

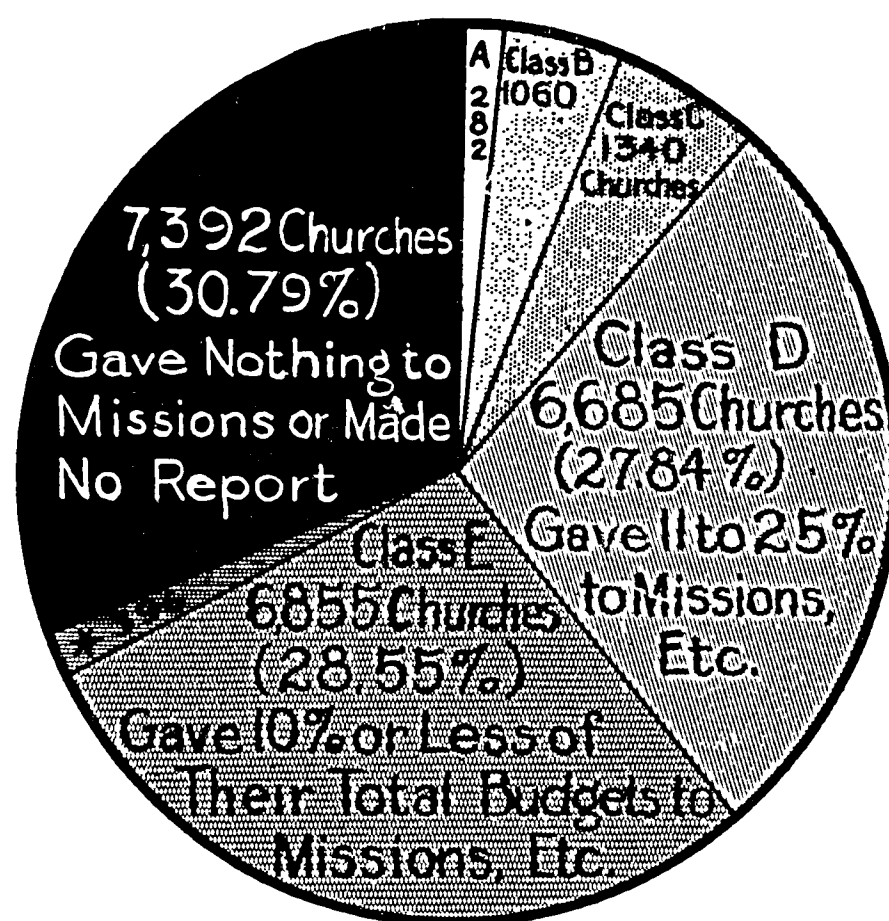
# HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION

OCTOBER, 1930

## Mission Gifts of the Churches of the Southern Baptist Convention 1929

Total number of churches in the Convention .....	(100%)	24,010
Giving to Co-operative Program only .....	(11.82%)	2,837
Giving to Designated Objects only .....	(21.17%)	5,083
Giving both ways .....	(34.85%)	8,367
Unclassified .....	(13.78%)	331
Total churches supporting the Co-operative Program .....	(46.66%)	11,204
Total churches giving to Missions, etc. ....	(69.21%)	16,618
Total churches giving nothing or not reporting .....	(30.79%)	7,392



CHURCHES GIVING TO MISSIONS, ETC., CLASSIFIED

Class A churches giving 50% or more of their total budgets to Missions, etc. ....	(1.17%)	282
Class B churches giving 34% to 49% of their total budgets to Missions, etc. ....	(4.41%)	1,060
Class C churches giving 26% to 33 1/3% of their total budgets to Missions, etc. ....	(5.58%)	1,340
Class D churches giving 11% to 25% of their total budgets to Missions, etc. ....	(27.84%)	6,685
Class E churches giving 10% or less of their total budgets to Missions, etc. ....	(28.55%)	6,855
Churches giving but having incomplete reports .....	(1.65%)	396
Total churches giving to Missions, etc. ....	(69.21%)	16,618

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## THE MISSIONARY PILOT

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

- October 5—Topic, "Higher Ground." Our Baptist churches need to get on higher ground not only spiritually but in the practical matter of giving. Let the leader make a careful study of the article by Dr. Alldredge, pages 3 to 5, and bring to the Union the heart of this informing and inspiring message.
- October 12—Topic, "How to Study the Bible." The editorial on page 12, "The Spiritual Significance of Church Finance," is an illustration of the way in which the study of a great Bible truth may be approached. Portions of the editorial might be read as examples of this method of Bible study.
- October 19—Topic, "Our Guide for Faith and Practice." Throughout the month of October emphasis is being given to stewardship and church finance. On pages 7 to 9 will be found an article showing how the New Testament principle is to be put into practice. Reduce this to briefest possible statement and use it in concluding the program.
- October 26—Topic, "Our Mission to Our State." The Mission Program Committee will find a number of helpful articles and suggestions on this topic. See especially page 11, "State Missions in Theory and Practice," and the Messages from the State Secretaries, pages 15 to 17.

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

Stories from the missionaries will be found on pages 18 to 28. These stories may be used in the opening and closing worship, or as supplementing program material in the Quarterlies.

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

An unusually effective program on State Missions may be devised from the several special articles on State Missions and Stewardship throughout this number. Especial attention is called to Messages of State Secretaries, pages 15 to 17, and the article by Secretary O. E. Bryan, on page 11. See also outline program on page 29.

### SUNDAY SCHOOL

October has been set apart as State Mission Month throughout the South. Special program material has been sent to all Sunday school superintendents. Let this material be faithfully used, and a goal set for a worthy offering on October 26.

### PRAYER MEETING

Prayer meetings throughout October might well be devoted to discussion and prayer concerning stewardship and finance. The basis for these topics may be had in the several challenging articles dealing with church finance on pages 3 to 5, 6, 7 to 9, 12, 13.

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# Our Financial Problems— The Way Up and Out

By E. P. Alldredge, Secretary, Survey, Statistics and Information, Baptist Sunday School Board

To those who have studied the records of the churches, associations, state conventions, and the Southern Baptist Convention, the difficulties and problems of Southern Baptist finances are as plain as the day. Four things tell the whole story—and these four things point the way up and out:

## I. WE MUST HAVE AN ADEQUATE PROGRAM OF INFORMATION

Underneath, and all around, and all through the financial difficulties and problems of Southern Baptists is this problem of informing our people. The only possible explanation of our Baptist record is that practically 70 per cent of our people do not know even the fundamental facts about the needs of our denominational work or their ability to supply those needs.

"The ox knoweth his owner,  
And the ass his master's crib:  
But Israel doth not know,  
My people doth not consider" (Isa. 1: 3).

Two things, in particular, must be made plain and pressed home upon the hearts and minds and consciences of the great masses of Southern Baptists if we are ever to get out of the wilderness of doubt and debt, of disaster and defeat:

1. *Southern Baptists are able to give five times what they are now giving.*

Let us note some comparisons:

New Mexico Baptists are the poorest group of Baptists, economically speaking, to be found in the Southern Baptist Convention; yet they gave \$3.49 per capita to missions and benevolences in 1929. If the 3,770,645 Baptists in the South had given on this plane there would have been \$13,159,551.00 for missions and benevolences—instead of the \$7,641,330.12 which was given. And even New Mexico Baptists were outstripped in 1929, by Maryland, Arizona and the District of Columbia.

Northern Presbyterians have set their budget for 1930, at \$12,000,000.00 for missions and benevolences—which is \$6.00 per member. But if Southern Baptists should give on this basis in 1930—and several hundreds of our churches will go far beyond even this mark—we would raise over \$22,500,000.00 for missions and benevolences, or about three times what we gave last year.

Look at the records of some of our Southern Baptist churches as further examples of the ability of our people to give far more than they are now giving to missions and benevolences (1929 figures):

Southside Church, Birmingham, Ala., gave . . .	\$17.13 per member
First (Southern) Church, Phoenix, Ariz., gave . .	10.38 per member
First Church, Eldorado, Ark., gave . . . . .	15.11 per member
Calvary Church, Washington, D. C., gave . . . .	12.15 per member
Main Street Church, Jacksonville, Fla., gave . . .	6.40 per member
First Church, Macon, Ga., gave . . . . .	14.89 per member
First Church, Harrisburg, Ill., gave . . . . .	8.34 per member
Walnut Street Church, Louisville, Ky., gave . . .	12.29 per member
First Church, Shreveport, La., gave . . . . .	22.93 per member
Eutaw Place Church, Baltimore, Md., gave . . .	28.26 per member
First Church, Meridian, Miss., gave . . . . .	8.27 per member
Calvary Church, Kansas City, Mo., gave . . . . .	51.32 per member
First Church, Roswell, N. M., gave . . . . .	8.10 per member
First Church, Greensboro, N. C., gave . . . . .	18.47 per member
First Church, Shawnee, Okla., gave . . . . .	7.25 per member
First Church, Greenville, S. C., gave . . . . .	21.67 per member

First Church, Knoxville, Tenn., gave . . . . .	55.21 per member
First Church, Dallas, Texas, gave . . . . .	13.57 per member
First Church, Richmond, Va., gave . . . . .	16.49 per member

But there is no longer need to compare ourselves with other denominations or even with our own leading churches, in order to realize that our people are able to give five times what they are now giving to missions and benevolences. The National Industrial Conference Board and the National Bureau of Economic Research have made available certain statistics covering the growing wealth of the American people, by states, also the per capita income of the people of America by states, which take this whole question out of the realm of dispute. Suffice it here to call attention to some outstanding facts:

First, the total tangible wealth of Southern Baptists in 1928 was \$6,903,570,359.00 (\$1,830.87 per member)—and this wealth has grown at the rate of 3.4 per cent a year, or at the rate of \$234,731,393.20 per year, for the past 10 years or more.

Second, the total annual income of Southern Baptists in 1929 reached the gigantic sum of \$2,202,056,680.00—or an average of \$584 per member for our 3,770,645 members. This represents an increase of \$151 per member, on the average, since 1921.

*Now, if Southern Baptists wealth is increasing at the rate of \$234,731,393.20 per year on the average, a tenth of this increase should go to our great missionary and benevolent causes—which would mean \$23,473,139.32 a year from this source alone.*

But suppose we forget this large item of growing wealth and agree to give *the tenth of our average annual income*—this would mean \$58.40 from each of the 3,770,645 Southern Baptists, or \$220,205,668 for all purposes among Southern Baptists, instead of the \$39,337,148.98 which we gave for all purposes in 1929. That is to say, if Southern Baptists would give the tenth of their annual income, they could leave off giving any part of their increasing wealth and still give nearly six times what they are now giving.

The time has surely come for the pastors and other leaders of the great hosts of Southern Baptists to understand and verify these facts here presented, and once for all, to lay this ghost of "poverty" in the dust and put an end to so much croaking about "hard times" and to sweep away this false refuge about the inability of our people to do their part for the work of the local churches and to give great gifts to missions and benevolences to the ends of the earth.

2. *Southern Baptists must see and feel the heart-breaking needs of the work.*

Southern Baptist leaders ought to know and must know, however, that even if our people were able to give ten times what they are now giving, no substantial increase in the gifts of our people to missions and benevolences will ever appear until the great masses are made to see and to feel the heart-breaking needs and the untold possibilities of the work which the Southern Baptist Convention is doing.

Why is it, for example, that Southern Baptists had 13 whole associations, with 14,509 church members in them, in 1929, which gave nothing to missions and benevolences?

And why were there 45 other associations, with 104,597 church members in them, which gave only 5 cents per member to missions and benevolences?

And why were there 399 associations with 1,112,606 Baptists in them which gave only \$603,004.11 to all missions and benevolences in 1929—which is an average of 54 cents per member?

The answer is that less than 1,000,000 of our 3,800,000 Baptists ever see a denominational paper! Less than 200,000 of the 815,000 Baptist homes in the South subscribe for their state Baptist papers! Over 615,000 Baptist homes, having in them 2,800,000 church members, are without any source of information or inspiration or encouragement in the great work of Southern Baptists!

And God will hold us accountable—I think he is even now bringing us into judgment—for the crime of allowing 2,800,000 of his dear children to go on year in and year out without knowing anything of the tragic needs of this great suffering, sinning, dying world. How are we going to justify ourselves in his sight for allowing 2,800,000 of our fellow Baptists to know next to nothing about the needs and opportunities of the great missionary and benevolent work committed to Southern Baptists? How can we excuse ourselves in face of the fact that ten to thirteen thousand of our Baptist churches in the South go year in and year out without even one appeal being made to them, by any one who knows the facts, to come up to the help of the Lord and his great mission causes? And what sort of scheme will we devise to save from wreck and ruin all our great agencies and all our great causes, if we allow this tragic situation to continue? It is time, high time, to put an end to this policy of playing with the great task of informing our people!

*An adequate program of information, education and inspiration—if Southern Baptist leaders do not come together and provide for this basic necessity, whatever it may cost, no other measure of relief will be worth the paper it is written on!*

## II. WE MUST ENLIST MORE OF OUR MEMBERS AND GIVE LARGER PER CENT TO MISSIONS

Granted that we have an adequate program of information to reach out to the great masses of our people, our best churches (and no denomination in America has more of them than Southern Baptists) can bring almost immediate relief to our sorely pressed mission and benevolent causes (1) *by enlisting a much larger per cent of the membership in all our best churches in the active and regular support of the Co-operative Program, and (2) by setting aside a much larger and more just percentage of the total gifts in each church to our great mission and benevolent causes.*

Let me illustrate my meaning: Southern Baptists had 2,682 (11.16 per cent) churches which gave from 26 per cent to 56 per cent of all their gifts to missions and benevolences, at home and abroad, in 1929—an astonishing record that is hardly surpassed in America. But what per cent of the membership of these wonderful churches had a part in the gifts of the churches? We do not know all the facts. One of these churches (the First Church, of Jackson, Tenn.) enlisted nearly 99 per cent of its members. Two other churches enlisted approximately 90 per cent; whereas several of these churches did not enlist over 40 per cent to 45 per cent of the members. Taking the group as a whole, we dare to say that not over 50 per cent to 60 per cent of the members of these best churches gave anything whatever to the objects fostered by the Co-operative Program.

And where our best churches are failing to enlist from 40 per cent to 50 per cent of their members in support of the Co-operative Program, there are between 14,000 and 15,000 of our churches which give to missions and benevolences, more or less regularly, in which from 60 per cent to 90 per cent of the members give nothing to missions and benevolences. In fact, taking our whole Southern Baptist

group together, the best figures I have been able to compile indicate that *upon the average, only 42 per cent of our members give to the support of the local church work and only 26.8 per cent give to the support of missions and benevolences.*

But if Southern Baptist leaders would go to these 2,682 churches which give from 26 per cent to 56 per cent of their total budgets to missions and assist these churches in enlisting another 10 per cent to 25 per cent of their members in support of the Co-operative Program, both the churches and the whole denomination would receive immediate and very great help.

In addition, we should also concentrate attention now on the 6,685 (27.84 per cent) churches which are giving from 11 per cent to 25 per cent of their total gifts to missions and benevolences, while giving from 75 per cent to 89 per cent of all their funds to local church work. If a capable and select staff of workers in each state could go to all these 6,685 churches and encourage them and help them to set aside a larger per cent of their gifts to missions and benevolences in their next year's budget during October and November of each year, it would bring relief to the whole Southern Baptist program in a short time. We will undertake to furnish a list of such churches in each state, if they are called for.

## III. WE MUST ENLIST OUR GREAT NUMBER OF UNENLISTED CHURCHES

Look at our present situation:

7,392 (30.79%) churches gave nothing to missions in 1929.  
6,855 (28.55%) churches gave 10 per cent or less of their total gifts to missions, etc.  
396, (1.66%) churches made small gifts to missions but had incomplete reports of their work.  
Total churches giving nothing, or almost nothing, to missions and benevolences in 1929, 14,643, that is, 61 per cent of all our churches.

That situation has but one real explanation—the *great cause of our Lord in these 14,643 churches is, in most cases, going utterly by default.* No one is going to these churches to present the appeal of our great mission and benevolence causes, no one is going in person to ask them to give a dollar to these causes, and no one is going out to assist them in adopting a worthy budget and to come into the Co-operative Program. They are left alone in utter neglect, for the most part, to live or to die, as the chances may be.

In 1926 I made several investigations to try to ascertain how many churches there were among Southern Baptists which had gone a whole year or more without any appeal (except by circular letter) being made to them or any collection being taken by any missionary or special worker of any state or Southwide agency. I found over 12,000 such churches. I found as many as a thousand such churches in each of four states.

True, the state secretaries have been given no funds (or almost no funds) for such enlistment work for the past ten years. Their hands are still tied hard and fast in most states. Yet why do we not mobilize and pay the expenses of a great army of volunteer pastors and workers; also utilize the large and talented force of representatives of our Southwide boards and institutions and then call in our women and young people, to organize this work association by association, and push it, until every church, with any missionary spirit, falls in line and gives active support to the Co-operative Program?

If this were a political matter, if it were a part of some great business concern, if it were a part of the work of any other denomination on earth, who can believe that it would be allowed to go by sheer neglect, after this fashion?



"We fear to intrude upon the rights of these churches!" Maybe so; but the Good Samaritan did not hesitate to intrude upon and offer his services to the stripped and broken and dying man by the wayside. And shall we see the sick and dying churches of our Lord on all the highways—"sick and helpless and ready to die"—and not go out to them in his name?

"But the cost of inaugurating and carrying out such a program would be prohibitive." Not so, it is these ten years of neglected state mission enlistment work which has cost Southern Baptists into the millions; and it is the continuation of this stupid and criminal program of wilful neglect which will yet bring about the bankruptcy of all our causes and institutions—unless it is speedily abandoned! Southern Baptists cannot go on with 70 per cent of our forces unenlisted and almost 50 per cent of them absolutely neglected and left to die! The time has come to remedy this situation or go out of business as a denomination!

#### IV. THE CO-OPERATIVE PROGRAM MUST BE GIVEN A CHANCE TO FUNCTION

There is another matter of life and death before Southern Baptists at this time—*Southern Baptists must have a program; it must be a co-operative program; and it must be supported by Southern Baptists, or our days as a denomination are already numbered.*

We adopted such a Co-operative Program in 1925—the most manifestly fair program to all interests and causes of Southern Baptists, the most wise and business-like program in its operations ever devised by Southern Baptists, the most scriptural and easily understood program by the great masses of our people known to our history. We adopted it in 1925—and in the same year we began a series of far-reaching movements to undermine and to overthrow this Co-operative Program which seem destined to succeed in the next five years—and to leave Southern Baptists in bankruptcy and chaos.

One is ashamed to even set down the facts in this case; but here they are:

1. The Co-operative Program was hardly launched when one of our great institutions threw into the field a large force of special workers—six times as many as the Co-operative Program employed—to raise \$2,000,000 for buildings and endowment. We do not stop to argue the necessity for this great special campaign; but we think few of our leaders have ever understood the tremendous and far-reaching losses it entailed upon the Co-operative Program.

2. The denomination has always seemed to have plenty of funds to carry on scores of special campaigns in most of the states; but very little money, comparatively speaking, to present the Co-operative Program to and try to get it adopted by the great rank and file of our churches. So much so that only 12,831 of our best churches (52.71 per cent) ever gave active support to the Co-operative Program—11,500 (47.29 per cent) of our churches either giving nothing at all, or else giving to a few designated objects.

3. Beyond sending out letters and tracts on the subject and discussing its merits at the annual meetings of the district associations and the state conventions, almost no definite and effective efforts have ever been put forth to present the merits of the Co-operative Program to the churches as such and get it adopted by the rank and file of our churches. We appear to be hopeful, however, that the other 11,500 of our churches which have never supported it will yet "catch" the Co-operative Program, perhaps as one catches the measles.

4. In the meantime, certain of our states have erected an almost insurmountable barrier to the further support of the Co-operative Program by setting up certain "preferred items" which must be taken care of before any of the money given to the Co-operative Program can be applied to the

objects comprised in the Co-operative Program. We do not stop to argue the necessity of the policy of setting up these "preferred items"; we only pause to call attention to the fact that once all our state conventions adopt this policy and its real meaning becomes clear to the rank and file of our people, the day of the Co-operative Program, and all the causes supported by it, has come to an end.

5. Already, in the last four years, 1,627 churches—over 400 churches a year—have dropped all support of the Co-operative Program. In 1925, for example, 12,831 of our churches supported the Co-operative Program; whereas in 1929, only 11,204 supported it—a loss of 1,627 for the four years.

The wonder of all wonders among Southern Baptists, however, is that the Co-operative Program has not only lived in spite of all the opposition and lack of support which it has encountered in these five years; but that it has demonstrated its wisdom and possibilities in a thousand ways and today is more firmly fixed in the hearts of Southern Baptist leaders than any program we have ever known. Indeed, one wonders what this program could have done and would have done, if all the special campaigns had been done away with except those for building and endowment, and even half the money used in these special campaigns had been given to highly trained workers who would give their lives and efforts to bring all our churches into the support of the Co-operative Program.

For one thing, I believe that in such a case, Southern Baptists would now be giving \$15,000,000 a year to missions and benevolences, and there would not be a dime of indebtedness against any agency or institution connected with our Convention. Nor is it too late to save the Co-operative Program and make it the means of saving all our great causes—if we will but see our mistakes and for once go out to enlist all our churches in support of it. But another five years of dallying with this matter, dividing our forces, confusing our people, interfering and bringing to naught our own well-laid plans, can bring and will bring such disaster upon Southern Baptist work as no one of us has yet witnessed. May God help us to see the situation and, for the next five years, really give the Co-operative Program a chance!

He who saves the Co-operative Program saves all things.  
And all things saved will bless him;  
But he who destroys the Co-operative Program destroys all things,  
And all things destroyed will curse him.

\* \* \*

This is the day of possibility, of privilege, of priceless opportunity. God help us to improve it!—*A. B. Simpson.*

\* \* \*

"Did you ever stop to think that one of the works of the Holy Spirit in your life and mine is to help us appreciate what has been done by others?"

\* \* \*

Ours is to be no depressing religion, but a religion of boundless joy. Our springs are not in ourselves. We dwell in the security of God's power and as for wisdom, we ask and receive.—*Joseph Parker.*

\* \* \*

"In a little village nestling in the jungle of West Africa, a little group of Christians covenanted together that each would select a retired spot in the forest to which he would go daily for solitary communion with God. If any member of the little band appeared to be growing cold in his Christian life, one of the others would gently inquire, 'Is the grass growing on your path, brother?'"

# Have We Been Scared Off?

*By Pastor John Jeter Hurt, Jackson, Tennessee*

It is not pleasant to write an article like this. But I must write frankly, or decline to comply with the editor's request. The basis of all I shall say is founded on the statement that I believe that we who lead our churches have been scared away from our duty to raise money by the non-contributors and the indifferent contributors in our churches. We, who call ourselves Christians, have allowed the heathen conception to play a large part, and sometimes to become the dominant factor, in our corporate thinking about money. The heathen conception is that what a man holds is his own absolutely. The New Testament conception is that what a man holds he holds in trust for God. It is just as impossible for a man's life to be converted and his possessions to be unconverted as it is for his body to live when the blood is gone out of his veins. In each case the two are so vitally related that there is no life in one when the other is separated.

