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DECEMBER 1929

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HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION

DECEMBER, 1929



RUSSIAN BAPTISTS OF THE SECOND CHURCH, MOSCOW, GATHERED FOR THE ORDINANCE OF BAPTISM

"It is probable that no money ever spent by Southern Baptists has been so blessed as the money spent in the last seven years in pure mission work in Europe. Of course, it must be kept in mind that our work in Europe is largely co-operative. We assist the native, or national, organizations in their already organized work. In this period the Hungarian Baptists have increased between 4,000 and 5,000 in membership. Roumanian Baptists have, in the same period, increased by some 20,000. In Bessarabia alone, which is a province that was taken from Russia by Roumania, our Baptist body has increased from 100 members to between 4,000 and 5,000, while only recently I received word that there are awaiting baptism now some 1,500 souls. The increase in Russia, where we help a little, is by tens of thousands."

CONTENTS

	PAGE
CHRISTMAS ACROSS THE SEAS	3
CHRISTMAS AT WUCHOW, CHINA. <i>Dr. George W. Leavell</i>	3
HOW CHRISTMAS IS CELEBRATED IN ROUMANIA. <i>Rev. J. Churder, Arad</i>	4
A CHINESE GIRL'S CHRISTMAS SPEECH. <i>Hsü Yü Ying, Shanghai</i>	5
CHRISTMAS AT SEINAN. <i>Mrs. C. K. Dozier, Fukuoka, Japan</i>	6
"CHRISTMAS BELONGS TO THE CHINESE." <i>Rev. H. H. McMillan, Soochow</i>	6
CHRISTMAS IN BRAZIL. <i>Mrs. A. E. Hayes, Parahyba</i>	7
IS IT WORTH WHILE? <i>Mary Ellen Caver, Ogbomoso, Africa</i>	7
BUILDING CHRISTIAN BROTHERHOOD IN THE SOUTH. <i>Una Roberts Laurence</i>	8
THE MEXICAN BAPTIST SEMINARY. <i>Rev. C. L. Neal, Monterrey</i>	14
"JUST TO SEE JESUS!" <i>Addie Estelle Cox, Kaifeng, China</i>	15
MOHAMMEDANISM IN CHINA. <i>Rev. A. R. Gallimore, Canton</i>	16
WHAT WOULD YOU DO? <i>Addie Estelle Cox</i>	17
SAN WOOL—A FIELD OF GOLDEN OPPORTUNITY. <i>Rev. Frank T. Woodward, Kong Moon, China</i>	18
EDITORIAL	19
AMERICA AND WORLD FELLOWSHIP. <i>Rev. Everett Gill</i>	21
WORLD BROTHERHOOD! THE FRUIT OF WORLD MISSIONS. <i>Rev. Chas. A. Leonard, Harbin, Manchuria, China</i>	22
AMERICAN INFLUENCES THAT HINDER THE GOSPEL IN ARGENTINA. <i>Rev. Geo. W. Boicler, Buenos Aires</i>	24
CHRIST AND THE MONEY QUESTION. <i>Rev. Chas. L. Graham, Louisville, Ky.</i>	24
FROM THE WOMAN'S MISSIONARY UNION. <i>Kathleen Mallory</i>	26
FROM THE BROTHERHOOD OF THE SOUTH. <i>Secretary J. T. Henderson</i>	28
MY MISSIONARY BOOKSHELF. <i>Una Roberts Laurence</i>	30
MISSIONARY MISCELLANY. <i>Secretary T. B. Ray</i>	31

THE MISSIONARY PILOT

SENIOR B.Y.P.U.

- December 1—Topic, "Lessons from Isaiah on Right Living." Supplement the Quarterly material with the appealing message, "What Would You Do?" (page 17), and the Editorial, "Ye Have Not Because Ye Spend Amis," page 19.
- December 8—Topic, "Gratitude for God's Guidance and Deliverance." Let some one read Miss Cox's wonderful story, "Just to See Jesus!" on page 11, illustrating the triumph of God in the life of his servant.
- December 15—Topic, "Making the World Christian." Use the map on page 8 in connection with a summary of the article, "Building Christian Brotherhood in the South," to show where Southern Baptists must effectively teach and preach the gospel of Christ at home. For a concrete example of progress and opportunity on the foreign field use Missionary Woodward's article, page 18.
- December 22—Topic, "Religious Liberty—A Great Truth Taught the World by Baptists." Illustrate the truths of the statements made in the Quarterly by extracts from the article on page 22, "World Brotherhood! The Fruit of World Missions," by Missionary Leonard.
- December 29—Topic, "Christ vs. Chinese Dragons." See page 16, "Mohammedanism in China," and page 27, "The Power of Prayer." Show that the Holy Spirit must have his way in our lives if we are to witness effectively for him.

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

During December the children will enjoy a program on "Christmas Across the Seas." Stories and pictures are provided on pages 3 to 7. The map of the Southern Baptist Convention Territory, page 8, will appeal to them in presenting our mission fields in the South.

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

Our hearts and minds turn toward others during December, and W.M.S. and Y.W.A.'s will bear in mind the Lottie Moon Christmas Offering. The missionary topic for the month is, "Building World Fellowship." See article, page 8, "Building Christian Brotherhood in the South," Editorials page 19, and other articles on pages 21 to 24, and especially Miss Mallory's material in the W.M.U. Department, pages 26 to 28.

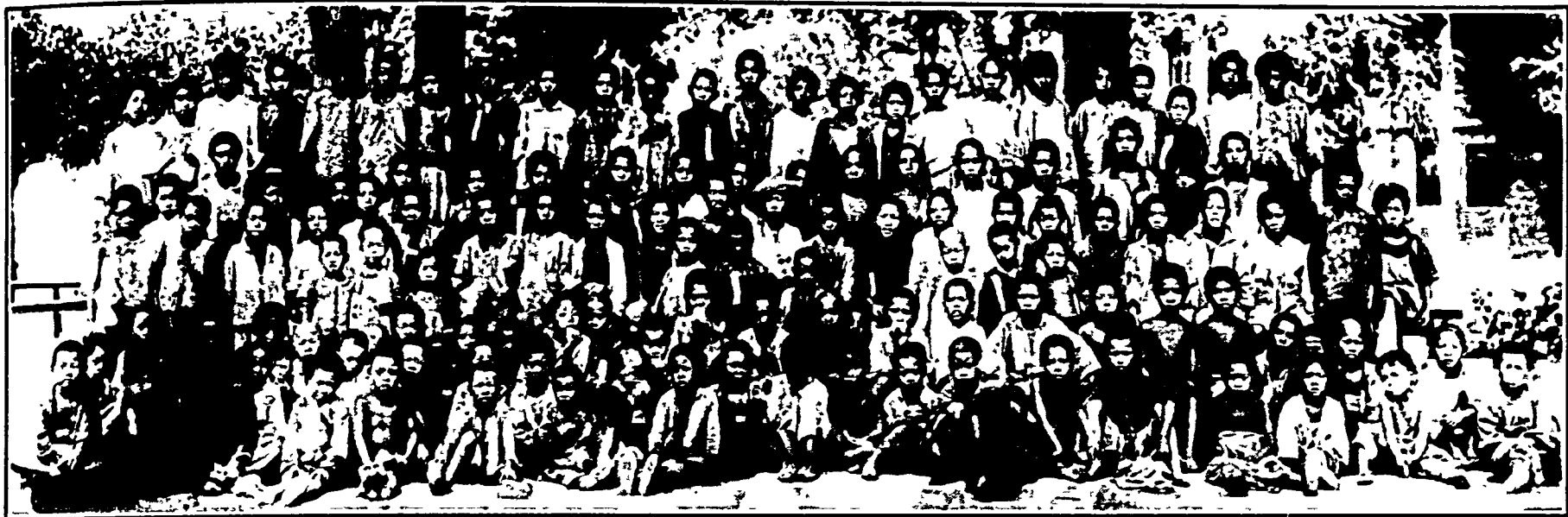
SUNDAY SCHOOL

Let the superintendent devote ten minutes during the opening or closing exercises to the reading of some striking facts or incidents from the articles on "Building World Fellowship," using the articles on pages 3-7 and 19-25.

PRAYER MEETING

The women of the South will hold their "Week of Prayer" for World-Wide Missions during December. The entire church should be called to prayer, along with the women, for this great cause. Sufficient material may be found in this number for a prayer meeting program each week on "Building World Fellowship."

Christmas Across the Seas



NEEDY CHINESE SCHOOL BOYS AND GIRLS, OF CHENGCHOW BAPTIST COMPOUND, MINISTERED UNTO LARGELY BY NATIVE CHRISTIANS. THEY WILL HEAR THE CHRISTMAS STORY. WOULD THAT THE COUNTLESS MULTITUDES MIGHT BE GIVEN CHRIST AND HIS BLESSINGS!

Christmas at Wuchow, China

By Geo. W. Leavell, M.D., Wuchow.

"Silent night! Holy night!
All is calm, all is bright."

Through the calmness of an early Christmas morning, the carols floated as the songs of the angels upon the ears of the sleeping missionaries. It made no difference that the singers were Chinese, that they were singing in a foreign language, they were singing of the birthday of the King, even as others have sung it, lo, these two thousand years. Through the stillness came the story of Messiah's birth, of the hope of "Peace on earth, good will toward men." Here in the Mission Compound, there was peace, calm. In the hearts of the people was a great happiness, all because two thousand years ago, a tiny babe came to the earth that "men might have life, and have it more abundantly." And here in a heathen land, hearts were filled with peace, because some of those who had the abundant life were anxious that others, even though their skins should be of another color, should share in the joy of a Christmastide. Out on the streets, men wandered as before; to them the carols had no joyous message; their hearts held no echo of a Messiah's song, and their gods of wood had small chance of awakening an inborn joy.

For a week great preparations had been made for Christmas. In the kindergarten, in the girls' school there was the air of excited expectancy. On Monday morning the program and Christ-

mas tree of the kindergarten was held. There was much happiness as the children recited their "pieces" and sang their songs. There were gifts for the children, all wrapped in bright red paper, and lovely bags of candy and fruit. On the face of each little child was a look of complete joy, as they remembered what their teacher had taught them so faithfully during the months gone by, that this was the birthday of the King, who wanted for his birthday gift each little heart and life.

The Christmas program at the girls' school was given Christmas Eve. The program was a lovely one, the crowning feature being the dramatization of the story of Esther. The girls were splendid, and some of them showed real talent for acting. They had their Christmas tree that morning, in order not to spoil the real Christmas message of their program.

The services Christmas Day were very inspiring, with a real blessing of the Christmastide. The service of the church was held in the chapel of the Stout Memorial Hospital, as the street in front of the church had been torn up. The chapel of the hospital was filled to overflowing, and on the faces of the people was the look of joy and peace, such as only Christianity can give. The tiniest member of the congregation was a baby girl, born in the hospital, who was only about an hour old when the service started. The old grandmother, who was not a Christian, brought her to the service. She said that some one in the hospital had told her that this was Jesus' birthday, and she wanted to give the tiny baby to Jesus. Some one

asked her what the baby's name was, and she said that the doctor had told them to name the baby "Mary." And what could be a more fitting name for a baby girl, born on Christmas Day? Small *Mah-Lay-Ah* (Mary) seemed to enjoy the Christmas service very much, and let us hope that the gift made to the King on his birthday may indeed be his in later years.

Christmas night the Stout Memorial Hospital had its service. There was a large Christmas tree with a gift on it for every patient, doctor, nurse, and employe. Some of the patients had never seen anything like this before; they had come from a far-away country district, and to them the story of Christmastide was as yet untold. They listened, oh, so eagerly, to the Christmas message as it was told to them, and when the invitation was given, six raised their hands as an indication that they wanted this "Gift of all Gifts."

And thus, Christmas, 1928, came to a close. It had been a wonderful day from the early morning hour when the singing of the nurses and the girls from the school had ushered in the day with carols, to the close of the service in the hospital. In the hearts of the Christians there was re-echoing an angel's song, a song of "Peace on earth, good will toward men."

"For lo, the days are hastening on,
By prophet bards foretold,
When with the ever circling years
Comes round the age of gold;
When peace shall over all the earth
Its ancient splendors fling,
And the whole world give back the song
Which now the angels sing."

How Christmas is Celebrated in Roumania

By Rev. J. Churdar, Arad

Of all the seasons of the year, Christmas is the most welcome one. It is the happiest and the most pleasant subject to talk of. But is this true in other countries too? Would you like to know how it is celebrated and what it means to the children in Roumania? I know you would. Here, then, I shall try to give you some idea about it.

Christmas Day is considered the greatest and the most important holiday of all the days in the year. It is, just like in America, anticipated with the greatest joy. In fact, Christmas Day in Roumania is celebrated by the orthodox and Catholic people for three days, and by the Baptists for two days. The first day, that is, December 25, is considered and celebrated as the day on which Christ was born, and the second and the third days are celebrated in honor and memory of our Lord's coming into this world. Every one is free from labor, except that which is very necessary, during this festival. The public schools are closed for two weeks, so that children may enjoy this great celebration. Then every boy one sees on Christmas Day wears his best clothes—something new, for that is usually the custom, and the girls are no exception to this rule; they, too, wear their prettiest dresses at this time.

Next, perhaps, you would like to know how the Roumanian children spend their time and what they do during the Christmas holidays. Here, perhaps, they differ from the American children. They all go to church on



THESE HAPPY CHINESE BOYS SAY, "MERRY CHRISTMAS!"

Our missionary writes, "Whether there were any missionaries in China or not, Christmas would continue to hold that sacred and loving place in the lives of the native Christians. They are accepting Jesus as Christ and are making this good news known in the lives of others."

Christmas Day as well as on the second and third days, for you will remember that the orthodox and Catholic people celebrate Christmas for three days and the Baptists for two days. The church is decorated very prettily, and a beautiful Christmas tree will be seen in every church, which they usually keep a long time after Christmas. A great preparation is being made long before Christmas, and a rather elaborate program is planned to be given on the Christmas Eve, which usually takes place on the second day of the Christmas festival.

The Baptists have two preaching services each day. These are for all people of all ages. The main joy, however, is centralized on the children's program. This program begins at six o'clock and, in some churches, lasts until eleven. Those who participate recite poems, Bible verses, tell Bible stories, give short talks, and sing. Perhaps the greatest stress is laid on singing.

After the program is over, the presents are distributed. But who brought these presents for the children? Santa Claus? Of course he did! Every boy and every girl in Roumania believes that there is a Santa Claus, but they never see him, in other words, their Santa is invisible. He just brings the children their presents and goes right back to the land of "plenty."

So, as you see, there is a great religious element connected with our Lord's birthday in Roumania, so great that for a whole week after Christmas the people, especially the orthodox and Catholics greet each other with these words, "Christ was born." It doesn't matter at what time of the day they meet; that is their salutation during that week. This, it is true, has become a custom only, and people repeat these words of salutation without knowing the real meaning and purpose of our Lord's birthday. The Baptists do not say "Christ is born" just from the force of habit. To them Christmas Day means God's greatest gift to the world, the coming of the Son of God into the world to save that which was lost, and he alone is able to save.



WOMAN'S TRAINING SCHOOL, BUCHAREST, ROUMANIA

We help most when we aid these struggling Baptist groups to prepare young people for efficient religious leadership.

A Chinese Girl's Christmas Speech

By Hsü Yü Ying, Shanghai, China

Guests, teachers and schoolmates, it is certainly a good chance for us to have you coming here for the celebration of Christmas. How happy and fortunate we are! Nineteen hundred twenty-eight years before today, Christ, the Son of God, was born, not in the family belonging to the king's tribe or rich ones, but in the poorest manger of Bethlehem. This evidenced the fact that the Son of God came to the world not for enjoying richness but to sacrifice himself for the salvation of the sinners in the world.

As to what kind of Saviour he is, what wonderful deeds he has done, together with his birth and death, these are all clearly written in the Holy Bible. The careful reading of this book will tell you all these things, therefore it is unnecessary for me to say so. Nevertheless during the celebration of Christmas, we ought to clearly understand the difference between the Christmas celebration and other celebration days. The Christmas celebration as compared with other celebration days has had power to make people feel more interest. A few months ago we had celebrations for National Day and Confucius' birthday. Other countries have their celebrations of national days or for the accomplishment of their great men, too, but when we celebrate our National Day, foreigners will not fall in line with us while we, paying back the same attitude, will not join in celebrating the national days of other countries—only to the Christmas celebration, not only celebrated by Chinese but also by all the people under the same heaven. What is the reason? Where is the difference between them? To me personally, there are three important factors:

1. *Jesus, the greatest revolutionist in the world.* In this world we have found many revolutionists, but most of them were depending on physical or material force. With the mask of revolution on their faces, in reality they are fighting for privilege and profit-gaining. The revolution of Jesus has to do not only with physical side, but spiritual and soul too. He uses conscience to fight with sin; that is to make equality, universal love, righteousness and morality fight with baseness and unrighteousness. Here lies the difference between Jesus and other revolutionists, which makes us to admire him more.

2. *Jesus, the Saviour of the world.* We all know that after his birth, Jesus had done many miracles, wide-spread

the gospel and saved a lot of sinners. He, living with no sin, died on the cross, using his precious blood to wash out the sins from human beings. Nobody could possibly do this save the Saviour, Jesus Christ. Before him and after him we never have seen a Saviour like him. This is the difference.

3. *Jesus, the Son of God, the King of kings.* In the Old Testament we all know it is definitely stated, the prophecy of the Saviour, who would come to this world, and they were all fulfilled in the New Testament. Afterward his suffering to death, resurrection, and ascension proved to us that he is the Son of God, who will, in the future, sit at the right side of God, to judge.

From the above few points of view there are enough reasons for people to believe him. His birth ought to be celebrated by all the people. Celebration, however, shows our memory, belief and happiness, and we hope forever to keep

on thinking of his personality, believing his truths and taking him as our model. We again ought forever to keep the optimist idea, not only make ourselves happy but also enable all the people in the world, no matter rich or poor, to enjoy the same level of happiness.

For the celebration our school will offer a few poor plays.

O angels sweet and splendid,
Throng in our hearts and sing
The wonders which attended
The coming of the King;
Till we, too, boldly pressing
Where once the angels trod,
Climb Bethlehem's Hill of Blessing,
And find the Son of God.
—Phillips Brooks.

(10)	(9)	(8)	(7)	(6)	(5)	(4)	(3)	(2)	(1)	
鋼琴獨奏	國歌	頌主詩	鋼琴獨奏	唱歌	鋼琴獨奏	唱詩	鋼琴合奏	鋼琴獨奏	頌主詩	秩序
敬旗		為主作戰	耶穌愛我魂		聖音近我	禱行	歡迎	頌主降生	主為牧者歌	
董淑貞女士	全體	樂隊	裴清貞女士	施育女校生	周愛華女士	濟汴男校生	牛淑琴女士	陳淑清女士	男女兩校唱詩班	
							合奏			

Christmas at Seinan

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

Though Seinan is our Baptist Mission school, many of the students and teachers are responsible for the Seinan Church and Sunday school program. So, for days before Christmas little children were darting about over the campus, going to their Christmas practices. Last year the first Christmas meeting was at the high school dormitory. What a privilege to be one of the invited guests! The dining room was converted in a little over an hour into a most attractive Christmas scene—the boys did it all. (Most of these boys came out of homes where even the word Christmas was hardly known.) The Bible story of Luke, a prayer and Christmas songs, a talk by the principal, filled the first part of the program. Then the boys served supper, which was followed by a very happily planned social hour.

It is a custom to take home the things you do not eat at the table—so many oranges and little cakes were given each one. The boys thought it would be a burden for us to carry them, so one came home with us to carry the "eats." Most hospitable hosts they were! Surely no program could have been more beautiful and effective. The impression of that evening will never leave those boys.

The telephone rang—the second Christmas meeting was to be at the seminary dormitory—not much time to get ready, but the teachers were invited. A good heart-to-heart talk and prayer followed the supper.

The next night the college dormitory boys, with a few of the teachers, had supper. The Bible story, the meaning of Christmas, and songs brought to the new boys their first realization of the spirit of Christmas.

The chapel hour to the entire student body brought the old story in Scripture, prayer and song.

At night on the last day of school, the Sunday school gave a White Christmas program for our students and city children. There has never been a Christmas program in which Christ was given greater preeminence than in the one this year. It was beautiful! The "white gifts" given by the Sunday school this year were spent for a simple gift for each child—but the children's money is to be sent to help the suffering ones in the famine district of China. From the Sunday School Association medals were given to the children for regular attendance. Many of you will be interested to know that Mr. Mizumachi's son received a medal (badge) for five years' attendance. (Mr. Mizumachi spent last year in our Louisville Semi-



A REFRESHMENT STAND IN THE ORIENT

Among other delicacies offered, those in the enamel wash basins are dried roaches.

nary.) His little son has grown up in the Sunday school.

For days the young Sunday school teachers gave much time to carefully training the children. Some of the parents said that the children looked forward to Christmas with more joy than any other event of the year. Surely, through the teaching of the Christmas story last year hundreds of people who came to the school and church will find that the love of the Christ Child has begun to soften, purify and beautify their own lives. Seinan is scattering the *good news*, souls are bearing echoes of the chorus sung on the Bethlehem hills.

* * *

"The December flower in Japan is the camellia, the 'wild tea flower,' pure and fragile."

* * *

"Christmas Belongs to the Chinese"

By Rev. H. H. McMillan, Soochow, China

No matter how strong racial pride and prejudice may be; no matter how positively the spirit of nationalism may express itself, there remains an even greater fact that becomes most evident to anyone who spends a Christmas in a foreign land, namely, that Christ is native to all who accept him, regardless of race, nationality, or social condition.

Nothing less than the wisdom of God is equal to the task of presenting Christ of

to this sin-cursed world in such fullness and simplicity that he makes his winning appeal to all people of all ages alike.

In China, for instance, Christmas belongs to the Chinese. Whether there were any missionaries in China or not, Christmas would continue to hold that sacred and loving place in the lives of the native Christians. The gospel account of the advent of Christ is easily and naturally translatable into all languages and dialects and there is nothing in the narrative to stir up racial and national animosity. The Christmas songs, likewise, that are sung around the world bring the same joy and cheer to all hearts. Christ is universal and eternal.

