pay the travelling expenses of an evangelist to come here once a month from another place to lead worship and conduct evangelistic meetings. They are also to provide fuel and living quarters for a colporter who will work in this field for several weeks. The little gospel hall has been full twice daily as we have preached to earnest listeners, many of whom are hearing the gospel for the

first time; and several have declared themselves for Christ.

### PRAYER FOR THE SICK

Soon after our arrival in Harbin we made the acquaintance of a fine young Christian man in the postoffice. He lived near our home. He had lost the religious interest which he said had been his before coming to Harbin. Soon after his first son was born the fine little fellow became desperately ill. He called on the missionary physician, Dr. James, for treatment. The child was healed, and from that time our friend showed special interest and pledged greater loyalty to his Lord. Later on his oldest child, a daughter (see picture), contracted some disease which was hard to diagnose. She grew worse from day to day. A consultation was held and all possible medical attention was given, but the physicians gave her up to die. She was carried to a Japanese hospital in Harbin, where the father hoped something could yet be done for her. The physicians there assured the father that there was no hope, and that should she by any means recover her mind would be impaired for life. All the while there were those who were praying for her recovery. When all medical aid was despaired of special prayer at the home was offered. She soon began

to show signs of improvement, and was thoroughly healed. Her mind is clear and she is one of the brightest members of her class in school, going forward in her work with great credit. She was baptized a year ago and is an earnest Christian. She and her parents, as well as those who prayed for her recovery, regard it a direct answer to prayer. Her father speaks of her as his child who was once dead but now liveth.

A few years ago a boy was brought to the mission hospital at Laichowfu, Shantung, desperately ill. Chinese physicians in his village had done their best to bring healing, but in vain. Dr. Gaston resorted to every means known to foreign medical skill, but to no avail. The missionaries and others were already praying for the boy. The foreign doctor and his assistants made a special examination, and were convinced that there was no longer hope from a human standpoint. The whole Christian community became interested because of special circumstances involved in the case. The boy's uncle, a Christian, had brought him to the Christian school against the wishes of the whole family. This uncle was already being persecuted because of his acceptance of Christ. Should the child die, life at home would become unbearable for the uncle, and the family would take it as evidence that the heathen gods had disapproved removal of the child to a mission hospital. The uncle pled that something special be done. Dr. Gaston called together all missionaries at the station for special prayer. A day of fasting and prayer was observed. Earnest petitions went to a merciful Father. That afternoon there was a marked change, the boy soon recovered, and was taken back well to his people. The uncle is now living at one of our North Manchuria out-stations. I have heard him on several occasions when preaching refer to this incident as a proof of prevailing prayer. The boy was dead so far as human hope was concerned, so he testifies, his arms and legs having become cold, his pulse and breathing almost gone, but in the afternoon during the prayer meeting, he states, the boy began to revive and showed remarkable progress in a few days' time.

#### PRAYER IN MATERIAL THINGS

We had taken on a Chinese boy to help around the house. He was the stepson of our teacher when we were studying the language at Laichowfu, Shantung Province. The young fellow seemed honest enough, but stole a number of things from Mrs. Leonard and friends some distance away when she was on a trip to another part of the province. Most of the articles were recovered and sent back, but it was found that the boy had taken with him Mrs. Leonard's gold watch. To it was at-



"ASK, AND IT SHALL BE GIVEN UNTO YOU"

The first eighteen to be baptized at the Antatzen (Harbin) outstation last year. With eight others baptized later, they have already bought their own church building—a remarkable evidence of answer to prayer.

tached a gold medal. The watch had been presented to Mrs. Leonard by her sister when she graduated from school. The Dixon Essay Medal had been awarded the writer when a student at Wake Forest College and later was presented to the young lady who was to become his wife. It did not make so much difference whether other articles belonging to us were recovered, but on account of sentiment attached to the watch and medal we disliked very much to lose them. The situation was embarrassing to both us and our language teacher, for he was an elderly man of keen sensibilities. He had asked us to give the boy work, and had assured us of his honesty. He offered to pay for the loss, but was unable financially to do this and we would not, of course, have accepted anything even if he could. We therefore pled earnestly with the Lord that he send the lost articles back.

Our prayers continued for some months, when one day a man came to our front door with a request that we examine a gold watch which he had for sale. We assured him that we were not in the market for purchase of watches, but he brought forth the watch and showed it. The watch was immediately recognized as Mrs. Leonard's. When told that the watch belonged to her, he did not seem surprised, but stated that if it were hers, then she should have it, and handed it to her. The man was asked if there was not a gold medal with the watch. He said that perhaps there was originally, and that he would see if it could be found. It was not long before he brought this also. There was general rejoicing that these things had been returned, and it was recognized by us all as an answer to prayer.

The boy had taken the watch and medal with him to another city, where he planned to sell them, but his conscience bothered him so much that he finally decided to send them back. The man who brought them was entrusted by friends of the boy's family to deliver them to us in this way. The Chinese are a very practical people. This evidence of God's answer to prayer has impressed them and we have heard evangelists tell it on several occasions when preaching to the unconverted as evidence that God hears the prayers of his children.

#### DIFFICULTIES AT DISTANT OUT-STATIONS OVERCOME BY PRAYER

Last year we visited an important growing town three hundred miles down the Sungari River, and spent some ten days there locating believers who had moved there, holding evangelistic services in the public assembly hall, and conducting Bible classes and prayer meetings. Before leaving there the little band of some twenty believers pledged \$500.00 in Chinese money to cover rents on a preaching hall and for incidental expenses for the year, if we would furnish them an evangelist until they are able to carry his support. After we left and the evangelist later arrived a division arose among the brethren as to what house should be rented. Those who wanted the house that was available when we were there paid in their money to the brother who was chosen as treasurer; others who desired another place refused to bring up their contributions unless another place was used. Serious trouble arose. The evangelist had no place to live or work. It looked as though the evil one was going to get the



"SEEK AND YE SHALL FIND"

A group of believers at Kaimusi, far down the Sungari River from Harbin. In answer to prayer they became united as a church, and are making splendid progress.

upper hand and destroy all that had been done. Letters from the evangelist and others were most discouraging. We could not go to render assistance, for the river was frozen. To make the trip over land would require much time and expense and the country through which it was necessary to travel was infested the whole way with bandits. There was nothing to do but pray the Lord to bring order out of chaos. Without doubt the Lord heard the prayers of his servants, for there was a complete change in the attitude of both factions. They had a fellowship meeting in which all got together, set aside their differences, and went ahead in the Spirit of the Lord to do his will. The building was rented and put in shape, many good meetings have been held, and a number have enrolled as enquirers. Our next trip will be down the river to this place, where the outlook is now most promising.

During last December the writer made a trip to another important city, a county seat, far over in the north-eastern part of Manchuria, four hundred miles from Harbin, and fifteen miles from the Siberian border. We suffered more inconvenience on that one trip than one would meet during a lifetime in America. But a few Christians in that far isolated section of the country had been hoping and praying for years that some one come over the mountains and help them get work started there. We had not been able to find time before, so the trip had to be made in midwinter when the weather is terribly cold; but the welcome received from the few believers there was worth the hardships. After a week of preaching, Bible classes and prayer-meetings \$450.00 was subscribed to rent a house for evangelistic meetings and worship and incidental expenses. We promised

to secure an evangelist temporarily, until the Christians are sufficient in number and financial strength to pay his salary. After returning home, however, some thought the money subscribed insufficient, one suggested that the missionary was requiring them to do more than was necessary, and still others desired that the money subscribed be paid in to a general fund and the interest from that be used to rent simply a room on a side street which could be used for prayer meetings and living quarters for the evangelist. Again it was impossible for the missionary to go and straighten out the situation, because of distance and expense. We prayed, and many letters were written. Another meeting



FENG CHU SHENG

Her recovery came as a direct answer to prayer.

was held and a good man, moved of the Spirit, pled that the original plan be carried out, and that additional funds be subscribed. At that meeting another hundred dollars was pledged, and a widow who had subscribed fifty dollars gave a hundred more to be used as an endowment, the interest to be used to help on running expenses. As a result there was general rejoicing. The writer returned a few days past from a trip of three weeks to that place and other towns, accompanying the evangelist to his station and to help start the work in good shape. A house on the main street was rented as a preaching hall and was put in good condition. Meetings are now in progress there.

At one place en route to this new out-station seventy dollars was given by five believers to buy a bicycle so the evangelist could come there regularly to conduct worship and go at will to other places to preach to the unsaved. At another town visited en route \$370.00 was raised to buy a little building for worship and evangelistic meetings. The brethren there also are hoping we can furnish them an evangelist for that section.

At still another out-station, where the work was begun last year and in seven months' time twenty-seven were baptized, financial difficulties were solved in answer to prayer. No church has been organized there yet. It is only an out-station of the Harbin work, but the brethren became interested in buying their own church building. The Chinese pastor and the missionary encouraged them to do so, and agreed to help them raise some money in Harbin, but before the request came campaigns for a new Christian school building, also the purchase of a church lot by one church, and a campaign for funds to buy a lot and erect a church building pushed by the Baptist congregation here made another drive for funds in Harbin well-nigh impossible. The out-station brethren had, however, purchased their meeting house and it had to be paid for right away, for land and houses are not paid for in instalments in China, but must be paid for in cash when purchased. A thousand dollars had been raised and paid down. Six hundred more was due. The evangelist, the city pastor, and the missionary were hard put to know what to do. We prayed again and again and then went individually to some Christians here in Harbin. Their response was far beyond our expectations. One man even thanked us genuinely for giving him an opportunity to have a part in this work of grace, in a way that I had never seen before. He gave one hundred dollars and subscribed an equal amount for his business partner, who was away from the city at the time. We all realized that the Spirit of God had preceded us in answer to

prayer. Additional answers to prayer here in Harbin and at other out-stations could be given.

#### FUNDS PROVIDED IN ANSWER TO PRAYER

With our Foreign Mission Board in debt, it has been impossible to secure from the Board sufficient funds needed to meet some of the special opportunities and needs presented in this North Manchuria field, into which Chinese of a progressive, open-minded type have moved by the millions from other parts of China, nearly a million having come here last year, and even more being expected this year. Among them are hundreds of thousands from the famine and war-ridden regions. All we could do was pray a merciful Father, who gave his Son for the salvation of these millions, to provide the money in some way and from some source that they might have the gospel. As a result last year friends of other denominations in North Carolina unsolicited proposed to provide funds for the opening of two out-stations. Others in New York and elsewhere have also sent money, and are glad for us to use it in Baptist work. One lady in the North is providing funds for Chinese and Russian tracts outside of Harbin and at the Harbin railway station, where five hundred thousand tracts and one hundred and fifty thousand Gospels were distributed last year, with an equal number being distributed this year. At one out-station which was opened last year twenty-seven were baptized and at another twenty, a total of seventy-six being baptized in this field last year. Others are awaiting baptism and a number will be baptized this spring. God has heard the prayers of his servants as we have prayed for



PROFESSOR STIRLING McCALL

Director of Cuban-American College, Havana,  
whose faith in boys and in prayer  
works miracles.

these. May we ask that you join us in prayer that missionaries and other workers be sent to this North Manchuria country, where the opportunity is unusual and the needs great?

\* \* \*

There are briars besetting every path  
That call for patient care,  
There is a cross in every lot,  
And an earnest need for prayer;  
But a lowly heart that leans on thee  
Is happy anywhere!

—Anna L. Waring.

## How Christ Transformed Two Cuban Boys

By Rev. W. L. Moore, Pastor First Baptist Church, Havana, Cuba

It was in the Cuban American College, our Baptist mission school in Havana. A young lady teacher was teaching the lesson in arithmetic in the fourth grade room, when an older boy appeared at the door.

"Senorita, there's someone out here to see you," he announced.

"The class will begin work on the next problem. Remember, no talking while I'm away," she said quietly as she left the room.

Immediately Armando and George were on their feet. George went to the door to listen, while Armando went to the front of the room, catching up the broad-brimmed, beflowered hat of one of the little girls on the way. This he placed at a coquettish angle on his head, and as he reached the open space in front of the teacher's desk, he whirled and posed inimitably. Then he began to dance. And such dancing as it was! Armando's entire family was composed of actors, and he himself danced every night at one of the prominent Havana theaters, though he attended school during the day. As he danced, he mimicked, made faces, and added a thousand funny touches. The children were doubled up with mirth.

Suddenly there was a hiss from the watching George. The beflowered hat went sailing for its place, and so did Armando and George. A moment later



TWENTY ADULTS RECENTLY BAPTIZED INTO THE MEMBERSHIP OF THE HARBIN BAPTIST CHURCH—EACH ONE THE FRUIT OF EARNEST PRAYER



when the teacher entered the two were the most studious of all the pupils, some of whom still wore half-hidden smiles.

Such scenes as this were daily occurrences during those days. Every good school has a "worst boy," but the Cuban-American College had a "worst pair of boys." And they didn't confine their mischief to dancing. They mimicked everything that the teacher did. They put on every loose hat or coat and with it made themselves ridiculous. Armando was the recognized Charleston dancing champion of Cuba. He was so funny that a teacher could hardly punish him with a straight face. But he was so bad he had to be punished.

Finally the boys had to be expelled. They didn't study at all, and so it didn't seem worth while to keep them. They would have been expelled long before except for the sympathy and interest of the young director of the school, Mr. McCall. He was interested in them for two reasons. The first was their natural ability. Both were exceptionally capable, though the family considers that George is a failure. They are intelligent boys, both gifted impersonators, and both very musical. The second reason for his interest was their home conditions. All the family is connected with the theater, the father and mother being character actors, an older brother being a very successful comedian, and an older sister being a dancer. Quite often most of them are away on the road, and the boys are left to make their own home.

They were placed in another school, but were not satisfied. They begged Mr. McCall to let them come back. First George, and then Armando was allowed to return. Later they began to attend Sunday school, being in Mr. McCall's class. During last summer's vacation, Mr. McCall received a letter from George humbly begging his pardon for every time that he had caused him trouble in school, and earnestly promising to behave in the future. This year they have both been model pupils.

Not long ago we had a series of evangelistic services, and among those who presented themselves for baptism were George and Armando. They both stated their Christian experiences brightly, and are now busily at work in the Intermediate B.Y.P.U. When we elected officers, George was proposed as chorister. However, he arose and asked that his brother be given the position. When asked the reason, he said, "Well, to tell the truth, he knows more about directing than I do, and I've told him that he should come regularly and help with the singing. He's interested in it, and I think it would be good for him. I'll work just anywhere." So Armando was made chorister, and George is serving in other ways.



GEORGE AND ARMANDO TORRES

Two Cuban boys into whose hearts came the power of Christ through prevailing prayer.

Last Friday night we had a general get-together meeting of the church, and, for most of us, the most touching number on the program was a duet by the Torres brothers, George and Armando. They sang, "All to Jesus I Surrender." And a missionary of thirty years' experience said afterward: "I really believe they mean every word of it."

## Prayer and Missions— Inseparable, Insuperable

*By Missionary Frank Marrs*

Aside from innumerable Biblical illustrations, proving the inseparable and insuperable relationship of prayer with God's kingdom work, there stands out before us the heart-gripping incident in the life of our Saviour when, before choosing his apostles, later to be sent out on missionary journeys, he spent the entire night alone in agonizing prayer. Although the Master's active public life of teaching, of healing, of training his followers, that led to his final death on the cross, was one of abridged years, yet through it all even to his Gethsemane cry for help and his Golgotha agony we find *prayer* his sustaining unction, and the key that opened the Father's great storehouse of power and strength.

So through the centuries of the Christian era, from the ascension mount when he left those wondering apostles and followers with his commanding words, "Go ye into all the world, and preach the gospel to the whole creation," has the use and need of prayer been felt and realized in the labors and fields of all Christendom.

In common with all other mission fields, Mexico's successes, whatever they may have been, or may become, are due to consecrated, concentrated prayer, which has prevailed since a little more than a half century ago Christ and his



YAQUI INDIAN WOMEN OF SONORA STATE, MEXICO

Note the strong features in the faces of these Indian mothers, and imagine the appeal which our simple Baptist gospel makes to their independent spirit.

power to save by grace (and not by mystic incantations and papacy) was begun to be heralded south of the muddy waters of the Rio Grande. Four centuries ago Hernando Cortez, with his Spanish soldiers and Catholic friars, subjugated a powerful but pagan people, crushing out a barbaric worship that demanded the hearts of innumerable and innocent victims as a sacrifice to appease an insatiable demand of their heathen deities.

While one must needs be glad that this barbaric cult was suppressed, even in so heartless a manner, yet one is saddened also that Christ was withheld from this conquered and proud race, and Catholicism, with its half-pagan, half-Christian rites, was forced on these former rulers, now semi-slaves, of Mexico. But while Catholicism for these centuries held sway over destinies of a subjugated nation, yet "in the fullness of time" came one and another, and others and others, to announce the blessed gospel story. And now, with re-enforcements of noble men and women of Mexico, scores of thousands in these little more than fifty years have turned to Christ, and from one who has had innumerable opportunities to know, first-hand, we unhesitatingly say that what has been wrought has come from seasons of prayer, mixed with faith that can move mountains of incredulity and apparent obstacles.

Hundreds of stories of heroism could be written, many have been, others will be in the years to come, when the struggles, heartaches, disappointments, persecutions, even to death, of God's faithful Mexican witnesses for his cause will be known, if not here, then in God's "Book of Remembrance." All our churches, associations and conventions, together with schools, printing work, revivals, notable victories here and there



BAPTIST MEXICAN MEN WHOSE PRAYERS HAVE CHANGED THINGS

This picture, taken many years ago, recalls the pioneers whose faith and labors have helped in the religious awakening and remaking of Old Mexico.

—all are results of abiding, unfaithful prayer.

In the limited space of this article, we can mention but three or four outstanding instances in our own life or immediate observation, to give emphasis to the efficacy and surety of prayer.

When all our district associations, now some six or seven, and the Mexican National Convention and the women's national organizations, meet in their annual reunions, one of the outstanding features of these meetings has been the *Culto Matutino*, or sun-rise or day-dawn prayer services, when fervent, effectual prayer is wont to be made by all present for the salvation of souls, for

the protection needed in going here and there to preach the gospel, for the health of the brethren, for the opportunities to enter new territory, etc.

Another beautiful custom these same associations and conventions have observed from their organizations has been the "chain of prayer" formed at the closing service, and just as the meetings are to be concluded for the year. Preachers, laymen, and all kinds and classes of workers who can gain access to the front of the chapel or meeting hall, clasp hands, and some brother, usually the presiding officer, leads a closing prayer for guidance in the coming months before again assembling.