## SOME JARRING STATEMENTS

One who probably knows as much about finances in Southern Baptist churches as any other told me recently that, even in the larger city churches, not more than sixty-five per cent of the members contribute to the work of these churches, and fifty per cent would probably tell the story more accurately. I happened to see, not long ago, a letter sent out by the treasurer of one of these churches to all the members. He said he had gone over the books carefully and that only fifty-eight per cent of their number were contributing to the church, and yet this church had an established reputation in the state for being the most liberal of all! The executives of any business house would lie awake every night for a week if they discovered that they were not collecting from more than sixty-five per cent of the people who had promised to pay their obligations. They would feel that they had to do something at once, even if that something were a revolution of their business from top to bottom.

I doubt if any of us preachers are living up to our duty in preaching persistently the doctrine of giving. God says that "the world is mine and the fulness thereof" (Psalm 50: 12). He says, also, "Let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16: 2). But I need not cite particular Scriptures. We all know them but we don't preach these Scriptures as fervently as we preach salvation by grace. We should go further. We preachers should keep in close personal touch with the financial department of our churches. I cannot at all agree with those who say that the pastor should have nothing to do with church finance. When Jesus went into the Temple at Jerusalem he took a seat by the treasury, in order that he might inform himself concerning those who contributed, and also the amounts which they contributed. Not only so, but he was bold enough to be personal, and called public attention to a comparison of the amounts given by the rich and by the poor. If Jesus interested himself in religious finance, how can we preachers excuse ourselves on the ground that we have other things to do? I shall not soon forget an earnest plea of Deacon James H. Anderson, when he was called out to say a few words before the Tennessee Baptist Convention two years ago. In his own gracious way he begged the privilege of giving counsel to us preachers. "Put the pressure on us laymen to give as we ought," said he. "Bear down on us hard, because we will not give too much. *We know how to take care of ourselves.*"

## FRANKNESS AT THE BEGINNING

I think all new members, whether they come into our churches by baptism or by letter, should be made to understand that they will be expected to give to the causes fostered by the church. In my own church we never put the vote to receive anybody until such one has promised to attend, to give, to maintain the fellowship, and to foster the missionary spirit. Why should we want anyone in a Baptist church who will not covenant to do these simple things? Pastor and deacons try to set an object lesson before the congregation every Sunday morning. When the deacons have gathered about the pulpit and are ready to take the offering, the line holds fast until one of them has passed the plate to the pastor first, then puts in his own offering, and moves reverently down the line to take the offering of every deacon. Then they are ready to go among the people.

We seek to get a signed subscription card from every new member the week following his joining our church. If we do not have subscriptions for definite amounts we cannot send out statements at the end of each quarter. And human nature is such that we have to be reminded by merchants and others to pay what we owe. If, after we have done all we can for a whole year to get a contribution from a member, and he refuses to give anything at all, we drop him. Why not? One year would seem to be long enough to work on a person who will not be convinced by scriptural statement, fraternal argument, and tender pleas. When this method first went into effect one of our women was indignant and loud in her denunciation. Her husband, who is not a member of the church, inquired one day what it was all about. He told her it was none of his business, but he was bound to say he thought the church was right. He said his chamber of commerce required him to pay dues, his lodges required payment, and his luncheon club required payment. He went on further to say they fixed the amounts he had to pay and dropped members from their rolls for non-payment, while her church left the amount entirely to her own volition.

## GETTING THE LAST MAN

We have read above that from one-third to one-half the members of churches contribute nothing. By allowing this we do them a grave injustice and deny to God's work money which it ought to have. My own experience with failures and successes teaches me that we can get approximately all of our people to subscribe. But we cannot do so without working two words for about all they are worth, namely, patience and firmness—patience in following up the individuals until we find them, instruct them, and plead with them; firmness in showing them that it is not optional with the Christian whether he shall keep or give God's money, and that his church is really expecting him to do that which is right. I have been pastor of a church in years gone by wherein fewer than half of the members contributed. We did not work on them hard enough. I am now pastor of a church wherein 99 per cent of the resident members sign up and pay. But it takes a great deal of persistent work every year to reach this high percentage.

We arrange carefully for our every-member canvass, and provide each soliciting team with a list of correct names and correct street addresses. After solicitors have spent a whole afternoon at work our check-up reveals that anywhere from thirty per cent to forty-five per cent of the membership have not put their names on the dotted line. We immediately make new lists, and often rearrange the teams, ask-

ing the solicitors to report further not later than the following Sunday night. This second effort usually brings us to within twenty per cent of our goal. Still another set of lists is made up and given to not more than a half-dozen of our very best solicitors. When these have done their utmost, we pick out the hardest cases and give them to the very best man we can find, the pastor himself always taking some of them. We find that it takes the greater part of a month to actually finish our every-member canvass. Long before this month is up the romance of having seventy-five, or one hundred, men to meet at the church at 2 o'clock and go out for a field day among the membership, has been forgotten. Fact is, the element of romance seldom gets beyond that first day. The other twenty-nine days of the month furnish mighty hard work for somebody.

#### THE PROBLEM OF COLLECTING

The office secretary says that she is competent to write this last paragraph, but I am afraid to trust her. Here, again, let me emphasize the importance of maintaining a high spirit. Our church proceeds on the conviction that it is fundamentally wrong to pay a salary to anybody to go out and collect money which God's people have subscribed for his work. We make much, in our Sunday morning service, of the period dedicated to giving—the deacons lined up in front of the pulpit, the brief prayer of dedication, passing the plate to the pastor first, then to all the deacons, then breaking ranks to go among the worshipers. We have no singing while the offering is being taken. We try to stimulate among our members a pride in bringing their offerings to the house of

God. A great number of them have not received a quarterly statement in five years, and yet we send statements at the end of each quarter to all who owe anything. Those who get these statements bring their money to the church office, or mail their checks, or bring their dues to the church thereafter. We have coined a financial slogan to help arouse and maintain a pride in bringing money to the church, rather than waiting until the church sends after it. That slogan is this: "Our Dollars Walk Into the Lord's Treasury On Their Own Feet." We often print it in our church paper, we put it on some of our church stationery, and at certain seasons of the year we hang this motto above our pulpit. It could not be expected, to be sure, that everybody will pay up in full every year. But there is this encouragement: Our church, of approximately one thousand members, has given an average of \$41,400 annually during the past six years; and no dignitary or paid collector has had to go out on a tour of collecting yet.

#### IN CONCLUSION

Let me say, again, that it is embarrassing to write one's own experience. No one can be more conscious than I that the members of our church are very, very far from doing their best. But we do have our ideals and we keep plodding, plodding, plodding along toward the realization of them. If we have made progress it is not because of anybody's brilliant effort, but because many of us believe that God's church must be taken care of; and that Christ's gospel, in its multiform expression, must be proclaimed wherever man is found.

## Putting Every Church on a Weekly Giving Basis

*By J. N. Barnette, Associate Secretary, Department of Sunday School Administration, Sunday School Board*

Experience demonstrates that any church whether large or small is greatly benefited by using a plan of weekly giving which as far as is possible includes every member of the congregation.

Let us set out and study some of the reasons why this is true, noticing particularly that a plan of weekly giving is just as practical and as much needed in a church of twenty-five members with preaching one time each month as it is in a church with six thousand members with a corps of paid workers.

#### I. IT IS SCRIPTURAL

Paul gives us the ideal workable, practical, resultful plan in 1 Corinthians 16: 2: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Here Paul says plainly and emphatically that every one should give once each week as God has prospered him.

No matter how we think about this as a result of past training and practice, this is what the Bible says. The church meets every Sunday in the capacity of a Sunday school and can, and the writer believes should, function every Sunday not only in worship and Bible study but in giving.

#### II. IT IS PRACTICAL

By this method the church will have money to meet all the bills as they come due. This will save the deacons, pas-

tor, and members from constant embarrassment and will do away with high pressure methods and spasmodic efforts. It will create a spirit of confidence. An attitude of hope comes when the church has money to pay all bills promptly. It is easier to secure pledges when the church is on a sound financial basis. It will give the church standing and influence in a community to let it be generally known that the church pays all bills promptly, has money in the treasury, and supports liberally all mission causes of its denomination.

The success of any church is to a large degree bound up with the finances. If a church is behind with running expenses, the spirit of the members will be dampened. If spasmodic appeals are made from time to time to meet current bills, it gives the church a low rating in the thinking of the people. The lack of a sound, practical, resultful financial system does much to cripple all the work.

#### III. IT TRAINS ALL THE MEMBERS

The Sunday school, B.Y.P.U., and W.M.S. provide an ideal opportunity for any church to teach the principles of liberality and stewardship and to provide plans whereby every member, old and young, may be trained by practice to give. Any change can be brought about in a generation by planting the seed thoughts of that change in the minds and hearts of the people, by cultivating these truths with proper training, and by bringing them to fruition through providing practical plans for expression. We will have scriptural givers in all our Baptist churches when we train for it both by teaching principles and by providing plans and methods.

#### IV. IT DEVELOPS THE SPIRITUAL LIVES OF INDIVIDUALS

We need to give not alone to meet the many needs but for the spiritual development of our own lives. Christian people need to give to keep from becoming selfish and covetous. After all, the only end in view is not the securing of a certain amount of money. Securing and holding the interest, love and devotion of men and women, boys and girls, is of great importance. God wants men more than money. God asks us to give our money in order to help us, not him. The story of the rich young ruler is an example of this. Jesus was not after his money. Jesus wanted to deliver this fine young man from the clutches of his wealth and set him free for larger and finer things. A man does not have to give to become and to remain a member of a church, but he must give in order to keep his soul from becoming selfish and covetous. "It is more blessed to give than to receive."

Is it not true that many of our church members are doing as well as they know? Show them the needs, warm their hearts, let the smouldering fires of love and devotion be brought to a leaping flame, then give them a chance through some practical plan and they will give and give liberally.

There will be no Foreign Mission work unless the fields at home are cultivated. All our mission work must wait upon the churches and the churches must wait upon the individuals. Every time a church enlists an individual, every phase of our work is strengthened.

#### V. IT GETS MORE MONEY

The final test of any method is results. This plan gets more money because it enlists more people and because it trains the people to give at frequent intervals. One dollar a week does not seem nearly so much as \$52.00 given at the close of the year. Many people will give fifty cents or a dollar every week, who would not think of giving twenty-five to fifty dollars at one time.

Dr. P. E. Burroughs makes this very meaningful statement in his booklet, *A Guide in Church Finance*: "All too often our church financial plans have been made by church leaders with a view of enlisting adults, by large givers with a view to reaching large givers. In the proposals offered in these pages special emphasis is laid on reaching great numbers of small givers who will in the aggregate make large offerings and will grow into generous supporters of the church."

#### VI. IT CAN BE USED BY ANY CHURCH

We have approximately twenty thousand churches with part-time preaching. The work of the pastors of these churches is to develop somehow these churches although necessarily absent from the field part of the time. Such churches can function every Sunday in Bible teaching, in worship, and in scriptural giving without the pastor being present every Sunday.

The church meets every Sunday in the capacity of a Sunday school and the pastor and leaders can utilize the Sunday school and B.Y.P.U. organizations, made up of the best men and women in the church, to do these things. The pastor can and should work through his weekly teachers' meeting and through his Sunday school organization in helping to carry on the work. Any rural pastor can find it possible to attend at least one of the weekly teachers' meetings each month and in most instances two or more. Where this is done the pastor has an almost ideal opportunity to keep even a rural church working all the time at the essential things.

There may be some difference of opinion as to a church with fourth-time preaching, installing and operating a plan of weekly giving. For one thing, we have never done it. Then there is the tendency to hold on to the old and to be slow to adopt the new. This tendency may have advantages but it certainly has many disadvantages.

1. *The church, through the pastor, deacons, and finance committee, should exercise constant supervision.*

This plan does not and should not take the matter away from the church. The church, through the proper officers and appointed committees, should have the direction and supervision of the work. The church should determine just what should be included in the budget, and how much should be allowed for each item.

It seems that this is the one open way, the one practical way, the one sure way to develop our rural churches. Nearly all these churches meet every Sunday in the capacity of a teaching service. Most of them meet once a month for a preaching service. The church can and should function every Sunday through the Sunday school organization in Bible study, in worship, in missionary emphasis, and in scriptural giving. The work of the rural pastor is to develop his church with fourth-time preaching, and, necessarily absent from the field much of the time, the Sunday school offers this opportunity.

2. *The church should determine the budget.*

The Budget Committee should include the pastor and deacons to begin with. These officers should start at least six to eight weeks in advance to make up a suggested budget. This work of preparation should start in September or October, and the pledges should be taken in October or November if at all possible.

These officers should carefully study the work and needs of the church and denomination and make up a suggested budget as a basis for a further study by the church. This should include everything the church does in a financial way: pastor's salary, janitor, upkeep of buildings and grounds, incidentals, Sunday school supplies and operation, B.Y.P.U. work, W.M.S. and Missions, in fact, everything, item by item, should be listed in this one budget. After this has been done, the Sunday school officers and teachers, the B.Y.P.U. leaders, and the W.M.S. leaders, should be called into conference. Here the budget should be studied, one item at a time, and any adjustments necessary made. The budget should then be taken to the church, when the majority of the members can be present, and there studied, and each and every member should be given an opportunity to ask questions, make suggestions, and give his or her opinion about each item in the budget. At this time it may be necessary to make other adjustments. Let the church vote on each item or on the budget as a whole.

3. *The church should inform and inspire the people.*

The success or failure of the church budget as suggested here will depend largely on the information the people are given and the spirit and attitude of the leaders. Six weeks in advance the pastor should preach along this line. The pastor, the chairman of the deacons, the finance committee, and the superintendent of the Sunday school should go before the officers and teachers, inform them as to the plans, and secure their co-operation in enlisting and informing and inspiring all the people in the Sunday school. The B.Y.P.U. leaders should co-operate in giving the highest type of information possible. The women should likewise co-operate. Short talks should be made in the Sunday school from Sunday to Sunday. Posters should be made and displayed at prominent places in the church buildings and on the church grounds. A study class might be conducted using some good book on missions or stewardship. A song might be selected and sung every Sunday until the people become imbued with the spirit to win.

The Sunday school class officers should hold at least two meetings the week just preceding the time set for taking the pledges. Aims should be accepted and plans made to have a full attendance in the class Sunday. The B.Y.P.U. officers should seek to enlist each member to subscribe and to tithe.



The week immediately preceding the day set for taking the pledges, the officers and teachers of the Intermediate, Junior, Primary, and Beginner departments and classes, should visit in the homes of all their pupils and talk with the parents about the amount of the pledges for the children. The pledge cards might be filled out at this time.

Let the pastor, deacons, Sunday school officers and teachers, B.Y.P.U. leaders, W.M.S. workers, go forth into every nook and corner of the community, inspiring the people, instilling confidence and hope, and getting everything ready for taking the subscriptions to the budget.

#### 4. *The church should secure subscriptions to the budget.*

For a detailed discussion as to just how to do this, the reader is referred to Chapter IX, *The True Functions of the Sunday School*, by Arthur Flake, and to *A Guide in Church Finance*, by P. E. Burroughs.

#### 5. *The church should provide an opportunity for each individual to make an offering each week.*

The pledges have been made on the weekly basis. This demands that some plan must be provided for each individual to make the offering each week. This can be done through the Sunday school. The church is in session every Sunday in the capacity of a Sunday school. The pledges should be brought to the Sunday school and the offerings made by classes in connection with the records. After Sunday school, the offerings should be turned over to the church treasurer or to the ones selected by the church to take the money. This method should be followed every Sunday. An opportunity will be given in the preaching service for those who did not attend the Sunday school. If there are those in the B.Y.P.U. who were not in the morning services, an opportunity should be given here.

Aside from leading lost people to a saving knowledge of Jesus Christ, some of the most effective teaching a Sunday school organization can do is to develop scriptural giving. No time will be wasted by Sunday school officers and teachers in leading people to exercise this God-given privilege of being good stewards of the manifold blessings of God. We believe that a church can use the Sunday school officers and teachers to do this.

### VII. IT MAKES POSSIBLE FULL-TIME PASTORAL SERVICE

We have come to the place in our denominational life and of the life of the churches when a rural pastor must have an opportunity to do more than go once a month to a church and preach and then go away to be seen no more for a month. He must have or make an opportunity to be a pastor. In many places he may be forced to make an opportunity. This he can do and should do. Jesus wants us to make disciples and then teach them to observe all things whatsoever he has commanded us. This takes not only preaching, but teaching, training, and exercise.

We have depended upon our leaders and they have brought us to where we are. If the church is non-missionary in spirit, failing to reach its possibilities, void of a passion for the lost, surely the leaders are somewhat to blame. They need not be and should not be. Even a rural pastor, by intelligent study of modern methods of Sunday school and B.Y.P.U. work, can not only preach good sermons, but can so organize his forces, train his workers, and lead these workers afield to visit the unreached, that his congregation will double and his ministry will take on new life and a new meaning.

Churches should pay the pastors enough to make it possible for them to support their families and educate their children without any embarrassment to them or the churches which they serve. Then the churches should expect and demand that the pastors give all of their time to the ministry of the churches which they serve. In order for the rural

churches to do these things, a better financial policy must be inaugurated.

A plan of weekly giving, if rightly used, will bring into our denominational storehouses thousands of dollars and at the same time help thousands of Christian men and women to grow in the Christian graces. Is it not true that a preacher is sinning against his people if he fails at least to advocate strongly and intelligently and patiently a plan of scriptural giving? Is he not sinning against the great multitude of lost people who are waiting for someone to bring the gospel to them? Furthermore, is it not true that our deacons are failing to do their duty when they fail to provide practical, definite plans whereby all the people may have an opportunity to give? Let our rural preachers and deacons lead our rural churches to adopt and use a plan of weekly giving, and we will right soon see a great upward movement. Probably we are like the leaders Jesus found: "Tradition and custom mean more than the plain Word of God."

The records show that Southern Baptists had 7,392 churches that did not give anything to missions during the year 1929. One wonders if the members in these churches heard even one real missionary sermon during this time. Where were the pastors and deacons and Sunday school officers and teachers in these churches? How many of these churches have pastors whose hearts are on fire for a lost world? Let the preachers in these churches preach at least four missionary sermons each year and then give the people an opportunity to give and urge them to do so and every one of these 7,392 churches will have a creditable amount as their offerings to missions. The pastors can lead these churches to give to missions. Many of the members want to give, but many times they are not given a chance.

## The Church Administration Department Promoting Better Church Finance Methods

*By Rev. P. E. Burroughs, Secretary, Department Church Administration, Baptist Sunday School Board*

HOME AND FOREIGN FIELDS, our great missionary organ, seeks in this issue to serve the churches by helpful suggestions and guidance as regards church budgets and improved church finance plans. No effort is made to press upon the churches any particular plan or method. Rather many wholesome suggestions are offered by thoughtful workers who have had extended experience in the management of church finance.

The editor asks for a statement regarding the service in this connection of the Sunday School Board's Department of Church Administration. The Department since it came into being four years ago has felt keenly the difficulties and perplexities which the pastors and churches must feel in dealing with finance problems. In consequence much attention and effort have been devoted to these problems. We have sought to create some literature on individual and church evangelism, on church attendance, on church organization, on the deaconship, and on stewardship, but perforce we have given special effort to the urgent and always present problem of church finance.

We have sought to recognize and stress the fact that money-gathering on the part of the churches is as sacred and as holy as soul-winning or the preaching of Christ's gospel. Money is merely a medium of exchange. It is

stored-up personality. When we lay plans for securing money it is not really money that we need or seek. It is rather the stored-up personality of Christ to redeemed children which Christ asks in order that he may transmute it into bread for dependent children, into medicine and nursing for the sick, into Bibles and Testaments, into preachers and missionaries. So long as our people feel that "money talk" is out of place in the church, so long as they regard the gathering of money as something to be apologized for, the churches will go halting and limping in their path of service.

We have recognized the constant crying need of larger and ampler stewardship among the Lord's people. Larger efficiency among the churches must wait upon increased financial resources. More employed workers and more worthy equipment are needed. A more ample budget, making possible larger and more aggressive programs, is essential. It is not too much to say that many churches might attain large increase in efficiency through comparatively small increase in funds provided for local expense. This is manifestly true as regards the local ministry of the churches; it is even more clearly true of the co-operative efforts of the churches. All of our benevolent agencies, our schools, our mission boards, go on their way halting and hesitant for lack of funds. Every holy ministry among us, whether of local churches or of co-operative programs, cries to high heaven for large appropriations.

The needed funds are in the hands of the Lord's people. Believers are ready to meet the proper demands of the Master's work. Apparently there is a missing link between the resources of believers on one hand and the urgent needs of the Lord's work on the other hand. That missing link may be at the point of methods and measures in the gathering of funds in the local churches. It seems easily possible that wise methods and vigorous measures might in many instances double the funds annually gathered by the churches.

The Department has felt that suitable methods in church finance embracing system and vigor of effort might be expected to challenge and enlarge the offerings of our people. The budget has been advocated as a matter of course. The use of the existing organizations, within the church in securing subscriptions and in the general support of the budget has been urged. This, indeed, is a most significant trend in present-day church finance. Churches which go away from efficient and established agencies such as the Sunday school, the B.Y.P.U., the W.M.U. and the Brotherhood and instead erect other machinery for the support of the budget plans are forsaking fountains of living water and digging cisterns, broken cisterns which can hold no water.

We do not propose or advocate the idea of the Sunday school financing the church. The church must finance itself. It must order and direct its own plans and policies for the gathering of money. But we do propose and advocate a large and intelligent use on the part of the church of the Sunday school organization, of the B.Y.P.U. staff and of the W.M.U. forces in the propagation of stewardship and in the effort to gather offerings.

The Department has concerned itself especially with the whole large question of records as basal in all successful church finance. Out of a rather wide touch with thoughtful and experienced church treasurers and in conference with financial secretaries, pastors and accountants there came through the guidance of the Department, the Improved Church Treasurer's Record System. The system involves and embodies the main principles of successful church finance methods. It is offered for use both with the single and the double budget and is provided in book form for smaller churches and in loose leaf and card index form for larger churches.

## Missouri's Significant Venture— A Statewide Budget Conference

*By Rev. Edgar Godbold, General Superintendent, Missouri Baptist General Association, Kansas City*

We are trying something new in Missouri. For several years there has been held in each of the twelve divisions into which the state is divided a Budget Conference to which every church in the division has been supposed to send its pastor and other representatives. These conferences have accomplished a great deal of good, but we observed last year that the attendance at these conferences has decreased noticeably for two or three years and that a large number of the churches were not reached.

For 1930 we are planning a Statewide Budget Conference, endorsed by the Missouri Baptist General Association, to be held in the offices of the Board, in Kansas City, during the first week in November. We have found that the same amount of money that has been spent each year to provide programs for divisional budget conferences will pay the expenses of a special representative from each district association and also take care of the program for the statewide conference. There are 84 district associations in Missouri co-operating with the Missouri Baptist General Association and each of these is requested to elect, if possible, the most outstanding leader in it and instruct him to attend the Statewide Budget Conference, November 3 to 8, in Kansas City, at the expense of the State Board. Each association is also requested to elect another representative to accompany the one whose expenses are provided for by the State Board with the understanding that the expenses of the second will be paid by the association. The women of the association are requested to elect an outstanding woman and instruct her to attend this conference in Kansas City, with expenses paid by the associational W.M.U. organization.

