

# HOME and FOREIGN FILMS

August



RESIDENCE OF THE ANCIENT CLIFF DWELLERS OF NORTHERN NEW MEXICO

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Mrs. Una Roberts Lawrence, 909-A Bayard Avenue, St. Louis, Mo.

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Rev. Stephen Witt, Balboa.

# HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION

AUGUST, 1929



FOUR LITTLE MISSIONARIES

Children of Mr. and Mrs. L. R. Shelton, who succeeded the Masseys in the Algiers, Louisiana, field. Of the Algiers Church Mrs. Lawrence writes: "The whole church goes into their great mission field as an active force. They are not content to work with those who will come to the church. They are already interested or they would not take even that step. This church is most concerned about the thousands of people all about them who will never come to the church. Therefore, says this missionary and his people, 'The church must go to them.'"



# CONTENTS

	PAGE
FRONTIER MISSIONS IN NEW MEXICO. <i>Rev. C. W. Stumph, Corresponding Secretary, Albuquerque</i> .....	3
The recent action of the Southern Baptist Convention in coming to the rescue of the New Mexican situation has given new courage and hope to the Baptists of this great mission field.	
MONTEZUMA COLLEGE AS A MISSIONARY ASSET. <i>Rev. Julian Atwood, Roswell, N. M.</i> .....	4
The saving of this institution to the denomination guarantees an educated leadership that will make for solidity and permanence.	
PIONEERING ON THE GREAT RIVER. <i>Una Roberts Laurence</i> .....	6
A home mission frontier where consecration and perseverance have won a foothold for the Baptist cause.	
SOME THRILLS OF THE WORK IN SHANTUNG. <i>Rev. John W. Lowe, Tsingtao, China</i> .....	10
A trip through the Shantung Province, which has been the scene of much disturbance recently, has its hardships, but brings compensations, as the writer points out.	
PIONEERING IN NORTH CHINA. <i>Rev. John A. Abernathy, Tsinan</i> .....	11
With marvelous rapidity China is changing, and now is the time of all times to press the battle for Christian evangelization.	
"I DO NOT HAVE TO EAT, BUT I CANNOT MISS CHURCH." <i>Addie Estelle Cox, Kaifeng, China</i> .....	13
A faithful Chinese Christian woman sets an example of devotion to Christ and his church that rebukes our half-hearted loyalty.	
A MISSIONARY AND A BLACK BABY ON A FAR-DISTANT FRONTIER. <i>Carolyn Loring Anders, Ogbomoso, Africa</i> ...	14
The missionary doctor and nurse inaugurate a "better babies" campaign.	
WILLIAM, THE CONQUEROR OF AN AFRICAN VILLAGE. <i>Rev. W. H. Carson, Ogbomoso</i> .....	16
THE BLESSINGS OF OUR CUBAN BAPTIST HOME. <i>Mildred Matthews, Havana</i> .....	16
MEDICAL MISSIONS RECOMMENDING THE CAUSE OF CHRIST. <i>Rev. L. M. Reno, Victoria, Brazil</i> .....	18
CHANGING YOUTH AND CHANGING CHILE. <i>Rev. R. Cecil Moore, Concepcion</i> .....	18
CHINA'S IDOLS CRUMBLE—IS IT A GOOD OR A BAD SIGN? <i>Rev. R. L. Bausum, Kwei Lin</i> .....	19
EDITORIAL .....	20
A MESSAGE TO SOUTHERN BAPTISTS. <i>Rev. J. B. Lawrence</i> .....	22
An introductory statement by the newly-elected Executive Secretary of the Home Mission Board.	
A MISSIONARY VISIT TO THE HUNGRY-HEARTED JEWS OF POLAND. <i>Rev. Jacob Gartenhaus</i> .....	23
RETURNS FROM OUR INVESTMENTS IN JAPAN. <i>Rev. Harvey Clark, Tokyo</i> .....	24
After forty years of missionary labor, a summary is given of results achieved by the fifty-one missionaries who have gone out under direction of the Foreign Mission Board.	
FROM THE WOMAN'S MISSIONARY UNION. <i>Kathleen Mallory</i> .....	26
FROM THE BROTHERHOOD OF THE SOUTH. <i>J. T. Henderson</i> .....	27
MY MISSIONARY BOOK SHELF. <i>Una Roberts Laurence</i> ...	29
MISSIONARY MISCELLANY. <i>Rev. T. B. Ray</i> .....	30

## THE MISSIONARY PILOT

### SENIOR B.Y.P.U.

August 4—Topic, "Lessons We May Learn from Jesus About Prayer." Miss Addie Estelle Cox has two stories, one on page 13, and the other on page 31, which demonstrate that Jesus keeps his prayer-promises when the conditions are met. Close the meeting by having these two stories briefly retold.

August 11—Topic, "Daniel, Interpreter of Dreams." There sometimes come to the present-day missionary experiences almost as thrilling as those of Daniel's. Show that God still manifests his power to and through his servants by having some one relate a few thrilling incidents from the story by Missionary Lowe (page 10), and Missionary Abernathy (page 11).

August 18—Topic, "Loyalty to the Bible." Have some one introduce Dr. J. B. Lawrence, the newly elected secretary of the Home Mission Board, and then read excerpts from his ringing message to Southern Baptists as given on page 22.

August 25—Topic, "Dr. Grenfell, Medical Missionary." Add to the discussion of Dr. Grenfell's remarkable career the striking statement by Missionary Reno (page 18), "Medical Missions Recommending the Cause of Christ."

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

All boys and girls are interested in stories of pioneering. The leader will find ample supplemental material for the story period on pages 3 to 12.

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

The outline program for August on page 27 provides a guide to the study of frontier missions. Sufficient material for this program will be found in the stories and articles on pages 3 to 12. See especially page 3, "Frontier Missions in New Mexico"; page 6, "Pioneering on the Great River"; page 11, "Pioneering in North China."

### SUNDAY SCHOOL

A missionary program dealing with frontier missions, at home and abroad, may be easily constructed by referring to material on pages 3 to 12 of this number. Be sure to introduce to the school our new Home Mission Secretary, Dr. J. B. Lawrence, reading to the school brief statements from his message on page 22.

### PRAYER MEETING

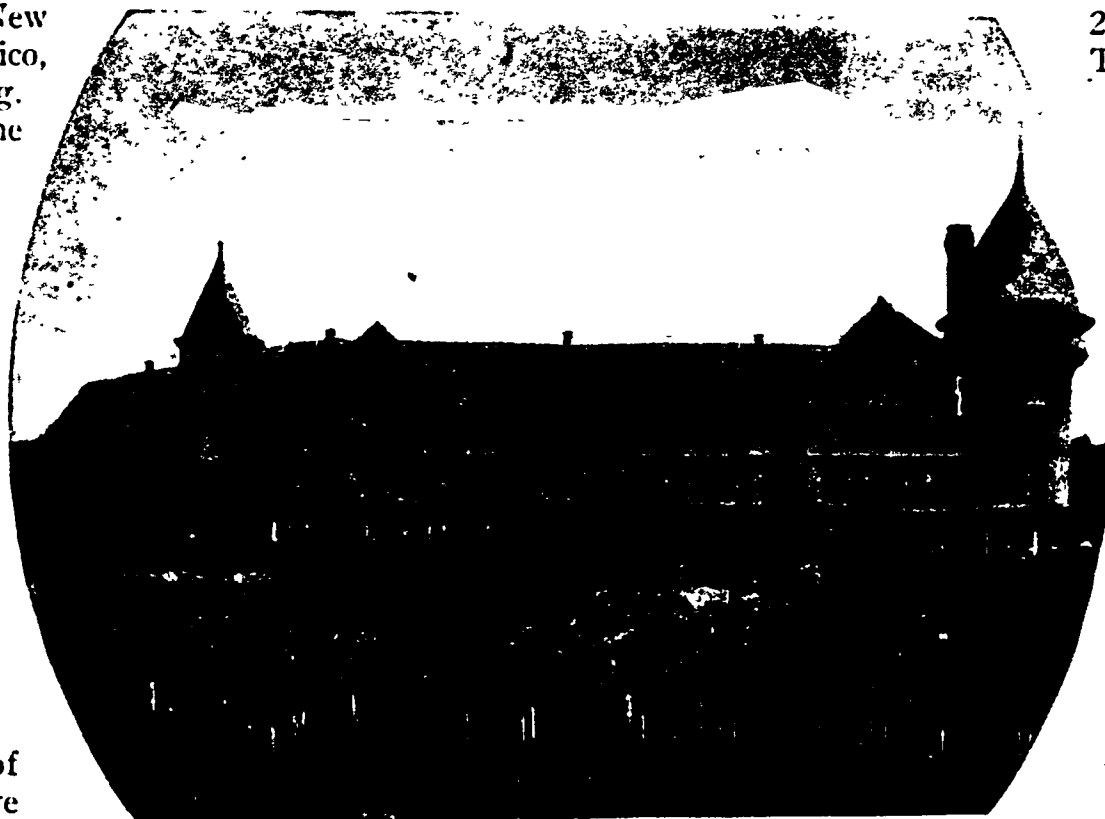
An excellent "men's prayer meeting" may be held by using the suggested outline by Mr. Henderson on page 28. Another interesting program may gather about the information and appeals concerning our Baptist frontier mission work in New Mexico and Louisiana. Make use of the questionnaire on page 21, "Why the Decline in Missionary Giving," and send in the returns from the discussion.

# Frontier Missions in New Mexico

"It Seems that God Has Set Before Us an Open Door"

*By Rev. C. W. Stumph, Corresponding Secretary, Albuquerque, N. M.*

Do not confuse New Mexico with Old Mexico, as some persist in doing. New Mexico is really one of the states composing the United States of America, and is the fourth largest state in the Union. It is as large as the following ten states combined: Maine, New Hampshire, Vermont, Connecticut, Massachusetts, Rhode Island, New Jersey, Delaware, Maryland and West Virginia; and there would still be left enough to make seven other states the size of Rhode Island, and five districts as large as the District of Columbia.



MONTEZUMA COLLEGE—THE HOPE OF TRAINED LEADERSHIP FOR NEW MEXICAN BAPTISTS

The population is about 400,000, more than 50 per cent of which speak the Spanish language. There are about 50,000 Indians, representing many tribes. Many other nationalities are also represented. The reader might get some idea of the cosmopolitan nature of the population from some facts revealed a few months ago in the Albuquerque First Church. The record showed that in the membership of this church, 36 states and six foreign countries were represented.

Though New Mexico has a fine climate and beautiful scenery, and has immense mineral and oil deposits, and large timbered areas, and produces quantities of beef, mutton, mohair, wool, cotton, alfalfa, grain, etc., the state is known in some circles not for these things but for its ancient and quaint Mexican and Indian life. Only in Old Mexico is the Mexican more typical; and nowhere else in all the world is the Indian more at ease and more at home than in New Mexico.

The Spanish-speaking, or Mexican (we call them Spanish-American) voting strength is usually fairly well reflected in the selection of one of their own number for local, state or national offices in both major parties. This is illustrated in the fact that last year each of the major parties had a Spanish-American as candidate for the short term seat in

the United States Senate. O. A. Larrazola, a former governor of this state and a native of Old Mexico, was elected. It is further illustrated in the fact that perhaps half, or maybe more than half, of the members of the New Mexico House of Representatives are Spanish-Americans. The present Speaker of the House is one of these.

The Catholic religion is the dominating religion in this state—and it dominates. This is reflected in the fact that Catholics get thousands of dollars of state tax money appropriated every year for orphanage, hospital and parochial school work. Detailed information will be furnished upon request.

New Mexico, from the standpoint of a frontier mission state, both as an opportunity and as a responsibility, seems to have been greatly neglected. Our obligation to the heathen in China and in other countries was being discharged long before we began operations to much extent in this state.

The first state or territorial convention was organized in 1900. There were then 27 small churches in the entire territory, reporting only a few members. Now we have 142 churches, with a membership of more than 11,000. There are 36 full-time churches, 11 of which are aided from mission funds and

25 are self-supporting. There are 26 half-time churches; 13 are aided by the Board and 13 are self-supporting. Eighty of the churches have one-fourth time preaching or less; many of these are aided from mission funds when they have pastors. Eighty-seven churches have pastors.

Only one church with a membership of more than 100 is pastorless; and only one with a membership of more than 100 is aided from mission funds. Of the 55 pastorless churches, 54 have been pastorless for from one to three years, and some of them have just about gone out of existence. This condition is

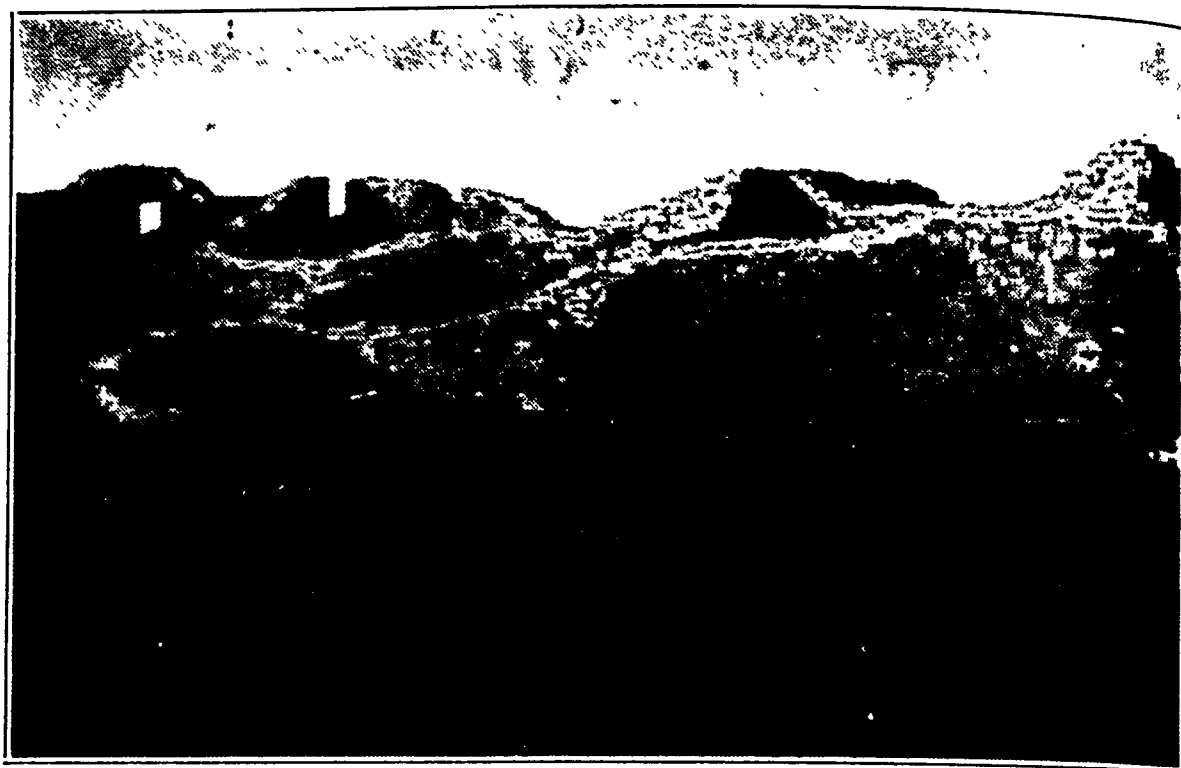
largely the result of the constantly decreasing amount the Home Mission Board has been able to furnish for co-operative work in the state. There are 64 pastors on the field. Four churches have a membership of more than 500 each. Eight churches, including the four above, have a membership of more than 200 each. Twenty-six churches, including the eight above, have a membership of more than 100 each. Fifty-one, including the 26 above, have more than 50 members each. Ninety-one have less than 50 members each.

We have three institutions: Montezuma College, our Orphans' Home and our Hospital. We publish an eight-page weekly paper, and have one worker each for the following: Sunday School and Enlistment, B.Y.P.U., W.M.U., State Evangelist, Spanish Missions, and a one-half-time special district missionary. We now assist in the support of 19 missionary pastors, who are serving 25 mission churches and a large number of additional preaching stations. We have many calls for additional workers and special helpers that we cannot furnish because of the lack of funds.

With our constituency scattered so widely over such a large state, and with other denominations also very weak, it

can easily be seen that the state presents one of the most challenging fields for missionary operations of any territory in the bounds of the Southern Baptist Convention. One might think that such a state would naturally be one of the fields of major operations of the Home Mission Board, but it is not. Just prior to June 1, 1929, the Home Mission Board was paying part of the salary of two Mexican missionary pastors, perhaps \$54.00 per month to each of these; and was paying the salary of one missionary to the 50,000 Indians. Is it any wonder that after more than three-quarters of a century of more or less spasmodic efforts that we now have only six Mexican churches in all the state and that we have no Indian church at all? Since June 1, the Home Board has added a young woman worker and an Indian man to its forces. The man is George Wilson, Sioux Indian, who sang so acceptably at the recent meeting of the Southern Baptist Convention in Memphis. The First Church, Albuquerque, is doing some fine work among the Indian young people in the Government Indian School at that place, otherwise we have very few or perhaps no Indian Baptist church members in this state. Volumes could be written on the distressing destitution, the responsibilities and the unparalleled opportunities which we face in this vast unoccupied field.

There has never been such a missionary challenge faced by New Mexico Baptists. We have an opportunity now to render service in every imaginable way. If we let the opportunity pass it might be gone forever. No other denomination is even attempting to operate an orphans' home or four-year college in this state. In these institutions we can have the support of Christians other than Baptists. The challenge to enter new fields with missionary pastors and special workers is greater than ever before. It seems that God has set before us an open door. It is our privi-



ANCIENT AZTEC RUINS, AZTEC, NEW MEXICO

"We have done very little to reach the Indians of New Mexico. Volumes could be written on the distressing destitution, the responsibilities and the unparalleled opportunities which we face in this vast unoccupied field."

lege to enter in. If we fail to do so we should not be surprised if the door is closed to us and opened to others. May God's people who are called by the Baptist name rally as never before and give their best in money, in heart, and in service to the challenge which we face.

*Grant us the will to fashion as we feel,  
Grant us the strength to labor as we  
know,  
Grant us the purpose, ribb'd and edg'd  
with steel,  
To strike the blow!*

*Knowledge we ask not—knowledge thou  
hast lent—  
But, Lord, the will—there lies our bit-  
ter need!  
Give us to build above the deep intent  
The deed, the deed!  
—John Drinkwater.*

## Montezuma College as a Missionary Asset

*By Rev. Julian Atwood, Pastor First Baptist Church, Roswell, N. M.*

I recently spent a week in Montezuma, assisting Pastor Blonnye Foreman in their annual college revival. It was my first visit to the Baptist school of the New Mexico Convention, and I was pleased beyond measure to find an institution so admirably fitted to function in this great Western empire as an educational force in moulding the Baptist constituency for the future. My attention had been called to it some years ago while a member of the Education Board of the Convention, but I did not realize at that time the importance of the investment Southern Baptists were making in their contribution to its support. It is not only a wonderful asset to the denominational life of New Mexico, but to the whole convention as well. It is a full senior college with the usual four-year courses leading to the degree of Bachelor of Arts, and offers the same courses given by the state institutions of like standing, plus the Christian atmosphere not found except in Christian schools of this character.

Here in the majestic Rockies, surrounded by the most lavish display of natural scenery possible to imagine, at an altitude of 6,600 feet above sea level, just outside the city of Las Vegas, rich in lore of civilizations long since passed away, with buildings sufficiently large to care for a large student body—Montezuma College offers the greatest inducements to young men and women to engage in the task of character build-



THE NEW GENERATION OF INDIAN NEW MEXICAN WOMANHOOD

Girls of the Indian Department of the First Baptist Sunday School at Albuquerque. The young man is the secretary of the Indian Department, and is not an Indian.



**BUILDERS OF A NEW WESTERN CIVILIZATION**

The "Barney Google" Class of Indian boys in the Indian Department of the Sunday school of the First Baptist Church of Albuquerque, New Mexico. The teacher, W. H. Adams, is in the background.

ing for themselves to be found anywhere. Far out in the great West, with its romance, its colorful history and its achievement, something of the spirit of those who have developed it thus far will steal into the hearts of those who make this school their alma mater.

It is generally conceded that the great Home Mission opportunity of today is the state of New Mexico. In the midst of a vast territory in which papal power is exerting itself in no small degree, and where large numbers are looking for the true faith as taught by Baptists, there is a rich field for service among the Indians and Spanish-speaking people who are more and more ripening to the gospel appeal. The very center of this opportunity must be Montezuma College. No state will be able to build a strong denominational constituency without an educational institution of college rank in which to train its leadership as well as the rank and file of its membership for carrying forward kingdom building through the years. That which is needed to give permanency to the work in this great mission field, and to cement all the forces together in a forward movement along all lines is a great school, from which there shall go out a never-ending stream of cultured young men and women trained in the administration of denominational affairs, based upon character filled with the glory of Christ. Not a school for which apologies must constantly be made, but one so well equipped that all may point to it with pride. Such a school, New Mexico is building. It has been on the hearts, and the center of their dreams for years, and now the action of the Southern Bap-

tist Convention will help make their fondest dreams come true. The Convention has made no mistake, unless it is a mistake to go far in missionary work. Here is the outstanding opportunity. As a great missionary asset fraught with tremendous possibilities, Montezuma challenges us to do our best. New Mexico realizes that she must, to a great degree, work out her own destiny, and we realize that our educational situation is our problem, yet we cherish the moral and financial support of the denomination at large, and wish to assure the Baptist forces of our Convention that as New Mexico Baptists build their own institutions they are making a contribution to the denominational strength at large.

Without question, Montezuma is the key to the situation. In voting financial support to this school the Convention

has struck at the most strategic point. We are learning more and more the value of our educational work, keeping pace with our evangelism on our mission fields. It is necessary in order to give permanency to missionary achievement. Here where civilization of prehistoric ages flourished and left nothing save ruins of the past, we hope to build a civilization so undergirded by the character and righteousness of Christ that it shall stand until he comes again, and grow stronger with the passing of the years. Surely for the Convention as a whole to have a part in so glorious a task should bring added enthusiasm and strength for the great missionary duties which are so great a part of our present-day work.

Last year New Mexico Baptists led the Convention in their gifts per capita to missionary causes. This year, with the impetus given by the action of the Convention in connection with Montezuma we expect to give more than heretofore. Southern Baptists will receive rich returns on their investment as the work grows more rapidly due to the assurance that our education work will be placed on a firmer foundation. Already a new spirit of optimism is felt among the brotherhood. The reaction to that which the Convention did has been very gratifying, indeed, to us who have been watching it carefully, and our conservative estimate is that we shall be able to accomplish more in the next few years than many have even hoped for.

\* \* \*

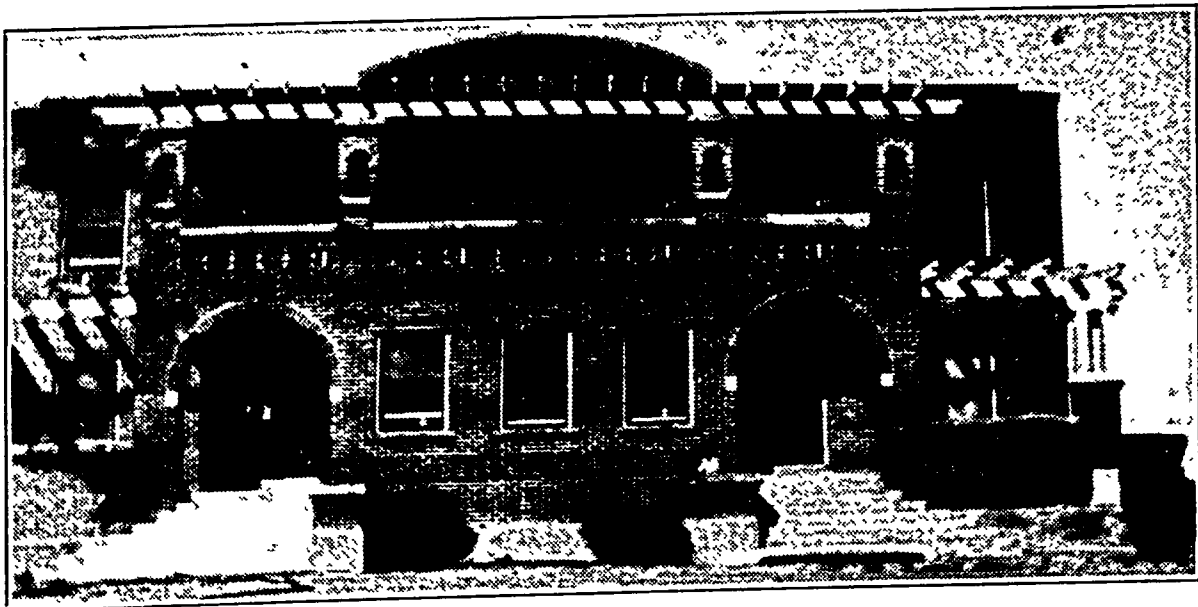
Education is the chief defense of nations.—*Burke*.

