

Home and Foreign Fields

Facing the Unfinished Task

*Roman Catholics	330,000,000
*Eastern Orthodox	144,000,000
*Lutherans	62,339,343
Episcopalians	12,296,163
Methodists	11,574,220
Baptists	11,505,922
Presbyterians	6,451,183
Other Reformed Groups	3,277,648
Congregationalists	2,339,590
Disciples	1,573,245
Other Evangelical Bodies	95,542,686
Total Nominal Christians	680,900,000
Confucianists and Taoists	300,000,000
Hindu Sects	240,000,000
Animists	240,000,000
Mohammedans	210,000,000
Buddhists and Shintoists	160,000,000
Jews	15,000,000
Total Non-Christians	1,165,000,000
Total Nominal Christians	680,900,000
Total World Population	1,845,900,000

*Those listed with star represent total population; all others represent church membership.

J
A
N
U
A
R
Y

1
9
3
1

"Go Ye into all the World"

For COLDS

Immediate Relief

Headache,
Neuralgia
and
Other
Pain



**PROTECT
YOURSELF**



If it's genuine
BAYER ASPIRIN
It is Safe
Always the same
Never Hurts
the Heart



We all catch colds, and they most certainly make us miserable; but yours needn't last long if you do this: Take two or three tablets of Bayer Aspirin as soon as possible after cold starts. Stay in the house if you can—keep warm. Repeat with another tablet or two of Bayer Aspirin every three or four hours, if symptoms of cold persist. Take a good laxative when you go to bed and keep the bowels open. If throat is sore, dissolve three tablets in a quarter-glassful of water and gargle. This will soothe the inflammation and reduce infection. There is nothing like Bayer Aspirin for a cold, or sore throat. And it relieves aches and pains almost instantly. The

genuine tablets are always marked Bayer, they are absolutely harmless; they do not depress the heart.

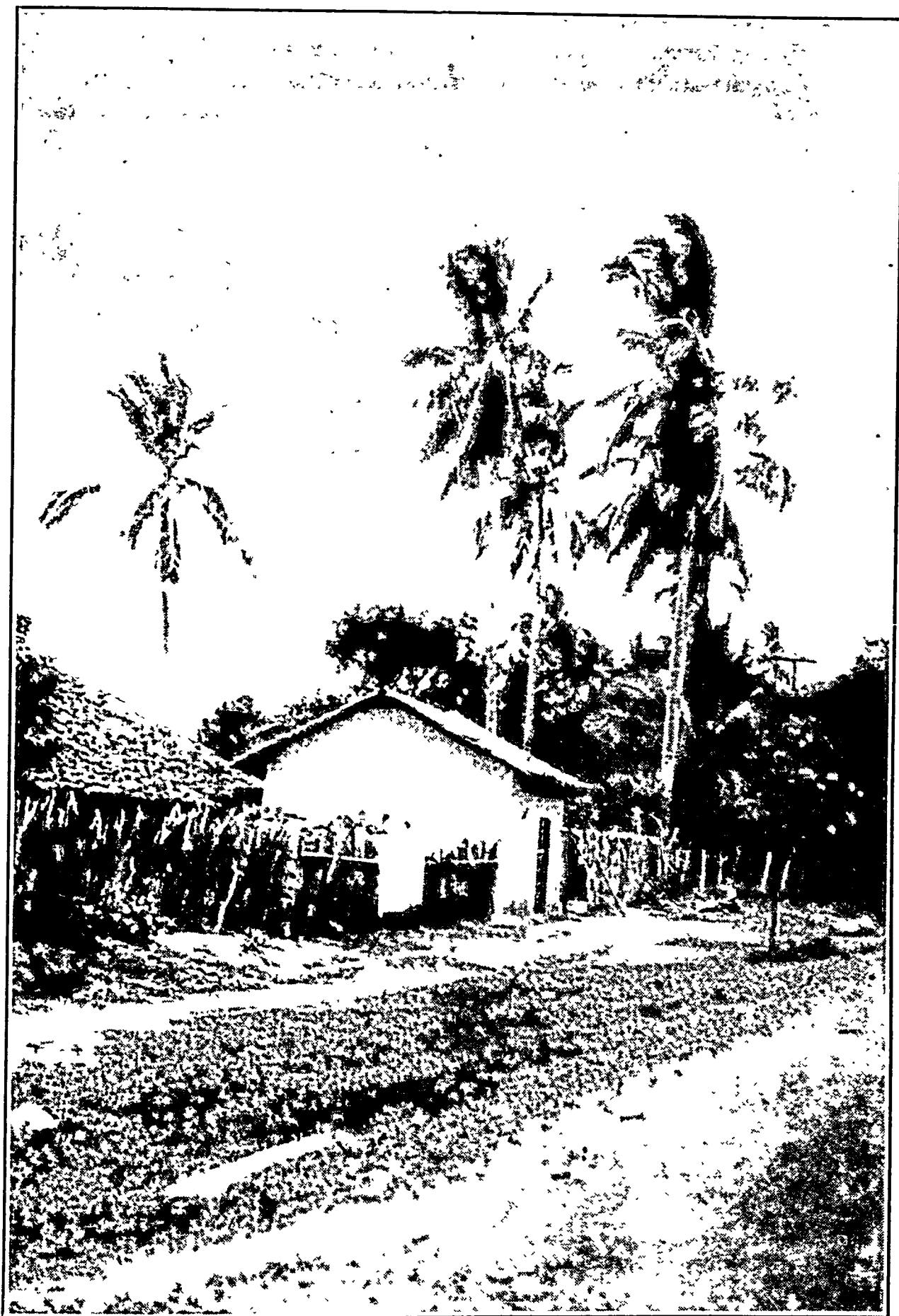
BAYER ASPIRIN



HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION

JANUARY, 1931



ON THE TRAIL OF THE "UNFINISHED MISSIONARY STORY"

"So down there in the heart of a region untouched by any Missionary Board of any denomination, with thousands of people who have never known the Word of God, there is a house waiting for the coming of the missionary, a house where already blessed memories linger of a man who here literally lost his life that he might have it again, the lives of thousands who through him heard of the love of God made known to men by his Son, Jesus, the Saviour of men."

BAPTIST SUNDAY SCHOOL BOARD
161 EIGHTH AVENUE NORTH
NASHVILLE, TENN.

CONTENTS

	PAGE
AN UNFINISHED MISSIONARY STORY. <i>Una Roberts Laurence, St. Louis, Mo.</i>	3
VISITING OUR MISSIONARIES. <i>Rev. Robert F. Elder, Buenos Aires, Argentina</i>	7
THE PREACHER AND EVANGELISM. <i>Rev. D. F. Stamps, Hcanghsien, China</i>	8
UNFINISHED TASKS IN WHITE HARVEST FIELDS	10
THE CHALLENGE OF SOME UNFINISHED TASKS IN THE SOOCHOW FIELD. <i>Rev. H. H. McMillan, Soochow, China</i>	10
UNFINISHED TASKS IN CHINA. <i>Rev. J. T. Williams, Shanghai</i>	11
THE UNFINISHED TASK IN INTERIOR CHINA. <i>Rev. Wade D. Bostick, Pochow</i>	12
ABANDONED HOPES IN URUGUAY. <i>Rev. B. W. Orrick, Montevideo</i>	13
THE "SWANG SHI" CELEBRATION IN TSINGTAO THE BEAUTIFUL. <i>Rev. J. W. Lowe, Tsingtao, China</i>	14
HAPPY AND USEFUL. <i>Rev. Wm. H. Berry, Bello Horizonte, Brazil</i>	15
THE CHALLENGE OF THE UNFINISHED TASK IN BRAZIL. <i>Rosalce Mills Appleby, Petropolis</i>	16
THE FIELD IN MEXICO IS WHITE UNTO THE HARVEST. <i>Rev. L. O. Engelmann, Morelia</i>	17
URGENT TASKS AND NEEDS OF OUR AFRICAN MISSION. <i>Rev. E. G. MacLean, Iwo</i>	17
A MESSAGE FROM ROME. <i>Rev. Aristarco Fasulo</i>	18
"THY KINGDOM COME." <i>Rev. and Mrs. L. N. Reno, Victoria Brazil</i>	18
EDITORIAL	19
THE OUTLOOK OF SOUTHERN BAPTIST FOREIGN MISSIONS. <i>Rev. T. B. Ray, Richmond, Va.</i>	21
THE OUTLOOK FOR SOUTHERN BAPTIST HOME MISSIONS FOR 1931. <i>Rev. J. B. Lawrence, Atlanta, Ga.</i>	21
BUILDING WORLD-FELLOWSHIP IN EUROPE. <i>Rev. J. H. Rushbrooke</i>	23
SOUTHERN WOMEN REPUDIATE LYNCHING. <i>R. B. Eleazer, Atlanta, Ga.</i>	24
WHY I BELIEVE IN FOREIGN MISSIONS. <i>Rev. J. T. Riddick, Norfolk, Va.</i>	25
FROM THE WOMAN'S MISSIONARY UNION. <i>Kathleen Mallory</i>	27
FROM THE BAPTIST BROTHERHOOD OF THE SOUTH. <i>Secretary J. T. Henderson</i>	28
MISSIONARY MISCELLANY	30
MISSIONARY PROGRESS ON MANY FIELDS	31
FOREIGN BOARD DIRECTORY	32

THE MISSIONARY PILOT

SENIOR B.Y.P.U.

- January 4—Topic, "Standards for Christian Living." The message of the editorial on page 19, "Ring Out the Old—Ring In the New," is appropriate to this topic. The pastor, or some honored deacon, might be requested to bring a five to ten minute talk on this subject, setting the pace and sounding the key-note for the Union for the New Year.
- January 11—Topic, "A Success in Christian Living." The particular illustration in the *Quarterly* is John the Baptist. From modern missionary history may be taken other illustrations to supplement the story of John. Such an illustration is furnished in Mrs. Lawrence's "Unfinished Missionary Story." Let some one who can tell a story well give the heart of this description of an "unknown disciple" who deserves a place alongside God's heroes of faith.
- January 18—Topic, "Who Is the Holy Spirit?" Have several members give in one minute each a missionary news item in proof of the power and work of the Holy Spirit today in making Jesus known and loved through those who are under his guidance, especially in heathen lands where success would be wholly impossible without the Holy Spirit's guidance.
- January 25—Topic, "The Challenge of Unfinished Tasks." The leader may prepare an attractive poster on which will be placed some striking sentences from the messages from the missionaries regarding unfinished tasks on the various mission fields; pictures may be pasted in, and an "illustrated talk" given on the basis of these key-statements and pictures summarizing the unfinished tasks of Southern Baptists on the mission fields.

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

During January we "take stock" of our missionary liabilities and assets, and look into the future as far as our poor mortal eyes can see. A "Foretelling the Future" series of two-minute statements might be effectively prepared by having members of the groups give a few vivid sentences from the statements of the missionaries regarding the unfinished tasks on their fields, and what we must do to help them finish these tasks.

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

The missionary topic for January is "Unfinished Tasks," and our missionary friends have provided us with a survey of unfinished tasks that give us an accurate statement as to what our problems and opportunities are. Let the leader weave into the outline prepared by Miss Mallory on page 27 some of the choicest of these stories from the hearts of our representatives on the fields.

SUNDAY SCHOOL

Select one country for each Sunday—China, Brazil, Argentina, Africa—and have a class or department agree to present the "Unfinished Tasks" of the missionaries in that field as given in their own words in the striking stories on pages 10-18.

PRAYER MEETING

What more valuable and helpful series of prayer meeting topics could be devised than a survey of "Unfinished Tasks—at Home and Abroad"? Use the many excellent articles in this number as the basis of discussion and prayer.

HOME AND FOREIGN FIELDS published monthly by the Sunday School Board of the Southern Baptist Convention, 161 8th Ave., N., Nashville, Tennessee. Subscription rate \$1.00 a year, 25 cents a quarter.

Volume 15—January, 1931—Number 1

Entered as second class matter March 15, 1910, at the post-office at Nashville, Tenn., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on July 5, 1918.

An Unfinished Missionary Story

By Una Roberts Lawrence

St. Louis, Missouri



"EL TIO'S" HOME AT CHITRE

"Driven by some inner urge, explained only by what we understand to be a call from God, he rode his ponies day after day, reaching all the homes in all the region round about Chitre, taking with him the Word of God and teaching it to this people."

This is an unfinished story. I wish I knew all of it. Perhaps writing out what we do know will evoke from some source as yet unknown the complete story of a hero of missions who for love of the gospel buried his life in a forgotten corner of God's earth and there by his grace spent it gloriously. If anyone, reading this fragmentary account of the beginning of the missionary enterprise at Chitre, can complete the story or add to it any knowledge of its hero and his life we shall all be grateful.

I did not know we were on the trail of a missionary epic when we started for the interior of the Republic that brilliant sunshiny morning in September. The day was a glorious one. Because we would be for two days in a Spanish-speaking country, we must needs take along an interpreter, for my Spanish is but fragmentary, and neither Dr. and Mrs. Carpenter, our hosts for the trip, nor Mrs. Bottoms knew any Spanish. So we borrowed from the Methodist Mission to the West Indians a charming lady, Miss Florence Hilborn, whose years of service in villages of Mexico had given her unusual facility in the language spoken by half our Western World. Across the Canal by ferry we turned west and south over hills that rose higher and higher before us. To our right in a hollow of the hills not far from the Canal we saw the ruins of the barracks of the French who made the first attempt to dig the Canal. From one curving swing of

the road we looked down upon the tiny silver stream that was the "Big Ditch," looking from our height like a ditch indeed, with a toy boat moving slowly through it.