These plans provide that each association will have at least one representative, and if the request of the State Board is granted, three representatives in attendance on this Statewide Budget Conference. We have already secured a promise from Drs. J. T. Henderson, of the Brotherhood of the South, and Clay I. Hudson, of the Sunday School Board, to be with us at least one day for this conference. It is our purpose to go into the entire Co-operative Program, through all of the causes and institutions in the state and worldwide, to set before these representatives from these associations the budget plan of finance in its full simplicity and strength, and to give these the privilege of observing among the churches in Kansas City the preparations for putting on this budget plan which will at that time be in process throughout the entire city.

These associational representatives are expected to return to their associations and put on the same sort of budget conference in each district association on November 18-21. It is likely that many of the associations can be induced to devote only one day during this week to that purpose, others can devote two or three days to it. These representatives in arranging their associational conferences will be governed by local conditions. We are hoping that every church in each association will be represented at these associational conferences by her pastor and as many of the members as can be induced to attend. We shall try in this endeavor to get as near as possible to our churches with a direct appeal for the largest and most general support that has ever been given by Missouri Baptists.

## State Missions in Theory and Practice

By Rev. O. E. Bryan, Corresponding Secretary and Treasurer, Executive Board, Tennessee State Convention

State Missions is the co-operation of the stronger churches in a commonwealth to help the weaker churches and to plant new churches in that state. Furthermore, it is the co-operative effort of all of the enlisted churches to plant and nurture other churches in the fields beyond the borders of the state, even unto the uttermost part of the earth, until there is a local spiritual democracy called a church in every community around the world. State Missions is the churches in a state working together to strengthen the home base for the sake of its value to the Master's world program.

In Tennessee, the Baptist State Convention is composed of messengers from the churches and associations. The associations are composed of messengers from the churches altogether, so it can be seen that messengers from the churches form our Convention and associations.

The State Convention, which is made up of individual Baptists who are messengers from the churches, constitutes the whole democracy of Baptist state co-operation. The Convention elects and instructs the Executive Board, and the Executive Board elects servants to carry out the will of the whole Convention democracy. In other words, the whole co-operative Baptist democracy in the state says what is to be done, and leaves to its Board the task of doing the will of the whole democracy. This is in no way the union of church and state in matters ecclesiastical and political, but is the co-operative effort of free churches in a free state to organize in a state group for the Master's world program.

### STATE MISSIONS PLANTING CHURCHES

The Executive Board of the Tennessee Baptist Convention, which is also our State Mission Board, has aided in planting new churches throughout Tennessee. This work has been done through missionary evangelists and in co-operation with missionary pastors. Practically all of the churches established by the Apostles were organized out of material prepared by the missionary evangelists very much on the same order we have been following in this state. When our Board leads in planting a church in a community, it renders the greatest blessing that could come to any community. Every possible blessing the gospel has for individuals is in this work of planting churches. There is nothing else that ever comes to a community that means as much to the people as a scriptural church. There is nothing else that ministers to all the people and to all of their needs like the local spiritual democracy called the church. There is nothing else that stands for the whole kingdom program of Jesus Christ as the true church. There is nothing else that will live as long and serve as many generations or that enters so deeply into the hearts of the people. The crowning glory of State Mission work is that it ministers to churches which themselves minister to the communities, and in so doing it ministers to the whole of Christianity. Nothing else can take the place of a scriptural church in any community. The Executive Board leads by far all other denominational agencies combined in planting new churches where they are most needed in our state. This fact alone justifies larger state missions. Our state workers were never more blessed than they have been in recent years, planting new churches in county sites, industrial centers, city suburbs and country communities. A spirit of revival is now on in our missionary churches in Tennessee. This is far-reaching for all of our causes in their future development. State Missions is, indeed, God's work.

### STATE MISSIONS NURTURING THE CHURCHES

The State Mission workers employed by our Executive Board help in nurturing the churches. This is done through all our denominational agencies. The Sunday school workers hold a large place in this development. They teach and organize the church membership in modern Sunday school methods and standards. Our motto is, "Build your Sunday school, and your Sunday school will build your church." The B.Y.P.U. workers train the young membership in the churches for efficient service in the work of the churches. They are laying the foundation for future generations in the work of the churches. The Woman's Missionary Union is far-reaching in its influence in giving missionary information and leading in devotion to the missionary causes. The Men's Brotherhoods function in teaching stewardship and the practical financing of the churches. Our missionary pastors, many of them in county towns that are weak, occupy these centers and radiate in their efforts out over the county in extension service. In this way, they are both pastors and evangelists to the communities they serve. It can be seen that our state workers nurture and re-enforce the churches for larger usefulness. For several years we have gleaned the fields financially, and have not fertilized these same fields in Christian nurture.

### STATE MISSIONS ENLISTING THE CHURCHES

The Executive Board of the Tennessee Baptist Convention has the responsibility of raising all the funds for all the causes, both state and Southwide. We divide our co-operative funds fifty per cent for state causes and fifty per cent for Southwide causes. The whole responsibility of the world program, so far as it is related to Tennessee, rests upon our Executive Board. State Missions receives eighteen per cent of the Co-operative Program funds, which is not enough to meet the increasing demands of state mission work in Tennessee. The Executive Board office is in touch with the churches and with the associations throughout the year. We maintain a state paper principally for publicity of the missionary, educational and benevolent causes and for the spiritual promotion of the churches. We keep expert workers busy on the promotional line of state mission activity, scattering tracts and other necessary material in the task of enlistment. The Executive Board is the logical unit for state enlistment. It is nearer to the churches than the Southwide boards. We have a common state patriotism, common ties of blood, of tradition and of history, a common aim of enlightenment, enlargement and enlistment for the sake of our own commonwealth and for the sake of all of the rest of the lost world.

We have tried to show you how State Missions plants churches, how it nurtures churches and how it enlists churches. Surely this program is worthwhile and should be enlarged to meet our growing State Mission problems.

\* \* \*

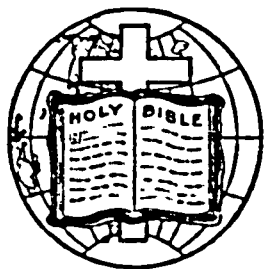
Our loyalty to the kingdom is born of our loyalty and love to our Lord.—*Charles Inwood.*

\* \* \*

As a tourist carrying a heavy suitcase entered a railroad station he was confronted by a long steep stairway leading upward to the street. He began to wonder how he could ever lug his huge bag up the stairs. Seeing no other means of exit he stepped upon the stairs. Suddenly it began to move, and he was carried to the street level in ease and safety.

Christ is the world's greatest leader because he is the greatest burden-bearer, not alone carrying our burdens, but us. But with us lies the first step!—*Selected.*

## HOME AND FOREIGN FIELDS

THE  
MISSIONARY  
JOURNALOF THE  
SOUTHERN BAPTIST  
CONVENTIONPUBLISHED MONTHLY BY  
THE SUNDAY SCHOOL BOARD OF THE SOUTHERN  
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NOBLE VAN NESS, Managing Editor

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The Spiritual Significance  
of Church Finance

In the Scriptures there seem to be two conflicting attitudes toward money. Jesus speaks of money as "the mammon of unrighteousness," and warns against "covetousness" and "the deceitfulness of riches." Paul declares that "the love of money is the root of all evil." James condemns the rich in severest language, saying, "Your gold and silver are cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." Peter adds a bitingly descriptive word when he refers to money as "filthy lucre."

On the other hand, money is represented as a sacred trust, the righteous accumulation and wise use of which are to be commended. Jesus describes the faithful and wise steward as one who administers justly and skilfully the affairs of his master, and in the parables of The Pounds and of The Talents commends with highest praise the men who so managed their masters' business as to increase the capital entrusted to them. Paul makes much of the spiritual value of money, he himself undertaking on one occasion to raise money from the churches for the relief of the persecuted Christians at Jerusalem. In his second letter to the Corinthians he deals at length with the principles of giving, and shows how money is to be made a means of grace to the giver as well as a powerful agency for the promotion of Christ's kingdom. "But as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also," he exhorts. What "grace also"? The grace of giving—of sharing with others one's material goods! Peter urges love and hospitality as marks of the Christian, "according as each hath received a gift administering it among yourselves, as good stewards of the manifold grace of God."

How reconcile these apparently conflicting view-points? Obviously by examining the connection and disclosing the reasons underlying the condemnation of money on the one hand and its commendation on the other. When the New Testament condemns riches, its condemnation is not of wealth as such, but of the wrong uses to which it is put. Money becomes "mammon" when it becomes a virtual object

of worship. It is the occasion of covetousness when men set their hearts on its possession regardless of the welfare of others. It is "deceitful" in that those who believe that happiness comes from its accumulation are tragically misled. It is the source of every sort of evil, as the criminal records daily testify. It cankers human hearts and burns up love and sympathy when it gains the mastery of life. It is "filthy lucre" when its gain has been accompanied by the loss of honor and self-respect, and its possession has cost guilt and shame.

It seems to be a law of life, however, that whatever is capable of greatest good is also capable of greatest evil. What, in human life, is higher and holier than womanhood? Yet what is more evil and degraded than prostituted womanhood? What is more godlike than man's free will? Yet what is more utterly devilish than man's will perverted to loathsome purposes? Money falls in much the same category. Devoted to high and holy ends, it becomes one of the most powerful of all agencies for promoting the kingdom of God and ministering to the welfare of humanity. Misused, accumulated unrighteously, hoarded sinfully, spent selfishly, money becomes an evil of incalculable possibilities. Thus we see that money is neither good nor bad in itself. Its blessing or curse lies in the use to which it is put, back of which are the motives of its possessor and user, back of which is fundamental Christian character or lack of it.

Putting a church on a sound financial basis is not, therefore, an incidental concern of the pastor and of the spiritual leadership which he gathers about him. It goes to the heart of a church's supreme mission—the bringing of all of life under the will of God for the purposes of Jesus Christ. Today, as perhaps never before in history, money is the equivalent of life. We transmute our time, our energies, our abilities, our very lives, into money, and the way in which we spend or misspend that money is a true measure of the way in which we spend or misspend our lives. If, then, a church does not press hard this battle against the wrong use of money and for the faithful practice of stewardship, it is recreant to its trust, and is blameworthy in the sight of God and man.

Recognizing in theory the validity of this argument will not remedy the evil situation which confronts a multitude of churches. The simple fact is that a majority of our churches have a majority of their members among those who do not recognize God's claim to their money, and are using it to suit themselves. Their gifts to the cause of Christ are so small as to be almost negligible. Through ignorance or disobedience, they are misspending their money and hence their lives. Not just for the sake of getting the needed money, but for the sake of immortal souls a church is under obligations it cannot escape to bring every member on its roll to the practice of stewardship as the New Testament clearly teaches.

We have not faced the spiritualizing of our church finances as we ought. Too often our canvasses have been coldly material, and our giving has been robbed of the joy of sacrifice and worship. The harder the times, the scarcer money is, the more reason why we should press Christ's claim to men's means, since it is then that they most truly give of their living, and not of their superfluity. We ought during the month of October to preach and teach in a great crusade for a better understanding of the spiritual significance of church finance; and then in November and December we ought to go afield with the holy determination to secure a worthy subscription from every financially responsible member of our churches. The increased income would be the least of the blessings that would accrue; for beyond this would come the blessings of God on our churches and our lives, and the spiritual endowment of power to witness and win for Christ in all the great areas of life which must be conquered if he is to reign.



## Stressing State Missions in October

The author of *Ecclesiastes* emphasizes the virtue of timeliness. Merchants do not display Christmas toys in August nor straw hats in December. Thoughtful pastors have discovered that there are seasons of the year when certain activities are more appropriate and the presentation of certain themes more effective.

If every day were Sunday the Lord's Day would lose its meaning. It is because we set apart one day in seven as a day of rest and worship that Sunday takes on significance and becomes spiritually and physically valuable. Thus it is with other special days and seasons—Thanksgiving, Christmas, Easter, Mother's Day, Independence Day, etc. Sacred days and seasons may be easily overworked, as in the Catholic system, but we would be infinitely poorer if we had no special times for particular emphasis.

One of the dangers of our budget plan of church finances is that we shall neglect to set apart any special times for stressing fundamental causes to which we are committed as a people. We believe in our great missionary enterprises, to be sure, but we believe in them all alike, and propose to divide our offerings on a fair percentage basis. Why not, then, simply stress the budget, taking it for granted that each of the causes will be justly cared for? The answer is given clearly and emphatically in the present status of our Home, Foreign, and State Mission Boards. The great majority of our people, knowing little or nothing about the work, the needs, the opportunities, the achievements of these Boards, and having little or no enthusiasm for an abstract "budget," have just about quit giving to anything except to local church expenses.

If one phase of the missionary enterprise may be compared with another, there surely would be little difference of opinion as to the fundamental character of State Missions. In State Missions we have that which is basic—the foundation upon which all our missionary endeavors must be built. If State Missions succeeds, all other causes will prosper; if State Missions fails, there will inevitably be failure all up and down the line. In the sense, therefore, that State Missions underlies everything else, we may call it our most important co-operative enterprise.

Yet how many people, in an average Baptist church, understand the program and purposes of State Missions? How many know who compose the State Mission group, how the work is organized, what interests are represented, how much money is needed, how the money is raised and spent, who the paid workers are, what main lines of work are carried on, what are the unmet needs, what are the Baptist resources for meeting these needs? Here are some of the simplest questions that may be raised about this most fundamental of all our Baptist agencies of co-operation, yet it is a rare church in which ten per cent of the membership could give reasonably satisfactory answers.

Suppose these intelligent people were urged to put their money in a business venture that they knew as little about, what would they do? Why, almost unanimously they would turn it down! Only those on a "sucker list" put their money into something they know comparatively nothing about. May we then reasonably expect these same people, with their caution and conservatism in all other business affairs, to invest their hard-earned money in a religious undertaking the purposes and functions of which are only vaguely understood?

It is perfectly obvious that we need a plan of systematic instruction and information by which our people will be taught the elementary principles of our missionary work

and adequately informed as to needs and results. Occasional sermons, a tract now and then, a brief Sunday school program once a year—these are helpful but insufficient. What we need is a period of time definitely set apart for the stressing of State Missions, during which all available forces will concentrate on the one great aim of presenting this supremely important enterprise to all of our people in such a way that their attention will be challenged, their interest aroused, their minds informed, their hearts stirred, their wills moved. The immediate end sought, in this effort, is not the raising of money; that will follow as a necessary consequence. The immediate ends are information and inspiration, that the minds and hearts of our people may be reached, and that they may be led to fresh realization that the State Mission task is their task—a task full of human interest and appeal, not merely a "budget" item which they are called upon to finance.

How may this be achieved?

The three primary teaching agencies of our churches are the Sunday school, the B.Y.P.U., the W.M.U. If our people are to be reached educationally in any large way, it must be through these organizations. Why not plainly recognize this truth, and utilize these educational agencies in regular, constructive, cumulative teaching that will get over to our Baptist people facts and appeals that will arouse intelligent and worthy response? It is not turning aside from Bible study to apply the teachings of the Scriptures to present conditions; rather this is in line with the soundest pedagogy. It is indeed encouraging to note the eagerness with which our people learn of Baptist progress and opportunity in the light of the Bible, and to observe how readily the study and teaching of the Bible yield themselves to such practical application.

Such considerations as these have led to the designating of the month of October as "State Mission Month." During this month our Sunday school periodicals, our B.Y.P.U. Quarterlies, our W.M.U. program helps, will all be concentrated on the one great issue—State Missions. Teachers and leaders will find it easy to focus attention on this great subject throughout the month. In addition, special program helps will be mailed to all the Sunday school superintendents whose names can be secured, providing attractive suggestions for the opening and closing worship periods, and furnishing an interesting "special day" program for the last Sunday in the month. Of course these plans would be incomplete without opportunity for a special offering, and on "State Mission Day" the Sunday schools of the South will make their annual contributions.

It is thus proposed to create the occasion for a great month of State Mission emphasis. The success of the plan will depend almost entirely upon State and local leadership. The co-operation given by Sunday school, B.Y.P.U. and W.M.U. leaders has been most hearty and sympathetic. Let us make the most of this opportunity to stress State Missions in October.

\* \* \*

### Some Missionary Mottoes

"The spirit of Christ is the spirit of missions, and the nearer we get to him the more intensely missionary we must become."

"Love never asks how much must I do, but how much can I do."

"A man may give without loving, but he cannot love without giving."

"The goal of history is the redemption of the world."

"Only as the church fulfills her missionary obligation does she justify her existence."

"The church which ceases to be evangelistic will soon cease to be evangelical."

## The Policy of the Home Mission Board

*By Rev. J. B. Lawrence, Executive Secretary-Treasurer*

The Home Mission Board, in its report to the Southern Baptist Convention, set forth some general principles by which it would be governed in its future operations. We are here enlarging upon that statement. In brief itemized paragraphs we are setting forth the future policy of the Home Mission Board in the operation of its work.

1. *To practice every possible economy.* In planning the work at the annual meeting, May 28, approximately \$5,000 was cut off of the operating budget for the year. Since then, by moving to another building, we are reducing our rent from \$285 per month to \$180 per month, thereby saving \$1,260 per year on our rent. It will be our policy to watch carefully every item in our operating expense so as to secure the most economical administration possible.

2. *To give itself primarily to what is shown to be strictly Home Mission work.* There is so much mission work to be done—work which is beyond doubt the task of the Home Mission Board—that a field for all of its energies and a place for all of its money can be found without having to engage in projects where the mission value of the work done is in question. It shall not be the purpose of the Board to dip into the fields of benevolence or education just for the purpose of finding something to do. Whenever any task becomes pure benevolence or pure education, then some other agency should do the work. The Home Mission Board is a Mission Board and has only one reason for its existence, namely, mission work in the homeland.

3. *To work in the closest co-operation with the state organizations.* The Home Mission Board proposes in all of its operations to maintain the closest and most fraternal relations with the state organizations. One of the first letters written by the Executive Secretary was to the state secretaries offering his services in helping them in any of their state programs. This is the fixed policy of the Board.

4. *To stand absolutely for the Co-operative Program.* The Co-operative Program has been adopted by the Southern Baptist Convention and is the method through which the money for both state and Southwide kingdom causes is raised. The Home Mission Board is solidly behind this program. It is and shall be its purpose to make no solicitation for designated gifts, but to promote at all times the whole program. The Executive Secretary and employees of the Home Board are committed to this policy.

5. *To pursue a wide open policy.* The books of the Board are always open to our Baptist people. Information concerning the actions of our Board is always available. No one need at any time be in doubt as to what the Home Mission Board is doing. If he is in doubt he only has to address a letter to the Board office, and detailed information about any department of the Board's work will be given. The Board wants our Baptist people to know about its work. It has no secrets about the handling of any of its funds or the administration of any of its affairs.

6. *To live within its income.* It is the definite purpose of the Home Mission Board to pay its debts and then stay out of debt. Its policy is to live within its income. The Board regrets the necessity which requires a reduction in its work, but it is definitely of the conviction that it should not attempt to do more mission work than the money given by the churches will do. It assures the churches that it will use its best judgment in the expenditure of all the money given, but it shall not undertake a larger program of mission work than the churches will finance. If the churches want more mission work done, then they should give more money.

7. *To do its best to keep intact and to faithfully administer every trust fund committed to its keeping.* The Church Building Loan Fund administered under a charter granted by the laws of the State of Georgia, in 1923, will be most sacredly guarded. A committee of business men whose integrity and ability cannot be questioned have been appointed to administer this fund. This fund will be guarded at two points: first in the making of loans, and second in the collection of loans. The Board will follow strictly the charter provisions in the trust. All other trust funds, annuities and bequests will be sacredly guarded.

8. *To adopt a definitely defined debt-paying program.* The agreement entered into with the banks when the Carnes defalcation was adjusted provided that the Board should use two-fifths of its income for interest and principal on its debts, and three-fifths of its income for its work. This arrangement did not provide a satisfactory debt-paying program. The receipts were not large enough to retire the notes at the banks as rapidly as was necessary. The Board, therefore, at the annual meeting, May 28, decided to set aside \$250,000 for interest and principal on its debts, \$93,000 for its bonded indebtedness and \$157,000 for notes payable to banks. This policy, if pursued, will in approximately ten years retire the entire indebtedness of the Board.

9. *To dispose of all property not being used for mission and church purposes, and apply the proceeds on the debt.* The Board owns some property—not very much—which might be sold. This property is on the market and will be disposed of just as rapidly as purchasers can be found.

10. *To turn over to local congregations the church property now owned by the Board.* A resolution has been passed by the Board instructing the secretary-treasurer that wherever the Board owns church property this property is to be turned over to the local congregations just as soon as the church is strong enough to maintain the property. The Board will retain, of course, a gift contract covering the equity it has in the property.

11. *To make surveys of Home Mission tasks.* It is not the purpose of the Home Mission Board to go out of any work it is now doing unless forced out from lack of funds, or unless it should be expedient in some cases to make changes in the type of work or the fields of operation. In order that the Board may be assured in the work it is doing, it shall from year to year make careful surveys of all the work it is doing and of other tasks that it might do so that it may be able to judge as to the fields of greatest need. No field will be entered or work undertaken without a report to and instruction from the Southern Baptist Convention.

12. *To get out to the churches adequate and accurate information about Home Mission work.* It is a big task for any denominational organization to furnish adequate information about its work. The Home Mission Board shall attempt to furnish through the denominational papers and tracts information about its operations, the need on its fields of labor, and the work that it is doing in the various departments.

13. *To take the churches into its confidence.* The Home Mission Board assumes that it is the agency through which the churches of the Southern Baptist Convention are doing Home Mission work, and shall, therefore, not only report to them the facts about the work being done, but shall also take the churches into its confidence and seek their counsel and advice about the work to be done and the best method of doing it.

This brief outline is given because we believe that our Baptist people should know the policy of its agencies. Understanding, confidence, loyalty, and enthusiasm are all built up in worthwhile undertakings by information. The Board wants Southern Baptists to know all there is to be known about its policies, its methods, its operations, its tasks, its trials and its triumphs.

# Make October State Mission Month

## Urgent Messages from the State Secretaries

### Our Baptist World Task

By L. E. Barton, Alabama

The Sunday schools of Alabama and the South constitute a great and mighty army of Christian workers. You belong to a noble multitude whose business and purpose it is to bless and serve mankind. You are an important part in the work of the church of the Lord Jesus. The enlargement of Christian knowledge comes largely through the Sunday school efforts. You have a personal duty and responsibility to reach all the persons in your community in order to bring them under the influence of scriptural truth. You might well be called the right arm of the church.

Let me ask you to remember that you have a world task. The Sunday school is not to be selfish, but to join in with Christ's plan for evangelizing the whole earth. The world is your parish; you are debtors to all men to send them the gospel. It is our privilege as Sunday school workers to bring the benefits to those at home and those abroad. If we love Christ ourselves we will want all men to know and love him. Let us remember that millions in foreign lands do not have the privileges of a Sunday school where they can hear the joyful Christian hymns and learn the story of redeeming love, and see the shining faces of those who have been enlightened by the knowledge of Christ.