Some years ago, when the Pacific Association was attempting to sustain one-half the support of a fine brother colporteur, who was doing most excellent service both in revival meetings and the distribution of Bibles and tracts, a crisis arose in meeting the financial obligations needed to carry on the work. A few individuals and churches thought it best to discharge the brother employed for the year, others felt the work just must go forward, or lose that which years could not redeem. A few, including the treasurer of the association, decided to become responsible for the remaining funds needed, although to do so would result, perhaps, in almost unbearable financial burdens. But it was done, the brother pressed the work, scores were reached in the salvation of their souls, hundreds, undoubtedly, were influenced in such a way that eternity alone will reveal. And the result? When the treasurer arose to read his report,



A GROUP OF MEXICAN BAPTISTS ATTENDING A BIBLE INSTITUTE

It took much faith and courage in the early days of our Baptist work in Mexico, but out of the earnest preaching, teaching, and prayer have come some of our best Christian leaders of today.

smiles were on his face and joy in his heart, when from this and that source it was announced that "all indebtedness had been met and the sum of 35 cents remained still in the treasury to begin another year's work." But it was prayer to the God of all supplies that prevailed—he knew the needs and supplied them from that same storehouse which is never depleted.

The writer of these lines and his wife, young then in Mexican mission service, in the beginning of this century, over at Durango City, their first field of labor, found the work growing rapidly in spite of the fact that Durango was the worst almost of all fanatical cities of Mexico. But they were greatly hindered in their plans by lack of a chapel and suitable place for the work in hand and in process of development. Rented halls, usually some private home converted into chapel use, were proving inadequate, as also quite costly and, indeed, sometimes impossible to procure at any price. Our good Dr. Willingham's great mission heart could not meet all the requirements here and there of the then fast-growing Southern Baptist mission fields. So what were we to do to meet the need for buildings and equipment for the progressive work we wanted to carry forward? We talked, we wrote letters, we urged, we planned, and we *prayed*, the missionaries, the native pastor and people as well. We all were poor in worldly possessions, but had, we thought, a faith that would bring results. And *results* came, and, as usual, in an unexpected manner. Miss Annie Armstrong, then secretary of our Women's Missionary Union, came and visited this city of Durango amongst other fields. In her quiet, observing way Miss Armstrong saw what we needed, did some very effective letter writing, and face-to-face pleading on her return to the homeland, and—but why enlarge, when the accompanying picture of the beautiful Durango chapel, built in 1905, will show what came of prayer in practical, outstanding results!

We close with another direct and convincing answer to prayer on the mission field. In the revolution of Francisco Madero, begun back in 1910, many upsetting, surprising things happened in Mexico, which has for so long been burdened with revolutions and counter revolutions.

When Sr. Madero was assassinated in February, 1913, soon the entire nation was embroiled in a very bitter upheaval. In the course of events, General Obregon, later president, and still later himself assassinated, was leading his army down the west coast towards Mexico City. Arriving at Guaymas, seaport of the Gulf of California, state of Sonora, General Obregon laid siege to this well-defended port, and thousands of

inhabitants were compelled to flee here and there to islands, to large steamers lying off the port of entry, for refuge wherever it might be found. This writer and wife, with Miss Laura Cox and several teachers and boarding pupils of "Colegio Occidental," sought refuge on an island some miles away, depending to a great extent on such aid as the American war boats anchored there could give to us. One Sunday afternoon there came a hurried visit from the Admiral's Chief of Staff, advising us that the Mexican officials then in power ordered him to desist from rendering succor or aid of any kind to us or others. This writer was asked to go aboard the Flagship of Admiral Cowles to discuss the situation. While en route and after meeting the Admiral, our heart's prayer was for the Lord's will and the Spirit to guide in this matter. Our fellow teachers back at camp on a barren island were also engaged in earnest prayer for help in these hours of distress and need. When finally the Admiral informed us that he had received orders to respect

the demands of the Mexican officials then in command of the port, and we would have to look to others for help, it was then that, as if impelled by a stronger power than my own, I exclaimed, "But Admiral Cowles, as an American citizen, I appeal to you as a representative of my own country, to give us such aid and succor as you can and ought." "Ah, then, Mr. Marrs," said this fine, honest old Salt, "if you put it that way, all my four cruisers here are for your protection. I was merely waiting for you to make just that kind of an appeal." And for two weeks this Admiral, now at peace with his Maker, sent these marooned islanders, including 500 Chinese who had already appealed to him for aid, all the water and food needed, until we could again return to our college after the siege had been raised. And, indeed, then we could and did sing,

"Do thy friends despise, forsake thee?  
Take it to the Lord in prayer;  
In his arms he'll take and shield thee;  
Thou wilt find a solace there."



BAPTIST TEMPLE, DURANGO, MEXICO

This excellent building, erected during the Secretaryship of Dr. J. J. Willingham, has through the years been a place of prayer from which incalculable spiritual influences have emanated.

## Chinese Christians Learning the Secret of Prayer

By Attie T. Bostick, Pochow

For a number of years it has been our practice to have a Bible class twice a year for all the workers and such members as would attend. In the disturbances of the past two years it was not possible to have these classes. Early after our return in March, 1928, a request was made that we have the class in the summer, which we did and the interest was good. We then decided to have the usual winter class.

This winter class began January 15 and lasted seventeen days. More than ninety per cent of our workers attended and a goodly number of the other workers. The interest was good from beginning to end, it being the best class it has ever been my privilege to have anything to do with. All took the examination and did well on it.

All these workers, ranging in age from twenty to sixty-six years, came, walking from ten to forty miles, each one bringing with him all the bedding which he expected to use during those days which were truly "as cold as Christmas," and a North Carolina Christmas at that. The accommodations for lodging that had been prepared for them were like this: the big reception rooms, with brick floors, had on them a thin layer of straw covered with a coarse mat. Then they, with their one quilt per man, made themselves as comfortable as possible. But lest you may be touched too much with their lack of comfort, it might be well to mention that this is about such comfort, or the lack of it, as they experience at all times when out on these trips. And their provision for comfort is not much better when they are at home.

On the second day of the class a heavy snow fell and during the next ten days it snowed five times more. One of our evangelists had not arrived on the second day and fearing that he had misunderstood the date, we started a messenger on the forty-mile trip. He returned in four days accompanied by the evangelist.

In order to encourage all to attend, and in order to help them make up the difference of their food here and at home, we provided *two cents* help per day for each one attending, and they provided the other *five cents* of the *seven cents* that it cost them to eat while here. Will you not be interested in thinking of such expense for eating and also in the fact that these thirty workers' sal-



AN ENCOURAGING BIBLE CLASS AT POCHOW, CHINA

They came, as a result of much prayer, walking from ten to forty miles, in the dead of winter, that they might learn more about God's Word and how to teach it.

aries aggregate about ninety-two dollars per month? With this and the above statements you will think these, our Chinese neighbors and co-workers, must certainly go without many luxuries and almost all comforts. But since you can know but little of their usual life and do not know how to make comparisons, maybe you will be impressed all the more when I tell you that none of the missionaries (six) who attended these classes and helped, had anything better for comfort than the big upstairs, with no fire, during that severe weather and class meeting.

As preparation all my class read the entire book of Acts daily, after which I spent a blessed and happy sixty minutes with them each day. I, with all possible earnestness, stressed the *before* and *after* Pentecost life of those Christians. It being so nearly an unvaried practice of our Chinese Christians to pray and talk much about "peace" and "protection," I also stressed the matter of how the Christians of the Acts prayed, mentioning in particular that the only request that was made, after some of them had been released from their arrest and came to that prayer meeting, was for "boldness to proclaim the Word." And I have never had anything to do my soul more good, during my twenty-five years out here, than it did to see them, day by day, drinking in the message that they got from the reading and from my effort to teach them.

I put stress upon Paul's saying, "I was not disobedient unto the heavenly vision." Thus I got them to thinking much, for several days, as to what Paul's vision was, and then of what a vision for them might be, and how they would get

it and what it might or should mean for them. After much talk and thought I asked that hands be raised if they wanted really to *get a vision*, and I think that each hand went up. Then I told them that it was far better never to have a vision than to have one and not be able to say, "I will not be disobedient to it," and told them to pray and think about it till the next day's class, at which time I would ask them to indicate if they would say they would "not be disobedient." And to my deep rejoicing I think all held up their hands. I have every reason to believe that a real work of grace was and is going on in the hearts of some, and maybe all. They all seemed much concerned about their power, or maybe I should say the lack of power, for real witnessing for the Lord.

One very earnest Christian and one that has proved himself a devoted evangelist for a number of years was among the number. He is from Mr. Townshend's field, which field is immediately adjacent to ours. He has had many and very trying experiences, but thanks to the good Lord, all seem to have led deeper and deeper into the deepness of the love of God. Crops have been poor for a number of years and as some of his family depend upon this he suffered here. Then the robbers have been many and active near him. One time he was robbed of nearly all he had and his wife was shot and came near dying. About a year later other robbers visited the town where he is located and when he remonstrated with them not to burn the house, telling them it was their place of worshiping the true God, a robber immediately shot him, which put him near



death's door for many months and has left him permanently much weakened. In these experiences and in the more than a year's absence of the missionary he had all the trials that he was likely able to stand. Then during this Bible class he got word that his home, all his grain (and it was the family's only dependence for this next half a year), and nearly all their bedding and clothing had been burned. We feared he would then return home, but not so. He said that the Lord was either testing him further, with a good purpose, or that he was enabling the other members of the family to get rid of their ancestral tablets. He said that all gods had been destroyed from the home, but certain members of the family had insisted on keeping these ancestral tablets and now the Lord had destroyed them for them.

Imagine the cheer and comfort that came to me when this young man, near the end of the class at the early morning prayer meeting, told how he had become acquainted with the gospel and believed, that the final work that led him into the light was a word from me, when I talked (likely the only time I ever talked at that out-station) on, "Come unto me all ye that labor and are heavy laden and I will give you rest."

Another member of the class was here from a distant station and was doing good work when he got word that their child of only a few months had died. This, too, we thought would be such an occasion as to take another member from the class. But to our delight he stayed till the last and made the highest grade in the whole class. A special mention of a goodly number of persons and incidents in connection with the class would no doubt interest you, but space forbids.

In our fall meeting, at which we had a gathering from all our field, the minister stressed the matter of the Chinese taking more of the responsibility for propagating the gospel, emphasizing the fact that till this was done no great and real progress could be hoped for. This had a good effect, I think, upon many, but in particular upon Pastor Dong, the only pastor that has ever been ordained from this Interior Mission's own local Christians. Near the end of the meeting Pastor Dong (not publicly but to a few of the leaders) announced that he was now going to give up his salary entirely and throw himself upon the Lord for support, but still giving himself wholly and fully to the work of the ministry. In this class there seemed to be no one more really and lovingly drinking in all that was said and taught. Then soon after the class was over other talks with him indicated that he was having an experience of grace that was really far beyond what we had been dar-

ing to hope. He was raising the question with himself as to whether he had really given himself wholly and unreservedly to the Lord, though deeply wanting to do so.

It has always been well nigh distressing to us that our church members, and particularly the workers, did so little real study of the Bible. While together this time we did much to try to get them to become actually interested in trying to know more of the Bible. And our encouraging them resulted in much encouragement to us. Before the class was over a number said publicly that they had decided to do much more regular Bible reading. One evangelist said that he had made up his mind to read ten chapters daily. Another said that he was going to read two chapters a day in the Old and one in the New Testament, and also all the Psalms and all of Proverbs, monthly.

With this good interest already begotten, a committee of the Chinese was appointed and asked to recommend at the close of the class a plan for all to follow as to their Bible reading. And to our great encouragement this committee recommended that each one promise to read the Bible through yearly, and I think every one promised to do so. Then they appointed different members of a committee in different parts of the field to follow up this and try to encourage all to fully keep this promise. They are to make report at the two meetings and at the two Bible classes which we have each year, and thus try to keep up interest.

To be sure our hearts continue with these people and our fellow workers, and

we pray often that they will go on into higher and better things for the Lord. We crave your prayers for them and for us that we may all try, with all our might, to make the best of these glorious opportunities that are before and around us all at this time.

## Great Blessings and Heart-breaking Calls

By Rev. W. B. Bagby, Porto Alegre, Brazil

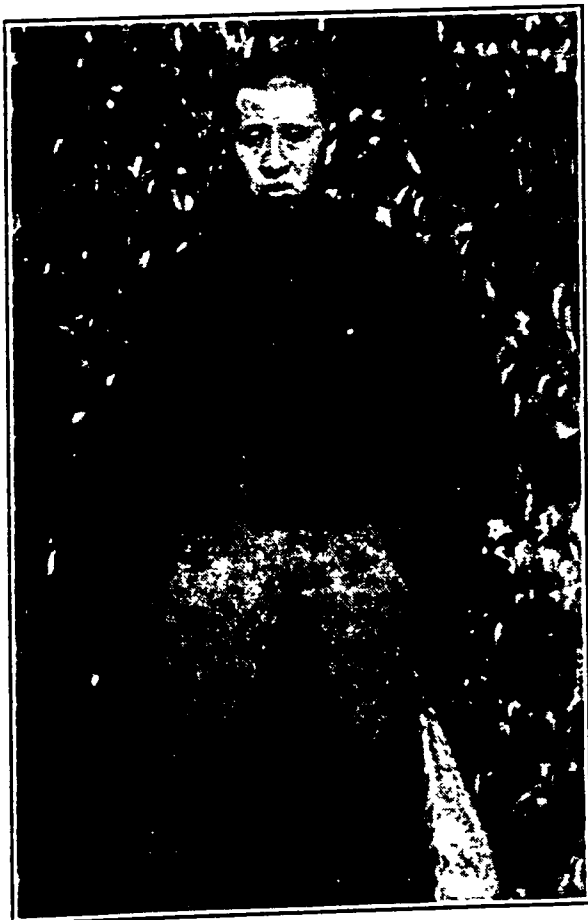
Let me strive to bring before the denomination the condition of things in all this vast land where unprecedented and boundless opportunities, north and south, east and west, are opening up all about us; where rich blessings follow all seed-sowing, and where white harvest fields call us from every side.

I have been in Brazil now nearly fifty years. I saw the beginning in Bahia and Rio de Janeiro and Pernambuco and Para and Sao Paulo. Many times during these years my heart has been thrilled by new opportunities and newly opened doors and whitening fields, but there has never been a time like this. Every number of our national Baptist paper, *The Baptist Journal*, brings glad news of showers of blessing, of new fields opened, of new calls, and of eager crowds listening to the gospel story.

But alas, our souls are saddened and sickened as the calls are coming to us from all over the land and new fields are inviting us, and yet we have no men to send, and can make no promises. Our need of new men and women from the homeland was never half so great as now!

Take the two great states of Minas Geraes and Sao Paulo with twelve million people in them. There are at least twenty strategic points in each of these two states where we ought at once to have missionaries without delay. In the great state of Grande do Sul, far south there are at least a dozen fine strategic centers where we have nobody, native or foreign, and no money to support anybody. Take all North Brazil, where conditions are just the same. The need of new missionaries is appalling in the great Amazon Valley, in Maranham, and Piauh, and Ceara and Pernambuco and Bahia.

I am now living down in Porto Alegre, in Rio Grande do Sul, where we have a fine Baptist school doing a great and noble work, but without equipment and without a cent from the Board for its support! What could it not do if it had help from home! God grant that something may be done soon to relieve this distressing situation in all our Brazilian field.



SWEN PEI HWAN

Associated with Dr. Mary L. King in the medical work at Pochow, China.

## How a New Church Was Organized in the Argentine

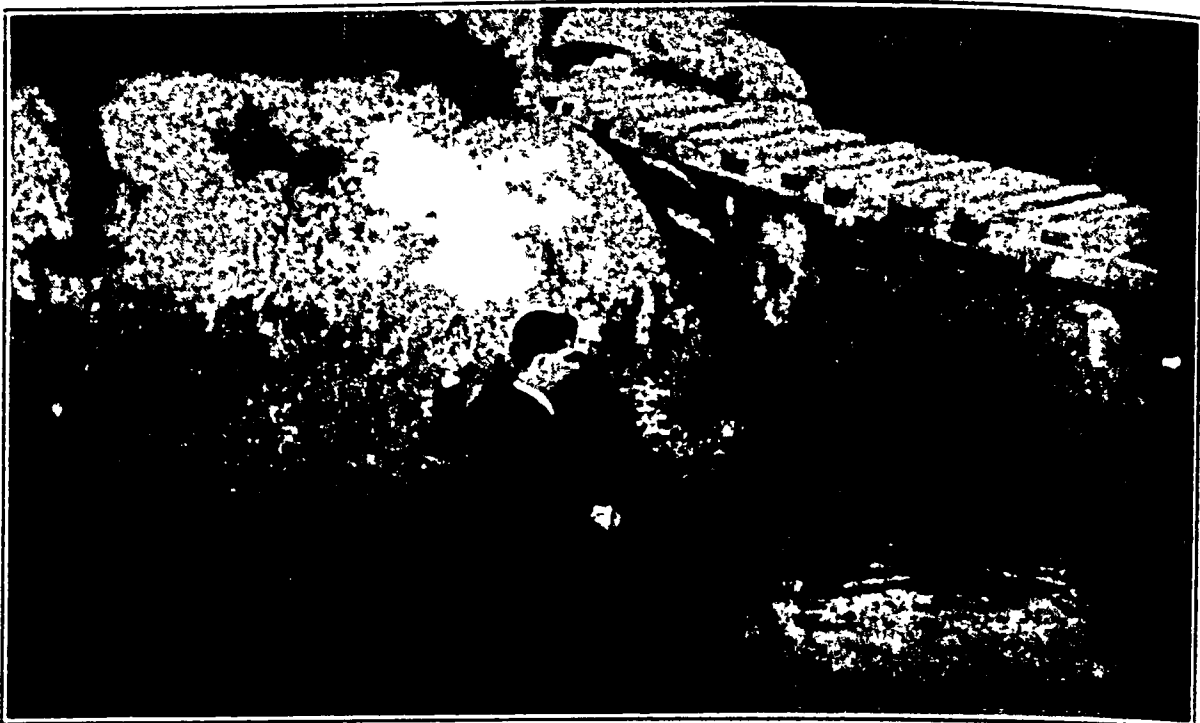
By Rev. Ehrhardt Swenson, Bahia Blanca, Argentina

January 26 and 27, 1929, were memorable days to the missionaries and the little group of converts in Bahia Blanca, because they point to the organization of the very "First Evangelical Baptist Church" of this city, one of the most southernly in the world that Southern Baptist money helped to establish.

Only those who have had similar experiences can fully appreciate the joy that comes to one at such a time—to begin work in a new field, with no one to help or sympathize from the start, to gather a few, and then some more, for the preaching of the gospel, to see some of them get interested and more interested until the scales of superstition begin to fall from their eyes, and finally they take a stand for Christ which probably means estrangement from family, loss of friends and persecution. Then to watch them grow in grace and knowledge of our Lord and Saviour Jesus Christ and form part of the great body of Christ—only those who have begun work under similar circumstances can fully appreciate.

Missionaries Quarles and Elder, who came from Buenos Aires to assist us, together with a few other baptized believers, examined the candidates. All gave a very clear testimony of their conversion and the biblical ground for their desire to follow the Lord in baptism. When we consider what they had been a year or two before it was a marvel of grace—all nominally Catholic, some fanatically so, others addicted to "Madre Maria," a sort of faith healer who healed in the name of God and her own proper name, calling herself "Mother Mary," and incidentally making herself rich, and some completely indifferent—it proved that the gospel has not lost its power.