\* \* \*

"Christian Education is the linchpin of our civilization."

\* \* \*

The schoolhouse and the Bible are the hope of our country.—*Garfield*.



**NEW MEXICO BAPTIST ORPHANS' HOME, PORTALES**

"No other denomination is even attempting to operate an orphans' home or a four-year college in this state. In these institutions we can have the support of many non-Baptists."



# Pioneering On the Great River

## A Home Mission Frontier Where Opportunity Competes With Need

By Una Roberts Lawrence

Down the street of Hattiesburg, Mississippi, came the pastor of one of its Baptist churches. As he approached a bicycle shop he saw the young proprietor standing in the open door of the shop. He paused a moment with a keen, friendly glance at the serious face of the young man.

"Young man," he said abruptly, "why don't you go to preaching? The Lord's going to punish you if you don't do what you ought to do."

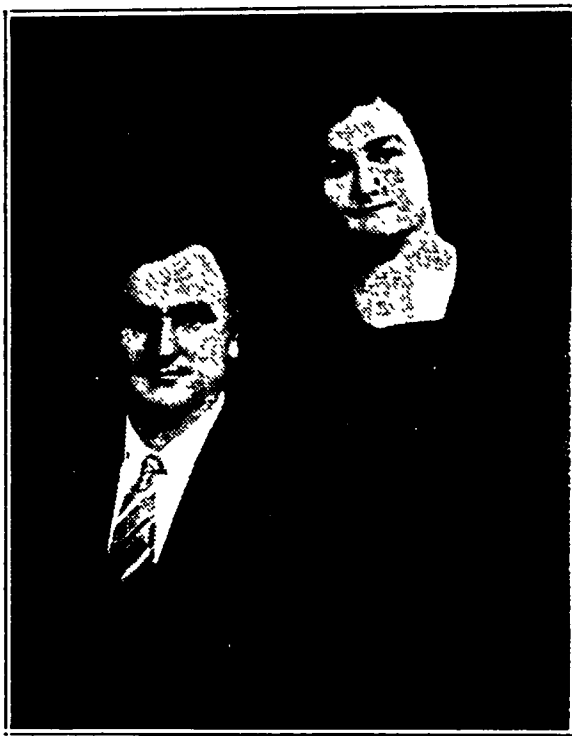
Then he passed on.

The young man stared after the pastor, and then without a word he turned back into his shop, went into a little room and there on his knees he said in earnest prayer, "Lord, if you are going to tell all these folks around here and get them onto me, I'll have to give up." And there in the quiet of his room he settled the question that had been throwing all his well-ordered, prosperous life into turmoil—did God want a mechanic to preach!

How this young man hammered and sawed his way through Mississippi College, supporting a wife and family all the while, and how he finally landed at Baptist Bible Institute in the second year of that young Seminary is not a part of this story.

For this story really opens in Algiers, the fifteenth ward of the city of New Orleans, lying across the river from the city proper, a little city within itself. Old Algiers, once a part of the King's Plantation whose upper reaches touched Natchez, Algiers, where the Spaniards built their Powder Magazine, where Catholicism is most deeply entrenched and most bitterly fanatical. Here it was said "Baptists could never get a foothold."

And here through all the years lived a woman, a Baptist woman, whose heart burned with unquenchable fire for the evangelization of Algiers. She belonged to Coliseum Church for many years, Old Coliseum which has sat undismayed by war and pestilence, panic and prosperity, upon one corner of the city of New Orleans for seventy-five years without changing the stately, dignified lines of her old Southern architecture, though changing much inside to fit the growth of the years. From time to time this woman of Algiers stirred up the brethren and sisters of the church to efforts at the establishment of the Baptist cause in Algiers. But the diffi-



REV. AND MRS. L. R. SHELTON  
Successors to the Masseys in the Algiers field, they are doing a remarkable work with a remarkable church.

culties were very real and the way long to any success and these efforts languished and died, revived and died again.

So the years went until the Masseys came to Baptist Bible Institute to hammer and saw, paint and repair their way through the Seminary even as they had done through college. The story of Algiers reached their ears. The challenge reached their hearts. And over to Algiers went the young preacher to survey the field and see where a beginning might be made. First to Mrs. Tufts he went for all the information concerning the possible attendance on a service if they held one. Previous meetings had been held in the Pythian Hall. They probably could be again. Catching the enthusiasm of this young man, Mrs. Tufts took new heart and began the round of visiting among her neighbors, as she had done many times in the past in every new effort to win Algiers. Brother Massey took the names of a few Baptists of whom she knew and went to see them. One and all, they told him that nothing could be done in Algiers. It was Catholic, had been all these years, and it was hopeless for Baptists to try to work. To his persistent inquiry as to whether they would lend any assistance in making a new start they would make no promises.

But he and Mrs. Tufts announced a meeting. The owners of the hall agreed

for them to have a Sunday morning service and all that week he and Mrs. Tufts were busy getting the word broadcast that there would be a Baptist service on Sunday morning.

They had the meeting. Mrs. Tufts three children and the preacher were the crowd. They had Sunday school, songs and a sermon, and laid plans for the next Sunday. The second Sunday they had seven present, and the third, fourteen, a growth that had been brought about by indefatigable work in the weeks between.

Brother Massey was sure there were many Baptists in Algiers, people who had moved in years ago from the country and towns where there were Baptist churches. Finding no Baptist church in the town they had drifted so much with the sentiment of the town that they no longer bore any marks of their former faith, and try as he would, he could lay hands on no method of finding out about them. The few Baptists that Mrs. Tufts had discovered through the years were either too indifferent or too new to be able to help.

Finally in desperation he tried strategy. On Friday morning of the third week he took his stand inside a large and popular meat market. With a newspaper in hand for appearance's sake, he loafed and watched. Without making himself conspicuous he managed to see what every customer purchased. If he bought fish, then he came and went unnoticed by the man with the newspaper. But if the customer bought meat, then something happened. Here was a non-Catholic, at least! With irreproachable courtesy he managed to say something to this person, "Fine cut of meat you have," or "Let me help." He became adept at finding points of contact as the morning wore on.

"Not many buy meat on Friday, do they?" he would add affably. "No, I am not a Catholic, I am Episcopal—or Methodist—or Presbyterian—or"—rare discovery!—"a Baptist," they would say with a smile to answer his.

"Ah, then you will be interested in our services. I am the Baptist preacher and we are having services at the Pythian Hall every Sunday morning and evening. We would be so glad to have you come. What did you say your name is?"

And rarely did they think until after they had bidden him good-by that they





WINNING THE NEXT GENERATION

A Baptist Bible Institute student reaching the hearts of the elders and preparing the way for the future through winsome contacts with the neighborhood children.

had NOT given any name until that pleasant query brought forth name and address, all of which went down in a little notebook. By the time he had spent Friday in each of the largest meat markets of Algiers, B. E. Massey had a formidable list of the Protestant possibilities of Algiers, a list which he promptly and persistently began to visit, inviting all who had no other church affiliation to come and see how they liked the Baptist services in the Pythian Hall.

Many came. Helped by fellow students of the Baptist Bible Institute, Brother Massey made the services most attractive, a revival broke out, and a spirit of evangelism began to stir the hearts of the people. They began to talk about organizing a church—in Algiers! The sight of thirty and forty Catholic men and women in their audiences for service after service stirred them to see what might be done. Souls were saved, and men and women were baptized into the fellowship of Coliseum Church in New Orleans which extended an arm to take care of this amazing new mission. Two months after the first service with Mrs. Tufts, the three children and the preacher, a church was organized with 41 charter members bearing letters of dismission from Coliseum Church, and 23 were approved by the new organization for baptism, as the first act of their new life.

Such a beginning was significant of the future. It was truly a mission church, with its field all about it. That summer, B. E. Massey finished his work in the Institute and moved on the field at a salary of \$25 per month from the State Board. As yet the church could take care of only the small expenses of having services, and not always did they do that completely. It was not time yet to talk about paying a pastor.

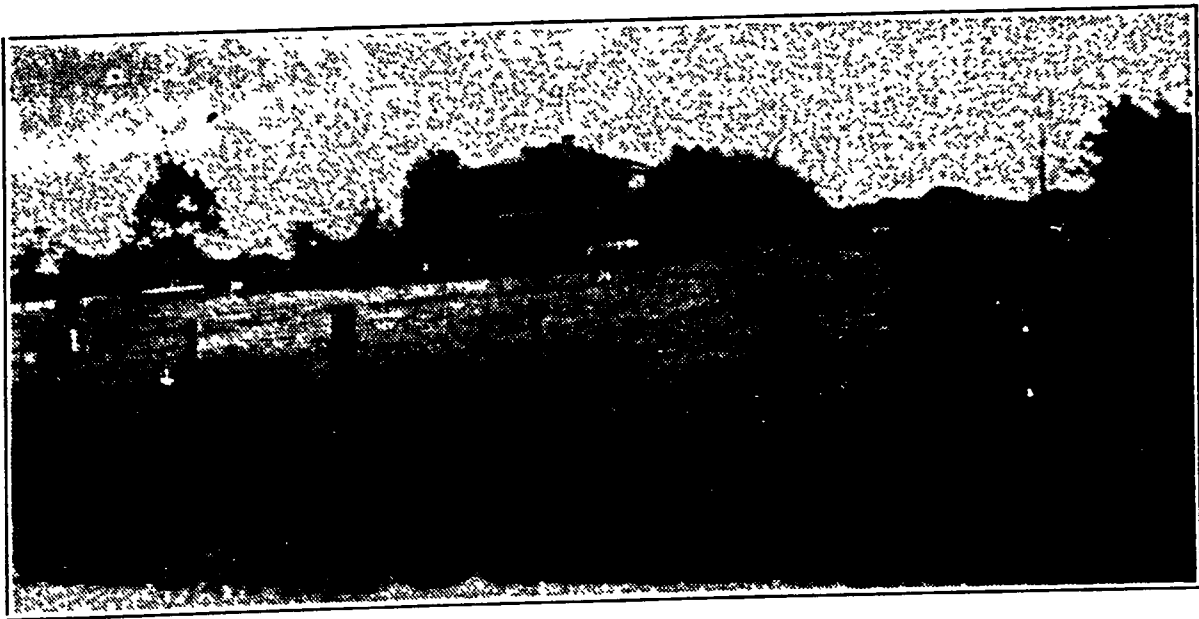
So after checking all their resources the Masseys decided that it would be best for the wife to go for the summer to her old home in Mississippi, while he followed the will of the Lord in Algiers. What the future held they could not see yet, but they had faith and hope and were willing to risk all on the promises of God.

Most of the income from the State Board had to go to the wife for her meager expenses. Counting out the narrow margin left for himself, B. E. Massey allowed himself three hamburgers a day for food, and set to work to burn up for the Gospel's sake the energy they gave his body. Out of the daily record of this summer time, comes an item of eighty-seven blocks walked in his visiting one day. He soon learned that not many tracts handed out in personal conversation were effective. Being forewarned by the fact that a Baptist handed it to him, the person to whom it was given would either tear it up without reading it, or hand it to the priest who

immediately burned it. So he dropped them on the sidewalks as he went about the city. In this way hundreds were picked up and read just out of curiosity and the message sank into hearts that otherwise would have been steeled against it. Children running home from school found little booklets on the way, and read them eagerly before they got home. What mattered if these tracts were burned at once by a Catholic mother, the precious seed was sown in the mind of the child, and many a harvest has come from such sowing!

There were many handicaps to the little church. For one thing, the hall in which they worshipped was used on all other days as a dance hall. It had to be cleaned up every Sunday morning, for it was unfit for the worship of God. One Sunday morning the pastor had to persuade four drunk men to seek places elsewhere in which to sleep off their stupor, had to sweep off the floor the bread, meat and garlic remains of an Italian feast of the night before, and set outside eleven full cases of beer and several stacks of empty cases. This could not continue. So the church began praying for a house of worship.

They did not stop work while waiting for a house. Visiting the sick, holding services on streets, in homes, working everywhere, incessantly their pastor led them in soul-winning. One man who had become angry at the turning of one of his family to the Baptist faith had threatened Brother Massey's life. He became ill with pneumonia, and Brother Massey, hearing that his condition was very serious, went to see him late one night. A neighbor told him that the doctor had given up the sick man, he could not live through the night. Walking into the sickroom he found despair and hopelessness. No one recognized the Baptist preacher. The wife accepted him as some friend of her husband whom she did not know, and gladly permitted him to take her place by the side of the sick man's bed while



AN OLD PLANTATION HOME ON THE BANKS OF THE MISSISSIPPI

"On the side of the river where Algiers Church is located there are 200,000 people, most of whom have never heard yet of the Saviour and his power to redeem fallen humanity."

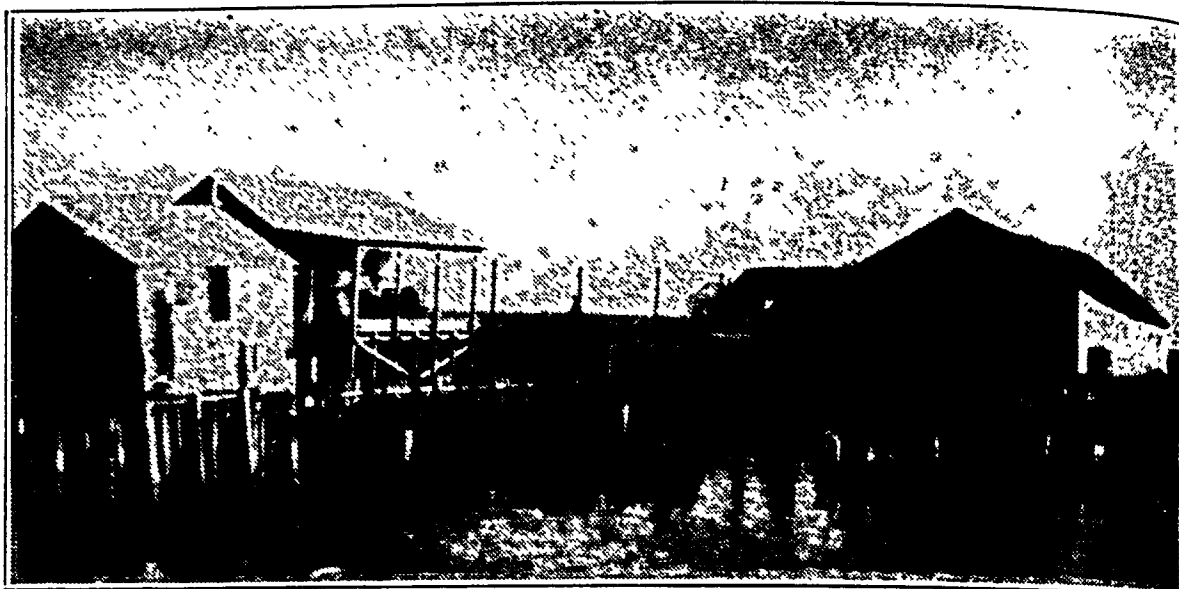
she tried to get a little rest. It was not this preacher's disposition to give up easily, even the life of a man apparently dying. He knew of the efficacy of hot fomentations and quietly set about working with the man. The wife awakened and seeing hope in the vigorous measures of this unknown friend joined him in a last minute effort to save the life. When day broke the sick man was better. After the strain was over, the wife turned to Brother Massey and said, "Who are you?" He replied, "I am Massey, the Baptist preacher." Her face changed and she asked in wonder, "How did you get *here*?" for she knew her husband's threats against the life of this man.

"I heard you were in trouble and came to help," was the simple reply. Her face broke into tears, "You have saved his life. What sort of a man are you?"

Today that man is a living witness to the power of God to save and to the persistent seeking of his soul by a faithful missionary. He is an influential man and through his conversion a door opened to a wide connection of family and friends who also are being won.

During all this time the way had been hard for the preacher and his family. The wife and children came back at the end of the summer, but there was very little money for living expenses. Calls came from other churches but the voice of the Lord was clear in the missionary's heart. He was to stay in Algiers. Thanksgiving came and there was neither money nor food in the house. The children stayed in bed until late in the morning, for the house was cold. They had no breakfast. Brother Massey went into a room and prayed earnestly for direction. What did the Lord mean to show him by this hard experience? Turning through some papers on his desk he found a dime. He took it with gratitude, went out to a bakery and bought a pie. Coming home he cut it into four pieces and set it on the table. It was their Thanksgiving dinner for which they humbly thanked God. The day wore on, until evening. As dusk fell a group of people stopped at the house, gathered there laughing and talking, more joined them and finally they turned up the path to the door to be met by the astonished Masseys. Into the house they piled, their arms full of packages of every size and weight. The kitchen table was piled high, the room was filled. There was everything good to eat that could be thought of. And when the Baptist missionary looked around he saw that there were not only his own people, but people of every faith, a laughing, happy crowd come to bring joy to his home in grateful appreciation of the joy he had brought to them in the gospel.

That was the end of the hardest time, for from that time on the church began



A CHINESE VILLAGE ON BAYOU BARATARIA

"Going down the river from Algiers toward the Gulf, a distance of one hundred miles, you will find no Baptist work at all. Taking the other side of the triangle up the Gulf Coast in a distance of more than two hundred miles you will find one other small Baptist church, Barataria, with about forty members."

regular support of its pastor, small at first but finally reaching a figure adequate for a modest, humble living. The days were full of experiences. Like the time when he had been asked to supply the pulpit in his old home town, Hattiesburg. He had only worn, ragged clothes to wear, but resolved to go on and do the best he could for the sake of the cause. On Saturday morning before the train left he was standing in the street down town when a Jew whom he knew but slightly walked up to him and asked the preacher to come with him. Into a clothing store they went and the preacher was fitted out in a complete suit of new clothes from hat to shoes. The preacher thanked him in characteristic fashion, saying, "The Lord has done this for me."



W. J. WAGSTAFF, LAY-MISSIONARY

This locomotive fireman is director of evangelistic work at twelve mission stations, Algiers.

The Jew looked at him queerly and said, "I've been called many names but that's the first time I have ever been called by that name, but it's all right." After that the Jew attended the Baptist services regularly.

The year of praying for a church building had brought no apparent answer. Finally the pastor said:

"Surely we have been praying wrong. We have been sitting here asking God to send the money to us. Now let's ask him to tell us where the money is and we will go to it." They did change their prayer. The story of the answer to that prayer is too long to tell here, but the plain, unvarnished fact is that in the years that followed that prayer was answered. The Lord did direct the pastor and church to the men and women who saw the need, felt the appeal, gave the money and a \$16,000 church was built with not a dollar of debt. The pastor drew the plans and was the contractor, paying for the work week by week. There was always money for the payroll at the end of each week. Not a payday was missed. The men came to the church from their day's work and the women served hot supper. Every man worked at the thing he could do best, and all the time the fires of evangelism never burned low. It was not easy. There were plenty who said, "It can't be done," but there was a will to work and a great desire to share the joys of salvation with a persisting world about them. The church is not entirely finished yet but it is a workshop for the Lord.

Seven years had gone by. Then came a call that seemed plainly from the Lord for the missionary-pastor to go to another field. And another Baptist Bible Institute student stepped into the Algiers' field, another man possessed by a zeal for the winning of souls. There were now 203 members in the church. Many were grown when they joined, most had

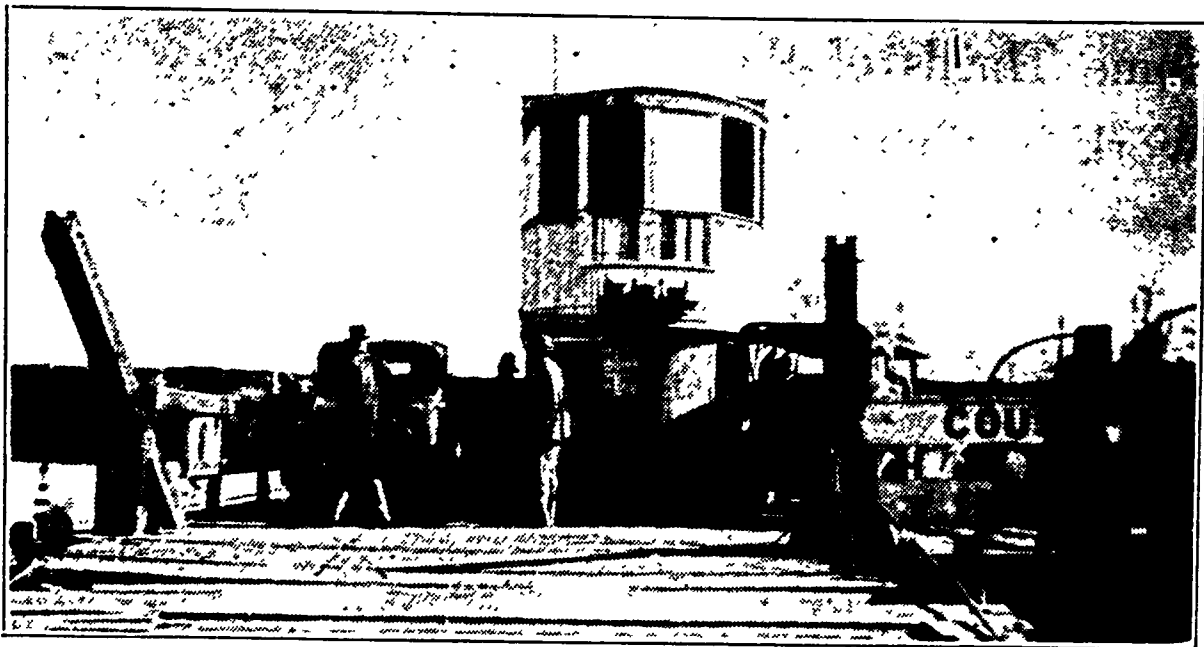
Catholic background in early training. How could such a group of people be turned into zealous, efficient soul-winners? That is the task to which L. R. Shelton has set himself.

And this is how he is doing it:

First, he has regular training classes in methods of doing church work. He has well-organized auxiliaries in the church life, adequate for the needs of the church. He teaches stewardship and personal work the year round. But he does not stop with that.

The whole church goes into their great mission field as an active force. They are not content to work with those who will come to the church. These are already interested or they would not take even that step. This church is most concerned about the thousands of people all about them who will never come to the church. Therefore, says this missionary and his people, "The church must go to them!"