Your school has now the opportunity of making its regular annual contribution for sending the gospel to the people of Alabama and all the world. The Master said: "Freely ye have received, freely give," and "The Lord loveth a cheerful giver." There is a personal blessing for everyone who makes a real offering in the true Christian spirit. If we give according to our ability it will bring to our lives development in Christian love and sympathy and will receive the Master's hearty approval.

### A Summon to Arkansas Baptists

By T. D. Brown, Arkansas

Arkansas Baptists should summon themselves to a reconsideration of their obligation to our worldwide task. While our debts are pressing, they are scarcely more pressing than the obligation resting upon us to go and make disciples of all the nations.

Right here in our own state, there are not fewer than 900,000 unsaved and unchurched souls—men, women, young people, and children for whom Christ died, and for whose salvation he has sent us into the world. Churches that were once holding forth the word of life with sin-destroying power are now a weak and faltering witness in their communities. We need to go back to Bethel and renew our vows to God.

This year we have agreed to contribute \$35,350 out of our operating budget to South-wide causes, and even that has not been raised. For State Missions we are doing almost nothing. One man is employed for half time, another is receiving \$25 a month on his salary, and two others are receiving \$5 a month each. Such support is suicidal.

The time has come for a mighty advance in our support of our program. For next year we ought to plan to have at least five evangelists on the field. A church consolidation program ought to be considered. Co-operative missions must be given a reshaping in our policy. Home and Foreign Missions must have larger support. Until we get back on the main line, we need not expect the blessings of God in full measure. Apart from a worthy program of evangelism and missions, what right does a church have to exist?

Let every Sunday school pupil and church member make a worthy offering this month that we may raise our 1930 budget and go to our Convention in November without deficit on this year's program.

### What is Involved in State Missions

By C. M. Brittain, Florida

The Florida Baptist Convention was organized in 1854. Our forefathers wrought faithfully in laying the foundations for our great church and Sunday school work of today. Through the years the State Mission Board

#### Team Work

*Realizing the potential value of the training and teaching phase of the B.Y.P.U. and Sunday school, the State Board, as an organization and as individuals, has given unlimited co-operation. In their deliberations as a body of men intrusted with great denominational responsibilities, they have stood solidly back of every movement proposed for the better training and better teaching of our Baptist people.*

—W. W. William,  
S. S. and B.Y.P.U. Secretary, Florida

has sought to minister to the needs of our State in the name of Christ, who claimed that he was anointed of the Holy Spirit to "preach the gospel to the poor, heal the broken hearted, restore sight to the blind, and proclaim deliverance to the captive." We have tried to follow in the footsteps of our blessed Leader, and have carried out to the best of our ability the mission and task which he committed to us.

Our work has involved sending out missionaries to destitute places, assisting weak and struggling churches in the support of their pastors, aiding weak churches in building houses of worship, feeding the orphans, and ministering to the poor and needy amongst our aged ministers.

Our State Mission work also involves the maintenance all the year round of our B.Y.P.U. and Sunday School Department, W.M.U. Department, Laymen's Department, and the publication of the *Florida Baptist Witness*, which is our denominational organ.

The operation of these departments calls for a large expenditure of money. Our workers have gone into every section of the state and made it possible for us to develop strong churches and grow great Sunday schools and B.Y.P.U.'s and W.M.U.'s and laymen organizations.

### "Moved By Deep Impulses of Love"

By James W. Merritt, Georgia

State Mission Day in our Sunday schools is of supreme importance for two reasons; first, because it affords a definite opportunity for each member of every Baptist Sunday school in Georgia to make a special offering to the support of the all-important and heart-appealing task of witnessing for and administering in the name of Christ throughout our beloved state. Second, because the blessed and sorely needed spiritual ministry provided in our varied State Mission program for the year is dependent in large measure for its support upon the offering provided by the generosity of the Sunday schools of Georgia on State Mission Day.

We have doubtless been reminded that State Missions includes Sunday school, B.Y.P.U., W.M.S., and student work and that it also provides substantial help for weak and undeveloped churches and needy places in the state that could not otherwise have either the ministry of a pastor, a church building or religious services.

Soul-winning through a comprehensive evangelistic program and the development of our people in stewardship and our churches in every phase of their work and service are included in our great State Mission program.

Moved by deep impulses of love for our state, love for our denomination, love for our churches, love for human souls, and, above all, love for our mutual Lord and Saviour whose cause we are striving to advance, may we magnify State Mission Day in every school and give substantial expression to our love in the form of a generous offering to State Missions.

### Why Support State Missions?

By C. M. Thompson, Kentucky

There are many reasons why our Sunday schools should make a liberal offering to State Missions.

1. A Sunday school, to do its best work, should be graded and have officers and teachers that have been specially trained for their work. In order to do this a force of competent instructors must be secured who give all their time to grading Sunday schools and conducting officers' and teachers' training classes. In our state that force is found in the Sunday School Department of the State Mission Board. This force is at the disposal of our own schools for grading and training purposes. It takes money to maintain that force and that money is taken out of State Mission funds. So in making our State Mission offering we are in that way helping to maintain workers whose services we have already used or can use when we so desire.

2. There are many communities in our state that do not have Sunday schools. Boys and girls and older people are denied the privilege of studying God's Word under the



favorable circumstances provided by a well organized Sunday school. Just imagine what it would mean if we had no Sunday schools! Surely we should welcome an opportunity to do our part in having Sunday schools organized in destitute communities. Our contribution to State Missions is a definite move in that direction, for State Mission funds are used for that purpose.

3. State Mission funds are also used for other purposes—sending the gospel message to destitute regions, helping weak churches to support pastors, doing district mission work, holding protracted meetings, distributing religious tracts, doing work among the Negroes, foreigners, miners and mountaineers, promoting B.Y.P.U. work, enlistment and Brotherhood work, and the W.M.U. work. From this you will see that many very important phases of our work must be supported out of State Mission funds. There are many open doors and constant calls for help. We must do our part in responding to these calls.

## A Challenging Missionary Appeal

By E. D. Solomon, Louisiana

Our greatest work in this state is among the French-speaking people. There are more than half a million of these people. We have eighteen churches with a membership of 1,660 and eight mission points. The Acadia Academy is right in the heart of this great mission territory, giving it many workers. We have 80,000 Italians with two workers and 42,000 Spanish-speaking people with no workers and 40,000 other foreign-speaking people with no workers. There are 23,000 Jews and no workers. We have fourteen parishes with a total population of 336,000 without a Baptist church. There are nine parishes with one church in each parish, with a membership of less than 600. In other words, we have 23 parishes with nearly half a million population with nine little Baptist churches whose membership is less than 600. There are great stretches of territory, more than a hundred miles long, thickly populated, without a Baptist church. There are more than 50 towns with a population of from one to ten thousand without a Baptist church. Surely there is not a more needed, a more inviting field to be found anywhere in the world. There are territories in New Orleans with as large a population as that of Nashville, Tennessee, without a Baptist church.

We have the men and the laborers, but we do not have the money to support them. What we need is to raise our \$225,000 this year for the Co-operative Program. If we will follow the Co-operative Program we will gradually, slowly, but surely, reach all of these lost territories. We are pleading that every church in this state will do a worthy part for the Co-operative Program. We are hoping and praying that the superintendents of the Sunday schools will take a very active interest in seeing that a worthy offering is made in their Sunday school.

## State Missions and the Kingdom

By R. B. Gunter, Mississippi

The Mississippi Baptist State Convention work is tied up with all kingdom enterprises supported by the Baptist churches of our state. We would not have it otherwise. The plan is comprehensive. It is unselfish. It is

in keeping with the spirit of him whose we are and whom we serve. We are working for the man by our side and for the needy unto the remotest sections of our great state, for those of every color and clime throughout the Southern states and for the nations beyond the seas without discrimination as to nationality, knowledge or wealth. We are endeavoring to enter into fellowship with Paul, who recognized his indebtedness to all mankind; also to partake of his intrepid spirit when he said: "As much as in me is, I am ready."

In practicing this principle of unselfishness, our State Convention in its last session recommended that our offerings on this special State Mission Day be turned into the co-operative fund in order that every participating interest from our own communities unto the far ends of the earth might have its proportionate part. For in reality the spirit of Christianity never looks towards self-interests, but outwardly and beyond to the interests of others. Paul said even in honor we should prefer the other, and Christ said that he came not to be ministered unto, but to minister.

Therefore our offerings on this special day will be an index to our interest in others, will register the degree of the Master's spirit which we possess and will advertise to those whom we should reach for Christ our zeal for his

### Wisdom's Rich Fruitage

*During the third session of the Kentucky General Association in 1839, Sunday school work was discussed, and it has had a place for discussion in every session since. In 1845, the stalwarts in attendance at the Baptist Ministers' meeting discussed this vital work. In 1871, there was a Kentucky Baptist Sunday School Board. It might be interesting to know that the father of Dr. J. M. Frost, the first secretary of our Southern Baptist Sunday School Board, was a member of this first State Baptist Sunday School Board. This Board was later discontinued and its work referred back to the State Board of Missions.*

—W. A. Gardiner,  
Sunday School Secretary, Kentucky

cause. A year ago when contributions following our State Mission lesson were all devoted to State Missions, the sum total was nearly \$15,000.00. Surely this year, when all interests are included, the gifts should far exceed this sum.

## Facing the Needs in New Mexico

By C. W. Stumph

The splendid success of the Baptist Sunday schools of New Mexico is due largely to the untiring and efficient efforts of our faithful Sunday School Secretary, Brother S. S. Busell, who is one of our State Mission workers. He also gives a part of his time to the work with the laymen's organization. What he means to the Sunday schools Brother Elam means to the B.Y.P.U.'s and Miss Burnett means to the W.M.U. These are all State Mission workers.

Had you ever tried to imagine what our Baptist work in New Mexico would be like without the influence of the above named departments and the development which has come as a result of the departmental workers? Just try to imagine that we were trying to

put on a great mission program in this state and that we were trying to do so without the proper organization of the various groups. Very little would be accomplished.

Another serious need is the large number of small, weak churches scattered over the state where the membership is entirely too small and too weak financially to support a pastor, even for one-fourth time, without aid from our State Mission Board. There is not a community in the state where we now have work or ever have had work, but that there has at some time been support given in part by mission funds.

One of the saddest facts we have to face is that there are many places over the state where we once had work but where we no longer maintain any kind of service. We have several places where we have houses of worship and where there are plenty of Baptists with which to reopen the work, but we have been unable to answer the many calls.

What is the answer? It is that New Mexico Baptists shall lift up their eyes and look on the fields now ripe unto harvest and that we furnish the State Mission Board with sufficient funds to maintain the stations now being occupied, to reopen some of the fields that are temporarily closed, and to enter some of the new fields. Offerings made on State Mission Day in the Sunday school will help to do all these things.

I would urge that every person who is interested in giving the gospel to the people who have it not and who need it, shall make a worthy offering for State Missions.

## One Hundred Years of Organized State Missions

By Charles E. Maddry, North Carolina

One hundred years ago North Carolina Baptists organized their Convention. There were then about 7,500 Baptists in the state who were willing to co-operate in the new enterprises of the Convention. At that first meeting, one hundred years ago, a Mission Board was elected, and an offering for State Missions was taken, amounting to \$16.23. Dr. Samuel Waite was employed as the first state missionary at large. He was paid \$35.00 per month, and paid his own expenses. He was the first in a long line of faithful self-sacrificing state missionaries who, humanly speaking, have made North Carolina the great Baptist commonwealth she is today. From this small beginning in 1830 our numbers have multiplied until today we have 397,000 white and 250,000 Negro Baptists.

Our General Board this year has in its employ 86 state missionaries, serving about 140 churches and mission stations.

We have a Sunday School Department with four full-time workers. The B.Y.P.U. Department has the same number of faithful workers.

We have four missionaries to the Cherokee and Croatan Indians, serving our two Indian associations and our 32 Indian churches. We have a Department of Student Activities with two full-time workers.

The Woman's Missionary Union has four all-time workers and is doing a marvelous work in teaching missions, stewardship, tithing and better methods of church finance.

State Mission Day in the Sunday Schools gives an opportunity for a fresh study of our State Mission needs and problems and an opportunity for a special offering from every Sunday school in the state to help lift the debt from our State Mission work. We have set \$25,000 as our goal in North Carolina and we are confident our Sunday schools will give that amount on October 26.



## Oklahoma—A Marvel of Home Missions

By J. B. Rounds

Oklahoma is one of the marvels of Home Mission work. From a wilderness sparsely dotted with Indian tepees in the west, and crude homes in the eastern section of the state, we have rapidly risen into a great industrial commonwealth.

From a very weak Home Mission field, Oklahoma has developed into a great Baptist state with over 150,000 white and Indian Baptists and probably 75,000 Negro Baptists. What we will do when we arise as a mighty, united force remains to be seen.

Let us demonstrate on State Mission Day what we are capable of doing by a united, liberal offering for State Missions. This money will be spent to make this commonwealth more strongly Christian and Baptist.

Loyalty to Christ plus loyalty to Oklahoma ought to inspire greater giving than we have ever experienced. Do your best now.

## State Missions

## Fundamental to Baptist Growth

By Chas. A. Jones, South Carolina

State Mission work in South Carolina is about 65 years old. Wonderful progress has come to Baptist work in our State since those early days. It is safe to say that there were not over 40,000 Baptists in South Carolina at that time. Today we have 1189 churches and 223,574 members. State Missions has played an important part in this marvelous growth. The records show that more than half of these churches were either founded or aided in one way or another by the State Mission Board. And through its evangelistic work many thousands of souls have been led to Christ and into our churches.

Under the fostering care of State Missions our present Sunday school and B.Y.P.U. work was begun and for many years was fostered. Though today this work is in a separate department, it is still vital State Mission work. State Missions has played a large part in developing unity, the doctrinal solidarity, and the fine spirit of co-operation manifest in our state. Then, too, it must always be remembered that State Missions is foundation work. It deals with the founding, enlisting and developing of the churches which are the sources of the money which goes into all departments of our work. In helping weak churches it not only keeps "the home fires burning," but through these churches lends its aid to Home and Foreign Missions, and to the support of all our institutions.

Surely this fundamental, vital and helpful department of our work deserves the support of every Baptist in our state. To prove the largeness of its vision and the unselfish spirit of State Missions, the offerings for this day in our state go to the whole Co-operative Program. Make a worthy offering on State Mission Day and not only help State Missions, but help State Missions to help all our great denominational enterprises at home and abroad.

## Fulfilling the Royal Law

By O. E. Bryan, Tennessee

State Missions is the co-operation of the stronger churches in a commonwealth to help the weaker churches and to plan new churches in that state. Furthermore, it is the co-opera-

tive effort of all of the enlisted churches to plant and nurture other churches in the fields beyond the borders of the state even unto the uttermost part of the earth, until there is a local spiritual democracy called a church in every community around the world. State Missions is the churches in a state working together to strengthen the home base for the sake of its value to the Master's whole world program.

In Tennessee, the Baptist State Convention is composed of messengers from the churches and the associations. The associations are composed of messengers from the churches altogether, so it can be seen that messengers from the churches form our Convention and associations.

The State Convention, which is made up of individual Baptists who are messengers from the churches, constitutes the whole democracy of Baptist state co-operation. The Convention elects and instructs the Executive Board and the Executive Board elects servants to carry out the will of the whole Convention democracy. In other words, the whole co-operative Baptist democracy in the state says what is to be done and leaves to its Board the task of doing the will of the Convention.

State Mission Day will be observed in Tennessee on Sunday, October 26. Of course you will want to have a real and worthy share in the offering to be made by the Sunday schools on this day. The gifts made will greatly forward all our work. We are depending on each one of you.

### Magnifying the Church

*The Sunday schools of Virginia have been considered an integral part of the church. Our State Board has insisted that the church is first, and that the Sunday school has no place other than that which contributes to the advancement of the program of the church and making it more effective in carrying out the Great Commission of our Lord. Because of the support given the Sunday school work of the state, Virginia has kept pace with the best in Sunday school growth, numerically and educationally.*

—J. B. Hill,  
Associate Secretary, Virginia

## A Real Occasion

By I. J. Van Ness, Executive Secretary,  
Baptist Sunday School Board

Our State Mission Boards have developed into very important factors in our denominational life. They are directly concerned with promotion work in the states. This promotion work is of all kinds: it includes the Sunday school, the B.Y.P.U., the W.M.U., and the Brotherhood, and also the great work of promoting the Baptist program through contributions from the churches. Our contributions go through these Boards to the Southwide Boards. The Sunday School Board co-operates with the state organizations in the work of promoting Sunday schools and B.Y.P.U.'s. Without the forces in the states we would be practically unable to carry out our plans.

There is a great deal of work, however, which is to be done absolutely within the borders of the state. Weak churches must be helped, district missionaries must be supported, churches must be helped to build, and in a dozen other ways these State Boards function closer to our people than any other organization.

It is hoped that the study of the work of the State Mission Board in your state may be something more than perfunctory, it should be made a real occasion.

## Texas a Vast Mission Field

By W. R. White

Our State Mission Board has greatly enlarged its mission work in Texas. There are a number of counties in Texas where there is not a single Baptist church. There are a million and a half foreigners in our state. They are largely Mexicans, Germans, Bohemians, Italians, Poles and Jews. God has placed them in our very midst, that we might give them the gospel.

We believe that Texas Sunday schools will be glad and willing to help send the gospel to each one of these by giving a special offering to State Missions on October 26. It will send the joy bell of the gospel to those boys and girls who do not have the opportunity to attend Sunday school. We are depending upon each boy and girl, man and woman in the Sunday schools of Texas, to help us support our missionaries among the foreigners in our state.

## A Glimpse of State Missions in Action

By George T. Waite, Virginia

This is State Mission month. Let us see ourselves as part of a great family, for all over the territory of the Southern Baptist Convention this month Sunday schools are studying the great cause of State Missions. I shall try to give you a brief picture of State Missions in Virginia.

1. Included in State Missions are: Four Mission schools—the Buchanan Mission School at Council, in Buchanan County; the Blue Ridge Mission School at Buffalo Ridge, in Patrick County; the Oak Hill Academy at Kindrick, in Grayson County; and Piedmont Mission School at Alhambra, in Nelson County. Only Eternity can measure the good that these schools have done and are doing for the cause of Christ among these under-privileged folk.

2. Ninety-two pastors, whose salaries are paid in part by State Mission money. These pastors minister to 230 churches. Without the help of State Mission money many of these churches could have no preaching or pastoral care.

3. Sunday School and B.Y.P.U. Departments. The salaries of our Sunday school and B.Y.P.U. workers and the expense of our institutes and enlargement campaigns come out of State Mission funds.

4. Two evangelists, Rev. George H. Wiley and Rev. M. F. Sanford. These men spend their time holding evangelistic meetings in destitute communities and helping weak fields to better organize themselves and secure suitable pastors.

Our embarrassment is our lack of funds for taking care of these departments of the work in an adequate way. We could spend at least as much again and still leave needs unsupplied in all of these departments. There are still fields in Virginia that have no pastors at all, because we have no money with which to help pay their salaries. The money contributed in response to this special appeal—unless otherwise directed—will be prorated among the objects included in the Co-operative Program and will be credited to your church's pledge.

## Panama—A Worthy Mission Opportunity: An Immediate Baptist Responsibility

*By Rev. Alfred Carpenter, Pastor, Balboa Heights Baptist Church, Canal Zone*

The handclasp between the Americas is the Republic of Panama, with the Canal Zone as a pivotal point. The Canal, which runs almost north and south, divides the area of the Republic, about sixty per cent being on the west and forty per cent on the east side of the Canal.

East of the Canal there are three provinces, Darien, Colon, and Panama, with their principal (and practically only) cities being Colon, on the Atlantic side, with a population of 41,500, and the principal port; Panama, on the Pacific side, with a population of about 70,000, and the Capital city. Other than in these two cities, these provinces are sparsely settled, largely by backward natives. Good roads have not yet penetrated far into this territory. The only mission activity in this territory is fostered by the Four Square Gospel people and reaches only a short distance from the two cities, practically nothing being accomplished in the vast interior area.

West of the Canal there are six provinces, which are divided, geographically, into two general groups. In the extreme west end, the provinces of Chiriqui and Bocas del Toro are well populated with natives of the progressive type and foreigners conducting industries such as rice, coco, sugar, coffee, and banana plantations. David is the principal city located on the Pacific side, and is the chief commercial center for local trade, while Bocas del Toro, on the Atlantic side, is the chief export town for large commercial enterprises. These sections are connected by good roads. Mission work in these two provinces is partially cared for by Northern Methodists and Seventh Day Adventists, both reaching only about 8 per cent of the population.

The middle group of four provinces, Veraguas, Herrera, Los Santos, and Cocle are inhabited by progressive natives and a few foreigners. They foster few large enterprises, but, instead, are cattle raisers and small truck farmers. From this section comes the largest portion of the Republic's food supply. This territory is well covered with hard surfaced roads connecting the principal towns. This section has no outstanding city, but has about ten growing towns, ranging from one thousand to seven thousand population and well distributed over the territory. What mission ac-



PANAMA ABOUNDS IN YOUNG LIFE

"What mission activity is there in these four promising provinces? None. Whose opportunity is it, and whose responsibility? When will work actually begin in taking the message of redemption to these worthy, needy, appreciative people?"

tivity is there in these four promising provinces? None. Whose opportunity is it, and whose responsibility? When will work actually begin in taking the message of redemption to these worthy, needy, appreciative people?