This precious truth was impressed upon my mind with its convincing power in the darkness before Christmas dawn when a group of Chinese Christian students stood beneath our window and sang to our hearts some of the most familiar Christmas songs. When they had finished, I cheered and greeted them with, "Merry Christmas to all." Promptly one of the students made reply, "Merry Christmas. Do you know Christ is born in Bethlehem?"

There was something about the tone in which this statement was made that touched a responsive cord in my heart and there in the silence of the night I found myself alone with God, rejoicing over the realization that the Chinese are accepting Jesus as Christ and are making this good news known in the lives of others.

Christmas in Brazil

By Mrs. A. E. Hayes, Parahyba

To Roman Catholics in Brazil Christmas is only one of many saint days. Several of these take precedence over the one day of the year which is supposed to be dedicated to Christ and to commemorate the anniversary of his birth. St. John's Day, which comes on June 24, is the most popular religious festival of the year. There is, however, a characteristic observance of Christmas that seems to be typical of all Latin countries.

In many homes the front room is made the scene of a doll pageant, in which tiny images are painted to represent Mary, Joseph and Jesus. Surrounding the infant appear a wondering group, the Wise Men and the shepherds, and even the patient donkey in porcelain or wax is on hand with other farmyard animals. It is certainly a comment on our fast age that toy automobiles and a small mechanical train have had part in at least one of these exhibitions.

With much care green cloth or green excelsior is arranged to resemble the Judean countryside. Sanded roads lead to the Bethlehem inn, and an electric star obligingly shines in the better homes where this modern luxury can be afforded. Usually the *sala* (room) is lighted with a profuse display of scented, priest-blessed candles.

I have been told that there is no little competition engendered among various

families in preparing these interesting tableaux, and that probably explains the toy automobiles going to the nativity. The unexpected will capture the crowd. Admiring groups go from house to house at this season of the year comparing the shows.

Baptist believers naturally leave off the religious observance of all saint days, including Christmas. The exchange of greeting cards among friends is, however, a nation-wide custom, and our church members are very punctilious in keeping it up, when they can.

Many of our Baptist churches hold a watch night service at New Year—a service devoted to prayer and testimony—but none of them celebrate Christmas as we do unless American innovation has introduced it.

Americans living south of the equator find it difficult to have a real Christmas, even in family groups. There is no cold weather, it being midsummer in Brazil at this time. There is no holly. There is no merry spirit that seems so essential to our holiday. A Christmas in midsummer is not like Christmas, even though poinsettias grow in wildest profusion in the yard.

In spite of these obstacles most of the missionaries try to make December 25 as happy an occasion as possible for the children.

* * *

*I heard the bells on Christmas day
Their old, familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good-will to men!
—Henry W. Longfellow.*

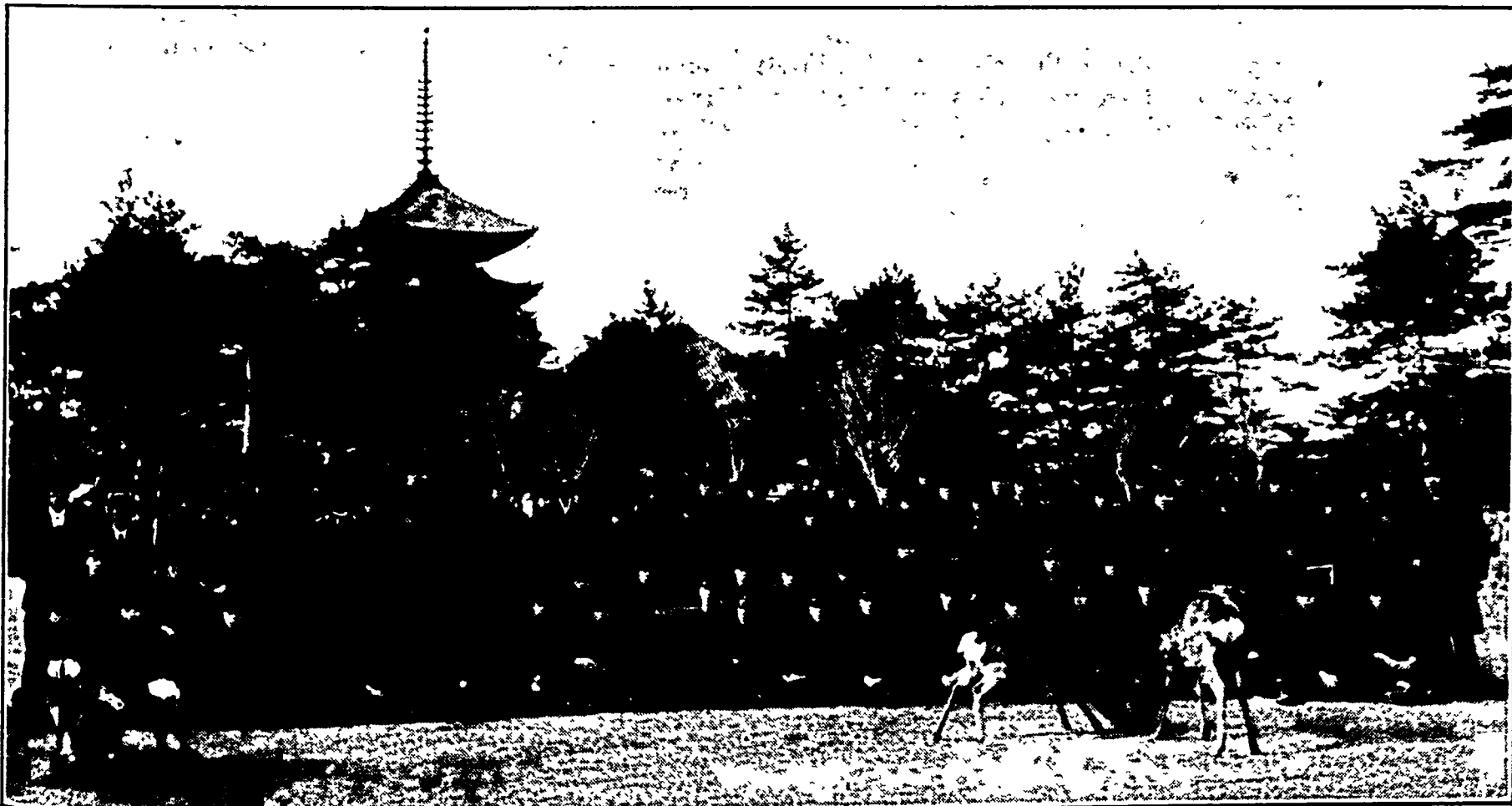
Is It Worth While?

By Mary Ellen Caver, Ogbomoso, Africa

So many times the questions arise, Is it worth while to send the gospel to the African people? Do they respond?

Not long ago two women attended a Sunday morning service in the Ijeru Baptist Church. When the pastor had finished his message, he gave an opportunity for any one to publicly confess Jesus. Our two friends went to the front, each carrying a calabash (large tray made from the gourd) filled with idols. They not only confessed Jesus with mouth, but also wanted to give up these symbols of heathenism and darkness.

After the service these women were asked, "Why did you want to give up your idols and become Christians?" "Why do you want to believe?" Both had the same story to tell. Each had a son who attended the mission day school and the Sunday school. These boys returned to their heathen compounds and retold the stories they had heard—stories of Jesus and his love for a lost world. Through the influence of these boys, the mothers became interested, decided to attend church and finally came accepting Jesus. Was it worth while to help those boys? Is it worth while to give to the missionary cause? We as individuals answer these questions by the way we live and the way we give.

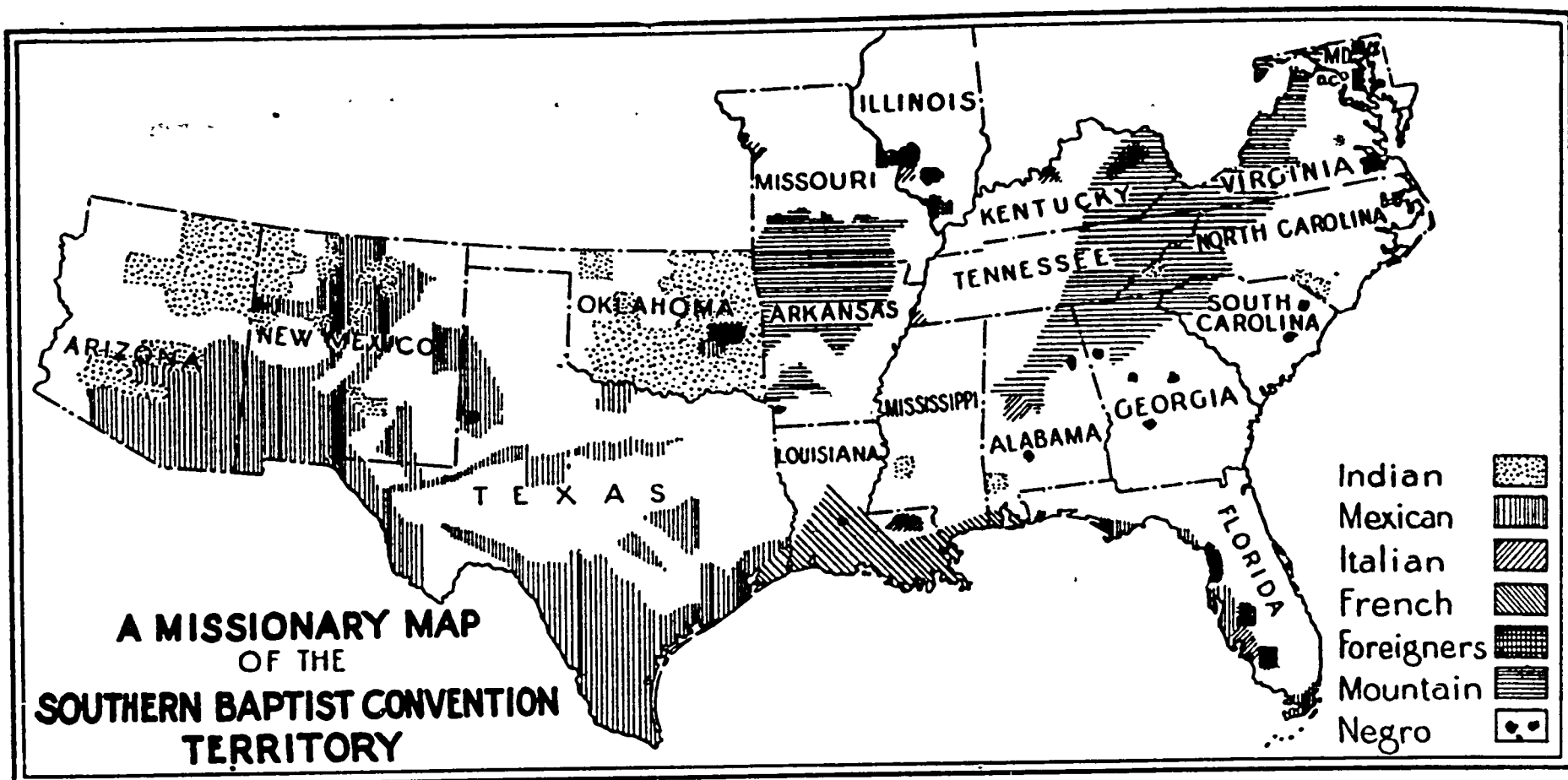


FOURTH YEAR STUDENTS OF WILLINGHAM MEMORIAL SCHOOL FOR BOYS

This picture was taken on the occasion of a trip to Kyoto and Nara to view the ceremonial halls used for the enthronement of the Japanese Emperor.

Building Christian Brotherhood in the South

By Una Roberts Lawrence, Mission Study Editor, Home Mission Board



I. THE MAP

My friend and I had been talking of many matters here in my study. It was inevitable that she should ask me about the huge map that took up nearly all of one wall of the room.

"What a great map! What do all the colored sections mean?"

Since that map is the most precious treasure of my study, I was glad to talk about it.

"They mark those parts of the South where the Home Mission Board has missionaries, or mission fields where they should have workers."

"But can you mark out geographically the mission fields right in our own land?" exclaimed my friend in amazement.

"No, you cannot," I confessed, "For mission fields in the homeland are not marked by boundaries of mountains, rivers and oceans, as are our foreign fields. But you can mark those sections of the Southland where the predominant characteristics of people, religion, language, customs or natural barriers make necessary definite missionary work by some agency if they are ever to know Christianity—that is a mission field. For instance, see here, the red indicates where our Indian people live in large numbers."

"Why, look at the red spots on the map!" she exclaimed. "I thought the Indians were dying out, and here are red spots from Virginia all the way to Arizona."

"Yes," I said, "and if we marked the rest of the map of the United States as we have the Southern States you would find Indians in practically every State in the Union. But here you see a small red spot east of Richmond, then down here in North Carolina we have one whole county, with the red splashing over the edge into adjoining counties, another in western North Carolina, in Alabama there are two counties just above Mobile, in Mississippi the region all around the town of Union, and nearly the whole State of Oklahoma has to be colored, while great sections of New Mexico and Arizona are red."

"I see," mused my friend, as she gazed at the map. "Then all these different colors mean that each of these sections of the South are for some reason definite mission fields for Baptists. My," she caught her breath, "look how much territory they all take. Why, the whole Gulf Coast line is colored. It looks like a rainbow. What do all these different colors mean, tell me about what kind of a field is here,—and here—and—"

"Just a minute," I laughed. "Give me time. There is a long story to each one. Now, let us begin with one of them. Which shall come first?"

II. THE INDIANS

"Why, you were telling me of the Indians. I have always been so interested in them. I think it has been terrible the way we have treated the In-

dian and we ought to make some restitution for all the wrongs they have suffered. Of course, there are none of the old Indians left! I understand now they all have good schools and are rich, for the Government gives them a lot—"

"The Government gives the Indian nothing except good elementary and high schools and hospitals. It only takes care of what the Indian possesses as a trustee. If it so chances that he possesses nothing, no lands worth leasing for pasturage, no oil fields, no farming lands worth renting, then the Indian has no income save what he makes on his share of the Reservation land. If this land is poor then the Indian is poor indeed. The Iowas are a tribe in this pitiable condition. The Pawnees have very little income, about \$36.00 per year for a fullblood from some pasture leases. Otoes have very little income, also.

"The Plains Indians were nomadic tribes living in their primitive state by hunting, fishing, and some cattle and horse raising. They never developed arts and crafts, as did the tribes farther west. So now they are helpless, with nothing left from their old civilization upon which to build. The youth of these tribes need guidance and leadership if they are ever to find themselves in our national life. That is one of our missionary problems—winning these young people to Christ, and helping them secure the Christian education that



REV. AND MRS. GEORGE WILSON
AND CHILDREN

He is a Sioux, and she a Navaho Indian; our new missionaries to Indians of New Mexico.

they need if they are to survive in our national life in the future.

"We still have heathenism in many forms among the Indian nations. Some of it is veneered with a thin coating of Christian ideas. Peyote worship is perhaps one of the most prevalent of such forms of heathenism. The Catholics are probably responsible for the ritual built around the use of this narcotic bean from Mexico, in which the bean is worshipped as 'Jesus.'

"Yes, we have heathenism still in our South, entrenched and embedded in the thinking of her 200,000 Indian people. During this year the Home Mission Board has carried on work in 14 tribes, with eight white missionary couples and four native preachers with their wives and three single women missionaries. We have fifty churches with 4,199 members, in which during 1928-29 there were 398 baptisms. Our Indian Baptists are intensely evangelistic, turning their associations, fifth Sunday meetings, and all similar gatherings into evangelistic meetings, with rarely one without conversions and baptisms. We have some very devoted workers. The number of Indians on these 14 fields is 50,373. Compare the membership of our churches with the population of these tribes, and remember there are upward of 100,000 Indians whom we do not touch. Then add this fact, Baptists have a larger membership among the Indians than any other evangelical body, and you will see just how much there is yet to do.

"Our task is twofold—to break down heathenism, and win to Christ the In-

dians, young and old, who still follow the old primitive faiths, and to win and equip for Christian living Indian youth which has to meet the same problems of sin and temptation that our white youth is meeting, only sometimes in much more virulent form."

"My," breathed my friend as she gazed at those red sections on the map, "that is a big enough job. Are there any books that will tell me about all this?"

"Yes, the best book on the Indian in general is *The Red Man in the United States*, by G. E. Lindquist. The stories of two pioneer Baptist Indian women missionaries are in *Pioneer Women*. If you want to know about the hopes and aims of the present heads of the Indian Government Bureau, get *Problems of Indian Administration*, published by the Lord Baltimore Press, Baltimore. It is the report that led to the recent upheaval in the Bureau of Indian Affairs and the appointment of Commissioner Rhoades."

"I do want them," she said as she wrote down the book titles, "but I am consumed with a desire to know about the large sections of green on the map. Is all that mission territory?"

III. THE MOUNTAINS

"This green marks the mountain sections," I began. "Of course within those green borders lie many large and prosperous cities, such as Chattanooga, Asheville, and other cities that cannot be termed properly parts of our mountain mission field. Yet in the past they have drawn their population largely from these mountain regions, with the result that the original mission problems have been complicated by the unwholesome conditions under which an unskilled, untaught people must live in a city. This is proven by the fact that our Good Will Center in Chattanooga ministers to Anglo-Saxon people almost entirely, in a city mission field of staggering proportions. If the mountain regions from which these people moved had been adequately ministered to by school and church, they would not have needed the Good Will Center when they moved to town.

"Within these green sections lie the isolated and neglected mountain sections. You see, it reaches from the upper edges of Virginia down into northern Alabama. Across the Mississippi, there is the great Ozark Highland which takes in the half of the two States of Arkansas and Missouri. The total population of the mountains is over 7,000,000.

"In these regions Baptists began about thirty years ago to build a system of mission schools that would strike at the fundamental need for a trained

Christian mountain leadership. This is distinctly a mission task, for through schools, Baptists could best reach the homes and communities with an evangelizing force. The years have proven the wisdom of the mission school as a method of evangelistic work in a field of this type, as back into the mountain communities have gone the boys and girls, trained Christians, with ideals of self-sacrifice and devotion, who have transformed many a section of the mountains economically and socially as well as religiously. Not only have the schools produced the majority of the public school teachers for the growing system of schools in these regions, but we have sent out Christian farmers, business men, bankers, lawyers and homemakers. The whole level of Baptist leadership has risen in the mountain regions through sending into the little mountain churches young preachers with the training given in these mountain schools. Many of them have gone no farther than the mountain school, but there they got knowledge of the Bible and a vision of world-wide missions which they have taken back to the little churches in the coves and up the creeks."

"Are there any books I can get that will tell me of this work?" asked my friend with pencil poised again.

"Indeed there are. Get *Our Southern Highlanders*, by Kephart, for a general knowledge of the region and its people. But for information about our Baptist mission schools, get *Signal Fires Upon*



WILLIAM ATHERS

A new convert among the Poncas Indians, where Baptists have been at work little more than two years. "This year the Home Board has carried on work in 14 tribes, where Indians number 50,373."

the Mountains, by Dr. J. W. O'Hara, our Superintendent of Mountain Missions for the Home Mission Board. And if you want true stories about these mountain people, get *The Quare Women* and *The Glass Window*, by Miss Furman, who once worked in a mountain school."

There was a pause while the pencil finished, and then the map was the center of interest again. "Please tell me what all this orange means. It sweeps all around the Gulf Coast."

"Yes, it does and as the years pass, it penetrates deeper and deeper into the interior. If I add this map of Cuba to our map of the States, it lengthens the line down into the Caribbean Sea. For that is our Spanish-speaking field."

IV. OUR SPANISH-SPEAKING SOUTH

"Dear me, are we that much *Spanish*?"

"Yes, we are. Here on the border of Mexico there are some Texas counties with more than 90 per cent Mexican population. In Zapata County the Spanish language is the legal language, all land titles and court proceedings being in that language. In New Mexico many counties are more than 90 per cent Spanish-speaking, though we must not call these Mexican, for they are largely native born Spanish people, descendants of the original Spanish settlers. There are at least 200,000 Spanish-speaking people in New Mexico, about a million in Texas, 50,000 Cubans in Florida, and certainly 250,000 Spanish-speaking people in the rest of the Southern states. This is a conservative estimate, for which the census gives us a good basis in the accurate count of foreign-born Spanish-speaking people, to which we must add the number of American born children who are reared in an atmosphere of Mexican, Spanish, Cuban or South American ideals and family customs."

"What are we doing to assimilate these Spanish people?"

"We are trying to carry on a program of evangelism among them, believing that if we win them to belief in Jesus Christ we thereby lay the only sound foundation for their becoming true Americans. We find that a Christian Mexican is more easily made a permanent, law-abiding, useful citizen than the non-Christian Mexican. We have 34 Mexican evangelists and missionary pastors at work in Texas and New Mexico, but these are very few in such a tremendous field."

"But what of the future? Are there no plans for a larger work that will reach the field?" asked my friend.

"Yes, we have our Mexican Baptist Institute, thanks to the vision and per-



MOUNTAIN CHILDREN NEAR FRUITLAND, NORTH CAROLINA—GIVE THEM A CHANCE

"Years have proven the wisdom of the mission school as a method of evangelistic work in transforming many mountain sections economically and socially as well as religiously. Total population of the mountains is over 7,000,000."

sistent faith of one man and his wife, Mr. and Mrs. Paul C. Bell. They are building at Bastrop, Texas, a school in which young Mexican men and women who wish to give their lives in Christian service may be trained and equipped to do the work. Not only are they given a standard education, theological and missionary courses, but they are trained in the trades and agricultural industries. The dream is that from this school will go out consecrated Mexican men and women who will be able to minister to their people in every way, teaching better methods of farming, truck-growing, poultry raising, and animal husbandry, good mechanics and trained builders, as well as preachers and missionaries. As they preach the gospel they can support themselves and teach their people the way to economic independence and stability."