At first the little towns were of ordinary wooden houses, common to the Canal Zone, but presently we passed a small metal road marker and were in the Republic of Panama. The character of the country gradually changed. The villages were of palm-thatched houses closely placed along one single street, with a few stores of plastered, tile-roofed houses. There were fewer farms, and those were poorly tilled. We were on a splendid highway, but few roads of any



THE FAMILY WITH WHOM "EL TIO" LIVED

kind led off from it. Noon found us in Penonome, capital of the Province of Coclé, a good-sized town of several thousand people with many nice homes, and a crowded downtown section, with a look of more prosperous business than we had seen so far. To the west and south of this town there is prosperous farming and cattle country.

From this point on we were really in the interior. The houses were more primitive, we passed ox-carts and mule trains with packs on them, and then, suddenly, we came out of the mountain ranges onto a high level plateau that stretched away to the horizon. Here were cattle grazing, occasionally herds of horses, and once in a while we came upon a sight strange to our North American eyes, literally a city of ant hills, some higher than our heads and often hundreds of them to be seen from one place on the road.

Some months before, Dr. Carpenter had come out into this part of the Republic with the American Bible Society colporter, Mr. Halliday. They had stopped at the ranch home of a Colombian man a few miles out from the town of Las Tablas, near the end of this highway, about halfway to the Costa Rican boundary. Some day the highway will run all the way to the Rio Grande, but for the present there are many wide stretches of territory impassable by automobile, some well-nigh impassable by any mode of travel. To Las Tablas we went, driving up to the wide, low

porch of the ranch house late in the evening.

A year or so ago Mr. Halliday in his travels with *The Book* came to this house seeking hospitality for the night. He was welcomed and given the best they could afford. The next morning he asked to hire a mule to ride over the country beyond, to be gone a week or ten days. The mule was provided, and on his return his host was so gratified to see that the mule was in good condition that he offered to his North American friend the free hospitality of his home. Since that time this ranch home has been headquarters for the colporter whenever he is working in this territory. Our host recognized Dr. Carpenter at once, and we were most heartily welcomed. We could stay only a little while, but the cordial good-will of this family helped us to understand what an open door there would be for a missionary who came to live and work in this section of the Republic. Our Colombian host is a liberal Catholic, whose mind is open to gospel truth.

As we drove back to the large and important town of Chitre we marked on our map the evangelical occupation of this part of the Republic. Since leaving the Canal early that morning we had driven 24 miles and had passed only one permanent mission station, a Methodist mission not far from the Canal. In one or two of the towns there are preaching points maintained by Methodists, but since leaving Penonome we had been traversing territory in which no evangelical Mission Board had ever worked. I speak of Mission Boards carefully, for where organized Christianity has never entered, an individual had. And therein lies the story.

Back in Chitre we spent the night in a typical Panamanian hotel. Luckily, there were no mosquitoes. If there had been, we would have been good sport for them with all the wide doors opening onto balconies and high unceiled roof open above the low partitions between the rooms. We had much circulation of air, and little privacy. But we slept well, and ate heartily of the good breakfast the next morning. Chitre is a large town of some eight thousand people with thickly settled farming country all around. Low-roofed, one-story adobe houses built in solid rows along narrow streets afforded little playing space for the children that swarmed everywhere. Before one of these low-roofed houses, a bit better than its neighbors, for it was a tile floor where most of them have only packed dirt, we stopped the car, and Dr. Carpenter went in. A slender little girl came to the door, and in response to Dr. Carpenter's inquiry for her father, she called her mother.



"EL TIO" AND A GROUP OF HIS CHILDREN

"Here he looks older, more worn, deeply tanned by the tropic sun, and his face shows the strain of the hard life he has chosen. But all about him were the children he loved, children with bright faces, happy children who had come because they loved him and loved what he taught them."

Dr. Juliao, the man whom we had come to see, was away. When Senora Juliao saw our disappointment, she invited us in most cordially and asked if there was anything she could do for us. There was much, for we wanted to know all she and other friends could tell us about El Tio. Up to this time I had known only vaguely that Dr. Carpenter had found some believers in Chitre, and that he intended making contact with them on this trip. But as the story unfolded, I realized that we had stumbled upon one of the most beautiful missionary stories of our time. We had to get it piece-meal, a little from this one and a little from that. But how I wish you could have seen their faces as they talked of the man who had lost his life here that they might know of Life Eternal. How they loved him! How their faces glowed as they talked of *The Book* he brought to them. Just a little way down the street lived the family with whom he had taken his meals during the years of his life in Chitre. Throwing a shawl around her, the good doctor's wife took us down there, the young girl and the other children coming along, too, for all wanted a part in telling these strangers about the man who had meant so much to them. In this other home we learned the rest of the story. Let me tell it to you as we finally pieced it together. It is so fragmentary, but so beautiful, that even though an unfinished story, I want you to catch the meaning of it and glimpse the bit of glory that this life brought to a people living in their mud brick houses in a far-away land. I give you only the facts we made sure of, leaving you to read between the lines what must have happened.

Along with thousands of his fellow countrymen, a man, whom we have reason to believe lived in New York, volunteered to help free the island of Cuba from the oppression of Spain. He served through the brief period of the Spanish War, winning some honors, the nature of which we do not know. At the conclusion of the War, he stayed on for a time in Cuba. The call of the tropics must have been strong in this man's heart, for upon the opening of work on the Panama Canal he secured a position with the organization and served until the completion of the task, leaving the service with a pension, and retention of hospital rights and other privileges granted employees of high rank. Instead of returning to his native land, he cast his lot for the rest of his life with the people whom he had come to love in these years of living near them. He did not settle in Panama City, where life is much like that of any city of the United States and where he would be next door to a colony of his own people. Out into the Republic of Panama, nearly two hundred and fifty miles from the nearest settlement of people from the United States, in a native city lacking at that time any modern improvements or sanitary facilities, having them only in the simplest form now, he came and bought a little house and lot, planted fruit trees, kept some chickens and two ponies. Here, next door to Dr. Juliao, this American from the north lived for nearly twenty years.

He did not "go native," nor was he seeking an opportunity to live the indolent, purposeless life so easy in the tropics. For he worked early and late at the task he had given himself. Some innate sense of refinement, a man-



VISITING IN THE HOSPITABLE HOME OF DOCTOR JULIAO

"How I wish you could have seen their faces as they talked of the man who had lost his life here that they might know of Life Eternal. How they loved him! How their faces glowed as they talked of The Book he brought to them."

ner of life natural to him, set him apart from his fellows, yet was no barrier to his making himself one with them in love. Driven by some inner urge, explained only by what we understand to be a call from God, he rode his ponies day after day, reaching all the homes in all the region round about Chitre, taking with him the Word of God and teaching it to this people. Everyone loved him. His English name of Latham was difficult for them to blend with their soft Spanish language, so soon it was lost to general use, for he came to be known everywhere as *El Tio*, The Uncle. Sight of him was signal for all the family to come out in glad welcome. With saddlebags full of literature, which he seems to have secured from the San Francisco Tract Society, he rode all the by-paths of this region, bearing the Word of God to a people who had never known it before. He does not seem to have stirred any opposition from the priests. So gently did he work, with such a touch of love did he win, that the people accepted him as a messenger from God to interpret for them God's love and reveal to them more fully than their Church could do his will in their lives.

He does not seem to have tried to form any type of organization. He soon built a larger house on the front of his lot, and there in a long front room he held services on Sundays and Wednesday nights. We asked about these services, and from what they could tell us he simply read and talked about the Bible, taught them to pray and poured into their lives God's Word, for the children who had known him crowded around us to tell us what *El Tio* had taught them. With a self-effacement beyond the power of my pen to tell, this

man lost his life in the life of this people. We went into the house where he had eaten his meals for more than fifteen years. The house has a dirt floor, clean and neat, but poor beyond our knowledge of poverty. The food must have been the plain coarse food of the average Panamanian home of the poorer type. There were no conveniences or comforts. Yet here, as they talked about *El Tio*, the tears came to their eyes and they choked for words with which to describe him and what he meant to their lives. They brought out their pictures of him, one a postcard made by the Broadway Photo Shop of New York City, showing a tall, fine-looking man of about middle age, wearing a long Prince Albert coat, a man obviously of culture, refinement and splendid intellectual gifts. He wears a clergyman's collar, which would indicate he was perhaps once a clergyman of the Episcopal faith. But in a later photograph, which they insisted looked much more like him as they knew him, he was older, his keen eyes shadowed by glasses, and he wears the wing collar customary to gentlemen of the nineties. A third picture was still more interesting. It seems that it was the habit of the children to go to *El Tio's* house after school when he was home, and stay there until nearly dark, learning Scripture and all the simple things of life he taught them. One day a photographer came by as they gathered on the broad low porch, and the children clustered around their beloved friend and all posed for a picture. Here he looks older, more worn, deeply tanned by the tropic sun, and his face shows the strain of the hard life he had chosen. But all about him were the children he loved, children with bright faces, happy children who had come be-

cause they loved him and loved what he taught them. There was nothing else to draw them, save the love in the heart of this man and the love of God he showed them by word and deed. As they talked, lingering lovingly over the picture, repeating many times through Miss Hilborn the bare facts of his life, we could see this man, catching a vision of the overwhelming need of a people for the love of God, burying his life voluntarily with never a thought of the world ever knowing of his sacrifice, living out his years here in this far-away, unknown corner of the earth, for the glory of God and the furtherance of his kingdom on earth.

The tears came freely as they told us how he left them. They knew something was wrong with their friend, he was not acting naturally. But he would not stop, even when he fell ill with one of the intestinal troubles so common in the tropics. They said he always cared for his horses, seeing that they were not ridden too hard, but he never spared himself. That was why he had two horses. The pace he set for himself was too hard, though. The good doctor, his closest friend, tried to slow him down, tried to make him care for himself, but as soon as he recovered from the illness, he set out again, visiting the homes that had opened to him and the Book he carried. Then the time came when he could go no longer. His mind began to wander, he lived now in his own land with loved ones he had left behind, one whom he called "Son," yet who must have been a brother or a brother's son, from a notation on the back of a picture of a young man and his little family that was among his papers. But most of the time he was among "his people," these simple-hearted, hospitable Panamanians whose dire need for the gospel of Jesus Christ had brought him here to live these glorious, precious years of witnessing for his Lord. His friends became alarmed at his condition, and Dr. Juliao, able to do no more for him, wired to Gorgas Hospital for help. So much did the United States Government think of this man that they sent an airplane for him, Dr. Juliao taking him to the nearest landing field in a car.

So *El Tio* left them, for all the skill and attention could not save the life so prodigally spent. Word came that he was gone, and grief was in many a home in Chitre and all the region round about. *El Tio* was gone, and little did they have left save the memory of the words he had taught them and the life he had lived before them.

As we turned to leave, little Miss Hilborn asked if they would like for us to have prayer together. We all felt like praying, for deep wells of thanks-

giving and confession filled our hearts to overflowing, but she had to voice these feelings for us all. Kneeling on that dirt floor with these friends of *El Tio's* all around, she poured out her heart in gratitude to God for such a life, and asked his most tender care for these who had believed what *El Tio* taught and lived. Her voice failed several times as she prayed, for in her heart was the same sense of our own failure as we realized we had been brought providentially to this place to see an open door, yet none of us were prepared to enter it, or even to enable others to enter. Here was a people most marvelously prepared to accept the gospel and follow its whole truth, where a man had laid down his life in winsome preparation for the coming of missionaries who would reap all the harvest of his sowing.

As Miss Hilborn prayed, the neighbors who had been very curious concerning the strangers visiting in this home but had stayed in their own doorways most courteously, came crowding into the room, quietly, reverently joining with bowed heads in the prayer. As she closed, the "Amen's" came with heartfelt emphasis from many standing in that group, and as we rose from our knees we realized the room was full of people to whom the attitudes and words of a prayer were familiar and dear. So whatever may have been *El Tio's* form of faith, he knew the Lord and knew how to make him known to his people. They all accepted us simply, without question, when Senora Julia explained we were "friends of *El Tio*." Could we have stayed longer we could have learned much more from each one of this man's beautiful life.

Had the doctor been home we would have learned more. For *El Tio* committed to his care a trunk filled with his private papers and a diary he had kept through all the years of his life in Chitre. Some day, if God wills, we will be able to read the true story of those years, for the good doctor will be glad to co-operate with any one whom the Lord leads to fill *El Tio's* place.

As we left, we drove by the house where still *El Tio's* books are on the shelf, and his simple possessions in cupboard and pantry. Above the door is written this name, *Casa de Oracion*, House of Prayer, while to one side and the other of the front wall of the house are these quotations from God's Word in Spanish: "Little children, keep yourselves from idols," and "The blood of Jesus Christ cleanseth us from all sin." While over a window in large letters is painted "Jesus Christ Only."