And that is just what they do. There is a well-organized Department of Practical Mission Work, in which is enlisted every auxiliary organization of the church. It is the unifying agency of the church life, for it is the church at work on its main task. The director of this department is a Southern Pacific locomotive fireman, W. J. Wagstaff. Under him are sub-chairmen who are responsible for the evangelistic work at twelve different mission stations, some of them maintained entirely by Algiers church, others in co-operation with other churches. Each chairman has his own group of workers, with the talent and leadership of the church well distributed. This volunteer missionary force has begun evangelistic services in five towns lying in the edge of New Orleans where there has never before been Baptist work, in some of them no evangelical work of any kind. Beginning with street services, followed up by house-to-house visiting, there is soon a regular mission, meeting usually in the homes of the people. A total of 260 members of the church are actively engaged in these services, with occasional help from B. B. I. students. The months of February and March are typical of what is being done. During that time a total of 1,424 persons attended the services at the 12 missions, of whom 882 were unconverted. Of these, 77 asked for prayer and 40 were converted. A young volunteer for the ministry spends every Saturday distributing tracts and gospels in various sections of the field, dropping them into mail-boxes, giving them out at wharfs and boat landings. During these two months more than thirteen thousand tracts and nearly two thousand of the Gospels in seventeen different languages thus found their way into the hands of hundreds of people. In two mission points the Algiers workers are helpers of other workers, at the Rescue Mission



SOWING THE SEED BY ALL WATERS

"A young volunteer for the ministry spends every Saturday distributing tracts and Gospels, dropping them into mail boxes, giving them out at wharfs and boat landings. During two months more than 13,000 tracts and nearly 2,000 Gospels in seventeen languages have been distributed."

in New Orleans where they have charge of the services every Thursday night; and recently they have undertaken to assist Rev. L. C. Smith, the French evangelist, in the work on Grande Isle, ninety miles down Bayou Barataria on the Gulf. Let us look at the field for a moment, remembering that just across the Great River lies New Orleans, which is a field far too vast for the Baptist forces at work there, and so far as the east side of the river, covered by this survey, this little church at Algiers is the hope and dependence for evangelization. There are two other little churches, at Gretna and Barataria, but both are new and weak, though both are also evangelistic to the heart.

Here is the field as surveyed by the Algiers workers.



PETER BRECHTEL, RESCUE MISSION WORKER

Converted from a life of sin, he now has charge of several phases of mission work of the Algiers Church.

Algiers, with a population of 40,000, of whom 90 per cent are Catholic, presents a great mission problem within herself. The church building is located on one of the most strategic corners of the city. There are 287 enrolled in the Sunday school. Leaving Algiers and travelling up the river for eighty-five miles you will pass through thickly settled countryside and several towns, but you will pass only one Baptist church.

At the Immigration Station, three miles down the river, the women of the W.M.S. of the church finally won an entrance after many months of effort. At their first service last spring there were about 80 people speaking 8 different languages. Two of these were young Russian women, one of them a talented, well-educated dancer who was being deported for overstaying the limit of 60 days allowed a visitor. She listened eagerly to the story of the gospel, and was most grateful for a gift of a Bible. On a second visit the workers found that she had been permitted to go to friends in Washington, and before she left she gave a message to be passed on to the Christian women, telling of the joy she had found in belief on Jesus Christ and thanking them again for the precious gift of the Word of God. The touch of romance to this story came a little later when news came that this young Russian woman had married a Russian Prince now resident in this country as a citizen of our nation. How far will the rays of the little light of that one Bible go! Only eternity will tell.

On the side of the river where Algiers Church is located there are 200,000 people, most of whom have never heard yet of the Saviour and his power to redeem fallen humanity. And the little Algiers Church is trying to give to them the Bread of Life.

## Some Thrills of the Work in Shantung

By Rev. John W. Lowe, Tsingtao, China

During our recent trip to Tsinan, Taian, and Tsining we had a number of thrilling experiences, and about these I wish to write.

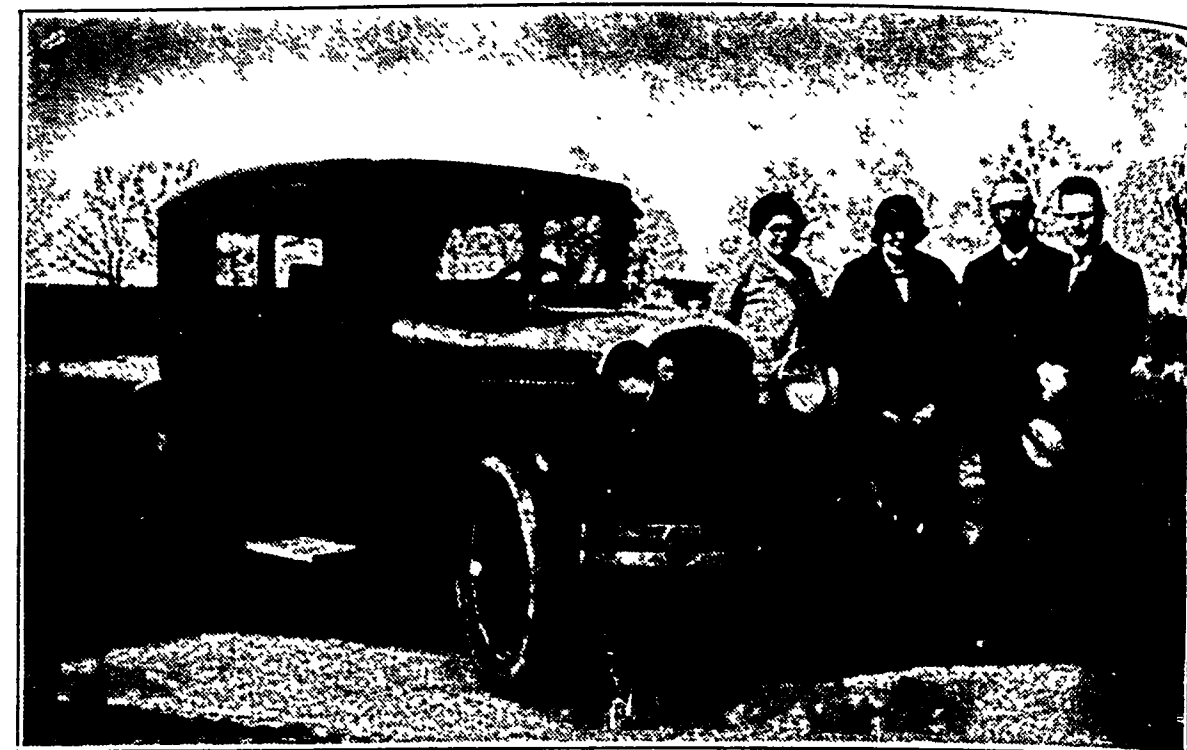
### IN TSINAN

On Easter morning, March 31, we awoke to find the Nationalist flag flying everywhere. I was to preach that day at the Chinese Independent Church. Before introducing me to his people the Chinese pastor said, "We rejoice this morning because our Lord rose from the dead, and Tsinan has also risen from the dead! Let us now all join in singing the doxology." Pastor Sun is a man of prayer. He was on his knees as we entered the church and again as the people went out. That impressed me profoundly.

The Workers' Conference was the best yet. The addresses by the Chinese pastors, Dr. P. S. Evans and Mr. Payne, of the English Baptist Mission, were all greatly appreciated. The Abernathys visited all our churches beforehand and secured one or more members from every church on our field. The new Ford enabled them to visit all the churches in a few days. John told me that his cook is learning to drive the car. One day that boy started the car but didn't know how to stop it! When Abernathy arrived, the car had uprooted a good-sized tree and was bumping into a mud wall, and the frightened new chauffeur still stepping on the gas!

We went out to Loa-kou, one of our out-stations, to spend the day with the Christians. They have a good primary school with twenty children. The thrill of the day was to meet Mr. Sun, who is about 70. He is unable to read, but we found him one of the most successful soul-winners we have met in China. There were six of his inquirers present—several young men and a scholarly old gentleman of 74, who told me that his mother is now 94. He told us with pride of his love for his old mother, who is still in good health, and said he had placed a tablet over the door of the old home with the following inscription in Chinese, "I have a living Buddha" (*Wo yiu hwo Fu*). In one of the temples we saw the "Yellow-Haired Baby," the idol to which many sick people look for healing. I am enclosing a picture of the famous healer.

At the close of the conference in Tsinan we spent several days preaching in and around the city. One day the attendance at our evangelistic center was so great that Mrs. Lowe and I forgot to



THE ABERNATHYS AND LOWES AND THE MISSIONARY FORD

This modest car renders valiant missionary service, enabling the missionaries to visit in a few days fields that would otherwise require weeks of time.

stop for lunch—in fact there was no stopping place. In the afternoon when John Abernathy and the evangelist arrived there were more than forty men and ten women present as attentive listeners—not comers and goers, but men and women eager to learn more about the Way of Life in Christ Jesus. It was good to see them.

At the close of the service thirteen men and boys registered their names as inquirers and accepted a copy of the New Testament. One was a Buddhist priest. I got another thrill when the priest, at my solicitation, set down his name as an inquirer and with the others accepted a New Testament. It was a joy to meet several Christian young men in the city who dated their interest in Christianity to our meetings with government school students more than six years ago. The brother who told me that I had better be preaching the gospel to the people rather than giving my talks to students on hygiene and sanitation was dead wrong, and I told him so. I was preaching the gospel to the most appreciative audiences I have ever had anywhere, and now we are witnessing the ever-increasing harvest from seed sown in faith in good soil. If we fail to win the students of this generation to Jesus Christ, the teachers of our grandchildren will be atheists! I shudder at the thought.

A revival spirit prevailed in our meetings both in Tsinan and in Tsining. Our missionaries at these two stations are working both day and night. The constructive work they are doing appealed mightily to us. We should and do thank God upon every remembrance of the Abernathys and the Evans, at Tsinan, and also the Connelys and Miss Mary Crawford, at Tsining. It should be kept in mind by all our people that

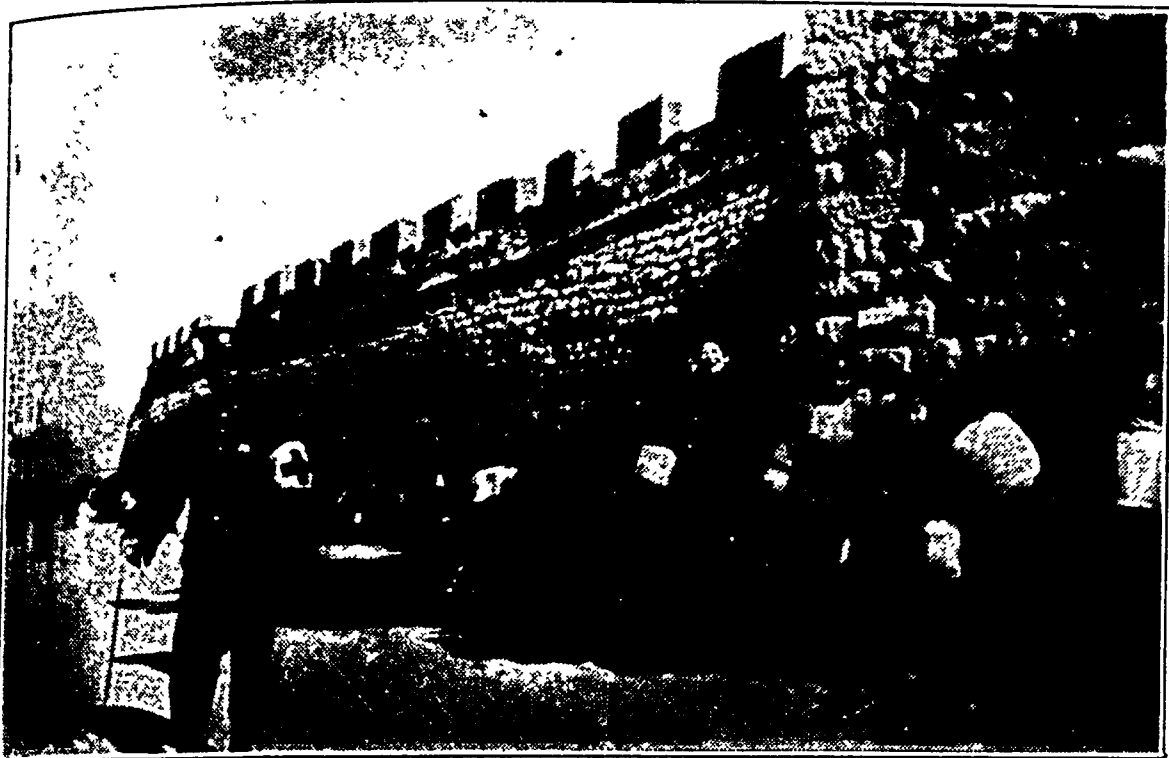
we now have several stations with only one man. What if his health should fail?

### IN TAIAN

Mrs. Lowe and I traveled third class on one of the first trains out of Tsinan, arriving in Taian about five hours late owing to an empty troop train ahead. We saw hundreds of Feng's troops going towards Tsinan. In addition to other equipment each soldier carried on his shoulder a bag of flour. We were astonished at the youthful appearance of these soldiers. One of them told me that he was eighteen. They were being located as guards along the railway, and in the villages along their route. Upon our return trip we noticed that these troops had already improved the streets in one of the villages. Evidently they have a constructive policy. The soldiers were dressed in gray uniform and wore a button with the picture of General Feng on it.

The painting on the outside wall of the hotel was attracting most attention—one on hygiene and sanitation. There were no Chinese characters—none were needed. The picture covered one end of the dining hall. There were several sections. The first showed a small boy standing near a table eating a slice of watermelon in the midst of a swarm of flies, with his mother looking on; in the next section the mother is leading her son home—he has an attack of *du-si teng* (stomachache). She puts him to bed. In the last scene the family doctor has arrived in the boy's room, and is now ready to give him the necessary dose of medicine—probably castor oil. That was very fine visualization. Everybody could read it. It is a striking coincidence that nearby there stands an ancient granite monument called *Wu*





DISTRIBUTING FAMINE RELIEF TO 6,000 PEOPLE DAILY IN TSINAN

While thousands starve for want of food, millions are starving for the Bread of Life. Shall we be more concerned about perishing bodies than imperishable souls?

*tsi ta*, (Without Character Tower). This tower is said to have been erected by order of the wicked King, Chen Si-hwang, 200 B.C. He sought to destroy all books and to kill all the teachers of his day.

We went next to an orphanage which has about 600 children of all ages. There are also many dependent old people in the home. Unfortunately the supply of food is quite inadequate owing to lack of support from the homeland and from the Chinese during the recent disturbances. The two American ladies connected with the institution eat the same meager food as the children. That is a distressing situation. Mr. Anglin, the superintendent of the orphanage, is now in the homeland soliciting funds. When all the inmates of such an institution are reduced to eating black bread with few vegetables, it is time to send them relief at once.

#### IN TSINING

Could our friends who have put money and prayer into our splendid plant in this city look in upon the workers and the work, the vision of the achievements of the missionaries would give them, as it did us, an unusual thrill. During the Workers' Conference, Pastor Han and Miss Hou brought spiritual messages of unusual power. Mr. Abernathy conducted us on a delightful journey through Palestine, and this writer spoke on "The Modern Sunday School."

#### THE PRICE OF BEING A MISSIONARY

Some missionaries pay a tremendous price for the privilege of serving God and humanity in China. While in Tsining I stood at the door where our dear friend Dr. Seymore was shot down last year by one of the soldiers who

were trying to force their way into the Girls' School. While the Doctor was trying to close the door against them, one of them fired a shot at close range which went through the door and pierced the heart of this good man, a friend of China for more than thirty years. The Presbyterian Mission has lost a noble physician in the death of Dr. Seymore. Mrs. Seymore has just returned to the homeland.

While in Taian we were shown the room where Mrs. Hobart was shot and killed during the attack on that city. This faithful missionary of the Methodist Mission was buried on the compound. These scenes made very real to us the dangers and sorrows through which many of our missionaries have recently passed.

\* \* \*

#### God So Loved the World

*For God so loved the world, not just a few,  
The wise and great, the noble and the true,  
Or those of favored class or race or hue.  
God loved the world. Do you?*

*God loved the sinful world, not just the good  
Ah, none were good till they had understood  
His love for them, and felt the power that  
could  
Make all of life anew.*

*God loved the world. He saw that we might  
be  
Made like himself. He stooped to set us free  
And did not spare the cost of Calvary.  
God loved man so. Do we?*

*O God of love! Sweep over every soul.  
Cast out our pride and envy, take control  
Of every passion, lead us to the goal,  
Where we shall love like thee!*

—Grace E. Uhler.

## Pioneering in North China

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

While on recent itinerary among the country villages, as I passed out of the east gate of a certain village I saw a new grave. There was nothing especially peculiar about it, except that it was very large and was in the basin of a dry pond. I asked Mr. King, a Christian who was walking with me, why bury a person in the pond? During the rainy season I knew the place would be filled with water. He said it was not a person at all, but the grave was filled with the smashed remains of all the gods in the nearby temple. A few days before these idols had all been pulled down, broken up and left outside the temple. Later these broken remains were tenderly picked up by their devotees who had so faithfully worshipped them for many years and carefully buried. Much incense and paper was burned and there was much weeping because the only gods they had ever known were dead. The Christians in the village were all happy because the government had ordered the idols destroyed. I was heartily in sympathy with the movement, but as I stood by that grave and heard the brother describe the funeral with all the pathos of the people, my heart was deeply touched.

This is only one instance. It is the same nearly all over China. By order of the government the only gods the people have ever known are being torn down and the people set adrift. Idol worship is empty to say the least, and no possible good can come from it, but I wonder if the last state of these people is not worse than the first, unless Christians in gospel lands take advantage of the opportunity and make a special effort to give them Christ. He alone can fill the aching void in their hearts. But unless a concerted effort is made now to bring him to them they will soon become atheists, as thousands of young Chinese have already become. As I look into the empty temples and shrines in our part of the country, swept and garnished, I think of another instance where a certain house was swept and garnished but later was occupied by the owner who had taken unto himself seven other demons. Neither these temples nor the hearts of these people will remain empty long. May Christians throughout the world be used as never before to preach the gospel of salvation that the Spirit of Christ may find a dwelling place therein. It is a critical time.

On this same trip I visited one of our Christians who is bed-ridden and

totally blind. The poor fellow cannot tell when the night passes and the day dawns, but in his heart there is light. Several years ago the light of Calvary shone into his heart and he was made a new man in Christ Jesus. His wife and children have persecuted him ever since he became a Christian, but not a day passes that he does not pray for them, for the church and his pastor. It was a joy to sit on the side of his mud bed and read a few promises to him from the Bible and preach to his family and neighbors who had gathered around. This finished, I asked what he would like to sing. He said, "Sing that one about, 'My home is not here, it is above.'" With sweet broken faltering voice he joined in the singing, after which we had a little season of prayer. When we arose to go the sun had set and it was dark in the tiny little room, but there was peace and joy and light in our hearts as we went on our way, stronger than when we came. It is instances like this that give us courage and strength to press the battle.

Last week we closed a wonderful Bible conference and revival meeting here in our central city church. A larger attendance of Christians and workers from the country villages were present than we have had in many years. The whole church was greatly revived and all who attended went away with a new and greater vision of service. Many are waiting baptism in the different churches and out-stations on this field.

The political situation in this part of China seems to be improving some. Through train service has been resumed on the Tientsin Pukow line after a break of several years. This gives good train service between here and Shanghai. The Japanese troops are gradually leaving Tsinan and the provincial capital is being moved from Taian. A few nights ago just before the last Japanese troops were to leave one of their officers was killed by two Chinese who made their escape. It is supposed that they are Communists. Because of this affair, and because of a misunderstanding between Feng Yu Shang and Chang Kai Shek as to whose troops should take over the city after the Japanese leave, the whole matter is at a standstill. Many of the Japanese troops who were already on their way have returned and the city has been under martial law for several days. Matters pertaining to the government are slowly being worked out and we hope that sometime in the future we shall have a government of which we shall be proud.

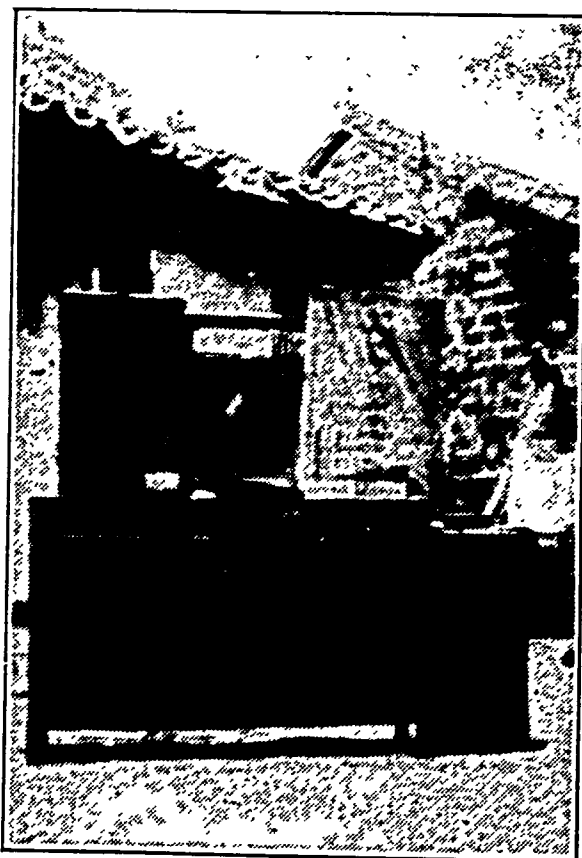


"HWANG MAO TONG DSI"

This "Yellow-Haired Baby" is a famous idol to which many sick people look for healing. Note the "guards" on each side.

To the north and west of us terrible famine conditions exist. Many people have died of starvation and disease. Everything possible is being done to relieve the suffering, but relief has to be considerably limited on account of insufficient funds.

We think of you dear friends often and pray for you. It is a joy to feel you are praying for us and the work at this time. We appreciate your prayers all through the day, but a good time to pray for us is at night when you go to bed. It is then that we are starting out on our day's work.



CHINA DESTROYS HER IDOLS

Ancestral tablets, household gods, and other instruments of heathen family worship, ready to be burned, at Soochow.

## China Ready to Receive the Gospel

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

With the beginning of the spring term I arranged my work so that I could spend Saturdays and Sundays preaching and working in the near-by country villages. One of our lay preachers goes with me. We spend the time preaching in the streets, distributing tracts and portions of the Gospel, and visiting the homes of the Christians and inquirers. We have been warmly received wherever we have gone. The people seem eager to hear and ready to accept the gospel wherever and whenever it is preached to them.

One of the most encouraging things about this work is the interest and zeal of the Christians in winning the lost to Christ. During the disturbances of the past four or five years the Christians learned to lean heavily upon the Lord and came to realize more fully the power of God to help in time of trouble.

In one village there are four silk weavers whom I baptized before going home on furlough. They were the only Christians in the village. I thought of them many times while I was away and prayed that they might hold fast to their faith in the Master during the trying times. I had not seen them for about two years. It was a time of great rejoicing when we visited the village and found that they had not only held on to their faith but had grown in grace and in the knowledge of the Lord, and had won many others to Christ. They had many things to tell about their experiences and trials. After the trou-

bles in 1927 which made it necessary for the missionaries to withdraw from their stations for awhile, the people of the village said to these four Christians, "Now that the missionaries are gone we suppose you will give up this Jesus doctrine and worship Buddha again." Their answer to them was, "You are mistaken. We do not trust in the missionaries for salvation. We believe on and follow Jesus Christ the son of the true and living God." That these four men, in their simple daily life and Christian manner, have been and still are living epistles of the Lord is proved by the number of people of their village, relatives and friends, they have won to the Saviour. There is the instance of one of the four winning his wife and daughter; also the winning of an aged grandmother, three strong young men, a bright little girl, and many others. They have tasted the Lord and found that he is good.

Another interesting experience that we have had in this work is the witnessing of the burning of the ancestral tablets, household gods, and other instruments of heathen worship. A great deal has been published in the newspapers during the past few months about the destruction of temples and idols by certain iconoclasts, presumably upon authority of the government. This method will accomplish little or nothing toward the breaking down of heathen worship. But the kind of idol destruction we have been witnessing is quite a different thing. It is the result of the realization of the fact that there can be no compromise between idol worship and belief in the Lord Jesus Christ. It is a thrilling experience to watch a man who has accepted Christ as his Saviour go into his home, and with the help of Christian friends, take down these false gods, carry them into the courtyard, break them to pieces and burn them, saying by this act, "as for me and my house, we will worship the Lord, and him only will we serve."