"That is a wonderful prospect. What progress is being made?"

"We have the school, though the building is not yet finished. Last year there were 56 students and 12 orphan children in the school. The Orphans' Home grew as a sort of emergency measure, but promises to be a permanent feature of the work. There is such great need for a Christian home for helpless Mexican children. The young preachers and missionaries are an active force in the whole region around Bastrop, where thousands of Mexicans live. There are eleven centers of Mexican population between Bastrop and the coast in which they could carry on regular work, if the school had a truck to carry the workers out to the fields. This school is the hope

of our Spanish-speaking work, for from it we will draw capable trained workers as fast as they can finish its courses. It sadly needs a little money to finish the building and install simple equipment for its industrial and agricultural departments.

"The Spanish work is intensely evangelistic. During the past year more than five hundred were baptized into membership in our little Mexican Baptist churches, all converts from Catholicism.

"In Tampa, Fla., there are several thousand Cubans among whom we have a very fruitful work. We have maintained day schools, built a large church with splendid Sunday school, B.Y.P.U. and W.M.U. work, under the care of a young Cuban pastor, one Cuban and two American women missionaries.

V. CUBA

"Of course, our largest Spanish field is Cuba, with its three million people, two million of them living in the four Provinces where we have our work. We have been at work in Cuba since 1886, but our present work is largely the growth of the thirty years since the Spanish-American War. It is a beautiful land but one in which there is much economic distress and little outlook for betterment of the poverty-stricken masses of the people until there is a different type of political thinking on the part of the leaders. Cuban leaders need to learn teamwork, and to get a vision of unselfish service before there will be much change for the better in the national life.



"IN THE HEART OF THE OZARKS"

Newton County Academy, Parthenon, Arkansas, was erected at great sacrifice, and for ten years has been the greatest blessing of this mountain region.

"Havana is the heart of all the life of the island. Business, politics, education, social and religious life all center here in this ancient city, which is also a large and important seaport on the route from ocean to ocean through the Panama Canal. In Havana and its environs more than a million people live. In the very heart of the old city, with its old narrow streets, its crowded patios of poor people, its wide new boulevards and its little parks, Baptist work is entrenched. Here just two blocks from the new National Capitol building, costing sixteen million dollars, three blocks from Central Park, one block from the Institute, the one High School of the Province with its three thousand students, and three blocks from Terminal Railroad Station, is the Baptist Temple, known all over the Spanish world as the headquarters of Baptist work in Cuba. Here is the printing press that has given many Spanish books for all phases of our Baptist work; here is the church, Calvary, which has been the dynamo for the evangelism that has marked every year of our work in the island; here is the school, Cuban American College, which, though handicapped by dark, cramped quarters, still has risen to the front rank of the schools of the Province; here for twenty years the Seminary, small but efficient, sent out the trained preachers who have become the native force through which our work is carried on, until two years ago when for lack of funds it had to be discontinued. Had we been able to foresee in 1888 the trend of city development we could not have bought more advantageously for our present needs, than on this corner where for nearly half a century the Baptist name has been established. No

other evangelical mission is more strategically located.

"Even our school site, farther out into the residential part of the city, is within easy reach of every suburb, being located on a trunk line of the street railway and a main thoroughfare of travel by bus and motor car. With grounds spacious enough for school buildings, athletic activities, truck gardens, and industrial shops, we possess now the essentials for a great missionary program, and the future is bright with promise despite the handicap of reduced appropriations for the work, fewer workers than for many years and a cessation of all building of chapels and other church equipment. Several churches located in strategic cities are in desperate need of modest chapels. Especially distressing is the situation in Cienfuegos, the largest sugar port in the world, where our work has languished through many years for lack of a permanent house. Rents are high and it is wisdom to build our own houses, for in several years we pay out in rents enough to erect a small chapel.

"Other centers of our work need buildings, but the most crying need right now is for a little money with which to push into regions where the gospel has not yet been preached. You can always get an audience in Cuba. The hearts of the people, long starved spiritually by Catholicism, respond to the simple story of Jesus, and the work is joyous in its results. We have not yet reached the upper classes, the very rich. But we have been heard gladly by the poor and many a story could be told of the new lives, new hearts, new hopes that have followed the acceptance of the gospel."

"Look how the Spanish-speaking work surrounds the whole Gulf of

Mexico!" My friend's finger followed the coast around,—“All save this section right here,” she paused before a deep purple triangle. “What is this?”

VI. THE FRENCH COUNTRY

"That is the French territory of South Louisiana and the adjacent Gulf coast. That completes the Catholic domination of this great Inland Sea, which Dr. Walt Johnson calls 'The Mediterranean of the West.' Around this sea he foresees a future tide of World Empire such as once centered in the Mediterranean of the European and African coasts. If he is right, then it will be an Empire of Catholic thought and life, if this coastline is any indication of the future."

"But tell me about these French people. Are they really French—don't they speak English?"

"Yes, many of them do, many do not. It is one of the most thickly populated sections of our South, even these salt marshes along the coast being full of homes, hunters' camps and little huts, where the families of the men who make their living by hunting, trapping and fishing live the greater part of the year. There are very few schools for the children of the ten thousand people of these marshes. Then farther inland, along the rich bayou banks, are the French who descended from the Acadians, and others from the early French settlers of this region. Many of them are illiterate, though in the towns there are wealthy French families that for generations have sent their children to our greatest universities. They are all Catholics religiously. They are a gracious, hospitable people, even the most ignorant and poor sharing with simple courtesy all that he has with the guest. They are a responsive people, with a hunger for the Word of God that is pathetic, once you can get past the fear of hearing it. Generations of priest-taught superstitions have embedded into their thinking many weird beliefs in the name of religion. They have never had the Bible, and its words have a tremendous fascination for them. All our French Baptist work has grown from the circulation of the Word of God among the people."

"You say 'all our work.' Have we very much among them?"

"In comparison with the task we have very little. But we have much to show for the short length of time we have been at work. Our first French Baptist preacher was Adolphe Stagg, who laid the foundation with sacrificial service. But the present work has grown largely out of missionary work begun by the Louisiana State Mission Board about sixteen years ago. Four years

later Acadia Academy was founded for the education of French preachers and missionaries, jointly supported by the State Board and the Home Mission Board. It has proven a most fruitful investment, for these young men and women while still in school carry on a far-flung work reaching seven parishes in the very heart of the French country. There are about 600,000 people in this mission field. Baptists have 15 French churches and about 30 mission stations, with four full-time evangelists and pastors and 11 paid student workers. Our French Baptist brethren are deeply evangelistic, their little dirt-floor churches being centers of soul-winning and every Baptist home a light shining in darkness. But there is so much territory yet untouched, not only by Baptists but by any evangelical body. Twelve parishes have no Baptist church, while towns of five and ten thousand people have never heard the gospel, and villages innumerable have never heard a Bible read. The field is a virgin pioneer field for the messengers of the Cross."

"That is hard to believe, yet I know it is true," said my friend. "There is so little available information about this territory."

"There is practically nothing that will tell you of it as an evangelical mission field, but you can get many interesting books on the land and the people. Lyle Saxon, a newspaper man of New Orleans, has written two very interesting books, *Father Mississippi* and *Fabulous New Orleans*, while Grace King has written several books on New Orleans, of which the best, perhaps, is *New Orleans, The Place and the People*. But for its missionary aspects you will have to depend upon articles in our Baptist papers, *History of Louisiana Baptists*, by J. T. Christian, and the leaflets sent out by Acadia Academy, especially a new one called *Acadia Academy, A Denominational Asset*, which will be sent free on writing the Principal, T. E. Mixon, Church Point, La."

The list was growing long by now, but my friend's finger was back on the map.

"Here is another color just at the edge of the French territory."

VI. THE ITALIANS

"That is the Italian agricultural region north of New Orleans. The Italian is perhaps the hardest to reach of all the people who live in our midst. He remains the most persistently national in his thinking, for the Italian Government and Italian patriotic societies hold him to the ideals and customs of his native land. There are many Italian language papers in the United States



DR. McCALL, MISS GARNETT, AND CHILDREN OF CUBAN ORPHANS' HOME

This picture was taken on the veranda of the Home given to Cuban Baptists by Mrs. G. W. Bottoms. "In Cuba the hearts of the people, long starved spiritually by Catholicism, respond to the simple story of Jesus, and the work is joyous in its results. Many a story could be told of the new lives, new hearts, new hopes that have followed the acceptance of the gospel."

and all have the effect of keeping him loyal and indirectly slow down the process of assimilation in his new country. There are forty thousand Italians in New Orleans. Every city in the South has Italians, the largest populations being found, perhaps, in New Orleans, St. Louis, Kansas City, Baltimore and Tampa. But other cities like Birmingham, Memphis and Louisville have them in numbers ranging from six to sixteen thousand, while new industrial centers growing up around our cities are filling with Italians in large numbers.

"We have six Italian pastors, and 14 Italian and American missionaries at work in the mission centers, in which we have ten churches, and four Good Will Centers. The work goes slowly, but the past year has shown some encouraging results in evangelistic interest and baptisms."

"You mentioned the Italian as largely a city problem. Yet, I know of several Italian grape-growing colonies, and other Italian farming communities," said my friend.

"Yes," I hastened to add, "we are too prone to think of our foreign situation as solely a city problem. That is not true, as Edmund deS. Brunner shows us in his book, *Immigrant Farmers and Their Children*. In the South we have a great deal of rural colonization by foreigners, especially in Florida, all along the Gulf Coast and in Texas. These all constitute mission problems beyond the reach of the churches in those localities, chiefly because they call for workers with special training. Especially is this true of the Italian colonies."

"But you spoke of the cities," my friend had her finger again on the map, "are we not having an unprecedented drift toward the city now in the South?"

VII. OUR CITIES

"That is the latest development in our mission work. The city is fast growing to be the same problem to Christian agencies that it has long been in the North. Our churches are facing the same situation of the crowding masses of people, encroaching business and the noise and pressure of traffic that other city churches have faced and many of them are moving out to the pleasanter suburbs. This leaves the crowded, teeming downtown sections to be reached only by definite missionary effort. If Southern Baptist churches do not soon begin to study the strategy of city missions, we will have great mission fields right in the very heart of our cities. For every church that moves out, that church should establish and maintain at least one mission, perhaps many, in the abandoned territory."

"Our cities hold many a challenge to missionary effort. There are the Jews, living almost entirely in our cities, and controlling largely both its business and its hours of leisure through the commercialized amusements. We have only one missionary among half a million Jews in the cities of the South. The years have shown that the best results are not obtained from establishment of separate missions for the Jews, but rather through the normal activities of our churches. But these churches must become keenly alive to the opportunities among the



A CLASS IN "OUR LORD AND OURS"

Representatives from twelve Negro Baptist churches of Little Rock were enrolled; class fostered by city W.M.U. Board (white), and taught by Mrs. Una Roberts Lawrence.

Jews and initiate definite work to win them. So far we have no center of unusual activity for Jewish evangelization, though Mr. Gartenhaus has stirred the hearts of our people deeply and there are signs of an awakening on this subject.

"The city mission field, however, is greater than all its particular phases. We have the foreigners, as many as twenty-six nationalities in some single fields, as widely distributed as communities in Southern Illinois, and Gallup, New Mexico. We have poverty and ignorance and destitution, all barriers to the normal contact of their victims with the work of the average church. We have prejudice, false religions, and atheism, cloaked under both religious and political cults. Only an awakening to mission opportunities on the part of the churches in the field, and intensive, specialized occupation by mission boards will ever make Christianity a force in our cities. Just the Negro problem our cities now afford is enough.

VIII. THE NEGRO

"There," interrupted our friend. "I was waiting for you to mention the Negro. Why is there nothing on the map showing that mission field? Surely you cannot ignore the challenge the Negro is to our missionary enterprise."

"No, the map does not ignore our largest mission opportunity. But just because it is so large, and so thoroughly distributed over every State in the South, it is impossible to show it graphically. There are more than ten million Negroes in the South; most of them, of course, still a rural people, but the

Negro populations of our cities are growing every year. So far, we have always worked in co-operation with Negro Baptists, our chief aim being to assist them in their own missionary work, and to aid their schools and seminaries where Negro leadership is trained. For many years the Home



"WORKERS TOGETHER"

Miss Agnes Miller, graduate Acadia Academy, and Rev. Lucian C. Smith, director French Mission Work, Louisiana State Mission Board, standing by door of Miller French Church, near Lake Charles, La. This tabernacle with a dirt floor and tin roof has an A-1 Sunday school.

Mission Board has helped to maintain the theological departments of several Negro Baptist schools where many Negro preachers have been trained. There are in addition, evangelists in every State, part of whose salaries are paid by the Home Mission Board. The tragedy is that we are doing so little. There should be help given struggling Negro Baptist schools that Negro youth might have education in a southern atmosphere instead of the brightest and best of our Negro boys and girls having to go North to secure an education. That is one of the gravest tasks before Southern Baptists today—how to give wise, efficient and effective help to our Negro Baptist brethren in their great task of evangelizing, teaching and training their people. That is a south-wide mission field, and so on our map we show only the locations of the Negro workers whom the Home Mission Board helps maintain."

"What about some books about these city problems and the Negro?"

"You have surely read our book on the Jew, *A Tale of Two Peoples—Gentile and Jew*, by W. M. Seay. We have a new book on the city, *The City's Church*, by Douglass. Then on the Negro there are so many it is difficult to know where to begin. But perhaps a new book, *What the Negro Thinks*, by Robert Moton, the Principal of Tuskegee Institute, will give a general idea of the problem we have, while an old book, *In the Vanguard of the Race*, by Hammond, will help you to appreciate the achievements of outstanding noble characters of the Negro Race."

"It's a wonderful map!" My friend stepped back and surveyed it carefully.

"And it is not finished," I hastened to add. "These are just the outstanding, more definite phases of Home Missions. There are the rural sections, where 'isms and cults of all kinds are taking our Baptist territory away from us. For instance, we cannot show the inroads made last year by more than a hundred and fifty Mormon missionaries who worked in both the country and cities of our South. Nor can we show rapid progress of Christian Science chiefly in our cities, or of Holy Rollerism and other similar forms of false interpretation of Christianity in our country districts. The recent labor troubles in North Carolina are a new challenge to our Christianity, for its leaders are violent foes of Christianity and have made many grave charges against the churches of the South. As the South becomes industrialized we will have many phases of this same challenge."

"How are we to build a Christian brotherhood out of all these diverse elements, so that the South will become and remain a truly Christian land?"

"The hope of the South, as of the world, lies in the effective teaching and preaching of the gospel of Christ. No matter what the cause, the sin and sorrow of the world has but one balm, the story of Jesus' love, and salvation through faith in him. No matter what the method used, nor the new situation to be met, the appeal of this message to the hearts of men and women, and the power of the Word of God, remain the same. The promise given on Galilee's mountain is our unfailing dependence, 'Go ye therefore and teach all nations . . . and lo! I am with you always even unto the end of the world.'"

"That makes the map mean more than ever before . . .," said my friend, slowly. And I turned back to my desk, leaving her still studying that outline of the changing South to which Baptists must take the unchanging gospel of the Son of God, that we make it a Christian Empire for world-brotherhood and world-conquest.

* * *

"I have set Jehovah always before me" (Ps. 16: 8).

* * *

"By this shall all men know that ye are my disciples if ye have love one to another" (John 13: 35).

* * *

"In Christ there is no East or West,
In him no South or North,
But one great fellowship of love
Throughout the whole wide earth."



MISS FANNIE TAYLOR AND PASTOR,
J. A. PLAINFIELD

Our only missionaries to Italians in Tampa, Fla., since the drastic cut of last May reduced the force from six to two Home Mission Board missionaries.

The Mexican Baptist Seminary

By Rev. C. L. Neal, Monterrey

Our Baptist Seminary has been changed from Saltillo to Monterrey, about sixty miles northeast. The trustees thought it would be best to make the change, especially since this would enable Brother Alejandro Trevino to be the president. He is one of the outstanding Baptists of the Mexican Convention, a man of character, piety and power, and a fine preacher as well as teacher.

Both teachers and pupils entered the new year's work on September 3 with enthusiasm, and a successful year is expected.

Brother C. W. Branch, the treasurer of the institution, has returned from a furlough spent mostly in the seminary in Louisville, Kentucky, where he went to prepare himself better for the work.

The corps of teachers promises good work, and that, with the constitution of the seminary, insures sound doctrinal teaching. The brethren in the homeland need not fear to give their money to support this institution.

Especial emphasis is being put on evangelism this year, and the writer was elected to have charge of this department. Besides teaching classes in evangelism, both general and personal, the students have been organized in a body to go out in pairs on Saturday or Sunday to the villages and mining towns near Monterrey and do real evangelistic work. There are more than twenty places near here that offer opportunity for real mission work. Only one of the towns has a church in it, some have a few believers, and some will be entirely new fields for the work. As soon as a few can be won in a place as a nucleus, we will try to establish preaching services there, but it must be personal work in nearly all the places now. The students will return in time to be in the services here Sunday nights. We pray for a great harvest from this work, and hope the training will be of great value to the young preachers.

The seminary is preparing preachers, evangelists and missionaries for all Mexico. Since only a few of our ministers are well educated, the opportunity and responsibility of the work is still greater.

WORK AMONG THE INDIANS

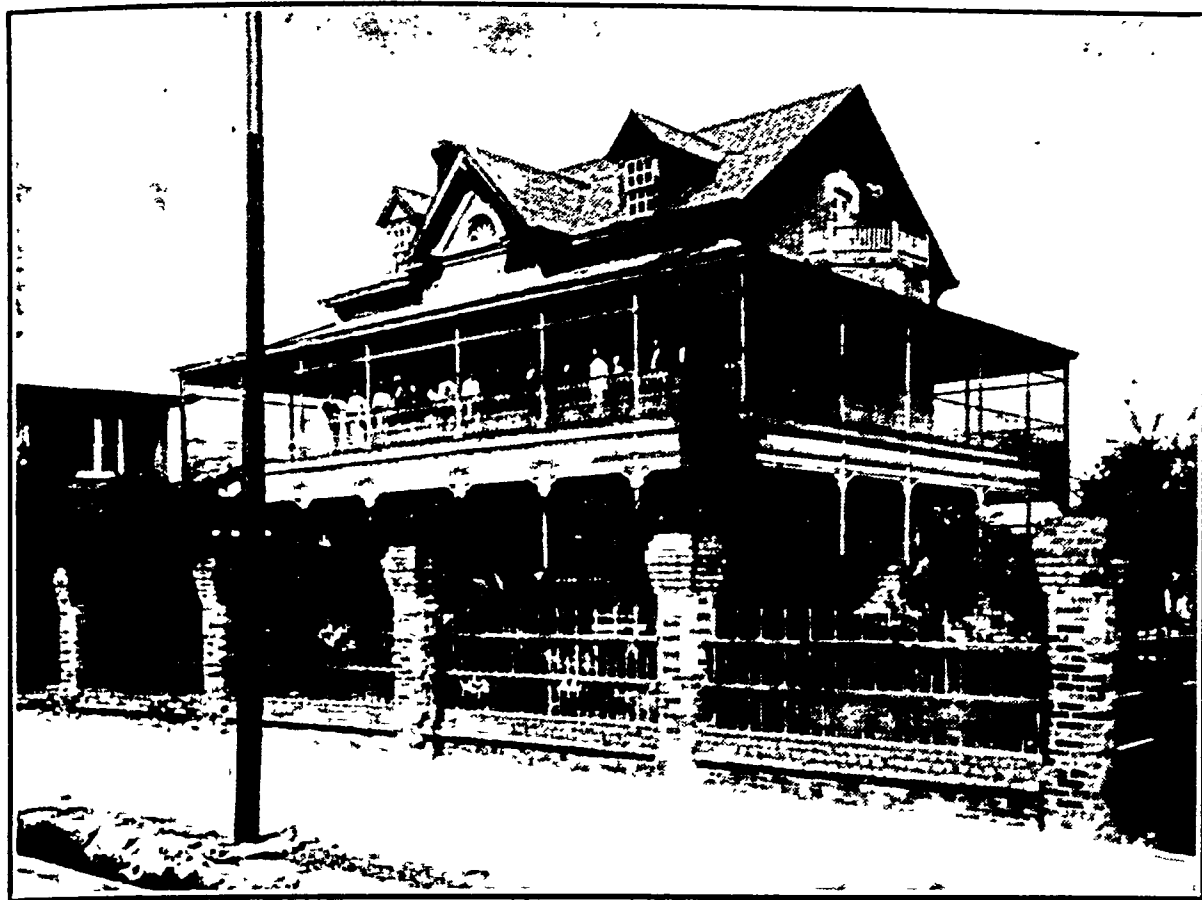
There are many Indians of the different tribes who do not speak the Spanish language, and for this reason there are large sections of the country which have not been reached with the gospel message, although these places

are near some of our centers of work. The Mexican Baptist Convention has taken up the work among the Indians and is pushing it as fast as they can get workers. The seminary has already educated two missionaries for the work among the Indians, and we have another one in preparation this year. His coming has been a great experience for him, because it is like entering into another world. He had never been on a train until he made the long trip of over two days and nights, in a second-class coach. I was lamenting the fact that we could furnish only one narrow bed for him, his wife and baby, when with a smile, he said, "Do not be sorry for that, because I have never slept in a bed." He is a bright young fellow and eager to learn. It sets one's soul on fire to teach a man like this, knowing that thousands of his people have never heard the gospel, and that only one who knows their language can carry it to them. He has already done a great work among his own people, although he is not more than twenty-two years old. After one year's training he will return to his field to continue his work in a greater way. No one can tell what this year's training will be worth to him and his people. Our teachers feel the great responsibility that rests upon them in taking a man like this and molding him for the work as a missionary among his people. You may ask, Why not give a student like that more training? There are two reasons: one, the workers are so few, we can't spare them long from the fields; the second, we do not have the money to support the married



MEXICAN BAPTIST SEMINARY GRADUATES, MAY, 1929

Alfredo Lerin (center) is secretary and professor in the Seminary, the one on left has returned to Salvador and is preaching there, the other preaches in the State of Coahuila.