Sunday morning we were up early, at 7:00 A.M. we met at the hall and from there directed our steps towards a little brook in the outskirts of town where the thirteen candidates were buried with Christ in baptism while the banks of the river resounded the "songs of the redeemed." It was a perfect summer morning. In nature, as well as in the hearts of that little company of 35, peace reigned. No one disturbed us at that early hour. How wonderfully impressive was that service! It seems to me that indoor baptisms lose much of their original fragrance. One is in the atmosphere of the early church baptizing



"BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT"

"Only those who have had similar experience can fully appreciate the joy that comes at such a time. The gospel has not lost its power."

in the open. The eye of faith beholds its Lord stepping down into the waters of Jordan, the three thousand on the day of Pentecost, Philip and the Ethiopian, Paul and the whole company of early saints. It seemed good to be there. From there we returned to the hall for a session with the children.

In the afternoon we met again for the organization, which proceeded in the usual way, electing officers and pastor. Immediately following, the Lord's Supper was celebrated. What a precious time it was! About thirty took part. All are not forming a part of this church since some are Russians who have recently come over from their country and as yet know very little Spanish. They have services in their own tongue, but are closely affiliated with us. Our hearts were warmed with the presence of the Lord, and nature seemed to join in, for the thermometer registered more than 100 in the shade. We stayed in the hall for the evening service, the ladies meanwhile serving a cup of tea, giving us an opportunity to talk and rejoice. In the evening Brother Elder brought a good message, and so ended the glorious days never to be forgotten, when the "First Evangelical Baptist Church of Bahia Blanca" came into being. The work is the Lord's and marvellous in our eyes.

The group is not large. We had hoped that it would be larger, but some drew back at the last moment because of pressure or wrong motive; others were told to wait a little longer. However, when those who have moved in from other places have received their letters, and those who are still waiting for baptism have been baptized, the number will exceed twenty.

Experience has taught the missionaries and pastors caution in accepting

candidates. Nothing is lost by having them wait until they understand what it means. It is not quite as easy to become a member here as at home.

An experience with the Russian brethren might be of interest. I am acting pastor for them, although I do not understand their language, nor do they know mine. We met in a little room, about twenty, to examine some candidates. The thermometer registered around one hundred Fahrenheit and the only door and window remained shut tight. Our session began a little after 8:00 P.M. and lasted till after 12:00 P.M. when we had listened to the testimony of seven, two of whom were rejected and told to wait. Every statement was squared with the New Testament. They are Bible Christians. Perhaps it would not be amiss if a little more caution were exercised, at times, at home.

Rejoice with us, brethren, that a child has been born in Bahia Blanca into the family of God, and pray with us that this child may grow up into manhood, honoring the family and the Head of the family.

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### BIBLE CONDITIONS OF ANSWERED PRAYER

According to God's will, 1 Jno. 5: 14.  
In Christ's name, Jno. 14: 14.  
Believing, Matt. 21: 22.  
From a pure heart, Ps. 66: 18.  
Importunity, Luke 11: 8.  
Humility, 2 Chron. 7: 14.  
With a forgiving spirit, Matt. 6: 15.  
Accompanied by work, Neh. 4: 9.  
Unselfish, Jas. 4: 3.  
Earnest, Jer. 29: 13.

—Campbell.



"TEACHING THEM TO OBSERVE ALL THINGS"

"In the afternoon we met again for the organization, which proceeded in the usual way, electing officers and pastor. Immediately following, the Lord's Supper was celebrated. What a precious time it was!"

## Listening in on a Japanese Prayer Meeting

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

Pastor Yuya announced that he wished to use the time in the last prayer meeting of the year for personal remarks by the members of the church, so he said, "please come prepared to give a testimony."

The missionary decided to keep still and let others talk. The first man to talk was Deacon and Treasurer Mas-mori Fujii. He said that he was very thankful that God had led him to be the assistant treasurer of Seinan Gakuin. He was sure that his relatives felt that he was foolish to come, but that he had never ceased to thank God for leading him here. Before he came here he was working in a bank and was constantly ill, but since coming here he had not missed a day from his work. He was able to work without worry, and God had been good to him in that all members of his family had been saved except one son, and he was not far from the kingdom. He was full of praise. I call Mr. Fujii, "Old Faithful," for he is willing to do anything and does it well. He is not only assistant treasurer of the school, but is treasurer of the church and of the Ministerial Aid Fund of Southern Baptists in Japan. He also looks after the finances of the dormitory.

Then Rev. Kuriya, who is a graduate of Carson-Newman College, and who is now a student in our theological department, spoke. He told how he had come back from America and taught English in the Girls' School, and how

his older brother insisted on his marrying a woman who was a Buddhist with the hope that he would return to his old faith. He told how he had struggled against this temptation and how finally this past year his wife had been happily converted and was baptized in the sea behind the school. His whole life was changed. During the year they had had difficulty making ends meet, but his wife had taken her "Obi" in which she married and sold it in order to help meet the bills. It was a great source of joy to him that she was trying to lead two of her friends to Christ. He receives a small sum from a friend in America and \$10.00 a month from the school as aid. We could have given him a little more but he did not ask for it and we did not realize just how much he was sacrificing. He is a young man of great promise. His health failed while he was teaching in the Girls' School and we were fearful that he would not get well. Had his health been such as to encourage us we should have given him the same rate as we give other married students. He has suffered without a word of murmur. His statement at the prayer service was one of thanksgiving and not complaint. He was full of joy.

Another student who has had a hard time told how the way had opened before him and how thankful he was. He also expects to be a preacher. They are suffering for their faith, for this latter young man's father is able to help him and would do so if his son would say he would give up his determination to preach. I met his father when the young man entered the school. He pleaded with me to help him dissuade his son from his purpose. I told him I could not do this. Then he threatened to disown his son and make the daughter the

head of the house. This he has not done as the son has been living so his father could see that his religion was real. His father is a strict Buddhist and felt that his house would be disgraced if his son should become a preacher. He said that he did not object to his son being a Christian if he would worship at the family altar. He seemed to think that this should not make any difference with the son's religion.

These are three examples of what Christ is doing for our brothers in Japan.

## Saved From Chinese Bandits in Answer to Prayer

By Rev. I. W. Lowe, Tsingtao, China

Dr. P. S. Evans, upon his return from the China Medical Conference at Shanghai, told me the following new story which had thrilled and deeply impressed all the doctors there as Dr. Thompson related his experiences while in the hands of bandits.

Starting down in Yunan Province together with a British official, Dr. Thompson was with this gentleman making a trip through Western China. The doctor carried along some medicines for emergencies. The official had an escort of Chinese soldiers to whom they agreed to pay fifty cents a day. Their body-guard, however, gradually deserted them until there was only one lone woman left!

These two lone travelers were en route to Peking, but soon after crossing the Yellow River they were captured by bandits. The British officer became very ill and died in a few days. While hurrying along towards civilization they lived in tents. The doctor came upon a monastery where he was allowed to bury the body of his traveling companion in a plot of ground set aside for the burial of Chinese.

Eight days of the doctor's life spent in the hands of the bandits were far from comfortable.

Unexpectedly to Dr. Thompson a message came from General Chao, who is a great admirer of General Feng U-Siang, assuring him that he was making every effort possible to secure his speedy release, and the ten thousand dollars ransom demanded by the bandits would soon be raised. The general also assured the doctor that he was praying for him.

The soldiers sent to guard Doctor Thompson were heavily armed with revolvers. That looked suspicious. The doctor thought, "Now my time has

come!" When the soldiers ordered him to stand up against the wall he knew that they meant to kill him on the spot. The guard waited to see that all was quiet before starting with him on their journey. The guard then told him that they had come to rescue him, but he thought the news too good to be true.

At a near-by farm house the guard obtained three horses and after a hard night's ride they arrived at the headquarters of General Chao. Upon their arrival the general immediately fell on his knees and thanked God for the missionary's deliverance, and prayed earnestly for the bandits.

## Prayer and Progress in Brazil

*By Rev. John Mein, Maceio*

Getting things from God through prayer has been the dominant factor in our service for him in Brazil. We can truly say in the words of another, that every move forward has been made on our knees. Had we any doubt as to God's hearing and answering prayer we could not carry on our missionary effort.

How blessed it is to be able to talk to God about everything and to feel that if help comes it must come from him who understands the end from the beginning and knows your every need.

In recent years this has been a common experience amongst missionaries, owing to the severe cuts made in our appropriations. We have been literally driven to lean more upon God.

From the many distinct answers to prayer which we have enjoyed recently I select three to prove that progress comes through prayer.

1. As our work grew and we realized the need of workers we gave ourselves to prayer for the fulfilment of the promise, "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest" (Matt. 9: 38). We are always praying for more workers, but this was a special season of supplication. God heard our prayers and within a few months six young men offered themselves for service. Five are still in training and the other is in an active pastorate.

2. An anti-missionary movement was dividing the churches throughout north Brazil, but our particular state had escaped the visits of the leading agitators, though we had elements in their favor in our midst. We were erecting the temple for the First Church of Maceio, which at that time inclined very much towards the movement. The building was finished and was to be inaugu-

rated. A committee of three was appointed to draw up the program for the services. The other two members of the committee were anti-missionary, so you can imagine my position on such a committee. Being in the majority, they had much their own way and recommended to the church the coming of the nationalistic leader.

We kept quiet and carried on, taking all things to the Lord in prayer as we believed that if we would avoid the incoming of visitors we might be able to save the situation. God always hears prayer. He heard ours again on that occasion.

Not being able to secure the leader desired, the church decided to inaugurate the temple without a visiting speaker. However, forty-eight hours before the service, the pastor, on his own initiative, telegraphed to an adjacent state, inviting another leader. This one promised to be present at the evening service.

We still hoped in God that no outside interference would cause the disintegration of our work. So we kept on praying. On the eve of that preacher's coming Mrs. Mein and I pled with the Lord that he would frustrate their plans. We even asked that the visitor might be made to miss his train on the next day. Next morning on arriving at church we were informed that the preacher had telegraphed saying that he had missed the train and would not be present. So we were relieved again, and assured that our Father still hears the cry of his children.

3. This morning I received an invitation to take part in the organization of a new church at Lage, on May 3. This is a prosperous city on the railroad about four hours' ride from the capital. For several years the priest was successful in his persecutions and no preacher was able to establish work. We were fellow sufferers on one occasion when the priest drove the native pastor out of town.

We resorted to prayer. If we would only begin there instead of falling back on it our burdens would be lighter and the work would grow more rapidly. The place was made a special object of prayer and the door soon opened. The same priest holds forth there, but he has no power to persecute the gospel. Under God one of our evangelists got a foothold, and after three years of effort we are to organize a church at that place within a few days.

Elijah's God still lives and answers prayer. But prayer is costly. It may cause us discomforts and change our plans. It does on the mission field. But when we are within his plans nothing can mar our happiness.

A pastor once said to some young people in his congregation: "I want you to

spend fifteen minutes every day praying for foreign missions. But beware how you pray, for I warn you that it is a very costly experiment. When Carey began to pray for the conversion of the world it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and, after two years of blessed work, it cost him his life. Be sure it is a dangerous thing to pray in earnest for this work; you will find that you cannot pray and withhold your labor, or pray and withhold your money; nay, that your very life will no longer be your own when your prayers begin to be answered."

## The Prayer Stream in Foreign Missions

*By Rev. S. L. Watson, Rio de Janeiro*

There is nothing that equals it; no, nothing in industry, nothing in manufacturing, nothing in transportation, nothing even in the consolidation of the biggest business enterprises of the world—nothing that equals the power of prayer. There may come a slump in one market or in another, or in business in general; and there may be a slump in intercession on the part of Christendom in behalf of the unbelieving world, as it appears to us there is. But think of it! If the upwards of 10,000,000 Baptists all the world over utter but one prayer a day for the salvation of the lost, and if each prayer is, as it is, spiritual power for missions everywhere, what a volume of prayer and power for the salvation of the souls of men!

Now add to this what all evangelicals are doing on their knees. There they are, by the millions, in every clime and country, every day and hour, unceasingly pouring forth their souls to God for the lost. Some are listless; admit it. Art thou one? Yet many, many, many are agonizing. Art thou one of these intercessors? Yea, there is not a moment but that the throne of grace is being flooded by the prayers from souls of the redeemed for the redemption of the souls of the lost. This is the mammoth prayer stream that will never cease, neither day nor night; rather it will gradually swell till it shall carry on its bosom the immortal souls of all creatures everywhere.

So many of our prayers are answered that we almost cease to be grateful for the answers. The many who have been able to overcome poverty, the flesh and the old Deceiver to the extent of gaining college and seminary training for mission service are all answers to tens of thousands of prayers. That these mis-



sionaries on the fields have remained firm in their faith in God and have not betrayed their trust, giving themselves unstintedly in evangelization and in the management of funds and institutions, is the unexampled answer to prayer of each and of all for each and for all.

Every one of the more than twelve thousand that passed last year through the baptismal waters on the foreign fields of Southern Baptist Convention missions is a concrete answer to prayer. The Buddhist, the Mohammedan, the Israelite, the Occidental and the oriental Papist, all in error and sin, are yielding one by one to the power of the gospel and prayer. There is not a picture of the work of grace in individuals published in our excellent HOME AND FOREIGN FIELDS that was not first born in faith and prayers and often tears. There is not one of the more than twelve hundred churches affiliated in missions supported by our great Foreign Mission Board but that is a monument to the prayers of many of God's chosen on earth. Everyone of the more than six hundred schools, colleges, seminaries, hospitals, orphanages, and publishing houses on these fields is a tower built of answered prayers. Thus the trickling streamlet of Southern Baptist foreign missions, having its fountain in the heart of God and in the hearts of his redeemed, has already grown into swollen waters that may not be measured.

Evangelical missions are one part of the stream of God's increasing grace. They constitute the mammoth answer to the mammoth stream of prayers of the saints everywhere. These marvelous, miracle-working waters of prayer and grace were seen by Ezekiel (47: 1-12) and by John (Rev. 22: 1f), flowing out from under the altar of the Lamb, the altar of sacrifice, and they shall not cease to increase until they shall have filled the lands as the briny liquid fills high up earth's great seas.

## Smiling Li An

By Jeanette Beall, M.D., Laichow-fu, China

One day in October, 1923, there was great excitement in the clinic of the Kathleen Mallory Hospital. Three country women came in carrying what looked like a dirty bundle of blue rags, but all carefully wrapped up in these dirty rags was a tiny new baby, only three days old.

The women said the baby's mother had died, and the father, blaming the child for the mother's death, had thrown her out to die. A neighbor had rescued the little one, but her son told her if she kept the baby he would no longer support her. She did not dare keep it,

and so she took it to another neighbor who told her about the orphanage in the north suburbs. She decided to bring the child to the orphanage, and so the three women bundled her up and took her to the orphanage. The orphanage could not take care of so young a baby, and sent her to the hospital.

The doctor had always wanted a little Chinese baby ever since she had been in China, and so she gladly took charge of this one. The child was kept in the hospital until she was almost three years old, and such a joy she was to everybody. It seemed she learned to smile almost as soon as she entered the hospital, and she has never stopped smiling. The name given her was Li An, which means white jasmine and peace.

She was a great wonder to many patients in the hospital in the matter of child training. The Chinese have one expression in dealing with a child, *t'ā bu yao* (he does not want), and that settles things. When it was time for Li An's nap she was put in her little bed. Sometimes she was not always happy about it, and the patients would explain, "*t'ā bu yao*," but to their astonishment the child went to sleep.

When she began to walk her little feet seemed not to touch the ground, she always ran. When just a tiny little thing she loved to catch butterflies among the flowers. One day she caught a bee, and learned the difference between bees and butterflies.

Everybody connected with the hospital loved Li An, and most of the spare time was spent in teaching her something new, which she learned rapidly. She soon learned many Scripture verses,

and during the worship at the hospital her little voice joined in with others in the singing.

When the missionaries were called out during the fighting there was anxiety as to what would happen to little Li An in case the Americans were compelled to leave the country. It would have been impossible to take her. But the Lord had a plan for her little life. A splendid Christian teacher and his wife who had no children saw her, and fell in love with her. They heard we were looking for a home for her, and begged that she be given to them. She also fell in love with them from the very first. This seemed answer to prayer. Later this man was made superintendent of the orphanage at Laichow-fu, and Li An came to the orphanage this time as the superintendent's daughter. Soon after going there she had all the little tots laughing and playing. She was like one of the butterflies she used to love to catch.

We believe God spared Li An's life because he has a great work for her among her people.

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Christ taught us to serve by prayer.

"If radio's slim fingers  
Can pluck a melody  
From night and toss it over  
A continent or sea:  
If the petaled white notes  
Of a violin  
Are blown across a mountain,  
Or a city's din:  
If songs like crimson roses  
Are culled from thin blue air,  
Why should mortals wonder  
If God hears prayer?"



"SMILING LI AN"—A TROPHY OF GRACE

Abandoned by her parents, rescued and cared for by the Kathleen Mallory Hospital, later adopted by a Chinese Christian family, this little girl is a living witness to God's overruling providence.

## Seeing New Orleans— the South's Most Ro- mantic and Difficult Mission Field

*By Una Roberts Lawrence*

One night last week I sat quietly in a chair by the open window of the Rescue Mission in New Orleans and watched the men drift in for the service. Here came a man with a shambling walk, cowed by sin and circumstance, ragged, dirty and unkept. There are two boys, they can't be more than sixteen, looking in timidly first, then coming in slowly as if to see what it was all about. This is obviously their first time in the Mission. In a few minutes the room has filled, not so many men as there were last winter when the throngs of unemployed drifted into this Southern city, but there are upward of fifty men in the hall when Brother Scharfenstein starts a song.

I wish you could have been there that night with me. Leslie Scharfenstein, son of a coal dealer in New Orleans, was converted after spending the years of his boyhood and young manhood in the underworld of this city, entered the ministry and started to school at the Baptist Bible Institute. Under his devoted, sacrificial leadership much of the work now carried on in this section of the city was begun. He started Baptists of New Orleans to praying for a Rescue Mission four years before the Home Mission Board sent J. W. Newbrough to New Orleans. When Dr. Newbrough took stock of the type of



WEEK-DAY BIBLE AND INDUSTRIAL CLASSES, CLAY SQUARE MISSION

Mrs. Newbrough reaches five centers of evangelistic interest every week with her Bible teaching and prayer services in the home, one Italian, one English, and three Spanish-speaking.

mission field he had entered, he too, saw that this was the greatest need. The time and the men had met. J. W. Newbrough and Leslie Scharfenstein have been as Paul and Timothy in the work of the gospel, the young man giving his time before and after hours of work in his father's coal yard, but his heart is in the Rescue Mission where he spends every evening, and every hour he can get away from his job.

The latest figures of the population of New Orleans gives a total of 490,000 for the city, with upward of 600,000 for the metropolitan area that lies around it in many industrial and port towns and villages. Of the population for the city proper, 105,495 are negroes. It is very difficult to get figures on foreign populations, except the foreign-born, and the latest official figures on that are

those of the 1920 census. This gave 25,992 foreign born in New Orleans, of whom 40 per cent had come from Italy, with Germany, France, and Ireland running next. But these figures give no idea of the foreign complexion of the city.