Panama, as all other Latin-American countries, is considered, religiously, Roman Catholic. The Roman Church with all of its mediaeval power has held this

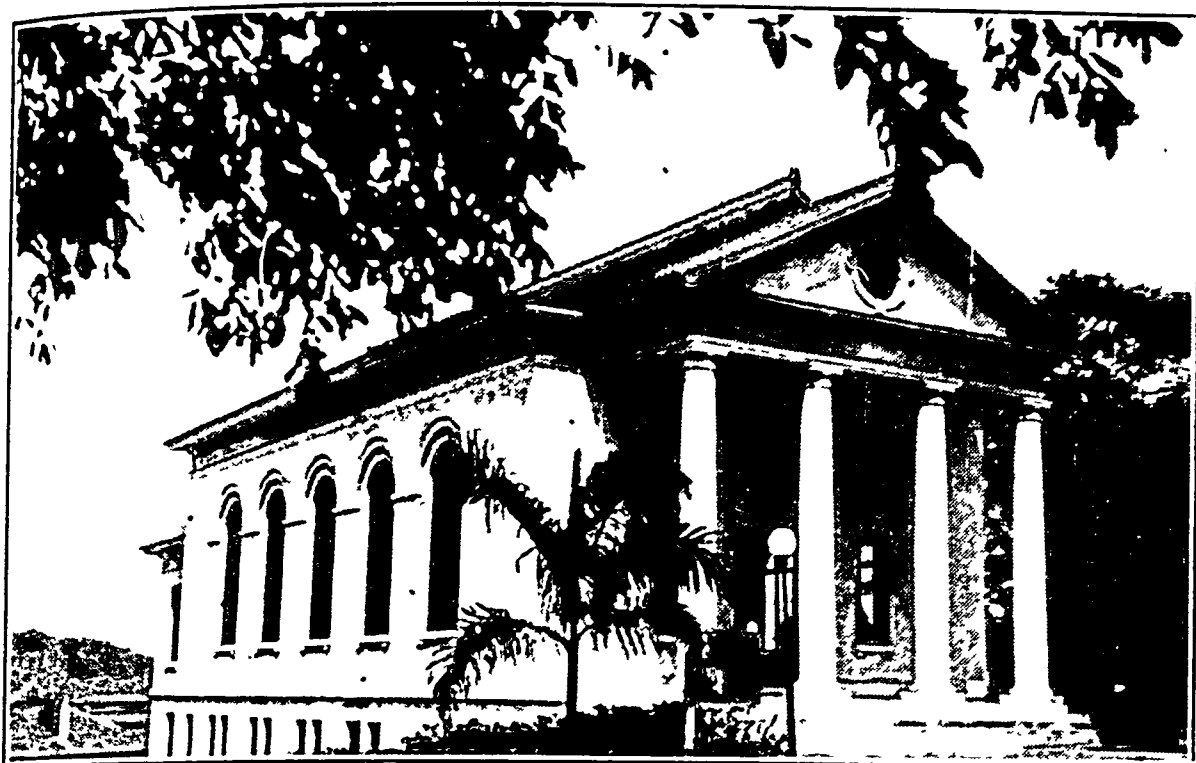
country within its grip for upwards of four hundred and fifty years. Today, although the uneducated fear and many of the cultured are loyal to the Roman Church, it is apparent, beyond the shadow of a doubt, that it has failed to meet the needs of the people, and thus, in a measure, has lost her influence with youth and leaders of the Republic. Politically, the Liberal Party (non-clergy) is in power; educationally, the school system is supported and conducted by the government, not the church; socially, the church has little leavening power because of her own corrupt policies; religiously, the masses of the people tolerate the church because it has in control many necessary (?) ceremonies connected with birth and death; also, the masses know nothing short of atheism as their alternative.

In company with Mr. R. C. Holiday, colporteur with American Bible Society, as guide and interpreter, the writer spent one week in the middle group of provinces mentioned above (Veraguas, Herrera, Los Santos and Cocle) in the interest of establishing a permanent mission work, visiting each important center and far out in the jungles, distributing 2,290 Gospels and selling 48 Bibles in Spanish, preaching and doing personal soul-winning. Much of the trip was on hard-surfaced roads, which made it possible to visit much country. As we handed out Gospels along the road, the people were eager to receive them, many reading the Word for themselves the first time; others were journeying far back into the jungles whence they would carry the Word for the first time. Of the many Gospels given out, we witnessed only five being destroyed, and these by women.



A NATIVE VILLAGE IN PANAMA

"The owner of the plantation said, 'It is religion or Bolshevism. The religion we have failed. Give us a better religion before Bolshevism ruins us, socially, economically, and religiously.'"



BALBOA HEIGHTS BAPTIST CHURCH, CANAL ZONE

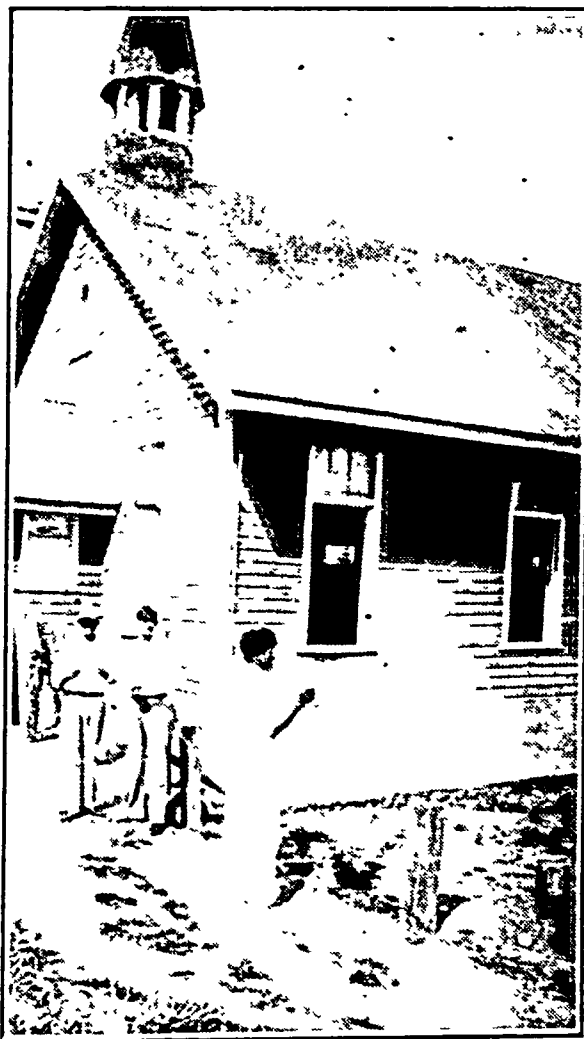
"This church is blazing the trail and pioneering for Christ even out in this uttermost interior country. To know our work is to know our needs—to know our needs is to go to our knees and meet our needs."

On our return trip we learned that the priests in two towns had issued an order that all books distributed by us be brought to church, and they were burned in the church door during a public demonstration and papal warning. At this only a small portion fell in the priests' hands. Thousands read the Word for the first time, as on an average each book is read by six people. The person to whom the book is given does not retain it, as a rule, but passes it on to friends and kindred. We met two Syrian peddlers along the road, and gave them the Word in their own Aramaic tongue. Both were unsaved but happy to receive Heaven's message in their own tongue while sojourning in a far-away country. They are now peddlers far out in the interior but, as with others of their race, will soon own a business house in one of the Republic's best centers.

An interesting feature to note was many signboards for cold drinks, tobacco, gum, and liquor, in English, which one in a thousand could read. If these companies can afford to advertise on this basis, why not sow the Gospel in Spanish to the uttermost end of the way? In the farthest town south in North America there is only one signboard, advertising Coca-Cola in English. Here we took the Bible for the first time and gathered several households together, preaching to them the message of salvation. The schoolmaster and postmaster bought Bibles and asked us to return soon before the priest made his annual visit to administer communion and collect his tithes and offerings. On the new International Highway being built toward the United States, we gave Gospels to native workmen and preached in the engineers' camps, which was the first time for the gospel to be heard in

this section of jungle land. Let the gospel drive the wedge for the highway!

At the farthest town out on this road we were refused lodging at night because the priest had received word of our coming and warned residents not to keep us. Finally, we secured shelter and were the first non-Catholic missionaries to remain between suns in that town. Next morning the priest went to our



CALEDONIA BAPTIST CHURCH, PANAMA CITY

This is the type of church house the Home Board has for its missions in Panama, Canal Zone. We greatly need to enlarge our program at every point.

place of lodging and purified the room we had polluted, by sprinkling some holy water about the place. Before leaving we visited the school teacher of the community, who is a fine young Spanish lady, selling her a Bible. She said the priest would not get her Bible; also she promised to let us take her picture, but her father objected for fear of persecution. This town is an old conservative, orthodox stronghold, and has been open to the outside world for only a short period of time, but is soon to become a town of importance. It is now in its transitional period and a ripe opportunity for the gospel. We visited a sugar plantation, selling twenty-five Bibles in less than that many minutes. The owner of the plantation said, "It is religion or Bolshevism. The religion we have has failed. Give us a better religion before Bolshevism ruins us, socially, economically, and religiously."

Is Panama a worthy mission opportunity? Yes; for four reasons: Religiously, the ecclesiastical forces which have dominated the country so long have lost their power, and especially the youth is in search of something better. If the better is not offered, nothing short of atheism may be expected. Educationally, the government, which is Liberal and has the school system in its hands, is promoting a worthy educational program throughout the Republic; thus almost all youth has a grade school education. Economically, the Republic is fast becoming Americanized by capital and leadership in industry; thus the development of vast acreage hitherto untouched. Transportation and communication are no longer barriers to the gospel, as hard-surfaced roads, water and air routes, telegraph and telephone soon will connect all important points. The Republic is fast assimilating all material progress that the Western world has to offer; political, military, civic and educational authority are friendly toward and rather invite mission workers.

Is Panama an immediate Baptist responsibility, and does it demand urgent attention from Southern Baptists? Yes. The modern prophet, Walter Johnson, in his book, *Stewardship Vitalized*, makes this statement: "As Rome reached the zenith of her glory and power about the year one thousand around the Mediterranean Sea, so she will make her last stand about the year two thousand around the Gulf of Mexico and Caribbean Sea." Again he says, "The white man has learned that he can stay well in the tropics cheaper than he can stay warm in the North Temperate Zone; thus the next migration of the white man will be toward the equator." Is Walter Johnson correct? Yes; and Southern Baptists must not consider this truth as a passing fancy. With Southern Baptists in their geographical location in

the United States, with their mission activity in Mexico and Brazil, with Northern Baptists and the Central American Mission (who are almost Baptists) doing a noble work in all Central America, *except Panama*, you may readily realize that it is an immediate urgent responsibility that Southern Baptists fill this gap. Will we do our part in kingdom building to fill the gap and hold the line? If we do not, others will.

What work do Southern Baptists have on the Isthmus? For West Indians (colored British subjects) we have eight churches. To this work the Home Mission Board contributes \$150.00 per month to the support of the superintendent, Brother Stephen Witt. The Balboa Heights Baptist Church, of which the writer is pastor, ministers to the white employes of the Canal and is the only white Baptist church on the Isthmus. This church was built and until recently largely supported by the Home Board. Now we are on our own financial resources and hope to become a mighty mission dynamo and gospel lighthouse at this important location. But what is being done for the Spanish-speaking people, whose country this is and who are the future hope for permanent kingdom building? Nothing. If we are to fill the gap we must reach the Spanish-speaking people with an established work. The Balboa Heights Baptist Church realizes the open door of opportunity and is now ready to assume the Baptist responsibility of pioneering for Christ and his gospel into the uttermost part of the interior. To this end we hope soon to place a missionary on the field. We know not who the man will be, neither have we but half the money in sight. Will you pray with us that these may be forthcoming? Our desire is that this man will drive the wedge, pave the way, build the scaffold for an enlarged work within three years' time, at which time we trust the people called Southern Baptists will be awake and alive to filling the gap in order that the kingdom interest in Central America may have a solid Baptist line.

At the "Cross Roads of the World" with a population of 600,000 and well able to support 20,000,000 souls—"Where the Land is Divided that the World may be United" in international brotherhood—"The Channel of International Thought" where the world may be seen at a glance—"The Bridge of the Universe" over which the air routes of the world cross—"The Gateway to World Commerce," where ships of every nation put in to port—"The Hub of the Western World," around which revolve all military issues—surely Southern Baptists will not be religiously *asleep at the switch*.



RAPID TRANSIT IN THE INTERIOR OF BRAZIL

Ford and Chevrolet trucks are rapidly replacing this means of transportation, and before many years have passed this great country will be as modern as the United States.

## What We Can Do About It

*By Rev. J. R. Allen, Bello Horizonte, Brazil*

The editor of HOME AND FOREIGN FIELDS asked me to write an article answering the question, "What are some of the evils in Brazil which only Christianity can remedy?"

Before I try to answer that question permit me to say that I am an ardent admirer and lover of the Brazilian people. I am going to speak honestly and sincerely what I believe to be true after some ten years of living and working with this great people and after having received a far greater number of blessings and favors than I have ever been able to confer. There is no more generous and hospitable people in the world than the people of Brazil. I thank the Lord for calling me here to give my life trying to serve a great, generous, noble, liberty-loving people. The longer I stay here the more I appreciate Brazilian people. I am not here as one who considers himself and his people superior to the people among whom his lot is cast. It is a pleasure to try to identify myself with Brazil and its highest interests. I thrill with love and pride for the noble past and the hopeful future of this country. So I hope none will be offended as I try to write honestly and sympathetically as a true friend. I do not believe anybody in Brazil can be a truer friend to the country and sacrifice more for it than we missionaries try to do.

Another thing I should like to do is to call attention to the term "Christianity." It has been so badly abused and misused that it has largely lost its significance. It has become exceedingly vague. What people need is not "Christianity" but CHRIST. Roman Catholicism claims to be the only true Christianity, but it has almost hidden the Christ from the eyes of men, without meaning to do so.

Now what are some of the evils here that only Christ can remedy? Well, they are legion, but you have them there, too. However, some that are, in a way, peculiar to Brazil I shall mention.

One great general defect here is untruthfulness. Many people are taught from the cradle that it is smart to deceive your opponent. The stories that children hear nearly all exalt astuteness and hypocrisy. The religion of the country has no conscience against lying, as such. One of the beliefs and practices of the Jesuits is that it is all right to deceive your enemy if you can, and also that one need not keep faith with a heretic. Also, the Roman Catholic Church considers itself in a constant state of war with all heretics and seems to consider that it is perfectly legitimate to make use of lies and calumny to further the ends of that church. The priests set the example of being the most *untrue* of all men. They adopt the policy of all countries at war, using any and every means, false or true, to stir up hate and opposition to the enemy, and all Protestants are considered enemies. That means that the life of the people is saturated with lies from the cradle to the tomb. I need not call at-





HUNTING FOR DIAMONDS IN BRAZIL

The missionaries are seeking diamonds also, but of a more precious and enduring kind. The gems they seek are for the Master's crown.

tention to the fact that the people generally know that their priests do not hesitate to use falsehood. That is one reason why intelligent men lose all confidence in them.

Another reason for this defect is that the people are simply so courteous and kind that one would prefer to tell you a lie rather than tell you an unpleasant truth. It is a beautiful virtue carried to the extreme. And it is inherent even in the most uncultured. It takes the plain gospel of Jesus to teach them to practice "speaking the truth in love." One of our fundamental tasks in our schools is to teach boys and girls to hate a lie, big or little, white or black. We tell them that there are no "white" lies. The devil is the father of all of them. I wish I had the power to make you feel and see the need and the importance of just this one thing. Only Jesus in the heart of the individual can correct this defect. Many fine, cultured and respectable people think that our position on this is extreme and, perhaps, insincere. Think of it!

Another thing that Jesus will have to correct here is the conception of honest work. The best people continue to think that manual labor is degrading. That conception has come over from the time when there were plenty of slaves. Nature is so generous and prodigal here that stern necessity did not drive people to hard, honest work after the slaves were set free as it did in the United States of America. It took us long enough to get rid of the foolish notion that hard labor was only for descendants of Ham who were born to be hewers of wood. Stern necessity drove us out of that absurd idea and made us the most prosperous people in the world, because the hardest-working people. But it did not

### True Hearted Giving

*"Give thy service, glad and free.  
Added strength, his gift for thee.  
Give thy strength, thy time, thy gold,  
He will give 'an hundredfold.'  
Water others with the Word;  
Floods on thee will be outpoured.  
Give—tho' suffering be thy lot,  
Give God praise and murmur not,  
Give thy mite—that is thine 'All'  
From his throne new gifts will fall.  
God of love on thee shall pour  
Measure good, and running o'er."*

work that way here. And only the gospel of Jesus in all its purity put into practice by those who profess it will break down that foolish conception. Until then people will continue to try to live off the work of the other fellow and cheat him out of the results of his labor. They will not be free, for all the most intelligent will continue to try to get a job with the government and will not be free to correct the ills and abuses of their government. It takes hard, honest work to make people fearless and independent. It takes the gospel of Jesus to dignify labor and the laboring man and to cure parasitism. In our schools and churches we are trying to preach and practice the gospel of work. That is the only cure for poverty, gambling, drunkenness, and many other evils. Jesus in the hearts of men cures all these evils. He dignified honest labor for all time.

Only the gospel of Jesus can give these men personal purity. And, oh, how necessary that is here. The double standard in morals here is the rule. It is hard for them to believe that we missionaries grew up pure in our lives. They believe that no normal man is pure and faithful in his sexual life. I mean

to say that is the rule. Of course, there are glorious exceptions. And it is gloriously true that these who accept the gospel in its simplicity and purity and power lead pure lives. And we are raising up a new and clean generation, by the grace of God.

Christian doctors and nurses are greatly needed here. Brazil is training splendid doctors, surgeons, dentists and druggists, but most of them are materialists and that does not make them willing to go out to the hard places to try to serve their fellow men. They are all looking for a place in the large cities where there are more comforts. One of our fine girls married a splendid boy, both of them having studied here in our school in Bello Horizonte. They went to live on a farm away out in the interior, about fourteen miles from the nearest little town where there was a doctor. When their first baby was born they needed a doctor. The young mother's life hung in the balance for fourteen days after baby was born. Would you believe that the doctor would not go? They were not rich. He would prescribe without going to see her. She finally died. I never felt so indignant in all my life. I felt that in a certain sense that the doctor was a murderer. Why, a Christian doctor would have gone that far to try to relieve only an animal, even though he might have known that he would never get any pay for it. And that is only a sample of how the country people here are neglected. We need Christian doctors and nurses. The Catholic church does some mighty fine work along that line. The nuns serve humanity in a beautiful way. But, unfortunately, in their zeal for their religion they often persecute a poor sick Protestant that falls into their hands.

Just recently here in Bello Horizonte a Baptist woman died in a hospital where sisters of charity work. They persecuted that poor soul for weeks trying to force her to confess to the priest. She was firm until the end. But when she was dying they forced a candle in her hand, a crucifix on her breast and a wafer between her lips and then rammed it down and poured water in her poor, dying mouth to make her swallow it. We have plenty of witnesses to prove that all that was done. And that is not at all uncommon. Of course, it did not do the poor woman any harm. But can you conceive of more complete fanaticism? And do you not agree that we shall be forced to have some Baptist nurses?

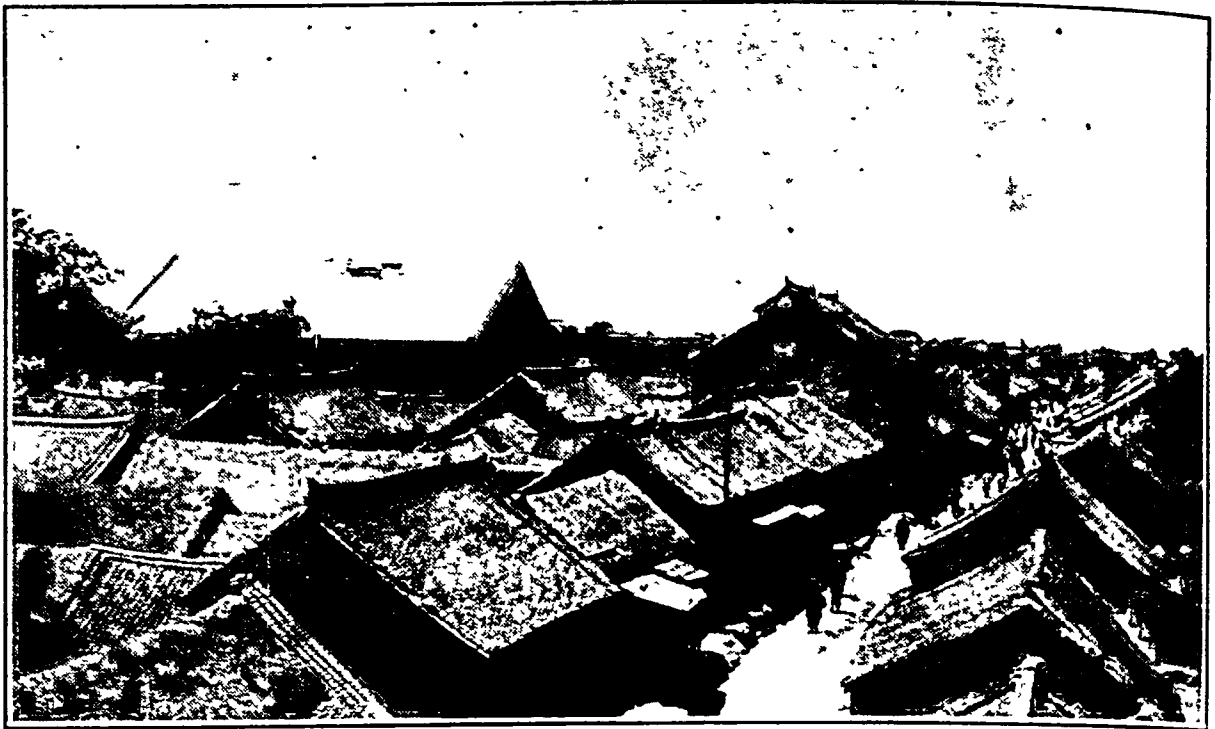
What can we do about it? Keep right on with our schools and churches and train more and more workers of every kind to penetrate into every walk of life here with the wonderful leaven of the gospel, spreading the light of Jesus and his love. It is working gloriously. Redouble our efforts!

## "The Beloved of the Lord Shall Dwell in Safety"

By Rev. S. J. Townshend, Kweitech, Honan, China

Again this poor city of ours has been subjected to bombardment, and this time of the most intense kind. For two weeks we had had daily air raids, keeping the people stirred up all the time. They were the only sufferers. Rumors of the advance of the government troops kept coming in, but reports were contradictory, and we did not know *what* to believe. Anyhow, we had no way of escape. Whatever was coming we had to go through with it. On Wednesday, May 14, firing on the east kept getting nearer, and continued all night. Thursday evening the battle was in full swing.

As in March, we found ourselves between the opposing forces, and while there was not much danger from the east, the nearness of the guns, some of fairly large calibre, the shriek of the shells, the whistle of the bullets and "splash" of explosive ones as they passed over, in front of and behind our house, were all nerve-racking. Friday night the guns had been moved up so close to the city wall that as we looked from our cellar window we could see the tongues of fire as they were discharged, and the house seemed to rock with the vibration. It was *horror* indeed. From the city west of us a shell hit our servants' sleeping room; two fell in the garden and another on an outhouse. Our servants were under our roof or they certainly would have been killed. The house has again suffered considerably. The upper story of the gatehouse in front has been blown down. The women's yard has one room damaged. Firing went on till Saturday evening when the defenders of the East gate began to parley terms, but firing of small arms went on all Saturday night. Right up until 2 P.M. Sunday it was uncertain as to whether there would be another still more intense bombardment. Guns had been moved nearer and larger ones added. The fine old East Gate was already in ruins, breaches had been made in the walls, ladders were all ready for the storming parties. We prayed *hard* and oh, what a shout of praise went up from our hearts when we heard a civilian shout out for men to come up on the wall to open the gate: that there was not one soldier there. Soon we saw the flags of the Republic and The Party hoisted and we knew we were saved, at least for the present, from the terrible situation we had been in.



KWEITEH CITY BAPTIST CHURCH DAMAGED

"Pastor White's home has a hole right down through the roof to the ground. Our fine church building has a hole about twelve feet square right through the center of the room."

Monday morning I went into the city where I called on all our church members and friends, and, praise the Lord, not one had been hurt. Several had shells fall on their buildings which suffered damage, but nothing very serious. The Mission is the greatest sufferer. Alas, the White House has a hole right down through the roof to the ground. Our fine church building has a hole about 12 feet square right through the center of the roof; two shell holes through the wall, the interior woodwork, beams, joists, etc., much damaged, while almost all the windows have been shattered. The small rooms

at the end of the church are in ruins, several shells having fallen on or close by them. The White House has been badly pounded on the east side and has several holes in the wall.