MEXICAN BAPTIST THEOLOGICAL SEMINARY, MONTERREY

Recently moved from Saltillo to Monterrey, where a new year's work began in September, the Seminary is preparing preachers, evangelists and missionaries for all Mexico.

students. Constantly the missionary hears the Macedonian cry, "Come over and help us."

THE PHOTOGRAPHS

The photograph of the students who graduated last May will give you an idea of how the boys look after finishing their work in the seminary. The one in the center is Alfredo Lerin, who is now secretary and professor in the seminary, besides having charge of the boys in the dormitory. He is well fitted for his work. The one on the left has returned to his own country, Salvador, and is preaching there, so you see the work of the seminary is far-reaching. The other boy is preaching in the state of Coahuila.

The building is the one occupied by the seminary. The lower floor has the office, the assembly room, one classroom and the dining room and kitchen. The second floor has two classrooms, the library, two dormitories, and bedrooms for two of the professors. The attic is serviceable too. It is a rented house. It would be a noble work for some consecrated Christian to buy it and donate it to the seminary. He who would do such a deed would perpetuate his influence through the ages and be a great power for the extension of our Lord's kingdom in this land of ignorance, of idolatry and superstition.

About a block from the school we have rented a plain little residence with five rooms for the married students, and have four families there this year. Another man and his wife are asking to come, but that house is full.

"Just to See Jesus!"

By Addie Estelle Cox, Kaifeng, China

"Oh that ye may see Jesus today!" exclaimed the splendid young student-preacher, Mr. Li Hsing Hsien, as he addressed that eager audience of Chinese pastors, evangelists, church members and inquirers. He was a visitor at the quarterly meeting we were holding at one of the out-stations. As we listened to his impassioned words we were cognisant of the fact that he himself had certainly seen Jesus. We could discern in his very countenance the impress of that divine Lord whom he urged us to behold. But where did this admirable young man meet the Master? What influence shaped his career and led him to dedicate his life for service?

As the only son and youngest child in the family, he was the idol of his mother's heart. He was a bright, handsome boy and the fond parents decided that he should receive an education. A happy event it was in his life when a Baptist missionary came to his native village and opened a mission school. As a student in this school, he found his first opportunity to "see Jesus." "The truth of God as it is in Christ Jesus" changed his whole outlook on life and gave a new motive for his ambition. Soon after this joyous experience there came into his life a poignant sorrow. His parents arranged for him a marriage contract with a heathen girl.

Through the kind assistance of a missionary in Chengchow he was able to

attend the Kaifeng Baptist High School. Another vision of the Master—a clearer one—came to him during those four years. He made an excellent record in his studies and industrial work, received great inspiration from the principal and teachers, and became a leader in Christian activities. He learned with deep regret that the girl to whom he had been engaged was mentally deficient. He hoped to become a preacher and needed a real helpmeet. What was he to do? He had no power to break the engagement, and yet to marry the girl seemed certain death to his most cherished plans. He prayed for the Father's help and guidance. His prayer was answered in a remarkable manner. How grateful he was for that happy release!

With ardent hope he began to pray that the way might be opened for him to attend college. Upon graduation from high school, the honored principal himself offered to assist him. Thus his prayer was again answered and his faith strengthened. At Shanghai College he has won his share of the honors in scholarship, athletic, and religious organizations. He has also had further opportunities to "see Jesus." He is now in his senior year. In collaboration with one of the missionaries, he has rendered valuable assistance in translating *Kind Words* into Chinese.

Through preaching and personal work he has led a number, including his parents and sister, to know and love the Lord. Last term he taught in the Kaifeng Girls' School. The principal said of him, "He is a superb teacher and does with his might what his hands find to do." Meanwhile there has been another marvelous answer to prayer—the Lord has given him a noble Christian wife! Their ability and consecration give decided joy and satisfaction to those with whom they are associated.

Mr. Li shares with others the hope that a theology seminary may be established in this section that those who are called of God may be prepared to preach the "unsearchable riches of Christ." After completing his own education, he desires to assist in the training of others—those who are saying, "We would 'see Jesus' that we may learn of him and become better witnesses, bearing his glorious message to many."

THE COVER

There is shown a glimpse of Chinese beauty—the light breaks through the bamboos upon the distant hills. When shall the Light of the World shine likewise upon this land of vast need and opportunity?

Mohammedanism in China

By Rev. A. R. Gallimore, Canton,
China

We were coming down the West River on one of the largest steamers which ply between Hong Kong and Wuchow. It was a warm day in May and we were sitting on the upper open deck. Practically all of the boats going out from Hong Kong on the rivers have Indian guards. Late in the afternoon one after another of the guards on this steamer came and spread his rug on the deck, and facing toward the west, Mecca, they went through with their worship.

There was a lesson here for us. How many Christians would dare to tell in that way their allegiance to Christ? Yet here were these humble guards who care not a bit for the curiosity of the passengers on the boat; indeed they seemed utterly unconscious of their presence. True it is, you may say, it was a matter of form, and there was little real feeling in it, still there was a faithfulness in it which was worthy of our notice. While we, as Christians, should refrain from being pharisaical and from doing things for outward appearance, we, at the same time need to be sure that we are not ashamed of the gospel of Christ.

While we beheld these men facing toward Mecca in their devotions, we thought of what a hold Mohammedanism has upon China. Though this form of religion is not generally thought of as being one of the main religions of China, we have reliable information that the Moslem population of China is even larger than the Moslem population of Egypt, Persia, or Arabia. Yet practically nothing is being done for them by the missionary movement. Their presence has almost been ignored.

We have recently read the life-story of a young man who had decided to give his life to work among the Mohammedans in China, but he died at twenty-five, while he was in Cairo preparing himself better for the task he expected to meet in the far interior Province of Kansu. He was William Borden, the young millionaire, who laid down his life for his friends across the sea. His life-story is an inspiration to any one. The Mohammedans of Kansu lost much in not having his ministry.

China seems to have been one of the earliest mission fields for Moslems. The Arabs established commercial relationships with China prior to any existing historical records, perhaps from the fifth century. "It is possible," says Marshall Broomhall in his *Islam in China*,



THE MOSQUE OF HOLY REMEMBRANCE AND SMOOTH PAGODA, CANTON, CHINA

This temple was built, according to tradition, by Mohammed's maternal uncle about 900 A.D. "Though Mohammedanism is not generally thought of as one of the main religions of China, reliable information indicates that the Moslem population of China is even larger than the Moslem population of Egypt, Persia, or Arabia."

*'Tis not enough that Christ was born
Beneath the star that shone,
And earth was set that morn
Within a golden zone.
He must be born within the heart
Before he finds his throne,
And brings the day of love and good,
The reign of Christlike brotherhood.*
—MARY T. LATHROP.

"that the Arabs established a factory at Canton before the Hegira or flight (622 A.D.)," and another says that Mohammed advised his followers to go to China to study science. Some of the most ancient buildings and monuments of Mohammedanism are in Canton. In an old tomb outside the north gate is the reputed grave of a maternal uncle. Not far away is the Mohammedan cemetery. Inside the city is the Mosque of Holy Remembrance, which tradition says was built by the uncle about 900 A.D. This pagoda or minaret is about one hundred and sixty feet high and contains a spiral staircase, which, no doubt, was formerly ascended by the one who made the call for prayer. There are many interesting inscriptions of an historical value on the walls of the mosque.

But Mohammedanism has not confined itself to Canton and South China.

In Kwei Lin, in Kwangsi, there are many followers of Mohammed, also in Honan Province, but as has been inferred the far interior Province of Kansu has more people of this religious anomaly than any other of the provinces. The crescent also appears large in Yunnan and Mongolia.

Many times have we passed some of the mosques in Canton. We think now of one which would seem to be comparatively new. It is very much like any Chinese temple, either Buddhist, Taoist, or Confucian. One day not long since we decided to stop in and see what we could see. Really we were surprised at the number of people who came in the few minutes we were there. One by one they came in, removed their shoes, and joined the long line of worshipers as they bowed prostrate toward the west. Yet there was so little of real worship in it, even though those who were the participants seemed very much in earnest. Only empty form and ceremony, and yet how faithful are its adherents. It is estimated that there are from five to ten millions of them in China, though some have given a much larger estimate, even to fifty millions.

Perhaps it is not necessary here to attempt to give any details about the



STREET PREACHING IN THE LARGEST CITY OF THE KONG MOON FIELD

"As a result of a week's work, four thousand tracts were distributed and one thousand Gospels sold; six men said they wanted to accept Christ, and hundreds of others heard of Jesus for the first time."

Mohammedan teachings. Any encyclopedia or large dictionary will do that. Books, too, have been written upon the subject. But wherever this teaching is found it presents serious difficulties for any kind of evangelization, though there are points of contact that can be made without difficulty because of the belief in one God, creation, and Old Testament history. In Mr. Broomhall's book, already referred to, we were interested to find a baptismal scene in which an old man, a Mohammedan, was being buried with Christ in baptism by our own Brother Lawton. No doubt Mohammedans in China are more friendly toward Christians and the gospel than they are in other countries.

Of course Moslems do not accept Jesus Christ as Saviour, but only as a man. "There is only one God, and Allah is his prophet," is the main teaching of Islam. But the life of Mohammed would hardly meet the test of a prophet. The Islamic kingdom was spread by force, while the kingdom of Christ has won its way through love. With faces west and with many prayers, millions look to their false prophet to save them. They would seem to say to us:

"From many a mosque there comes the call to prayer,
I hear no voice that calls on Christ for light;
But still I wait
For the messenger of Christ who cometh late."

What Would You Do?

By Addie Estelle Cox, Kaifeng, China

Many times I have desired to ask your advice concerning certain problems in the country evangelistic work south of Kaifeng. Now that the question, "If I Were a Missionary to China," is being considered, perhaps a number will really write me some helpful suggestions.

Problem one. After preaching on Sunday at one of the out-stations a Christian woman said, "Will you please pray for me? I have rheumatism in my arm and shoulders and it is very painful." "Please pray for me," said another. "My eyes are sore and I can scarcely see at all." "Will you kindly pray for me? I constantly have stomach trouble, can eat very little, and what I do eat does not seem to digest," said a third. By the time all had made their requests there were 45 to be prayed for. After the prayers were over came requests for medicine. My three remedies consisted of soda, salts and boric acid. One poor woman could not walk but had to be brought to church in a chair. Another who came afterward had such excruciating discomfort from some form of indigestion that her groans could be heard all over the compound. In some cases I prescribe one of my remedies (I have only soda at present), but most of the patients—the extremely pathetic ones—can get no relief whatever. Perhaps you are thinking, "Why not send them to the hospital?" Because—sad to say

—we have no hospital. The insane, demon-possessed, totally blind and helpless come to us for aid. Of course we pray for them, but "faith without works is dead." What would you do if you were in my place?

As we came to this out-station on donkeys a few days ago there was a most pitiable creature lying beside the road on the damp, cool earth. He had been stripped of all clothing and beaten until he was almost dead. His back was covered with bruises, black and blue. He was muttering indistinct syllables and disconsolately bemoaning his fate. At a near-by house we inquired about him and received this information: "He came to our town in that condition. He can neither talk nor eat. We carried him bread but he did not even taste it. He will likely die tonight." Some one suggested that he was doubtless a lunatic or idiotic. Nevertheless, he had been greatly abused and no one seemed to care. We knew of no institution that would take in such a person. So what was there to do for him? Please tell me what you would do under such circumstances.

Problem two. The faithful evangelist's daughter was a bright, capable, attractive girl. She had been to one of our little mission schools before the edict was sent out that such schools must be closed. She had also finished the first year's work on our Bible course and was working on the second year. Then came the culmination of a tragedy in her life. Before her parents became Christians they had engaged her to a boy whose people were still heathen. The latter had even deteriorated into the bandit type, daring in their wickedness. They were also very poor. The marriage day had been postponed until the boy's family were exasperated. They came and demanded that the evangelist give up his daughter at once. They strengthened the demand by making some ominous threats. So there was nothing to do, it seemed, but let her go, which her parents finally did. She is trying to live a Christian life, but how hard it is for her! "If we can open a school for young married women, will her husband's people ever allow her to attend?" I inquired of her father. "Yes," he replied, "if some one else pays for her food." According to custom, a young widow in this section does not re-marry and most of them think nothing about it. At one of the out-stations there is a young widow who is the only Christian in the family. This girl has, for several years, been studying the Bible diligently, and she longs for an opportunity to go to school. The family, however, are unsympathetic and cannot, or will not, furnish the money for her to attend Bible school. Would

you do anything for these two young women besides pray for them? One's natural impulse is to give them financial assistance. But if one is already helping several in school and has no funds for the purpose, then what should be done? Please let me know what you would do.

Problem three. In this section "the harvest is ripe and the laborers are few." At one of the out-stations there are within reach of the church at least 150 villages. In a number of these villages there are some Christians and inquirers, and in ten there are regular meeting places to which the evangelist is expected to go and preach. This is what he says: "You know we are glad the Lord is blessing the work. That is what we have been praying for. But what am I to do? When I go to the distant places, walking as I must for want of a better way, the trip requires a whole day. When I hasten away after preaching, not talking to the people about spiritual matters, I am failing to "feed the sheep" as I should. It is impossible to go to these ten places and preach once a week, then find time to go to the other 140 villages where they are still in heathen darkness and so much need the gospel message. If I had a bicycle, as the Methodist evangelists have, how much more I could accomplish!" I have walked to most of those places and I know that what he says is true. A bicycle would indeed be a great help. But there are other places where the need is practically as great. So if one evangelist were given a bicycle, what about the others who also need them? The people make offerings but they have not yet reached the point of giving the pastor's salary, hence could not help much towards the purchase. What would you do? What ought to be done?

Problem four. Very few of the women converts can read. Many of them live ten, fifteen and twenty li from the churches and can not walk in often. A number are quite old, too, some being over sixty or seventy. Hence, if we hope to teach them to read the Bible, some one must go to the villages and hold classes. "Oh, that's a simple matter!" I hear some well-informed person say. "Just let Bible women go out to all those hundreds of villages and teach the other women—not only to read, but to sing and pray and become winners of souls themselves." Certainly that is what we should do. But first the Bible women must themselves be educated and trained. This is what we are endeavoring to arrange for and we hope there will soon be a sufficient number of well-prepared workers available. But the Board's burdensome debt has not yet been paid and we cannot in-

sist on money for new Bible women at present. Meanwhile, it is a shame for any denomination to fail to teach the church members and inquirers to read God's Word. What must we do about it? "If you were a missionary to China," what would you do?

Problem five. We who are trying to perform this tremendous task of teaching thousands and giving the gospel message to hundreds of thousands more, need divine wisdom and guidance. We need to be filled with the Holy Spirit's fruit and power, else our efforts will be in vain. Prayer is the only method of filling this need. Who will volunteer to pray for us every day that we may be used just as the Master wills for advancing the kingdom and glorifying the Father's name?

San Wooi—A Field of Golden Opportunity

By Rev. Frank T. Woodward, Kong Moon, China

One of the most neglected and at the same time most important types of mission work is that of itinerating and preaching to the crowds wherever they may be found.

Recently it was my privilege, after some time of preparation and planning, to spend a week in San Wooi City doing this type of work. To begin with, San Wooi is ideal for street preaching, and there is no limit to the opportunities for spreading the gospel. It is a city of over 200,000 population, most of whom are very receptive to the gospel. The city, having been built for residential purposes rather than for business, enables the people to have ample leisure for listening to the gospel. There are thousands of children of school age whose curiosity and real interest in the gospel message make the work most refreshing.

Our plan was each day to go out on the street about 9:30 and find a shady place and there preach to those who would come and listen. While one man was preaching the other members of the party added to the meeting by being attentive listeners; by tactfully quieting those who, not understanding, created too much noise; by inviting the passerby to come and listen; and by helping in the singing and praying. We also had opportunity for distributing thousands of tracts, for selling many Gospels, and for speaking words of comfort and cheer. Sowing the seed is most important and the day for such work is not only not over, but is only in its beginning all over China. Too many of our Chinese preachers have

fallen into the habit of preaching on Sunday and Wednesday and visiting the church members, while thousands who need to be caught in the net are allowed to go into eternity without ever having had a real opportunity of hearing the gospel. It is not natural for fish to swim all over the sea hunting for a net in which to be caught—neither are we going to catch men by waiting for them to come to church. We must follow the Lord's command and go out into the highways and hedges and compel them to come in.

After a day of this type of witnessing, preaching, and inviting, we came in about 4:30 and prepared for the final meeting of the day, which was held at 7:00 o'clock. To this meeting we had invited hundreds of those who had heard the messages during the day and it was indeed a fine congregation that came every night. They sat for hours listening to the gospel message from the hearts of those God-called men. After this meeting all who went away carried tracts and portions of Scripture with them.

It was a great joy to be with Mr. Lei Yuk Ting, of the Mission Baptist Church, and Mr. Mok Ming Kwing of the Independent Baptist Church, together with Pastor Quon Mow and Mr. Wang Lai Kwong who are evangelists. The last two mentioned came to us especially for this week and they proved to be most capable for this type of work.

As a result of this week's work four thousand tracts were distributed and one thousand Gospels were sold. Six men said they wanted to accept Christ as Saviour, and hundreds of others heard of Jesus for the first time. Surely the greatest privilege we have is that of being permitted to tell men and women who have never heard of Jesus and his love. How often one can see their faces brighten up as they hear this new and wonderful story.

Through the courtesy of the officials one day was given to work in the jail, and it was a real privilege to preach to those poor men so hardened and steeped in their sins. Many eyes were wet with tears as Pastor Quon Mow told them in his simple way of the way of escape from the wrath of God. All the tracts we had with us were distributed here.

As the work came to a close and we turned our faces toward the other duties that claim our attention we felt a pang of regret that we did not have strength and time to do this type of work exclusively.

Here is a large city with six small churches having a total membership of about six hundred, while there are tens of thousands out of God and hope. Here is a field like the many others all over China where Southern Baptists have a golden opportunity.

HOME AND FOREIGN FIELDS

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“Ye Have Not Because Ye Spend
Amiss”

James, in his wonderfully practical epistle, explains why many prayers are unanswered. “Ye ask, and receive not,” he declares, “because ye ask amiss, that ye may spend it in your pleasures.” Selfish praying violates the fundamental condition of prayer “in the name of Jesus,” hence cannot be answered.

People pretty generally recognize this truth, and do not spend much time in prayer for selfish objects. If we are to have what we want for ourselves, we are quite agreed that we must get out and hustle for it. We are privileged to pray for the church, the missionaries, the poor and needy; but since we are not much concerned about these anyway, while we are tremendously concerned about things for ourselves, we do precious little praying and spend practically all our time hustling. Thus we save ourselves from the sin of asking amiss, and at the same time manage to have about everything that we really want!

But when we begin to count our cash we find, month by month, that it is all gone. The New Testament teaches that giving is to be according as a man hath, not according as he hath not. Since, therefore, after all the bills are paid we clearly are in the class of the man that “hath not,” surely we are to be excused from giving to the church and to missions. Of course we might spare a quarter or a dollar in the loose collection, but it is absurd to expect regular giving of any considerable amount, for we just haven’t it to give!

Why is it that multitudes who argue thus have nothing to give? We can change one word in James’ statement and get the answer: “Ye have not because ye *spend* amiss.” Money acquired prayerlessly and spent carelessly will assuredly not have the blessing of God upon it; and it will with absolute certainty slip through the possessor’s fingers leaving little trace of blessing anywhere.

We have had much to say in recent years, from press and pulpit, about the Christian duty of *giving*. Have we said enough about the Christian obligation of *spending*? If Christian people generally could be brought to realize

that God holds to strict accountability for the way in which we acquire and expend our money, we would not have to say so much about giving, for money thus acquired and used would be sacred, and there would always be God’s share to be turned into his storehouse.

The mania for spending has reached alarming proportions in this country. The almost universally prevalent plan of instalment paying makes it possible for people to come into possession of all sorts of luxuries which they can ill afford, the weekly and monthly payments on which keep the family treasury absolutely drained. Not only has this affected giving for religious purposes; it has even made the collection of taxes difficult to the point of amazement. *The Western Christian Advocate* reports this distressing situation:

“We learn that in one of our neighboring States the situation has become so serious that tax-collecting has become a matter of approach to the individual. Indeed, in one of the cities a moving-van often has been requisitioned, and goes out to a delinquent, demanding collection or furniture from the home.

“This is a strange situation. What has come over the American people? They are suffering from a ‘let-down’ that appears all along the line of our moral life. Why do not men pay their taxes when they are due? Why should they suffer such indignity at the hands of their Government? Their moral sense has let down. Their obligations to the State no longer keeps them keyed up to the performance of their patriotic duties. In the old days it was a disgrace for a man to fail to pay his taxes. What has become of the sense of personal dignity and fear of public disgrace? What are men doing with their money? Are they spending it on luxuries? Are they having their automobiles, and their radios, and a thousand other things that are in the present-day home furnishings, at the expense of paying their taxes and otherwise performing their duties as citizens?”

Clearly we need a different emphasis on the doctrine of stewardship than that which merely stresses the duty of systematic and proportionate giving. Christian people must be taught the sanctity of spending, the duty of keeping out of needless debt, the sin of extravagance, the guilt that is incurred in God’s sight of living beyond one’s income so as to have nothing left with which to discharge the sacred obligation of society, of the church, and of the kingdom. Throughout the land we need to ring out this cry of warning against spending amiss, for it is undermining character, menacing social stability, and threatening defeat for Christ’s program of world-evangelization.

Missions and World Fellowship

The word which most adequately describes the spirit of a New Testament church is “fellowship.” Jesus did not say much about the church as such, but he was constantly emphasizing the ideal, the characteristic, the supreme necessity of fellowship among his followers. Paul took up the thought, and over and over interprets the functions of the church in terms of Christian fellowship. The followers of Jesus are to be a family, a brotherhood, a body of people who constitute the body of Christ. In honor they will prefer one another; the good of each is the good of all; in unity and truth they will make increase of the body unto the building up of itself in love.