Opportunities for winning the lost in China to Jesus Christ have never been greater. The people's hearts are ready to receive the gospel. It is one of the greatest challenges ever issued to the Christians of the world. May Christians everywhere arise and seize the opportunity that is theirs. May Southern Baptists not fail in their responsibility to lost China. May they not disappoint the Master and keep him waiting. Let everyone arise and do his or her part to help bring the four hundred million lost souls of China to the only Saviour of the world.



NATIVE CHRISTIAN SCHOOL AT LAO-KOU

This school, in a struggling out-station, is supported wholly by Chinese Baptists, and is typical of the new era of independence and self-support.

## "I Do Not Have to Eat, But I Cannot Miss Church"

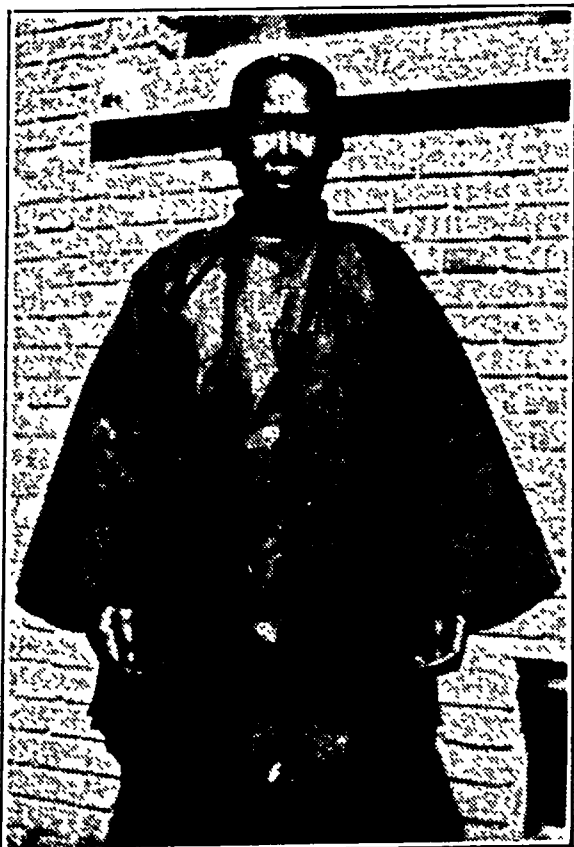
By Addie Estelle Cox, Kaifeng, China

A little boy's foot had been crushed in a mill and amputation seemed inevitable. But his Christian mother prayed. "Oh, Lord," she cried, "take this child and use him where thou wilt and as thou wilt that thy name may be glorified; but for thy mercy's sake, let him keep his foot, I entreat thee." Over and over she prayed that prayer while tenderly nursing and caring for the precious young son, her first born child. Her prayer was answered. Not only did the foot recover, but the boy became an

athlete. And more important still, he gave his heart to the Master and dedicated his life for service on the foreign field.

While the boy was studying at the seminary another earnest petition was daily ascending to the Father's throne from Interior China. "Send laborers to this great field," prayed the pioneer missionary couple. "Send those whom thou canst best use for thy glory and the salvation of these people who are lost and groping in heathen darkness." Their prayer was answered. The young seminary graduate and his wife were the first ones sent. After a year's study of the language this brilliant scholar was able to preach a sermon in Chinese. Then came a special prayer for guidance in opening the out-stations. The new missionaries joined the pioneer missionaries in asking that the Lord might be glorified and souls saved through this phase of the work. The prayer was answered.

Among the first to hear and believe was a Mr. Pei (Pay). He witnessed for the Master and prayed for his family that they, too, might be saved. His prayer was answered and his father, wife, and sister were soon converted. His sister, Mrs. Li, began praying for her neighbor, Mrs. Nieh. The latter had a daughter who desired to go to school. Meanwhile a girls' boarding school in Kaifeng had been prayed into existence. The principal was praying. "Lord, send us just the girls whom thou wouldst have come." Miss Nieh's entrance was doubtless one answer to that prayer. Mrs. Li continued praying for the conversion of Mrs. Nieh and urged her to attend worship. "Your daughter is in a Christian school," she said, "but there is a more important reason why you should go and hear the preaching of Christ's gospel. It is this. By believing in Jesus as your personal Saviour you may obtain eternal happiness." That term, "eternal happiness," caught



MRS. NIEH, FAITHFUL CHRISTIAN

Won through prayer, her consecration has been the joy and wonder of all her Christian friends.

Mrs. Nieh's attention and she began attending church. "Lord, help me to understand," she prayed, "for I want eternal happiness." She soon understood that she must show her love for Jesus by obeying his commands, including that of baptism. "When I first heard the gospel," she said, "I thought they were talking foolishness. The idea of not worshipping the gods we had worshipped for hundreds of years seemed to me very silly talk. But Mrs. Li prayed for me and the light came into my heart. However, my husband was still in darkness. 'What is the good in frequenting that place of worship?' he asked. 'Because faith in the Saviour means eternal happiness,' I replied. But he did not understand and began to persecute me for going. Upon my return home each Sunday he would curse and say I should not eat if I went to church. 'All right,' I told him, 'I do not have to eat, but I certainly cannot miss church.' The more I went, the more he objected. Finally he said I must stop. I did not heed his command and he became violent, even beating me with a stick. When he cursed I was silent; when he struck I did not raise a hand to defend myself. He threw my Bible into the well. But I fished it out and rejoiced in the Lord still! When I was baptized, the Holy Spirit's power seemed to come upon me. Then I prayed more earnestly for my husband." The missionaries also prayed for him.

One who was very wise gave Mrs. Nieh this advice: "Show your husband that you really care for him by making him a present." The advice was accepted and she bought him a new garment. He was extremely pleased and from that day his persecution ceased. He has since begun attending church. Mrs. Nieh's children and grandchildren have all become Christians or inquirers in answer to her prayers. One bright little granddaughter, who was baptized at the age of 12, is now in our Girls' School, in Kaifeng. Let us praise the Master for his wonderful answers to effectual, fervent prayer, and let us henceforth pray with more faith and more persistency.

\* \* \*

The great work of Christ was reconciliation. The great work of the Christian is to reconcile men to God through Christ.

—John Timothy Stone.

\* \* \*

"A moment in the morning take your Bible in your hand,  
And catch a glimpse of glory from the peaceful Promised Land!  
It will linger still before you when you reach the busy mart,  
And like flowers of hope will blossom into beauty in your heart.  
The precious words, like jewels, will glisten all the day  
With a rare effulgent glory that will brighten all the way!"



A BUNCH OF BLACK BEAUTIES

Mrs. Anders, with a group of native nurses and babies, preparing to demonstrate to African mothers the proper care of their children. The normal infant mortality rate is eight out of ten!

## A Missionary and a Black Baby on a Far-Distant Frontier

By Carolyn Loring Anders, Ogbomoso, Africa

Ben was eight months old and as black as little black babies are ever made. The whites of his big eyes gleamed as he looked from side to side trying to see the scenery flashing by, for this was his first ride in a motor-car and he was finding it vastly entertaining. He had been in a motor once before when Miss Young brought him to the hospital, but, as he was only a day old then, he had forgotten all about that.

Soon the steady motion of the car and the flashing monotony of the green roadsides made his little head nod drowsily and when his *iya ebo* (white mother) laid him down on her lap, although his eyes flew wide open in protest, he was soon fast asleep.

Ben's mother, who was the W.M.U. Secretary of the Nigerian Baptist Convention, had died when he was born and he had been brought to the hospital at Ogbomoso by Miss Young, the missionary in charge of the W.M.U. work. There, with other orphans and motherless babies, he had been brought up, until now he had been chosen to go to the Convention of the Nigerian Baptists at Sapele to help his nurse give a demonstration before the women of the Convention of the work done for the motherless babies in the Baptist Hospital at Ogbomoso.

After three hours of easy riding over the narrow gravel road the car drew up in the shade of a tree and Ben, upon awakening, found that he was hungry and quite ready to drink the milk his nurse offered him. A crowd of curious natives gathered quickly about the car. They noticed that one woman had a baby in her arms. This was interesting, for few of them had ever seen a white baby. They crowded closely but what was their astonishment to discover that the baby was as black as they. A startled "Ah-ah" issued simultaneously from their lips and then a chorus of exclamations, questions and remarks.

"The child is black! Can it be that she is the mother? Look! See how she is feeding it. It drinks very well. Perhaps it is the child of that man (pointing to the black cook). Ask him."

Then the cook was deluged with questions and he explained to them that the baby's mother was dead, that the white woman was a nurse, and that she had twelve motherless babies in the hospital where she took care of them.

More exclamations—of pity for the death of the mothers, of wonder that a white woman should care for black babies, of amazement that she should be able to make them live, for it is an accepted fact in this country that when a mother dies her small baby must die too, for artificial feeding is unknown to them.

When Ben finished his milk he stretched out both his arms and gave a crow of satisfaction. After a few lusty kicks and gurgles he began to bounce up and down on nurse's knees and his happy little laugh rang out above the awed murmurs of delighted admiration from the throng of Yorubas watching him. They pressed closer and



closer, trying to touch him and win a smile until the starting of the motor made them scatter. Then as the car started off they shouted out a chorus of good-byes, good wishes for the journey, and other salutations.

A similar scene was enacted each time the car stopped on the 250-mile trip to Sapele. Their surprise at seeing a white woman care for a black baby was only equalled by their wondering astonishment at the manner in which he was fed, and they undoubtedly carried home an incredible tale to the occupants of their compounds.

Finally, at the end of a long, hot day the shady, cool reaches of great rubber plantations stretched out on each side of the road, and soon the translucent green depths of the river were beneath them as they were ferried across to Sapele. The steam exhaust of the ferry interested Ben greatly and he delighted the boatmen by stretching out his arms and reaching for it.

Having arrived at the Mission House a chorus of amazement greeted Ben and his nurse, for none of the missionaries had known that he was coming. His lone dimple worked overtime as he beamed on them all and delivered his impressions of the trip in a lengthy discourse of "Ga-gas" interspersed with many sage "M-m-m-m-ms" and an occasional explosive "ghi."

By the time his mistress had changed his sticky, dusty clothes and set up his little folding bed, he was nodding drowsily, and could hardly keep awake long enough to finish his bottle, much less to greet and entertain the many delegates who came to salute the missionaries.

The next morning Ben attended his first meeting of the Women's Convention. He was introduced to all the delegates and there were few dry eyes in the audience when they were told that he was the son of their loved and greatly mourned secretary. When the meeting was finished the women crowded about him expressing their sorrow for his mother, their delight at his sturdy body and dimpling smiles, and their anticipation of his part in the program on the following day.

When the meeting opened in the morning Ben was hungry. While his nurse explained to the women about the milk and how it was prepared and fed to the babies he became rather impatient, so that when she finally settled him in her lap for his bottle he paid little attention to the excited interest of the women who climbed up on their benches in order to watch this hitherto unheard of process. When his nurse held up the empty bottle a great sigh of wonder went up from the gathering, quickly followed by pleased murmurs as Ben ducked his head and attested his satisfaction with a lusty crow.

The crowning sensation of the meeting for the women was his bath. It was a novel sight for them to see the baby put in his little round tub and soaped and scrubbed while he splashed and kicked and had a glorious time. The native fashion is to take a calabash and pour a little water over the baby and let it dry in the sun. Ben's obvious enjoyment of his bath was another revelation to the women.

When he was dressed in his clean clothes his nurse put him in his little bed where he played for a time and then rolled over and went to sleep. Then she told the women all she could about the work done at the hospital for the babies. She told them how twenty-two babies had been sent there in the past year, thirteen of whom were still living. She told them of the little six-day-old twins brought in by their father who had kept them for six days in his compound, giving them nothing but a few spoonfuls of warm water. She told them of the six-months-old baby, weighing but eight pounds, who had been poisoned with horrible native medicine (probably made of frog's eyes, snake skin, chicken feathers and lizards cooked together, or some equally repulsive compound). She told them of the tiny three-pound mite who had been brought in only the week before, and of the little fellows who died of whooping cough. She told them how needless the deaths of most of the mothers had been if they had but come to the hospital where they could have received proper attention instead of the heathen rites which hastened their deaths. She told of the babies who had died in the hospital of whooping cough, tetanus, malaria, dysentery, etc., whose lives could have been saved had they been brought

earlier. She told them of the dangers of using native medicine and depending on charms and *ju-ju*s instead of coming to the doctors for help.

Then she finished her talk by telling them of her vision for the future of this work; of her hope that in the near future an orphanage might be established for these babies where they could be given adequate attention and training. In spite of the almost prohibitive cost of rearing these babies, when all their milk has to be imported from England or Switzerland, the women were anxious to help share the expense which has been heavier than the hospital could well afford.

They voted eagerly to give fifty pounds of their convention fund toward the support of three of the orphans who had been presented to the hospital by relatives of the dead parents. This was a fine response when one considers that nine pence a day is the average wage for a laborer in Nigeria. They also agreed to go back to their various towns and churches and tell others of this work in the hope that next year they may bring to the convention the start for a fund to erect the greatly needed building for the babies. Eight hundred or a thousand would build and equip such an orphanage, which would house fifty or more babies and the native nurses to care for them.

The women expressed the hope that, if they began such a fund, interested friends from outside might help so that the building would become a reality before many years pass. They understood the great need for such a building when they were told that there is no such work in all the great country of Nigeria. When Ben's nurse told them that the infant mortality rate is 80 per cent, that is, that eight out of every ten babies born in this country die before they are two years of age, they realized what a blessing such an institution would be in order to help combat this fearful infant mortality.

As the babies grew to school age, the girls could be sent to our splendid Girl's School at Abeokuta (from which five of our present nurses have come) and the boys could be taken on as Mission boys by the Ogbomoso missionaries and sent to the Ogbomoso Day School.

All these possibilities were discussed with great interest and then one of the delegates came to the front and made a sincere speech of thanks to Ben's nurse for her part in telling them of this splendid work of which they had not known before. Ben and his nurse were very grateful for the interest shown, by the women and hope and pray that it may be the means of enlarging the work as above outlined.

Before the week of the convention was over Ben had become accustomed to the crowds that gathered about him when-



AN AFRICAN "BETTER BABIES" CRUSADE

The dream of the missionaries is that an orphanage may be established soon where helpless children may be given a chance.

ever his nurse took him out, and to those that collected in his room at all hours of the day to marvel over and admire him. Wherever he went, to the town, the church, or the river, his appearance was the signal for the gathering of an admiring, commenting throng.

"Look! See! That is the Baptist baby whose mother is dead. He drinks food from a bottle and the white woman washes him in a pan. There are eleven others like him at that hospital and black girls of our country take care of them. He has two teeth coming through and though he is but eight months old he is able to creep about on the floor." (Native babies who are constantly carried on their mother's backs often do not learn to creep before they are a year old).

When Ben returned to the hospital the native nurses made much of him, but his interest in his trip was soon eclipsed by his newly discovered feat of pulling himself up by the side of his crib and playing peek-a-boo with the babies on each side of him. Best of all, though, he enjoys being put out on the grass in the sunshine with all the other babies where they play by the hour in great contentment.

If the project for a new building should go through before Ben is old enough to leave he would have a delightful grassy compound like a patio in the center of the building where he and all the babies would be sheltered from the strong African winds and the burning heat of the midday. For lack of such a place now, they can only be put on the grass for a few hours each day and the rest of the time must be cooped up in the one small room of the hospital which is not in the least adequate for them, but which is the best the hospital can give them in its present crowded state.

When Ben's nurse becomes too downhearted at the lack of equipment and space at present, she tries to console herself with the thought that it is better than a filthy native compound, but her only real consolation is the hope that sufficient interest may be awakened in the hearts of those who love babies that an orphanage may be established soon where Ben and hundreds of other children like him may have a fair chance to grow up and become the fine Christian men and women who constitute the hope for the future of this great country of Nigeria.

\* \* \*

"To love some one more dearly every day,  
To help a wandering child to find his way,  
To ponder o'er a noble thought, and pray,  
And smile when evening falls,  
This is my task.

"To follow truth as blind men long for light,  
To do my best from dawn of day till night,  
To keep my heart fit for his holy sight,  
And answer when he calls,  
This is my task."

—Maude Louise Ray.

## William, the Conqueror of an African Village

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

An outstanding incident of African Christian zeal we found some months ago in the person of a man called William, who is a member of the Mende tribe of Sierra Leone. Where he first heard the gospel we do not know, but he came to the Ogbomoso district some three or four months before we learned to know him. His business is cutting lumber, and he lives in a little village or camp about nine miles from Ogbomoso.

Professor Oyerinde and one of the missionaries were invited out to the village to dedicate a church and to examine eleven candidates for baptism. The Christians, with the king's horses, met them at the end of the main road which was some distance from the small native town.

This man William had gathered around him some young men and had preached to them and taught them how to read. They began to talk about a church and how they could become Christians. He told them that they could have a church, if they would all help. So they set to work, William doing his work at the lumber pit by day and building a church at night. They were not satisfied to build the bare mud walls but William worked on and plastered the walls inside and out.

"Now we are ready to invite the missionary," said William one day, "for we want the church dedicated and you young converts must be examined by the missionary so you can be baptized." Thus they prepared and met the visitors outside the village with drums and music.

After the dedication of the church the next morning, Professor Oyerinde preached a good sermon to most of the inhabitants of the village and all were most happy to see the king in the congregation. That evening they examined the converts and closed the day by learning a few things about the home life of this sawyer of the bush.

A farmer was living in the house of William and he had invited him to the church but he would not attend and when the Christians were gone out to church, the farmer would get his hoe and go out to plow his farm. William brought this man to the missionary there and told how he had tried to persuade him to forsake the error of his way. "Now I want you to tell him," said he, "if he does not quit this, he has got to move out of my house."

Purposely, I saved this word for the last; namely, when they had examined ten of the candidates, they asked where the eleventh was. After they had asked two or three times, this man William dropped his head, spoke timidly and said, "Please, sir, I am the eleventh one."

## The Blessings of Our Cuban Baptist Home

By Mildred Matthews, Havana

A few Saturdays ago we took our Havana G. A.'s and R. A.'s out to Calabazar where our Baptist Home for the Orphans and Aged is located. The purpose of our visit was to take a shower of handkerchiefs and hose to the old folks in the home. It was the first time I had been out there in a long time, in fact the first time I had been since the Aynat children went there. Perhaps that Aynat name and the fact that they are there does not signify anything to you, but to me it means a great deal. It means to me just what we have always hoped that the *Hogar Bautista* would mean—a home—a place where love is, a place where little motherless children can find the love of warm, tender hearts. Nothing of course can take the place of mother love but we want this Home to take the place of mother love as much as possible. Our desire is that it be a place where children and homeless old people can have the necessities of life, but more than that we want it to have the affection and companionship of any Christian home.

I could not help but remark to Miss Garnett many times while we were there the joy I felt at seeing the Aynat children so well cared-for and so happy. Every time I looked at any of the four of them who are there it brought back to me pictures of how I had seen them in other years before we ever dreamed that they would find sweet refuge in our Baptist Home.

Perhaps some of you will remember an article that was published in the September, 1927, HOME AND FOREIGN FIELDS, which I wrote. It began with these words, "The rich and the poor meet together, the Lord is the maker of them all." In that article I told of two women whom I often visited, both being members of the Home Department. The wealthy woman was Asuncion Becerra, a dear Christian who has gone on to the glory land. The other woman was Hortensia Aynat, who knew nothing but poverty, but who was rich in faith and Christian graces. At the time I wrote the article Hortensia was still struggling on in life with her husband

and eight children trying to find a way to keep her family fed and clothed, suffering because of the lack of the common necessities of life. If you remember that article you will remember that I told about how little the Aynat family had to live on and how we missionaries had always helped them by collecting food and clothing for them as often as we could.

Little did I dream at the time that article was written that soon Hortensia, too, would hear the call of our Heavenly Father and would go on to her reward in heaven. She left eight motherless children and a broken-hearted husband. He has never been able to provide sufficiently for his family, not because of any fault of his other than his lack of preparation to hold any responsible position, a good Christian man, but a failure so far as business is concerned.

For nearly a year now I have wanted to write a sequel to that article, but missionaries are always busy and I have neglected writing it. But here it is.

During the Christmas holidays of last year I was in Hortensia's home to take some groceries that our church had provided for the poor. At the same time we were taking subscriptions for our church budget and she promised fifty cents a month and paid for one month. I was to return for the other payments but before time for me to return for the second payment I received a note from Hortensia. It was written by her oldest daughter who was only fifteen, but Hortensia had dictated it. The note said that Hortensia was quite sick, her husband had lost his job and that the family were in dire need.

I could not go that afternoon but I spoke to Dr. McCall about them and we sent them some money and I promised to go the next day.

I went the day following and I found a pitiful situation. It was cold enough for me to have on a coat, and there I found the smaller children with almost no clothes on and the larger ones very poorly clothed. Hortensia was very, very ill of pneumonia and they had not one thing in the house to eat. She was on a bed with no mattress on it, just a blanket and sheet over the springs and very little cover. She was having great difficulty in breathing and they had her propped up so that she could breathe more easily. She could not talk very much but seemed to know everything as I read the Bible to her and had prayer with her. We talked some of the home which awaits us in heaven and she told me that she was ready to go if the Lord so willed it.

Early next morning Mr. Aynat was here to tell us that Hortensia had died at 6 A.M. He did not have a cent of money, not even for the burial expenses. Dr. McCall had not yet come

to his office and there was nothing for him to do except to wait for Dr. McCall to see if our church could help with the expenses of the burial, which they did. While he was waiting here he told me how he and Paulina, the fifteen-year-old daughter, had sat up alone all night trying to relieve the mother of her suffering and how they had been the ones who had closed her eyes when death came.

While he and Dr. McCall were busy with the funeral arrangements, Mrs. Moseley and I went out there. I have never seen a more pitiful sight. There was no one there except the children and a young girl cousin. Hortensia was on the bed just as she had died, her face not even covered, and the children were standing around wild-eyed and wondering, Paulina and the next oldest, a boy, were almost prostrated with grief and they had not had a bite to eat since the day before.

It would take too long to tell of the funeral service which we attended, and of the particulars of the case. Hortensia's two sisters came from Sagua la Grande and took all of the children back with them. But they are very poor, too, and we knew that they could not provide for them. As I looked into Hortensia's face that day, cold in death, and knew what she had suffered in this world, I wondered if rest was not unusually sweet to her.

Most of us had visited that family. When I was a teacher in the school here and did not visit often I heard Miss Hight tell of her visits to that family and of their needs. Afterwards I heard Miss Cunyus speak of them. And then it came my turn to be a city missionary and I, too, visited them and never have I seen them sufficiently clothed and with enough to eat. The children could not go to school or to Sunday school because they lived far and they did not have the carfare. They wore pinched looks on their faces and did not seem to know what real happiness was.

During the summer months while I was in the States I learned that the aunts had decided that they could not provide for the children and that the father had asked permission to put four of them in our Baptist Home. The baby is still in Sagua la Grande, another is with another aunt in Pinar del Rio. This aunt is the wife of one of our Baptist ministers. The oldest girl and boy are living with their father in the same house where the whole family lived before Hortensia died. Mr. Aynat is still trying to find work but has not found any, just as many others here have failed to find work in these trying times. The boy and girl have some little work in a shoe factory but they work long hours and make very little. The father comes to the preaching services here regularly

and sometimes when they have carfare the boy and girl come with him. The baby who is in Sagua la Grande is probably suffering privations too, and the other who is with the preacher's wife is well cared for but of course they must live very economically.

But for the four who are in the Home. It was the first time I had ever seen them fully and properly clothed. It was the first time I had ever seen those children look happy. They have gained in weight until one would hardly recognize them as the same children. They are now in school every day for there is a teacher who has a school-room in the home and teaches the children every day. They attend Sunday school, for since the Home was established in Calabazar a little chapel has been built out of the garage and a church organized. They are in the Sunbeam Band, for that too has been organized.