Thus to all the world that passed by, *El Tio* told the story of Jesus. As we looked at the house, the thrifty little fruit grove all around it, the well-kept



A FARMER'S HOME IN THE INTERIOR OF PANAMA

"As we drove back to the large and important town of Chitre we marked on our map the evangelical occupation of this part of the Republic. Since leaving the Canal early that morning we had driven twenty-four miles and had passed only one permanent mission station, a Methodist mission not far from the Canal."

chicken yard, and realized we were touching with careless hands the dream of a man of God, we felt stricken that we could not then and there dedicate this place to the purpose for which he built it, and enter into the fulfilment of his dreams for the winning of this great section of a Central American country for Jesus. For when his will was read, it was discovered that he had left this little house and its grounds in trust to the Tract Society, to be used as a center of missionary work in Chitre and that region, with instructions that if ever a missionary organization of competent resources would agree to establish here a missionary, this house and its grounds was to be given to them for so long a time as they were used for that purpose.

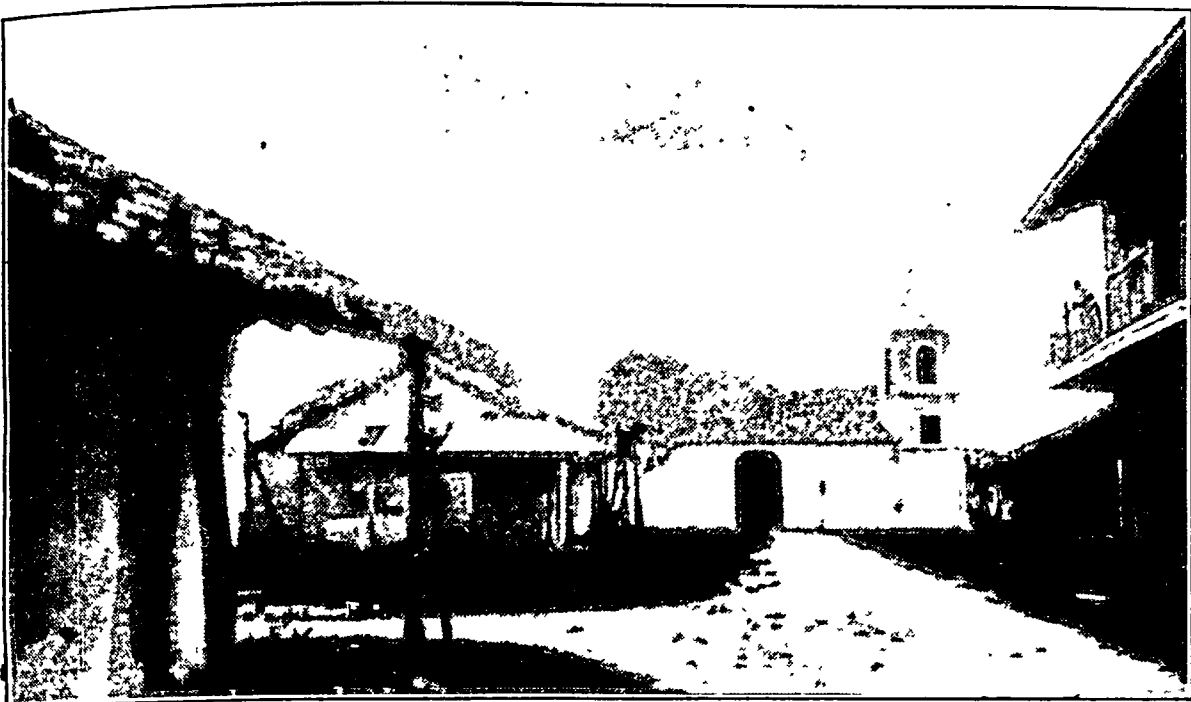
So down there in the heart of a region untouched by any Missionary Board of any denomination, with thousands of people who have never known the Word of God, there is a house waiting for the coming of the missionary, a house where already blessed memories linger of a man who here literally lost his life that he might have it again, the lives of thousands who through him heard of the love of God made known to men by his Son, Jesus, the Saviour of men. When, oh, when will Southern Baptists shake off the lethargy that today is strangling their missionary life and be free to enter when such doors as this opens to them! On the Canal Zone we have established a church as the result of faithful work done by our Home Mission Board for a quarter of a century. This church, today self-supporting, is a splendid base of operations for the entering of the Republic that lies within a stone's throw of its pillared doorway. Its pastor is missionary-hearted, and willing

to give of himself unsparingly that the gospel be preached to a people perishing without its saving power. But Balboa Heights Church cannot support the missionary alone. From Cuba, where under the splendid teaching of M. N. McCall and his associates, God-called men have been trained for just such tasks as this, we could get the missionary. If only—

Ah! If only receipts were increasing instead of steadily diminishing. If only our present work were secure instead of being on a basis of such uncertainty that neither the Board nor the missionary dares dream much of winning the world for Christ. If only Southern Baptists could realize people are lost without knowledge of Jesus Christ. If only we were actually as missionary as we profess.

Then we could send a man to *El Tio's* house, to live there as he did, to walk the paths he trod to the hearts of the people of Panama, to win to open confession of Jesus the hundreds, perhaps thousands, whom he has prepared for this, the next step in the following of Jesus as Saviour and Master of their lives.

We drove back to the Canal Zone with new eyes for this land where so few have known of Jesus, where so few are at work telling them of him, marking the villages, towns and little cities along the way as challenges to our faith that some day we might drive from one to the other, greeted all along the way by the believers who will be won through our witness. Dreaming dreams! Yes, for the story we had heard told that day is one to stir the heart to dreams and visions of the certain coming of the kingdom.



A WAYSIDE CATHOLIC CHAPEL IN PANAMA

"All along the way we found that every village had a Catholic church or chapel, but frequently it was decaying as much physically as it had spiritually. There were few farms, and those were poorly tilled. We were on a splendid highway, but few roads of any kind led off from it."

Visiting Our Missionaries

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

When I say *our missionaries* I do not mean our missionaries of the Southern Baptist Convention, I mean those who are working under the auspices of the Mission Board of the River Plate Baptist Convention. There are three Argentine missionary couples working in the interior of this continent—Mr. and Mrs. Celestino Ermili in Paraguay, Mr. and Mrs. Rafael Galizia in the city and Province of Corrientes, and Mr. and Mrs. Mauro Scardigno in the Argentine Chaco.

I visited Corrientes first. This is a city of some 36,000 people on the banks of the River Paraná, situated just below the junction of the Rivers Alto Paraná and Paraguay. There is a good church building with living-rooms for the missionary. These buildings represent the first united effort made by the Argentine churches for such an enterprise.

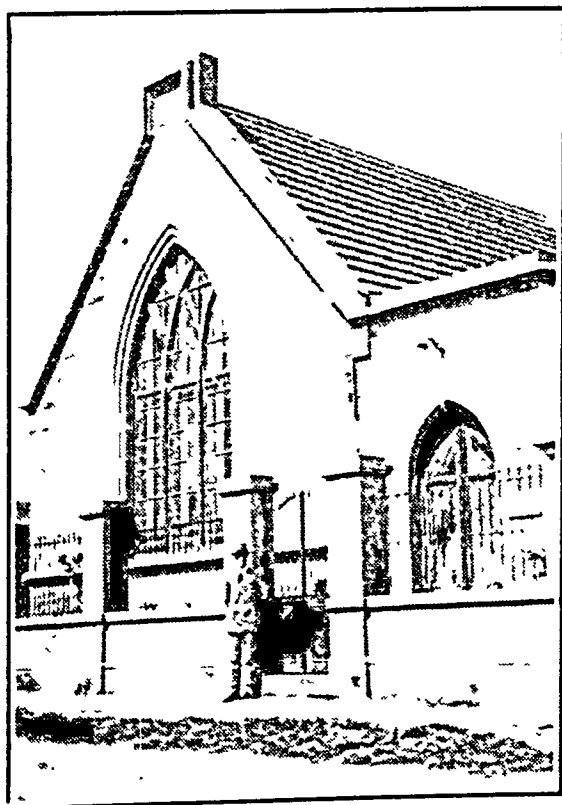
The meetings were for the deepening of the spiritual life of believers. There had been some backsliding, some who were out of touch with God and estranged from each other. God's Spirit worked, and there were a number who became reconciled to God and then sought reconciliation with each other. Believers came forward to reconsecrate themselves to the Lord, and as they led in prayer, confessions were made that melted my old heart.

One evening we visited the prison. Brother Galizia took his stereopticon and showed pictures of the parables of "The Lost Sheep" and "The Prodigal

Son." Many of the 120 men who looked at the pictures and listened to my explanation were deeply moved. Brother Galizia has permission to pay periodical visits.

Some people came long distances to be at the meetings, some of them solitary believers trying to witness for Christ in far-off places, with an occasional visit from "our missionaries."

From Corrientes I crossed the river and from Resistencia, the capital of the Chaco, a city of some 23,000 inhabitants, visited weekly by the Galizias, I took train for Roque Saenz Peña, a journey of about six hours, mostly through quebracho forest. The clearings are being rapidly settled, and cotton is being grown. Many of the settlers are from northern and central Europe, and



THE NEW BAPTIST CHURCH AT CORRIENTES, ARGENTINA

among them are a number of Baptists. The town is of almost mushroom growth, and has about 10,000 people. A well-situated building lot of 25x50 metres of fiscal land has been secured free for the Mission, and a small house has been erected by money given by our Argentine churches. Our missionaries, Mr. and Mrs. Scardigno, are graduates of our Baptist Seminary and Baptist Bible Institute respectively, and were sent there by the Mission Board at the beginning of the year.

As yet there is no adequate hall for meetings, but they are held under the veranda lent by a converted man. There, and in another house, we had the privilege of preaching, and some more souls yielded to the claims of Christ. The owner of the house has had a wonderful conversion and is a man of strong personality. He has a great many relatives both in Corrientes and the Chaco. His great aim in life now is to win them for Christ. He recommends that all of them should study the Bible, with the aid of a Spanish dictionary, a Bible dictionary and a little book, *The Travelers' Guide*. God has used him to win several for Christ.

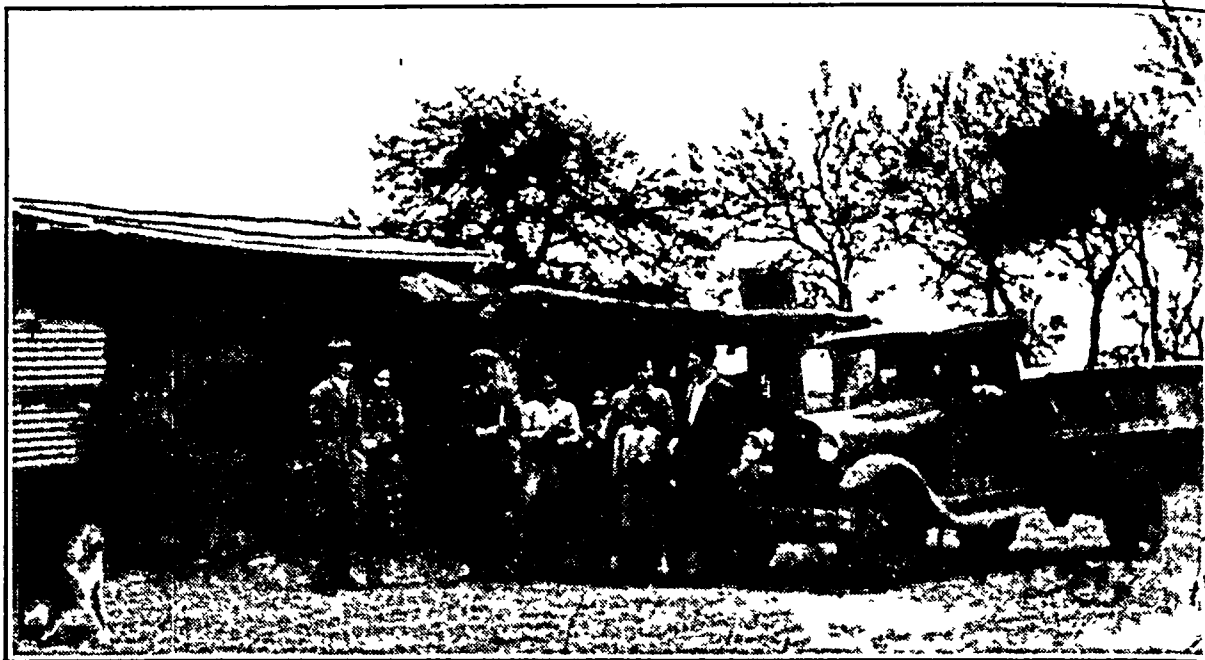
From there we went out into the forest about forty miles to Pozo Colorado in a motor truck. The owner is a son of the elderly man just mentioned. It was a pretty rough but very enjoyable ride. Don Remigio told of his conversion as we journeyed. He had been converted through the reading of *The Travelers' Guide*. He became thoroughly interested in the study of the New Testament, and wanted his wife (or concubine as she was then) to listen. He tried to get her to listen while she did her work, but she reckoned that he was pestering her. He thought he would get her at night when she went to bed, so with the aid of a candle he started reading the wonderful things he found in the New Testament. She would have none of it, so one day she gathered her belongings and her children, and left him. Some months afterwards she sent the eldest son, now a lad of nineteen years, to ask the father whether he would be willing to have them back, as she could not manage the boys. Back they came. They were so impressed by the marvelous change in Don Remigio that they listened with keenness to what he had to say and read, and ere long the wife and eldest children were also converted. In the meantime the father had brought Brother Galizia on a visit, and this helped to bring them to the light. The father had been a gambler and a heavy drinker. As he sat at meals with me, he always had a little daughter on his knee and a little boy on a chair at his side, whom he helped to their food. I remarked that they seemed fond of their

daddy. A wistful look came into his eyes as he said, "Yes, they are now. But would you believe that before my conversion, when they saw me coming home, they would run to hide in the forest?"