We turn from this fascinating ideal to look squarely at the world nineteen hundred and twenty-nine years after the birth of him who came to bring peace and good will to men. What do we find? Over large areas of the earth people are still making their chief business the killing of one another. War and famine compete for first place in the destruction of life and property. Even in “Christian” America the toll of crime is stupendous beyond imagination, the estimated annual cost being recently placed at sixteen billion dollars. To all these glaring evidences of failure to realize Christ’s ideal must be added the less tangible but none the less real evidences—ignorance, superstition, selfishness, worldliness, spiritual blindness, resulting

in suffering, misery, prejudice, hate, lust, disease, poverty, and an ugly brood of human woes too many and too horrible to enumerate.

What is the way out? How shall this world of warring, suffering, sinning humanity be saved? There are today many voices raised in answer.

The eugenists have focussed attention on biological inheritance, and have insisted that humanity's salvation consists in the improvement of the human stock until the defectives, the criminals, the unfit have been eliminated. The educators agree, but point to the impossibility of knowing sufficiently in advance who are the unfit, and insist that salvation is to come through education which will lift the unfit from their condition and make them worthy members of society. Economists point out that this is good as far as it goes, but that the only hope of making education effectual as a social remedy is by correcting evil industrial conditions so as to give equality of opportunity for every child. Along comes the reformer who declares that all this is impractical dreaming until we get certain laws changed and other laws enacted in order that society may enforce its decrees looking to human betterment. The religionist then comes forward to say that none of these remedies go deep enough, and must be made secondary to the fundamental matter of rightly relating men to God, without which nothing else can succeed.

Professor Charles Ellwood, in *The Social Problem*, states the heart of the matter as "the creation of social intelligence and character in the individual." But when we begin to dig for the roots of individual character, where do we find them? In four directions—heredity, the general social environment, personal education, and religious ideals. Let any one of these be abnormal, or inadequate, and the individual's entire life-structure is weakened—and to that extent the social structure is weakened.

Immediately the question arises, "At what sort of character shall we aim?" The sociologist replies: "First, the predominance of intelligence over mere impulse or instinct; secondly, the predominance of the altruistic impulses over the egoistic impulses." That is, the end to be sought by all alike is that "reason must be made to prevail over blind impulse and emotion; and altruism, regard for others, over the selfish tendencies of human nature." Professor Ellwood hastens to confess that these are the two points at which human nature seems to be weakest—"it is naturally impulsive and is apt to be irrational; and its other-regarding motives are weaker than its self-regarding." With Paul he might exclaim, "Oh, wretched man that I am!"

The problem is immensely complicated in our day by the way in which lives are interrelated. While each one of us shares with others multitudes of common interests, many of our purposes run counter to the purposes of others. Thus arise individual and class conflicts, resulting in friction, strife, hatred, war. Obviously, the solution of the problem is approached as we increase the number of intelligently shared interests and decrease the number of conflicting interests. Novicow, the Russian sociologist, terms the ultimate solution "mutualism." In all of our relationships of trade and barter, of give and take, there must be a *quid pro quo* if society is not ultimately to be undone. "If A gives all to B and receives nothing in return, manifestly A will soon be exhausted and perish. Or if A gives more to B than B returns to A the service will be unequal and again A must soon become exhausted and perish. If, on the other hand, B gives as much to A as A to B, there is full reciprocity of service established. The relation is then harmonious because it is just, and association can indefinitely continue, to the profit of both."

It is easy to see the logic of this, yet individuals, classes, nations have throughout history acted on the illusion that

they will profit through the despoiling and exploitation of other individuals, classes, nations. Novicow calls this the "spoliation illusion," the illusion that people can live profitably at the expense of other men, or can profit by the loss and suffering of others. Much of our industrial system today is based on this illusion, and the desire to get something for nothing has approached the stage of a national mania.

Educators are insisting on "intelligence" and "character" as the panaceas for our social ills. But are these enough? That is, will knowledge of the facts and of the factors in the solution, together with high altruistic principle, stem the tide of class conflict and save our civilization? The most insistent cry of the world today is that of the rich young ruler, "What lack I yet?" Surely it is not intelligence nor high moral purpose on the part of the responsible majority of our business and professional men, our homemakers and school teachers. Yet that we lack something is too clear for argument. Have we religious leaders and teachers a sure word in answer to the world's deepest cry of distress in this distressful hour? If so, what is it?

We turn to Jesus for our reply. "Verily, verily, I say . . . ye must be born anew." Something so radical must happen to the human nature that is prone to act from impulsive and selfish motives that it can be compared to nothing less than a new birth. To try to bring peace and joy to this old world by means of social, economic, political, ecclesiastical schemes is as futile as to try to breathe the breath of life into an inanimate object. After all, the salvation of "society" is a mirage. Society is made up of individuals, and humanity can be saved only as individual human beings are saved, one at a time.

We get back to the heart of the matter: Christ is the cure, the sole and sufficient cure of the world's deep ills. The effective preaching and teaching of the gospel of Christ, the good news of salvation through him of all who in sincerity repent and believe, is the only hope of a distracted and lost world. This is the one sure basis of brotherhood, in communities and among the nations. The hope of fraternity, of good will, of sympathetic understanding, of the permanent establishment of world peace, rests ultimately on the progress and success of evangelical Christian missions.

Would that this truth were recognized and made uppermost in the minds and hearts of men everywhere at this Christmas season when so many millions pause to observe the anniversary of the coming of him who alone can save us from our sins and make us brethren through his name!

Dr. T. B. Ray Becomes Executive Secretary

At its recent meeting the Foreign Mission Board elected as executive secretary Dr. T. B. Ray, who for many years served with Dr. J. F. Love as associate secretary, and who since the death of Dr. Love has had responsibility for directing the affairs of the Board. This formal recognition of Dr. Ray's leadership of Southern Baptists in their foreign mission enterprise does not come as a surprise to the many who have during the years watched the quiet skill with which he has handled the office routine and in large measure determined the policy of this greatest and dearest of all our Southwide institutions.

Under Dr. Ray's direct leadership during the past three years the Foreign Mission Board has steadily gained ground, gradually but surely reducing its debt and extending its program. The hearts of all lovers of foreign missions have been greatly cheered by the appointment recently of

new missionaries, and the announcement of plans for advancement in fields where retrenchment has so sorely cut into and hindered the work since the incurring of the present debt and the falling off in receipts. It looks as if the tide has now definitely turned, and Southern Baptists are determined to go forward to new victories on foreign fields for Christ.

Dr. Ray's cautious business judgment, his absolute devotion to the cause of missions, his comprehensive and accurate knowledge of missions in all its aspects, his intimate acquaintance with the missionaries and their problems, his many years of experience in the Richmond office, all serve to fit him in a peculiar way for the position he is now called upon by the denomination, through their representatives, to fill. Every faithful and loyal Baptist will put him near the head of his or her prayer list, and earnestly bear him up to God's throne of grace, that he may be given wisdom and strength in the arduous duties which now devolve upon him.

It is understood that the Board proposes at an early date to associate with Dr. Ray some vigorous, consecrated, aggressive young man who can grow up into the work, bearing with the executive secretary a portion of the burdens and preparing for the still heavier responsibilities that must come with the passing of time and constant enlargement of the work. Let us all pray that divine guidance will be given in this matter, and that Southern Baptists may thus be given a team of missionary leaders who will be the voice of the missionaries to our hearts, and the efficient servants of the denomination, and of the missionaries on the field, in the guidance of the affairs of this agency of Southern Baptists for the carrying of Christ's gospel to the uttermost parts of the earth.

America and World Fellowship

By Rev. Everett Gill, European Representative

If Paul was right that God hath made of one blood all the nations of the earth, then world fellowship is inevitable and not a fantastic dream. However, it is not yet a reality and is being achieved slowly, but we hope surely.

The difficulties are many and real, and may be summed up under five heads, which, however, overlap each other. They are: financial domination, indus-tro-commercialism, super-nationalism, racialism and militarism. These engender jealousy, fear and hatred. Thus we witness the same old milling around in a deadly circle that history has recorded so frequently.

All this is significantly illustrated in America's present relations with Europe and the world. By the close of the World War America had won an esteem, gratitude, affection and almost reverence for her unselfish idealism which had never been achieved in history. In one short decade we have well-nigh lost it all and have fallen like Lucifer from heaven. Today, America is envied, feared and hated by, perhaps, most, though still admired and appreciated by many. This is one of the most tragic episodes in history.

What is it that the world holds against America that so disturbs world fellowship, if not world peace?

First of all, there is America's wealth. An Italian paper during the World War reported President Wilson as saying that if we could hold on to our neutrality a little longer we would have the world's trade in our hands. It is not relevant here to ask if he said so dreadful a thing (which I have never believed). What is relevant is that, perhaps, most of Europe believes that we maintained our neutrality until we could get the world's money and trade in our hands, and then came in to protect both. The utterance of our ambassador in London some years ago that we did not

enter the war for humanitarian or idealistic reasons did not help to correct Europe's opinion in this matter.

Then, there stands the historical fact that our American idealists—Roosevelt, Taft, Carnegie, and others—conceived first, the idea of a league of nations, and President Wilson actualized it, only to have the American nation repudiate it. It was then that we inflicted a deadly wound in our own breast. Wilson was America at her best. The repudiation of the league was, as many think, America at her worst. Besides, America's further aloofness, as seen in her relations with the World Court, has done the matter of world fellowship untold harm.

Our insistence on the payment of foreign debts by peoples who have only goods wherewith to pay (we have the most of the gold), and at the same time erecting tariff walls that exclude the entrance of such goods, makes Europe look upon us as something inexplicably unfeeling, irrational and even monstrous in our selfishness.

Then, those almost unbelievable post-war international loans, America is getting a mortgage on the world. It is human to hate a creditor, especially one who gets the name of being hard. These loans, that in all probability can never be repaid without our practically taking over the fundamental means of existence of the peoples of Europe, constitute one of the gravest dangers that America will have to face in the coming years.

The grip we have gotten on the trade of the world by taking advantage of the opportunity presented by the weakness of the nations immediately after the war, thereby a second time preventing the nations from making money whereby to pay their debts, has not helped matters.

Our spirit of super-nationalism and "one hundred per cent Americanism" so continuously flouted in the face of the world by editors, politicians and tourists only adds to the irritation. This chauvinistic spirit is not confined to any one nation. It is a world-phenomenon today. But, a really big nation can afford to forego it for the sake of good fellowship. We oughtn't to rub it in.

Then, our racial superiority complex as expressed in our immigration laws is a continuous menace to world fellowship. Those laws are right and defensible, but are so framed as to be a standing insult to our brothers in yellow and brown.

There is no charge that I have heard for twenty-five years flung with more scorn and rage against us than that so-called Christian and Protestant America should permit so long the lynching and burning of Negroes, in the land of the free and the home of the brave. The entire non-white world can never have fellowship with us till these things are absolutely stopped and repudiated.

But, worst of all is the fear of the world at seeing the richest and most powerful nation of the world change in ten years, during which she has achieved her premiership, from a pacific nation to a militaristic one. Europe looks upon us as the Prussians of the future. They note that our jingoists are using the identical arguments, such as "self-defense," that the Hohenzollerns used before the war. If we continue on this course, naturally, our doom is certain. History is adamant on one point—that no nation can permanently dare the world.

What of the remedy? It is most simple. It includes a return to the splendid idealism of pre-war days; a full and hearty participation in the affairs of the world by membership in the League of Nations and the World Court; a sincere adhesion to the Kellogg Peace Pact by an actual reduction of armaments; a real and earnest study of and willingness to learn the problems, needs and injustices of the peoples of Europe and of the world; a consecration of the best minds of press, pulpit and forum to the task of creating a spirit of world fellowship; a conscious and per-

sistent co-ordination of all the agencies and influences that form public opinion for the cultivation of a sane patriotism and sympathetic interest in world affairs, especially in their human aspects; and last but by no means the least, a renewed and deepened interest in our foreign mission enterprise, expressed in increased material support and the sending out of our very choicest and best young men and women, endowed with the highest gifts of heart and mind and trained in our best universities, who will go to the nations of the earth as the ambassadors of the gospel to the great peoples and civilizations of the world.

America's return to her best self as expressed in the Christian ideals of our leaders in church, press and public affairs and set forth in the immortal papers of President Wilson, and the embodiment of such ideals in our governmental, commercial and financial international relationships would do more for the establishment of a world fellowship than any other single imaginable fact.

In a certain and true sense, America holds world fellowship and world peace in her hands.

World Brotherhood! The Fruit of World Missions

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

A dear brother in the homeland who should have known better exclaimed to the writer: "By civilizing those Chinese over there you are making it possible for them to come to our country with modern guns, whip us out, and take our country from us." It was the same old story of the "Yellow Peril," which, until Chinese accepted Christ in large numbers, was truly a possibility. But, thanks to the spread of the gospel, there is no further danger from our brothers on this side of the world, if we will only treat them as brothers. The remark of this Christian man struck one with force of contrast, for at that very time anti-Christians in China were finding fault with missionaries and native Christians because these were teaching the Chinese not to learn war, but to love peace. And China's big neighbor, Russia, was claiming that the Christian religion is nothing more than dope, encouraging submission. The fact is that the missionary preaches, as did the angels sing, peace on earth, good will among men. The gospel of Christ, and the gospel alone, fosters a world-fellowship which alone can solve the hard problems which confront nations now and during coming years.

Those nations which have dealt with China upon the basis of the gospel are held in highest esteem. Instead of the "Yellow Peril," we now have a world-fellowship, growing stronger year by year, welcomed by Chinese of all classes. But for the coming of true missionaries of the cross this would have been impossible. Race prejudice would have grown and China and Japan would have learned modern warfare, and war alone.

But if we as Christians preach a gospel of righteousness, peace, justice and fair dealing, yet do not live it, then we have failed. To undo the wrongs of the past and to remove present misunderstandings and hindrances to a closer world-fellowship and security against racial war, much yet remains to be done.

1. Extra-territoriality, the greatest thorn in the flesh of the Chinese, must be removed as soon as possible. The time has not come, for Chinese themselves realize this and that their courts are unjust. This cause of misunderstanding should, however, be removed as soon as possible. The United States, through sympathetic advice, can help in this, and is doing so.

2. China should be allowed to levy her customs, as other countries do. It is unjust and preposterous for Western lands to claim any control whatsoever in this matter.

3. The international settlements should be given over to Chinese control, but, of course, property rights of foreigners should be protected as Chinese rights are guarded in Western lands.

4. Foreign troops should be removed from Chinese territory just as rapidly as the Chinese Government shows ability to protect other nationals within her borders.

5. Private and public life of foreigners living in China and other lands should be in keeping with the best ideals of the people they represent. Consular and other representatives should be forced to observe prohibition and other laws as true representatives of their country. Foreigners who disgrace their home constituency by conducting their lives and business on a low moral plane should be denied recognition as citizens of the lands from which they come. American and other soldiers should be kept aboard men-of-war when in China and in other foreign lands unless they can refrain from disgracing their nationals by drunkenness and other disgraceful conduct.

6. Brotherly consideration should be extended to Chinese and others entering Western lands and dwelling there. Surely a great country like America should extend the kindest possible consideration to those passing through immigration headquarters and detention camps. Christians should see that students from abroad receive the kindest possible treatment as guests desiring the best from a people among whom they are seeking learning. Such terms as "Dago," "Jap," "Chink," should be beneath those whose heritage is such as belongs to British and Americans.

Considering world-fellowship from a mere positive standpoint, one is naturally reminded of the need of internationalism in our thinking. We have really been too selfish and provincial to regard ourselves as Christians in the largest sense. May the day soon come when we will no longer be nationalists but internationalists, for we who love Christ are all brothers in him. Moreover, one's obligation is greater toward him who is on the other side of the world if he is out of Christ, for in this greater need he is more truly one's neighbor, and we more truly our brother's keeper.

But what is real fellowship, and can it be found in its wider scope outside Christian fellowship? Business carries with it competition. There is intrigue and selfishness in political gatherings and relations. Social scales high and low make world-fellowship impossible socially without Christ. But in gatherings of Christians, especially as here in the Far East, there is a realization of real world-fellowship.

A few days past we spoke in English as an American missionary to the Chinese at a missionary meeting held in a German church in Harbin where Russian was used as the language of communication. Reports on progress of the gospel in Harbin and North Manchuria were made also by Russians, Germans, Chinese, Britishers, Poles, Japanese, Koreans, and others would have reported also had there been time. An audience of many hundred earnest believers of various nationalities, in attendance at the international Christmas service in the leading Chinese church of our city, enjoyed a fellowship that could be found nowhere else. Recently a number of us happened at one time to be in a pastor's study, where brethren of five nationalities stood in a circle and with bowed heads prayed to the one Father of us all, each in his own tongue. A few days past, when eating Russian food with Chinese and a Russian brother in Christ, the Russian said in Chinese: "Such fellowship can be had only in Christ Jesus." At an evangelistic service that night a Chinese, a Russian and an American all preached to a Chinese audience in the Chinese language.

Likewise at the close of a similar meeting at another of our out-stations a few nights ago, when eating Russian cakes and drinking Chinese tea, in a spirit of warmest fellowship with Chinese and Russian friends, while Chinese soldiers marched by in companies of hundreds and thousands to the Russian border for war, a Chinese brother remarked to his American friend, as he looked his Russian brother in the eye: "We are indebted to Christ for making possible real fellowship and understanding, for he alone makes us real brothers, and only in his spirit can international misunderstandings be overcome." A high Chinese official, when talking to the writer at a feast in his home, gave as the greatest evidence that the world is growing better, the fellowship and consideration which has grown up today among all peoples of the world.

One need only to be reminded of the Red Cross, Y.M.C.A., famine relief organizations, the League of Nations, the Washington Conference, Kellogg Treaty, discarding of secret treaties, and other such movements for peace and good will among men, to realize that progress in a broad, tangible way is being made. Could these have been possible without a world-wide propagation of the gospel?

We need, therefore, to think only in decades to realize that real progress has, and is, being made. It would be difficult to state in words the tremendous part foreign missions has had in breaking down race prejudice and national animosities, and the bringing in of world-fellowship. This is only one of the by-products of preaching the gospel. Nevertheless, at the same time world-fellowship has come as a direct result of this gospel. Our great need in China today is for many more faithful missionaries, filled with the love, sympathy and consideration of Christ for the souls and general welfare of the Chinese. World-fellowship will grow only in proportion to the continuation and extent of foreign missions, the greatest undertaking of all times. How glorious it is to have a part in this great enterprise!

Americans hold at this time a unique place in the respect, esteem and appreciation of the Chinese people. Best informed Chinese regard the United States as the largest factor in promoting world peace. They also expect the United States to continue in this leadership. Consideration of our government for the wishes and needs of China is largely responsible for this, but a larger, though less spectacular cause, is the presence and work of American missionaries, men and women who, we believe, maintain a more considerate, sympathetic attitude toward China and her people than do the missionaries of any other land. Our struggles for liberty, our traditions, and our attitude toward all peoples seeking to better their condition, fit us well for residence and work in China.

All this should cause Christians of America, and especially Southern Baptists, to realize their obligation in a special way. It is a surprise to Chinese Christians and to missionaries of all nationalities that Christian people of the United States are not taking greater advantage of this to send into China a greater number of missionaries. For Southern Baptists, with all their wealth, to allow at this time a debt of years to trammel progress of the gospel in foreign lands, and thwart the purpose of their great Convention, is far beneath them and God's desire for their welfare, and a reproach to us all. If there is possible a more complete world-fellowship—and we know there is—and if it is based upon that union which alone is found in sonship through Christ Jesus, then with two-thirds of our fellow men outside a knowledge of him, and with no hope of salvation, does not there rest upon us who know him a tremendous obligation?

This article is being written, as time may be had, under circumstances which impress one with the truth of what is

said above. At this time we are on an extensive itinerary west and north of Harbin, distributing thousands of Chinese and Russian tracts and copies of the Gospels and Acts to the tens of thousands of Chinese soldiers and Russian residents in this part of Manchuria, extending our work up to the Russian frontier at Manchuli, where there is fighting at this time. Word has just come that the Chinese city of Manchuli and the railway station there have just been bombed by Russian planes. The trouble was begun by a Russian raiding party. A hundred or more were killed on each side, and a larger number wounded.

The soldiers and their officers are receiving us with every consideration at the several places already visited, and are showing much appreciation of this Christian literature. We are allowed to distribute thousands of tracts on the trains and at the railway stations. We are also having opportunity to preach to many and strengthen groups of believers along the way. It is really remarkable how God is leading us and is preparing friends along the way. Special meetings were held at one of our out-stations on this trip and six were baptized there. The town, Anganghi, is full of soldiers. A thousand Gospels and a thousand tracts were distributed among the soldiers who could read at that place.

The Gospels being distributed are some of the two hundred thousand prepared at our request for distribution among the millions of Chinese immigrants who are flocking to Manchuria from famine and other regions south, to whom one hundred and forty thousand have been distributed to date. Permission has been received to use the remaining forty thousand among the Chinese soldiers. The money for this special emergency had to be raised in England, where there was a gracious response. The Gospels were printed by the National Bible Society of Scotland. Our Foreign Mission Board could not furnish the money for this glorious work because it is in debt, and has been instructed by the Convention to make no advance. We could not raise the money among Southern Baptists because the various states do not welcome special campaigns for foreign missions. Money for the thousands of admirable Gospel tracts, which these Chinese and Russians are receiving eagerly and reading closely, is being furnished by Mrs. Helen Gould Shepherd and others, earnest, interested Christians who are not Baptists, but true Christians who are glad to have a share in the work of your missionaries. Our grant for traveling expenses is not sufficient for many a long trip like this, but the new Chinese manager of the railway graciously furnished a free railway pass for the whole trip.

We regret keenly that Southern Baptists are denying themselves a larger part in the work of their missionaries by withholding from their Foreign Mission Board money which it could so wisely use in all parts of the world.

* * *

Like a swelling tide—

The Word shall leap the barriers, and the Light
Shall sweep the land; and Faith and Love and Hope
Shall win for Christ this stronghold of the night.