I do not know whether or not Hortensia can look down and see them, but if she can her heavenly joys must be sweeter and more restful when she sees how happy her children are. These four children are just one example of what it means for Cuban Baptists to have such a Home. What a debt of deep gratitude we owe to Mrs. Bottoms for her gift of the Baptist Home and her ever abiding interest in it. How we thank God for this noble woman who has provided a place of love and care for our poor unfortunates. And how happy we are that we have such a capable and consecrated missionary as Miss Garnett to be at the head of the Home. How she needs your prayers. And, too, we desire your prayers and interest in this institution, which we do not like to think of as an institution but as a Christian home where children and homeless ones can live as one large Christian family. May God continue to bless our Baptist Home!

\* \* \*

### Come

There is glory when the sunrise  
Floods the world with light;  
There is glory when the moonbeams  
Gild the waves at night;  
But there never shone a glory  
On the land or on the sea,  
Like the face of our Redeemer  
When he said, "Come unto me."

Earth is full of sweetest music,  
Many a glad bird song.  
Winds have voices, and the waters,  
Murmuring, flow along;  
But the song of all the ages,  
Music of Eternity,  
Is the voice of our Redeemer  
Calling still, "Come unto me."

There is mother-love, a blessing,  
Most like love divine;  
There's the friend that true abideth,  
Cometh rain or shine.  
But the love that all surpasses,  
Boundless as Infinity,  
Is the love of our Redeemer  
Calling now, "Come unto me."

—Maud Frazer Jackson, in *S. S. Times*.



## Medical Missions Recommending the Cause of Christ

*By Rev. L. M. Reno, Victoria, Brazil*

We have three nurses that were chosen by us with a view to good Christian character and were sent to the National Nursing School for a two years' course. They have been out now about eighteen months. One had eighteen months' practice also before entering our work.

Two of them give about half of their time and get a little more than half their expenses from the National Institution of Syphilis and Leper work. They come in contact with a very large number of people in that way and thus become acquainted with a great many people that they can follow up in the personal work in the homes. They have given as many as 192 injections in 3 hours. The other half of the day they give in visiting from house to house in the poorer sections of the city. They make about 15 visits each day—enough to go slow and give time to talk the gospel in each home. They use the acquaintances of the Post work to help them in the influence that they have in the home. These visits are made in connection with the mission stations in the suburbs.

The third nurse looks after the school children as a school nurse and then visits in the city as the others do.

We have had some hospital work and some home work, not so very much. However a little time ago we had three cases in the Catholic hospital at one time. One was a methodist missionary lady that was taken from a passing steamer for an operation of appendicitis. They made a very favorable impression not only with the doctors but with the staff of the hospital. They attended and helped in the operation and then took charge of the cases.

The surgeon is now about to open a new private hospital in the city. It will be a real hospital; I say a real hospital for the one that we have run by the Catholics does not have a graduate nurse in it. He has asked me to furnish the nurse force for the hospital. I can not do it all but am getting another nurse from Rio for a night nurse and shall try to furnish one for the day and one for the night. He will fill in the rest of the work with assistants under the direction of these two nurses. It surely will mean a good bit to the cause that the Mission shall furnish the nurses in the first institution of this kind that the state has. It will not be a Baptist hospital but the Baptists will have a

good footing and influence in it. This doctor has been a very close friend of ours for fifteen years.

Just a few days ago a doctor, an Italian, who always has shown us a rather cold shoulder, came to us in desperation for help in a case where he said there was no hope, as it was a lost case of ulcer of the stomach and that he needed a nurse to help out since the family was at the limit of their strength. The sick man was a brother-in-law of his and the son-in-law of one of the richest Portuguese families. I put the nurses on the job night about, and from the first night he began to gain and is now out of danger. I cannot say that it was the nurses that gained the case, though I have no doubt but that their prayers did more than the doctor's medicine.

Two months ago we were called for a bad case of pneumonia; it seemed a lost case also and this doctor was also one that had been cold to us. The sick man gained from the first night and is now back in his office.

Our nurses are very polite and very kindly and fine girls, and all this is making the medical work of the Baptists in Victoria popular and is therefore recommending the cause of Christ.

## Changing Youth in Changing Chile

*By Rev. R. Cecil Moore, Concepcion*

Five years ago affairs were in a bad way in Chile. The government was on the verge of bankruptcy, the national currency was almost worthless, the poorer classes were in misery and rags, red bolshevism was rearing its ugly head among organized labor, the government employes had to wait two and three months for their salaries. But Congress was so busy in party rivalry and bickerings that it could not give attention to the crying need for constructive legislation nor was it quick enough to catch the rumblings of revolt.

On September 5, 1923, members of the Young Officers' Civic League filled the galleries of Congress and refused to leave when ordered out. On the contrary, they rattled their sabers, and demanded action. Some pieces of constructive legislation had been pending for twenty years. The next day Congress met in joint session and passed more constructive legislation in thirty minutes than had been passed in years before. The president then dissolved Congress. He himself was visited in his palace at midnight by an armed deputation and fled to the American Embassy for protection, leaving soon for Europe in voluntary exile.

The government was turned over to a "Junta" of three men selected by the Civic League. After five months the young officers became convinced that their representatives were playing them false and were covertly turning the control back to the old Catholic party of the aristocratic land-owners, so again the presidential palace was visited at midnight and a new group suddenly found pressing business in foreign parts. The president was recalled from Italy and given a free hand for government reforms. A new Constitution, written by President Alessandri and adopted by popular vote, became effective on January 1, 1925.

One of the tangible results of this revolution by sections—for it was really only one movement—was complete separation of Church and State for the first time in Chile's history. Before this time all Protestant sects were legally outlaws, for no other sect than the Roman Catholic could be constitutionally recognized. Now all are equal. An income tax law which lays the burden more heavily upon the privileged classes; labor legislation with employers' insurance; a Federal Reserve banking system; and a complete change in the whole system of education, are some of the other effects of the uprising of dissatisfied youth in Chile.

This young Chile is well represented in the present President, Colonel Ibanez, who has been from the first a leader in reform. Like Calles of Mexico, whom he very much resembles, Ibanez is personally courageous, an independent thinker, a man of few words but ready action. When he became president in his own right, one of his first measures was to dismiss 40 per cent of the government employes in the interest of economy, though he knew he was making many and bitter political enemies thereby.

Just as in politics, so in other ways the youth of Chile are breaking away from traditions, customs, manner of thinking, and religion of their fathers. There are very, very few of the young people of Chile who believe in the Catholic church any longer. They are realizing that Roman Catholicism has nothing for them personally nor upon which to build a state. Alas! they have given up Roman Catholicism. Have they anything better to put in its place? Theosophy, oriental mystery cults, atheism, are claiming many of them. The most blatant advanced type of evolution is taught in all the government schools. We know that we have what these noble young men need and what they really are seeking, if only we can reach them with our message. How our hearts ache to bring them into personal communion and fellowship with the noblest youth that ever lived, Jesus Christ our Lord!



## China's Idols Crumble—Is it a Good or a Bad Sign?

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

Long ago the Psalmist of Israel cried out: "Let all them be put to shame that serve graven images, that boast themselves of idols" (Ps. 97: 7). It looks as if his prayer was being answered. Those nations who still cling to their idols are at the bottom of the ladder of progress.

Seeing this, the new Chinese officials, mostly young and foreign-trained men, resolved that they would set themselves to the destruction of idols. As early as 1926 the movement began. In our city, Kwei Lin, on Thanksgiving Day of that year soldiers went from temple to temple and chopped down the wooden idols, shoveled out into the courtyard the dirt idols, and knocked the heads off of the stone idols. Judging by their remarks and faces it was a most jolly occasion. The people were awed but not convinced.

However, the months have passed. Those same officials remain in power in spite of the idols. Peh Tsong Hsi, the man who assumed responsibility directly for the order here, still lives and was the foremost general in the National Army's triumphant advance into northern territory. Gradually the folks are losing faith in their idols.

But a doctor will tell you that curing a symptom is not always the wisest way to deal with a patient. It may convince him that he is cured and so make him unwilling to go to the root of the matter. Some of us fear this to be the case with China and her idols. The campaign continues, and so far as this part of China is concerned, is quite thorough. I have just returned from a three weeks' trip into the mountains where live some of the tribes of the aborigines. Even there the temples are quite devoid of idols. It is true the *Tu Ti*, or "earth gods" still remain in great numbers, but even many of them have been destroyed. One often sees a shrine devoid of its idol, but with a piece of paper with the word *Shen*, "God," written on it and pasted in the place where the idol was wont to be. Often it is a gnarled and knotty stick that stands in the idol's place. Sometimes a stone, uncut and crude, picked up from the river bank, occupies the shrine throne. The impressive thing about it is the persistency of the worship instinct.

The idols are crumbling and that rapidly. The fact constitutes the greatest single challenge, and the greatest single danger now confronting Christianity and civilization in China.

It is a twofold danger. First, because it is a symptom of a determination on the part of the government to appropriate the fruits of civilization. Everyone realizes that education, sanitation, medical progress, peace propaganda, moral reforms and laws to back them, the atmosphere of confidence which makes possible modern industrial advance—and a hundred more of the fruits of civilization, all began and were first practiced by the Christian church and Christian folks. China is on the verge of adopting all of these fruits while yet denying the heart of it all—the real cause and inspiration for such advance. This is a very real danger. Secondly, it is a danger because it looks as if the Christian forces of America and other lands would not rally to the task before them. This phase of the subject really belongs under the discussion of the movement as a "challenge," and I therefore pass over it now to discuss it there.

The crumbling of the idols constitutes a mighty challenge in China. These folks with their centuries of worship practice are not willing lightly to give it all up. The officials, too, realize this and are not forcing the issue too fast—at least they consider it "not too fast." I have been surprised to have several in official position say quite frankly something like this when talking of it: "The Nationalist Government is determined to break down idolatry and superstitious practices. Now it is strictly up to the Christians whether they can or will take advantage of the opportunity!"

Some of us have conscientious objections to the use of force in any way in religious matters. The Chinese do not share our historic objections to the same degree. Perhaps it is well they do not, for we have probably been leaning backward in the effort to stand upright. And yet it is against our training, our conceptions of religious liberty, and our Christian teaching to use any form of coercion. But we are presented with the fact—not to be debated about but to be accepted as a fact!

Some of us are merely terrified with the challenge, and we have some right to be terrified when we recall the slumbering masses of the home church constituency! How can we ever awaken the one side while we convert the other? But the officials here seem to be tolerant in every way, and are watching the progress of Christianity very much as a coach watches his track team—hopefully, critically, perhaps a bit doubtfully—and yet hopefully!

From the other end of the discussion—the people themselves—there is in most new sections at least a surprising willingness to be shown. To revert to those Dong tribes among which I have been for the past three weeks, they are

as eager to discuss Christianity as American citizens are to discuss the results of the election the day following. They are eager to talk about Christianity, they universally speak well of the teaching, and are most willing to be convinced. Yet they maintain a strict independence of thought and practically challenge us to produce the evidence that they may believe. I suppose there has never been a time in history since the first generation when it was so easy to win converts to Christ. Probably the exact opposite would be true in other parts of China—I am speaking of the "untouched" sections that I have personally visited.

Imagine a valley entirely surrounded with lofty mountains so that the people have lived in isolation for thousands of years. Imagine fifteen or twenty thousand sturdy mountaineers living almost an independent life—about the only thing they need to buy from the outside is salt and the metals they need or want. Then imagine these folks almost to the last individual actually *eager* to hear the gospel. How would some of you preachers who sweat and strain to find another "prospect" like a field like that?

Such is the valley of Kwang Nan in the extreme north of Kwangsi, from which I have just returned. I was able to baptize only 32 in those few days, but if the preachers now there can keep at the work, and if prayers will avail and our hands do not grow weak, some one ought to be able in about six months' time to have a real harvest among those folks—anywhere from one hundred to several thousand converts may justly be expected! Who will join in prayer for this and similar fields?

\* \* \*

"Jesus, the King of gentleness,  
Do thou thyself our hearts possess,  
That we may give thee all our days  
The tribute of our grateful praise."

\* \* \*

When we are on the edge of our need, God's hand is stretched out.

—J. R. Miller.

\* \* \*

Come what may we may count on God. It is not necessary to test him, but rather to measure up to the conditions he names. Let us take hold of the promises anew today!

—B. T. Badley.

\* \* \*

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

## HOME AND FOREIGN FIELDS

THE  
MISSIONARY  
JOURNALOF THE  
SOUTHERN BAPTIST  
CONVENTION

PUBLISHED MONTHLY BY

THE SUNDAY SCHOOL BOARD OF THE SOUTHERN  
BAPTIST CONVENTION

I. J. VAN NESS, Executive Secretary

161 EIGHTH AVENUE, N.

NASHVILLE, TENNESSEE

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

G. S. DOBBINS, Editor

HIGHT C. MOORE, EDITORIAL SECRETARY

NOBLE VAN NESS, Managing Editor

Vol. 13

AUGUST, 1929

No. 8

## Our Motion Picture Age

When the motion picture was first invented it was looked upon as a mere novelty; later, as a means of cheap amusement; and now as one of the most important factors in modern life for shaping thought, molding opinion, and determining character. As an educational agency it ranks alongside the public school, the newspaper, the church, in its wide-spread influence in this country.

To say that practically everybody in the United States attends the motion picture theatre on an average of once a week would to many be a startling if not unbelievable statement; nevertheless it is borne out by recently compiled figures which show that the average weekly attendance in the United States is approximately one hundred million! Of course some people never attend; others attend occasionally; while still others attend daily and even oftener. It is not difficult to realize the significance of an institution that captures the time and concentrated attention of virtually the whole population of the country for three hours a week every week in the year.

It is not the purpose of this discussion to make wholesale charges against the motion picture as a form of entertainment and amusement. No doubt there are good elements in many pictures that are shown as well as bad elements. We are concerned with two questions: What is the nature, in the main, of the portrayals shown on the screen and witnessed weekly by such vast multitudes? What are the probable effects on those who attend with considerable regularity, especially with reference to their missionary motives and attitudes?

Sometime ago a survey was made by a committee of educators especially interested in moral and religious training of children. During a given period of time the films exhibited in a typical city were analyzed. Four hundred and four films were observed and studied, and the results reported in the book by Minnie E. Kennedy, *Moving Pictures*, published by the Methodist Book Concern. The following qualities were noted, and the frequency of their occurrence indicated:

Marriage intrigue and unfaithfulness .....	117 times
Divorce as a remedy for all the ills or inconveniences of marriage, or as a step to another marriage ..	38 times
Realistic struggle of girl or woman to defend her honor	113 times
Social or individual drinking, with approval .....	140 times
Girls or women smoking, with approval.....	82 times
Immodest dress .....	172 times
Undue personal familiarity between the sexes.....	192 times
Interior of gambling dens, houses of ill fame.....	124 times
Tense, nerve-racking scenes .....	223 times
Indecent dancing scenes .....	97 times

In addition to these elements which predominated, other items were frequently observed but not tabulated in the survey:

Suggestive bed-room scenes.

Crime portrayed in minute detail.

Human tragedies, such as suicide, presented for the solution of human problems.

Law or law-enforcement held up to ridicule, or the evil hero or heroine made attractive and victorious.

The ministry or church held up to ridicule.

Gross vulgarity or obscenity.

There were, to be sure, positive or desirable elements observed, but these were confined to thirty-five out of the four hundred and four films. Occasionally there was the portrayal of fine qualities, such as kindness, generosity, obedience, courage, etc. A few pictures portrayed attractive types of home life, there were a few good stories for children, an occasional Bible story, considerable wholesome fun and play, and much that could be approved as educational. Yet, for the most part, the good was so intermingled with the bad, and the objectionable was so overwhelmingly preponderant, that the committee was forced to the conclusion that the motion picture, taken as a whole, is wielding an incalculably hurtful influence in the lives of those who habitually attend.

Let us now turn to the other question, "What are the probable effects, religiously, on motion picture habitues?"

Perhaps no more sobering word has been recently spoken than that uttered by Dr. E. Stanley Jones, the noted Methodist missionary whose books *The Christ of the Indian Road*, and *The Christ of the Round Table*, have attracted widespread attention. Dr. Jones sailed recently for India, where he resumes his missionary work after a brief furlough in the United States. In his farewell address Dr. Jones said:

"I find three great classes of people: the selfish, the sentimental and the sacrificial. Often we move into the second to cover an underlying selfishness. Because we can feel over a thing we take it for granted that it is necessarily operative in our lives. We live in a motion-picture age where we are supposed to look at the most moving dramas, and perhaps weep over them, and go off and do nothing about it. The emotions are stirred, but the will is unmoved. If one subjects himself to that from childhood to middle age he finds himself capable of looking at the most tragic things, but turning away with a remark that it is interesting. The religious life of America is liable to be,—yes, more than liable to be,—it is being infected with a sentimentality that feels, but will not act. Soul-hardening may be—is—setting in."

Dr. Jones penetrated to the heart of the matter when he diagnosed the psychological consequence of motion picture attendance as that "the emotions are stirred but the will is unmoved." Impression fails of expression so often that a state amounting almost to will-paralysis results. Sight and hearing combine to make powerfully realistic the most moving incidents and scenes, yet nothing is done about it. Like any other unnatural stimulant, larger and larger doses are required to bring the emotional response. In the course of time the habitual motion picture attendant comes to live in an unreal world where he seeks new thrills for their own sake and inevitably becomes immune to the appeal of real human need.

Combine with this unwholesome mental attitude the fact that much to which the motion picture reacts is immoral, vulgar, sensual, sacreligious, and you have a situation calculated to play havoc with Christian character and to destroy utterly the missionary impulse. It is small wonder that those who spend all their spare time and money gratifying the desires which are stimulated and created by motion picture attendance find themselves without interest in the church and unwilling and even unable to respond to the missionary appeal.

It is high time that the churches were awakening to the peril of this situation. Mere denunciation will prove of little value. Somehow thoughtful Christians must be made to realize the terrible danger toward which we are drifting, and the churches must put on a program that will combat and counteract this evil. Somehow we must put into operation, in this "motion picture age," the principle of the New Testament—"Overcome evil with good."

## Why the Decline in Missionary Giving

That there has been a decline in missionary giving within the past decade is the testimony of practically all the missionary boards of the leading evangelical denominations in the United States. In some cases the decline has been comparatively small, and is being overcome; in other cases the decline has been sharp and disastrous, and there seems to be small reason to believe that the remedy is in sight.

How account for this decline in contributions? If we could get at the underlying causes of decreased gifts, perhaps it would help us to arrive at the cure. Sometime ago an investigation was pursued by a group of business men who sought to secure answers to a brief questionnaire which would assemble the consensus of opinion of representative churchmen as to why gifts to missions have fallen off within recent years. After a thoughtful study of this questionnaire, we are venturing to pass these questions, modified and adapted, to our readers. It is suggested that a careful study and checking of the questions will help to reveal the fundamental difficulties. If then the reader will return to the editor's office the result of this study, an analysis of the replies will be made and published in a succeeding article. It is further suggested that this would prove a most helpful exercise for a group of interested people at prayer meeting, in an organized Sunday school class, in a Woman's Missionary Union circle, or a similar group.

The decline might be accounted for, in the first place, on the ground of general conditions in the world today. Study the following questions, and number them in the order of their importance, designating what to you is the most important reason as number one, the next most important number two, to the end of the list. In accounting for decreased missionary giving, how would you rate the following causes?

- ..... General indifference to Christianity.
- ..... Attacks on missions.
- ..... Race prejudice.
- ..... Antagonistic reports of globe-trotters.
- ..... Antagonisms of commercial interests.
- ..... Current materialistic philosophy.
- ..... Love of pleasure, money, self.
- ..... Aftermath of World War.
- ..... Cynicism, failure of idealism.
- ..... General economic and social unrest.

A second group of reasons may be listed as having to do with the missionary boards and agencies which promote missions. To what extent may they be fairly said to be responsible for the slump in giving? How would you rate the following reasons?

- ..... Continual indebtedness.
- ..... High pressure campaign methods.
- ..... Failure to keep the churches informed.
- ..... Emphasis on "budgets" instead of specific objects.
- ..... Too much money spent in bank interest.
- ..... Failure to live within income.
- ..... Program not sufficiently challenging.
- ..... Not enough direct touch with pastors and leaders.
- ..... Restricted in appeal by denominational machinery.
- ..... Mission money unwisely handled.

Let us now look at it from another angle. To what extent has the local church been responsible for the slump? Have pastors and other church leaders been guilty of indifference and neglect? How would you rate the following reasons for decreased missionary giving?

- ..... Indifference of pastors.
- ..... Doctrinal controversy.
- ..... Rarity of missionary preaching.
- ..... Passing of conviction that heathen are lost.
- ..... Decline in faith in the gospel's saving power.
- ..... Lack of denominational loyalty.
- ..... Necessary church building programs.
- ..... Increased cost of operating home churches.
- ..... Missionary money diverted to other purposes.
- ..... Selfishness and stinginess of members.

Let us turn now from the home base to the mission fields. Are there causes operating within the missionary enterprise itself which may account for the decline? How would you rate the following reasons for decreased missionary giving?

- ..... Nationalism which makes the missionary unwelcome.
- ..... Growing ability of native self-support.
- ..... Over-emphasis upon social and educational work.
- ..... Comparative lack of results.
- ..... Increased cost of supporting the work.
- ..... Dangers and difficulties incident to war.
- ..... Loss of confidence in our Western civilization.
- ..... Revival and rehabilitation of native religions.
- ..... Denominational controversies.
- ..... Inability to operate on reduced budgets.

To these more specific causes may be added a group of general causes. How would you rate the following reasons for the decline in missionary giving?

- ..... Lack of educational and promotional publicity.
- ..... Appeals for money not based on information.
- ..... Dependence upon a "program" rather than a passion.
- ..... Failure to teach missions effectively.
- ..... Failure to preach and teach stewardship effectively.
- ..... Commonplaceness of missionary appeal when made.
- ..... A "hard times" psychology due to business conditions.
- ..... Extravagant living, installment paying, etc.
- ..... Stressing the wrong motive, as pledge paying, credit, etc.
- ..... Passion for luxuries, investments, etc.

Having gone carefully over the causes of decreased missionary giving, and having listed those that you consider fundamental, what would you suggest in the way of cure? How are we to increase missionary giving? Among other things, how would you rate the following means of stimulating to worthier missionary support?

- ..... More effective, attractive, adequate missionary education.
- ..... More emphasis on specific objects rather than "unified" programs.
- ..... More missionary preaching divorced from money appeals.
- ..... Adaptation of missionary methods to meet new conditions.
- ..... Deepening of the spiritual life of the churches.
- ..... More effective evangelism in the churches at home.
- ..... More genuine Christian living on the part of professing Christians.
- ..... Continuous circulation of attractive, appealing missionary literature.
- ..... Deepening of conviction as to the world's need of Christ.
- ..... Adequate, scriptural methods of church finance.

Here is the basis of some constructive study and thought. A summary of conclusions from a representative group of people should prove exceedingly valuable. Will you be one of that group to take the time to mail to the editor your thoughtful conclusions, indicated simply by numbering in

the order of their importance the causes listed under each of the divisions indicated above? If you have opportunity to go over the list with others, and will indicate that your rating is the result of group conference, it will be all the more valuable. The succeeding article, based on this analysis, will no doubt be not only intensely interesting but practically profitable.

## Our New Home Mission Secretary

For more than a year Southern Baptists have watched with great anxiety the struggle of the Home Mission Board to readjust itself to the conditions created by its disaster in the loss of funds occasioned by the defalcation of its treasurer. There were some who thought that the Board should be discontinued, but in the recent meeting of the Southern Baptist Convention the contrary opinion overwhelmingly prevailed. Southern Baptists expressed themselves in no uncertain voice as demanding that the Home Mission Board continue its blessed ministry.