I was amazed at the knowledge this unlettered man had acquired of the Bible. When it was noised abroad that he had been converted, a Seventh Day Adventist got on his track and expounded their legalism to him. After listening with great patience for a long time he said, "It seems to me, friend, that the Apostle Paul had to write the letter to the Galatians to combat men like you." Later on a "Pentecostal" got on his track, and told of the gift of tongues, of their ecstasies, etc. His response was that he thought Paul had to write the first letter to the Corinthians because of people like them. I have an idea that neither Dr. Sampey nor Dr. Robertson could beat those answers, yet it came from an ignorant but Spirit-taught man of the forest.

We had good meetings in the house of Don Remigio's brother, attended by Russians, Czechs, Slavs, Bulgarians and Germans as well as Argentines. There were some Baptists among them. Once more we had the joy of witnessing some decisions. Mrs. Scardigno runs the Sunday school in true Robert Raikes fashion. She first of all has a class to teach the young folk how to read, and then has the Bible lesson. After the afternoon service she took off a group of women. They also were going for a lesson in reading, and they are filled with enthusiasm, for they want to learn to read the Bible and the hymns. How I praised God as I saw these young missionaries, fruits of our work in Buenos Aires and trained by Southern Baptist Convention missionaries, at their work up there among these other fruits of the sacrifices of our Argentine churches.

From there Don Remigio took us another forty-five miles to a Russian colony the other side of Villa Angela, a town something like Roque Saenz Peña. A Baptist Church has been organized there. Meetings are held each Sunday alternately in different farm houses—a pastorless but faithful flock. Brother Scardigno is arranging to go there once a month and to use them to start a Spanish-speaking work in the town. We had a fine meeting there. Then we returned the whole distance back to Roque Saenz Peña, where more meetings were held, and a visit was also made to a Czech colony, with whom we had a good meeting in the house of a Baptist. Hymns were sung in Russian, Czech, Bulgarian, German and Spanish, so as not to be behind I sang a verse in English.



THE HOUSE AND MOTOR TRUCK OF DON REMIGIO PEREZ

"On the left are Senor Scardigno and his wife. Don Remigio and his wife follow. The owner of the truck was converted through reading *The Travelers' Guide*, I was amazed at the knowledge this unlettered man had acquired of the Bible."

I was to have had two meetings in Resistencia but got there on September 8, and it was on the sixth that the revolution broke out. The authorities in Resistencia had offered some resistance, so troops were brought across the river from Corrientes, and were entering the city just when the train arrived. Brother Galizia, rather excited, met me with the news. Martial law had been declared, and a curfew announcing that no person was allowed in the streets after 8 P.M. That made meetings impossible. Crowds cheered the troops and mounted police as they entered and took possession, but no resistance was offered them then. So we crossed the river to Corrientes and rested in the home of our missionaries.

* * *

Finger Prints

*In courts of earth, the human hand
Now proves identity,
And finger prints left by man's touch
May bind or set him free.*

*O hand of man, full well we trace
Thy stamp on all earth's kin!
Each hand hath left its own imprint,
But all, the marks of sin.*

*Sin prints, sin prints everywhere,
Whate'er man's hand hath clutched,
Whate'er, in his self-seeking
His finger tips have touched!*

*Thus, guilty at the Cross I bowed,
Condemned by mine own hand.
"O God," I cried, "behold my touch,
Must these sin marks e'er stand?"*

*Then, lo! upon my record
Was pressed the hand of God!
And naught of sin remaineth,
'Twas covered by his blood!*

*Now, hidden in that wounded palm,
I would be his alone;
Imprinting on a dying world
Not my touch, but his own.*

—Adah Richmond, in *S. S. Times*.

The Preacher and Evangelism

By Rev. D. F. Stamps, Hwanghsien, China

The world is inevitably approaching a great moral change. China and India are in the throes of death, and other major nations have grave moral issues to settle. The moral equilibrium of the social order is seriously shaken. Spiritually-minded men in all nations are compelled to consider the meaning and end of the present trend of events. The question comes to the men who are seeking the truth: What is God doing in these disturbing movements? and how is the present trouble related to the coming of the kingdom?

A GRIM MONSTER OF DESTRUCTION OPENED HIS MOUTH AT CHINA

A large number of serious-minded Chinese have been made to look straight into the face of this grim monster; but it seems that deliverance has come through the great province of Manchuria. China has been held in the grip of a European war for seven months. This civil war in China has been the greatest war since the World War. The fighting was severe and the opposing leaders were well matched. It was not wholly a fight to the finish. If the peace-loving Manchurian leader, Marshal Chang Hsueh-liang, had not stepped into the field, the civil war might have been drawn out through next year. Such a state of war in China would have spelled a Communistic State. It seems certain that China saw her fast approaching death, and stopped her war just in time to be delivered.



A PART OF THE CONGREGATION AT PAZO COLORADO-CHACO

The group includes Russians, Czechs, Slavs, Bulgarians, Germans, and Argentines. This is in the heart of the forest, forty miles from the railway.

Experience is a great teacher! Such a series of events beyond a doubt will help prepare the hearts of the people for the gospel message.

A HIGHER STANDARD CHINESE SEMINARY NEEDED

Our Southern Baptists in China have not been able so far to develop a higher standard Chinese Seminary. This is hard for the people, who do not know the facts, to understand. We have spent most of our time trying to make seminaries out of a low grade of students. Much good has been accomplished, and a number of good preachers and a few pastors have been trained, but we have not succeeded in developing a seminary equal to the union Chinese Seminaries. A Chinese Seminary means a seminary where the teaching is done through the medium of Chinese and not English. If we hope to see our Baptist people in China grow into a loyal appreciation of the whole Bible, then we must prepare that much desired higher grade Chinese Seminary. Plans for building such a seminary that worked well in other countries have failed in China, but the light on this difficult problem is beginning to break.

We must continue to receive the students who have been applying for training in the ministry, but we must give them more foundation for general work. Then, if they are able to continue the higher seminary training, better workers will be had. If, however, they cannot continue the higher seminary training, their training so far will be sufficient to make them self-supporting lay-preachers. We need in China an unlimited number of such men fully consecrated to the service of the Lord. Our new plan will seek to develop such a group of lay-preachers.

It has been agreed by representatives of the four Missions in China to locate the higher grade Chinese Seminary in

Tsingtao. This wonderful city is located near one of the largest groups of Baptist churches in China. Tsingtao is easily accessible from most of the central points in China. It is a fine climate, and would make possible the organization of a big Baptist Summer Conference which would draw Bible teachers from all parts of the world. This could be done, as it is easily reached without heavy expense. Many preachers and teachers might make a summer trip to China and enjoy the fellowship of this conference, and at the same time see something of this marvelous Chinese civilization.

Such a seminary does not need a large sum of money just now, but it does need very badly some money for a few houses. We are not making request to the Board for money, but we



THREE ABLE CHINESE PREACHERS

From left to right: Sung Fu-Wan, Fan Shi-ling, Shan Ching-yuing—products of Hwanghsien Baptist Seminary.

are hoping and praying mighty hard about it. We need houses for about two missionaries and for about three Chinese teachers. We expect the Chinese Baptists and missionaries to help in building some dormitories for the men and the women. The Baptist church in Tsingtao can be used for classrooms. Our greatest need is a Chinese faculty. We need at least two well-prepared and gifted Chinese men teachers and one Chinese woman teacher. We hope to have as many women students as men students. The churches need women workers very badly because of the social conditions in China, and especially because the women are so backward and untrained. Our great purpose in this higher grade seminary will be to train men for the pastorate. The day of a great revival is just ahead. God is sure to pour out his grace upon China.

A DEEP MOVING REVIVAL COMING

India, Japan and Africa have had great sweeping revival movements, and the day for China is sure to come, but China will come to the Lord in a much different way from other peoples. China has been waiting longer than any nation for Christ; she has the greatest ethical teachings outside of the Bible; she moves very slowly, because she has so much and so many to move; the Chinese love to study better than any other people in the world; it will be the greatest day since Pentecost to see the Chinese begin to search the Scriptures, and to see the Lord Jesus lay hold upon a seeking China, people who are earnestly seeking to find the Messiah in the Word.

Let us pray mightily that anti-foreign movements and anti-Christian movements may lose their force, and that Christ may come into the hearts of the people. How the Chinese need God to give them pure love, and how they need Jesus to give them conquering faith, and how they need the Holy Spirit to give them bright hope! The great work will be done in China when the missionaries and Chinese Christian leaders learn how to walk humbly before God. That great day is coming!

* * *

"What we need is not a new religion, but a new discovery of Christ, who is Religion."

"In the pages of the New Testament men did not speculate about God—they shared him."

"Only those who know how to take up the cross for the world know how to move that world."

"If we cannot be religious after the mind of Jesus we cannot be religious at all. It is Christ or nothing."

"I have never seen anyone find spiritual power who did not seek something deeper. Spiritual power is a by-product of the Spirit in the life, making that life Christlike."

—From *The Christ of Every Road*, by E. Stanley Jones.

Unfinished Tasks in White Harvest Fields



ON JUNE 28, 1930, THE CORNER STONE FOR THIS NEW BUILDING, YATES ACADEMY, SOOCHOW, WAS LAID NOT ONLY IN CEMENT BUT ALSO IN FAITH

The Challenge of Some Unfinished Tasks in the Soochow Field

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

A COFFIN SHOP BECOMES A GOOD-WILL CENTER

In 1920, under the impetus and inspiration of the 75-Million Campaign, the Soochow Station bought at a very modest figure a large but rather dilapidated old Chinese building that for a long time had been used as a coffin shop. Up until that time we had been renting an old Chinese residence in this section of the city for a chapel, and day school with some fifteen students. This coffin shop was ideally located for our purposes in about the most densely populated section of the city of Soochow.

Now, what do we have in this "has-been" coffin shop? Look at the accompanying picture and you will see a school of 221 fine boys and girls, together with the teachers and missionary helpers. This school is almost self-supporting through fees paid by the pupils. We are indeed fortunate in having in charge of this work Rev. K. T. Chang, a well-trained and spiritually-minded young man who is a graduate of Yates Academy and also of Shanghai College and Seminary. Through this day school, the Sunday school, the B.Y.P.U., the W. M. U., and the direct preaching of the gospel, the leaven of Christianity is spreading from this center, and we ex-

pect some day to see a fully developed, self-supporting Baptist church.

Yet we want our constituency at home to know that our crying need here is an adequate building. Do not think the building in the background of this picture is the old coffin shop. This student body of small tots walked two miles through the crowded streets to our compound to have a respectable building for a background. This Wei Ling building shows up well in a picture because it is white-washed, but it is not so substantial as it seems. At the Good Will Center we are turning students away because we do not have room in which to pack any more. Not only is the size of the building inadequate; the construction of this old shop, though renovated, is not suitable for school and church purposes. Here is an unfinished task that is a daily challenge to all those who want Baptists to keep abreast with our growing opportunities in China. It will be a fortunate day for the people of this community and a happy day for the missionaries when Southern Baptists shall have come to where they make it possible for us to tear down these old buildings and erect a building to meet our needs and purpose. The money required is small. How long shall we have to wait?

AN ADVENTURE OF FAITH

Yates Academy, with the largest student body in her history, is today without a single permanent building. The main building must, as soon as possible, be torn down because of its condition and location. All the other buildings, as in the case cited above, are old Chinese residences renovated and awkwardly used for school purposes. Not

only are these buildings not adapted to our purposes but, more serious than that, no one can tell just when an old Chinese building is going to collapse. Through the mercy of God we were spared a tragedy of this kind in Wei Ling Academy last year when the building all but fell on one hundred primary school children. The children were rushed out and the building was torn down at once.

Last spring Dr. McDaniel, recognizing the building problem in Yates Academy, broke dirt and began the foundation for a classroom and administration building 200 feet long and 40 feet wide (see the picture sent with this article). In starting such a large building as this, all he had in hand was \$3,000.00 gold plus faith plus hope plus love. Rather than use this small amount of money to repair the old buildings that are not satisfactory, he felt it wiser to start something permanent, even if it could not be finished. One day, as we two were seated on a pile of old brick listening to the music of the coolies pounding down the foundation, he remarked: "I know I could rightly be criticized for starting out on such a project with so little funds in hand, but I am willing to be criticized for the sake of this great work." Today, October 27, 1930, the walls of this three-story building are up, the roof is on, and some old flooring from the torn-down buildings is being laid in the new.

Yates Academy has a strong faculty, a fine student body, and a good name. The school is close to self-support so far as current expenses go. What is urgently needed is money to provide the minimum of building and equipment. There never has been a time when money was so much needed for buildings in

Yates and Wei Ling Academies as now. Neither has there been a more favorable time to build on account of good exchange. This is indeed a most opportune time. Our two academies are the poorest equipped among all the denominational schools in Soochow, yet we are second to none in any other respect. The students are indeed patient and loyal to come here when they can get so much better material accommodations elsewhere. We are hopeful and have faith to believe God will raise up friends to see that our minimum needs are met. Here is the challenge of a great unfinished task. Who will answer the challenge and come to the rescue of these growing and promising Christian schools?