—John Oxenham.

* * *

If only all who profess the name of Christ would begin to love one another, to love the world, with the pure, strong, gentle, holy love which burnt in the heart of the Master; if we vied with each other in the emulation of living best, and living more perfectly according to the dictates of love; if every Christian at home and abroad were to be a living example and incarnation of God's love—we should lift our eyes and see the dawn of the eternal day stepping over the hills.—F. B. Meyer.

American Influences That Hinder the Gospel in Argentina

By Rev. George W. Bowdler, Buenos Aires

Within recent years Argentina, at least in the larger centers, has changed remarkably in its customs. Greater freedom for the individual which takes many forms, particularly with reference to the feminine sex, is one of the most noticeable developments. An appreciable increase of social democracy is also to be noted, although not so evidently. Habits of reading have fastened themselves on more of the people. All the mechanical devices used in city and country are tending to loosen up the social strata and to some extent mix them in the daily round of contacts. Immigration from northern Europe, intermingled with that from the south, travel abroad, and international experience have heightened the sense of national importance, and although this with some has resulted in false patriotic pride, with others it has had a sobering and deepening effect. Public education, always more progressive in this country than any other South American state, is going forward almost by leaps and bounds. The more distant and the rural sections are now beginning to feel very perceptibly the benefits of this modern movement.

Politically, it would seem, however, that we are face to face, at least temporarily, with an anachronism—the growth of papal pretension. But this is true in the States as well as in other countries. A conservative party has recently entrenched itself in the government and the Catholic element has taken cover in its ranks to work its usual hidden propaganda, which appears here and there as a disconnected but important effect. Evangelicals, for some years at least, may expect the tightening of oppositional and obstructive lines, which for a decade have been present but interfered little.

One of the deepest impressions made upon us has caused us no little concern. It consists of a peculiar medley of reactions which this country has made toward the United States. The resultant effect has been to put United States citizens or those connected with United States enterprises in a poor light. With the "wise" of this world that country has fallen sadly in esteem. The missionary need not, as he always should not, give his message any national backing. But why has he been made more conscious of the moral handicap of connection with the United States as a sending country? Because of the impressions, right or wrong, which she is making through all the numerous channels of communication thrown wide open in the modern world of today. Among these, the newspaper and the picture show are, perhaps, the most powerfully charged lines of influence.

The American film pictures imaginary American life before first the gaping, then the sophisticated, and finally the scornful audience. Free love, divorce, companionate marriage, the sensational, the lawless, the flippant, the irreligious, the ridiculous and the bizarre have become, for the unthinking, the common characterization of America.

The press, on the other hand, has been more dignified in outlining North American features, but no less destructive. Moreover, it has reached the element which the picture-show could not so readily reach—the sober, the thinking—until these, if not altogether persuaded, are at least hesitant and suspicious of her northern neighbor. Numerous articles, especially during the Smith campaign, which were inspired by anti-evangelical forces, added confusion to people's minds. Against all this we must let our light shine, we must die daily to all personal sympathy for national recognition, either here or there, we must let only the Christ life

be evident in ours, and so hold him up that men of any kind or class may be drawn to him.

We are more and more convinced that there must come a great cleaning, a Herculean flooding of the stables in the home churches, a new alignment and test of discipleship, a new conception and practice of church membership, a new order of things which will be the old order of Pentecost before America, or rather Christian churches in America, can rise to the glorious opportunity offered them to take the good news out into the hungry nations. For this cleansing and quickening thousands of missionaries are praying. May it soon come!

There is vast indifference here. A rector of an Argentine university once said that many men in Argentina are so indifferent to religion that they do not even want to be called atheists, because this name would imply that they had thought enough about God to come to a decision, although a negative one. But this is the heritage of nearly four hundred years of Romanism; what can be said of an indifference after an equal period of evangelical religion? We dare to hope that something will happen under God to put old-fashioned Christian living back in the place it once held among the majority of professing Christians.

Christ and the Money Question

By Rev. Charles L. Graham, Louisville, Kentucky

A vital problem which concerns all who love Christ and who love his church is the problem of money. Any thorough discussion of this question here is manifestly impossible, but a few things need to be emphasized.

In language unmistakable the Almighty asserts his proprietorship in all that we have, the land on which we live; the fertility of the soil, the treasures hidden in the hills, the cattle on the hills, the profuse riches within and upon the earth. All these belong to him. The intelligence to appreciate, and the ability to put forth effort to appropriate this bounty, are likewise his gifts. Nourishment of mind and intellect and heart, strength and vigor of body, all come from him. "The Lord giveth thee power to get wealth" (Deut. 8: 18). His mark of ownership is upon us and upon all that we have. Not for one moment has he relinquished his claim. Everything has been said that can be said to guard us against the misuse of the material wealth that he has created and entrusted to men, lest we say in our heart, "My power and the might of my hand hath gotten me this wealth" (Deut. 8: 17). We have no right to say of anything, "It is mine."

The Scriptures declare with the utmost positiveness of assertion that the man who withholds from God the first fruits of all his increase is embezzling God's money as much as a trustee who diverts to his own private purposes moneys entrusted to his care for another. To forget God, to accredit ourselves with any gains that may be ours, to be covetous and parsimonious in the face of the desperate needs of the world—no man can adequately set forth the sin and evil of such an attitude of a creature towards the Creator. The wickedness of it is multiplied and aggravated when such is the attitude of a redeemed creature towards a redeeming God. What melancholy instances of it on every hand!

It gives us pause to consider the large section of Christ's recorded teachings devoted to the subject of the getting, the keeping, and the using of money. There are two striking things about his teaching concerning the life hereafter. One is that he made so few references to it. The other is that in each case he took particular pains, in setting forth the solemn issues of life and death in the Great Beyond, to

show how the getting and using of material possessions affects the glory of our future immortality either to its enrichment or its impoverishment. Read the parable of the unjust steward and of Dives and Lazarus in the sixteenth chapter of Luke. Study the picture of the last judgment in the twenty-fifth chapter of Matthew. Christ had more to say about money, its acquisition and its distribution, than he did about repentance or faith or baptism or regeneration.

Surely it follows as the night the day that next to the matter of determining our life service there is nothing concerning which it is more important for us to ask, "Lord, what wilt thou have me to do?" than the amount of money we shall contribute to the work of Christ's church. Every great enterprise depends for its success and its very life upon the financial support that is accorded it. The missionary enterprise is no exception. And yet in our denomination at large there has been such unfaithfulness to our stewardship, such little recognition of obligation, such little discharge of responsibility, that Southern Baptists are not giving a tithe of a tithe to the whole missionary program of the church at home and abroad.

There is nothing more filled with sheer hypocrisy than the argument of the man who gives less than the tithe because of what he calls the legalism of the tithe. "We are not under law," he says, "but under grace." Legalism is conformity to a standard, and insofar as the tithe is set up as a final standard, we might protest against it on the ground of legalism. Such is not the case. Nobody I know has ever exalted the tithe to a final standard. No teacher of the Christian religion has elevated the tithe to an unalterable law. Have your own freedom, but your freedom as a Christian must be in the Spirit. "If ye are led by the Spirit, ye are not under the law" (Galatians 5: 18). Jesus lived and served in this freedom of the Spirit. However, his freedom was not a disregard for authority, but rather a disposition within the very springs of his life according to which he could say, "I delight to do thy will, O God." This freedom he now confers upon us. "If, therefore, the Son shall make you free, ye shall be free indeed."

If the Son shall make you free from the law of the tithe, ye shall be free indeed, but this freedom which Christ gives from the law of the tithe will not express itself in disobedience to God's revealed will, in covetousness and selfishness. It will express itself in the generosity which gives from the freedom of inner constraint rather than the law of outer compulsion. It is no more legalism for a Christian to give a tithe than it is legalism for a bird to sing, or a flower to bloom. No, the tithe is not a benevolent strait jacket, inimical to that spiritual freedom which is the genius of religion; it is a door which enters into a large and spacious room. Freedom never means the abrogation of all convention. It does not mean that there is no place for drill in the fundamentals of duty. The child cannot scorn the alphabet of the English language. Certainly we do not expect the child to go on forever monotonously repeating the A-B-C's. He is not bound by the law of the alphabet. He has the freedom to go on, developing words and phrases and putting them in poetic compositions that would outshine any of Browning's productions. In this matter of the giving of our substance, the tithe is the alphabet. We cannot scorn it. But we are not bound by it. We have the freedom to go on under the guidance and teaching of the Spirit of God, developing our own possibilities to equality with the great masters of Christian beneficence. Much of this talk about grace as opposed to law is all based on unfounded assumptions. Christ declared that he did not come to destroy the law, but to fulfil it. The Bible talks about the "law of love." Love is the law of denying self.

Again, it needs to be said that unfaithfulness in the use of God's money is not to be condoned or covered over by

any criticism of boards or methods, special collections and what not. The severest critic of wrong method is often the man who is not doing the merest bagatelle of his duty under any method. The giving of the New Testament, the giving according to the freedom of love's sweet law is the giving of self in a living sacrifice. Such giving will express itself not in the tithe but in tithes, in tithes and in offerings. Instead of criticism of boards and methods it would be more fitting for every individual to engage in a great searching of heart as to whether he is withholding more than is meet, whether his individual practice uniformly adopted would drag down the scale of material giving even below that of the Jewish theocracy. It is a beautiful thing to think that some day our giving will be normal, natural and Scriptural. None will welcome this day more than our denominational leaders. I venture to assert that when we quit defrauding God and man in the use of God's money we will find little in our financial methods to criticise.

We have not said too much about money. We have said too little about money. Let every minister fearlessly and faithfully preach and preach and preach the stewardship of material possessions until we translate explicit teaching into obedience and conduct. Every Christian ought to form as the first charge upon his income a sacred fund set apart for offerings to God. In the beginning he may adopt the tithe, remembering always that the tithe never stood for anything but the minimum even in Judaism. In addition, every Christian ought to respond with special offerings in special circumstances, remembering always that the value of that which goes into the Lord's treasury is determined by the self-denial which it represents.

What we have said here does not apply to the rich only. The poor are just as guilty. The rich man selfishly clutching his riches, and the poor man who envies him are both in the same class. Covetousness is idolatry in rich or poor. Covetousness is idolatry in the layman who occupies the pew and in the preacher who occupies the pulpit, if they are withholding from God that which belongs to him. One can be as unfaithful in the use of one dollar as he can in the administration of a vast estate.

Too long have we treated this matter like we were discussing a theory in philosophy. Until we take the great principle of stewardship, especially in regard to material possessions, and translate it into a practical working faith to a degree yet undreamed of, the nations of the earth will continue to sit in darkness and the shadow of death, while God's holy purposes are frustrated by a money-loving, mammon-worshipping church.

It is not enough to say there are other things more important than money. We do need a deepened spiritual life. We do need to preach the consecration of all of life. Every good minister of Jesus Christ is constantly seeking to secure the consecration of every talent and every power of all the people to whom he ministers. But oftentimes it is like offering a flower to a hand that is clutching a dime. The heart tentacles are so tightly closed over some worldly possession that it is impossible to get into that heart with any message of consecration. Paul regarded himself as dealing not with branches but with roots when he said, "The love of money is the root of all evil."

* * *

"Some folks give their mite,
Others give with their might,
And some don't give who might."

* * *

The sun-clear light which He casts upon the whence, the why and the whither of human life has not been matched by all the efforts of all the thinkers in all the ages.—J. D. Robertson.

From the Woman's Missionary Union

KATHLEEN MALLORY

"Glory to God Peace on Earth"

Such for over nineteen hundred years has been not only the carol but the challenge of Christmas. Forty-two years ago the women and children of Southern Baptist churches in singing the carol heard the call of the challenge and gave their first Christmas offering for Foreign Missions. It was over \$3,000, and thus three missionaries could be sent to Pingtu, China. Today, many thousands in that thickly populated country are Christians and greet each other not by saying the Chinese for "How-do-you-do?" but "Pinyan" (peace!)

Encouraged by such facts, Woman's Missionary Union has throughout its history made an offering for Foreign Missions each Christmas. This year the goal is \$225,000, which is to be used as follows:

(1) Salaries of the forty missionaries who were returned to their fields by the 1927 Christmas offering—\$32,000.

(2) Traveling expenses and salaries for one year of sixty missionaries to be returned to their fields—\$72,000.

(3) One hundred thousand dollars toward lifting twenty blocks, at \$5,000 a block, of the debt on the Foreign Mission Board.

(4) Twenty-one thousand dollars for native work.

Given below is the list of the forty missionaries. As you make your Christmas offering please gratefully remember their "fellowship in furtherance of the good tidings from the first day until now," withal praying for them. Further on you will find also a partial list of the sixty missionaries, the Foreign Board having such faith in the W.M.U. that last summer it returned these twenty-eight so that they might be on their fields for the opening of the fall work. These lists will also be found on pages 4 and 8 of the W.M.S. program for the Week of Prayer. The plan is to return the remaining thirty-two as soon as possible after the offering has been ingathered and forwarded. As previously announced, it is exceedingly important that the offering be promptly forwarded. If possible, see that the one from your society goes forward by December 15. "After-gleanings" can be sent later, trying to



have everything forwarded and duly recorded before the last of December. Please be sure to stipulate that it is for the Lottie Moon Christmas Offering for Foreign Missions. Thus it will by all who handle it be kept intact as an "over and above."

This article is being written just after attendance upon a meeting of the Woman's Missionary Society of Calvary Baptist Church in Lexington, Kentucky. For three years this church has maintained an A-1 Graded W.M.U., striving to reach each point this year. Not content with such excellence, the W.M.S. has voted to take as its goal for the Lottie Moon Christmas Offering \$2,250. This is one-hundredth part of the Southwide goal for \$225,000. Will you, or your circle, or your society, accept their challenge to find ninety-nine other gifts of \$2,250 each? This can more easily be done if members or circles will think in terms of \$225 each. In turn, the circle can easily raise \$225 if several of its members will each give \$22.50. But "despise not the day of small things": therefore, encourage women who usually give only \$1.00 to offer this Christmas \$2.50, and the children who might give only a dime to bring a quarter instead.

On page 28 you will find the leaflets recommended for purchase and use during the Week of Prayer, December 2-6, inclusive. If your society has not received its program material and envelopes for the week, rush to your state W.M.U. headquarters a request for the same. It is not too late if like the shep-

herds on the Judean hills you "make haste."

As supplemental to the other program helps for the week you will find the articles by Mrs. Woodward of Kongmoon, Mrs. Steele of Shanghai, and Mrs. McAdory, who recently returned from a world tour (pages 27, 28). Other proofs that foreign missions ascribe "glory to God" and that they are bringing "peace on earth" will be found on pages 14 to 18; 21 to 23. Also, call attention on a poster and otherwise to the week's slogan as illustrated by the drawing given.

Names and Stations of the 40 Missionaries Returned to Their Fields by the 1927 Offering

Rev. and Mrs. J. R. Abernathy, Tsinan, China.
Rev. and Mrs. W. E. Allen, Rio de Janeiro, Brazil.
Rev. and Mrs. G. W. Bouldin, Fukuoka, Japan.
Rev. and Mrs. G. A. Bowdler, Buenos Aires, Argentina.
Dr. and Mrs. N. A. Bryan (\$800), Hwanghsien, China.
Rev. and Mrs. W. H. Clarke, Tokyo, Japan.
Rev. and Mrs. A. R. Crabtree, Rio de Janeiro, Brazil.
Miss Elma Elam, Lagos, Africa.
Rev. and Mrs. A. E. Hayes, Parahyba, Brazil.
Dr. Mary L. King, Pochow, China.
Rev. and Mrs. H. H. McMillan, Soochow, China.
Rev. and Mrs. John Mein (\$800), Maceio, Brazil.
Rev. and Mrs. E. A. Nelson (\$800), Manaus, Brazil.
Dr. and Mrs. C. W. Pruitt, Hwanghsien, China.
Rev. and Mrs. M. T. Rankin, Canton, China.
Rev. and Mrs. J. F. Ray, Hiroshima, Japan.
Dr. and Mrs. G. W. Sadler, Ogbomoso, Africa.
Rev. W. H. Tipton, Shanghai, China.
Rev. and Mrs. C. H. Westbrook, Shanghai, China.
Rev. and Mrs. J. H. Wiley, Shanghai, China.
Mrs. J. J. Cowser, Rio de Janeiro, Brazil.
Rev. and Mrs. T. B. Hawkins, Buenos Aires, Argentina.

Missionaries Returned in Anticipation of the Success of the 1929 Lottie Moon Offering

Mr. and Mrs. H. P. McCormick, Iwo, Africa (traveling expenses only).
Mr. and Mrs. T. C. Bagby, Sao Paulo, Brazil.
Mr. and Mrs. T. B. Stover, Rio de Janeiro, Brazil.
Mr. and Mrs. R. Cecil Moore, Concepcion, Chile.
Mrs. W. E. Sallee, Kaifeng, China.
Mr. and Mrs. C. G. McDaniel, Soochow, China.
Mr. and Mrs. J. T. Williams, Shanghai, China.
Miss Florence Lide, Hwanghsien, China.
Dr. Ethel Pierce, Yangchow, China.
Mrs. L. W. Pierce, Yangchow, China.
Mr. and Mrs. R. A. Jacob, Laichowfu, China.
Miss Edna Teal, Yangchow, China.
Mrs. Earl Parker, Pingtu, China.

Mr. Earl Parker, Pingtu, China (*traveling expenses only*).

Miss Leonora Scarlett, Kong Moon, China.

Dr. and Mrs. C. A. Hayes, Canton, China.

Mrs. W. H. Tipton, Shanghai, China.

Miss Effie Baker, Fukuoka, Japan.

Mr. and Mrs. C. W. Branch, Monterrey, Mexico.

The Power of Prayer

By Mrs. Eugene E. Steele, Shanghai, China

Mrs. Nyi, my faithful Bible woman, came in one morning and said to me: "I am sure you will be very sorry you were out of town in a meeting, when I tell you of an experience I had a few days since, because they wanted you to come too!" Here is the story she told me.

Mei Ling Chao, a Chinese girl sixteen years of age, who made her living by working in one of the many silk mills in Shanghai, came home one evening from her long, tiresome day of work very ill. Her poor widowed mother sent for a "quack" Chinese doctor, for she was so poor and ignorant she did not know what else to do. This doctor to the best of his ability prescribed for Mei Ling; the prescription consisted of boiling so many different kinds of herb roots together so many hours. Mrs. Chao quickly filled the prescription and gave Mei Ling the medicine according to the doctor's order, but poor sick Mei Ling grew worse.

So Mrs. Chao sent for another doctor, and he tried his *medical skill* (?) on Mei Ling, but she gradually grew weaker and weaker. Her poor, heart-broken mother did not know what to do, her money was getting very low indeed, for Mei Ling had been sick for two weeks and she was the rice earner for the little family. In her despair she sought the advice of a neighbor, and another doctor was called in. This doctor's method was quite different; he said the girl was not sick (yet she was then unconscious), but that she was possessed with a number of foreign demons. So he proceeded to puncture her emaciated limbs with a long needle that had been used on a number of different people for a long period of time and had not once been sterilized. He did this in order that this host of demons Mei Ling was possessed with could escape! He, too, received his fee and went his way, not having helped poor feverish Mei Ling—doubtless he made her worse.

By this time Mei Ling's mother was at her wit's end. She knew that Mei Ling was in a critical condition; yes, she would most likely die. Oh! the anxiety of this heart-broken heathen woman. What was she to do? With the advice of her neighbor and the ever-present mother's desire to do something else for her child, she sent for a Buddhist priest; he came and chanted and burned incense for a long while and gladly received Mrs. Chao's last dime. Poor Mrs. Chao! what else could she do for her sick child? She had had three different doctors to see Mei Ling and had just given her last piece of money to the priest—her poor heart was almost broken. She sat down to weep.

About this time Mei Ling's little sister, Mei Lee, had a bright idea. She said to her mother, "Why not send for one of the foreign teachers and her helpers, they cannot harm my precious sister now, for you see she is going to die anyway, and maybe they can help her a little."

As the last resort, Mei Lee, the little eight-year-old sister, was sent to invite the Christian missionary and her Bible woman to come and help them when all others helpers had failed. Truly, "A little child shall lead them!"

The missionary was away in another city helping in a meeting and was not there to answer this urgent call for help. But the ever faithful Bible woman, Mrs. Nyi, accompanied Mei Lee home, and this is what she said and did:

Mrs. Nyi told Mrs. Chao in her sweet, calm voice, "My friend, I do not know anything about medical science, I cannot tell you what disease she has, or how to cure it, but I do know the power of prayer." Then she prayed, so she said, as never before that God's glory and power might be made manifest in that home.

Mrs. Nyi sat by Mei Ling's bed all night, reading her Bible and praying to her heavenly Father. As the day was dawning in all of its golden, dazzling splendor, as it alone can dawn in the Orient, Mei Ling's eyes opened and she called for a sip of tea. She received the ever-ready tea promptly, and more—she heard the words of Life read and explained, with special emphasis on John 3: 16; she heard in her behalf a fervent prayer of a righteous woman that availed much. The scales of darkness dropped from her eyes—she saw and trusted Jesus the Saviour of the world.

What a power is the power of prayer! This little Chinese Bible woman knew the power of prayer. Do you?

Program for December

TOPIC—BUILDING WORLD FELLOWSHIP

Peace Hymn—"Joy to the World."

Prayer of praise for "the peace that passeth all understanding."

Reading—"A Woman's Prayer for Peace" (Order leaflet for 2 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Peace Scriptures—Luke 1: 76-79; 2: 13, 14, 27-32; John 14: 27; 20: 19-21.

Talk—Bible Teachings as to World Fellowship.

Reading—"The Universe and my Brother" (Order leaflet for 3 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Peace Hymn—"O Little Town of Bethlehem."

Season of Prayer that Christians will as never before pray and work and give for world fellowship in Christian bonds.