In the crisis which threatened the Board's existence and the honor of Southern Baptists, the Lord directed us to the one man among us best fitted to handle this difficult situation. Southern Baptists owe a debt to Dr. Arch C. Cree which they can never fully repay for his indefatigable labors in restoring the Board's credit and averting the impending calamity. Aided by a group of noble, loyal Baptist pastors and leaders, and encouraged by the generous assistance of equally loyal laymen, Dr. Cree led us out of the wilderness, restoring the Board's prestige in large measure, and creating anew confidence in its integrity and its task.

When the Board met, after the Memphis Convention, to consider the supremely important matter of a General Secretary, the Lord seemed again to direct those charged with this responsibility to the one man best fitted to lead the Board out into a still greater field of service than it has yet known. The man to whom they turned was Dr. J. Benjamin Lawrence, at present State Mission Secretary for Missouri Baptists. At first Dr. Lawrence declined, feeling that his work in Missouri was only well begun and that he should not turn aside from this great and important responsibility. But at length, convinced that the will of his brethren represented for him the will of God, he announced, on June 11, his acceptance of the office. Throughout the South there has been general rejoicing, and already a spirit of optimism and expectancy has begun to prevail regarding the future of the Home Mission Board.

We quote from Rev. Louie D. Newton, editor of the *Christian Index* of Georgia, some interesting facts concerning Dr. Lawrence and an evaluation of the task to which he has been called:

"Dr. Lawrence comes to the Home Mission Board in the very prime of life. He is fifty-four years of age, and is in excellent health. He was born in Florence, Mississippi, July 10, 1875. He graduated from Mississippi College in 1899 and took his master's degree from the same institution in 1902. He has been honored with the degrees of doctor of divinity and doctor of laws. He was ordained to the ministry in 1900 and has served the following churches: Greenwood, Miss.; Humboldt, Tenn.; First Church, New Orleans; First Church, Shawnee, Okla. He served for some time as editor of *The Baptist Chronicle*, and has proved himself a leader as secretary of missions in Mississippi, president of Oklahoma Baptist University and secretary of missions in Missouri. He has written the following books: *Power for Service*, *The Biology of the Cross*, *Church Organization and Method*, *A Manual of State*

*Missions*, and *Outlines of Bible Study*. He is a democrat, a Mason, a Shriner, a Knights of Pythias, and Odd Fellow. He is married, his wife being Miss Helen Alford, of Goshen, Miss., before their marriage. They have four daughters: Miriam, Catherine, Elizabeth and Helen.

"Dr. Lawrence succeeds a noble line of leaders in the secretaryship of the Home Mission Board. Russell Holman was secretary from 1845 to 1851 and again from 1855 to 1862. I. T. Tichenor was secretary from 1862 to 1899. F. C. McConnell was secretary from 1901 to 1903. B. D. Gray was secretary from 1903 to 1928, and he is now executive secretary emeritus. There have been several interim secretaries, as for example, Dr. Arch C. Cree from September, 1928 to June, 1929, and now Dr. Barton from June 1 to July 15.

"The scope of home missions is larger today than ever before, despite the fact that so-called frontier conditions have largely given way to the onward tramp of American civilization. Whilst we have less and less of the original type of home mission work, we have more and more of a home mission responsibility in dealing with the rapidly changing order which the second quarter of the twentieth century is witnessing. The problem of the foreigner within our midst—the Mexican, the Italian, the central Europeans, and the problem of the Negro, the Indian and the French-speaking colonies in Louisiana,—these are great enough problems; but look at the great city problem that emerges today, almost a new problem for the South, and the industrial problem, and the shifting rural problem, and the general problem of materialism—a problem so vast and far-reaching as to challenge the united thought of Southern Baptists. What a task is home missions in 1929!

"And Dr. Lawrence has come to give himself to this task, for Christ's sake. He said in a letter to the writer a day or two ago:

"I am giving up my pleasant work here to give myself to this great task with the feeling that the Holy Spirit is guiding me. I am praying that I may be used of the Master in furthering his kingdom."

"What a fine word for us today! Just that sort of spirit is what we most need today if we are to pull out of the bog in which the chariot wheels are somewhat caught. Praying leaders and praying followers can do Christ's will anywhere, any time. May our people unite in such a spirit of dependence upon the Holy Spirit and a willingness to spend and be spent in the work of our blessed Lord. Then shall we travel steadily onward. Home Missions and Foreign Missions and all the great interests of the kingdom will prosper, and we shall see the glory of the Lord made manifest."

## A Message to Southern Baptists

By Rev. J. B. Lawrence, Executive Secretary Elect of the Home Mission Board

The editor has asked me to speak a word through HOME AND FOREIGN FIELDS to the Baptists of the South, a sort of introduction of myself as Executive Secretary of the Home Mission Board.

I would be untrue to myself if I did not say that it is with the keenest appreciation of the tremendous responsibility and the deepest sense of the magnitude of the task that I accept this position. I am not unmindful either of my limitations. I know them better than anyone else can, but I know also the source from whence cometh all sufficiency, and I firmly believe that with him dark days are the same as bright ones, and mountainous difficulties the same as level plains and paved highways.



It would be premature for me to attempt at this time to define policies or to outline methods of operation in Home Mission work. It is in my thought, however, that the Board should confine itself mainly to purely missionary work. Of course, the immediate thing is the payment of the debts. Here our task is cut out for us. With the payment of the debts, there should be given to our Baptist people, it seems to me, the assurance that no more debts will be contracted. This assurance, so far as I am able, I give. I do not believe in debts on mission boards. Mission boards are the agencies of the churches and should not go beyond the receipts from the churches in launching their programs. If a debt should be brought over from any year it should be made the first appropriation in the budget for the new year. This is, to me, a fundamental principle in co-operative mission work.

The Home Mission Board is one agency among many agencies which Southern Baptists have for bringing in the kingdom of God. All of these agencies are important, but our allegiance should not be primarily to agencies, activities or interests, but always to the kingdom of God. The kingdom is a unit. Its coming is one consummation. The task of bringing it in is one enterprise. This gives to Baptists a Co-operative Program. Co-operation, as I see it, is the kingdom method—the New Testament program of work. Southern Baptists have launched such a program—a program in which all the kingdom interests and activities and institutions are included. I believe in this Co-operative Program and shall use the full force of my position as Executive Secretary-Treasurer of the Home Mission Board to help make it one hundred per cent effective in our denominational work.

As I see it, the interests of Southern Baptists are one. We will stand together and advance, or separate and fall together. Our denominational life cannot be divided into separate sections and compartments. To attempt this is to vivisection the living appeal of the kingdom. We must move together if we would move forward. I hope to be able to contribute to this unity of denominational effort. To this end I offer here and now my services to any pastor, to any pastor's conference, to any state mission secretary to assist in any way I can in helping to put on the Co-operative Program.

Baptists, in my way of thinking, have a distinct and definite mission in the world and they can fulfil that mission only by working through their own agencies. This makes me a denominationalist. It commits me to a Baptist program. In this connection let me also say that the denomination roots itself in the churches. We must put the local church back in the center of gravity in our denominational life. Here is our big problem. Our supreme task as a denomination is to grow New Testament churches. If we can develop in our Southern Zion strong, vital, virile, vigorous, functioning New Testament churches, every denominational problem is solved. The evangelization of the world awaits this achievement. In helping to accomplish this task may the Home Mission Board commit itself.

There are those, no doubt, who are interested to know what the new Executive Secretary-Treasurer of the Home Mission Board believes. I am a Baptist. I believe in and stand for the Bible as the inspired Word of God, final, authoritative, complete; in the holy Trinity, God the Father, God the Son, God the Holy Spirit—the same in essence, distinct in persons; in the Genesis story of creation which I think teaches that man was created immediately by God and not by any evolutionary process; in the fall of man by which he lost his original purity and became a sinful creature with no hope of salvation apart from God's provision; in the essential and true and absolute Deity of Christ; in the vicarious atonement; in salvation by grace through faith

in a crucified Christ; in the bodily resurrection of Christ and in the bodily resurrection of all men; in the personal return of Christ to the earth; in the autonomy of the local church; in the competency of the individual soul under God; in the complete separation of Church and State; in the final separation of the righteous from the wicked; in an ultimate consummation of all things consistent with eternal love. Believing these things I feel that I have a definite message from God to the world, that message is the gospel of his grace. It shall be, so far as I am able to determine, the purpose of the Home Mission Board to preach this gospel throughout our Southern Zion.

I have no doubt as to the final outcome. With the right outlook on the part of the Home Mission Board and the full support of the Baptists of the South, there can be but one ultimate result. The debts of the Board will be paid and the Board will become one of the most useful and necessary agencies we have for bringing in the kingdom of God in our Southland and the world. If God is in this work we are doing, and I believe with all my soul that he is, then shall be triumphant.

This land of ours must be evangelized. Our people must face the great issues that are now rapidly shaping themselves within the territory of the Southern Baptist Convention. We will need in the future even as much as we have needed in the past a great unifying missionary agency through which the whole strength of the denomination can be marshalled for specific missionary work, on every front and through every part of the territory of the Convention, where needs exist that would overtax our state mission boards. The Home Mission Board is that agency.

I crave the prayers and co-operation of the brotherhood. The Home Mission Board is but an agency through which the churches of the Southern Baptist Convention are co-operating in reaching with the gospel of Jesus Christ the foreigners and Indians and Negroes and frontier sections and mountain regions of our great and growing Southland. I am your servant. Give that helpful co-operation which a missionary agency needs and see if the Home Board will not prove by its fruits that your confidence has not been misplaced.

## A Missionary Visit to the Hungry-Hearted Jews of Poland

*By Rev. Jacob Gartenhaus, Jewish Evangelist, Home Mission Board*

As we listened to the glowing report at the International Hebrew Christian Alliance Conference held in Hamburg, Germany, of a dearly beloved brother, of the remarkable work of grace in the life and hearts of his ancient people Israel in Poland and of the unprecedented opportunities for preaching the gospel, we longed to view that vast field, and immediately after the Hebrew Christian Alliance Conference several of us set out for Poland as the guests of Rev. Peter Gorodishz, superintendent of the Barbican Mission to the Jews of Bialystok. My eight days' visit there was perhaps the busiest and most joyous of my missionary experiences. What our eyes beheld on that memorable occasion has formed an indelible picture on our hearts and minds.

Immediately upon our arrival, our host arranged for two meetings in his mission for Saturday and Sunday afternoons. Realizing that Bialystok had been a stronghold of traditional Judaism for several centuries with its many Jewish synagogues and schools, we wondered just what a missionary could accomplish in such a place. However,

our brother was quite optimistic and assured us that we would have a good hearing.

The meeting was advertised for five o'clock but long before that hour the people began to assemble, and as we entered the large hall what a sight confronted us! There were the old time orthodox Jews with their beards, there were the young men in their accustomed garb, and also the more modern men with their sweethearts. For two and a half hours we proved to them from their Scriptures that the Messiah promised was fulfilled in Jesus of Nazareth, that through his atoning blood only can forgiveness of sin be obtained; a reverend silence fell upon all lasting throughout the entire service.

We feared that the lengthy meeting would scare many away, but on the following day we were greeted by a still larger audience pouring in with their tickets of admission, and again the story of Christ's redeeming love was unfolded. How our hearts thrilled as we looked upon the eager faces, and lifting our eyes towards heaven we thanked him for the privilege of ministering to such a hungry multitude. The following day we set out on a missionary journey, stopping first in a small town of about 1,000 souls, the majority of which were of the stock of Israel. While the two brethren were busying themselves with the car, I stepped out to the corner house where stood a son of Israel, and greeted him with the customary Hebrew greeting, "Shalom alechem" (peace be unto you), and immediately his features lit up with a joyful expression as he answered, "Alechem shalom." We had been speaking for five minutes when we had around us about two hundred people who listened hungrily to the story of Israel's Messiah, pressing closer and closer so as not to miss a word of what was being said.

In the next town I enquired of a passer-by, "What do the Jews do here?" "We are waiting for the Messiah," he said. Thus a lengthy discussion concerning the Messiah ensued and as in the former town an excited and inquisitive crowd soon encircled us.

As we alighted from the car in another city a curious by-stander wanted to know from where we came and it was remarkable that soon the entire city was aware of the presence of missionaries and came out to the hotel to have a look at us.

In such a manner we visited eight towns where without exception we were royally received and Christian literature was gratefully accepted, many even offering to pay for it.

And seeing the lost, neglected and hungry multitudes we had compassion on them for they were as sheep without a shepherd.

Just a word as to the economic question. It is truly heart-rending to witness the poverty-stricken condition of Jews in the smaller European towns. As we traversed the country more than once tears sprang to our eyes as gray-bearded men with emaciated faces asked alms, or young mothers with starving babes in their arms begged bread. How pathetic to see dirty and ragged little children with faces that should have been round and rosy, clinging to the skirts of their mothers who could not hush their cries of hunger! We were told that one pitiful little creature asked his mother whether there would ever be enough to eat in the world again!

In one side street a shrill cry suddenly arrested us and looking around we saw a young woman of about eighteen crying piteously to some one at an upper window, "He will not give us without money!" and following her eyes we saw a pinched and haggard face withdraw quickly from view. We gave the girl some coins and though she was speechless with surprise we read in her thin face the blessings she wished for us.

It is to the missionary that these turn with their tales of woe and he seeks to alleviate their sufferings physically and spiritually even as our Lord on earth found joy in ministering to the wants of his children. And as we watched them

we wondered why the All-Merciful Father would allow them to go through life without even the mere necessities while others were enjoying luxury. Nor do they know the joy of a blessed Saviour to comfort them in times of sorrow and distress. But it is not that he is less concerned about these poor unfortunates, but that he has committed to us a task and says, "Give ye them to eat."

## Returns from Our Investment in Japan

By Rev. W. Harvey Clarke, Tokyo

While reports are coming from different fields giving an account of this important trust called stewardship, Japan asks to be included in the active list for the promotion of the kingdom of God. Although not the largest, yet perhaps the most imperative mission field is our nearest oriental neighbor, Japan, just across the Pacific; the oldest and the youngest among the five great powers; the gateway to the Orient, the leader of the Orient, and holding the balance of power in the Orient. The evangelization of the people of this great Empire will aid in transforming and uplifting Asia into the kingdom of God.

### OUR INVESTMENT IN JAPAN

Our Japan Mission was opened in 1889 and has continued uninterruptedly for forty years in preaching and teaching the gospel and in promoting the kingdom of God in this great Empire in the Orient. This investment has consisted of the life and substance of our people. *Fifty-one* missionaries have gone from America, representing over three million Southern Baptists in winning this most progressive oriental nation from paganism into the kingdom of God. Of this number *six* have been called to their reward; *twenty-two* are active in the service on the field, and *twenty-three* have not returned to the field because of illness and various other reasons. One of the six deceased was buried at Kagoshima, the most beautiful city in Southern Japan in 1919, and no man has gone and remained to fill the vacancy made by the fall of this valiant soldier. The church at Kagoshima has pleaded in vain for a successor to this faithful and beloved servant of the Lord.

In addition to this life investment from the homeland, hundreds of the natives have been called by the Holy Spirit to give their lives in service to their Lord and their people. Two hundred thousand of the people have answered the call to seek first the kingdom of God and are witnessing faithfully for Christ against opposition and persecution from parents, priests and enemies of Christ.

Next to this investment of life is that of money, which is coined or engraved personality, and expresses life in material form. This investment has been made in equipment for the work and consists in chapels, parsonages for native pastors, homes for missionaries, kindergartens for reaching younger children, and two high schools for boys and girls. This has cost several hundred thousand dollars, and has made it possible to reach a larger number with the gospel, train more native workers for service, which is perhaps the greater need, and has helped to gain the confidence of the people in the permanency of our work and in our good faith in giving the gospel to Japan. This material investment is an evangelistic agency through which the people are reached spiritually, for each school is not only a training camp for service, but a center from which the gospel is preached to hundreds and thousands directly and indirectly.

Our *school for boys* is located at Fukuoka, the educational and industrial center of Japan, and now has a student body of over eight hundred, and a faculty well selected to do the

work. This school has received government recognition, and stands high among other schools of the same grade in the Empire. There are three departments in the school, Literary, Commercial and Theological.

While training the minds of these young men opportunities are offered and efforts made by the Christian teachers and students to reach them spiritually, and many are responding to this influence. Some are being called from this student body to give their lives to the service of Christ, and after finishing school enter the Seminary for further training in kingdom work. Others become faithful witnesses and useful laymen as they return to their respective homes, or settle in different parts of the Empire or other parts of the Orient.

Our *school for girls* is filling an equally important need in winning young women to Christ and training them for his service. This school is located at Kokura, in the greatest iron and steel manufacturing center in Japan. It has about three hundred fifty students and teachers well selected to train and direct these girls, who are to become the future teachers, mothers and home builders of the most progressive nation in the Orient. This school is preparing wives for evangelists and pastors, Christian teachers for Sunday schools and Government schools, and women who become leaders in the life of the nation. The education of woman elevates the standard of the nation, and no nation can rise above the standard of its homes.

Our *kindergartens* are five in number, located at Tokyo, Kokura, Fukuoka and Nagasaki. These schools are reaching hundreds of little children and through them many parents who could not be touched by other methods of work. The child won to Christ at this tender and impressionable age becomes a soul-winner in the home. Many Christian homes in Japan have been established through the influence of their little ones from the kindergarten.

*Evangelization* is the first and most important department of service, and includes investments made in chapels, parsonages and missionary homes. This pioneer is the foundation of all other investments, and is the primary object for which they function. From these churches and homes the gospel is spreading slowly, but surely, and this heaven is transforming the lives of the people as Christian influence and standards overcome the power of idolatry and superstition through the forces of the gospel.

#### OUR RETURNS FROM THIS INVESTMENT

Results are the goal toward which all enterprise and effort are directed. In the work of the kingdom the Master assumes all responsibility for results. His commission says, power and presence, and his guarantee of results. Our part of this great task is to do the work, and his promise is to give the results. The interest in Christian activity is too often determined by results. Our idea of results may be very different from that of our Lord. He looks at the heart, while we are too much influenced by the external and material. Delay, doubt and other difficulties often discourage us, while they are inevitable to ultimate victory in his great plan.

And yet we should be encouraged to see how marvelously he is bringing in the kingdom through the imperfect service of his people, so that more has been accomplished in kingdom results throughout the world during the last ten years than during the previous seventy. This is relatively true in Japan, when we estimate the power and influence of his kingdom which is far greater than the numerical strength indicates. The investment of Baptists in Japan, with the returns which have been secured and the possibilities which await further effort, should encourage all lovers of the kingdom to make greater effort.

There are about two hundred thousand evangelical Christians and about one million "sanseisha" or those who approve

Christianity and recommend it to those who need it, but have not felt the need of it themselves. This influence reaches from the throne to the humblest home where the gospel has found entrance. The Emperor is a teetotaler, does not touch strong drink in any form, and is an honorary member of the Young Men's Christian Association of England, having been elected during his visit to the Prince of Wales some years ago. Both by example and precept he is favoring the cause of temperance.

The property owned by the Southern Baptist Convention in Japan has increased in value at least 100 per cent, and could be sold today for double the amount of the investment, due to the advance of property in Japan during this period.

Christianity has been granted equal rights by the Government, and any favor shown to any religion may be secured by Christianity. Courteous co-operation in Christian education is being granted by the Government, many former restrictions having been removed.

The gospel can be preached as freely in Japan as in any part of the United States, and the people are hearing more gladly as they understand its transforming and saving power in the nation. The Christians are understanding more fully the Lordship of Christ and the stewardship of his people, and are realizing that it is his influence and power which has made them what they are. The people are also understanding that they must qualify to enjoy the highest association among the Christian nations, just as they have in material development, and the leaders are encouraging the people to make this qualification by withholding official opposition. The more spiritually minded realize that the most important thing is salvation, and are giving themselves to the preaching of the gospel and to Christian education.

The fruits of the Spirit are manifested in Japan through the patience, gentleness, hospitality, kindness, friendliness, and forgiving spirit of the people in their national and international relations. Nothing but the influence of Christ would cause them to endure humiliation, suppress retaliation, and co-operate with the powers in rising to a higher standard of peaceful living.

#### OUR CALL FOR LARGER INVESTMENT

Finally, the writer after an experience of thirty years (having first sailed in December, 1898, and again for the fourth time in September, 1928), in heart contact with the Japanese people, and because of their true worth having learned to love them, wishes to bear testimony that our investments have not been in vain, but among the wisest and most fruitful ever made by Southern Baptists in kingdom promotion.

Your co-laborers would gladly re-invest their lives in the evangelization of Japan, and trust the Master for results. If this be true, how many in our Southland are willing to invest their means more liberally in order that numbers and equipment may be increased to carry on to victory this great spiritual warfare which God has committed to us?

The call is from Christ who is leading on to conflict and to conquest, blessing every investment whether life or substance, whether in person or by proxy, and who has promised his power and presence, until through his leadership the ultimate victory shall be gained.

The call is to every one who bears his name, and to every church founded for the purpose of promoting the kingdom at home and abroad. The answer to this call will determine the estimate to be made by the Master of our stewardship, and now is the time to use in his service that which he has committed to us, so that when the final account is rendered we may be found among the faithful.

## From the Woman's Missionary Union

KATHLEEN MALLORY

### "Holding Forth the Word of Life"

*When our days on earth are ended,  
And we leave its toil and strife,  
Will our labors be commended  
For "holding forth the word of life"?*

*Will our records as they're cited,  
Where we'll know as we are known,  
Show these words of life were slighted,  
No lost souls the way were shown?*

*Will we think of earth's vast spaces,  
Where sin and misery are rife,  
Of the many heathen races  
Who need to hear the words of life?*

*Will we think of untold numbers  
Going Christless to the grave,  
While the church of Christ just slumbers  
When the words of life would save?*

*Will we think of Christ's great mandate,  
Into all the world to go,  
Unto men of high and low estate  
The words of life to show?*

*Will we feel in Heaven a sadness,  
Will there be a falling tear,  
Knowing souls have missed our gladness,  
These words of life they did not hear?*

*Will we think of things we cherished,  
Pleasures, honor, silver, gold,  
Caring not for souls who perished,  
No words of life to them were told?*

*Or when we face our Lord in Heaven  
As we stand before his throne,  
Will a jeweled crown be given,  
"Words of life" have we made known?*

*Will our love for him be measured  
By our efforts souls to save  
With the gospel we have treasured?  
"Words of life" for all he gave.*

*So may earth's remotest section  
Hear from us these words of love,  
That in glorious resurrection  
Redeemed souls we'll meet above.*

—Mrs. John Farrell, Christopher, Ill.

### Christine Mofeo

By Carolyn Miller, Texas

Christine is an Italian girl in Krebs, Okla. After her conversion in one of the Bible classes at the mission last summer, she said that she would not come out publicly and join the church until she left Krebs for she was afraid that her Catholic friends and loved ones would persecute her and make her feel ashamed. I gave her some Bible verses on confessing Christ, also Isaiah 50: 7, asking her to commit them to memory and pray over the matter and then do what she thought the Lord would have her do. She said that she would do that.

Not long after that during the large girl's Bible class one day there were six girls who made a profession of faith in Christ. Christine was so happy over seeing the girls saved that she came to me after we were dismissed and said, "I know I should follow Christ and I'm going to do it too." She didn't say any more about being ashamed and very soon

she joined the church. She came to me after she joined and said that she just kept thinking about and repeating Isaiah 50: 7, and that she did not feel ashamed any more. She had thought that her mother would be angry if she joined the Baptist church. But when we told her about it she seemed glad and said, "Oh, that Christine of mine, she so good: she better than her mother!" Her father is a very wicked man and made fun of her for leaving the Catholic Church.