A CALL FROM THE COUNTRY

Last week, during this beautiful golden autumn weather, I made a two days' trip to Dong-z, a small town of some 10,000 population where we have a church of twenty-one members. Though the number of Christians is small, yet their spirit is fine and they are very active in the church work. For several years they have been very anxious to build a church in which to worship. Twice in the past it looked as if the Mission was going to help them buy land and build a church. Their hopes were raised, but in both cases they were disappointed. On this recent trip they asked me again if it were possible for the Mission to help them.

At present we are renting a part of a tea-shop and using it for a place of worship. From many viewpoints this is most unsatisfactory. The noise and confusion which are characteristic of such a public gathering place make quiet impossible all during the day and until late at night. The only place I had to sleep was in the tea-shop on my folding cot after the crowds had gone.

I learned that this tea-shop in the very heart of the town can be bought for \$1,000 U. S. gold. The church members told me they would make a special effort

to raise \$300.00 if the Mission could help \$700.00. I did not tell them the real financial condition of the Foreign Mission Board lest they should become discouraged the third time. I told them I would reply on my next visit. How I covet that tea-shop for God! It would bring new life and spirit to the little flock if they could have a place to call their own. What shall the answer be: I shall have to give them YOUR answer.

OUR ONE UNFINISHED TASK

These three examples mentioned above serve only to illustrate some of our material needs that are denied because of the lack of funds. Our one task is to *make Christ known to a lost world*. We shall not cease to work and pray until this task is completed. The harvest in China is abundant. The hearts of the people are ready to receive the gospel message. Opposition and persecution are only advertising Christianity and proving that it is a living force. The harvest time has come. Missionaries, Chinese preachers and Bible women are needed as never before, that they may go everywhere preaching the Word and proclaiming the acceptable day of the Lord. Surely Southern Baptists are going to have their full share in carrying out our Lord's Great Commission.

* * *

"Another year of mercies, of faithfulness and grace,

Another year of gladness in the shining of thy face,

Another year of progress, another year of praise,

Another year of proving thy presence 'all the days,'

Another year of service, of witness for thy love,

Another year of training for holier work above.

Another year is dawning; dear Master, let it be

On earth, or else in heaven, another year year for thee!"

Unfinished Tasks in China

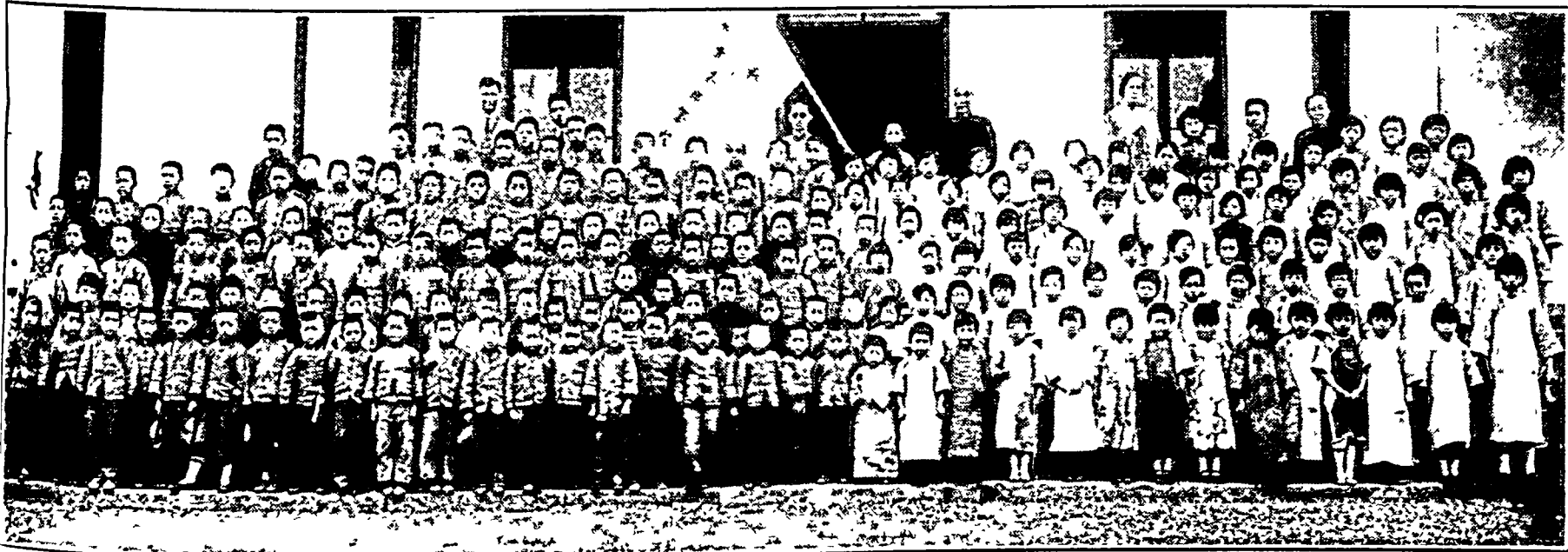
By Rev. J. T. Williams, Shanghai, China

When one makes a mental survey of China looking for the unfinished tasks from the viewpoint of foreign missions, what does he see? Does he see a need for buildings? Yes, a few. Here and there a resident for missionaries is needed. Here and there a church building, or a school building. In Shanghai there is urgent need for a modern and adequate office building for the home of the China Baptist Publication Society in which to house its Editorial, Sunday School, B.Y.P.U., and W.M.U. headquarters, and for the Sales and Mailing Department. At present these departments are functioning in scattered and inconvenient rented quarters. It may be that God has a consecrated man or woman somewhere who will for time and eternity glorify him by giving the money for this Baptist headquarters building.

But the greatest pull on our hearts is not buildings. The recent attitude of the ruling party in China toward Christian schools, the wanton destruction of buildings by the "reds," and closed schoolroom doors in other places turn our hearts to deeper and more vital things.

THE UNEVANGELIZED MILLIONS

By opening wide the doors of China, God has given to the Christian forces of this age the greatest task the world has ever seen—the leading of these millions to know Christ. With five hundred thousand Christians in a country with more than four hundred millions of people there appears an unfinished task of the first magnitude. How our hearts yearn to see a more



GOODWILL CENTER, SOOCHOW—AN OLD BUILDING ONCE FILLED WITH DUSTY COFFINS, IS NOW FILLED WITH ACTIVE BOYS AND GIRLS RECEIVING A MODERN EDUCATION UNDER STRONG CHRISTIAN INFLUENCE

rapid advance toward the accomplishment of this staggering task! In their letters to me about other things our missionaries from all over China drop little words of hope and encouragement because of the present opportunities to witness for Jesus to receptive hearts.

By the hour I might write about the terrible things that have been happening in China during the last three or four years. The half will never be known of the uneasiness of mind and heart, the uncertainty of life or death, and the indignities heaped upon person and property that the missionaries have had to face. While these have been bad, the sufferings of the Chinese people have been much worse. But the mind does not dwell upon such things. Out of all this anti-foreign, anti-Christian turmoil and agitation has come a realization that such things do not bring joy and peace to the human heart. Out of the bitterness and despair of war and Bolshevik destruction emerges in the heart of the common man a longing for something which promises hope and peace. Many are finding this joy in Christ Jesus. Thousands more would welcome the message of salvation, if the messenger would come.

WHERE ARE THE MESSENGERS?

Some have died and gone on to their reward. Some have gone home broken in health, some, laboring overtime, have the joy of continuing in the front line for Christ, others young, trained, consecrated, are waiting and longing to be sent to fill the rapidly thinning ranks at the front. Some of the native workers are bravely, and very often sacrificially, witnessing for their Master, while some have been compelled to give up their special work of preaching and do something else in order to make a living for their families. "How shall they preach except they be sent?"

CHRISTIAN LITERATURE

Today the people of China are reading. The millions who cannot read will go to some one who can and ask to be told what is said on the paper or tract that happens to fall into their hands. Never before in all the history of missions in China has there been such an opportunity to spread the gospel of our Lord as there is now.

We thank God for what we have and are doing the best we can, but we are only touching the border of the task. It would take \$4,000,000 to furnish one tract per year to each person in China. If the China Baptist Publication Society had \$40,000 per year, with the co-operation and help of the noble group of Southern Baptist missionaries in China, it could glorify God in a wonderful way by spreading the Good News over China by means of the printed page.

One great difficulty to be overcome is the illiteracy of so many of the Chinese. But suppose only 25 per cent of them can read. We still have more than a hundred millions of people who want something to read and are willing to read God's Word and gospel tracts. O Southern Baptists, do not a hundred million hungry, receptive minds challenge your very soul to give them that to read which brings to their hearts the message of love and salvation?

MANCHURIA

From the standpoint of unoccupied fields, perhaps Manchuria holds the greatest challenge in China today. There are those great fertile plains destined to be the granary of the Eastern world, receiving into her borders more than a million immigrants a year from China proper. Away from the old home and the pull of idol and ancestral worship, they are open to the gospel of our Lord. Southern Baptists have only five missionaries in that vast field. The very least we should have is twenty-five. How long shall these millions wait for the note of joy and salvation which is ours to carry? What a challenge to Southern Baptists!

The Unfinished Task in Interior China

By Rev. Wade D. Bostick, Pochow, China

I wonder if we should not say, "The Begun Task," since we are so near the beginning, or so far from the completion of it. Truly we should say we have only touched the border.



FIRST BAPTIST CHURCH, MONTEVIDEO, URUGUAY

If we take China as a whole, here is the progress that has been made: Four years ago there were about eight thousand missionaries in the land. This is just one worker for each fifty thousand—and for one to try to evangelize or to be responsible for the evangelization of fifty thousand, can it be said that more than a beginning has been made?

The above refers to China as a whole. Now if we talk of our Southern Baptist work, here is a bit of that picture. I will tell mainly of my own station, which is one of the four stations of one of our four Missions in China. We regard Pochow County, with three other counties, as our field. Pochow County has seventy-two townships, each with a market town as center, and hundreds of villages. At each market town each second day the people go in crowds varying from a few hundreds to a few thousands.

With such a field you see, a few tens of workers would be needed for us to think of the task being at all nearing completion. But in all these twenty-five years, during much of the time there have been only two missionaries, while the largest number ever reached was seven. As a result, nearly every time any one of your missionaries was out in the work he or she was made to wish to be ten instead of one worker. For at no time did we ever feel we were more than touching the border, because of the more than two hundred townships, each with its market town, we at our best had only one dozen established meeting places, with thousands of towns and villages that had never heard the gospel.

Now, this the unfinished task as then seen, but alas, what now! My associates asked me to have the direction of all the day schools in our Mission. We were running then about one hundred at the cost of \$18 per year for each school, and each of them was a splendid center at which and from which to give the gospel. This was only well started when there came a letter saying there would not be another dollar for all these schools. Only with difficulty can you imagine what this meant to us and to our work.

At Kaifeng our work was being carried forward by seven men and more than that many women. The number grew less and less until, when Brother Sallee came home, not one of the seven remained. Brother Lawton was called then from Chengchow, where the force of workers was already greatly depleted. At Hwang-Hsien, in another of our Missions, where seven men were in the work, the number dwindled until two years ago Mr. Charles Hartwell began the fall work all alone. He died in December, and many who knew of it

said he had worked himself to death. At Kweitch there is just the one couple who have labored all alone for some twenty years, all the time hoping and praying for associates to join them. At Chengchow, where while five men and a larger number of women felt they were only touching the border, there are now two men and three women. With this brief word, for I have told only a little, can't you, dear reader, fill in and see such an "unfinished task" as should move every heart to deep concern and earnest prayer? And our other three Missions are just as needy.

Finished—oh, yes, finished, the plan of redemption, costing far more than we can ever tell—the garden, the cross, the agony and cry, "My God, my God, why hast thou forsaken me?" Oh, think, this was done two thousand years ago, and today, not only is the task an "unfinished task," but one so far from a finish that we can't say it is more than begun.

Will this not move you? Yonder in China the people are passing on into eternity at the rate of some one thousand per hour, some thirty-five thousand per day, some million per month, and some twelve million per year, with this sad, sad story that *only one out of each thousand is prepared to meet God!*

Abandoned Hopes in Uruguay

By Rev. B. W. Orrick, Montevideo

The Baptist work was begun in the Republic in 1913 by Brother J. C. Quarles, and was carried on with great difficulty for some time. Brother L. C. Quarles later joined his brother here, and the two labored together for several years, establishing preaching points in various parts of the city of Montevideo. The First Baptist Church of Montevideo was organized by Brother J. C. Quarles, and his wife, with a few native brethren. Brother J. C. Quarles had great hopes for developing a great church here in this capital city, but he was called to go to Buenos Aires to take charge of our Publishing Society, and so, as far as he was able to carry on personally, he had to abandon his dreams and leave the work with his brother.

Brother L. C. Quarles continued as pastor of the First Church, and a splendid building lot was purchased with the view of having one good church building on a good central street, one that would adequately represent our cause. Since funds were not available at the time, a small chapel was erected on the back of the splendid lot, hoping that within a few years a real church building could



THE FIRST GROUP OF BAPTISTS IN PAYSANDU, URUGUAY

"In our last annual Mission meeting we voted to close the work in the city of Paysandu, the second city in the Republic, and at this time we are withdrawing from that field entirely, thus abandoning all the fair hopes we had of evangelizing that city and section of the Republic."