We send you this to let you know we are safe, and although feeling the strain of these days and the situation generally, we are well. It is feared the end is not yet, but 1 Corinthians 10: 13 is true and we hope we shall be spared a repetition of these days. A dear friend gave us Deuteronomy 33: 12, "The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders," just before the battle began, and as the shells fell around us, bullets "pinged" on our walls and planes dropped bombs on all sides, those words were indeed a comfort to us and a stay.

\* \* \*

### Has Someone Seen Christ in You Today?

"Has someone seen Christ in you today?  
Christian, look to your heart, I pray;  
The little things you have done and said,  
Did they accord with the way you prayed?  
Have your thoughts been pure and your words kind,  
Have you sought to have the Saviour's mind?  
The world with a criticising view  
Has watched: but did it see Christ in you?  
Has some one seen Christ in you today?  
Christian, look to your life, I pray;  
There are aching hearts and blighted souls  
Being lost in sin's destructive shoals.  
And perhaps of Christ their only view  
May be what they see of him in you.  
Will they see enough to bring hope and cheer?  
Look to your light! Does it shine out clear?"



KWEITEH EAST SUBURB GATE HOUSE

The gatekeeper standing in doorway had a marvelous escape when the first shell struck the building.



DESTRUCTION WROUGHT BY THE KWEITEH BOMBARDMENT

"Monday morning I went into the city where I called on all our church members and friends, and praise the Lord, not one had been hurt. Several had shells fall on their buildings which suffered damage, but nothing very serious."

## Guests from the States Attend Meeting of the South Brazil Mission

*By Mrs. A. B. Christie, Campos, Brazil*

The annual meeting of the South Brazil Mission is always an interesting event. This year, however, it was of unusual interest due to the fact that there were many visitors present. Dr. and Mrs. T. B. Ray, Dr. and Mrs. George Truett, Miss Kathleen Mallory, Mrs. Bottoms, Mrs. Lawrence, Miss Brown, and Mr. and Mrs. W. H. Hatcher were our visitors from the United States. There were also several missionaries from Argentina and Chile and some from North Brazil, having come for the Latin-American Convention held in Rio, June 22 to 29, all of whom spoke words of love and encouragement to us.

Dr. T. B. Ray, in a devotional service, brought us an inspiring message which stirred our hearts and minds alike as we listened. After the necessary business of the Mission we adjourned for luncheon, which on these occasions is served by the College and Seminary in Rio, where the annual meeting is held. The social and fellowship hour before and after the meal is always an enjoyable feature. The large dining hall was beautifully decorated for the occasion. Lovely flowers, for which Brazil is noted, adorned the tables, while crepe paper in green and yellow streamers, colors of the Brazilian flag, was draped from the ceiling to the tables. We noticed at once that the arrangement of the tables formed a star, in honor of our distinguished guests from the Lone Star State.

After opening on the nineteenth, a most touching memorial service was held for Dr. W. E. Entzminger, who laid down his task on January the eighteenth, of this year. Next Dr. Truett brought us a great spiritual feast. His subject was "Patience." How opportune it was! As the years have come and gone, now some six of them, we have come to our annual meeting with the load of the Foreign Mission Board, knowing that only the bare necessities could be granted us for the work. Yet, each field was and is developing rapidly, though needing help badly. I am sure that you are not sur-



WHERE THE BOMB STRUCK

Home of Rev. Phil E. White, and bookshop and reading rooms, in Kweiteh City.

prised that during these years our patience, at times, has worn thin. This message was an encouragement to all of us, both to weary minds and to tired bodies. This service was the mountain peak in our meetings. The after-service, which was turned into one of song and praise, will long be remembered by all. Voluntary expressions came from several of the group, telling of struggles, of the heavy load and of the heartache caused from misunderstandings between persons due to cramped conditions, limited funds and other things. Some one arose and said that God had sent Dr. Truett to Brazil to deliver that message. And surely at the outpouring of hearts the Holy Spirit hovered over us! Difficulties vanished, misunderstandings were righted, courage took possession of our hearts and we resolved to go forward in a greater way upon the Great Commission which Southern Baptists have sent us, in Christ's name, certain that there is no stopping place in that commission.

It is true that some have seemingly forgotten their part in the task upon which we were sent, and for that reason the work suffers and missionaries are overburdened. In South Brazil five have fallen in the last five years, yet no new recruits have come to take up the work that they laid down. Yet those of us here are trying to carry on their work, though already overburdened.

Mrs. F. M. Edwards resigned as a missionary of the Board at this meeting, having married Dr. W. H. Hatcher one month ago. We are glad that they will remain in Brazil to be our helpers.

Our meeting is now a matter of history, but the inspiration and helpfulness of those days will continue to influence the lives of those who were present.

## Dr. Geo. W. Truett in Argentina

*By Rev. Robert F. Elder, Buenos Aires*

The outstanding events for Argentina Baptists in 1930 have been the visits of Dr. J. H. Rushbrooke, general secretary of the Baptist World Alliance, and of Dr. G. W. Truett. Great-hearted Dr. Rushbrooke gripped their hands and hearts in the name of twelve million fellow Baptists and widened their vision as they realized that they are members of a great international family. Dr. Truett came as a modern prophet of God and has been used to convict believers of shortcomings and lead them to fuller consecration, and to convince unbelievers of sin and lead them to put their trust in the Saviour.

July 29 was the memorable day when Dr. and Mrs. Truett arrived. The same afternoon a reception was held in the

Baptist College, when they, Professor Sellers and Mrs. Jenkins, were accorded a hearty welcome and had an opportunity of meeting the missionaries, the pastors and their wives, and the officials of the local boards. Dr. S. M. Sowell presided, and Don Pablo Besson, now 82 years of age, voiced the welcome of Argentine Baptists. At night a great public welcome was held in the South West Baptist Church. Dr. Truett gave a great message that won and stirred all hearts, as did Professor Sellers with his singing. Missionary R. M. Logan acted as interpreter, and made a very able interpreter at all the meetings.

Next day Dr. Truett and Professor Sellers visited La Plata, the capital of the Province of Buenos Aires. The Baptist church there was filled. Dr. Truett spoke on "Prayer." At the close of the meeting some twenty people came forward to manifest their acceptance of Christ as Saviour. On Thursday, the thirty-first, a meeting was held in Adrogué, one of the southern suburbs. The church was crowded, mostly by church members, as they had come from three other churches in the southern suburbs. Once more there were decisions for Christ.

On Friday afternoon, Dr. Truett spoke to Baptist pastors, seminary and Bible Institute students, and at night to Christian workers in the Once Baptist Church. That meeting made history in our Baptist work. The church was packed. All the young men had given their seats to ladies and older men, and stood a solid phalanx in rows at the back, "as fine a looking lot of young men as you would find anywhere in the world," said Dr. Truett.

Dr. Truett spoke on the need of fuller consecration to Christ and of what can be accomplished by those who are absolutely surrendered to him. The meeting was surcharged with spiritual power. At the close a great number came forward to rededicate themselves to the Lord. Some were completely broken down as they were convicted of failure and sought new power for victory. One Sunday school superintendent described it to me as the most momentous event in the experience of Buenos Aires Baptists, one that will have far-reaching influence. Another said that he had never had such a spiritual upheaval since his conversion. Another worker told me to tell Dr. Truett that that night he had been born for the third time.

On Saturday night a great young people's rally was held in the South West Baptist Church. A touching preliminary incident was the presentation of a beautiful bouquet of flowers to Mrs. Truett from the Baptist Young People of Buenos Aires. Mrs. Truett responded with a graceful word of thanks that won all hearts. Then Dr. Truett appealed to the heroic in young men and



A NATIVE MEXICAN INDIAN HOME, TYPIFYING DESTITUTION

"Ninety-five per cent of these people are illiterate, that is, cannot even write their own name. The government in late years is doing much to change this, but cannot make the best progress for lack of teachers."

women, and a fine number responded to the call to dedicate their lives to the Lord and to his service.

On Sunday morning English-speaking people had the privilege of hearing Dr. Truett preach without the trammels of interpretation, in the Methodist Episcopal Church. He had found an old friend in the pastor, Dr. W. A. Brown. Extra seats were put in every available space and the church was crowded. Dr. Truett spoke of the Potter, of the marred vessel that was made another vessel. His message could not have been more appropriate. It was a message from God to many, and it marked a new beginning for some of the American and British community.

Sunday afternoon began a series of remarkable meetings in the spacious Prince George's Hall, which were unique in Baptist history in Buenos Aires. Every spare seat was requisitioned and even then a large crowd had to stand. Dr. Truett took us to the heart of things—the essential facts of the deity of Christ and the supernatural regeneration of men were emphasized. When the final appeal was made the first to respond was a North American lady of social standing in the community, whose heart had first been touched at the morning service. Then others responded, some for a first decision, others to rededicate themselves to the Lord.

Similar blessing followed on Monday and Tuesday nights, and then the culminating meeting was held on Wednesday night. The hall was crowded. Dr. Truett gave a simple direct appeal, for immediate decision. Scores of people responded. Some came forward with faces beaming because of their new-found joy, some came silently, sobbing

under a sense of conviction of sin. I was on the platform with a group of pastors. "That group is from the Second Methodist Church," said a Methodist on my left, as some six young people came forward together. "That young man has been coming to the meetings for two or three months," said a Baptist on my right. Then we saw one of our pastors leave us and eagerly go forward. In his eagerness to get down from the platform he nearly fell off it. It was all because his youngest daughter came forward and he hurried to embrace and kiss her. Then the young son of another pastor came forward, burst out sobbing as he gave his hand to Dr. Truett, and then sobbed in Mr. Logan's arms for a minute, ere he returned to his seat, there to look up at his father with eyes that sparkled with joy through his tears. The mother of a professor in the Baptist College came forward and her fine young son linked his arm in hers to keep her company as he saw his prayers for her conversion answered. A little later they were joined by another son, and it made a moving sight to see those three stand with their arms linked together and their hearts also because of their union with Christ. Then came an elderly lady with a young lady. She is an old member and worker, but was accompanying her granddaughter. The night before an elderly couple returned part of the way with us in the street car, and they told me that they had eleven children, but that none of them had been converted. To our joy we saw that mother come forward to keep two fine sons company as they yielded to Christ, and then the rugged father followed them with tears of gratitude in his eyes. Almost the whole Sunday school class of





MESSENGERS TO THE FIRST MEETING OF THE MICHOACAN ASSOCIATION

"Among this people, of over a million, we now have two preachers, and they attend four churches and some twenty mission stations. When converted the Tarascans are faithful, and their change of life proves their conversion."

young women taught by Mrs. J. C. Quarles, came forward also, and it greatly moved her heart as she had been feeling that they were a rather refractory group. And my own heart was gladdened as I saw two Adrogué girls come forward.

That same morning Dr. Truett addressed a fine crowd of English-speaking missionaries, preachers and Christian workers. The Spirit of God cast a spell over that quiet gathering. We were humbled and then exalted. We were made to feel our own insufficiency and then led to the source of spiritual power. From testimonies since received, that meeting was also epochal in some lives.

Perhaps the most difficult task he had to face was that of addressing a group of some two hundred North American business men at a luncheon at the American Club. It was great to see how he gripped those men. He congratulated them on the big businesses he was told they had built up. He hoped they would also build big men. "Build a big business, and as you do it build your own life on equally big, broad and worthy lines. To no purpose is civilization great if the men within it insist upon remaining small." Thus he talked and gripped and helped the biggest professional and commercial Americans of Buenos Aires.

It was not my privilege to be at the meetings held in Rosario, but word is to hand that they were just as powerful, wonderful and blessed as those in Buenos Aires. Truly a modern prophet of God has been with us.

\* \* \*

Who does his best shall have as a guest the Master of life and of light.—  
*Henry Van Dyke.*

*"He is counting on you,  
O the wonder and grace  
To look Christ in the face  
And not be ashamed.  
For you gave what he claimed,  
And you laid down your all  
For his sake—at his call  
He had counted on you  
And you failed not!"*



MRS. S. J. AREVALO, MEXICAN MISSIONARY

This remarkable woman is over sixty years old, but is undaunted by hardships and arduous labors.

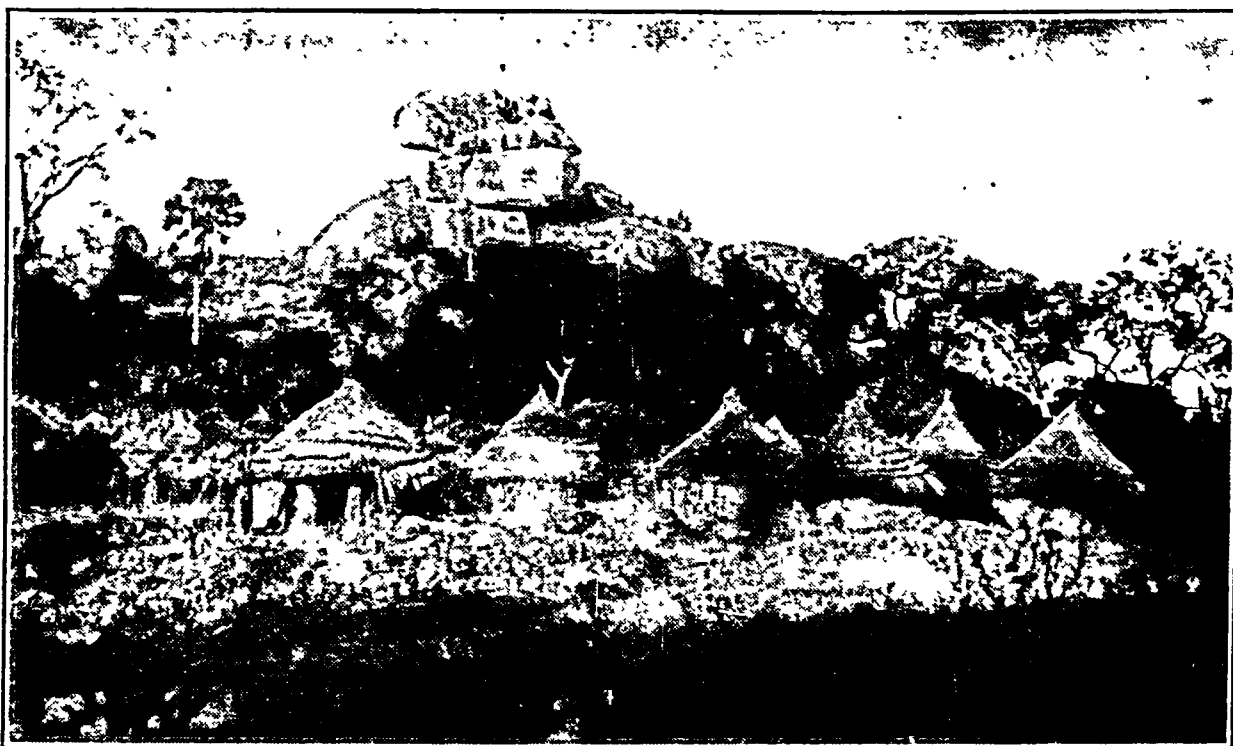
## The Tarascan Indians of Mexico

*By Miguel Alfaro, Mexican Missionary to the Tarascan Tribe*

The Tarascan Indians, living in the state of Michoacán, in southern Mexico, are one of a number of tribes of Mexican Indians who still live much as they did when the white men first came to Mexico. Their occupation, now as then, is agriculture and woodworking, in which they are very skillful. The guitars, trunks, chairs, etc., which they make are famous over Mexico. Their methods of farming are primitive, the wooden plow, horn yoked oxen, handmade wooden hoes, etc., placing them under a handicap. Wages are small; a good worker at rice straw braiding (for hats) earns not over six cents a day, American money, and on this he must support his family.

Ninety-five per cent of these people are illiterate, that is, cannot even write their own name. The government in late years is doing much to change this, but cannot make the best progress for lack of teachers. Baptists did have a school in Morelia, where a number of Tarascan boys and girls attended, but this school had to be closed when Southern Baptists failed four years ago to give the money to carry on the work. The Tarascan Indians are intelligent and active, and when once they get to school learn rapidly, and they are logical, keen thinkers when they try to think. It is hard to best them on a trade where they know their ground. But due to lack of education they are at a disadvantage in the Mexican national life.

As to religion, they profess to be Roman Catholic. They are very religious, though they do not understand Catholicism, and mix it with the ancient heathenism to such an extent that it is but heathenism under Catholic forms, and their saints are but renamed heathen gods. They are fanatical in observance of the forms of religion, as they have been taught that these save, and that any one who leaves the Roman church is lost. Their statues are generally richly adorned, at the cost of great sacrifices, and their devotion to these statues is pitiable. The principal expenses are incurred at the time of the annual feasts of the patron saint of a village, when they literally give their all, a committee of villagers going from person to person and gathering surprising amounts of money, to be spent on fireworks, new clothes for the saint, jewels for his adornment, etc., and leaving the poor people often with nothing but beans and salt to eat, or even without that.



A PAGAN VILLAGE ON THE BAUCHI PLATEAU NORTHERN NIGERIA

"To these tribes, to these millions the gospel message will one day come, but it will come too late for thousands and thousands of this generation. They will die in their paganism because the gospel message came too late."

Those who still have money are then encouraged to have masses said for their dead, and high prices are charged. Children must be sprinkled, and that costs another large sum. They spend little for marriages, for though the price charged for this ceremony by the priests is prohibitively high, the celebration of this is not encouraged, and few Indians ever are married at all.

At their religious feasts alcohol plays a great part. All drink, and men and women, old and young, dance in the streets, with whiskey bottles in their hands, often coming to an unmentionable degree of immorality. Women, married and single, dance in the streets in a drunken state, and cry out blasphemous and repugnant obscenity, thinking nothing on such occasions of taking strange men by the arm and otherwise showing the greatest absence of modesty. The children, naturally, follow in the footsteps of their fathers and mothers. In Nahuatzen, where I live, two years ago a boy only six years old died of alcoholism, with no help offered him, as his parents were both drunk at the time.

These Tarascan Indians are very superstitious, fearing the hoot of an owl, the cry of various birds, the howl of a dog at night, etc., believing that these are messages of evil from the spirits. Magical formulae are used against sickness. Mud, made from the urine of a dark-colored ox, is believed to be a remedy for headache. Black wasps with vinegar is the remedy for lung trouble. Grasshoppers eaten are supposed to cure whooping cough. All this has to be done in certain prescribed ways, at a certain stage of the moon, etc.

Among this people, of over a million, we now have two preachers, and they attend four churches, and some twenty mission stations. When converted the Tarascans are faithful, and their change of life proves their conversion.

## The Message That Came Too Late

*By George Green, M.D., Ogbomoso, Africa*

It seemed necessary for the missionary's wife and children to return to their home in the United States. The journey from the mission field was going to be long, difficult, and many problems would have to be solved on arriving at the home town. There seemed to be good reason why the husband and father should go a'so, so a cablegram was sent to the Mission Board asking permission for him to accompany the wife and children. Weeks passed by and no reply came in response to the earnest appeal of the cable. A second cablegram was sent to the Mission Board, still no response. After weeks of suspense and anxious waiting the wife and children sailed alone on their journey homeward. Oh, the anguish and heartaches at the parting, as the husband and father saw the ship loose from the wharf and sail out to sea bearing his loved ones away. Oh, the loneliness of that missionary's heart as he returned to the empty home at the mission station. Seven days after the wife and children had sailed away a cablegram was received granting permission for the missionary to accompany

his wife and children to the homeland. The message had arrived, but it came too late.

Let us learn a lesson in missions. The Lord Jesus gave to his church the Great Commission to "Go into all the world and preach the gospel to every creature," and to "Go, make disciples of all nations, baptizing them into the name of the Father, the Son and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you." For nineteen centuries some of the nations the gospel message has been proclaimed, but for millions and millions of men, women and children the message came too late. They died without hearing the gospel. The message came, but too late for their salvation.

And still there are those who wait for the gospel message—scores of pagan tribes, millions of the dark-skinned races of Africa, worshipping their idols, trusting in them for a happy hereafter somewhere, even as their fathers did before them. In their ignorance of a better way they bow down to spirits represented by trees, stones, rivers and streams, and manifested in the thunder and lightning and other natural phenomena. To these tribes, to these millions the gospel message will one day come, but it will come too late for thousands and thousands of this generation. They will die in their paganism because the gospel message came too late.

In the city of Khartoum on the River Nile is a monument to General Gordon, the hero of Khartoum. General Gordon is represented as sitting on a camel gazing over the desert from whence he expected his rescuers and salvation. There was a lengthy delay; they came, but came too late to save him. Hear the pathetic appeal of pagan and Mohammedan Africa as set forth in the following verses:

"The string of camels come in single file,  
Bearing their burdens o'er the desert sands,  
Swiftly the boats go plying up the Nile,  
The needs of men are met on every hand—  
But still I wait  
For the messenger of God who cometh late.

"I see the cloud of dust rise in the plain,  
The measured tread of troops fall on the ear,  
The soldier comes the Empire to maintain,  
Bringing the pomp of war, the reign of fear,  
But still I wait—  
The messenger of peace, he cometh late.

"They set me looking o'er the desert drear,  
Where broodeth darkness as the deepest night;  
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.



TYPICAL PAGAN MEN, NIGERIA, AFRICA

"Must he forever o'er the desert watch and wait for the soldier of the cross who cometh late?"

"Yet dawn is near, for all the hearts of men  
Look for the prophet who has been fore-  
told.

After the Mahdi comes another One—  
The Prophet Jesus, so their moulvies hold;  
But still I wait,  
The messenger of Jesus cometh late.

"We call him Saint and Hero; here he fell  
That England might possess the land for  
God;  
Died the heroic spirit on that day  
When with his blood he soaked the thirsty  
sod—  
Must he forever o'er the desert watch  
and wait  
For the soldier of the cross who cometh  
late?"

Millions waiting for the gospel mes-  
sage, dying without hearing the mes-  
sage, and when it does come it will be  
too late for those who have gone. Whose  
is the blame for the messengers and the  
message coming too late? Upon whose  
shoulders rests the responsibility for this  
message coming too late? "While I was  
busy here and there, the man fled." The  
King's business requireth haste.

\* \* \*

L—isten well, and make good use of  
others' brains;

E—xample is better than precept;

A—lways know more than you are ex-  
pected to know;

D—etails may be monotonous and un-  
attractive, but necessary;

E—arrestness covers many mistakes;

R—emember the minority oftentimes beats  
the majority;

S—elf-trust is one element of leader-  
ship;

H—ave a definite aim;

I—f you trust God you can surmount  
every obstacle;

P—reserve by all means in your power  
a sound mind in a sound body!