Reading—"For my Part I Will Not Go to War" (Order leaflet for 2 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Four Talks—Foreign Missions in the Building of World Fellowship (Helps for these talks will be found in articles on pages 3 to 7 and 19 to 24. It might be more impressive to have the four speakers in costumes representing missionaries in heathen, pagan and papal lands and another to represent America as the chief base of supplies for such work.)

Recitation—"The Christ of the Andes" (Order poem for 2 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Business Session—Report on: (1) Week of Prayer and Lottie Moon Christmas Offering; (2) Christmas Personal Service; (3) Reaching Standard of Excellence, Including Apportionment; (4) Every-Member Canvass for 1930; (5) Fostering of W.M.U. Young People's Organizations; (6) Plans for A-1 Graded Unions in 1930—*Minutes—Offering*.

Watchwords—"Laborers together with God" in "Holding Forth the Word of Life."

Hymn for Year—"The Kingdom is Coming."

Mizpah Benediction.

"Golden Blessings"

By Mrs. Frank T. Woodward, Kongmoon, China

Shall I tell you of an experience which Miss Sara Funderburk, one of our co-workers, had last Sunday?

As usual, she went to San Wooi, which is about fifteen miles from where we live, to teach a Woman's Bible Class. Just as she began teaching her class she noticed a strange woman entering with a little eleven-year-old blind girl by her side. Without waiting to hear what was being said or done the broken-hearted woman began her story. She said that she had three little boys who had been sold by her husband in order that he might have money with which to buy opium. Now he was demanding that all of his wife's earnings be turned over to him so he might have more money with which to buy opium. This, of course, meant that she could not support herself and the blind girl as she had done previous to this time. Hence she had come to ask this "Jesus woman" to take her child as a gift. The little girl whose name is "Kam Fuk," or Golden Blessing, began to cry when she heard her mother ask the strange American woman to take her. This not only melted the mother's heart but that of the members of the Bible class as well. Miss Funderburk told her that it was impossible for her to take the child, but that she could tell her of Jesus who could supply all her needs. With this the woman and child were sent away because of no funds to help them.

In this same city there are hundreds of other blind people, men, women and children who are physically blind, yes, but even more pathetic, whose spiritual eyes have never been opened.

Women of America, Jesus sayeth to you, "Lovest thou me?"

"Yea, Lord, thou knowest that I love thee."

He saith, "Feed my lambs."

He saith again, "Women of America, lovest thou me?"

"Yea, Lord, thou knowest that I love thee."

"Tend my sheep."

He saith a third time: "Women of America, lovest thou me?"

"Lord, thou knowest all things, thou knowest that I love thee."

"Feed my sheep."

"Jesus said unto them, I am the bread of life."

Would you like to hear the story of Mrs. Woo, one of our Chinese preacher's wives, whose life was saved in a mission hospital?

She is a woman of about forty years. She and her husband have had charge of one of our country chapels for ten years and have proved faithful and true when other Christians fell by the wayside because of the oppression and hard tests which have come in the recent years. At two different times God has blessed them with little sons, but they lived for a short time only. If you know Chinese custom you can realize what that means to the parents. A son born means "much face," or a normal standing, with the best class Chinese, as they call it; it means honor and high esteem for the wife. On the other hand, to be childless or the parents of a girl only means disrepute and shame to both, and the wife is treated as a slave. Christianity has not succeeded in completely changing this very important custom in the Chinese life, for even those who profess Christ and preach his word feel that misfortune has befallen them unless a son is born into their home.

Not only did this mother and father have the joy and honor of being parents of two sons, but on April 4, 1928, twins were born to them—the eldest a boy, and the second a girl. They were nice fat little Chinese babies

growing nicely until the mother was stricken with paralysis about five days after they were born. Then she was unable to feed them, and the Chinese midwife, who very incompetently attended the mother, gave the babies condensed milk not properly diluted, and in three more days both little souls went back to the heavenly Father, who makes no mistakes. The dear old man of fifty was again left heartbroken, and the mother was too ill to realize her loss. Very soon beri-beri joined hands with paralysis and every one gave Mrs. Woo up. She lay three months in one position so that I dare not describe the condition of her back and limbs when she and her husband finally gave their consent for us to bring her to the Presbyterian Hospital, which was about twenty miles from their home. It was only after they gave her up to die that they were willing for her to come to the hospital. Dr. Cheung, a Chinese lady doctor, was born and reared in Canada, and Miss Isaac, a foreign nurse, cared for Mrs. Woo the three months while in the hospital. She is now back in her country home happy and healthy and she witnesses with a more radiant joy than ever before in her life. Recently she walked the greater part of twenty miles to visit us.

Had this woman been dependent upon our medical care she would not be living today, for not one Baptist doctor, nurse, or hospital are within a hundred miles of us. Do you think the people who saw this miraculous work of God's hand through the mission doctor will be any more willing to listen to the gospel? Many of their friends, heathen and Christian alike, have asked how they might proclaim to the world this marvelous thing which they have witnessed with their own eyes.

Do we need more doctors, nurses and hospitals in China?

"Pray for the Peace of Jerusalem"

By Mrs. W. P. McAdory, formerly a Member of W.M.U. Executive Committee

The frontispiece of October HOME AND FOREIGN FIELDS caused me to hear anew the sounds I heard when I recently stood by Jews at the "Wailing Wall" in Jerusalem. Again my body was thrilled with the scene of their earnestness as they repeated Scripture. The persistence and devotion of these people in their efforts to be religious caused me to blush when I thought of some of our careless and indifferent religious exercises in America. There still lingers in my being for these curiously clad people a sympathy and sorrow for them and a high admiration for their earnest devotion. I had known in a vague, superficial way about the "Wailing Wall"—but when I saw those prayers on small slips of paper being placed in the crevices of the old wall, and when I heard the sounds or wails, the picture burnt itself into my very soul. This ceremony is regarded as an act of worship. Our Baptist Jewess, Miss Clor, there in Jerusalem is throwing the weight of her influence towards teaching her people to worship God through Christ alone. My part? Real, genuine, spiritual worship—private and public—not only during the Week of Prayer but habitual communion. Here is the war-center of our needs!

To quote from a letter of September 10, from Miss Elsie Clor: "You doubtless have been reading about the horrible happenings here in Jerusalem. I don't see how newspapers can ever exaggerate the dreadful, atrocious acts committed by the Moslems. While generally everything is much quieter, we feel the unrest all around us and are certain the trouble is not over. God has been very good to us here to have given us peace within our gates and to keep us safe amidst

shooting, looting and house burning. We are confident it is in direct answer to prayer that we have been safeguarded. The work has been hindered by the outbreak. However, in the name of Jesus we have been calling among the refugees who have been left homeless and have been doing all we can to relieve the suffering. We will need your prayers for wisdom to carry on. I still believe that God hears and answers prayer and that 'prayer changes things.'"

You will be glad to hear that after eleven weeks in the hospital Miss Clor is now expecting ere long to be quite well again. In her letter she expressed gratitude that she and I had become acquainted and that I was her "praying friend." One of the efforts of our Week of Prayer is to become better "acquainted" with God and his mission work so that there may be raised up other "praying friends."

Suggested Leaflets—Supplement to W.M.S. Program for December—Building World Fellowship

	Cents
The Christ of the Andes (<i>Poem</i>)	2
"For My Part I Will Not Go to War"...	2
Prejudice or Co-operation	3
The Universe and my Brother	3
A Woman's Prayer for Peace	2
The Pageant of the Golden Rule (<i>Story by Miss F. E. S. Heck</i>)	10
The New Prospect for Lasting Peace	3
Order from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.	

Leaflets for Week of Prayer for World-Wide Missions

December 2-6, 1929

	Cents
Woman's Missionary Society—	
Monday—"Diversities of Gifts" among Missionaries	4
Tuesday—African Baptists Working Together	3
Wednesday—What One Tract Did in Argentina	2
Thursday—How Prayer "Works" in Japan	3
Friday—Individual Responsibility—Individual Consecration	4
Young Woman's Auxiliary—	
The Eternal Feminine in Japan	4
Girls' Auxiliary—	
As Lights in the World	3
Royal Ambassador Chapter—	
The Man Who Came to the Rescue	3
Sunbeam Band—	
The Orange Wood Image	2
Rush your order, please, to	
W.M.U. LITERATURE DEPT.	
1111 Comer Bldg., Birmingham, Ala.	

1930 W.M.U. Monthly Topics

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

From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

Perhaps the Solution

Reference is made in this heading to the action of the Moriah Association, South Carolina, in its recent session. There was a unanimous and hearty vote on the following threefold proposition: First, undertake to conduct a School of Stewardship and Missions in every church in the association; second, following this study to assist each church to formulate and adopt a worthy budget, both for local support and the denominational program; third, furnish capable workers, when necessary and desired, to help organize and conduct a successful canvass to cover this budget with pledges to be paid weekly.

Rev. G. E. Smith of Kershaw, one of the most capable and enterprising pastors, was elected to take direction of this enlistment effort. The pastors, including the Moderator, Dr. J. S. Corpening, and ex-Moderator Cox, pledged themselves to give to the director their most loyal support. Brother Smith means also to use some zealous laymen and elect women in this movement.

The objective is the enlistment of the membership of every church in the ser-

vice and support of all the kingdom enterprises. A similar campaign in every association in the South would produce a spiritual awakening and solve our financial problem.

The General Secretary counted it a privilege to attend all the sessions of this associational gathering and to have some share in its proceedings.

Burlington, North Carolina

The notes for last month were completed at Burlington, North Carolina, where the General Secretary was engaged in a school of Stewardship and Missions in the beautiful auditorium of the First Baptist Church.

The Hocutt Memorial Church co-operated in a most loyal way; Walter M. Williams, a member of this church, is moderator of the Mount Zion Association, and made a valuable contribution to the school by his attendance and sympathetic support.

The opening meeting was held on Sunday night, September 22, and the series closed with the morning service on the following Sunday.

The First Baptist Church launched its every-member canvass at the closing session. Dr. M. W. Buck, the pastor, reports that the pledges of the first day more than covered the goal for the Co-operative Program and provided for more than three-fourths of the budget for current support, with about half of the membership still to be seen. The pledges for the Co-operative Program will be an advance

of at least thirty-three and a third per cent over the contribution of last year.

Much of the success of this canvass is due Dr. R. Homer Andrews, the chairman of the finance committee, who did the preparatory work in a very thorough way. Pastor Buck was also zealous in directing and stimulating the solicitors.

The Hocutt Memorial is planning its canvass in the near future and also hopes to make a liberal advance over the record of last year, worthy as that record was.

An Interesting Occasion

On Sunday evening, October 6, a large audience assembled in the Lincoln Park Baptist Church of Knoxville, Tennessee, to witness the ceremonies in connection with the ordination of five deacons elect. The general secretary discussed the Scriptural Qualifications and Duties of Deacons, the new officials were given a brief examination, and then all the deacons present bowed in front of the pulpit with the pastor; following the ordination prayer by the pastor, the ceremony of the "laying on of hands" was solemnly observed. The former deacons then joined hands forming an incomplete circle, when the new deacons arose and, joining hands, completed the circle. With all the deacons leading, the large congregation united in singing with fervor, "Blest be the tie that binds." The membership gave the new deacons the right hand as a pledge of their sympathetic co-operation.

Rev. H. F. Templeton, the popular pastor, plans to give these officials a course soon in *The Office of Deacon*. He reports a quickened interest in his church as a result of this impressive service.

Lancaster, South Carolina

Lancaster is a prosperous town, having one of the largest cotton mills in the state. It has three Baptist churches, the First, Second, and Calvary; these all have resident pastors for full time, who co-operate in a most fraternal spirit.

The stewardship and mission conferences were conducted in the new and handsome educational building of the First Baptist Church, but the other two churches participated.

While the First Church had been a liberal supporter of the denominational program for years, this record had been due in large measure to the generosity of a comparatively few successful business men.

Dr. J. S. Corpening, the pastor, was anxious to enlist a larger percentage of the membership in the systematic support of the kingdom.

On Sunday, October 13, following the conferences, an every-member canvass was launched. The preparation had been well made and the canvassers had a mind to work. Although the church is carrying considerable debt on its educational building, it adopted a budget of fifty-fifty for local support and the Co-operative Program.

The General Secretary had to hurry away Sunday afternoon to meet another engagement, but has received from Dr. Corpening the following report of the canvass for the first afternoon:

"While we have not yet tabulated the results of our canvass, we are assured of fine results, both in numbers and amount. In fact, we had the best day and the most enthusiastic canvass we have ever had. Apparently we have a real revival, as a result. I cannot speak too highly of the great zeal and wisdom of our canvassers. They made it a regular enlistment day. One man who has not been to church in fifteen years agreed to contribute and send a check for the past year. Yesterday our treasurer received a check for \$100 from him. We find that many have increased fifty per cent, and a large number who have

never subscribed before have done so this time. Some who were overlooked, have called and asked for cards. Some who went away Sunday afternoon left fine subscriptions in the door for the canvasser. The number who have refused to subscribe is small and our men are determined to see them time after time.

"Perhaps a third of the members remain to be seen, but the canvassers are going after them this week and through next Sunday until the last member is seen. Then all non-resident members whose addresses we have will be written and requested to subscribe. I think everyone of the canvassers urged the people to tithe.

"Everything indicates that we will secure our budget for both church expenses and Co-operative Program. This will mean financial independence for this church.

"We can't fully express our appreciation of the great service you have rendered here. You carried forward in a great way the work that we had started. We are confirmed in the conviction that your coming was of the Lord."

In connection with the conference work in Lancaster, the Secretary had the opportunity to attend not only all the sessions of the Moriah Association, but on the day following to be present and speak at a very interesting meeting of the W.M.U. of the association.

In Georgia

Beginning with Wednesday, October 16, the General Secretary had five days of service in South Georgia, chiefly with the First Baptist Church of Waycross. The Atlantic Coast Line Railway has extensive shops in Waycross and these shops constitute the leading industry of the city. It claims a population of about twenty-five thousand and has five Baptist churches, two of which, the First and Central, have good houses and from five to six hundred members each. A large percentage of the men in Central Church are connected with the railroad shops in varying capacities, while the First Church has a good representation of commercial and professional men. The First Church has ten lawyers, several of whom take high rank in their profession, also several prominent physicians.

This church was heavily burdened for years in helping to sustain Piedmont Institute and therefore continued all too long to worship in a very inadequate wooden building. Since this school was discontinued, the First Church has erected a very attractive and commodious building, worth perhaps one hundred twenty-five thousand dollars. Because of the wise and constant supervision of Dr. W. H. Rich, the pastor, this structure was constructed for about two-thirds the usual cost. Since its completion, a new day has come to this church; additions are more frequent, the congregations have grown fifty per cent, the Sunday school attendance has almost doubled, and a spirit of optimism pervades the membership.

The conferences were preparatory to an every-member canvass, which was begun on Sunday, October 20, with encouraging prospects. The pledges received at the morning worship were generous, and eleven teams of fine men went out Sunday afternoon to continue the good work by personal solicitation. If these men observe that cherished Baptist doctrine, "the final perseverance of the saints," they should win a decided victory. Dr. Rich, who has wrought so faithfully and effectively in this pastorate for eight years, was very hopeful of the outcome. If the canvassers realize their goal, they will have an advance of about one hundred fifty per cent for the Co-operative Program.

Some six other churches were represented in the conferences; the Central had a good representation each evening and the Black-shear Church, ten miles away, had about twenty representatives at one session.

One evening at an early hour, the Secretary spoke at the monthly meeting of the Brotherhood of the Central Baptist Church on "Some of the Duties of Laymen." He found an enthusiastic company of loyal men assembled around the supper table, who are a great inspiration to their aggressive pastor, Rev. T. W. Callaway.

On his return trip the General Secretary spoke in the Baptist Church of Jesup to a fine congregation.

Rev. Claude Moore, fresh from the Seminary at Fort Worth, with his new wife, also a graduate from this institution, has recently come to this field and has already projected plans to secure a much needed new building. These two workers, cultured and consecrated, have completely won the hearts of the people and have the promise of loyal support in their plans for enlargement.

Easley, South Carolina

These notes are finished in the midst of a Mission and Stewardship School, conducted in the auditorium of the beautiful new buildings of the First Baptist Church of Easley. The enterprising pastor, Rev. A. L. Shumate, has been a valued friend for many years; he also has the distinction of being the brother of Miss Margie Shumate, the gifted and devoted missionary at Shiu Hing, China.

Miss Margie accepted the distinct call of God to become a missionary during the chapel worship one morning at Virginia Intermont College, Bristol, Virginia.

This is a distinct tribute to the spirit of our Christian institutions.

The school at Easley opened last night, October 23, with representatives from five churches and with the men holding a slight majority. It continues for five days.

Awarding Brotherhood Certificates

While laymen have not been urged to qualify for the Brotherhood Certificate, they have been given the opportunity and the conditions made reasonable. They are expected to read the book under consideration and attend the discussions.

This work with men has been neglected so long and is so new to them, that many good men would be deterred by a formal examination. At least two benefits are realized: first, the reading will render the discussions more interesting and impressive to these men; second, after taking one book and receiving the certificate with seal, the layman is the more inclined to continue the good work by taking the other five books in the course.

To read a good book each on Stewardship, Church Efficiency, Scriptural Finance, the Deacon, Home Missions, and Foreign Missions, and to hear a discussion on each of these books by a capable teacher is bound to quicken the layman's interest in all these vital matters. The General Secretary has therefore thought it wise everywhere he conducts these schools to give the laymen the opportunity to qualify for the certificate. Never has there failed to be a reasonable response. It is worthwhile to get men to reading. "Give attendance to reading."

Secretary Burnett

A very limited report has reached the headquarters regarding the activities of Associate Secretary Burnett.

The General Secretary chanced to see in the *Biblical Recorder* a statement authorized by the Pastors' Conference of Durham, North Carolina, strongly commending the services Mr. Burnett rendered the churches of Durham and community. He gave valuable help to two churches in preparing for and launching their every-member canvass, in addition to his lectures to a joint meeting of the churches of his group.

Following his work in Durham, he spent a full week with the Pritchard Memorial Baptist Church, Charlotte, North Carolina, of which Dr. W. H. Williams gives the following report of Brother Burnett's work in a letter to Mr. J. H. Anderson, for seven years chairman of the Executive Committee:

"I wish to express to the Executive Committee of the Baptist Brotherhood the sincere appreciation of Pritchard Memorial Baptist Church for your allowing us to have Mr. George Burnett in a second campaign. When he came to us last year our finances were in a desperate condition. We were running behind in current expenses and were laboring under a crushing debt of about \$130,000.00. He systematized and organized our financial system and during the past year we paid off part of our bank indebtedness on current expenses, retired over \$18,000.00 on our building indebtedness and gave \$6,450.00 to missions, \$5,208.00 of this amount going direct to the Co-operative Program. This year we had him with us again, and he was able to make more stable in our church life the work which he did last year. It is the opinion of many of our brethren that his second visit was more valuable and will bear more lasting results than his first visit.

"I am confident that the only way out of our present denominational financial difficulty is to have Mr. Burnett and men of his type go to the local churches and put on financial campaigns. I seriously doubt the value of institutes or speeches before district associations, the work must be done in the local church. It is my individual opinion that this should be in the hands of the Executive Committee of the Convention and that we should have a large force devoted to this task, for only so, will we have a regular and increasing income for the Co-operative Program."

Suggested Program for Monthly Meeting of Brotherhood

Song, Scripture, and Prayer.

For Scripture Lesson read Great Commission as found in Matt. 28: 18-20; Mark 16: 15 and 16; Luke 24: 45-48; Acts 1: 8.

TOPIC—WHY A LARGER PERCENTAGE OF BUDGET FOR OTHERS?

1. Necessary to remove depressing debts (talk of five minutes).
2. Needs so large and urgent (talk of five minutes).
3. God so prospers the work of Southern Baptists (talk of five minutes).
4. God gives assurance of blessing, both subjective and objective (five minutes).

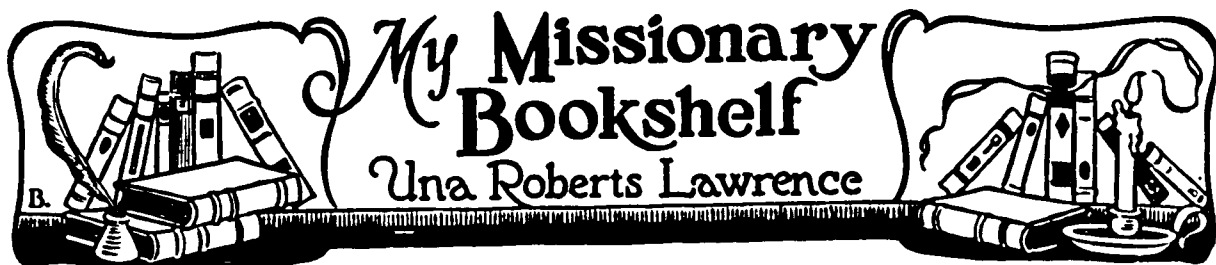
Voluntary remarks of one minute.

Words from pastor.

Song and closing prayer.

SUGGESTIONS—

1. Gifts declining. In 1921, 43.1 per cent of total gifts went to others, now 18.54 per cent. This ratio must be changed if we pay the debts.
2. Christian schools closed, missionaries detained at home, etc., while the need is greater than ever before.
3. God's blessing wonderful on work in homeland. Twice the returns in the "regions beyond" for the same outlay of men and money, as other denominations have.
4. Promise of Jesus to be with us if we obey the Great Commission. Will not abundantly bless those who are so selfish as to spend most of the Lord's money on themselves.



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

Books for Christmas? Why not when there are books for every taste and every purpose now!

Down your list you can go with the most delightful gifts from the Missionary Book Shelf for all ages and all types of friends whom you would like to remember on Christmas Day.

That dear little person who is the sunshine of the house would find much joy in a veritable little treasure of a book Mrs. Peabody has written "for very little children," *Little Lord Jesus*. Through verse and story Mrs. Peabody introduces the very small person to the children of the world, but most especially to that Child born in Bethlehem to be the Light of the World. It is a book you will love to read to your own "very little child" in the evening time.