She became so anxious for her three brothers to become Christians that she came to me with tears in her eyes saying, "Miss Miller, I believe that if you would stay with this work a little while longer my three brothers would become Christians." I said, "Well Christine, if you will join with me in praying for your brothers maybe we can win them to Christ before I leave." So the week before I left all three of her brothers came to the mission one day after school and asked me to show them all about the way of salvation while there was no crowd there and they could understand better. After I had showed them everything from the Bible and let them read it for themselves, they said that they understood and accepted Christ as their Saviour. For some time they had been saying that they were lost, but would say that they didn't understand how they could be saved. Christine was so happy over their becoming Christians in answer to her prayer that I think it greatly strengthened her faith. When I left Krebs Christine was starting out in the Christian life beautifully and I have had some very encouraging letters from her.

### "Jesus Christ Is Alive"

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

Once upon a time a new missionary in Soochow, China, went to call in the home of a Christian who loved his Lord enough to give up his business because he felt that it was not pleasing to him. He had been a wine merchant. The missionary had not been in the home many minutes until she had heard the story of the great grief that had come to this family. The little son when about nine years old had gone out on the street on some errand and had never returned. The mother's concern over the loss of the child was so great that it was quite a surprise to the missionary to learn that she was only a stepmother. When asked about the child the mother would reply, "He has not returned, but we are praying."

Years went by. The young missionary had learned enough about the language to take the woman's class in the Sunday school. It must have been ten years after the disappearance of the boy that the mother came to Sunday school radiantly happy, bringing the glad news that the boy had returned. Needless to say, most of the lesson period was given up to hearing the story of his return.

The child had been kidnapped and sold to a man in French Indo-China, perhaps fifteen hundred miles away. His master was kind to him and in time allowed him to marry his daughter. He had given his son-in-law money and told him to take a pleasure trip to Shanghai. Soochow was only about sixty miles away and he determined to go there and hunt for his parents. Arrived in Soochow, he hunted for three days before he was able to find them, for they had moved from their old

home. Thanks to the generosity of his father-in-law, he was able to bring much needed financial relief to his parents.

The Chinese pastor of the church in Soochow asked the father and son to stand up together before the congregation. The father told of the loss of his son and of how he had come back after many years. "Jesus Christ lives," said the old man. "Look at my son. His return is in answer to prayer." That was one of the greatest sermons ever listened to in that church.

### Taught of the Lord

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

Mrs. Yung applied for membership in one of our churches in China. When asked why she wanted to believe on Jesus she said she wanted him to make her well. She looked far from strong. She was received into the church after an attempt to explain the "Jesus doctrine" so that she would have a clearer understanding of what it means to believe. She had had a little teaching by a faithful old Bible woman before this.

Her home was about ten miles out in the country. She had probably been visiting relatives in the city when she heard of Jesus. War came on and the missionaries had to leave the city for several months and she was lost sight of. Then one Sunday several months after her baptism she came back. Her story made the hearts of the workers, Chinese and foreign, burn within them.

She told of an illness of eleven months. During part of this time she was delirious. Because her parents had no son she had been taught to read when a child, a most unusual thing for a country girl of her generation. During her illness the Bible had been kept under her pillow and had been her constant companion. She had begun to read the Old Testament. When a copy of the New Testament was given her and she was advised to read that first, she sat right down and began to read, paying little attention to the conversation going on around her. Every now and then she would stop and say, "It is good, it is good." She was supplied with easy Christian literature. This she took home and gave away and used in teaching her neighbors. On a second visit she got a fresh supply.

Mrs. Yung believes that during her illness Jesus appeared to her in a dream. One seldom has the privilege of knowing one so evidently taught of the Holy Spirit. The light of God's love seems to shine in her face and she is a real inspiration to both Chinese and missionaries.

### Central China Woman's Missionary Union Annual Meeting

By Lila Watson, W.M.U. Worker, Shanghai, China

The dates of the annual meeting of Woman's Missionary Union of Central China and the grand opening of wisteria blossoms in this section were the same this year. On April 15, two days before the annual meeting of the Soochow-Shanghai-Wusih Association at Soochow, delegates from nine churches in which there are missionary organizations, met with the Soochow W.M.U. as hostess. The warmest days of springtime and all nature abounding in life and growth were a promising time to gather to seek first the kingdom of God.

At noon, Mrs. Z. W. Chang, president, presiding and Miss Zia Fok Sung, secretary, the meeting was opened with a devotional led by Miss Wu Kyrath Ying, one of eight out-stand-



ing fine Christian sisters by both first and second birth. God's message of consecration from Psalm 24 was the opening chord and the theme which recurred again and again through all the sessions. Whether it was money, time, voice, feet, hands, mind, heart or life which the Lord called, a joyful response was the spirit of the meeting.

On account of having no uniform blanks to make their reports on it is not possible to tabulate for this issue a total report of the year's work. We hope to have this record later. A recently arrived member of Woman's Missionary Union in America was surprised to see how quickly her Chinese co-workers subscribed to their budget for the new associational year. For the Quinsan Mission, for which they assumed the whole responsibility, the amount of \$480 was immediately subscribed by pledges of five, ten, fifteen and as much as sixty dollars by both individuals and societies. Enthusiastically it was concluded that the time had come for the association to have a Chinese W.M.U. secretary and field worker. The W.M.U. took the responsibility of paying her salary and traveling expenses and elected a committee to select such a worker.

Mission study was one of the topics which claimed much interest. Reports showed that this interest had not just awakened. Twenty-seven seals had been awarded during the year. Some day this small beginning may sound like ancient history but today this number represents lines of information, interest, help and love starting in this association and going out to the uttermost parts of the world.

Committees were appointed to be planning-groups for the progress of the Women's Missionary Societies, Young Women's Auxiliaries, Girls' Auxiliaries, Royal Ambassadors and Sunbeam Bands. These committees are to study the needs of the organizations to which they are designated and make suggestions and recommendations for study courses, programs and concerning any needed changes in the constitution of the organization.

At the close of the last session, the Union repeated in concert the aims of the Woman's Missionary Union. Then the watchword for the year rang out sweetly to the ears of one who had heard those thrilling words—"Enlarge, spare not, lengthen, strengthen"—many times this past year as Woman's Missionary Union celebrated her fortieth anniversary through larger service. Surely forty years hence we shall not be able to measure God's increase to his kingdom through our Chinese sisters, who are becoming "laborers together with God."

## Program for August

### TOPIC—THE FRONTIER

*Lord's Prayer.*

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

*Prayer of thanksgiving that God is our gracious heavenly Father.*

*Scripture Lesson—"In Samaria:" Hosea 7: 1; Micah 1: 1-7; Luke 17: 11-19; Acts 8: 1-8; 1: 8.*

*Hymn—"When I Survey the Wondrous Cross."*

*Talk—The Frontier in S.B.C. Work. (This talk should emphasize the vast distance between towns or communities in many parts of Texas, New Mexico and Arizona. It may well emphasize the natural resources and the Mexican "occupation," data concerning which will be found in public libraries and current literature. This talk should especially stress the lack of evangelical opportunities in such communities.)*

*Selections from "A Sheaf of Stories" (Order leaflet for 5c from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala. This leaflet contains material for at least three talks or "readings": therefore, they should be selected accordingly, the following program depending on them.)*

*Hymn—"Come, Every Soul by Sin Oppressed."*

*Prayer for the unsaved in frontier communities.*

*Selections from "A Sheaf of Stories" (See above note.)*

*Discussion as to how conditions on the frontier present a distinct problem as well as opportunity to evangelical denominations (Have several prepare in advance to lead in this discussion.)*

*Prayer for all Christians who are striving to "win the West."*

*Selections from "A Sheaf of Stories" (See above note.)*

*Hymn—"Stand Up, Stand Up for Jesus."*

*Telling of Story—"Christine Mofeo" (See page 26.)*

*Rendering of Leaflet—"Will the Line Hold" (Order leaflet for 3c from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)*

*Prayer of thanksgiving for such trophies of frontier missions.*

*Good News from a Faraway Frontier (Have three people tell the interesting facts in the articles entitled: Taught of the Lord (page*

26); Jesus Christ Is Alive (page 26); Central China W.M.U. Annual Meeting (page 26.)

*Prayer for all evangelical works the world around.*

*Hymn for the Year—"The Kingdom Is Coming."*

*Watchword for Year—"Holding forth the word of life."*

*Reading of Poem—"Holding Forth the Word of Life" (See page 26. If the poem is given from memory, the effect is apt to be finer.)*

*Business Session—Report of: (1) W.M.U. Young People's Organizations; (2) Associational Meeting; (3) Treasurer; (4) Stewardship Chairman; (5) Personal Service; (6) Mission Study, Minutes, Offering.*

*Hymn (as prayer of consecration)—"Beneath the Cross of Jesus."*

## Suggested Leaflets—Supplement to Program

### AUGUST—THE FRONTIER

Amelida (Play for Adults and Children... 25c	
An Order for an Easter Hat..... 2c	
A Sheaf of Stories..... 5	
"Will the Line Hold"..... 3c	
The Promise Calendar (Devotional).... 5c	

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

## From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

## Summer and Fall Schedule

These words are intended to apply primarily to rural churches. Many of them have preaching only *once* a month and usually by a non-resident pastor, while there are others that are pastorless for much of the time. Perhaps a majority of the one million five hundred thousand Southern Baptists, who contribute nothing to Missions, will be found in these churches. Most of these people are genuine disciples, but they have not received that instruction and nurture that are conducive to loyal and generous support of world-wide missions.

The strong churches should recognize their obligation to encourage and help these churches, which are not so fortunate in their leadership.

Many of the pastors of these churches did not have the opportunity for much early training, but they love the Lord, have a passion to serve, and most of them are well grounded in the fundamental doctrines of God's word. In many cases their salary is so meagre that they can not support their families, if they "give themselves continually to prayer and the ministry of the word."

They must secure other employment to supplement their small income. Few of them have the opportunity to attend the larger denominational gatherings. It should be no surprise that the membership of these churches contribute little or nothing to the kingdom at large. For the present let us withhold our criticism. These churches and pastors are entitled to sympathetic encouragement and help.

### ASSOCIATIONAL ORGANIZATION

Could not the Executive Committee in every association effect such an organization as would guarantee an evangelistic meeting under a capable ministry in every church during the late summer or early fall, when the roads are good and other conditions favorable?

This program should include an intensive enlistment effort immediately following the evangelistic meeting, while the spiritual fires are still aglow. This is the best time to induce the church to adopt a worthy budget and scriptural methods of supporting the kingdom.

The organization should be prepared to furnish sympathetic and capable leaders to assist in this enlistment work, especially in the matter of adopting a budget and of conducting a canvass to

enlist all the members in the systematic support of this budget. This organization should include some zealous pastors, earnest laymen, and elect women.

It is unwise to wait until December for this enlistment work; by this time the spiritual fervor will probably have declined, the weather may be unfavorable, and these earnest workers will be needed for a similar work in their own churches.

The leaders in each association can work out the details in harmony with their local situation; this general plan, well outlined and vigorously executed, can not fail of success. It is encouraging to note that state leaders are thinking along the same line.

In every association there should be some earnest and capable laymen who would be ready to throw themselves heartily into this effort.

### La Follette, Tennessee

La Follette is a comparatively new town, about fifty miles north of Knoxville, and located in a section that is rich in coal and iron. The Baptist church has the lead in membership among the churches of the community, claiming about three hundred communicants.

The General Secretary had a rather strenuous and yet a most delightful day with this church on Sunday, May 26, speaking to the Men's Class in the Sunday school, at the regular morning and evening hours, and also to representatives of at least a half dozen churches in the afternoon.

Dr. M. E. Miller, the zealous and capable pastor, is having a very successful ministry. The church has recently completed one of the most attractive buildings in the land. Dr. Miller is in complete harmony with the insistence of the Secretary, namely, that the church shall not allow their support of missions to decline while engaged in paying for the new building. The writer of these notes has been acquainted with this situation for a score of years and has never before seen this church so aggressive and prosperous.

Frank Wood was on the ground ready to begin a training school the next day.

It was especially gratifying to find a goodly company of enterprising laymen who "abound both in good works and in the grace of giving."

### Glad Hand Bible Class

This large and enthusiastic class is found in the Sunday school of the Broadway Baptist Church, Knoxville. The General Secretary had the opportunity recently to spend Sunday at home; having a standing invitation to visit this class, he availed himself of this privilege on June 2. A. J. Graves, a lawyer and former State Senator, is the teacher and gave a brief but forcible exposition of the lesson and then urged the visitors to supplement his remarks.

There were one hundred sixty-nine men present and they gave sympathetic attention to the discussion of their teacher and to the remarks of the Secretary on three vital factors in making a successful life: heredity, training, and association. Heredity was made to include both natural and spiritual birth.

### Visitors

Dr. H. A. Porter spent Sunday, June 2, in Knoxville, and it was a great pleasure to hear

him deliver two fine sermons, one at the First Baptist Church, while the second was the Baccalaureate of the University of Tennessee. His ministry was highly appreciated both by the church and University people.

Only two weeks before, Dr. Truett closed his series of sermons with the First Baptist Church; he drew capacity audiences, not only from Knoxville, but from Southern Kentucky and East Tennessee; indeed, hundreds of people were turned away at the night services. Christians of all faiths came and it was the opinion of eminent ministers that Knoxville and the region round about can never be the same religiously because of his heart-searching and eloquent expositions of the Word.

### Greeneville, Tennessee

This writer remembers with distinctness when Greeneville had no Baptist church. At an earlier date there was a small organization here, but it had disbanded. Today this substantial and progressive town has both the First and the Second Baptist Church. The Secretary's invitation came from the First and he was gratified to find the church so aggressive and prosperous.

Rev. C. P. Jones, the pastor, has made a large place for himself both in the affection of the membership and in the esteem of the community.

Greeneville is a great tobacco market and on Sunday morning there were seven tobacco dealers in the Baraca Class of fifty-one members. Pastor Jones is an expert in the enlistment of men, those of rank as well as the humble.

Large audiences assembled at both the morning and evening hours to hear a discussion of "The Baptist Situation and Outlook" and "A Challenge to Men."

The stirring music adds attractiveness to the worship of this church.

Immediately following this intensive Sunday, a very successful training school was conducted for five evenings.

Greeneville was the home of President Andrew Johnson and two of its leading attractions are his tailor shop and his monument on an eminence near-by.

### Central Church, Fountain City

Fountain City is a growing town just outside the city limits of Knoxville on the north. It has two churches, the First and Central, while Smithwood is less than a mile from the postoffice.

Central is the youngest of the three, takes first place in membership, and has a Sunday school enrollment that numbers more than the church membership. While it holds perhaps the eighth place among the churches of Knoxville and community in numerical strength, Pastor Smith is happy over the fact that it holds fourth place in gifts to the Co-operative Program. This is the more gratifying in view of the fact that the church is now engaged in paying for its magnificent building.

The General Secretary had a busy and interesting day with Central, June 16, speaking briefly to the Sunday school, at the morning and evening hours on "Stewardship," and in the afternoon on "The Office of Deacon."

The last meeting was attended by six pastors and forty-four deacons, from fifteen churches, besides a few other interested laymen and women.

Some additions were made to the tithing band during the day.

## Suggested Program for the Monthly Meeting of the Baptist Brotherhood

Spirited praise service, composed of *Song*, *Scripture*, and *Prayer*. (Fifteen minutes.)

Business Session. (Eight minutes.)

TOPIC—THE LAYMAN AND HIS ASSOCIATION

1. Why the layman should attend the annual meeting. (Five minutes.)

2. Supplying pastorless churches. (Five minutes.)

3. Discussing Stewardship—Why important? (Five minutes.)

*Song*.

4. Helping a church to adopt a worthy budget for home and outside causes. (Five minutes.)

5. Assisting churches in putting on and conducting an Every Member Canvass. (Five minutes.)

6. Prayer and spiritual revival fundamental. (Five minutes.)

*Voluntary remarks of two minutes each.*

*Closing words by Pastor.*

*Song and Prayer.*

### SUGGESTIONS:

Attend annual meeting for the information and inspiration received and to help promote the Kingdom.

In serving the churches, it is wise to visit them in pairs.

In supply work each layman might speak fifteen minutes. These two laymen should offer their services in securing a pastor and providing for his salary.

The third speaker on this program might discuss the importance of Stewardship and how best to promote it.

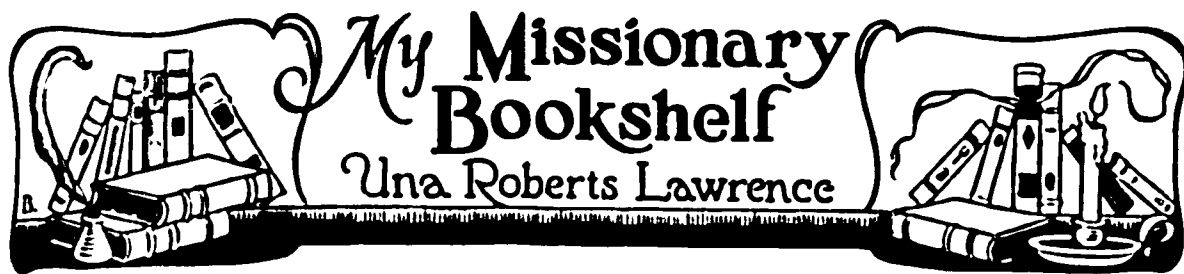
The Brotherhood Headquarters, 911-12 Holston Bank Building, Knoxville, Tennessee, can furnish leaflets that will prove helpful.

## Activities of Associate Secretary George J. Burnett

While no formal report of activities for the past month by Associate Secretary George J. Burnett has been received, the following facts are gathered from a letter received at the Brotherhood Headquarters. For eight days, beginning June 6, he was engaged in teaching Scriptural Finance in the school for preachers held in Meredith College, Raleigh, North Carolina. There were about three hundred fifty preachers in attendance upon this school and Secretary Burnett was given a hearty reception and his work was thoroughly appreciated.

Immediately following the work at Raleigh, he spent a week at Lexington, North Carolina, with the First Baptist Church, of which Rev. J. M. Hayes is pastor. His next engagement was with the Melrose Baptist Church of Roanoke, Virginia, of which the Rev. H. W. Connelly is pastor.

Although we are not prepared to report details, all may be assured that Mr. Burnett did a vigorous and effective work. He never fails to put the church with which he labors on a higher plane financially and spiritually.



(NOTE.—Books of all publishers may be ordered from your State Baptist Book Store.)

The shelf is overflowing this month and it is hard to know with which end to begin. Perhaps this little stack of volumes, new and old, on Palestine will be a good starter. It began with the coming of the books that were written of the Jerusalem Conference held during Easter in the spring of 1928. Several significant books have come out of that conference. Two meant for study class work are, *From Jerusalem to Jerusalem*, by Mrs. Helen Barrett Montgomery (Central Committee; price 50 and 75c), and *Roads to the City of God*, by Basil Matthews (Doubleday, Doran & Company; price \$1.00).

*From Jerusalem to Jerusalem* is a survey of Christianity through the centuries lying between the first Jerusalem Conference in A.D. 50 and this one in A.D. 1928. Mrs. Montgomery has a broad canvas upon which to paint, and she does it magnificently. Beginning with a definition of missions in terms of the Plan of Salvation for all the world, she follows the rise of the various Christian movements and missionary enterprises in every part of the earth. Of the failures of the early missionary movements she says:

"The reasons for failure of both the Nestorian and the early Roman Missions to plant an indigenous, self-perpetuating church were similar. They thought chiefly of Christianity as a form, a system of doctrine. They were more anxious to get people baptized than to get them converted. They relied too largely upon court patronage and support; they failed to raise up and train a native leadership; and they neglected making the Bible an open book to the common people."

Through all the book runs this theme of emphasis upon the essential elements of Christianity summed up in the meaningful term, plan of Salvation. The winning of the savages of Europe, the survival of genuine Christianity through the Dark Ages, its outburst in missionary fervor at the beginning of the Modern era, and the great figures of its conquest today are given in quick narrative. Chapter five presents the fields yet unconquered, with special emphasis on the untouched areas in Asia and Africa, the Moslem world, the Indians of Latin America, and the Jews. The last chapter is a summary of the discussions of the Jerusalem Conference and conclusions reached by these 240 missionary leaders from 59 different countries as to the essential message of Christianity for the world. She sums it up in these words:

"The message of the Church to the world is and must always remain the gospel of Christ. The gospel is the joyful message of redemption both here and hereafter; the gift of God to sinful man in Jesus Christ."

The proceedings, the colorful figures, the outstanding addresses and the many thoughtful discussions are presented in *Roads to the City of God*, in which Basil Matthews, one of the greatest living missionary writers interprets the Conference for those who were not there. Many quotations give first-hand glimpses of the different viewpoints on the questions of the essential message of Christianity, its relation to other religions and its effect upon the life of the world.

One is reassured as to the future of Christian missions when out of such a conference can come ringing statements like this:

"Christian missions are based on the great and absolutely unique acts of God for the redemption of mankind, particularly the sending of his only begotten Son, his death on the Cross for the atonement of the world, his resurrection as the beginning of a new God-giving life for the redemption which has not and cannot have any parallel in the non-Christian religions. The process of syncretism or of the combining elements from different faiths into a mosaic had no defenders in the Council."

The book should be read thoughtfully by every person interested in world-wide missions, for it presents the problems that lie in the immediate future for solution at home and abroad.

In connection with the reading of these two accounts of a great Christian gathering in Jerusalem I have dipped again into three books of parallel interest. *The Romance of the Last Crusade*, by the brilliant English soldier, Major Vivian Gilbert (Appleton; price \$2.00), is a vivid, day-to-day account of the conquest of Palestine by the English under General Allenby. *Beginning Again at Ararat* (Revell; price \$2.00) is another personal account of war days in Palestine, this time on the more tragic side, being an account of the work of the Near East Relief by Dr. Mabel Elliot, under whose matchless executive ability the impossible was accomplished in rescuing the Armenian remnant from the Turks. Then if you want to finish up a complete repertoire on present-day missions in Palestine get *A Galilee Doctor*, by W. P. Livingstone (Doran; price \$2.00) and read in its tense, strenuous pages the story of the heroic achievements of Dr. D. W. Torrence, the first Christian physician to heal and teach on the shores of the Lake of Galilee. You will then turn to the preface we are currently writing on missions in Palestine with renewed zeal and deeper sympathy for the brave, lonely Southern Baptist missionaries representing us in that ancient, holy land.

It is time to begin planning for the fall study classes, when we look eagerly for the new books on foreign missions. This year the Foreign Mission Board has given us two splendid ones, *The Day of Small Things*, by Mrs. Anna Seward Pruitt (price 50 cents), and *The Land of the Southern Cross*, by M. G. White and H. H. Muirhead (price 50 cents). Both are records of the work of the missionaries primarily, rather than history or discussions of missionary policy, though both present these indirectly. Dr. and Mrs. Pruitt are the veterans of our North China Mission, still active on the field. Mrs. Pruitt has here told the story of how the work with all its many phases began, the prayers, hardships, struggles, defeats, disappointments and triumphs of the days when the winning was one by one. It is a gentle, tender story, a glimpse into the very heart of the pioneer missionary to China. It is a good book to put into the hands of our young people today to stir the impulses to heroism that threaten to be lost in the soft luxuries of modern life.

For a long time we have needed a book giving us the marvelous record of growth of Brazilian Baptists. While *The Land of the Southern Cross* leaves much to be desired in connected history and systematic tracing of development of our work there, yet it gives vivid pictures of the sacrifice, the devotion and hard work that has brought about such a great Baptist people in the brief time we have been at work in that vast country. The central theme is the attractiveness of the Word of God, and the power of the Christ to make over ruined lives, and to ennoble human nature. Particularly appealing are the chapters on the missionary woman at work, and on the heroic beginning of the work in Corrente. It is a book we will all welcome. How we wish both of the collaborators might have the time to write in more finished fashion for they have stories to tell that would send the blood pulsing anew through stagnant Southern Baptist missionary life.