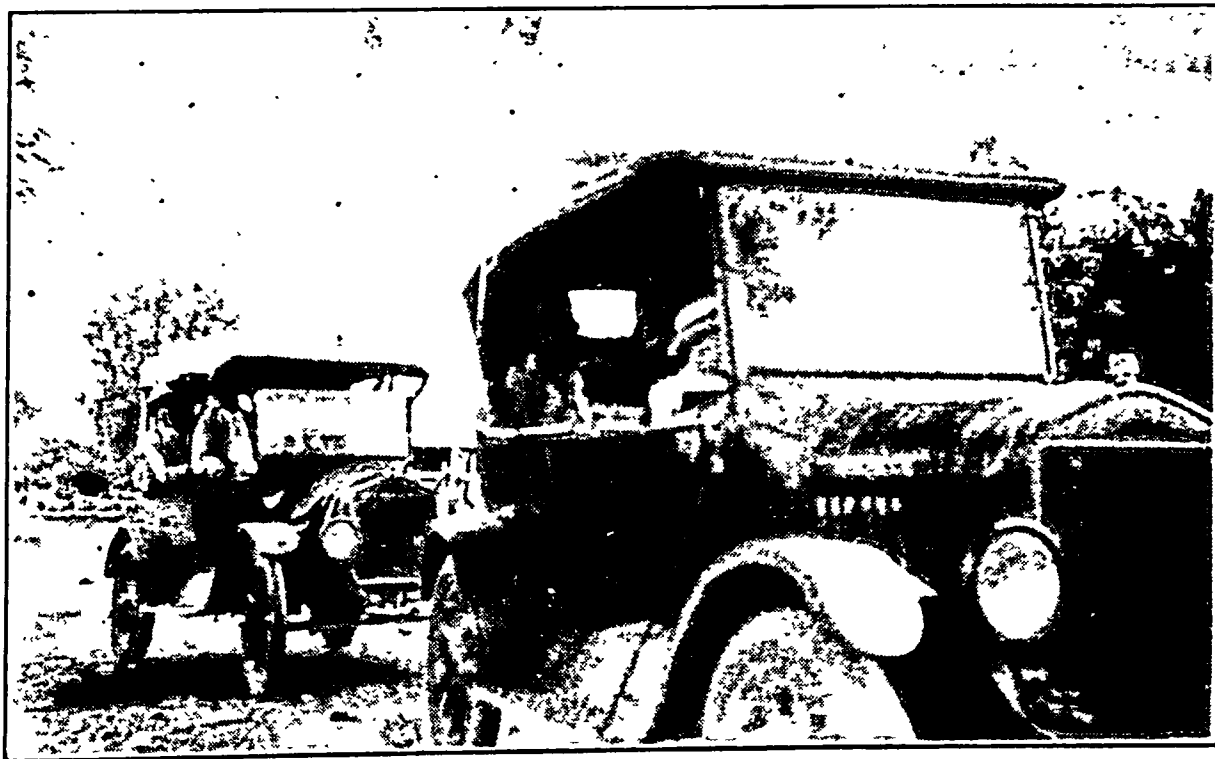
## Pecan Island—A Needy Home Mission Field

By Mrs. M. L. Jenkins, Mansfield, La.

Nine years ago, Mrs. Vincent joined  
the Baptist church on Pecan Island.  
Her life has been an effective testimony  
to the saving power of Jesus Christ.  
She has had the privilege of being the  
leader in the organization of two  
churches. Her father lived in Cameron  
Parish, and after her marriage, at sev-  
enteen years old, he advised her and her  
husband to go to Pecan Island and enter  
land there.

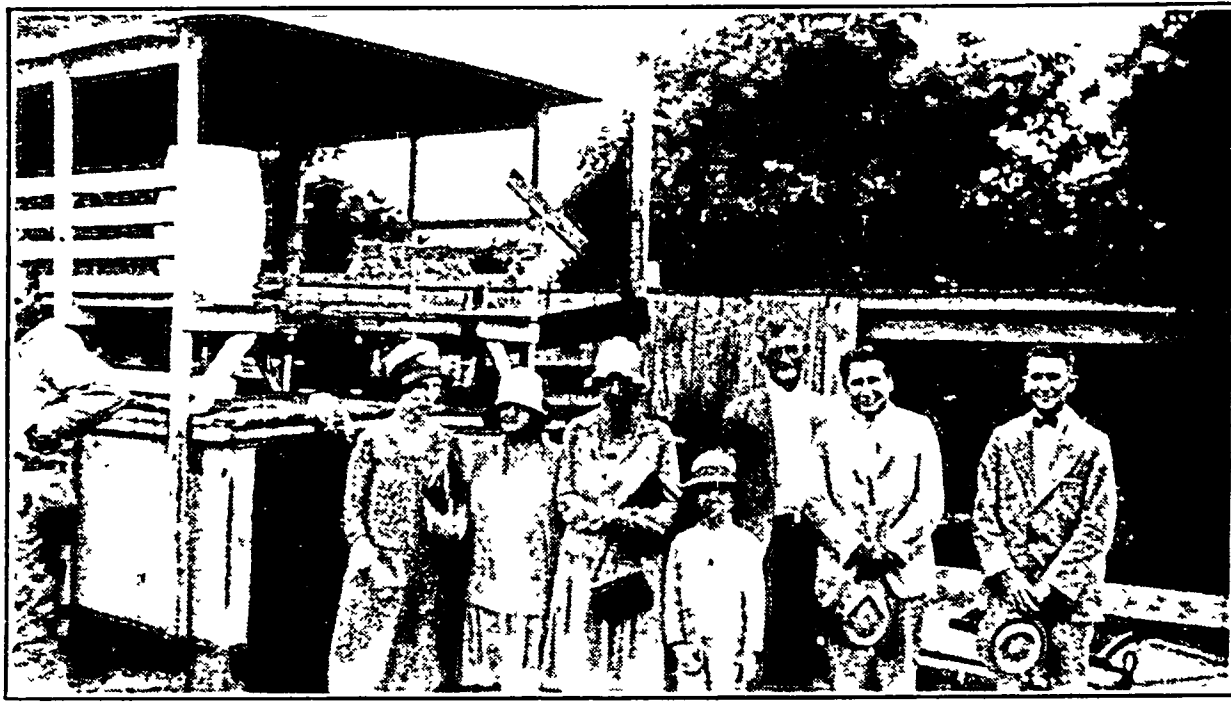
Pecan Island had been retained by  
the United States Government because  
of the value of the oak timber on the  
island. But by the time the World  
War began most of it had been home-  
steaded. During the war most of the  
large timber was cut down to supply the  
government lumber for ship-building.  
Mrs. Vincent was converted soon after  
going to Pecan Island, but was never  
baptized. She was one of those women  
who befriend everybody in trouble. She  
visited the sick, she sewed for the new  
babies, she laid out the dead, she minis-  
tered to the strangers. Her life was  
certainly "full of good deeds and alms,"  
and still her heart "was a tempest of  
unrest and doubt." She always had the  
feeling that what she was doing was not  
what God wanted her to do, and when-  
ever the burden grew very great she  
would console herself by going over the  
good deeds that she was doing. She  
talked to her friends about the feeling  
that she had that she was not pleasing  
God. Finally one of her children was  
taken very ill and she went into the  
woods back of her house to pray for her  
baby, and there she began to tell her  
Lord how much work she had done for  
him, and then she saw a vision. She  
saw a book opened and a pen writing in  
that book, and she heard a voice say,  
"Don't rejoice about what you do, but  
because your name is written in heaven."

She went home on a visit, and while  
there came under the influence of Mr.  
Oliver, who interpreted her experience  
and her duty from God's Word. She  
went back to Pecan Island with the  
promise of a visit from the missionary.  
In 1928 Mr. McCool and Mr. Melancon  
held a meeting underneath a group of  
live oak trees there. Mr. McCool said,  
"We cannot do a thing here," but she  
begged them to wait and to pray. After



MAKING MISSIONARIES OF THESE VETERAN FORDS

The visitors, accompanied by the French missionary, make a tour of Pecan Island, where  
they find a remarkable Baptist work in progress.



LEAVING ABBEVILLE FOR PECAN ISLAND

The island is about seven miles long and about three miles wide. It is pure mission territory.

ten days, seventy-five people joined the church—most of them on profession of faith. Forty years ago Brother Joe Burwick had organized a church on Pecan Island. Burwick back-slided and was excluded from the church, but about this time he came back and was received into the membership of the church. About twenty-five of those who joined the church at the time of the revival under Mr. McCool had been members of the church that Mr. Burwick had organized. Mr. Melancon was appointed a missionary to these people. Mrs. Vincent wanted to build a small church, but the people said, "We can't have a church." Again she asked the people to wait while she prayed, and in June they saw the framework of the First Baptist Church on Pecan Island. The Methodists have been kind enough to lend their church for the past year, but they cannot begin to accommodate the crowd.

Mrs. Vincent now lives in Lake Arthur, but her daughter lives on Pecan Island. She has been a member of the church fourteen years, but she knew she was not saved. She told her mother about her need, and her mother said to her, "You know how to be saved, and the thing for you to do is to go to God in prayer until the light comes." The girl shut herself in her room for a day and night, and then came to her mother and said, "Today is the day of salvation for me and I want to be baptized today." Her husband was furious and threatened to divorce her, and walked the floor all night in his anger, but the wife and the mother-in-law spent the night in prayer, and he did not carry out his threat. Today he is reading the Bible, but has not been saved.

Mrs. Vincent's husband says that he was not led to Christ by the "much preaching" he had heard, nor by reading his Bible, but by the godly life of

his wife. Since Mrs. Vincent has been in Lake Arthur the church there has been reorganized and taken on new life.

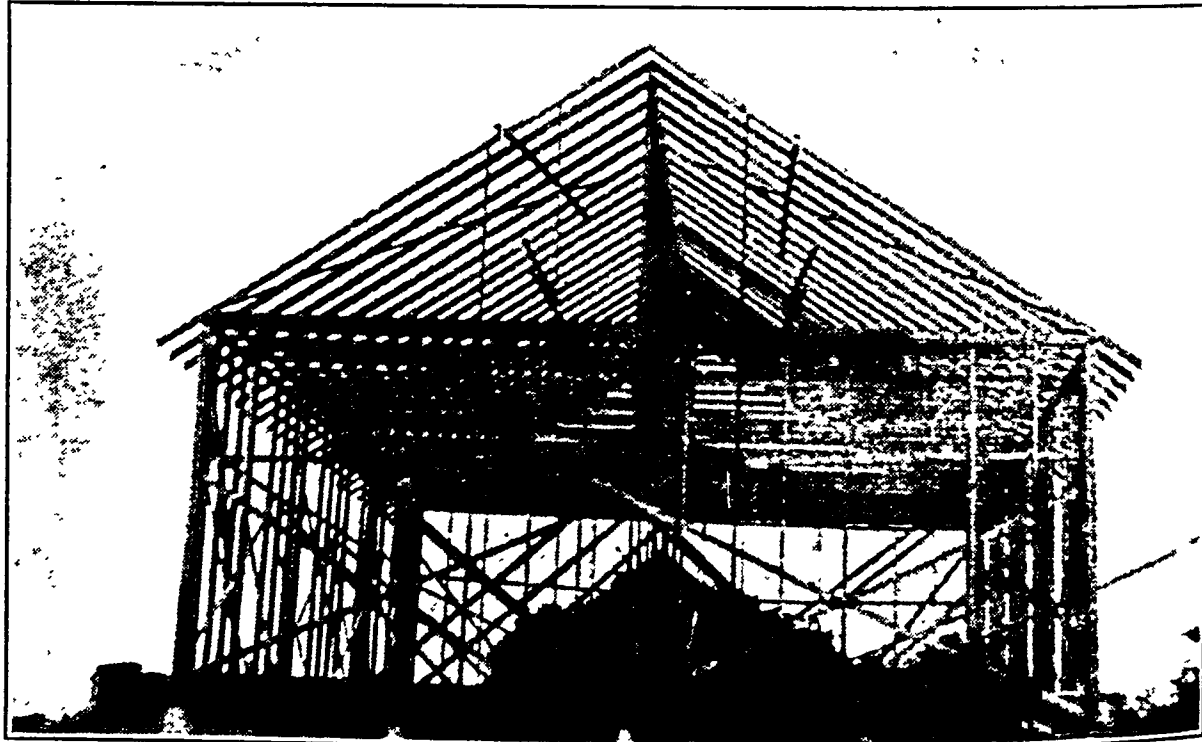
### Christian Progress

*Prayer—the church talking with God.  
Education—the church learning from God.  
Stewardship—the church deciding for God.  
Evangelism—the church working for God.  
Service—The church working like God.*

—H. C. Weber.



AS WE STILL TRAVEL IN OUR SOUTH LOUISIANA PRAIRIES



FRAMEWORK OF BAPTIST CHURCH, PECAN ISLAND

This building, when completed, will stand as a monument to the faith and prayers of Mrs. Vincent, the Baptist woman with whom our work began.

## The Work Goes Forward in Havana

By Herbert Candill

Let us lengthen the cords and strengthen the stakes is the spirit in which Baptists of Cuba are facing the future. In spite of difficulties, the desire is to go forward.

The church in Havana is seeking to enlarge its sphere of activity. Homes are being sought in which services of Bible study, prayer and preaching may be held. The work of personal visitation and personal evangelism is being stressed. The young people of the church are zealous to increase their usefulness in behalf of Christ.

This week the church at Vibora, a suburb of Havana, is having a special campaign of enlistment and stewardship. Last week they organized a young people's union.

Other churches are showing the same spirit of zeal in the desire to become more effective and useful. The pastors, in a great spirit of sacrifice, are giving themselves that all Cuba may have an opportunity to know Christ as Saviour and Lord.

Many are finding the joy that comes from trust in Christ. Recently on Friday night Rev. Rene Alfonso baptized three and on Sunday afternoon two more. These five were won to Christ in the church at San Jose. On Sunday afternoon also Rev. Emelio Planos, pastor at Guanabacoa, baptized a candidate. All these were baptized in Havana, since we do not yet have buildings of our own for these churches, but have to use rented houses.

In spite of the fact that many of the places in which we hold our services are small and far from attractive, the work is going forward.

Will you not help us in this great task, by remembering us daily in your prayers and in other ways?

\* \* \*

Every step in the progress of missions is directly traceable to prayer.—Arthur T. Pier-son.

\* \* \*

Communion without service is a dream; service without communion is ashes.—Robert E. Speer.

\* \* \*

I never prayed sincerely for anything but it came, at some time—no matter at how distant a day—somehow, in some shape—it came.—Adoniram Judson.



## From the Woman's Missionary Union

KATHLEEN MALLORY

### "Christmas Gift"

Did you ever play that game when you were a child—catching folks' "Christmas Gift"? As the magic day drew near, we would creep stealthily up on our playmates and suddenly shout at them, "Christmas Gift," and if we said it before they did, they owed us a present.

In the name of the Woman's Missionary Union I am catching your "Christmas Gift"; so you must place our W.M.U. Christmas Offering at the very head of your list.

Laying pleasantry aside, dear women, let's begin now—(it's already late)—to get ready for this love gift. We cannot make a worthy offering unless we *purpose* to do so, and to that end, plan, save, sacrifice.

We all do the things we want most to do. Our list of "musts" is greatly at variance with the "musts" laid down for us in God's Word. We say, "We *must* have this thing, or that," "We *must* keep pace with the styles and standards of the world," "We must pay our social obligations," "We must send gifts to those who remembered us last Christmas." But we find none of these among the "Imperatives" laid down for Christians by their Lord and Master.

According to *him*, we *must*:

1. Be born from above. (John 3: 7.)
2. Seek first the kingdom of God. (Matt. 6: 33.)
3. Do the works of him that sent us while it is day. (John 9: 4.)
4. Prove our love by obedience. (John 14: 21.)
5. Have the spirit of Christ. (Romans 8: 9.)
6. Give an account of ourselves to God. (Romans 14: 12.)

It might be eternally profitable to us if we would check over our activities in the light of his requirements.

At no time during the year does there come a greater opportunity to embody all these "Musts" in one act than the Christmas Offering affords. Let's check it by the list above.

1. None except those born of the Spirit really participate in this love gift.

2. It is a splendid way, at the best time of all the year, to prove that we put the kingdom first.

3. How effectively has this offering been making possible the "works of him that sent us"—preaching, teaching, healing around the world.

4. Since the "Great Commission" is Christ's supreme command, our attitude toward it constitutes the supreme test of our obedience. Surely at the Christmas season, when our hearts should be surcharged with loving gratitude, we should find our chief delight in doing the thing that will give *him* greatest pleasure.

5. This fifth point—"having the spirit of the Master"—Will we, will our gifts pass this test? If so, we must have hearts so compassionate that they take in the whole world; and *this* also—the spirit of *Sacrifice*. Some one has said, alas! truthfully, "Sacrifice is a lost word among us, and, losing it, we have lost our power."

But this Christmas Offering—this "over and above gift"—this gift that is made because of "love's sweet compelling" is such a fine opportunity to prove to the Master and also to the observant and critical world that there *are* some who are dominated by the spirit of our Christ.

6. And surely we must render an account. I have an idea that on that great day of accounting, nothing will smite the conscience of some more keenly than the memory of the unchristian way, the sinfully selfish way they celebrated the sacred anniversary of God's great gift to the world.

Let's be so living and sacrificing that we will be ready "against that day" when the offering is made.

You haven't finished your season's shopping yet. Ellen Pearce reminds us that we might join the worthy order of "Garment Givers." You remember on the morning of Palm Sunday how the women and children strewed their garments in the way, at the very feet of the Master on his triumphal entry into Jerusalem? Of course, we *think* if we had been in the crowd, ours would have been among the first garments to be cast in the way. But not so, unless *today* we are willing to have fewer garments or cheaper ones that there may be a highway for our King.

We are quite sure if we had been in Mary's place, we, too, would have saved the vase of precious ointment and, at the right time, used it for *him*. But not so, unless we *today* are giving him our best treasures. Let us not deceive ourselves.

Blessed are they who, constrained by the love of Christ, bring him gifts so pleasing that they elicit from him the tribute, "She hath done what she could."

—Mrs. Carter Wright.

### Program for October

#### TOPIC—YOUR STATE AND MINE

State Hymn

Roll Call of States Represented in Society

Hymn—"America"

Prayer for State Mission Work over the Southland.

Hymn—"Blest Be the Tie"

Scripture Lesson—(Let the leader select verses of promise and petition which are appropriate to the needs and opportunities in the state.)

Prayer of Thanksgiving that "His Goodness Faileth Never"

Talk—The Why of State Missions

Talk—The When of State Missions

Hymn—"O Zion, Haste"

Talk—The Where of State Missions

Talk—"Who's Who in State Missions"

Prayer for State Work and Workers

Rendering of Leaflet—What Does Your State Mean to You?

(Order leaflet for 2 cents from W.M.U. Literature Department, 1111 Comer Bldg. Birmingham, Ala.)

Talk—Baptist Schools as Training Camps for State Workers

Prayer—for Christian Teachers

Talk—Orphanages and Hospitals as Avenues for Christian Helpfulness

Hymn—"The Great Physician"

Season of Prayer that W.M.U. members may more faithfully help in state missions and in local enlistment and soul-winning.

Business Session—Reports of Society's (1) State Season of Prayer; (2) W.M.U. Young People's Organizations; (3) Plans for Reaching Year's Financial Aim; (4) Mission Study; (5) Personal Service; (6) Plans for Memberwise Observance of December Week of Prayer—Minutes—Offering

Watchwords (in unison as benediction)—"Be ye steadfast" as "laborers together with God."

### Second Quarterly Report, Woman's Missionary Union, April 1, 1930, to July 1, 1930

By Mrs. W. C. Lowndes, Treasurer

Following is a summary of amounts reported by state treasurers as having been remitted by them to the respective Boards, together with sums received by the W.M.U. treasurer directly. The totals represent gifts from all the states, and are as follows:

Co-operative Program, Undivided	\$101,771.13
Foreign Mission Board.....	80,339.35
Home Mission Board.....	43,776.37
Ministerial Relief .....	8,897.35
Christian Education.....	82,928.41
State and Other Objects in S.B.C.	
Program .....	180,220.42
W.M.U. Specials.....	5,588.00
Training School Scholarship Fund	276.00
Executive Committee, S.B.C....	1,905.49
Total Cash .....	\$505,702.52

Of the above total \$464,722.35 was given by W.M.S.; \$20,679.05 by Y.W.A.; \$8,445.71 by G.A.; \$4,997.39 by R.A.; and \$6,858.02 by Sunbeams.

The W.M.U. Specials comprise gifts to the Sunday School Board Bible Fund, the W.M.U. Training School at Louisville, Ky., and the Margaret Scholarship Fund.

Through the Executive Committee, S.B.C., \$500.00 has been received.

Special Gifts to Chair of Missions at Baptist Bible Institute amount to \$5,079.15.

Value of Boxes to Missionaries is \$10,729.07.

## Suggested Leaflets—Supplement to W.M.S. Program

### OCTOBER—YOUR STATE AND MINE

(Note: The leaflets in the following list are relevant to State Missions but do not discuss that work with the degree of directness found in program material. They are suggested as "side-lights" rather than as definite information on the subject.)

	Cents
Christine Miller's Homecoming .....	4
From Mother's Club to W.M.S. ....	3
My Word Shall Not Return Void .....	2
Man of Joys ( <i>Devotional Reading</i> ) .....	2
Opportunity through Industry to Win Men	3
The Country Church ( <i>Poem</i> ) .....	2
The Meditation of a Lonely Country Road ..	3
What Does Your State Mean to You? ( <i>Poem</i> ) .....	2

Order leaflets early please, sending remittance to cover order, from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala.

## The Furloughed Missionary Gets a Letter "from Home"

(This letter was written to Dr. and Mrs. R. T. Bryan, while on furlough. Pastor Ling developed tuberculosis about a year ago. The trustees value him highly, and elected a committee to run the schools, Ming Jang and Eliza Yates, until he could recover. He is reported much better now.)

Dear Dr. and Mrs. Bryan:

We have much pleasure to write you a few lines to tell you that we are thinking of you, talking about you and praying for you. We are happy for you to have the joy of traveling and to see many noted places of the world. On one hand, we wish you will travel more so that you can have more joy, but on the other hand, we wish you would hurry back to China, as we feel that you are greatly needed here.

Thank you, Dr. Bryan, for your nice letter of kind remembrance and good advice. I am anxious to work but sorry I am not yet fully restored. According to my doctor, I am improving. God is certainly good to me. He takes care of me and my family. Praise his name! The Board of Managers expects me to go back to my work in September. I hope I shall be able to do so.

It is most sad to learn that at some places missionaries and Christians are again being persecuted. Well, while we do not understand very clearly why all these undesirable things should happen, we should believe that "all things work together for good to them that love God." This is a time of test for all Christians in China. Pray that our mighty God will help us to be strong and to *stand up for Jesus*, no matter what will happen to us. Let us pray hard that all his children in China will be loyal and faithful to him. It is good to believe that there is a good number of strong Christians scattered all over China.

So far as I know, everything on the Compound, including the two schools, is going on all right. I am very happy over the attitude taken by Misses Hu and Soong, of the Girls' School. The two schools are busy making preparations for their commencement exercises.

We are very glad to notice that it is not long when you will come back to Shanghai. We hope that we can have the pleasure to take vigorous part in the welcome meeting.