Then six-year-old Jane, who finished kindergarten last year and is now discovering the great, wide, beautiful world through the schoolroom door, will take great delight in knowing *Little Kin Chan* of Japan, whose story is charmingly told by Mrs. Converse with pictures of home and street drawn by the artist, Miss Schneder, who was born in Japan and now teaches art in a Southern university. There is the funny, fat, fuzzy white puppy dog who walked backward and so was named The Crab, and who has more than a little to do with what happens to Little Kin Chan through ninety-nine pages of the story book.

The twelve-year-old son of your next-door neighbor will be completely happy in *Going to Jerusalem* with Miss Applegarth, that matchless teller of stories, for a guide. The story begins with the going down to Jerusalem of a twelve-year-old lad, who found wondrous attraction for his heart and mind in that center of religious teaching. From the beginning Miss Applegarth takes the Junior on a personally conducted tour of all the world, following the pioneers of every age and land as they went telling the story of that twelve-year-old lad who grew up to become the greatest Teacher of all ages, and the Saviour of the world. How the world has come to know him and how much of the world still waits for his messengers is a story that Miss Applegarth knows well how to tell. "History actually is HIS-story, while every geography and every atlas is simply a list of places where once upon a time some witness went and stayed a while—or should have gone and failed to do so," she says in the last chapter, which sums up all she has been telling in the hundred pages that went before.

And for those cousins who "have everything a child could want"—why not send them something no money can buy, the inspiration of great achievement, unselfishly accomplished for the good of mankind. That ten-year-old would be absorbed in Archer Wallace's newest book, *Boys Who Made Good*, while the lad just turning into fifteen without a purpose still in life, might find himself through the pages of a book about fifteen men "who forget themselves into immortality," as told in *Heroes of Peace*, by the same author. In the list of heroes of these two books only two can be classified as missionaries if one draws the line at a strict definition, but not one of the men whose lives were accounted worthy of being included in these two little volumes but were men of high consecration to the good of hu-

manity, and so were "called into service" though their fields of service include almost every worth-while human endeavor. These books should be in every home where boys and girls are growing up, for they present in the simplest, most arresting style the finest ideals of Christian manhood.

Mary is finding her first task as teacher in a Sunday school an absorbing one, especially now that she has been asked by the superintendent to help with the devotional period of the department. So to her goes this source-book of ten-minute devotional and missionary plays and pageants, *Short Pageants for the Sunday School*, a veritable treasure house of help which Miss Copenhaver has written for the use of those who would substitute the best for the meaningless dramatic episode so often used in work with young people. I can just see Mary kindle with enthusiasm to have her own class give "The Organ that Would Not Play," while she can use that unruly class of boys for "The Peace Dollar," and all the department will want a part in the Christmas play, "The Star and the Angel."

Hugh, the high school football star, was my greatest problem until I found *The Spirit of the Game*, by Basil Mathews. No finer book could be put into the hands of a lad who is living in the present-day world of sport with its hectic emphasis on "The Game." Here a true sportsman, who understands all the loyalties of a boy's heart, brings out clearly the fundamental principles of real sportsmanship as page after page he talks of the spirit that must underly all the attitudes toward the great sport of life itself, and then gives stories of men who have through games in many lands typified the finest ideals of play and life.

John is in college, and his letters back home have alternately delighted and alarmed his mother and father. Often as they count over the economies necessary to keep John in college in the state that he considers essential, they have wondered if it is all worth while. What is John getting out of college that will help him to be the man they have dreamed of since his babyhood?

Send him *Borden of Yale '09*, by Mrs. Hudson Taylor, a story of a young man who did grow up to the finest and highest hopes of his consecrated mother, who typified all that was best in Christian manhood to his fellows, who won the love and loyalty of all with whom he came in touch. It is a touchingly human story, not a phrase of fulsome praise in it, just a simple straightforward account of a lad who in his freshman year made a great decision which he wrote down in his diary in these words,

"Lord Jesus, I take my hands off, as far as my life is concerned. I put thee on the throne in my heart. Change, cleanse, use me as thou shalt choose. I take the full power of thy Holy Spirit. I thank thee—May never know a tithe of the result until morning."

Morning came early for Bill Borden, came just as he was getting ready for what seemed the promise of a great life work, came during the period of language study in Egypt where he was preparing for work among the Mohammedan peoples, but the last sentence of that high resolve was prophetic, for none can tell even a tithe of the results of the life of Borden of Yale. It has reached out into every

land through a generation of missionary volunteers who have all fallen under the same spell of this wonderful life that brought many a "down and out" to his knees in contrition when Bill Borden prayed in the Rescue Mission he founded in New Haven. A world traveler visiting Yale was asked what had impressed him most in America.

"The sight of that young millionaire kneeling with his arm around a bum in the Yale Hope Mission," came the reply.

For William Borden was a millionaire who accounted his money of no worth save as he could use it for the Lord to whom he had surrendered his life. When a protest was made against his throwing his life away as a missionary, he replied, "You have not seen heathenism."

The entire story is keyed to the thinking of college men and women, a challenge to them to "go and do likewise" with their lives, whether at home or abroad, in the missionary enterprise or in any other activity of life. It is a challenging and tremendously interesting book, one that I believe will help Hugh or any other college student to find the essentially true values of life.

The young friend who has finished college and is just entering upon a promising career in business asks a multitude of questions about the foreign mission enterprise. Here is a book that will answer the greater part of them most satisfactorily and might be the means of drawing into active participation a new recruit for the laymen's ranks in his church. Give him *Foreign Missions Under Fire*, in which Dr. C. H. Patton takes up the questions asked so frequently about the foreign mission enterprise and answers them as concisely and fully as one could wish. These questions are approached from many different viewpoints and will certainly provoke a new turn to the average discussion of the subject.

Father has always wanted a book that would give him the gist of this mission question in a brief, but complete form. Here it is now in the newest book of the Church Administration Course, *Missions in Principle and Practice*, written by Dr. W. H. Knight, the professor of missions in Southwestern Theological Seminary. Here are the missionary teachings of the Bible, the greatest textbook of all missionary study. Here are summaries of the needs of the world, country by country, and a splendid presentation of the missionary opportunities of our own land. It is a book for handy reference, for sources for talks and for study.

That friend who has been interested in all the discussion of changing economic conditions in the South because his own business will be affected by every drift of business in this region, would enjoy very much the concise, authoritative information contained in *Immigrant Farmers and Their Children*, by Edmund deS. Brunner. We have too long considered the foreign problem a city problem exclusively, yet here in the South the foreigner is as much, if not more, of a rural problem. The surveys of two foreign colonies in Virginia and North Carolina are especially interesting to any thoughtful Southern Baptist business man. All the conclusions and conditions presented by the thoughtful writer deserve consideration by every man and woman really interested in the religious and cultural development of the South, into which foreigners are coming in steadily increasing numbers.

And for mother, I have a book put away which I know she will treasure. It is not directly on missions, but it is about the very heart of missions—Love. For it is *The Diamond Shield*, by Dr. S. J. Porter. It breathes the very spirit of missions from the first page to the last, and if read with a map of the world before your eyes it will stir you to effort you have hitherto unsuspected for missions. Mother does not need the stirring, but

how she will revel in the beautiful expressions of all her heart feels as Dr. Porter in exquisite language unfolds the riches of that message Paul wrote to the Corinthians about Love, the heart of the gospel.

BOOKS REVIEWED IN THIS DEPARTMENT:

Little Lord Jesus, by Mrs. Peabody, Missionary Education Movement. Price, 25 cents.

Little Kin Chan, by Mrs. Converse, Missionary Education Movement. Price, \$1.25.

Going to Jerusalem, by Applegarth, Missionary Education Movement. Price, 75 cents.

Boys Who Made Good, by Archer Wallace, Doran. Price, \$1.00.

Heroes of Peace, by Archer Wallace, Doran. Price, \$1.00.

Short Pageants for the Sunday School, by Copenhaver, Doran. Price, \$1.50.

The Spirit of the Game by Basil Mathews. Publisher, Harvey M. Shelley, Philadelphia, Pa. Price, \$1.50.

Borden of Yale '09, by Mrs. Hudson Taylor, China Inland Mission. Price, \$1.00.

Foreign Missions Under Fire, by C. H. Patton, Pilgrim Press. Price, \$1.00.

Missions in Principle and Practice, by Dr. W. H. Knight, Baptist Sunday School Board. Price, 60 cents.

Immigrant Farmers and Their Children, by Edmund deS. Brunner, Doran. Price, \$2.75.

The Diamond Shield, by Porter, Baptist Sunday School Board. Price, \$1.50.

Missionary Miscellany

Secretary T. B. RAY

Births:

Rev. and Mrs. H. A. Zimmerman, of Sao Paulo, Brazil, announce the birth of Stanley Dean Zimmerman, on August 31, 1929.

Rev. and Mrs. E. J. Gregory of Culiacan, Mexico, announce the arrival of Eugene Bryan, on October 11, 1929.

Arrivals on Furlough:

Dr. and Mrs. E. G. MacLean, Iwo, Africa. Home address, 245 Union St., St. Johns, N. B. Canada.

Miss Bertha Hunt, Pernambuco, Brazil. Home address, Hillsboro, Texas.

Miss Eunice King, Pernambuco, Brazil. Home address, Cap Rock, New Mexico.

Grateful Words from President Liu.—"I wish to thank you again for what you have done for the College and myself. My last American visit has been a great blessing to me personally. The warm reception which the Baptist friends accorded me everywhere and the generous support which you all assured me impressed me tremendously with your Christian love for my people and the College. I come back with a firm determination to be a better Christian worker than ever before, for the extension of our Lord's kingdom in my country. Whenever you have opportunity, kindly express my profound gratitude to the American Baptist brotherhood."—*Herman C. E. Liu, Shanghai, China.*

Will We Let the Opportunity Pass?—"You know, of course, that it is absolutely necessary to subsidize the preaching of the gospel by means of the printed page. The oral preaching of the gospel both by missionaries and by Chinese preachers is carried on wholly by subsidy except where they preach in churches that are supported by Chinese congregations, and this is just as it should be. Likewise it is necessary to spend money to spread the gospel by the tracts. I feel sure that you agree with me that one of the greatest opportunities that confronts Christian workers in China today is to make widespread use of Christian literature. It is a simple fact that this greatest opportunity is passing rapidly. The present state of public opinion, I might almost say fluid opinion, will pass, and in no small degree future opinion in China as to Christianity depends upon the extent of the use of Christian literature, especially in the form of brief treatises circulated in great quantities. People are too restless to read long treatises, but their opinions can be shaped by suitable brief tracts and we can reap a great harvest if we will sow widely."—*R. E. Chambers, Shanghai, China.*

Always a Missionary.—"I want to express to you again my deep gratitude for the opportunity of going back to China at this time. I hope that our Hwanghsien School may continue its work; but I am first of all a missionary and then an educational worker, and if this avenue is closed for a while it does not follow that for me all avenues of presenting the gospel are closed. It is God's plan for China to come into his fold: we may trust him for the avenues through which we may work."—*Miss Doris Knight, Hwanghsien, China.*

Christian Literature in Japan.—"During the last eight months the Fukuin Shokwan has published a total of 25 million pages, exceeding the total output of any other publishing concern in Japan for the whole of last year. Most of this is already in circulation. Under separate cover, we are sending you sample copies of the leaflets (1,700,000 of which have been sold), and of the new book by Toyohiko Kagawa, *The New Life Through God*. Forty thousand copies of this new book by Kagawa were sold within one month—an unprecedented sale in the history of Christian literature in this country.

"I know that you will rejoice with us over the way in which the Lord has blessed the efforts which we have made to produce an evangelistic literature which would meet the needs of the present situation in Japan. Great movements are on foot here, social, political, and religious, and we feel that the next few years are to bring in almost undreamed of changes. The Christian church is going to be given a mighty role to play. God grant it greater power, and God grant that we Baptists may not be found altogether wanting when we are called upon to play our part."—*Florence Walne, Shimonoseki, Japan.*

Former Students.—"About fifty of our former students are in business here and they have done much to make our stay pleasant. We go on Sunday to the beautiful Tsingtau Church and there the pastor, the deacons, the Sunday school superintendent, and even the ushers who pass the collection bags are dearly beloved students of former days. It makes us more than ever anxious to carry on our schools, and strengthen our resolve to make them more truly Christian than ever."—*Anna S. Pruitt, Tsingtau, China.*

The Trouble in Palestine.—"I am sure that you have already read more about the trouble over here than I could tell you. I am afraid that the trouble is not over. There is an ugly feeling between the Jew and Arab, and it

looks like the miraculous will have to happen before they will even want to live together in peace. They seem to be happy in their hatred of each other. Too, there is quite a bit of feeling against the British, by both Jew and Arab. It seems that everyone is anti-British, Christian and all. It is a funny situation! Of course all of this just shows the need of the one Person we are here to preach. Many here know of him but very few seem to know him. Perhaps all will help our work, we try to think that it will not hurt it, to say the least of it."—*Roswell Owen, Jerusalem, Palestine.*

Mexican Seminary Doing Well.—"The Seminary is progressing nicely. There are fifteen boys. Four are married and have their families here. Another wants to come next week. The Southern Board has eight students; the Northern Board has four; and the Mexican Convention has one, a man from Terremendo, a full-blooded Indian from the Convention Mission field.

"Monterrey is well supplied with near-by ranches and villages, so each Sunday we give them lunch and the students visit these places. In some there are Baptists, in others friends—it will be virgin soil. The boys go out in pairs. This mission and evangelistic work is under the direction of Brother Neal. Although we seem to be over-supplied with teachers, we all find plenty of work to do. We have students for all three years of our seminary course. With so many classes it takes all of our time to do the work. Brother Neal is doing fine work in the seminary and we need him here, so I would recommend that he be made a permanent fixture of the seminary."—*C. W. Branch, Monterrey, Mexico.*

Glorious Revival in Rio College.—"It gives me a great deal of pleasure to write that we have had a most glorious revival in the college. Dr. W. C. Taylor from Recife did the preaching. He was the unanimous choice of our missionary resident faculty and the trustees, and he did a splendid piece of work, marvelously adapted to the circumstances, with great ability and spiritual power. Rev. H. A. Zimmerman from Sao Paulo led the singing. There were about a hundred and fifty decisions which we evaluate highly from the standpoint of real conversions. We picked out all the doubtful or half-doubtful cases and the number yet remains in the neighborhood of a hundred. Of course we cannot judge the other cases and we will treat them with the same care in our plans for the conservation of results that we use in the more positive cases."—*J. W. Shepard, Rio de Janeiro, Brazil.*

Value of the Printed Page.—"Books and tracts cannot take the place of the voice and the character behind the voice. But it would be impossible to state fully the value of the printed page at this particular juncture in China. I thrill as I think of what might be accomplished if folks who have the money could come to know the situation here."—*R. E. Chambers, Shanghai, China.*

When—When!—"I had a fine trip to Minas. I visited ten churches and saw a good deal of the work in Minas. As always, I was impressed by the open doors, the perishing harvest, the thirsty souls and the lack of workers. When will Southern Baptists awaken to the needs of this great and mighty land so ripe for the gospel message? It breaks one's heart to hear the appeals for the gospel and for workers."—*L. M. Bratcher, Rio de Janeiro.*

Wuchow Girls' School.—"We had quite a successful year here in Wuchow and in the Wang To Girls' School in spite of political upheaval and a complete change in government circles. Even with weeks of uncertainty and days of imminent danger we missed only three days of class work during the time. For this blessing we are grateful to the heavenly Father. The school enrolled the greatest number of pupils of any year since the 1925 boycott, and there was a fine spirit in the school last year. We had eight baptisms in May and there are others who are ready to be baptized. From the Primary school eight were graduated in June. The Girls' Auxiliary did splendid work throughout the year and won the first honor banner at the Leung Kwong Association."—*Miss Pearl Johnson, Wuchow, China.*

Churches in Rio Grow.—"I can well see how Americans coming down here and knowing only what they get through contacts with folks in business or in the customs, etc., could become thoroughly disgusted with the people—we get that way for a minute at times ourselves! If it were not for the results we see in the lives of the humble folks about us who have been transformed by the power of the gospel, we might be pessimistic too.

"Our work at Ricardo de Albuquerque is a constant and increasing joy. We have no lack of opportunity, especially among the children and young people, and our congregations are made up often of fifty per cent or more of unbelievers. The church is harmonious, has been throughout our association with it, and that means a solid front to the enemy, even though there are some weak brothers in the fold, as is true in any church. My Sunbeam Band has an average attendance of thirty-five or more, running as high as forty-eight at times, and in the Sunday school we have a fine group of Intermediate boys and girls, some twenty-five of them, the greater part not Christians. These weigh heaviest on our hearts, for they are close to the age when the choice is made for a lifetime, and unless we win them to a decision soon they will be lost, both personally and to the cause. Before long the church plans to begin enlarging and building some Sunday school rooms, for which I will be deeply grateful. For trying to teach a bunch of twenty-odd youngsters from three years up to nine out under a brush arbor in plain view of the highway that on Sunday is in constant use by motorists makes any consecutive work almost impossible. One motorcycle coming around the sharp curve close to the church got from under control and came lunging into the yard, missing the arbor and the crowd of children by a hairbreadth. With the wind that is blowing constantly, hanging up pictures, etc., is out of the question. Well, things could be worse, for at least we have fresh air to breathe out there and we can march around at will!

"The work in the suburbs is growing by leaps and bounds. It is marvelous to see how things are going. We come back by several of the churches, and especially in Madureira there are always crowds. If Mr. Cowser were free to give his time to just the work of evangelism here in the District there still would be need of other helpers. I do hope that better days are ahead for the Board, so that there can be some hope in the not too far distant future of re-enforcements. One's heart gets sick at the news from the interior where the missionaries are reduced to one family, or where there is no one to keep the work going. Mr. Enete is proving by his Daily Vacation Bible Schools what we have said all the time, that all over Brazil there is a hunger for the gospel that we ought to take advantage of now."—*Mrs. Edith Allen, Rio de Janeiro, Brazil.*

In Memoriam—Dr. James L. Downing

By Rev. Arnold E. Hayes, Parahyba, Brazil

The only medical missionary that Southern Baptists have ever had in South America has answered the summons to come on higher. Dr. James Lionel Downing died on September 16, 1929.

As a missionary Dr. Downing was one of the pioneers in Brazil. His was the task of pushing open the doors of opportunity that stand so widely ajar at present in the wonderful land of the Southern Cross. His ministry was a blessed one of healing, of peace-making and of preaching Christ to the lost. From Sao Paulo to Minas Geraes there are many who call this modern Luke blessed. The cause in Brazil owes a very great deal to his sweetness, his gentleness and to his deep Christ-like character. He was an exceedingly gifted worker.

As a preacher Dr. Downing was greatly used of the Holy Spirit to convert sinners. His sermons were simple, direct and stirring, full of truth and tenderness, replete with the happenings of life about him. The doctor studied his Bible daily. I never saw him read any other book unless it was a copy of his medical paper. His Bible was literally covered with marginal notes gleaned from his study and meditation. No wonder his sermons had a gripping power.

As a physician, doctor was well prepared in medicine and surgery. Beyond the usual requirements he had done graduate work in New York and St. Louis. He was capable and did well with poor equipment the trying work in the tropics. He stood very high in the work he did in the Medical College in Bahia where he was licensed to practice in Brazil. As tender as a woman and as sympathetic as only a true follower of our Lord can be, this apostle of healing not only helped his missionary brethren to keep well, but brought strength and health to many grateful Brazilians.

Others have written of this beloved man as father and husband. I extol him as a friend. In 1919 we sailed together with our families for Brazil (Doctor first went out in 1891). Our mutual field was in the highlands of Brazil and it was not long before we were drawn together in bonds of closest Christian friendship. The rough life of the interior reveals character. Dr. Downing's keen insight, his humor, his sympathy and social gifts drew me to him. His wisdom and wide experience made me respect him. His love of the Lord and his noble character made me love him. During many months of trying life in the Brazilian interior, he was my mentor, smoothing the difficult places for the new missionary. Later, his devotion made me respect more deeply the calling of the ministry. Through his counsel the great call came clearer until it could no more be resisted. I am proud to call this prince of men my father in the ministry.

Now God has taken him on. I do not mourn for him for he went as he would have gone, in full activity, after a life full of the joy of serving Christ. May the noble example of his life continue to serve as a stimulus to those who love him.

Mrs. Downing and their daughter, Mary Isabel, live in Lexington, Mo., 308 South 13th Street.

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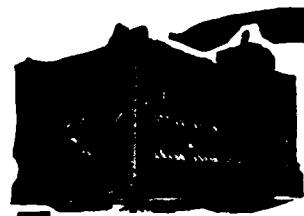
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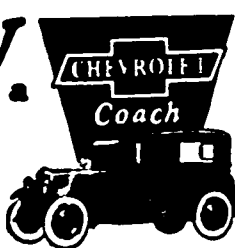
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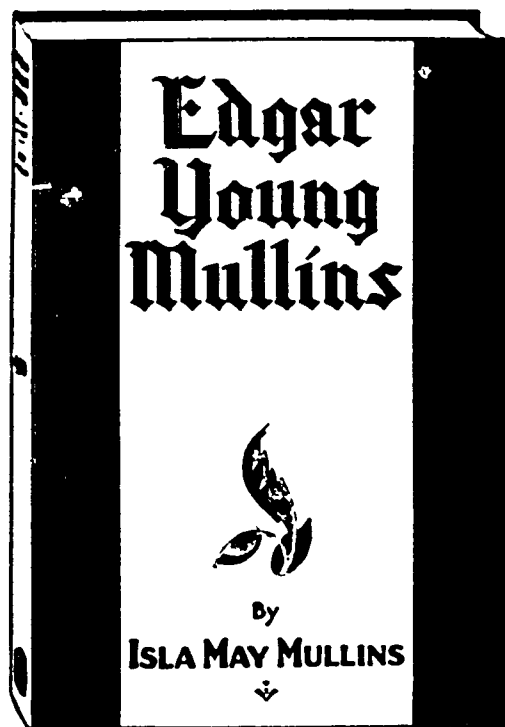
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