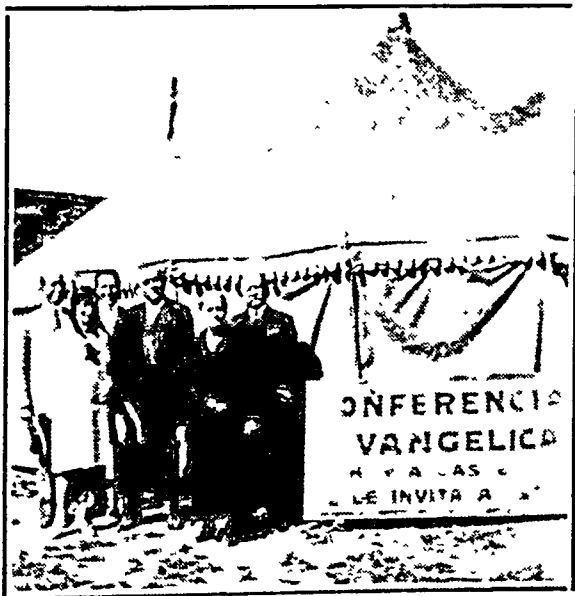
be built on the front of the site. This was in the year 1922, and although funds were asked for and expected for this much needed church house, we have long ago given up all hopes of ever getting the money. Brother L. C. Quarles has also gone to Buenos Aires to help in our Seminary, and now Mr. and Mrs. B. W. Orrick are the only Baptist missionaries in the whole Uruguayan Republic, and yet the Board cannot maintain the work that they initiate.

In the year 1923 a new Baptist work was begun in the city of Paysandú, Uruguay, by a good native pastor, Rev. E. J. Cabral. He had splendid success and in less than a year there was organized the Baptist church of that city with 18 charter members. We had hopes of building up a great work in all that needy section of Uruguay, using Paysandú as a center. Cabral continued to work with very good success, and

later opened another work in the city of Salto, Uruguay, a city of some twenty thousand inhabitants. There was splendid prospects in that city for a growing work, and no doubt that within a few months' time there would have been a Baptist church founded there, but we were short of workers, and Cabral was called to be pastor of the First Baptist Church of Montevideo and left that field. Another pastor was secured by the church at Paysandú, but we had to abandon the new work in Salto for lack of funds. So the hope of growth in that direction was cut off.

In our last annual Mission meeting we voted to close the work in the city of Paysandú, the second city in the Republic, and at this time we are withdrawing from that field entirely, thus abandoning all the fair hopes we had of evangelizing that city and section of the Republic.

When we returned from our furlough in 1928, we brought back with us a small gospel tent for use in evangelizing in this great city of Montevideo, with its more than a half-million souls. We also had hopes of opening many new works in small towns and cities in the interior of the country, where so little has yet been done to tell the glad story of salvation. We have found, after two summers of use, that the gospel tent is the best method used so far for reaching new people, and that in one month with the tent we can preach to more new people than in a whole year in our regular preaching halls and chapels. We have had a number of campaigns here in Montevideo, with splendid results, and have gone to two interior towns. The first summer, two years ago now, we had



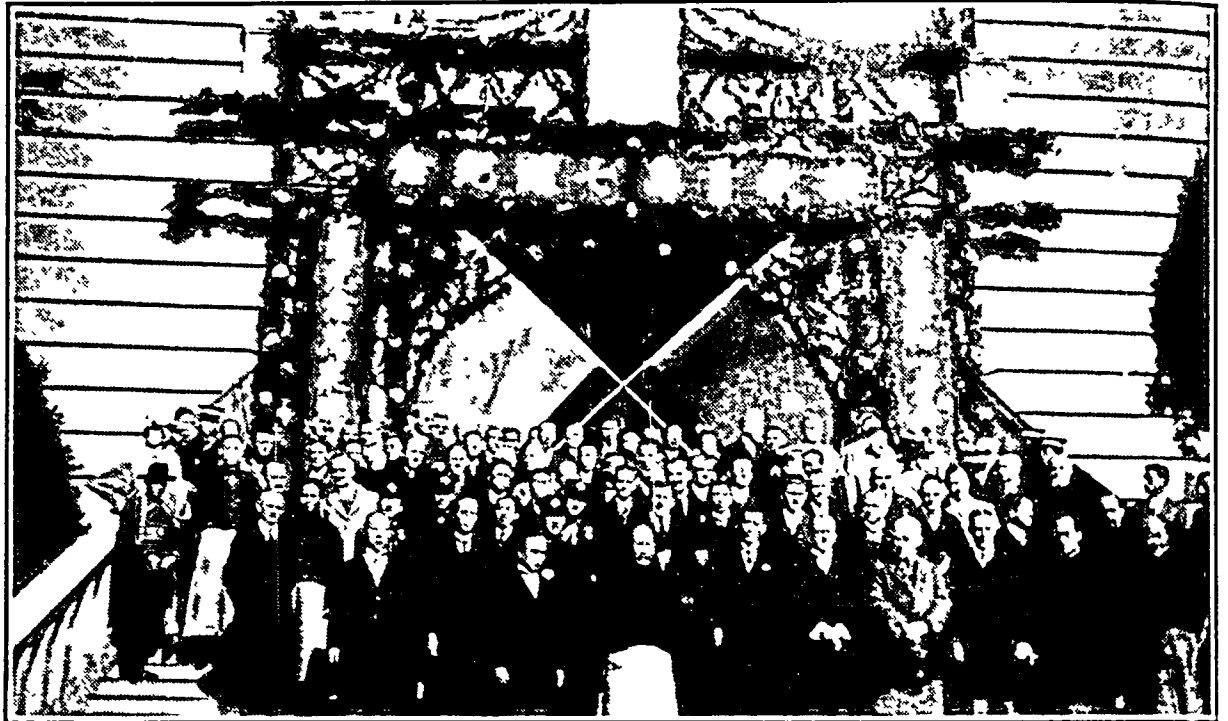
GOSPEL TENT USED IN TWENTY DAY CAMPAIGN IN PANDO, URUGUAY

a campaign of twenty days in the town of Pando, which is only 18 miles from Montevideo and has a concrete highway, and yet the gospel had never been preached in this near-by town of some eight thousand people. We found a good group of interested people, and had hopes of establishing a work there. We had no money for renting a preaching hall, but arranged to have services in the theatre building and every two weeks were having splendid meetings there. At that time one of our pastors became ill, and the missionary had to take charge of his work, and the services had to be discontinued in Pando. We hoped to return and continue this good work, but now, after two years, we find ourselves still handicapped for lack of workers and NO funds.

When we returned from our furlough, two years and a half ago now, we had plans of opening some new work here in the city. There are so many large sections of the city where no work has yet been done. So we expected to begin something new. However, since that time till now we have not had one dollar of funds for renting halls, nor for extending the work in any way whatever. It is a beautiful sentiment that "hope springs eternal in the human breast," but when a missionary has seen one hope after another abandoned, and is never given any new hope of relief or of being able to accomplish any dream, it is really difficult to continue hoping, and when hope is dead there is not much left. Where is then our hope? Only in the promise of God that "My word shall not return unto me void, but it shall accomplish that which I please . . ." Our hope is that the will of God will be accomplished in spite of our human failings. The Word has been preached, and many souls have accepted it unto life everlasting. If we hope even in our beloved brethren in the homeland the way seems very dark, so we are forced to hope only in the Lord. May his will be done in and through us all.

As the New Year Dawns

To greet this New Year as I would
thy coming, Lord.
With awe, and yet a sense of holy joy;
To realize the days within it stored,
Yet carefully each moment to employ:
To know the vastness of the work still
to be done,
And yet neglect not the small corner
that I claim;
To feel the urge to teach thy Word
from sun to sun,
And yet to tell it to my neighbor, feel
no shame;
To rise to heights above to fill my
heart
With love o'erflowing, Lord, for thee,
Yet grudging not my fellow man his
part—
This let my New Year's resolution be!
—Emma C. Althof.



THE MAYOR OF TSINGTAO GIVES A RECEPTION

All the guests were greeted by members of the reception committee upon the broad stairway leading to the reception room in the Administration Building. Within the reception room was a long table filled with cakes and sandwiches.

The "Swang Shi" Celebration in Tsingtao the Beautiful

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

The words "Swang Shi" mean *Double Tenth*, October 10, which is the date of the founding of the Republic of China some nineteen years ago. The new Republic has passed through many vicissitudes, and there are more to follow.

Numerous beautiful arches made of bamboo poles, covered with evergreen and lighted with colored electric bulbs, have been erected on the main street and in front of the Government buildings. On these lovely green arches are four golden Chinese characters: *GIVOA KING GI NIEN* (National Memorial Celebration).

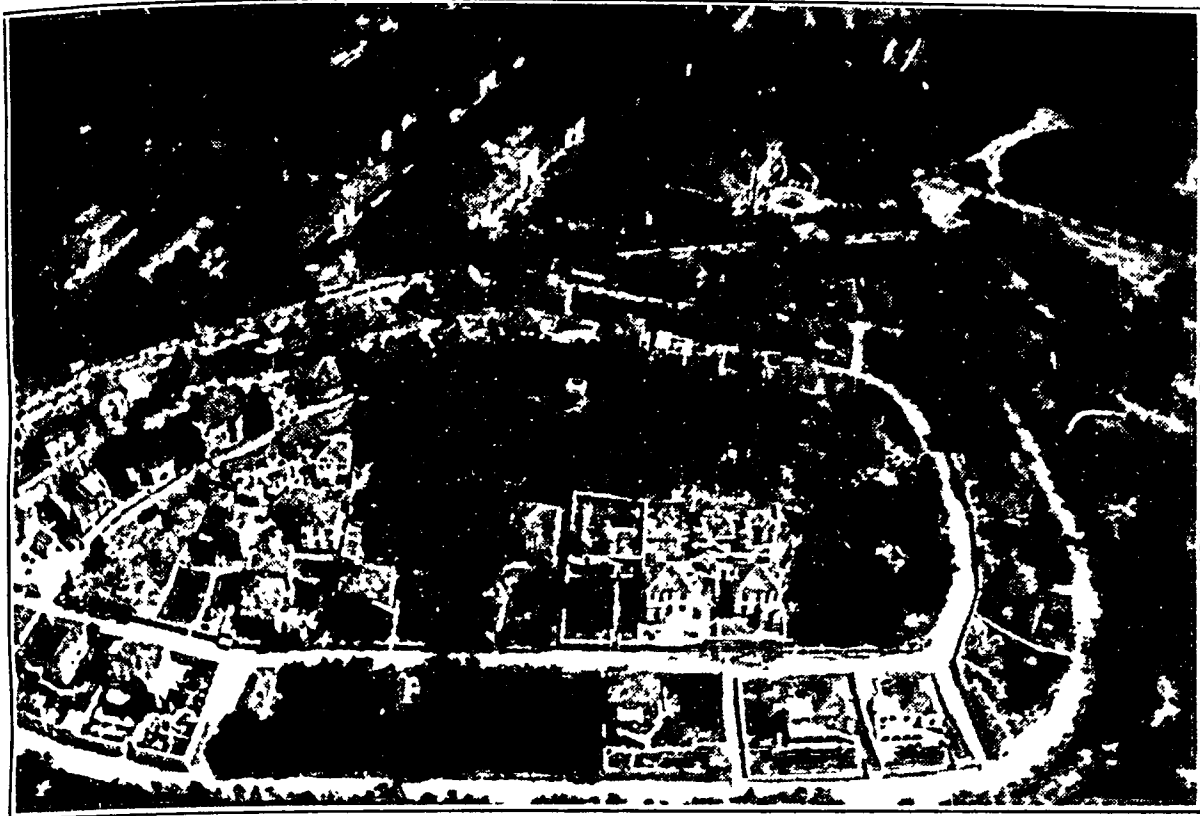
Several thousand students in the city have been busy today making lanterns and banners, some red and others blue, to carry in the great parade tonight. I have just returned from the Government Administration Building, near-by, where several thousand students of all grades passed quietly by in an orderly procession. Several of the schools were led by a brass band. All the bands were struggling rather unsuccessfully with the same tune!

All the students wore uniforms of various shades of brown or blue, and their movements were directed by the Boy Scouts of the city. Several teachers accompanied their pupils, who carried red or blue lanterns, flags, and banners on which were written various mottoes. I saw a number of large lanterns made

like a Chinese Double Ten, which is made like a cross. These large paper lanterns were very pretty, and reminded me of the ministry of preaching which we must carry on among these thousands of students with renewed zeal.

Following the procession of students was an army of laborers from the various factories in the city. On this date last year the laborers were very boisterous. This time the police have limited the number of laborers to only one in ten. The time required for this parade to pass a given point was about thirty minutes. I must not fail to call your attention to the presence of several hundred girls in the procession. All the grades were represented, and the little tots were running at times to keep up with the older ones. Bound feet were noticeably absent. Thirty years ago it would have been impossible for the girls to take part in such a procession. There are still millions of women and girls in the interior with bound feet, but they have not been to school. It must not be forgotten that the missionaries have led in the movement for the freedom of the women and girls in China. The unbinding of the feet of the womanhood of China is worth all the Christian movement has cost the churches at home. Your missionaries have led the movement which has placed hundreds of thousands of students in Christian schools, and millions more in Government schools. What hath God wrought?