For instance, persistent through all the years the native French population has preserved its language and thereby preserved all its social and religious ideas. The French Consul told me that they accepted the figure of 100,000 for the French-speaking population of the city. A careful survey of the Italian people of the city several years ago under the auspices of the Italian Department of the Baptist Bible Institute gives an estimate of 40,000 Italian-speaking people, which Tulane University has accepted as accurate. There are thousands of Irish and Germans in the city, predominantly Catholic. We investigated three downtown sections where in the past two or three years there has been an invasion of Spanish-speaking people, chiefly Mexicans. Between Coliseum Baptist Church and the river lies one of these sections, where probably three thousand Spanish-speaking people live. This is only one such section. There are increasing numbers of Chinese and Japanese, some coming in through the regular channels of immigration, others smuggled in despite the very strict supervision of immigration authorities. The Balkan regions are well represented in an increasing number of Slavs that have come into the city in the last two or three years. When it is remembered that the city of New Orleans has 35 per cent of the population of the State of Louisiana, and 33 per cent of the voters, one can realize the significance of this predominant unassimilated foreign emphasis in the population of the city.



CHILDREN OF SIXTEEN NATIONALITIES AT McDONOGH PUBLIC SCHOOL

"New Orleans is at once foreign and American in its life and thought, alien and familiar, with the strangest commingling of populations, traditions, thought, life, customs, and religions that we have within our territory."



THE GIRLS' WEEK-DAY CLASS AT BEREAN MISSION

"The influence of this Mission is gradually permeating this section of the city and remaking it."

New Orleans is at once foreign and American in its life and thought, alien and familiar, with the strangest comingling of populations, traditions, thought, life, customs, and religions that we have within our territory. That it is Catholic to the core is well known.

In this great city there are less than five thousand white Baptists. I drove over one section of the city bounded by important traffic arteries in which live as many people as there are in the city of Fort Worth. There is one Baptist church, Grace Church, in one edge of this section with a membership of 250, the only one that can by any possible effort touch this region, as large as the one served by 28 churches of Ft. Worth. Another great rhomboid shaped section that thrusts itself right through the center of the metropolitan area is entirely untouched by *any Baptist church*, and contains a population equal to that of Chattanooga, while a little mission church has a potential field in a third section as large as that of the entire city of Nashville, Tennessee. New Orleans has a population larger than Nashville, Knoxville, Chattanooga, Jackson and Memphis. In these cities there are 103 Baptist churches with a membership of more than 30,000. New Orleans has only 15 churches, five of which are self-supporting, with a membership of 4,698. Do you wonder that the city hardly knows who the Baptists are, save when some crisis brings a protest from the brave pastors and missionaries who comprise that courageous little band of the Ministers' Conference? Several times in recent years this group of militant missionaries had occasion to inform various city authorities of their presence in the city as they have insisted on the rights of every citizen to the privileges and prerogatives guaranteed to citizens of

the United States. For New Orleans is foreign and Catholic at heart.

I saw New Orleans again one morning in the office of Dr. J. F. Steiner, director of research work in the School of Social Work in Tulane University. This department has been doing some very unusual and valuable research work along the lines of social investigation of conditions in New Orleans, the results of which have been most graciously placed at our disposal. On one side of the room is hung a large spot map of the city from which one can tell how many families of Negro and white live in any given block of the city. Marked on it also are the industrial sections, transportation lines and other valuable information showing the natural barriers of the city. This map is invaluable as a guide for selecting centers of evangel-

istic work, for it shows the natural divisions of the population areas and density of each, with the barriers that form obstacles to the outreach of a church from one section to the other. On another wall are four interesting little maps. These give the density of the child population of the city, with separate charts for the white and Negro children 5½ to 13, and 14 to 17 years of age. One is the homicide map of the city based on the statistics for 1927. This map shows the location of every murder in the city for that year, the home of the victim, the home of the accused, with different colors for Negroes and whites. Another map gives one the key to this problem. It is a map showing the location of every dance hall, speakeasy, gambling den and theatre in the city. Long and careful research has made this map unusually accurate and complete. This one laid over the homicide map exactly coincides with it!

Pointing out on the map what he termed the areas of disorganization, Dr. Steiner remarked, "Here is where you want to get busy with your missionary work—here where the dance halls, pawnshops, junkdealers, cabarets, and houses of prostitution are." Then he told us of a student who worked recently on the study of child life in the city. Disguised as a newsboy he got among them and found out the actual condition of the street youth of the city. Out upon the streets go the little boys selling papers before they are barely six years of age, living on the streets, learning the vicious ways of the professional newsboy who has gone that way before them, smoking the degenerating mariguana cigarette that destroys quickly all moral sense, entering into all forms of vice long before the days of childhood are past. All cities possess



MR. GILBERT AND HIS MISSIONARY TRUCK

"More than forty-five thousand men have passed through the doors of the Hall of Hope during the two years since it opened, thirty-five thousand of whom have been given food and lodging."

their moral hazards for youth, but the more I saw of the life of this strange, exotic city set in the very center of our South, the more I shuddered at the octopus tentacles it possesses to reach out and swallow up youth into the most degenerate forms of vice that the world can offer. While I was in the city, a fiendish crime was committed there by a negro boy while under the influence of the mariguana drug, and stories were told me by every missionary of the heartbreaking experiences they had had in dealing with its influence upon even the little boys of their mission fields in the city. Part of the difficulty in cleaning out the underworld of New Orleans lies in the fact that it is such a foreign city. The backwash of all the ports of the world drifts into New Orleans, and vice thrives as a poisonous fungus on the healthy life of the city.

I was seeing New Orleans truly!

But there is another New Orleans than that I have pictured. There is Baptist New Orleans. There are the old centers of Baptist life established and maintained through many years of devoted and heroic sacrifice. I sat one morning and pored over the old records of the churches, reading the story of the years of struggle, discouragement, trials and triumphs of Coliseum, First, Valence Street and St. Charles Avenue churches located in the crescent of the river which once was the residential section of the old city. Saved in many a time of crisis by the help from fellow Baptists in the older states, extended through the Home Mission Board, they have finally been built into large places of service by the devotion of pastors and people who have made of them genuine missionary forces in the city. The six younger churches are located inside this curve, roughly on a line following the same general contour. Across the river, but still in the city proper, is the little new church in Algiers, whose story is a most stirring one. Outside the city, but belonging to New Orleans Association, are the churches in Kenner, Gretna, and Barataria, the last being a little French mission church whose story was told in the February issue of HOME AND FOREIGN FIELDS.

Three interesting centers of foreign work are linked with the churches mentioned. In Coliseum Church there is a Spanish Department which has become a definite missionary agency in reaching the Spanish-speaking people living around the church. There are now two young deacons of the church from this department. Every Sunday afternoon an Italian congregation meets for regular services in Managan Chapel at the Baptist Bible Institute, and every Sunday there are services in both Spanish and Italian at Calvary Mission, as



ENGLISH CONGREGATION, CALVARY BAPTIST MISSION

"Calvary Mission property was purchased many years ago by the Home Mission Board as a center for downtown mission work. It is on the eastern edge of the old downtown slum section, where the foreign population is most dense."

well as the regular English service of the church there.

Then outside the activities of the churches, but very definitely linked with them and with the Institute, there are two thriving missions. One is Clay Square Mission, down in the Irish Channel, sometimes called "The Dark Channel," from the fact that it is famous, or rather infamous for its gangsters and criminals. Here Miss Rachel Cabe Simms has built a unique institution, the Home Mission Board supplying the building, but her only regular support is an annual appropriation from First Baptist Church. The influence of this mission is gradually permeating this whole

section of the city and remaking it. Out in a section beyond St. Charles Avenue Church, Berean Mission, under the direction of Miss Alice Kendall is supported by St. Charles Avenue Church. Here, too, through the children of homes otherwise untouched by Christian influence this mission is fulfilling its purpose in a glorious way.

Three other institutions minister to this city in the teaching and practice of Baptist doctrine and life. One is the Southern Baptist Hospital. Its influence is unquestionably a growing one as it gradually wins the hearts of those to whom it ministers as a house of healing. In this city where every charitable institution of any great influence is distinctly Catholic, a Baptist hospital has a very real field of service, and, used for distinctly missionary purposes, it can mean more than possibly any other type of agent, just as it often does on a foreign field.

But the period of greatest Baptist growth in New Orleans is that since the founding of the Baptist Bible Institute. Back of this date, the story of Baptist effort in the city is one of constant struggle and distress. The throwing into this city of a great volunteer force of young and zealous evangelists, such as this Institute has given to New Orleans for more than ten years has marked a distinct period in Baptist history in New Orleans. Practically every section of this city has been touched by its influence during these years, there being twenty mission points this year. The homes, the waterfront, the ships that come and go, the crowded street corners, the houses of ill fame, hospitals, jails and markets, all alike have felt the impact of this great missionary agency that with the presistence of experience and the eagerness of youth has pen-



LOWREY, THE RESCUED RESCUER

From the sale of kindling and wastepaper, the Rescue Mission is largely maintained.





SPANISH CONGREGATION, CALVARY BAPTIST MISSION

"Here 80 beds have been provided. There is need for 200 to care for the men who come in the winter time when all the world of the unemployed drifts into New Orleans."

trated into every corner of the city with a fiery evangelism that burned away all barriers to the gospel.

The third unique Baptist agency in the city is the Calvary Mission with its varied activities. Calvary Mission property was purchased many years ago by the Home Mission Board as a center for downtown mission work. It is on the eastern edge of the old downtown slum section, where the foreign population is most dense. For many years the work went slowly, the chief activity being work among the Italians. In 1926, Dr. J. W. Newbrough, who had spent many years in Mexico, and among the Spanish-speaking people in Texas, was sent by the Home Mission Board to take charge of the city mission work in co-operation with all the agencies at work in the city. Under his wise, zealous leadership much has been accomplished. There is now an English church with regular services, a Spanish service held by Dr. Newbrough, and an Italian service by Rev. Di Maggio, who comes over from Independence. Miss Mary Reed of the Institute has a most unusual group of Christian young people at work, doing regular B.Y.P.U. work on Sunday evening, but in addition going into that section of the city in a most effective, definite evangelism. Mrs. Newbrough reaches five centers of evangelistic interest every week with her Bible teaching and prayer services in the homes, one Italian, one English and three Spanish-speaking. During the summer months, a Daily Vacation Bible school affords rich opportunity for reaching the homes otherwise untouched by the mission, while a Children's Vacation Camp at Gulfport, provided by Dr. George Cates, gave opportunity all summer for this mission and Clay Square Mission to send as

many as 85 children at a time for two weeks of teaching and training and physical upbuilding under the supervision of Mrs. Newbrough, Dr. Cates, and other trained and consecrated workers. This summer there will be tent meetings held in those sections of the city so far unreached by Baptists.

All this is fundamental mission work, but the unique feature is the Rescue Mission. With a vision of the need of the city for such a gospel center, Dr. Newbrough and Leslie Scharfenstein walked the streets of that old city praying for a way to open for them to begin such work. In a strangely providential way they secured the use of the old gam-



NEW ORLEANS' PAUL AND TIMOTHY

J. W. Newbrough, Home Board missionary, and L. L. Scharfenstein, assistant director of Rescue Mission.

bling hall of the Planters Hotel, right in the heart of the city, right where they would most easily reach the homeless, the helpless, and the sinful. With no money guaranteed they have gone on faith, and they have never lacked the rental money nor failed the men who came hungry and homeless. Twelve blocks away is Calvary Mission with its great rambling rooms surrounding a small patio. Here 80 beds have been provided. There is need for 200 to care for the men who come in the winter time when all the world of the unemployed drifts into New Orleans. The churches and pastors have helped and B. B. I. students have given joyous sacrificial service. But the heart of the work are the two men, the Paul and Timothy of New Orleans, Newbrough and Scharfenstein.

Every evening a service is held at seven o'clock at the Hall on Dauphine Street. Every evening the idle, helpless, drifting, broken, drunken manhood from every State in the Union and many foreign countries come here for a roll, hot cup of coffee and a bed, and come back to hear and accept the gospel. More than forty-five thousand men have passed through the doors of this Hall of Hope during the two years since it opened, thirty-five thousand of whom have been given food and lodging. Three thousand men have asked for prayer and eleven hundred and fifty have made definite profession of their faith in Jesus Christ as Saviour. Uncounted thousands of tracts and gospels have been given away, many to go into foreign lands, while hundreds of boys have been sent back to their homes and as many helpless, afflicted or penniless men put in touch with their families. It has been a ministry of mercy to the wretched, the poor, the broken in heart and spirit, the discouraged and the homeless. There have been college graduates, men who formerly held high position in the world, skilled workmen, and men down on their luck along with the wrecks and ruins of manhood that drink and vice caused. But all alike have needed Christian sympathy and the preaching of the gospel.

Old Lowrey, drifting in to New Orleans in search of health, is one example of how they come. Old Lowrey, nearing the eighty-year mark, a Christian since boyhood, but down on his luck, sick and helpless. Now he sits proudly at the table every night and checks the men in for their beds, cares for the linen, and is general handy man at the Mission.

One night a seaman came in slightly under the influence of drink. Suddenly in the midst of the sermon he cried out, "O God, deliver me from the power of this drink." It was a cry from his heart. In a quiet time of prayer after

the service had closed this man soberly and solemnly accepted Christ as the Saviour from the sin that was killing him. He has been back many times since, his testimony being one of joyous witness to the keeping power of Christ, for never from that day to this has he touched a drop of drink nor had any desire for it.

The stories might be multiplied many times over. There is Mario, the Italian sailor boy who was converted one night and has been an active missionary on every ship he sails out of New Orleans since, bringing earnest inquirers to the Mission on every shore-leave. The last time he brought in two friends, an Arab boy who had been a Mohammedan, and an Abyssinian, who was Coptic Christian, both earnestly seeking to know Christ. There is the traveling man who one night cried out during prayer, "Oh, God, take me back to my wife and babies." He is now happy with his re-established home and on every trip to New Orleans makes a regular contribution to the mission instead of spending his money in the dives and saloons of that city.

So the story might go on. But we are seeing New Orleans!

One night, after the service at the Rescue Mission, we walked through that sinister section of the city known as the "red light district." I had heard much of the great need of a rescue mission for women, but I had not seen the need with my own eyes as had these missionaries of ours. That night as I walked with Mrs. Newbrough, Miss Ethel McConnell of the Baptist student work, and Miss Welch, dean of women at the Institute, slowly following Dr. Newbrough and Brother Scharfenstein down these dark, narrow streets with the shuttered doors of houses opening directly upon the street, I saw a New Orleans that forever blotted out all its gayety and beauty for me.

Into a dance hall we went, a sordid, ugly place with nothing of beauty, not even good music. There behind a rope, crudely marking off the dance floor, stood young girls, fifteen and sixteen years old, waiting for some boy or man of the rather sullen crowd standing outside the rope, to pay the ten cents that it cost to dance a round with them. The girls got three cents of the dime for each dance. It was all so joyless, so commercial, so sordid that it sickened one. There was no laughter, just the business of moving about the floor in each other's arms, with every kind of dance step regardless of what the music called for. The room was poorly lighted, but one could see the police matron moving about on the floor, separating couples now and then, while a policeman kept back the crowd of men from the ropes. Little bits of girlhood, pretty, eager for

a good time, not bad girls all of them by any means, but seeking amusement and money in a place where everything was against their keeping sweet and good and wholesome.

In this section of the city are many of these dance halls, some of higher grade than the one we visited, others even more sordid and unattractive. The houses of ill fame are supposed to be suppressed. Instead they are changed into "soft-drink parlors," with such names as "Step Inn," "Kumfy Inn," and the like. The man who enters and asks for a drink is invited upstairs. We marked fifty of these in a square of about four blocks. One of these places had the ironical sign on its window, "Strangers Welcome." So they are!



A BEAUTIFUL ITALIAN CHILD  
"The pet of Clay Square Mission."

Led by the vision of Dr. Newbrough and Brother Scharfenstein, New Orleans Baptists are praying for a rescue home that will save at least the young girls of this downtown section who often work for as little as five dollars a week, and are the victims of economic pressure and a normal desire for fun.

One night there came into the Rescue Mission a woman, reeling a bit from drink. She sat with her head bowed during the singing, but roused and listened attentively to the preaching. During the closing song she began to weep, helpless racked sobs that tore at her mercilessly. When the workers reached her she was moaning, "Can't you do something fer me? Can't you do something fer me? Fer God's sake, can't you do something fer me?"

They asked what she needed and the reply was, "I want to be good, I don't want to drink, I want to be good."

That is the question these missionaries would ask Southern Baptists. Can't we

do something for this city, where thousands of men and women whom sin has ruined pass in and out every year from every state and every foreign land, where across barriers of language and custom and religious superstition lie thousands of people who have never heard the gospel?

Can't we do something for them!

\* \* \*

The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served.—*Hugh Black.*

\* \* \*

God does not intervene to change the world by threatening magic, but through men and women who take the next step for the Kingdom of God's sake as Jesus did from beginning to end.—*Wilton Rix.*

\* \* \*

Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking, and the deeds he is doing; when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do, because he is a child of God.—*Phillips Brooks.*

\* \* \*

### Give Us Thy Deep Compassion

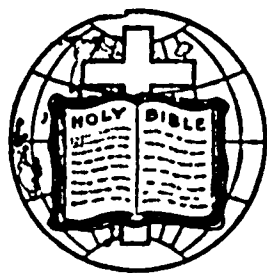
"O Master, change and fashion  
Our hearts like unto thine;  
Give us thy deep compassion,  
Fill us with love divine;  
That we may show that we have been  
In fellowship with thee;  
That those astray  
May find the Way,  
By what in us they see.

"Above the ancient city,  
Which had rejected thee,  
Thine eyes, in love and pity  
Looked down, its woes to see.  
What deep compassion filled thy breast!  
Thy yearning look how strong!  
In sad lament,  
In weeping spent  
Upon the city's wrong.

"The world of need around us  
Is like a crowded street;  
Its noise and strife confound us  
And tempt us to retreat.  
O give us grace and courage strong  
To go and do our share,  
By love inclined;  
And so to find  
That thou art with us there.

"Give us concern for others,  
In measures of our creed;  
That we may act as brothers,  
Another's need to heed;  
In patient, loving helpfulness,  
Inspired from heaven above,  
May we abound  
Where need is found,  
That all may know thy love."

## HOME AND FOREIGN FIELDS

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The Place of Prayer in the  
Missionary Program

Our practical age does not place much emphasis on prayer. We want methods that are tangible, immediate, definite, reliable. Prayer, to the modern mind, is pre-scientific and unscientific so far as material results are concerned. It is no doubt a profitable form of spiritual culture, and has certain subjective values, but the world of so-called "practical men" who are supposed to know how to bring things to pass, are inclined to leave prayer to the mystics, the dreamers, the idealists. The plain fact is that prayer threatens to become a lost art in the lives of the majority of the busy church members of today.