Cordially yours,

Y. C. LING,

F. T. O. LING.

## From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

### Insufficient

An extended experience and observation show conclusively that regional conferences fall far short of thoroughness in the matter of enlistment. They are valuable in the preparation of the leaders, but the churches that are most in need of enlistment are not usually represented in central meetings. If such service is carried to the individual churches by capable and attractive leaders, the people are found to be responsive. This service should consist of conference or class work on stewardship and missions, supplemented by inspirational addresses.

In the recent campaign in the Knox County Association, Tennessee, which was organized and conducted in a thorough way, it was found that the membership of the central church in each of the twelve groups, where the class work and addresses were given, attended in a large way. As a rule, the other churches of each group furnished only a small representation.

These central churches, located chiefly in the country, are adopting budgets, planning every-member canvasses, and mean to install the weekly offering.

Most gratifying, however, is the fact that other churches of these groups are calling for the same service that was given in the central churches. Secretary Haynes is to conduct such a work next week in one of these churches.

If every association in the South would enlist a number of capable leaders, organize thoroughly, give the object and methods extensive publicity, and then carry this teaching and inspirational work to the churches in a tactful and winsome way, it would bring in a new day. The spiritual element must be magnified at every step.

The enlistment campaign in an association should perhaps *begin* in *group* meetings; this will not only arouse general interest but it will inspire and prepare leaders to carry this enlistment to the *individual* churches. In every association will be found some laymen who will be willing to qualify and put their best effort into this work, free of charge. Let these be utilized.

### Georgia Baptist Assembly

This annual meeting was conducted at Blue Ridge, August 1-8, using the buildings of the Mary P. Willingham School in connection with the assembly's own auditorium. In a number of respects it was a very attractive occasion.

The program was not crowded, the lectures and addresses were high class, the fellowship delightful, the meals furnished by the school excellent, the spiritual atmosphere exhilarating, the music under the direction of Rev. C. H. Kopp was varied and thrilling, and the general supervision by Secretary Merritt and his associates was matter of favorable comment on all sides. There was enough of high class fun to keep everybody happy.

The General Secretary's part in the assembly was to make the address on Sunday night in the auditorium and to conduct a study class in Applied Stewardship with pastors and laymen. The attendance, especially of laymen, was very gratifying, far in advance of any former record. Most of these men qualified for the Brotherhood certificate and the presentation was made in a formal way at one of the open meetings. The general Secretary by special request also spoke on the Sunday school lesson to a class of forty-six men, composed of both preachers and laymen, the latter however being largely in the majority.

In conference with Secretary Merritt and representative pastors and laymen, some enlistment campaigns in leading associations were projected. A zealous laymen who was present volunteers to finance the campaign in his association.

The morale of Georgia Baptists is fine, the finances are improving, and the leaders face the future with hope and courage.

### Powell's Station, Tennessee

In the recent Enlistment Campaign in the Knox County Association, Powell's Station was the central church for one of the groups. For five nights the membership of this church assembled in liberal and growing numbers to study Scriptural Finance under the tuition of Rev. C. E. Wauford. In addition to this class study each evening, a stirring address was delivered on some vital phase of the Lord's work. The interest of the membership was so quickened by these studies and discussions that they were led to consider seriously the proposition of calling their pastor, Rev. J. A. Davis, for *full* time instead of *half*. To encourage the church to take this advanced step was the principal object of this writer's visit on Sunday, August 10.

The church has a capable and interested membership, a magnificent building and a fruitful and growing field.

Following his remarks on "Growth in Grace," the General Secretary was encouraged to hear leading men express themselves favorable to this enlargement program, not only for local work, but also in favor of the larger support for world missions.

### Beaumont, Texas

This progressive city of sixty thousand people is located in Southeast Texas on the Southern Pacific Railway, thirty miles from the Gulf of Mexico. There are rich oil fields nearby and for about fifty years there have been extensive operations and the yield has been large. Oil continues to be the leading industry; a large refinery affords profitable employment for a considerable company of laboring people. The shipping facilities are ideal being connected with the Gulf by a navigable channel.

Beaumont has five Baptist churches all of which seem to be well located and are aggressive in their policies.

The First, of which Dr. J. H. Pace is the popular pastor, has nearly two thousand

members and one of the greatest buildings in the South.

This particular visit was made in response to the invitation of the Calvary Church, of which Rev. A. C. Maxwell is the aggressive pastor. This church has about nine hundred members, an up-to-date educational building, is located in the midst of a growing community, has a considerable number of the elect in its membership, and is cultivating this fruitful field in a very effective way.

The General Secretary was with this church for five days and spoke exactly a dozen times, including a radio talk on the roof garden of the Beaumont Hotel. The time was given to both class work and addresses, covering Stewardship, Scriptural Finance, Missions, Obligations of Laymen, Pastoral Support, and Duties of Deacons.

Representatives of six other churches participated in these meetings. The unusual interest of those who attended was strikingly attested by the fact that they came in goodly numbers on Saturday night. The visitor was really heartened by the co-operation and responsiveness of the pastor and a large number of his people.

On Sunday a special offering was made to the Co-operative Program, eighteen qualified for the Brotherhood Certificate and the series closed on Sunday night with a great audience.

While this church has heavy local burdens, it is unwilling to neglect its obligation to help in giving the gospel to those in the regions beyond.

Later—A letter just received states that the special offering went far beyond the goal that was announced.

### Salem, Virginia

This town of some five thousand people, located in a picturesque valley, has a Baptist church with an enrolled membership of eight hundred. The Baptist Orphanage of Virginia is here, occupying a commanding eminence in the suburbs. This institution is well equipped, having fifteen substantial buildings, has assets valued at seven hundred thousand dollars, and promotes the physical, mental and spiritual welfare of about three hundred orphans each year.

Mr. R. F. Hough, an educated and a consecrated layman, is the superintendent and the affairs of the Orphanage are conducted in harmony with the most approved business methods.

Rev. A. L. Hale came from the Seminary at Louisville to the pastorate of the Salem church and by his fine preaching and pastoral service has made a large place for himself, in the esteem of the membership and of the community.

The General Secretary had a busy day with this church on Sunday, August 24, speaking to the Men's Bible Class at the Sunday school, at the two regular worship hours, and to the representatives of fourteen churches of the Valley Association at 3 P. M. on the "Office of the Deacon." Opportunity was given for questions and suggestions, and the discussion elicited unusual interest.

The pastor and leading laymen of the Salem Church hope to have a live Brotherhood in the near future. While only three such organizations are now reported in this association, the leaders at this meeting suggested plans for the enlistment and organization of the men in a number of other churches.

### Louisiana Baptist Brotherhood

Dr. Isom is doing a vigorous and effective work among the Baptist men of Louisiana, as indicated by the report below.

"June 1, 1929, the writer began work as Secretary of the Louisiana Baptist Brotherhood. Since that time we have toured the state three full times and made numerous visits besides from place to place. The first

tour was a 'get acquainted' trip, the second was a visit to the associations in session, and the third, which ended last May, was in the interest of developing the prayer, service, and benevolent life of our men.

"In our District and Statewide Encampments we put on a special study in *Training in Church Business* and the *Brotherhood Manual*. In the Statewide Encampment there were enrolled in this class thirty-two men, representing ten associations. This plan went over big considering the initial step toward a definite goal of educating our men in their church affairs.

"We are now planning eight district conventions for the state, beginning October 28, extending through November 6, omitting Saturdays and Sundays. The same well planned program will be presented to the district convention that would be given in a Statewide meeting. This will tend to encourage more men to attend. These meetings will be well advertised and special stress will be laid on quotas from different churches in the state.

"Pastors will be urged to use the month of November in presenting Missions, Education, Benevolences and Stewardship. The pastors and brethren who attend these conventions will be urged to prepare a definite workable program for the year to be presented to the membership back home.

"Literature, enlistment cards, etc., will be available at the District Laymen's Conventions. Should the men catch a vision at these meetings, all they need to do is take some of the literature home and get down to business.

"Although next year is twelve months away, we are preparing a further educational system for our men in the Louisiana churches. Education among Baptist men is the supreme need of the hour. When they realize it and begin reaching out for more information, our many problems will be solved."

—D. R. Isom, Secretary.

### Activities of T. H. Haynes, District Secretary, for August

My time has been consumed in follow-up work, intended to utilize and make effective the sentiment created by the Enlistment Campaign, conducted in the Knox County Association last month.

Among the twelve central churches in which the meetings were held, there are nine that have never conducted every-member canvasses, have no financial policies and have contributed very little—some nothing—to the Co-operative Program.

I would first visit the pastor and some of the deacons in their homes and discuss with them the advisability of putting on an every-member canvass; pointing out the many advantages of such a plan. The arrangements would be made for a meeting of the pastor and the deacons together with other consecrated and influential men of the church, where I could address them in one body. On a few occasions this address has been made to the full membership of the church.

Result: Six of the nine churches have decided favorably and two of this number already have rolls revised, canvassers named and family cards prepared for the canvass. In making this preparation, I have met the committees and used my typewriter in preparing the revised roll and cards to be used in the canvass.

The Sunday School Board is furnishing, without charge, the duplex envelope and the weekly offering is the policy adopted in each church.

### Concerning the Work of Secretary York

While T. J. York has been on the field only two months, there is already large demand for his services, and the churches are

keeping him busy. The statement below indicates the value placed upon his work by a representative pastor. This report covers only a part of his service for August.

"I am asking for enough space to speak a deserved word in behalf of the Brotherhood Movement. It has been our privilege this week to have with us Bro. T. J. York, in a Stewardship Conference. He has taught us the book, *Financing a Church*, and I do not think words can fully describe the benefit to our church. I want to say in behalf of Brother York that he is one of the kindest, most gentle-spirited, unpretentious men, and yet is one of the most convincing and forceful teachers, we have yet had.

"The reaction in our church has been tremendous. Some of our leading laymen have openly declared themselves tithers from now on. Let me commend to the Brotherhood far and wide, this glorious opportunity for renewing the life of the laymen. Brother York will bring a blessing to any church, and my prayer is that this movement shall have the sympathy, co-operation and support of our churches all over the South."

—J. E. O'Quinn, Pastor,  
First Baptist Church, Rossville, Ga.

### In the Far West

The schedule of Associate Secretary Burnett's engagements for August indicates that he has been actively employed in the remote West for the entire month.

His first service was given to the church at Marietta, Oklahoma; he then conducted conference work in the Falls Creek Assembly, Oklahoma, for more than a week. Beginning on August 18, he was speaking in the churches of Glendale, Phoenix, and in other churches of Arizona, for six days. The last week of August was spent in the Montezuma Assembly, New Mexico.

This writer has no further report of his activities, but is safe in saying that he has been vigorously engaged in vital service.

### Suggested Program for the Monthly Brotherhood Meeting

For twenty minutes conduct a fervent devotional service, consisting of Scripture, Song and Prayer.

Business Session.

#### TOPIC—STEWARDSHIP

1. Stewardship of Talents (Five minutes)
2. Stewardship of Time (Five minutes)
3. Stewardship of Influence (Five minutes)
4. Stewardship of Money (Five minutes)
- Voluntary Remarks (two minutes each)
- Concluding Remarks by Pastor

Close with Song and Prayer

SUGGESTIONS—In discussing first sub-topic, one might speak of the proper training of our talents, then their active use for the welfare of society and the glory of God.

In speaking on the second, discuss the importance of "Redeeming the Time." Look up and explain the meaning of Psalm 90: 12.

In speaking on the third, magnify the value of a good example. "Let your light so shine before men that others may see your good works, etc." "Take heed unto thyself . . ."

In discussing the fourth, look up the following references: Genesis 28: 22; Lev. 28: 30; Malachi 3: 8-10; Matthew 23: 23.

Write J. T. Henderson, Box 585, Knoxville, Tennessee, for tracts on Stewardship.

This program is good preparation for the every-member canvass just ahead.

\* \* \*

"Let each man do as he has purposed in his heart! If your heart is in God's keeping this is a good rule for preparing your budget. Give not from the top of your purse, but from the bottom of your heart!"



## Missionary Miscellany

Secretary T. B. RAY

### BIRTHS:

Rev. and Mrs. H. P. McCormick of Iwo, Nigeria, West Africa, announce the arrival of Kathleen Anne on April 25, 1930.

Rev. and Mrs. J. S. Richardson of Sapele, Nigeria, West Africa, announce the arrival of Lois Lee on June 27, 1930.

Rev. and Mrs. J. W. McGavock of Santiago, Chile, have announced the coming of James Nathan on June 4, 1930.

### ARRIVALS ON FURLOUGH:

Rev. and Mrs. R. S. Jones, Pernambuco, Brazil. Home address, 936 Euclid Ave., Atlanta, Ga.

Mrs. Geo. Green, Ogbomoso, Nigeria, West Africa. Home address, Stonewall Apts., Danville, Va.

Miss Pearl Johnson, Wuchow, China. Home address, Jonesville, S. C.

Dr. and Mrs. R. E. Chambers, Shanghai, China. Home address, 1660 Garfield Ave., Denver, Colo.

### SAILINGS:

August 7, on *S. S. Voltaire*—

Rev. and Mrs. J. L. Bice, Maceio, Brazil.

Rev. and Mrs. C. F. Stapp, to Aracaju, Brazil.

August 7, on *S. S. Empress of Canada*—

Rev. and Mrs. C. L. Culpepper, Hwanghsien, China.

August 14 on *S. S. Europa*—

Rev. and Mrs. E. T. Snuggs, China.

August 21, on *S. S. Taiyo Maru*—

Rev. and Mrs. M. W. Rankin, Shiuchow, China.

Miss Grace Wells, Shanghai, China.

August 22, on *S. S. Western World*—

Miss Minnie D. McIlroy, Buenos Aires, Argentina.

August 30, on *S. S. Chichibu Maru*—

Rev. and Mrs. C. K. Dozier, Fukuoka, Japan.

Miss Lillie Mae Hundley, Shanghai, China.

### MARRIAGE:

We have just received the news that Miss Ethel Ramsbottom of Chefoo, China, was married in Los Angeles, California, on July 26, 1930, to Mr. Charles J. Muller. The ceremony was performed by Rev. E. F. Tatum in the home of Rev. and Mrs. J. V. Dawes. We extend to these friends our congratulations and hearty good wishes.

### RETURN OF DR. RAY:

On August 20, Dr. and Mrs. T. B. Ray reached Richmond on their return from a trip of three months in South America. They attended the Latin-American Baptist Convention in Rio de Janeiro, June 22 to 29. They were also present at the meetings of the Argentine Mission in Buenos Aires, the South Brazil Mission in Rio, and the North Brazil Mission in Pernambuco. In addition they visited a number of the interior stations in Brazil. They came back greatly encouraged over the many signs of progress they noted in our work in both Brazil and Argentina.

During the last twenty years the number of members of our churches in Brazil has multiplied three times, and in Argentina it has multiplied sixteen times. There are now 4,000 Baptists in Argentina and 40,000 in Brazil. The prospects are brighter now for rapid growth in these Latin-American countries than they have ever been.

*Ministering the Gospel to Pilgrims.*—"For about ten days all the Christians will be busy distributing tracts, selling portions of Scripture and preaching to the multitudes who will throng to *Go Ing San* on their annual pilgrimage to Worship the Goddess of Mercy. We have had such floods of rain that it will be difficult for all who attempt this arduous work. The women missionary societies in the city have contributed the amount necessary for travel of some of the Christians. With money received from a friend, we have succeeded in renting a little piece of ground on the road to the temple. On this site will be erected a mat-shed where the workers may rest and refresh themselves with a cup of tea.

"Hundreds of thousands of tracts will be distributed, hundreds of Scripture portions sold, and multitudes will hear, many for the first time, of the One who only can give them eternal life. In spite of wars and rumors of war, the Lord's work is progressing and many doors are open to the gospel. It is a joy unspeakable to be a witness for our Lord these days in China."—*Mrs. L. W. Pierce, Yangchow, China.*

*Prosperous Work in Pingtu, China.*—"One of the finest pieces of work, I think, we have done in a long time was the ordination of one of our best evangelists, Mr. Kuan Shou Hsiung. On the second day of our association time was granted for this beautiful and impressive ceremony. Dr. J. W. Lowe and Pastor Li Show T'ing, our senior pastor on the field, were appointed as the examining board, and this humble scribe presented the Bible. Including the three foreign pastors there were thirteen pastors who put their right hand upon Mr. Kuan's head while his home church pastor, Li Yung Chung, led the ordination prayer. It was a beautiful and inspiring service. Mr. Kuan, in answer to our prayer for a full-time pastor for our city church, received ordination at her hands and we are confidently looking forward to a new day here in our Pingtu church. Pray for Mr. Kuan that he may be greatly used of the Lord here in this heathen city to turn unto God the 40,000 living within its bounds. The people were never so accessible to the gospel as at present. We are distributing literature in great quantities and the people are eager to get it. Here in the city doors are open to us that have never been open before. The state has carried on an intensive program of education against idol worship and here in the city the largest temple has been denuded of all its idols and the buildings are being adapted to useful purposes. This is our opportunity to turn the minds and hearts of the people toward our God and Jesus Christ as their only Saviour."—*Earl Parker, Pingtu, Shantung, China.*

*Good Tidings Well Received.*—"When the political troubles first broke out and public meetings were not allowed, Evangelist Kiang was sent to another place to open work. On his return to Mishan he gathered the flock together again, and has worked faithfully among them, also carrying the Word to others. We were really surprised to find so many interested and so large a number awaiting baptism. The thirty-one baptized are not the work of the missionary, but largely the fruits of the gospel sown by this man. How could they have heard had he not been sent? I thought of 'How beautiful are the feet of those who bring tidings of good things' as he led us to homes in the town, and to others over the

snow-covered hills. With pride he introduced us to the lost sheep he found, and whom he was feeding. Two old women were examined in their homes and accepted for baptism the first day. It was a joy to meet also new believers and make new friends of men and women who so recently became God's children. As tea was served the old people moved up nearer to see the missionary, and it was not long until the children were taking our hand, for they were told not to fear us as they fear the Red Russians. The rooms, with their mud walls, dirt floors, smoked ceilings, thatched roofs and coarse-paper windows were dark, but there was a light within. After the asking and answering of many questions, a hymn was sung, a chapter read, and prayer was made for those who dwelt there, for their neighbors, and the meetings soon to begin. There is a real taste of heaven in this kind of work. The Lord seems so near, men and women so human and yet truly children of the Divine, regardless of poverty, simplicity of mind and manner of living."—*Charles A. Leonard, Harbin, Manchuria, China.*

### A Sanatorium Story

By Louis J. Bristow, Superintendent, Baptist Sanatorium, El Paso, Texas

He has done a good work for the Baptist denomination and the kingdom. He was a frugal man and had bought a home and laid up something for old age or the proverbial "rainy day." The latter came first, and two years ago he came to El Paso and entered the Baptist Sanatorium. He did not complain at his lot, asked no special favors, and paid his own way. As is often the case, his illness has continued longer than was expected and all the while he has paid his bills regularly.

Now, a few days ago came a letter from the pastor of his church telling us that this poor man can pay no longer. He left his family back in the home state and came out here, 1,800 miles away, alone. He said nothing about it, but his savings were consumed and then he mortgaged his home. Friends helped his wife and children, while he paid the Sanatorium the proceeds from the mortgage. Now all that is gone and the mortgage is due. He cannot pay us anything more, and his family is in want.

He does not know the money is exhausted, nor does he know the pastor has written to us.

The Sanatorium has been losing money. The Home Board cannot put any more into it. I have been put in charge of it to make it pay expenses. I am told not to do any charity unless I have money to pay its cost.

What shall I do with this patient? He is in no condition to return to his home. He has made a brave and honorable fight to regain his strength and has not asked his Baptist brethren for any help. He has paid all he has.

I believe there are generous Christians among Southern Baptists who will send us money to keep this poor man here. If there are not, I will have to tell him to leave, and Doctor Britton says it will mean his early death.

I'll send his name to everyone who helps, if it is asked for.

\* \* \*

"Friend," said one who had come to see John Bunyan in prison, "the Lord sent me to thee, and I have been seeking thee in half the prisons in England."

"Nay, verily," replied John, "that cannot be, for if the Lord has sent thee to me thou wouldest have come here at once, for he knows I have been here for years."

Yes, the Lord knows where we are.—*Ernest Dowsett.*



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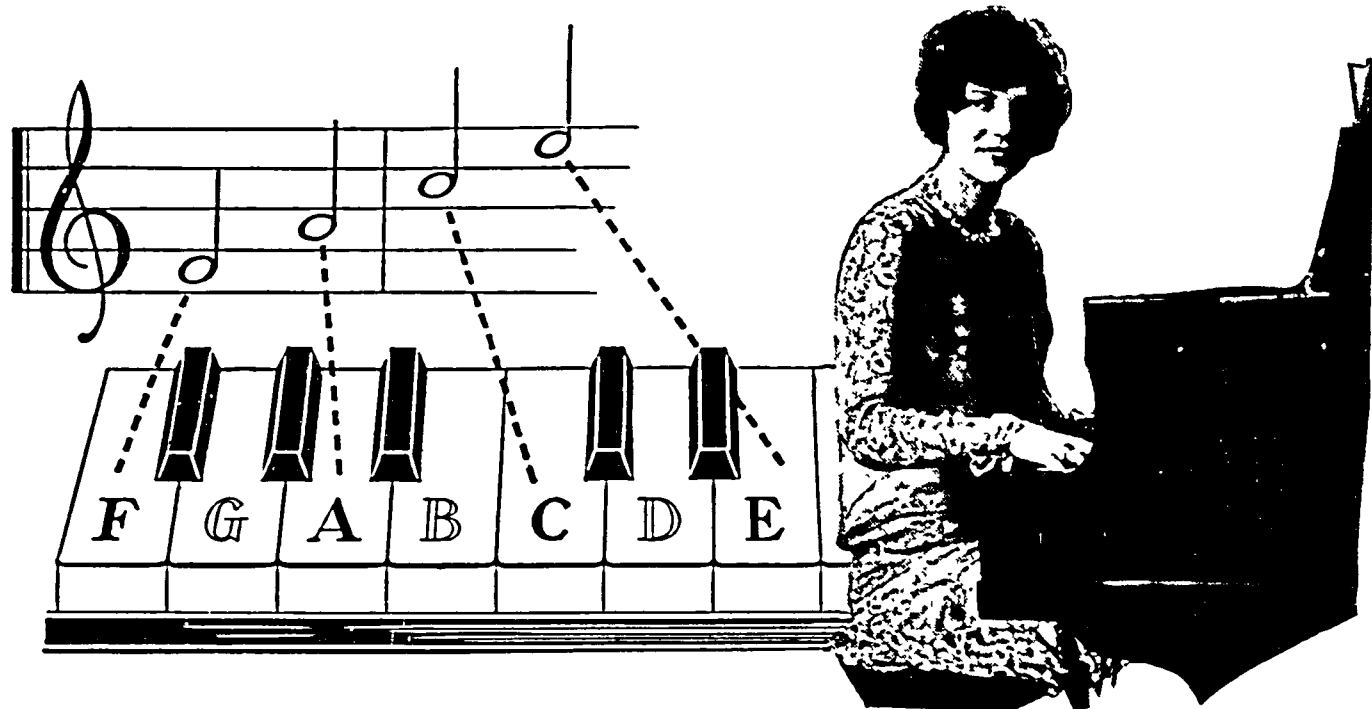
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