I wish the Boy Scouts of America and other countries might have seen their comrades in China directing that great procession of Chinese youth, and giving adequate protection to the girls and young women. Everybody understood that the boys carried that wand and lantern for the protection of their sis-



AIRPLANE VIEW OF RESIDENCE SECTION, CITY OF TSINGTAO

This beautiful residence section is on one of the many hills overlooking the bay. Numerous beautiful arches made of bamboo poles, covered with evergreen and lighted with colored electric bulbs, have been erected on the main street and in front of the Government buildings.

ters. The attention and care afforded these students by the Scouts means the elevation of womanhood in China: they got the idea from Christianity, and are putting these noble principles into practice. Surely a new and better day has dawned for the women and girls of China. Let all who have had a part in bringing in this day rejoice with us!

• The Mayor of Tsingtao has, through the American Consul, Mr. Dorsey, invited all Americans in the city to come to the Administration Building at eleven o'clock tomorrow to meet the Mayor, who is giving a reception to all the foreigners in the city. These have always been very delightful social occasions when we have an opportunity to meet the Mayor, and other residents. Refreshments are always served, and all the guests are invited to drink champagne in honor of the Mayor, and the Chinese Republic. The toastmaster always proposes a toast to the Chinese Republic, saying, *Wan swei, wan swei Dsong Hwa Min Gwoa*, (Long Live the Republic.) Do the missionaries drink champagne on this occasion? They *do not*. All the missionaries, except the R.C., are absolutely dry.

THE TENTH OF THE TENTH MONTH

We drove out in our car to the race track and golf course, and found some ten thousand students assembled for the annual ceremonies. On the speakers' platform was a life-size portrait of Dr. Sun and several thousand students gathered around the platform to listen to the addresses. Thousands of handbills were distributed. I have some of them before me now. On one of them

is set down sixteen slogans which the students are to use during the next year. Two or three will be sufficient:

"The Revolution is the rebirth of China!"

"Do not forget to carry out the revolutionary methods of Dr. Sun."

"Remember to destroy the Imperialism of the White Race"

"Long live the Nationalist party!"

"Long live the Chinese Republic!"

It was very interesting to see these several thousands of students and workmen leaving the grounds in perfect order under the direction of Tsingtao Boy Scouts, of whom there are now several hundred. Mounted police, and police and officers in cars and in motor cars, were in the procession, but the Boy Scouts seemed to carry out all the orders quietly and very efficiently. The grounds were enclosed by stretching two wires on stakes set every few feet. The Boy Scouts stationed at intervals allowed no one to crawl through the wires. There was only one entrance and one exit, which all were required to use. I tried to get through the wires, but was politely told to go to the entrance. I did so, and was allowed to take two snapshots from the platform.

THE RECEPTION

All the guests were greeted by members of the reception committee upon the broad stairway leading to the reception room in the Administration Building. Within the reception room was a long table filled with cakes and sandwiches. When all the guests had arrived, sandwiches and champagne were served to all who cared to drink it. In the absence of the Mayor in Mukden, his able secretary spoke briefly in his behalf, and

said in part (speaking in Chinese, Mr. Yang interpreting) as follows:

"We welcome the members of the foreign community to this the nineteenth anniversary of the founding of the Republic of China, and are delighted to say that our relations with the various nationals resident in Tsingtao were never more satisfactory than at this hour.

"While peace and order has not been fully resumed throughout the country, we can assure you that we have a constructive program which has been interrupted from time to time. We recall that this has been the history of other countries during their era of revolution.

"The destructive attitude of many is certainly not desirable; and it is earnestly desired that this dreadful destruction so prevalent may hasten the era of reconstruction. We are conscious of our great material losses; but let us hope we have gained in inspiration. So we may truly be somewhat optimistic on this occasion.

"We believe the long civil war to be at an end. The days have been dark and gloomy, but we are looking forward to the brighter pictures.

"Most Chinese are followers of Confucius and Modi who proclaimed the doctrine of universal love. We are to be patriotic and yet love all men. Our intelligent Chinese are endeavoring to build up a new culture by selecting the best in the old and in the new cultures. We hope thereby to bless our own people and make some contribution to international good will. Let us, therefore, drink toasts to:

"The Chinese Republic,

"International Good Will, and

"To you Gentlemen."

We then shook hands with the Secretary of the Mayor, who heartily thanked us again for our presence, and our interest in the Republic.

Happy and Useful

By. Rev. Wm. H. Berry, *Bello Horizonte, Brazil*

A beautiful sight is a happy family whose lives have been purified by the gospel. When Jesus said, "Ye shall know the truth, and the truth shall make you free," he not only spoke of the individual, but of the family also. Evangelistic efforts reach the individual, Christian education influences certain groups, but it is the family altar that is able to create a Christian nation.

Munelar M. Maia is the happy father of this family (see picture), and Dona Julieta is the devoted mother. Both were converted young and have prepared themselves in our schools for Christian service. It has been a difficult task for them. Munelar was born in the

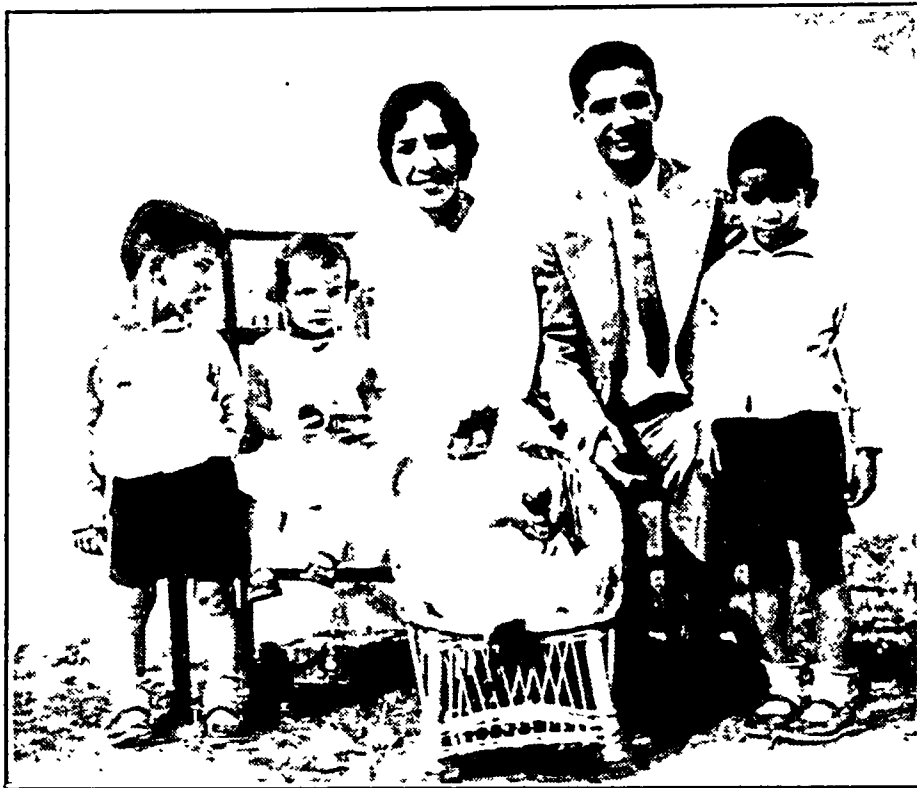
State of Rio. Being the oldest of a large family of children whose parents were very poor, education was an impossibility, so far as it depended upon money. He learned something at home, however, and at the age of twenty-three he came to Collegio Baptista Americano-Mineiro to prepare himself for the ministry. Without money he naturally had a long, hard pull. He was willing to work at anything to make his way, and so set himself to the task of working and studying at the same time. But it is impossible for a student here to work enough outside of study hours to pay all expenses, therefore it was necessary that other means be provided. Through the help of Dr. F. A. R. Morgan, director of Collegio Baptista at that time, offerings were made by friends and organizations in the States. He also received a small amount of assistance from a loan fund fostered by the school. Through these he has prepared himself and is now a very useful man in the cause.

Senor Munelar is pastor of the Barro Preto Church in Bello Horizonte, and he and Dona Julieta are at the head of the Boys' Dormitory of Collegio Baptista. This year a number of students have been led to Christ and baptized into the church through the direct efforts of their work, together with their devoted examples of Christian living.

The Challenge of the Unfinished Task in Brazil

By Rosalce Mills Appleby, Petropolis, Brazil

This January marks the Golden Jubilee for Brazilian Baptist missions. Fifty years have rolled into the history of the past since Dr. and Mrs. W. B. Bagby set sail for the Land of the Southern Cross. During the recent Latin American Conference, they came "from the east, and from the west, and from the north, and from the south" of this vast Republic and sat down to worship in the magnificent First Church of the national capital. This beautiful building bespeaks a better day for Baptists. The majority of the more than four hundred churches among us have no building in which to worship. Many of them meet in homes, while others rent a cheap, dingy hall which they can afford to pay for on some side street. Thirty-five thousand Christians lift up their voices to praise him from whom all blessings flow each Lord's day, but if we ever reach the other twenty million, it will be necessary to do things on a larger scale. Beauty-loving Latins of the upper class will never enter an unattractive place of prayer. As we see crosses above cathedrals on thousands



A HAPPY AND USEFUL BAPTIST BRAZILIAN FAMILY

Mr. and Mrs. Mala were both converted young and have prepared themselves in our schools for Christian service. Brother Munelar is pastor of the Barro Preto Church in Bello Horizonte.

of hills, how we long that "the gospel of the cross" may be preached in respectable looking churches where every class may come unto him that they may have life.

I will mention the struggle of my own church that typifies the general need. Petropolis is an aristocratic town beyond *the ridge of the stars* in the mountains over fifty miles from Rio de Janeiro. It was once the Imperial farm, and the summer place of the last Emperor of Brazil is still here.

The first Baptists here met in the home of a Christian tailor. They began work with two families. Four years ago a church was organized, and there are now over seventy members. Several of the members who are very faithful in attendance walk eight miles. Others walk three miles and attend two services regularly, and three when we do work in the jails. Our preaching hall was an old storage room that has no windows in the preaching room. After repainting this place, we were rejoiced that it looked fairly respectable, but it is dark, damp and cold, with a rock floor. With great sacrifice this little band of Christians pays the expenses of a seminary student to come up Sundays to do the preaching.

The last earthly thoughts of W. E. Entzminger, who last January went home from here to glory, was for the on-going of the Lord's cause in Petropolis. Pray for this church and others who struggle to *carry on*.

Dr. Truett, on his return from Brazil wrote, "Every memory that we have of our visit in that land will always gladden and bless us. We regard it as one of the most challenging lands in all the world today for aggressive missionary service."

If we carry forward worthily the challenging progress of these first fifty years, we must lengthen our cords. The

outstanding need in Brazil today is for a denominational headquarters building that will adequately house the Publishing House in the national capital as well as other Baptist Boards and various interests of our cause. At present we are cramped into rented quarters down town, with the printing offices far removed from the rest of the work. This place does not afford separate offices for the different secretaries, boards and treasurers. Rio is too hot for several of our workers to be cramped behind the book room into windowless corners. We must have a building to meet the growing need of this great institution. I take liberty to quote here from the efficient and consecrated director of the Publishing House as to what this institution means to our denomination.

Dr. S. L. Watson says: "What is made possible by the existence of the organizations that have gathered about the Baptist Publishing House? From here the financing of about four-fifths of the new church buildings for South Brazil is done; the Latin American Convention is being worked up; the new Board of Beneficences is being set on foot; the interests of the Holding Board, that is, of the Evangelical Association, are cared for; the interests of the Foreign Mission Board for South Brazil are being looked after by its treasurer; the W.M.U. work is fostered; Bibles and books are distributed to all parts of Brazil and Portugal; Sunday school quarterlies and literature in general are sent out to churches and schools throughout the country; the principal organ of the denomination, the *O Jornal Baptista*, has its start on its weekly journeys to thousands of homes; the B.Y.P.U. Quarterly and other literature are sent out on their mission; the W.M.U. literature of all kinds finds its birth and begins its service of good will to all; the D.V.B. Schools are fostered;

colportage to the lost is directed; history is being made and being written. Take the Carroll Memorial Baptist Publishing House out of the denomination in Brazil, and the song book disappears; the pastor's library disappears; all kinds of Sunday School literature disappears; B.Y.P.U. and W.M.U. literature likewise disappears; the messenger with the Baptist interpretation of the gospel disappears from before those looking and waiting for the message of life and salvation; less history is made and still less written; the D.V.B. Schools are lost; schools and colleges no longer have a medium for denominational approach; churches no longer have the link that unites them into a great and formidable host for the Lord of the harvest; National Missions and Foreign Missions become enervated and weakened practically to the point of extinction. Yes, take all these things out of the life of the denomination, and there are left a few isolated institutions and emaciated churches. And in proportion that this institution is fostered or neglected, the denomination will prosper and souls will be saved and educated for eternity, or the cause will languish and grow faint."

Our Publishing House owns some good property in a splendid location facing the *National Flag Park*. Here a denominational headquarters building could be erected for \$60,000 where rooms would be provided for the different departments of the work and with ample space for printing purposes. To erect such a building in the beautiful Brazilian capital would be a lasting monument to the giver, and a glory to his cause! Pray for the on-going of work so nobly started, that the next fifty years may be all it promises.