Truth to tell, there are many difficulties in the way of a vital faith in the efficacy of prayer. If God is all-powerful, all-wise, and all-loving, of what use is it to pray to him? Shall we instruct him as to what to do? Shall we by begging get from him what he does not want us to have? Shall we through pleading and intercession change his will, or direct his attention to what he otherwise might overlook? Who are we, of earth's millions, and of the universe's countless interests that make demands upon God, that we should presume to claim his attention? May we rationally expect God to interfere with or suspend the operation of the laws of the universe because we pray?

Such questions as these indicate a widespread misunderstanding as to the meaning and nature of prayer. The difficulty is that God is conceived as an absentee God, who lives not in his world but out of it, who is remote from humanity, and who in his solitariness must have his attention caught by prayer and his will arbitrarily directed to the achievement of the purposes of the one praying. Everywhere the Bible portrays prayer as fellowship between finite and Infinite Personality. God is Infinite Personality, all-wise, all-powerful, all-righteous, all-loving, ever-present. Man is made in God's image, that image consisting in its essence in personality of the same kind, though not of the same degree, as God's. The very nature of personality demands communion, fellowship, intercourse. This demand inheres in personality as really as the demand of the lungs for air, as the flowers for sunshine. Through Jesus Christ the marred image of God in man may be restored, communion re-established. When such fellowship has been

re-established between man and God through Christ communion in prayer becomes the most natural thing in the world. It would be far more natural for a human father never to speak to or to be spoken to by his children than for the Infinite Heavenly Father to provide no means by which his redeemed children might communicate with him and so shut himself up within his immutable laws that he could not answer back.

The most amazing promises ever made by Jesus are his prayer-promises. Listen to him as he says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7: 7). "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18: 19, 20). "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21: 22). "Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them" (Mark 11: 24). "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11: 13). "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do" (John 14: 13, 14). "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you" (John 15: 7). "And in that day ye shall ask me no question. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name" (John 16: 23).

Does Jesus mean what he says? Can we possibly escape the plain meaning of these astounding words? If Jesus has clearly made such promises, why do we not claim them? The reason we do not claim them is evidently either because we do not believe that they will be fulfilled, or that we are not willing to pay the price of meeting the conditions involved. With multitudes these promises have never become realities; they are mere words which possess no vital meaning. To others the conditions are too severe, and they are not willing to meet them. Note that nearly all of these promises are preceded by an "if." "If two of you shall agree," "and when ye pray, forgive, if ye have aught against any," "if ye then, being evil," "if thou knewest the gift of God," "if ye shall ask anything in my name," "if ye abide in me, and my words abide in you." Prayer is no magic gift by means of which we are to get quickly and easily what we do not deserve. Prayer is the costliest thing in human life, and only for those who have paid the price are its results available.

Of all the objects of prayer which might be named, perhaps missions would head the list. The supreme concern of the triune God is the salvation of a lost humanity. For this Jesus came into the world, for this he died and arose again, for this he is interceding at the right hand of God. When we ask for many things we can not truly ask "in his name." But when we pray for a lost world, for our missionaries, for the needs of our mission fields, for more missionary recruits, for money with which to support this greatest Christian enterprise, for the removal of barriers and difficulties, for the opening of doors of opportunity—surely such prayer fulfills the great condition: we are praying "in his name." When with passionate singleness of purpose we have thus identified our wills with the will of Christ the forces of the universe will work together to answer such prayer.

A great scientist once said, "It does not take much of a man to be a Christian—but it takes all of him there is!" It does not take much of a Christian to pray—but it takes



all of him there is! One does not have to be a genius, nor an outstanding leader or thinker; one does not have to be rich and powerful, or gifted with unusual capacity for utterance; but one must know something of the world's deep need, he must have absolute assurance of Christ's ability to meet that need, and he must be willing to lay himself on the altar of sacrifice that Christ may meet men's need through him and anything that he has. Oh, for a band of men and women, however small, in every church who would meet these simple conditions and thus lay hold on the omnipotent power of God through prayer!

Read in this number the remarkable stories told by our missionaries showing how God still hears and answers prayer. Then resolve to become one of a group of "missionary intercessors," who will put the promises of God to the test in prayer, in the unshakable conviction that this is the greatest and most practical service which a Christian can render in the salvation of a lost world.

## A Spiritual Democracy Rediscovering Itself

The democratic theory of government has been seriously questioned by thoughtful men throughout the ages. It was rejected by the ancient Greek philosophers, never really given a chance among the Jews of Old Testament times, soon surrendered in early Christian history, looked upon as a wild and dangerous heresy during the mediaeval period, adopted with many modifications and misgivings as a revolutionary principle in the eighteenth century, and accepted cautiously as the ultimate ideal of government in our day.

The difficulties of a democracy inhere in the nature of the theory itself. (1) The ruled are themselves to be the rulers; but are the masses capable of self-government? (2) There must be voluntary sharing of interests; but can we depend upon the stronger refraining from imposing their will on the weaker regardless of justice and right? (3) There must be willingness to sacrifice for the common good; but will the innate selfishness of human nature yield to this demand? (4) The will of the majority must be heartily accepted; but are majorities always right, and should the convictions of a conscientious majority be overridden? (5) Decisions must be reached after fair and intelligent deliberation; but is not deliberation, where great masses of people are concerned, not only very difficult but exceedingly liable to be replaced by emotion and impulse?

Clearly a democracy has a hard road to travel. This is particularly true in a religious democracy, where even delegated human authority is repudiated, and everything depends upon voluntariness. Sometimes even its most ardent advocates become discouraged over the apparent inefficiency of a spiritual democracy, and are almost persuaded to surrender it for a form of oligarchy in which a chosen few, representing the people, will act for them, thus securing quicker and better results. History discloses this constant shift back and forth from a democracy that proves inefficient to an oligarchy or autocracy that threatens and eventually destroys liberty.

The annual meeting of the Southern Baptist Convention provokes and emphasizes considerations of this character. The sessions of this Convention demonstrate on a large scale the working of a pure spiritual democracy, with all its advantages and disadvantages. The continued existence and growing power and usefulness of this great body of Baptists, in spite of its many apparent faults and failures, is a tribute to the soundness of the democratic principle and

a source of genuine encouragement to all those who believe that democracy is a God-given form of government both in Church and State.

The recent Memphis meeting demonstrated the vitality and virility of the democratic principle. Never perhaps in a single year since its beginning had the Convention suffered so severely and faced so many perils threatening its very life. Could we continue as a pure democracy, with our vast numbers and our increasing financial responsibilities, or must we resort to a representative polity, in which the Convention would merely approve or disapprove what its agents or committees had decided in advance? Could we continue to risk the great mass of people from all sections of the South to vote wisely concerning intricate matters of administration and organization? Where there were so many conflicting opinions, even among the leaders, could we confidently depend upon the right solution being reached in open discussion and by majority vote?

Facing the inevitable perils involved, we plunged bravely into the stormy sea, depending boldly upon the democratic principle, the guidance of God's Spirit, and the promised presence of Christ. A keen and critical observer might have pointed to the illustration of practically every objection urged upon the operation of a convention according to the democratic idea; but in the end he would have been forced, if he were honest, to the conclusion that the operation of the principle brought the body safely through, and that on the whole in every instance the wisdom of the majority was for the best interest of the kingdom.

At several significant points there came to the Convention a sense of self-discovery.

It was discovered that, even in woefully inadequate time, a great group of earnest Christians can deliberate concerning matters on which there is wide divergence of opinion, and think themselves together. We have been accustomed recently to saying that a body so large as the Southern Baptist Convention must in the nature of the case be a mass meeting; but fundamentally there are only two reasons why this must be true: (1) the inability of the average speaker to be heard; (2) lack of time. The equipment of the modern auditorium with loud-speakers eliminates largely the first difficulty; and willingness to extend the time for concentration on certain matters of supreme importance, rather than a consideration of every matter that might properly be brought before the Convention, would largely take care of the second. We discovered that very brief time is needed for matters of relative lack of urgency, and that it pays to keep these and comparatively irrelevant matters in the background while the Convention addresses itself to the half-dozen issues of paramount importance at the time. It is indeed to be hoped that the Committee on Order of Business will keep this in mind hereafter, and instead of trying to crowd the program with everything that the Convention is concerned with, provide more adequate time for the full discussion of a few imperative matters that can be thoroughly considered.

It was discovered that the Convention is far more interested in the causes represented in our Co-operative Program than in the machinery by which they are supported. To be sure, the machinery should be of the best, and should function effectively for the purposes intended; but Baptists are willing to trust the matter of best methods largely to those who have time and opportunity to study the matter and devise proper methods; what we are concerned about are human needs, winning the lost, building up the saved, bringing in Christ's kingdom. When machinery gets between us and these supreme ends we lose interest and quit giving. Here again is a hint for the future: Give us more time on the program to come face to face with the causes to which we are asked to give, stir our hearts afresh,



give us world-wide vision and renewed missionary enthusiasm, and we will soon pay all the debts and provide ample means for the future.

It was discovered that the rank and file of our Baptist people are conservative, reasonable, appreciative, and are unwilling to scrap time-honored institutions and agencies because of temporary reverses or failure. The calamity which befell the Home Mission Board brought fairly before the Convention the question of its continued existence; and in fair and open debate the overwhelming majority voted its continuance, under better and safer conditions. Time will, no doubt, justify the wisdom of this action, and prove that the overruling hand of God has made even the disaster to the Board to work for the ultimate good of our co-operative mission enterprises.

A democracy has its dangers and difficulties, but at the same time it has glorious advantages. *It brings God and the people into closer partnership; it develops character by imposing responsibility; it puts a premium on an educated, informed, participating constituency; it prevents the overlordship of a few; it gives more room for the leadership of the Holy Spirit in the lives of God's people; it makes human leadership more responsive to God's will and the people's voice; it has in it a power which, wisely directed, is invincible.*

Let us, in the face of this rediscovery of our sources of denominational unity and power, thank God and take fresh courage.

## Recruits for the Ministry—the Need and the Supply

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

A problem for those who love the church, a problem about which they have the gravest concern, about which they think with the most intense earnestness and pray with agonizing prayerfulness, is the problem of the ministry. If you want something that will give you pause, take a survey of the secular colleges and universities, and find out what percentage of the students in the graduating classes are contemplating going into the ministry. In many of these colleges with classes numbering up into the hundreds, you will find that not one of them has any ministerial intentions at all. You will find that the percentage even in denominational institutions is pitifully small. You will find in the study of Protestant statistics that many of our leading evangelical denominations have suffered a serious decrease in the total number of ministers during the last decade, some of them showing a decrease of over thirty per cent. The question of men who will give themselves wholly to the work of leadership in the organization and development of the church is one of the most serious of the questions which face us today. Too many young men, if they think at all upon this subject, think only of the difficulties immediately in front of them. Rather ought they to think in terms of the ultimate issues of life.

"Far called our natives die away,  
On dune and headland sinks the fire;  
And all our pomp of yesterday  
Is one with Nineveh and Tyre."

Not so with the minister. The minister is constantly dealing with things that involve eternal values. This alone ought to make it the most fascinating and challenging of all the occupations known among men. What a time in which to be a minister! There is nothing to compare with

it since the Reformation. In this day when social, political and industrial evils are threatening the stability of the primary institutions of civilization; in this age of apostasy when people in their religious life are as sheep scattered and without a shepherd, deluded by false prophets, what an age for God's prophet to speak for God, to give direction to the thought and conscience and life and movements of the time, to declare those guiding principles by which men may come out into the light and life of the heavenly order. "I should not like you," said Spurgeon years ago, "I should not like you, if meant by God to be a great missionary, to be a millionaire; I should not like it if you were fit to be a missionary that you should shrivel down into a king. What are all your kings, all your Caesars, all your diadems, when you put them all together, compared to winning souls to Christ, with a special honor of building for Christ, not on another man's foundation, but preaching Christ's gospel in the regions beyond?" The same is true only in lesser degree of those who preach the gospel in the homeland.

Any analysis of this situation that omitted reference to the Christian home, of course, would be incomplete. It is amazing how many idolatrous homes we have in the membership of Christian churches. We are worshipping "success," just as the world is worshipping "success," and we mean by "success" just what the world means by "success." The counsel of parents to sons with reference to their life work is in terms of silver and gold, stocks and bonds, dividends and interest. It is assumed without any sort of question that the child will do the thing that will mean the acquisition of the most material wealth for him. Is it any wonder that youths growing up in that sort of atmosphere are absolutely cold to the appeal of the ministry?

Why should not a Christian parent say to a son who has expressed a preference for law or medicine or business: "My son, if that is what God wants you to do, that is the only thing for you; but if you have no conviction and are simply seeking a life investment, think not of the gathering in of gold or bonds, but make an investment that shall last for time and eternity. There is no calling that compares with the Christian ministry in the opportunity to make your life count in your generation and in the long centuries ahead and in the eternities beyond." The fatal mischief of parental laxity here we will never know until the day in which all things shall be revealed. Like unto Hannah's child of old, God is calling to every child in every home. Who more than father and mother can so help the child reverently to hear and loyally to respond to the gentle call of the Holy Spirit of God?

I am speaking to two classes of men with reference to the ministry—those who have decided that the call to the ministry is God's call to their life—and those who have decided that the call to the Christian ministry is not for them. If God was calling you to the ministry, he will hold you responsible if you did not respond to his call. There are other places in which you may render great Christian service, but if God wants you directly for this work, compromise is fatal. I am assuming, however, that your decision to pursue some vocation other than the ministry was correct, and yet there is a presumption, and more than a presumption, that God can and wants to use you to be his Eli to interpret to some young Samuel, your brother, or son, or some relative or friend, his call to the ministry. There is a human and a practical side to this business as well as a divine and mystical side. It must be so or Jesus would not have enjoined us to "pray the Lord of the harvest that he send forth laborers into his harvest." When there is a failure in the supply of ministerial recruits the fault may lie in part with you. The harvest field is vast in its area, infinite in its possibilities, and the work is to be done by men, not by angels. No conviction that God has not called

you into the ministry can absolve you from the obligation of looking upon the field and experiencing the same emotions that the minister has when he looks and wonders where the successors to this generation's Christian leaders are coming from. No conviction that God has not called you into the ministry can absolve you from the obligation of praying for laborers. No conviction that God has not called you into the ministry can absolve you from the obligation of helping to send forth laborers into the harvest. We do not want to get men for the ministry by human constraint. There must be the sense of a divine mission, the call of the Holy Spirit. But Christian laymen and women ought to be constantly conducting a wise, healthy propagandism by so presenting to the young the claims of the ministry as to afford material for important reflections.

It is from the church that there has come the inspiration of all those institutions of human compassion that dry the tears and heal the bodies and comfort the sorrows of men. Destroy the church and all of these will go out of existence. Destroy all these other institutions and the church will rebuild them. If the religion of Jesus Christ is to continue to be proclaimed and propagated, it must be through the organization of the church, and if the church continues to function, there must be the constant supply of leadership.

"Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."

## Meeting the Challenge in China

*By Rev. B. S. Ding, Pastor Baptist Church, Kaifeng, China*

Friends have frequently written me thus: "What are the church conditions and prospects in China?" In compliance with this kind request, I offer the following statements:

Through the last three years of national turmoil, I could not say that the Christians and churches have not suffered any external difficulties. The loss of church and missionary property, the sacrifice of a few Chinese and missionary lives, and the waste of time and opportunity to work, make our far-away friends anxious to know what the results of all these civil troubles are and what methods they should adopt in the future. I thank God that I have been thoroughly convinced that these uprisings have served as a fertilizer to the growth of the kingdom of God in China. Please notice three of the outstanding results:

It tends to improve and remodel our church and mission method. The general work suffered seriously about two years ago when our missionary friends left most of their stations. They know not, now, when another trouble may come. The Chinese have come to realize that we should, though with difficulties, bear the burden of support and propagation. We may not be able to do this completely for a while. But the thought is put into action. One missionary friend said, "Hereafter, our duty in China is not to be leaders, but to make leaders." Our methods are bound to change with this thought.

It is cleansing. When there was no persecution, we could hardly know the hearts of church people. But following the trouble, some denounced Christ in newspapers and turned to persecute churches; some left our churches and mixed cordially with non-Christians, and some stood firmly and loyally with God's work. Some of the latter class have suffered persecution. But thank God, with the coming of the persecuting tide, we could see who were hypocrites, hirelings, lookers-on, and faithful believers. Those who have left God's kingdom without a good cause feel ashamed now to come back. What can purge the churches better than this anti-Christian movement?

It challenges the missionary friends and Chinese Christians to state sharply and definitely what they believe in the face of their persecutors. Doctrinal convictions are essential. The mere hortatory method of preaching will not convince the enlightened class of the Chinese people and our believers will easily be led astray by exponents of union movement and naturalism. God grant us more humble and loyal workers of strong conviction.

The general rapid progress of churches in China, now, substantiates the above statements. It seems that troubles may come again. The noted Chinese evangelist, John Li, told me a few days ago, "The Lord may send us a greater tribulation to awaken us to reform ourselves." Will you pray for us?

## Stinginess and Its Consequences

*By I. G. Murray, Johnson City, Tenn.*

Few traits of character are more harmful than stinginess. What are some of its evil results?

It hampers and destroys the spirit of worship and devotion in the church. Stingy persons are often uncomfortable while God's people are honoring him with their substance.

It gives pain in meeting the necessary expenses of life. Even here some could well say of the dollar, "When we asunder part it gives us inward pain." A stingy person cannot enjoy life in all its fullness. "Too stingy to live." is sometimes true even of professed Christians.

Such people have been known to live alone in most wretched poverty, and even squalor. Being afraid of banks they conceal their money in their homes and the robber gets wise and robs and murders them. Or if this does not occur, the savings are found at death by ungrateful relatives, the body of the miser is buried in the potter's field, the grave is left unmarked, and his name soon passes into the limbo of oblivion, unloved and unhonored. Thus he passes through life, blesses no one; hence no one cares. The money thus hoarded is spent in reckless living by those who are unworthy to receive it and who are without one iota of gratitude.

Stinginess robs the pastor and hampers the church in lack of buildings and adequate equipment.

Littleness is a sure result of this sordid spirit. What is more contemptible? Plans devised by such an individual lead to results inadequate and unsatisfactory. It is painful to see God's people in kingdom affairs making a rush for the bargain counter.

Dishonesty finds fertile soil in the stingy heart and often flourishes and grows to enormous size. The violent acts of the highwayman and the doings of the common thief are all traceable to a stingy, grasping spirit. The profiteer and extortioner furnish good illustrations here. Rent hogs are the curse of our cities. Will a man rob God? Yes, he will rob anybody when a passion for filthy lucre possesses him. It is truly the root of all kinds of evil.

Unwise business methods may be pointed out as another outgrowth of a stingy life. "There is that withholdeth more than is meet but tendeth to poverty." "If we sow sparingly we reap sparingly. If we sow bountifully we reap bountifully," is the teaching of the Bible.

The stingy heart shuts out God, starves mind and soul and sends people to hell. The rich man about whom Jesus tells us was "tormented in these flames" because his stingy heart excluded God from all his plans and thinking.

It displeases and dishonors the Master who said, "Take heed, and keep yourselves from all covetousness."