Books on Latin America keep coming in. The present movement to distribute a million copies of the New Testament in Latin America gives special emphasis to a little book that has just come to my shelf, *Adventures with Christ in Latin America*, by George A. Miller. (Abingdon Press; price \$1.00). It is a refreshing little volume, 200 pages of spiritual, missionary dynamite. It is written from the standpoint of the missionary administrator, one whose heart is afire with evangelistic zeal. He gives no comfort to the visionary who sees one great church out yonder somewhere in the ultimate outcome of the missionary enterprise. He definitely and positively believes in a gospel message propagated best by the denominations, working together, of course, in brotherly co-operation. He is uncompromising in his testimony that Christ and Christ alone can save the world. He has a brief, concise, brilliant style, with the gift of sharp contrast that leads one on eagerly from page to page with such sentences as these:

"There is risk implied in the removal of race barriers, and only in Christ is that risk worth taking."

"One wonders what would happen if Jesus came in bodily presence to Mexico and mingled with this throng of tired, hungry, ignorant, patient, smiling humanity. Would anyone pay any attention to him? Certainly, what happened in Jerusalem, long ago would once more take place; the priests of the temple would pass by on the other side and plan how they might get rid of this disturber of a going business."

"When sacrifice ceases, life goes stale, the fire dies on the hearth of former enthusiasms and worthy undertakings."

"It would be well to discover some test for ascertaining the adventure-taking capacity of the candidates who appear before examining committees."

Of his own adventures with Christ in the countries of Central America, he tells vividly and appealingly. Story follows story of the regenerating power of the gospel in the lives of men and women who without the touch of Christ were lost indeed.

"I have entered hundreds of churches, principally to study the people there," he writes, "and have yet to find a face that indicated peace and joy in believing." But when Christ comes in, then you have Miguel and Pedro and the Christians of Persistency who would not give up their school no matter how the appropriation was cut. There is a fine analysis of the stages of growth of a mission and many a keen observation of kingdom affairs. The people and conditions of which he writes are those of our missions in Mexi-

co, Cuba and our West Indian work in Panama, particularly, and in general are true of all our Latin American work."

Once in a great while there comes a book that awakens new life and quickens missionary pulses. *The Christ of the Indian Road*, by Dr. Jones was such a book. And now two years later comes another book of equal power but much broader scope, and from a man who heretofore has not shown any such depth of missionary passion. Read *A Waking World*, by Stanley High, editor of *The Christian Herald* and writer of many excellent books (Abingdon; price 60c and \$1.00), and see if you do not have a new experience of the heartache of the people without Christ.

Dr. High tells in his own words that the trip around the world, visiting especially the non-white peoples of the world, gave him a new viewpoint on missions.

"I went out to the field a victim of the prevalent American uncertainty. It had been bred in me, as in many, by ignorance of the life of non-Christian peoples, and an honest desire, above all things, to be tolerant. I was determined to eliminate 'heathen' and 'heathenism' from my vocabulary. I resented the 'holier-than-thou' sentiment of many of our missionary hymns. It was definitely arranged that I should write a series of articles upon my return, which would indicate something of the fundamental unity of all faiths and endorse the idea of their eventual synthesis.

"But the articles were never written, 'heathenism' went back into my vocabulary and the missionary hymns for the most part are no longer offensive. For that, the newspaper game will have to shoulder a good bit of the responsibility. I was sent out to write what I observed. As a piece of reporting it was a large assignment. I went at it in the best newspaper fashion that I was able to apply—to see, to hear and to ask. It was not made a condition of my going that I should change my mind. But it proved to be the inescapable consequence of the things that I saw and heard. . . . Out where the missionary works the Christian gospel is a matter of transformation. People there are not comfortable. They are dying. The Christian preaches a gospel of redemption because he dares not preach anything else. He is called on daily not to defend Christianity, but to test it. . . . Finally what I have tried to write in this book is not an apologetic for Christian missions, but rather a description of human need and an account of Christian ministry. What I have seen, of need and of ministry, has convinced me that 'there is no other name given under heaven whereby men must be saved.' However hard that saying, every effective missionary station provides some demonstration of its truth and every surviving paganism across the world provides some challenge for its further demonstration."

When I add that this book gives in single chapters the finest summary of the missionary enterprise in the heathen lands of the world that I have ever found by reading whole books on each, you will get some idea of what Stanley High has given us. It is an awakening book, one you can't put down until you read it through, one you can't forget when read. You will not agree with all he says, but you will thank God for the book and try to pass it on to all who will listen to you—just as I have done on this page!

#### BOOKS REVIEWED IN THIS DEPARTMENT

*From Jerusalem to Jerusalem*, by Mrs. Helen Barrett Montgomery, Central Committee. Price, 50 and 75 cents.

*Roads to the City of God*, by Basil Matthews. Doubleday, Doran & Co. Price, \$1.

*The Romance of the Last Crusade*, by Major Vivian Gilbert. Appleton. Price, \$2.

*Beginning Again at Ararat*, by Dr. Mabel Elliot. Revell. Price, \$2.

*A Galilee Doctor*, by W. P. Livingstone. Doran. Price, \$2.

*The Day of Small Things*, by Mrs. Anna Seward Pruitt, Foreign Mission Board. Price 50 cents.

*The Land of the Southern Cross*, by M. G. White and H. H. Muirhead. Foreign Mission Board. Price 50 cents.

*Adventures with Christ in Latin America*, by George A. Miller. Abingdon Press. Price, \$1.00.

*The Christ of the Indian Road*, by Dr. E. Stanley Jones. Abingdon Press. Price, \$1.

*A Waking World*, by Stanley High. Abingdon Press. Price 60 cents and \$1.

## Missionary Miscellany

Secretary T. B. RAY

#### Arrivals on Furlough:

Miss Ray Buster, Rio de Janeiro, Brazil. Home Address, Box 394, Clovis, New Mexico.

Rev. and Mrs. O. P. Maddox, Bello Horizonte, Brazil. Home Address, Route No. 5, Springfield, Tenn.

Miss Margie Shumate, Shiu Hing, China. Home Address, Pearisburg, Va.

Miss Attie Bostick, Kweitch, China. Home Address, Shelby, N. C.

Rev. W. D. Bostick, Pochow, China. Home Address, Ridgecrest, N. C.

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

#### Sailings:

June 7 on *S. S. Coldbrook*—

Rev. Z. Paul Freeman and family, to Argentina.

June 12 on *S. S. Leviathan*—

Rev. I. N. Patterson and family, to Africa.

Rev. J. S. Richardson and family, to Africa.

*Revival in Soochow Schools.*—"The schools and all our work are going on well. We have just had an evangelistic meeting for our students with results beyond what most of us had dared to hope. Sixty-one made professions of faith, some meaning it merely as a first step, but a good many meaning it as a definite readiness to be baptized and join the church now."—*Sophie S. Lanneau, Soochow, China.*

*Another Revival.*—"The Cantonese are having a wonderful meeting. They have had some thirty professions from the church, and as many or more from the school. All the senior high school girls are Christians but one, and she has in this meeting expressed a desire to become one."—*J. M. Rogers, Shanghai, China.*

*The Work Moves on in China.*—"Our work still goes smoothly and surely forward. We are now on the last lap of the school year and all is well. We have had no embarrassing situation in either school since the opening last fall. There has been a good spirit among faculty and students straight through the year. Things are gradually quieting down to normality.

"We are in the midst of the greatest evangelistic meetings I have witnessed since my return. We are having a week's evangelistic services for the schools here in our church. Pastor Tsung, of Old North Gate Church, is doing the preaching. I have never witnessed more effective personal work on the part of Christian students. Though attendance is voluntary, we have large audiences and good attention. It is too early to give results. This will come later, but it is not too early to feel the Spirit's power in our midst.

"May God help us to go forward as the call of a lost world demands! I have never witnessed a greater nor more urgent opportunity for preaching the gospel. The fields are ripe everywhere. All we have to do is to cast in the sickle and reap."—*H. H. McMillan, Soochow, China.*

#### Still Following the Master

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

"Gather up the fragments that remain, that nothing be lost."

With a group of workers ranging in number from ten to sixteen, with a tent and a wheelbarrow man, we have just returned from eight weeks preaching in seven market towns and their surrounding villages. By day these workers went out two by two to all these villages, preaching and selling Gospel portions; at night all were gathered at one central place, and the preaching was continued well up into the night. On market day, which always occurs every other day, four or five men would remain to preach to the crowds, while all the others went to the country. On non-market days only two remained.

One afternoon late two workers and myself came to a large village where we preached to above one hundred people for an hour. I shall never forget, facing the setting sun, preaching Jesus, God's reconciling grace and love, to these souls who were hearing for the first time. From such villages on market days many would come to hear more of "the doctrine."

#### THE PREACHERS

God has been gracious in teaching me to love these people more in beholding the faithfulness and preaching power of these servants of his, in spite of their poverty.

The party consisted of seven evangelists, six colporters and three volunteer workers. The numbers varied, as these men had to return home at intervals. In education they varied from those who could scarcely read and write to one junior graduate, and their preaching was as varied as their education; nevertheless, some of the poorly educated were among the best preachers.

With such a group, one would naturally feel that the expense would be tremendous, but such was not the case. In the first place, all are on salaries averaging about \$3.50 at the present rate of exchange. It was found best to pay the volunteer workers, and discontinue their services at the end of the tour. Including the pay of these volunteers, that of a wheelbarrow man, oil for lantern light, tips for staying places in lieu of rent, extra wheelbarrows for special trips, and an additional eighty-five cents per month to colporters to bring their salaries up to that of the average evangelist, a special privilege on



this tour, we have an extra cost to the Board of \$29.33 for these eight weeks of evangelism.

These men eat two, and sometimes three meals per day. Our morning meal usually consisted of flour broth, with an occasional vegetable, and bread. For noon, it was usually strips of dough boiled in clear water, and bread. If there was an evening meal, it was a duplicate of the morning repast. Eating this quality of food, one can live on eight cents per day. For thirty days this would be \$2.40, leaving one a saving of \$1.10 from the monthly salary of \$3.50 with which to buy clothing and contribute a little to the support of the family. The average salary of the colporter is \$2.67. If he is energetic in the sale of the Scriptures he can make at least as much as the average evangelist. Most of the evangelists and their families eat poorer food than the above mentioned menu. Most of them have a little land, from one to twelve acres; if the latter, he is quite a man of affairs.

A few days ago, one of the best of the evangelists, with tears in his eyes, said he was happier away from than at home; for when he saw his children it caused him constant sorrow because of his inability to do more for them. When questioned if he did not live too highly for his income, he said: "If you could come and see what we have to eat every day, you would know it is worse than what your dog has to eat."

Last week we closed our annual spring meeting, the preaching for which has almost always been done by a visiting member of our mission. This year it was done by our evangelists, and in a manner quite acceptable both to ourselves and to the native Christians.

#### RESULTS AND CONCLUSIONS

Our evangelistic tour covered a triangular territory twenty-three by fifteen by fourteen miles. In this territory there are seven market towns, two of which are well known "robber nests." We stayed in each market for one week, one extra week in one place, and visited all the surrounding villages, plotting them on a map for future reference. In this manner we preached, sold about 12,000 Gospel portions in 560 villages and listed the names of 228 persons who made profession of faith in Jesus as Saviour.

At one place a man of sixty-one, a former teacher and a man of some affluence and respectability, dropped into our tent. After listening for a time, he said he could believe that doctrine, and would like to leave his name as a believer. He bought the four Gospels and Acts and left. A week later he called on us at the next market and said he had read the four Gospels and Acts through. I had a Bible for free distribution, and gave it to him. A week ago he came to our meeting and said he had read Genesis, Exodus and part of Leviticus, although he found Leviticus difficult to remember (some of us might think as much). He stayed through the meeting, and I trust we shall hear from him later.

At the second place where we pitched tent, the wife of a former army officer believed, and, as she could read, we were very hopeful that she would be a help to the other women; and she was very glad to accept this responsibility. The Sunday after we left, two of the evangelists returned to hold services. They learned that she had twice been severely beaten by her husband because of her new faith and, although she stood at a distance and looked, she dared not come to the service. Pray for such souls, as everyone who confesses must face much ridicule, and many much persecution.

A young doctor, at this same place came to the meeting, believed, broke off the opium habit to which he was an addict, opened his

shop on the non-market days for a meeting place; and with each return of the evangelists they have found him the same. Space will not allow me to tell of many other interesting sidelights and personalities.

In each of these markets, save one, a home was volunteered as a meeting place. In some of these the Bible will be read on Sundays, even though our evangelist does not arrive. Our purpose is that these churches shall be self-supporting, independent organizations from the beginning. In another week we plan to revisit all these places for a two days' meeting in each, and we have an irregular itinerating program. We must accept primary responsibility for the nurture of these babes in Christ, but our determination is to do it with the lowest possible cost to the Board.



MISS CHEN SU CHING, KAIFENG

Refusing to marry a heathen man chosen by her sister, she has come to be in charge of the young people and women's work in the Kaifeng station.

#### THE FUTURE

*"Our times are in his hand."*

In order to care for the enlarging field, we have had to place some of the evangelists in from two to four places. This leaves four men who can give themselves wholly to evangelistic work, and upon them will rest, also, the care of the newly opened places. The longer these places are helpless, the longer will be the care.

For the fall campaign we have already selected nine market towns. We plan to utilize the colporters in going ahead this summer preaching and selling Scriptures in all the surrounding villages. In a small way we are still trying to imitate the Master's Gallilean methods. The evangelists and I will come to these market towns, in order, for a week's meeting in each, trusting that the Lord will bless the seed sowing of the colporters.

The work holds great promise, but "there are many adversaries." Brethren, pray for us.

\* \* \*

*"Another day, and Jesus has not come!  
Why doth he tarry?"*

*Perhaps that we may carry  
The news of his first coming unto some  
Who have not heard, who have not yet be-  
lieved.*

*O art thou ready for that Coming Day?  
Perhaps it is for thee he doth delay."*

## The Story of the Conversion of Che'n Su Ching, Kaifeng, China

*Written by Herself*

In the year 1918 I entered Shih-U, the Baptist Girl's School of Kaifeng. Before this time I had studied at home with a teacher, but because some of my friends were in this school, and were happy together, I thought it would be much better for me to be with my friends, and also that I could gain knowledge much faster. These were the only things that prompted me to enter the mission school.

As soon as I entered, it was like entering a new world to me; preparation of lessons, meeting classes, playing games were all the same with me, and I was very happy. But there was one class and one time when I was very much displeased and unhappy, that was when I had to study the Bible story and meet that class, and also when I had to attend chapel, and listen to the Christian teachings which to me were all false and foolish. But toward the close of the first term I had begun to think, perhaps there is a little truth in this Christian teaching, and if there is a Jesus, perhaps it would be worth while to really follow him.

When vacation time came, I went to my home in the city. In my home were two brothers, an older sister, my brother's wife, and my beloved mother. I was the youngest, fifteen at that time, and my mother's favorite, because I was the baby child. My father had died some years before this time. I constantly told my mother about the teachings concerning Jesus and the Bible, which I had learned during the school term, but she was very much displeased to hear the story each time, and did not want me to return to the school which taught the foreign false doctrines. But I was very anxious to return, not in order to learn about Jesus but because I was eager to gain knowledge and there with many others I found it a very happy place to fulfill my ambitions for an education. Though my mother was very much opposed, yet she loved me so dearly she did not want to refuse my desires, so consented for me to return.

In the fall, September 12, 1919, I entered again. Two days later, the servants came for me, because my mother was dying. As I returned my mother could not speak many words, but she knew me, and expressed her usual love for me. The next day she passed away. For some time afterwards my joy, my hopes, my thoughts of Jesus were swept away, because my beloved mother had so suddenly been taken from me. But her last words were to go on to school, so in my thoughts I resolved to put away any belief in Jesus, use the means my precious mother had left, get an education and make a worth-while woman, and serve my fellow man. So I not only disbelieved the Jesus doctrine, but I hated it, and did not want any one to mention it to me again. But I re-entered school, advanced rapidly in all my school work, though I was broken hearted and wept much of the time, for as my beloved mother had been taken from me, there was no one left to love.

In spite of my grief, in the year 1920 I was to finish the grammar school work, because at my home I had studied several years and advanced much more rapidly than an ordinary student. Because of this, and the principal's loving sympathy for me during my trials, many of my classmates became jealous of me, and falsely accused me before the principal, requesting that I be sent away from the school. Under the great strain which was too much for me, I voluntarily left and went away to my sister's who had in the meantime married and moved near Shanghai. I not only left the Christian school, but resolved never to have

anything more to do with any such school or any one who professed to be a Christian. My purpose was to study at my sister's and carry out my ambition for an education.

But my burdens were too great for me. The grief from my mother's death, the crushed feeling from the treatment of my schoolmates caused me to develop serious illness of six months' duration. During this time, all that could be possibly done to save my life, was done. Many different doctors said it was impossible for me to live. At this, I myself decided that I must leave all that was near and dear to me on this earth, and felt that I must spend eternity in an everlasting punishment.

One day all my strength left me, and my sister and friends thought I was dead, and thus prepared for burial, and were having the coffin made. As my body waited for this preparation, God in his goodness spoke to my heart; as it were, a voice from Heaven said, "Don't give up hope, for I am an all powerful Saviour, those who believe on me have everlasting life." Later I awoke, and thought, who has all power, who is our Saviour—then I remembered he was the same Jesus I learned about at Shih-U School. Then the Holy Spirit quickened my heart. I said not a word, but earnestly prayed, "Lord Jesus forgive me, I know thou art all powerful and I have grieved thee by not wanting to know thee. Lord, forgive me. I know formerly I was not willing to hear thy voice as you offered me everlasting life, but I am willing now, and if thou wilt save me, and save my life, I will go where you want me to go, and do what you want me to do. I am willing to go back to your school and study." The Lord heard my prayer, and saved my life.

After some months, I was strong enough to return to Kaifeng, but on account of weakness from long illness, I had to wait till the spring term to enter school and finish the grammar school work. After I entered school, I had my strength, but I was still unwilling to make it known to others my thoughts of Jesus, and unwilling to trust all to him, and follow him all the way. My heart was still somewhat rebellious.

But in the fall of the next year, I was asked to go to Cheng Chow and assist the Mission in opening a Religious Life Center, in which was a school for girls, where I taught during the year. At that time Miss Humphreys, of Kaifeng, also assisted in the same work. She put forth special efforts daily to help me, my fellow teachers prayed with her for me, the Holy Spirit helped me, and I surrendered fully and joined the church and was baptized. My joy was such that I felt I wanted to give my whole life into his service.

In 1923, I re-entered Shih-U School, after two years of interesting and helpful work, during which time I had the privilege of helping in the different religious organizations in the school, and Nau Kuau Chapel one term. At the close of this term, I was very anxious to re-enter school, so again I went to my sister's near Shanghai.

There I spent only a few days, during which time I had great struggles and temptation not to give the Lord his way in my life. My sister and her family, much opposed to Christianity, had chosen a man to be my husband who was also much opposed. But God was calling me, and I knew he did not want me to marry a heathen man. So in my struggles one night, as I lay looking at the electric light in my room, and could not sleep, after I turned on the light and intense darkness left the room, I viewed the beauty of that light. I thought of its power to drive away the darkness—then God spoke to my heart, and made me to feel that all power comes from him, the great Power House of the world—he wants us as his children to shine in this

world, and he wants me to help turn on the light in the dark places of China. So I prayed, asking for his guidance, and he prompted me to know the meaning of real consecration by breaking away from my sister's pleadings and enter the Bible School at Nan King. There he blessed my life and drew me nearer to him.

While there, I received a message from my brother at Kaifeng that he could not live. I knew he was lost and the Holy Spirit led me to go at once and win him to Jesus. I went and as my friends prayed, I told him the story of Jesus, prayed with him, sang to him and read God's Word, and he was saved. He died a peaceful death and was given a Christian funeral.

Though God has not permitted me to return to the dear Bible School, because of my physical condition, yet my hope is to attend again such a school to prepare myself to serve God more fully in China, and to try to lead souls from darkness into light.

### God Continues to Bless and Save

*By Flora Dodson, Pooi To Academy, Tung Shan, Canton, China*

Today there were fifty-three people baptized after the preaching service. It was a beautiful sight. Of the fifty-three baptized, twenty-four of them were pupils in our Pooi To Yee Hok (school for poor children). You remember there were nineteen of the fifty-one baptized last fall who were pupils in our Yee Hok. That makes forty-three from there during this school year, and a number of others want to be baptized but for various reasons have been asked to wait.

Of these twenty-four, several came regardless of bitter opposition from family and friends. Two large girls who have been in our Yee Hok for only about three months, and had never heard the gospel before, were among the number. The family of one of them has threatened to take her out of school, or drive her from home, but she says she is ready to endure whatever persecution may come. The other one was taken into the school this term only because of the persistent, earnest pleading and weeping of a Christian relative who said the girl was headed in the wrong direction, and that it meant the saving of a soul for us to take her in. We had already refused a dozen or so because we had not a single bit more room in our matshed, and already the children were crowded in like sardines, and soon the weather would be so hot that we feared they would positively roast. But at least, like the unjust judge (though I hope we were not unjust because we simply didn't have the room), we yielded and accepted this girl, putting four children on a seat that was meant for two.

As I saw her go down into the baptismal waters today I could scarcely keep back the tears as I realized how nearly we didn't take the girl, and wondered indeed whether she would have ever heard the gospel and accepted Christ as Saviour if we had not taken her.

And then I thought of those others whom we had to turn away and wondered what their lives would be. How we pray that God will open the way for them to hear his message of love and open their hearts to accept it! Already as we think of and plan for our work next year our hearts are heavy because of the many whom we'll have to turn away. We must not take as many as this year even, because the teachers just cannot stand up under the load, and the rooms are just too small and hot in summer and cold in winter.

And it seems so difficult to get funds to pay even these teachers, much less add to the number. The matshed rent is already unreasonably high and there seems no pos-

sibility of enlarging the matshed, or of building a real house which we so much need.

We do indeed praise the Lord for his wonderful blessings to us. We praise him especially, too, for some consecrated Christian Chinese teachers whose daily sowing of the seed makes possible such a harvesting of souls as we have seen today.

### Significant Statements

"We have gone daffy over things like steam, electricity, water power, buildings, railroads and ships, and we have forgotten the human soul, upon which all of these things depend, and from which all of these things originate.

. . . The greatest source of undeveloped power in America is the soul of man. . . The great need of the hour is to strengthen this human foundation."—*Babson*.

"If it is just to expect a man of intellectual capabilities and scholarly culture to serve Christ in the pulpit; if it is right to expect a man gifted with a beautiful voice to lift it in the praise of God; if a radiant personality should reflect the life of Christ in full-time Christian service as a sacred obligation; then with equal justice and with identical obligation the man with means financial should use his money for Christ with power and distinction. . . . If men with *mental* talents serve Christ with all their power, those with *metal* talents must serve Christ in accordance with and to the extent of their ability, or their confession in faith is mere pretense."—*Bosch in Not Slothful in Business*.

"Reports come from various sections of China that the idols are being abandoned and in some places destroyed, the temples cleared of the priests and remodeled for schools and places of service.

"Seven of the ten members of the Chinese Cabinet are Christian. While evangelical Christians number only one-fourth of one per cent of the population of China, it is striking that seventy per cent of the leaders in the Cabinet are Christians. Catholics claim three million members, or three times as many as the evangelical churches, and yet they have no member of the Cabinet. Southern Baptists are well represented in the leadership of new China. The most influential man in the work of reconstruction is Secretary Sumfo, who is a Baptist. The Minister to Mexico is also a member of one of our Southern Baptist churches.

"Southern Baptists have more leading bankers in South China than all the other Christian forces combined."—*Missionary J. R. Saunders*.

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### Learning of Him

*Already my soul was sore burdened,  
But he brought a new trial to me.  
Because my Lord asked it, I took it,  
Rebelling because it must be.*

*Then I thought, "His love never has failed me,  
And always his way has been best."  
And my heart cried to him for forgiveness,  
And in his forgiveness found rest.*

*Then,—wonder of God's own performing,—  
The load I so feared was not there.  
So light was my end of the burden  
I knew not I had one to bear!*

—*Frances Pierce, in S. S. Times.*

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