No pastor can succeed with a stingy people, and more especially with stingy leaders. Such individuals do not heed the Master's injunction, "Seek ye first his kingdom and his righteousness," but rather their own selfish interests.

Let those who need to cure this deadly soul disease remember "the grace of our Lord Jesus Christ, that though he was rich yet for your sakes he became poor, that ye through his poverty might become rich." He gave his life a ransom for many. Such devotion to missions on the part of God's people would soon give the gospel to "all the world."

## The Missionary Influence of Our Mountain Schools

By Rev. J. W. O'Hara, Superintendent

The mountain schools have been and are yet one of the greatest missionary assets of Southern Baptists. Some reasons are given below.

1. *Influence upon Students.* This is perhaps of first importance. Study of the Bible, the greatest mission textbook, and knowledge gained in mission study, together with other denominational studies, create interest in kingdom affairs and give world-wide vision. They impart missionary enthusiasm which expresses itself in service at home and abroad. Many receive their call to missionary service in our schools. Fruitland Institute, Hendersonville, N. C., has nine missionaries on home and foreign fields. Eight heard the call while there. Three of these were teachers. These are in China, Chile, Jamaica, Japan, Africa and in our great cities among the foreign population. Mars Hill College has nine on foreign fields. These are in a group of about sixty sent out from our schools.

2. *Training Leaders.* Leadership, to be effective, must be both trained and whole-hearted. Information brings inspiration. Consciousness of needs produces conviction. Our pupils are given a knowledge of the world's needs and made to feel deeply the condition of the lost. Early in the school period, they begin their training for missionary work in general, and frequently for a specific field. Three thousand ministers have received their early education with us. Perhaps 10 per cent of active Baptist pastors in the mountains, and much of the Southern Baptist territory, have been students in our schools. Does not this account for some of the large growth of missionary results of the past decade? Smoky Mountain Academy, near Sevierville, Tenn., prepares pupils largely to be preachers and teachers. There are twelve from this school in Carson-Newman College. All are intensely missionary. Enrollment of this school is small, but the contribution large. The road to it crosses one stream nine times. It leads over rocks and chug holes almost to the base of Mt. LeConte in Smoky Mountain National Park. Miss Mayme Grimes, teacher and principal for about twelve years, is as truly a missionary as those who go to foreign fields. Her spirit is contagious and her consecration compelling. Leaders sent out from this and other schools, whether in the pulpit or pew, classroom or college, in agriculture, business, social service, medicine, law or other life pursuits, are actively missionary. The thousands of trained leaders from these institutions are an invaluable contribution to the progress of Southern Baptists.

3. *Providing Church Workers.* Our ideal is training for service. We seek to give every pupil a knowledge of every phase of church work. We expect them to go back to their churches to be teachers, B.Y.P.U. workers and church helpers. A survey of the North Greenville Association in South

Carolina was made recently. More than 90 per cent of all the workers of all organizations have been students of North Greenville Academy, Tigerville, S. C.

Blairsville Academy is located in Union County, North Georgia. Three years ago the principal spent several hours trying to persuade the father of a strong, beautiful girl to allow her to enter school. When all objections were removed, except that he had no money for her tuition, the principal said let her come on. The writer and others have paid her tuition since. She graduates this year. At Ivy Log Church, fifteen miles back in the mountains, she is leader in Sunday school and B.Y.P.U., trusted and followed by the young people. Before her entrance to our school, the church had no B.Y.P.U. and a Sunday school in name only. She is one of hundreds in our mountain churches. Can you measure the influence of this consecrated young woman? She is one of a family of eleven children. Likely some one will have to help pay the tuition of her brothers and sisters, but it will be a profitable missionary investment. Enlistment of the mountain churches will come most rapidly through the trained young people from our mountain schools.

4. *Changed Religious Conditions.* Christian schools in the mountains become a leaven for all the regions round about. Lawlessness is suppressed, crime reduced, homes elevated, vision enlarged, anti-missionary influence overcome, apathy, lethargy and indifference changed to sympathetic co-operation with denominational forces.

Armo Baptist Academy, Blue Eye, Missouri, was located there about ten years ago. There was great hostility to it and all organized Baptist work. Today all the churches in the two supporting associations are in full sympathy with the institution, have opened their doors to a representative from the school, and contribute regularly, though in small amounts, to the Co-operative Program.

Magoffin Institute, Salyersville, Kentucky, was built before the church and has largely influenced the establishment of many churches in the section.

Territory formerly anti-missionary and antagonistic has become missionary and co-operative. The leaven leaveneth the whole mass. The process may be slow but the result is inevitable. The expenditure will be nominal compared with the expansion and enlargement.

5. *Evangelizing the Mountains.* More than 50 per cent of the mountain people are Baptists or Baptist inclined. The mountain area is largely a Baptist responsibility. The religious census does not give over two million members of all denominations. There are about six million inhabitants in the Appalachian region and one million in the Ozarks. This means two or three millions unevangelized. What is being done for them? How can they be most successfully reached? The ministerial students in the mountain schools have been the greatest evangelizing force. For years we have had from 175 to 250 in training for the ministry. They have been flaming evangelists of eternal truth. They have preached because God called them and they loved souls. Pay has been small, often nothing. They have walked long distances across the mountains to a little congregation, preached three or four times and walked back with nothing except the approval of their Lord. Shoes worn, clothes tattered and frayed, tired in body but rejoicing in soul! What sacrifice? How many souls won? How many homes blessed? What reward? Eternity alone will reveal the results.

*Signal Fires upon the Mountains*, by the writer, is just from the Sunday School Board press. The reader is referred to this for other missionary information. The price is 50 cents. The book can be had from any Baptist Book Store.

## From the Woman's Missionary Union

KATHLEEN MALLORY

### "Follow on to Know"

Arresting was the argument of Dr. Bernard C. Clausen's address at the Young People's Rally of the Toronto meeting of the Baptist World Alliance. Briefly stated it was that Paul deplored (1 Cor. 13: 12) the fact that he no longer saw clearly as in childhood but that he took courage in the hope that when "he yielded to the wisdom of Jesus" he would again be like a child with abiding faith and hope and love.

As one thinks of other passages of Scripture which magnify the sincerity as well as simplicity of childhood—as for instance Mark 10: 13-16—one seeks for the keynote. Is it not teachableness—the willingness to learn, eagerness to "follow on to know" as Hosea expresses it (6: 3)? He gives the knowing of Jehovah as the end of the quest, and certainly that is the sole purpose of this magazine. The hope of this present article is that it may show that in 1928 a host of W.M.U. organizations were as teachable as little children and also to point the way toward even finer efforts this present year.

Like children, adults ever rejoice in awards, no matter how small the intrinsic value, even boys and girls seeing back of a banner the ideals and hard work which it represents. Thus it was that the large delegation at the recent W.M.U. annual meeting in Memphis rejoiced with Virginia when it was awarded the W.M.U. lavender pennant, and with Oklahoma when it received the W.M.U. lavender banner. The states which had the next highest grades were Georgia and Florida. These awards were for the largest proportionate net increase in the total number of W.M.U. organizations of all grades during the calendar year of 1928. In making the calculations, the states are divided into two groups according to the number of co-operating Baptist churches in each state. Thus there is the pennant and the banner, their relative values being the same.

In like manner the states are divided into the two groups in estimating the largest proportionate net increase in the total number of W.M.U. young people's organizations of each grade. In Memphis the 1928 victories were announced as follows:

Sunbeam banner won by Illinois with Florida second.

Sunbeam pennant by South Carolina with Georgia second.

Royal Ambassador banner by Oklahoma with Florida second.

Royal Ambassador pennant by Georgia with Virginia second.

Girls' Auxiliary banner to New Mexico with Oklahoma second.

Girls' Auxiliary pennant to Virginia with Tennessee second.

Young Woman's Auxiliary banner to Florida with Oklahoma second.

Young Woman's Auxiliary pennant to Georgia with Virginia second.

Almost every state made an enviable record as to proportionate net increase in the total number of organizations of each grade as well as of all grades combined. The question now is: "Will they foster faithfully each existing organization and will they form and keep alive many new ones?" Assuredly they will if they realize that the sole purpose of a missionary organization is that its members and all, whom they can influence by their prayers and gifts of self and substance, may "follow on to know Jehovah" in the fullest sense.

Further encouragement to "the sacrifice and service of faith" (Phil 2: 17) by W.M.U. members was given at Memphis when the two loving cups were awarded. The two cups have the same relative value, one being competed for by nine states which have the largest number of W.M.U. organizations of all grades—namely Texas, Virginia, Georgia, North and South Carolina, Alabama, Tennessee, Mississippi and Kentucky—and the other being competed for by the remaining S.B.C. states. The two cups are awarded for the largest number of A-1 Standard of Excellence organizations of all grades in the respective states, the winning states being Maryland, with Florida second in that group, and Virginia with Mississippi next in its group.

Any one who takes the time to study the 10-point system of the W.M.S. and Y.W.A. standards and the almost equal number of points for the younger people cannot fail to see that to reach A-1 requires much service and calls forth considerable sacrifice, but surely all earnest-hearted members of such an organization will exclaim with Paul: "I joy and rejoice with you all and in the same manner do ye also joy and rejoice with me." In the preceding verse (Phil. 2: 6) is found the watchword which was chosen at Memphis for the remaining months of this calendar year: "Holding forth the word of life." Theologians say that this refers not to

Christ or to the Scriptures but to the actual preaching or proclamation of the gospel. Realizing this, one falls to her knees in prayer that her faith and hope and love may be as pure as a little child's, and that she may "follow on to know" how she may serve and sacrifice in and through her missionary organization, that it may attain to its highest usefulness and may withal help other women and young people to have a large part in "holding forth the word of life."

### At Maizuru Kindergarten

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

If your little son or daughter were asked to sing a song which they liked best, one they learned at kindergarten, what would they select? A little while ago we asked the kindergarten children to sing for us the song they liked best. Two or three sang about birds, butterflies and frogs, then the next little boy who stood to sing, sang three verses of "Joy to the World." So earnest was his little face, so well did he carry the tune, that we could but marvel. Through these hymns for children the parents are learning of the love of God.

One mother said, "I am so glad that I sent my boy to the kindergarten, for there he learned to pray."

Graduates of the kindergarten have gone through the high school department of Seinan Gakuin. All these years of character-building will result in polished temples to adorn the city of our God.

### Some Decisions of W. M. U. Annual Meeting in Memphis, May 7-8, to:

1. Retain for remaining months of 1929 the hymn, "The Kingdom Is Coming."
2. Have as watchword for these same months, "Holding forth the word of life."—Phil. 2: 16.
3. Use present W.M.U. Year Book until January.
4. Have Plan of Work and Year Book run with calendar year.
5. Make enlistment a recognized part of personal service.
6. Omit "reading circles" from mission study clause of all W.M.U. Standards of Excellence.
7. Publish, beginning with September issue, a monthly magazine for Y.W.A.'s in churches, hospitals and colleges, the name to be *The Window* and the price to be \$1.00 a year from *The Window*, 1111 Comer Bldg., Birmingham, Ala.
8. Have an associate W.M.U. young people's secretary. The one chosen is Miss Pearl Bourne, now with the Kentucky Union. In September she will join Miss Mather at the Birmingham headquarters.
9. Set \$225,000 as the goal for the 1929 Lottie Moon Christmas Offering of the December Week of Prayer for Foreign Missions, the dates for the week being December 2-6, inclusive.
10. Have the 1929 Lottie Moon Christmas Offering specifically designated for:
  - (1) Salaries of the 40 missionaries who were returned to their fields by the 1927 offering.
  - (2) Passage to the fields and salaries for one year of 60 missionaries now on furlough.



- (3) \$100,000 on Foreign Board's debt.  
(4) Native work as supplemented by Foreign Mission Board.

## Program for July

TOPIC—PERSISTENT PRAYER (*Stewardship of Prayer*)

Hymn (as a prayer)—"Sweet Hour of Prayer"

Lord's Prayer (in unison)

Scripture Prayer Passages—Psa. 50: 14, 15; Lam. 3: 25; Isa. 40: 31; Luke 18: 1; John 15: 16; Luke 11: 9, 10; Psa. 34: 1-7; Isa. 26: 3

Hymn (as a prayer)—"From Every Stormy Wind that Blows"

Great Prayers by Bible Characters (Have six people make these talks, each endeavoring to show the need of the suppliant, intercession for others, the power and compassion of God)—(1) Moses: Exodus 3; 4: 1-20; 32: 7-14, 30-35; Num. 6: 22-26; (2) Esther: 4; David: 1 Chron. 17; 29: 10-20; Psa. 51: 1-13; Isaiah: 6: 1-8; 63: 7-19; 64; 65: 1-17; Stephen: Acts 7: 54-60; Paul: Acts 9: 1-9; 16: 6-34; Eph. 1: 15-23; 3: 14-21

Hymn (as a prayer)—"Prayer Is the Soul's Sincere Desire"

Rendering of Four Leaflets (Have four people memorize these leaflets or at least their essential truths, each to be ordered from W.M.U. Literature Dep't., 1111 Comer Bldg., Birmingham, Ala. The price of each is quoted by the name of the leaflet. Please remit when ordering.)—God's Answers to Our Questions about Prayer (2c); The Power of Prayer (2c); How to Pray for Missions (3c); The Intercessory Missionary (2c)

### Season of Prayer

Business Session—Discussion of: (1) Article Entitled, "Follow On to Know" (page 26); (2) "Some Decisions of W.M.U. Annual Meeting" (page 26); Reports on: (1) Summer Assembly; (2) Associational Meeting; (3) Personal Service; (4) Mission Study; (5) W.M.U. Young People's Organizations; (6) Six Months' Record as to Apportionment—Minutes—Offering

Watchword for Year (in unison)—"Holding forth the word of life"—Phil. 2: 16. (It will be well, by using the words "for we are," to link this with general watchword: "Laborers together with God.")

Hymn (as a prayer)—"Saviour Like a Shepherd Lead Us"

Mizpah Benediction—Gen. 31: 49

## Suggested Leaflets—Supplement to Program

### JULY—PERSISTENT PRAYER

Cents

Therefore Pray ( <i>Simple Pageant</i> ).....	7
God's Answers to Our Questions about Prayer .....	2
How to Pray for Missions .....	3
The Haystack Prayer Meeting .....	4
The Intercessory Missionary .....	2
The Power of Prayer .....	2
Thoughts on Prayer .....	3
Will Prayer Meet Our Needs? .....	3
Summer Days .....	3
Shining Afar ( <i>Summer Assembly Playlet</i> ) .....	10

NOTE.—The leaflets as listed above have been selected with great care as supplemental material for the July program. They are to be ordered, sending remittance, please, with the order, from W.M.U. Literature Dep't., 1111 Comer Bldg., Birmingham, Ala.

From the

# Baptist Brotherhood of the South

Secretary J. T. HENDERSON

## Heart Warmed, Head Informed

There now seems to be substantial agreement among Southern Baptists as to policies, and it only remains to secure general and intensive activity in promoting the plans adopted. The need is twofold: spirituality and intelligence. The religious impulse needs to be quickened and our knowledge of the progress and demands of the Kingdom strengthened. The man who has a righteous impulse and the intelligence to direct it wisely, may be counted on for loyal and effective service.

These two needs may be supplied jointly; as one becomes informed regarding the triumphs of the gospel he finds the religious impulse growing stronger; likewise, as his spiritual fervor increases, he is the more anxious to become informed about matters religious.

There is more hope of success when the effort to promote these two ends is orderly and intensive. There are several agencies that may be employed in perfect harmony and each can be made to re-enforce all the others. Prominent among these are sermons, addresses, leaflets, the religious press, and study classes; the spiritual element should permeate all of them.

## Program

If Southern Baptists, numbering almost four millions, could agree on a plan, running through the entire year, that would give promise of harmonious and simultaneous action, wonderful results could be achieved. The following program is only suggestive:

January—Hospitals
February—Stewardship
March—Home Missions
April—Foreign Missions
May—Doctrine
June—Relief and Annuity Board
July—Christian Education
August—How to Provide for the Budget
September—Stewardship
October—State Missions
November—Orphanages
December—Evangelism

As 1929 is Stewardship Year, this vital subject should receive more or less attention throughout the year.

To illustrate: by this plan all the states would be considering State Missions during October. Most of the

State Conventions meet in October and November; this study and prayer would be a fine preparation for the fall round-up and the annual gathering. During the month, this cause would have the right of way in the denominational press, the State Headquarters would distribute literature, fresh and informing, the pastor would stress this cause in his preaching, all the organizations in the church would co-operate, and by the end of October, the people in general should know more than ever before about State Missions. This would mean a deeper interest and larger support.

A similar plan is suggested for each of the twelve causes. It insures definite information regarding every enterprise. An address on the Co-operative Program is too general to guarantee specific information; besides, it is impossible to give adequate treatment to *all* within the limits of a single address or sermon.

During Foreign Mission month large use could be made of the missionaries at home.

In the religious press the reader's attention would not be divided but concentrated for the month. Concert of action would add interest.

By thorough organization in the association, let this campaign to promote intelligence and spirituality be carried into every church.

## Elizabethton, Tennessee

The Brotherhood notes for this month open with the report of a very interesting visit to Elizabethton. This growing city has had unusual publicity of late through the visit of President Hoover and because of the strike in the two gigantic rayon plants located there.

The closing of these two factories and the presence on the streets of a large company of idle employes created great depression in business and a state of unrest in general. There is good prospect, however, that the industrial troubles will be amicably and permanently settled in the near future; with harmony restored, it is difficult to forecast the material growth in store for this community.

During the most depressing period of the strike, however, it was gratifying to note that the activities of the First Baptist Church were not materially affected; the attendance at all the services on Sunday, April 21, was good and the interest quite gratifying. In addition to speaking at the morning and evening hours, the secretary addressed the large Baraca class at the Sunday school hour and conducted a conference in the afternoon with leading members of the church and with some representative men from the churches of the association. J. A. Shull, a prosperous business man, a zealous Christian and director of Men's Work in the Watauga Association, was present and plans were laid for touching the churches of the association with

an enlistment campaign. At this conference the men of the local church decided to organize a Brotherhood; at the evening hour they elected officers and the organization is already beginning to function; at this hour some additions were made to the tithing list of the church.

Anticipating the prosperity that is bound to come to this community, the First Baptist Church has just completed and entered a commodious building, involving an outlay of \$100,000. A larger and more attractive church for the money cannot be found in all the country. The fortunate sale of the old property and the generosity of the members enabled the church to complete this building with a comparatively small debt. Pastor R. N. Owen and his church are to be congratulated over their foresight and enterprise.

### Athens, Georgia

Sunday and Monday, April 28 and 29, were spent with the two leading Baptist churches of Athens, Georgia. This city is properly named, inasmuch as four institutions of higher learning are located here and it has a citizenship of more than ordinary culture. Chancellor C. M. Snelling of the State University is a loyal member of the First Baptist Church, as are also a number of the teachers.

At 11 A.M. on Sunday the secretary spoke to a good congregation at the First Baptist Church on "The Policies of the Baptist Brotherhood." At the evening hour he delivered an address on "The Stewardship of Money;" at the Prince Avenue Baptist Church. Although the evening was unfavorable, a large congregation was present and at the close of the address one hundred thirty-three of the members committed themselves to the tithe, eighty-five of them for the first time.

On Monday evening the Men's Council of the First Baptist Church and the Brotherhood of the Prince Avenue Baptist Church held a joint meeting in connection with a very attractive banquet at the Y.M.C.A. Building. There were about one hundred representative men present and brief words of greeting to the Brotherhood of the Prince Avenue Church were spoken by a leading layman of the First Church; an appropriate response was delivered by a prominent layman of the Prince Avenue Church.

Pastors Wilkinson and Tippet spoke in a very enthusiastic way of the good fellowship and inspiration that characterized this meeting, and expressed the hope that it might be repeated.

### Gainesville, Georgia

On Tuesday evening, April 30, the secretary spoke at the inspirational hour in connection with a School of Missions in the First Baptist Church of Gainesville, Georgia. Dr. T. W. Ayers, medical missionary from China, was co-operating with Pastor Leavell in conducting this school. It was gratifying to find an enthusiastic company of men meeting each evening for the study of Stewardship, under the direction of the pastor. The secretary sought to re-enforce this class study by a discussion at the open hour of "Life a Trust." Although the weather was quite unfavorable, he was greeted by a fine company of thoughtful people, among whom were four pastors and twenty-one deacons. The pastor and members are enthusiastic over their good fortune in being able to purchase an attractive lot adjacent to their present church and over the prospect of erecting a needed educational building in the near future. The pastor will insist that the cause of missions shall not suffer because of this building enterprise.

### Maryville, Tennessee

Maryville is both an industrial and an educational center; the Aluminum Plant of America and other industries are located here. It is also the home of Maryville College, a well endowed and prosperous institution under the auspices of Northern Presbyterians.

This writer well remembers when the Baptist church here was a feeble organization, with some fifty members, and worshipping in a small wooden building. Today the First Baptist Church has eleven hundred members, a magnificent brick building, and an able pastor. There are also two other churches in the city that have full-time pastors and are serving their communities well.

The general secretary spent Sunday, May 5, with the First Baptist Church, speaking to the regular audience at the morning and evening hours and addressing a meeting of the Associational Brotherhood in the afternoon. This organization has a number of capable and zealous laymen, who are rendering a valuable enlistment service, not only among the churches of their own association, but in the regions beyond. On a recent Sunday about thirty of them went in pairs to the churches of another association for the morning worship and held a mass meeting at a central church in the afternoon.

Dr. J. R. Johnson, for eight years the efficient pastor of the First Baptist Church, has recently been elected teacher of Bible in Carson-Newman College and will probably accept.

### At the Convention Conference

On Wednesday evening, May 8, nine secretaries and other officials of the Brotherhood held a most significant conference at the Claridge Hotel, Memphis. Each Secretary gave a report of the progress of the work in his state and outlined the plans adopted for the future. While the proceedings were quite informal, they were equally informing and helpful.

The suggestion that two conventions of men, one east and the other west of the Mississippi River, be held next spring was acted on favorably.

### Special Addresses

Inasmuch as the Brotherhood usually has very limited time in the Convention, it was suggested by a leading pastor some weeks prior to the 1928 Convention, that arrangement be made for two or more addresses at an early morning hour. The experiment was made in Chattanooga with such gratifying success that the Executive Committee instructed the secretaries to provide for two addresses in Memphis between 8 and 9 A.M.

These addresses were delivered by Dr. L. G. Broughton, of Atlanta, and Judge H. L. Anderton, of Birmingham, on the following topics, respectively: "The Layman From the Pastor's Viewpoint" and "The Layman From his Own Viewpoint."

The attendance was beyond our expectation and the addresses most practical and inspiring. The men who attended were enthusiastic over the addresses.

### Responding to an Emergency

Seeking to help the chairman of the Program Committee in his difficulties, the Brotherhood proposed to surrender part or all the time allotted to it if he considered it necessary. Because of limited time the presentation and discussion of its report was therefore unsatisfactory to the committee. Able speakers engaged in advance could not be heard.

### A School of Deacons

This school was the outcome of an address on the Office of Deacon, delivered to a company of deacons, representing ten churches, on a recent Sunday in the First Baptist Church of Etowah, Tennessee. The school opened on Monday evening, May 20, in the above named church and continued for four evenings. At least fifty men attended one or more sessions, the average attendance was about thirty, and eighteen qualified for the Brotherhood Certificate. Except on Wednesday night it was strictly a men's affair, and most of them were deacons.

Dr. A. F. Mahan of the local church and Rev. L. A. Hurst of Englewood were constant attendants and three other pastors were present a part of the sessions. It would have been a joy to any pastor to see the keen interest manifested by these deacons.

At the close of the last session, the men entitled to certificates, who represented three churches and were a miscellaneous company, assembled in front of the pulpit and received their certificates with the formality that attends a regular commencement.

There were two features of this school that especially gratified the teacher: first, they expressed the desire to take the other five books of the course in the near future, and, in the second place, to give missions a larger share in their contributions.

### Dr. Brown's New Book

Dr. Brown's new book, *This is My Church*, deals with most vital matters in a practical, attractive, and forcible way. Inasmuch as it makes a strong appeal to laymen, the Executive Committee of the Baptist Brotherhood of the South is offering it as one of the six books in its Study Course. It may be used for the book on Efficiency, which is announced on the Brotherhood certificate.

We commend it most heartily and trust it may have a large use among the laymen, both in study classes and for general reading.

### Suggested Program for Brotherhood Meeting

*Song, Scripture, and Prayer.* (Fifteen minutes.)

Have one layman read Romans 10: 12-15. Have another read Matt. 28: 18-20; Mark 14: 15, 16; Luke 24: 46, 47; Acts 1: 8.

*Business.* (Eight minutes.)

#### TOPIC—GOING AND SENDING

1. Call and Passion to Go. (Five minutes.)

2. Call to Send Equally Binding. (Five minutes.)

*Song.*

3. Which the Greater Contribution, Giving One's Life to the Foreign Field, or Paying a Tithe in the Homeland? (Five minutes.)

4. A Well Balanced Budget. (Five minutes.)

*Voluntary Remarks.*

Pastor closes meeting with brief address and prayer.

*Sources of Information*—The Scriptures referred to above should prove suggestive. Valuable information will be found in June issue of HOME AND FOREIGN FIELDS, first seven pages.

Stress the claim that the call to these young men and women to go is likewise a call to us in the homeland to send. If we neglect to furnish the necessary funds we are "limiting the Holy One of Israel."

## Activities of Associate Secretary, Geo. J. Burnett

Up to the present time no report has reached this office regarding the activities of Secretary Burnett for the past month. All may rest assured, however, that he is busy about the Master's business and rendering a vigorous and valuable service.

The following statement to the general secretary from Rev. D. H. Howerton, enlistment evangelist for Northwest Missouri, is self-explanatory:

"I want to thank you, and the Brotherhood Committee, through you, for the fine service rendered to Northwest Missouri by Brother Burnett during the four weeks he spent with me recently.

"He touched directly a dozen churches; indirectly, about a dozen others through public meetings of associational groups, in addition to going directly into four churches, making an analysis of their finances after carefully studying their records, then making a suggested budget and after careful instruction sending out committees for securing subscriptions to the budgets.

"I have never had a man with me who did a finer service. His plan is scriptural and thus appeals to the folk, and his method is both sane and safe. Surely it was a master stroke when the committee added him to the fine service you have been rendering through the years, and it means much that we can have him in this great Middle West."

### A HIGH TRIBUTE

Secretary Burnett is to be congratulated that the Alumnae of Tennessee College are paying him the high tribute of having his portrait presented to the college. He has accepted a pressing invitation to be present on June 2, when this portrait will be unveiled. The portrait was painted by Mrs. Burnett, who is an accomplished artist. Mr. Burnett was president of Tennessee College for sixteen years.

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## The Work of Two Men in Brazil

By Rev. W. B. Bagby, Porto Alegre

In connection with references made by me in two communications lately on our Baptist Seminary in Rio Janeiro, and its urgent needs, and its great work, I wish here to give richly-deserved praise to two men who have from the beginning been the chief instrument in the hands of God in the creation and growth of this seminary. These two men are John W. Shepard and A. B. Langston.

At the first session of the Brazilian Baptist Convention at Bahia, over twenty years ago, John W. Shepard was chosen to head the new college and seminary which we then decided to establish. Soon after the new institution was begun, and while yet in its infancy, A. B. Langston came out and at once threw himself into the work with ardor and determination.

During the long years these two men have labored on day by day, month by month, and year by year with unflagging, tireless diligence to build up a great school for our young preachers. Other men have come in and have done noble service, but Shepard and Langston have been the chief builders and have given themselves unreservedly and unflinchingly and with rare tact and wisdom to the great enterprise. These men are worthy of all praise and deserve all honor for their heroic labors and consecrated self-sacrifice for the seminary.

# Missionary Miscellany

Secretary T. B. RAY

### Births:

Rev. and Mrs. E. O. Engleman of Toluca, Mexico, announce the arrival of Ernest Paul, on May 7, 1929.

Rev. and Mrs. J. H. Wiley, Shanghai, China, announce the arrival of Douglas Walker Wiley, April 8, 1929.

Rev. and Mrs. P. E. White, of Kweitch, China, now on furlough, have advised us of the arrival of Sarah Bostick White, on May 12, 1929.

### Arrivals on Furlough:

Rev. and Mrs. A. E. Hayes, Parahyba, Brazil. Home address, 452 Starks Bldg., Louisville, Ky.

Rev. and Mrs. Dan T. Hurley, Bucharest, Roumania. Home address, Wadesboro, N. C.

Rev. W. E. Sallee, Kaifeng, China. Home address, 1906 S. 5th St., Waco, Texas.

Rev. and Mrs. E. M. Bostick, Jr., Soochow, China. Home address, 2906 4th Ave., Richmond, Va.

Dr. and Mrs. B. L. Lockett, Ogbomoso, Africa. Home address, Abilene, Texas.

Rev. M. W. Rankin, Shiuchow, China. Home address, Anderson, S. C.

Rev. W. D. Bostick, Pochow, China. Home address, Wake Forest, N. C.

Miss Attie Bostick, Kweitch, China. Home address, Wake Forest, N. C.

Miss Faith Snuggs, Pakhoi, China. Home address, 2502 Divine St., W., Columbia, S. C.

### Sailings:

May 4, on *S. S. Laconia*—

Miss Ruth M. Kersey, for Ogbomoso, Africa.

Miss Neale C. Young, for Abeokuta, Africa.

*The Old Gospel for the New Age.*—"We are trying to meet the new conditions, new problems, and stubborn realities which confront us here, emphasizing the need of the old gospel at this critical time in the rapid transition and development of Japan. While the nation has passed many crises in its history, there has never been a generation which has needed the counsel, the wisdom and the light which cometh from above more than at present in Japan. Worldly ambition, profit and pleasure are so absorbing the people that greater spiritual power is needed to divert them, not only from the old ways of idolatry, but also from the modern paths of evil to the true way of salvation and righteousness.

"During our thirty years of heart contact with the people, we have never felt their need more keenly nor have seen them respond more readily to the influence of the gospel when presented in the spirit of the Master. This need is seen through the pagan darkness which still overshadows the people, and the modern light of western civilization which reveals the imported and adapted evils of the age. The splendid equipment which Satan has in temples, shrines, theatres, open saloons and other dens of iniquity filled with men and women well trained in the service of the devil, all emphasize our great need of better equipment and more trained workers for Christ in this life and death conflict.

"The economical difficulties expressed in dense population, political dissension, and industrial depression are all helping the people to realize that there is something more im-

portant than the material, and they are awakening to the reality that there are higher things in life, which gives the great opportunity of presenting Christ, who alone can supply their needs. The call from this great city and empire to God's people in the homeland is for more help to give Christ and his gospel to the people here in this generation.

"Please continue to remember us in your prayers and urge our people to give Christ the first place in their affections, and his kingdom work the first place in their life program."—*W. Harvey Clarke, Tokyo, Japan.*

*Proving True.*—"The natives gave us a most hearty welcome and seem to be rejoicing that we are here. Their loyalty and seeming love was really tenfold more than I had hoped to find. Although we have been here for three weeks, it seems we will never get straightened out for housekeeping and real work, so many callers, so many feasts and other manifestations of affection.

"We understand the work at Yingkow is moving on splendidly and we found the church here going on in a most encouraging way. The old pastor at Yingkow and the young pastor here, whom we ordained just before furlough, have certainly proved themselves during the trying times of the past few years. They have kept true to the faith and have kept their people true when it has meant real persecution to do so. When I look back over the first term in China these two stand out as the most encouraging souls that the Lord enabled us to touch.

"We found the schools here in the city doing pretty well, but very much in need of encouragement. They are hoping, and so are we, that either Miss Todd or Miss Newton, or, if at all possible, both can return this summer. They are really needed and are very much desired by the natives.

"You have noticed that we are in the midst of a war here. It is really beyond description how these poor people are suffering at the hands of the armies. We are praying that it will soon be over. Just a few days ago when our city changed hands, many were robbed, some hanged themselves, etc. Outside the city the wells are full of women who had rather drown themselves than be subjected to the cruel treatment. All the men and work animals have been compelled to join in and a famine is inevitable unless it can soon be brought to a close. But in spite of all this we feel the Lord's day is near at hand here. There are many things to hearten amid these unthinkable conditions.

"We find the missionaries busily carrying on as best they can. Some are a bit worn and need to get away from it all for a time, but most all are optimistic."—*J. Walton Moore, Chefoo, China.*

*Girls' School, Pingtu.*—"All is quiet and peaceful here. The school is full to overflowing, with 255 students in actual attendance—the most I have ever had. Over twenty are asking for baptism. Our 160 day pupils are singing the story of Jesus and his love to their home folks all over this city. Please pray for us."—*Grace Boyd Sears, Pingtu, China.*

*Effect of a Chinese Preacher's Message.*—"Recently it has borne down on me as of the Lord that with such a golden opportunity to work with our brethren and sisters I can-



not take my furlough this year as I had planned. It was a great disappointment to me, but I thank the Lord that he counts me worthy to ask hard things of me. I might add that it was after hearing a message by a Chinese preacher on the subject, 'Complete Submission to His Will,' that the question faced me for the first time."—*Nellie Putney, Shiu Chow, China.*

**A Prosperous Kindergarten.**—"It would do your heart good if you could see the great crowd of little children who come to us each day. The work is growing and progressing far beyond my highest hopes and expectations. I am so thankful for it, but I suppose that I should not be surprised, for God has promised to do for us 'more than we ask or think.' You probably know that Mrs. Loo Lin resigned from the kindergarten work nearly a year ago. At that time all of her work was turned over to me, and I have had a busy but happy year. We now have two kindergartens, or, I might say, one kindergarten with two sessions. During the school year we have enrolled more than one hundred fifty children. Of course, we have not had that many at any one time, but our enrollment has always been one hundred twenty or more. We have one session in the mornings and one in the afternoons—beginning at ten and closing at four. In this way, we keep the building in use all day, and also give full-time work to the teachers, aside from being able to take a much larger number of children. The people are glad to pay any amount that we ask if we can just take the children. This year the work has been not only self-supporting, but we have spent about \$50.00 on repairing the kindergarten building, and I think that we shall have at least \$100.00 left in the treasury at the close of the school year. I am very happy over this, and I feel that this is as it should be. The Chinese should begin to assume some responsibility for the education of their children."—*Lydia E. Greene, Canton, China.*

**No Hindrance.**—"There has not been the slightest hindrance to our work in any way. Everything is going along smoothly and encouragingly. My trip to the country last week-end was especially fine. Last Saturday night a large crowd of men and women (practically the entire population of the little village) stood for nearly an hour to listen to the gospel. The service was on the street, but the crowd remained to the end. This is an indication of their eagerness to hear the message of salvation.

"I wish it were possible for you to visit our B.Y.P.U. some Sunday evening. We have the liveliest group of Christian Chinese young men and young women I have ever had the privilege of working with."—*W. B. Johnson, Soochow, China.*

**Chinese Home Board in Action.**—"The Chinese Home Board has just had a week of special teaching and inspirational addresses for the Bible women and preachers of the country districts. The round-table discussions were very constructive. When some preacher, a bit hot-headed (we Baptists will be like that sometimes), would get too wrought up over the methods used by the Home Board for paying traveling expenses, opening up new work, making appropriations to churches and so on, it was very interesting to see a number of more experienced, sane pastors rise up and gently, but forcefully, clear up the atmosphere. The beauty of it is that they are learning from actual experience some of the things missionaries have tried to advise formerly. I would not miss being in China now for anything."—*Mrs. W. Dawson King, Canton, China.*

**Honored by King and Country.**—We have heard with great satisfaction of the recent honor bestowed upon Mrs. Carrie G. Lumbley of Abeokuta, Nigeria, West Africa. She was made member of the British Empire in recognition of the fine work she has done in Africa. It is unusual for a missionary to receive such honors from her government and it is, therefore, even more appreciated. We congratulate Mrs. Lumbley and rejoice with her over the fact that her work is not only recognized by her king, but we are sure also it is recognized by the King of Glory, whom she has so faithfully served.

**Good Work in Roumania.**—"Socaciu and I had two Preachers' Schools this spring, both of which were a success, especially one held at Socolar. Here we had 140 boarders and from 200 to 500 local students each day for nine days. I think every person felt that this was the best school we have ever held with the people."—*Dan T. Hurley, Bucharest, Roumania.*

**Hospital Seizes Its Opportunity.**—"In this war we have been having at times near ninety patients, and enough who came with them to wait on them to make over a hundred. Many had to sleep on the floor.

"I had much operating to do and was very thankful for the light plant I put in last summer. It saved much time to be able to see the pieces of foreign bodies that had to be removed. When I could not get them quickly I would roll the patient to the X-ray room and remove it under the fluoroscope. It was good to have the lights for night work. We make Dokins Solution, too, by passing electricity through salt water and have a cheap, most efficient wound cleanser.

"About ten of these soldiers became Christians while here, that I have heard about. I hope many more will be benefited by the gospel heard here. All seemed willing and most of them anxious to hear."—*Dr. N. A. Bryan, Hwanghsien, China.*

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## Work Among Ukranian People in Poland

*By Rev. William Peretiatko, Galicia, Poland*

I finished school at the Southwestern Baptist Theological Seminary, Fort Worth, Texas. Of that I am very proud. Thank God for American liberty and the Christian spirit of those people who showed to me the right way, and more than that—Jesus, the One that is needed so much here in Galicia, Poland, and I believe that he is needed on every field and also in your dear America.

Let me tell you something about the work here among Ukranian people in Poland where I have been working since 1926. This is the newest field that I know. We mark the beginning of this work just after the war. During the great war some of our people had fled to Russia and there they were saved and came back home and began to preach in their villages. As a result, in some places Baptist mission stations sprang up. Some who were saved also came from America, so at present we have our organization of Ukranian Baptists with some five hundred members. We have thirteen organized churches and over twenty mission stations. In all this work I am the only ordained minister, with two others not ordained, and a few laymen helpers. The need for workers is very great. The Polish Government has made it difficult for us to preach, but now we have freedom to preach, but the trouble is that we have no workers. As to other needs, I will not mention them because they are so great.

I must go from church to church and do all church duties and with that I must look after our paper called *Messenger of Truth*.

Our organizations all belong to the Polish Union, which belongs to Northern Baptists. At present Northern Baptists have as their representative in Poland, Dr. W. O. Lewis and a mighty good man he is.

## A Time of Tribulation in North China

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

Do you know the real situation in North China? It is serious enough, I can assure you. These are days of great tribulation for all the Chinese in this sacred province. To the enemies of the Chinese people nothing nowadays is sacred, not even life itself. Life is very cheap. All the people in Eastern Shantung live in daily terror and peril of robbers. One of our teachers has just returned to Tsingtau after the Chinese holidays. He was bringing his family to a place of safety, but the baby died on the road. He reports that some forty villages were burning in his section of the province. Passengers on the trains to Tsinan report having seen from the car windows many villages burning, and these were situated in the Japanese sphere along the railway.

The city of Tsinan is still occupied by Japanese troops who have barricaded all the principal street crossings with sand-bags. There are till this good day barbed wire entanglements also. The governor of Shantung still makes Taian his headquarters. Taian is sixty miles south of Tsinan, the capital. Through passenger traffic on the Tientsin-Pukow line is not allowed by the Japanese in Tsinan, although the bridge across the Yellow river has been fully restored.

Chang Dsung-chang, the former bandit-governor of Shantung, fled to Dairen where he has enjoyed Japanese protection ever since the Japanese incident at Tsinan. Recently Chang has returned to Shantung on a Japanese steamer, bringing with him a staff of two hundred and fifty officers. Two days later the Japanese authorities in Dairen announced to the world that Japanese boats would not be available for Chang! There are thousands of Chang's disbanded troops in Shantung. Upon his arrival at Loong-kou fighting with the Nationalists forces in Chefoo began. Evidently a general uprising against the Nationalists in North China was planned, but for some reason it failed. Chang's forces in this province have been defeated. The disorder, however, gives the Japanese an excuse for remaining longer in Shantung. It is perfectly plain to everybody out here that the presence of the Japanese troops in this province makes it impossible for the Nationalists to put down robber bands in Eastern Shantung who are supplied with arms by Japanese business men, and the activities of these robber bands makes it impossible for the Japanese to evacuate Shantung, according to their interpretation of the situation, but they are dead wrong.

Nearly all the missionaries in this province are at their posts, and are carrying on their work in the midst of tribulations such as we have not witnessed heretofore. There is famine, banditry, warfare, and incendiarism. Carey Newton has gone out West on a two months' trip ministering famine relief and conducting special meetings for the Christians.

It has just been announced in the press for the third or fourth time that the negotiations for the closing of the Tsinan Incident and the consequent evacuation of Shantung by the Japanese, are proceeding most satisfactorily. This is good news for the whole world. Now that the war lord, Chang Dsung-



chang, has failed in his attempt to stage a "come-back" in this province we do not anticipate another deadlock in the negotiations.

The following proclamation was issued from Taian, Shantung, on March 6:

"Any peasant found guilty of growing opium poppy in the province of Shantung will be punished with the death penalty, and the magistrate of the district where the peasant resides will be severely dealt with, according to circular order of the chairman of the Shantung provincial government. All poppy plants in the various districts of the province must be destroyed within fifteen days following the receipt of the order."

The Nationalists are making wonderful progress in the solution of both national and international problems. The achievements of hundreds of years in the West must of necessity be crowded into tens of years in the East. The big business in China is the making of a new nation. We are conscious of a more sympathetic attitude in the Occident, and that is the occasion of new hope in the Orient.

## The Gospel of Jesus Filling Empty Hearts

By Rev. John A. Abernathy, Tsinan, Shantung, China

In reviewing the work of the past few months we see many things which greatly encourage us. Many have taken a stand for Christ and the Christians in many places have taken on new life and seem to feel a greater responsibility for witnessing to others of his grace and leading them to him. At one of our daily meetings here in the city, sixteen fine young men decided to search for the truth as it is in Christ Jesus, through his Word. They joined the Pocket Testament League, received New Testaments and promised to carry them with them and read them. New inquirers have been enrolled at each of the four centers here in the city. Most of these are young men, full of life and enthusiasm, who have become dissatisfied with the heathen religions of China.

Some time ago a young man came to me saying that he wished to be baptized and join the church. I took him into my study, as I usually do inquirers, for a preliminary examination before bringing him before the church. I asked this man why he wanted to become a Christian and join the church. He replied that all other religions seemed to be a mixture of dead superstition and could never be of any value to an individual or a country. He said Christianity is the coming religion of China and of the world. He wanted to get lined up with it. These were the only reasons he gave me for wanting to become a Christian. Soon after beginning to talk with him I learned he had had no change of heart, and took the opportunity to preach to him for some time. He had heard the gospel only a few times and had never read the Bible. I believe he was led into the light, or to the place where he will soon be saved. He is now an earnest inquirer and daily reader of this New Testament. There are hundreds of people here like this man who have realized the emptiness of the old religions of their fathers and who are ready and waiting to be led to Christ.

In this new day when idols are being smashed right and left and the people are thinking along progressive lines it is up to Christian nations of the West to put forth an aggressive effort to give them Christ. These opportunities will not wait, but will soon pass and if they do not accept Christ many will become infidels, which latter state will be worse than the first.

About ten days ago we returned from a week among the villages and out-stations of

this field. The weather was bitter cold and we suffered much from the cold. The Chinese have no way of heating their houses, no matter how cold. They dress in wadded-quilted clothing and are able to endure the cold, but it is next to impossible for us to keep comfortable, even with our heaviest clothing on. A hot-water bottle has been a great boon to us at night heretofore when we went out on these trips. Just before going to bed it was filled and put under the covers. On this last trip, during one of the coldest nights, the water-bottle burst. Next morning the quilts were frozen stiff and it was cloudy all day, so that we had no way of drying them. In spite of the cold, I feel we were able to do more real good than on any other itinerary this year. Everywhere we went we had great crowds around us. Some came to see the excitement, of course, but, for the most part, they seemed glad to hear the gospel. Usually we divided into two groups, Mrs. Abernathy taking the women and I the men. Sometimes we had three services going on all at the same time. The native preacher and Bible woman took their turns preaching.

It was encouraging to see the Christians in most places so deeply interested in Bible study and voluntary preaching. At one place called Tsuichialo some of the Christians were carrying Bibles and hymn books around with them, studying and singing individually or in groups. One was reminded of the Bereans Paul mentions in the Acts of the Apostles. It was a joy to lead these earnest people in a Bible class. The only school for girls in that whole community is our Christian school in this village.

On Sunday preaching was held in the village where the organized church of that section is located and where a large crowd of Christians had gathered. After the sermon, the Lord's Supper was observed, then after the meeting was dismissed a wedding ceremony was performed. A widow and a widower, both Christians, were married. Many of the congregation were invited to the wedding feast.

It is a great privilege to be in China at this time and we ask that you please remember us daily in your prayers that we may be able to do our part of the big job the Lord has given us. May he richly bless you as you "keep the home fires burning."

## The Work Goes Forward in Tampa

By Rev. Ismael Negrin, Ybor City, Tampa, Fla.

Our heavenly Father has been kind and poured out rich blessings upon us and has blessed our work on this field.

I cannot help but praise the members of this church for the beautiful spirit of co-operation in every way and in all responsibilities. Among the new forces just received as members of the church, there are many who are willing to say: "Here am I, use me!" and are anxious to be used in the Lord's work.

The local churches are taking an interest now in the work and there are more volunteer workers who offer their services. We already have two who help without interest in money. Perhaps this is due to the fact that I have gone to several of the local churches and laid before them our needs. I have talked in English in most of the churches and have put before the Tampa Baptists the needs and the great opportunities we have of rendering service. I have also talked of the work of the Baptists of Cuba, and the people have been greatly impressed and I have thought of presenting the needs of our work to other groups.

I have opened a new Mission at Seventeenth and Eighteenth Avenue without expense to anyone. I think it is a fine place, and a Mission station there will be a great blessing to the Latin people. Five people from this Mission have found the Saviour during my preaching there and I had the pleasure of baptizing all of them.

We have re-organized the Sunday school and have nine classes. In one year the attendance has been doubled. We have organized our B.Y.P.U., consisting of young men and women who do not understand English, and actually have thirty members that help and co-operate in every possible way. We have already seen the first fruits of our labor, the violinist and the pianist have given their hearts to the Lord. The young man was baptized Sunday. She, the pianist, is awaiting baptism.

The membership has grown during the last two weeks. I have had the pleasure of baptizing sixteen and of receiving four members by letter. There are several others awaiting baptism but wish to prepare themselves more thoroughly for this important step. Of these twenty members, most of them are adults, and promise much in the future. The harvest has been splendid but there are more souls groping in darkness. We have felt joy to see people who have for fifty years been serving idols, break the chains of Catholicism and unite with Christ.

The financial crisis in Tampa is oppressing, but our collections have been much better for the year, showing an increase of \$185.45 over last year's report. More literature has been distributed and more missionary visits made.

The school has done a fairly good work. Mrs. Negrin has worked this year in the school. She has charge of the W.M.U., and also the Primary Department in Sunday school. She also helps in making missionary visits. There are two B.Y.P.U.'s, Junior and Senior, in English. Mrs. Black and Miss McCalip have charge of them.

The attendance at the Sunday night services is beautiful. The church is usually pretty well filled. We have a young man (a Cuban) as chorister, and two members of the church are awaiting an opportunity to be ordained as deacons.

Should all these things not make us feel happy and give thanks unto our heavenly Father? Pray that he may guide in everything and that all things may be done according to his will, and that our vision may be, "Win the lost."

## Open Doors That Must Not Be Shut

By Minnie D. McIlroy, Buenos Aires, Argentina

Ever since receiving your Christmas greeting, reminding me of that great "open door" before us, "that no man can shut," I have been wanting to tell you of some new doors of opportunity that have opened just recently before us, here in Argentina.

One of the important happenings for me was my trip to Paraguay. I visited several of our churches on the way, and the work of another Mission, and had the privilege of getting acquainted with the work that our Native Mission Board is directing in Corrientes (a province in the Northern part of Argentina) and Asuncion, Paraguay.

Almost equally important was a Daily Vacation Bible School in my own church. If you have ever had to work for months to convert your pastor to a certain idea, you will realize just how happy I was to secure his co-operation for that school. And that

isn't saying that he is old-fashioned and narrow. He isn't. He is one of our most progressive pastors, but he had an idea that the D.V.B.S. would be a lot of work for him (it was, as I prevailed upon him to direct it) with little or no results. We could take care of only 45 or 50 children (but there were many, many more in our district), but as the following Sunday showed 26 new children in Sunday school, I thought the two weeks of D.V.B.S. worth while. My pastor is enthusiastic about the School now, and I believe he will have another next year, even though I shall be home on furlough.

Another important event for the entire Mission was an encampment, which we held in our Boys' School and Seminary buildings in January. We had long felt the need of a getting-together-time for our young people and prayed earnestly that this encampment would be a blessing to them. Our prayers were answered in a greater way than we dared hope for. There were the usual morning "watch," lectures and classes, afternoon games, and at night a song service followed by an inspirational address. I could attend only at night, but it was a joy to see the splendid co-operation in everything. The unity in things spiritual was especially fine, and, before the two weeks were over, they were planning with great enthusiasm for next year's encampment which they hope to make bigger and better. I believe the Baptist encampment has come to stay and that it will prove a great spiritual blessing to one and all.

We are also rejoicing this year that we have been able to begin our Girls' Training School. That great need has been on our hearts for years but we had no money and *thought* we couldn't provide the teachers. But we've found that the thing to do in such cases is to go ahead and the Lord will provide, for the most pressing needs at least. Mr. and Mrs. Bowdler returned from furlough only a few months ago, with great plans for enlargement along educational lines. Although we have no more money than we had last year, they have launched forth and, although there are many, many difficulties on account of lack of sufficient funds and working force, we are looking forward to seeing great results. But oh, if we only had another couple! One to look after those girls. There are six boarding pupils and as many more who come in for classes, but that with the Boys' School and the many other duties, is just too much for Mr. and Mrs. Bowdler. And, especially in these Latin countries, the girls need such careful supervision in order for the parents to have confidence in the school. It is only of late years that a young lady can go out without a chaperon, and it isn't altogether safe even now.

Another important "open door" for 1929 is the organization of our National Convention of Women's Societies. We have to "make haste very slowly" in regard to organizations, as there is a prejudice in this country against any and all organizations. So we felt that the suggestion that we organize coming from one of our native women, and the vote being carried unanimously was indeed a victory.

## A Visitor Views Canton Baptists

By A. J. Vining, Toronto, Canada

On my way home I saw something of our great Baptist work in China. I regard this trip to the Far East as the most inspiring period of my whole life.

I am inspired in two ways. I am inspired by the great work which is being done in the East; and I am inspired by the still greater opportunity which remains.

From a practical, business point of view I found that Canton has yielded remarkably substantial returns on the money which you

have sent there. Here are some of the results in bricks and stone and facts and figures.

The Baptists of Canton now own forty public buildings in the city, worth about two million dollars. A large part of this property has been acquired by Chinese Baptists and paid for by Chinese money.

These buildings include nine vigorous, self-supporting churches and twenty educational institutions. The churches serve five thousand Chinese Baptists, with between two and three thousand scholars in their Sunday schools. The educational institutions have three thousand students and over one hundred teachers.

Two of the strongest banks in Canton are practically Baptist institutions. It is written in the charters of these two banks that five per cent of their total profits shall be set aside for religious work as their directors may determine.

Some of these things I saw for myself and I remember them with pride and thanksgiving.

I visited our great Theological Seminary where the principal, Dr. M. T. Rankin, and his wife are carrying on their splendid work. The staff is composed chiefly of Chinese who are able and sincere. Dr. Rankin and Professor Greene are the only "foreigners" among the instructors.

I attended church service one Sunday morning in the fine stone building near the Seminary. The young pastor spoke with ease and fervor. The choir was excellent and there were one thousand worshipers there who sang our old-fashioned hymns to the old-fashioned tunes in a way which made my heart rejoice. The communion service afterwards was the largest of its kind I have ever attended.

I saw an efficient modern hospital under Baptist direction. It was planned and carried to completion by Dr. S. K. Cheung, a distinguished Chinese physician. The building and equipment are worth at least \$175,000.

I found also a fine Baptist orphanage, caring for about one hundred children, an ably-managed school for the blind and a comfortable home for aged dependent Baptist women. A similar Baptist home for men is now being planned.

These are some of the visible things I found which show that in Canton we have a body of Baptists who are vigorous and efficient in the execution of their responsibilities. But, better even than these visible things, I found a spiritual force on which no value in dollars and cents can ever be placed.

These Baptist men and women in Canton are filled with the spirit of Christ. It is with them through all their days and in all their actions. Our own people have carried this spirit to the Chinese Baptists to a degree which promises continuance of their work whatever national difficulties may transpire in the evolution of modern China.

Linked with their spiritual force I found among all Chinese Baptists a friendliness toward our two great Anglo-Saxon nations which adds to the promise of future strength and stability.

My only regret in thinking of Canton is that all our Southern Baptists, particularly our business men, cannot see for themselves what I saw there.

The work which has been accomplished in Canton alone more than repays all the time and money and personal sacrifice which have been given to the mission fields of China and Japan.

And there is greater work for Baptists still to do.

## Argentine Baptist Progress

By Rev. T. B. Hawkins, Rafaela

In reviewing the fall and winter numbers of *El Expositor Bautista*, the official paper of La Platte River Baptist Convention, I note several signs of real and rapid progress.

The partial file that I have in hand shows eighty-one baptisms since October 15, 1928. A conservative estimate of the total number I would place at 130. The fact that people are being baptized means that, in the opinion of the churches, people are really being converted, for Argentine Baptist churches baptize no one until a period of trial and probation has been experienced. So Baptist work in Argentina, Uruguay, and Paraguay are progressing, in spite of the reduced financial support and reduced missionary force.

The first general assembly of any kind held under Baptist auspices was held in the Boys' School and the Seminary in Buenos Aires, from January 14 to 25, of this year. The young men had their sleeping quarters in the Seminary building and the young ladies in the Boys' School building. The program offered included studies on "The Life of Christ," conferences on hygiene and biology, conferences on practical religion, training courses, singing classes, and sports. The beginning of a summer assembly means an important step forward, as it gives our young people from all parts of the field the opportunity to prepare themselves better for service.

The Once Baptist Church held the first Baptist Daily Vacation Bible School ever held in Argentina or Uruguay or Paraguay, from the tenth to the twenty-first of December, 1928. The school grew from a small beginning of 12 pupils to an attendance of 54 at the close. The program consisted of a short devotional period, memory work, Bible stories, and hand work. Attendance in Sunday school has been greatly enlarged and entrance has been gained into many new homes. It is to be desired that the beginning made by the Once Church in this type of work will spread to many other churches.

In December, arrangements were finally made with the station "Radio Cultura," LOX, Buenos Aires, to allow us to broadcast on the fourth Friday of the month at eleven o'clock in the evening. It is needless to say that with the broadcasting of the gospel we are making great progress. More time will be secured each month as soon as possible.

There is now on foot a movement to establish an orphanage under the auspices of the National Baptist Convention. At present we have no provisions made to care for orphans. Quite a bit of money has been raised already and this good work will soon be begun. The liberal and philanthropic spirit of Argentine Baptists is shown in this effort that they are making.

\* \* \*

I will place no value on anything I have or may possess except in relation to the kingdom of Christ.—*David Livingstone's resolution in young manhood.*

\* \* \*

A man who was reading from the Prayer Book, remarked to a friend, "It says 'My cup is full'."

The other answered, "But David's ran over."

"That would not be etiquette," continued the first.

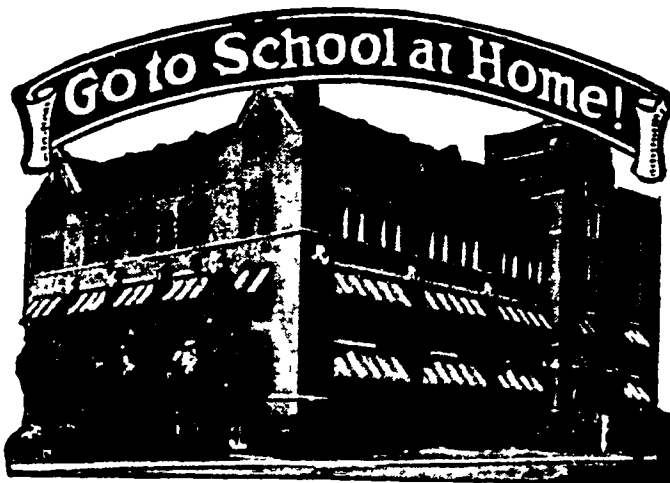
"Well," replied the other, "it might not be etiquette for the man who wrote the Prayer Book, but thank God it is etiquette with God; because if my cup runs over perhaps some other fellow who is thirsty will get under it."—*Exchange.*

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