The Field in Mexico is White Unto the Harvest

By Rev. L. O. Engelmann, Morelia, Mexico

As Brother Arevalo and I were starting out one morning for Teremendo, on foot, we met at the edge of town an Indian bearing a message for the church of which we were members. He greeted us very cordially yet respectfully, and gave us the letter which we opened and read:

"Dear Comrade," it began, "we, the undersigned, residents of the village of Tzipiajo, of the district of Puruandiro, have sent four times to your pastor, Citizen Moises Arevalo, to ask him to come to us and explain to us the 'Highway,' and each time he has answered that he has many places to visit and that he cannot now come to us, but that some day, when he can find time to do so, he will visit our village and tell us of the High-

way of Salvation. Many months have passed, and he has not yet visited us.

"Your pastor says he is very busy, and that there are many towns to visit. But we want the gospel, too. So we have now organized ourselves, with president, vice-president, secretary, and treasurer, and meet weekly to study the Bible together. Very respectfully we beg that you will recognize us as a mission of the First Baptist Church of Morelia, Mexico, and furthermore, that as soon as it is possible to do so, you will lend us your pastor for a few days that he may visit us and explain to us the Highway of Salvation.

"Yours truly,
("Signed by a number of persons.")

What were we to do in such a situation? We were scheduled to preach that night at Teremendo, where a very favorable opportunity presented itself to open an entire district for the gospel. Yet here were others who had not had an opportunity to hear, and our time for weeks ahead was all planned out. We decided to change our route and preach that night at Tzipiajo. Such interest deserved a hearing. A number of these people have since been baptized, and a thriving mission exists in their village.

But there are other places where they are calling. In Guerrero, a southern state, a man came four days' ride on horseback, asking that our pastor at Iguala go to his village to preach, but the pastor had already eleven mission stations to attend, and could not go.

Often in these days of modernism, we hear it said that the task of missions is done, that we may now call home our missionaries, and let the native workers attend the task of evangelizing the foreign fields. Is this true?

In the twelve Southern States of Mexico there are today five without a single Baptist minister. Of the remaining seven, three have but one minister each. And in the entire twelve states and one territory, with a population of half the Republic of Mexico—seven and one-half millions of people—we have but twenty-one ministers altogether. Is our task done?

As I write this. I hold in my hand a Bible. It is a small pocket edition, but is notable because it has a bullet hole in it, and blood stains on its pages. This Bible, which I have given to the museum of our Seminary at Forth Worth, was the property of Brother Clemente Velázquez, of the mission of Santa Cruz, Guerrero. He was sitting before his home one evening two years ago reading this Bible, when a group of Catholics came near and shot him down. The bullet passed through the Bible, and as he fell upon it his blood stained its pages. He died in a short time. With such incidents still happening in Mexico, is our task finished?

There are at least twenty villages where today I believe we have a good opening to enter, and where we would

probably have a church organized in a year if we had the money and men to send into these towns. God help Southern Baptists to see their opportunity and enter the field.

Urgent Tasks and Needs of Our African Mission

By Rev. E. G. MacLean, Iwo, Africa

The urgent tasks before your missionaries in West Africa, made urgent by conditions as well as by command, is to give the gospel, the full gospel, with all its implications, to multitudes who know it not, or have but a faint glimmer of its meaning.

The field for which they are responsible is wide and conditions vary greatly. The different avenues of approach which have been found most effective all make great demands on the small band of missionaries, while the shrinkage of funds puts an added strain upon them and limits the sphere of their activities. Nevertheless they press on with the work in the spirit of the Master who "will not fail nor be discouraged, till he have set justice in the earth" (Isa. 42: 4).

Not in vain has the effort been made to keep the work going. The number of baptisms in proportion to missionaries will compare favorably with any other field. The zeal of the native Christians has, in no small measure, contributed to an advance along the lines of self-support and new church buildings. But the very successes of the work bring new needs, new opportunities, new tasks. The initiative of our native Christians has led to the opening of new areas, where large churches have grown up far from any missionary. It is not surprising that, in the absence of experienced leaders, these churches should sometimes fail to make the full application of Christ's teaching to life and conduct. More missionaries are needed to guide these people into all truth, and to establish these churches on a Bible basis. Native teachers and pastors must then be provided, through whom the missionary can cover his field and carry on his work. This in turn calls for additional men and facilities at our training institutions.

Northward of Shaki Station lies a large tract—the Ibaraba country—as yet untouched by any mission. Toward this our missionaries have looked for years with longing eyes, but there seems no one to spare from the tasks in hand, and no means with which to undertake the work in this neglected field. We need a new missionary for

this field and appropriations for opening a station. New men are also needed to guide the growing churches and to supervise the schools of the Ikiti country and the Sapele district.

I will now briefly enumerate, for your prayerful consideration, some of the definite needs of the existing stations.

Lagos is the great port of entry and commercial center whose influence is felt throughout the country. Here we need a new High School lot and building, also a head master, cultured and tactful. Such a man would have a very far-reaching influence for good.

Abeokuta: Here a Teacher Training Department is greatly needed in connection with our large Girls' School, for at present we have no proper facilities for training native girls as teachers. This would require a new building and increased missionary staff. The Boys' High School needs additional land, buildings and equipment.

Oyo: This station needs a Dispensary building, new and permanent, and a building to house the Infant Department of the Day School.

Ogbomoso: The College and Seminary should have an administration building, a separate building for the Theological Department, quarters for native teachers, and another missionary on the staff. At present the hospital has a number of motherless babies crowded into a small ward. Surely someone would find it a joy to provide a new wing for these little ones.

Shaki: Here we need a new and larger School Building, also a Dispensary where the sick and suffering may get needed attention.

Iwo: Two families are here living in a one-family house. Mr. McCormick is in his third term of service, and surely he now deserves a separate home for his little family. Two houses for native teachers, an extension to the Industrial workshop, and equipment, are urgent needs.

This is a commonplace recital of uncommon opportunities to hearten overburdened missionaries by sending reinforcements, to make work far more effective by supplying proper equipment, to answer the call of native Christians who are asking for help and guidance, to light new fires of truth in places where darkness dwells, to enter doors of opportunity that may soon be shut forever, and to gladden the heart of Christ by faithfully carrying out his Great Commission in sending the message of life to benighted people for whom he died.

A Message from Rome

By Rev. Aristarco Fasulo

The Latin Baptist Congress has been held in Rome, where are to be found proofs of the existence of Baptist principles and practices long before history speaks of the "Baptist denomination." The brethren from other nations, who came to Rome in October, voiced in their several speeches and sermons the truths that were forcibly expounded in this very city eight centuries ago by the martyr Arnaldo da Brescia (d.1155), whom Baptists may regard as their glorious pioneer.

In Arnaldo's time, Italy was strongly influenced by numerous groups of "heretics," or rather of Reformers of the Evangelical type who, together with other scriptural and democratic principles, held strongly that baptism of infants had no value.

In the sixteenth century there were several martyrs among the Italian Anabaptists. Francesco della Sega, Antonio Rizzetto, and others were drowned in the Venetian lagoons with the name of Christ on their lips, drawing tears even from the eyes of their persecutors.

"We all might do more than we have
done,
And not be one whit the worse:
It never was loving that emptied the
heart,
Nor giving that emptied the purse."

Only a few minutes' walk from the chapel where we held the sessions of our Congress is to be seen a speaking witness to the truth of our principles. In 1912, when excavations were made beneath the Barocco Church of S. Marcello in the Corso (in Rome), the ruins of an early Christian church of the third century came to light, and among them was found an ancient baptistry, which is a striking proof, dating from the first centuries of Christianity, regarding the manner in which baptism was administered.

The four days of the Congress in Rome were full of interest and of enjoyment to all those who took part in it. All present realized the bonds of brotherly love strengthened by faithfulness to the gospel of Christ.

We Italian Baptists, notwithstanding the fact that we sincerely love our brethren of other denominations, do not wish for organic union, which involves a great danger, though perhaps a hidden one. We Italians have had the bitterest experience of this danger for centuries, consisting in the concentration of power, as of an organized theocracy, and hence the risk of suffocating all auton-

omy and liberty! On this account the Roman Baptists appreciated immensely the strong messages of Dr. MacNeill and Dr. Rushbrooke, who with clear, yet tactful, firmness expounded the principles which form the foundation on which Baptist activity is based.

A very large number of our countrymen, when they come into touch with us, declare themselves at once convinced of the truth of our position. If they do not openly join our churches, it is on account of bonds of tradition and sentiment which constitute a strong obstacle to their public witness. But how many Nicodemuses are to be found all around us, who only await the propitious hour in order to reveal themselves! May God hasten that hour!

The recent Baptist Congress has contributed greatly to the strengthening of the Baptist witness in Italy, by giving to Italian Baptists a surer realization of the real catholicity of the Baptist denomination.

"Thy Kingdom Come"

By Rev. and Mrs. L. M. Reno, Victoria, Brazil.

It is now a little more than five months since we arrived in the States, and we are now on our way to the steamer returning to Brazil. Thanks to our old college friend, Mr. Stafford, of New York, his "Cheve" has made it possible for us to put one year of furlough into the five months, and it has been a great vacation. We are now ready and anxious to get back to work.

I have thought over carefully what we said to you at the New Orleans Convention. Twenty-six years ago we confronted your money with our lives. For eighteen years you played the game; but now for eight years you have fallen down on the job. For eighteen years you furnished us all the support we asked. Now for eight years we have *tried* to hold the line while you have made us retrench constantly. The debt is being paid off, not by increased contributions but by constant requests: "Cut your expenses to the limit."

We go back hopeful for the future, for the W.M.U. has placed our building need of \$25,000 on the Christmas Lottie Moon offering. Our faith is in God and the women. Help us by your prayers and offerings at that time.

We have met the greatest of kindness and fellowship on all sides. We believe you dearly love the missionary. We think you love the Master more. Oh, that you might make his kingdom the passion of your lives! "Thy kingdom come." Let us give ourselves, our all, to bring it.

HOME AND FOREIGN FIELDS

THE
MISSIONARY
JOURNALOF THE
SOUTHERN BAPTIST
CONVENTIONPUBLISHED MONTHLY BY
THE SUNDAY SCHOOL BOARD OF THE SOUTHERN
BAPTIST CONVENTION

I. J. VAN NESS, Executive Secretary

161 EIGHTH AVENUE, N.

NASHVILLE, TENNESSEE

Subscription price, \$1.00 per year. ONE FREE SUBSCRIPTION given with
each club of ten, where cash accompanies order, and all names are
sent at once.G. S. DOBBINS, Editor
HIGHT C. MOORE, EDITORIAL SECRETARY
NOBLE VAN NESS, Managing Editor

Vol. 15 JANUARY, 1931 No. 1

Ring Out the Old—Ring In the New

The year 1930 will go down in history as a year of difficulty and distress. It has been more than a time of periodic economic adjustment through which the industrial world must pass at regularly recurring intervals. All over the world there have been upheavals politically, socially, religiously, financially. More attention has been given to the industrial or financial phases, because these have been more obvious and painful, but historians of the future will tell how the world entered upon a new phase of its history in 1930.

The truth is that humanity has been moving at a terrific rate since 1914. Fifteen years ago Europe was blazing with war, and the conflagration was spreading to nation after nation and consuming everything in its path. America stood complacently by, congratulating herself that the ocean intervened, and reaping a golden harvest through the sale of supplies and munitions to the belligerent nations. But neutrality soon became impossible, and the President who was elected because "he kept us out of war" became our great war leader that through this "war to end war" we might "make the world safe for democracy." It is difficult to realize that only twelve years have passed since the signing of the armistice, so crowded have been these years and so vast the changes that have occurred.

When the world emerged from this unspeakable holocaust "the whole head was sick, and the whole heart faint." Poverty and death stalked gaunt and ghastly throughout the earth. We wanted to get away from the horror of it all—to work out quickly a cure that would restore to normalcy. With feverish haste we set ourselves to this task of rehabilitation. Material values amounting to billions had been destroyed. These values must be at once restored. To this end production was everywhere speeded up, and farms and factories pressed to their utmost capacity. A market must be secured for this enormous output, which included not only necessities but unparalleled luxuries or near-luxuries. Since cash was not immediately available, an elastic credit system was devised, by means of which everybody could buy anything desired if only a small payment could be made with promise of future payments. All this served to stimulate over-production, speculation, inflation. The result was inevitable collapse, which came during the latter part of 1929. So severe was the shock of this collapse that recovery has been slow and painful throughout 1930, and the

restoration of "sick business" is not yet in sight. To all this must be added war almost of major proportions in China, unrest and strife in India, threats of war on the European Continent, revolution in South America, and an unprecedented drought in North America. Surely 1930 will go down in history as a hard year.

The question on many lips as we face 1931 is, "What of the New Year?" Will conditions grow better or worse? Have we passed the crisis, or is the worst yet to come?

Let us answer in the words of Tennyson's New Year hymn: "Ring Out the Old, Ring in the New!" The philosophy of pessimism is wholly contrary to the philosophy of Christianity. In a world in which God reigns always the best is yet to come. God continually gives us better than we deserve, but it would upset the moral order of the universe if sin did not bring punishment. To what a state would men come if greed for gold, love of self and pleasure, absorption in material affairs, went unrebuked, and prosperity in the face of sin were uninterrupted!

Is the worst yet to come, or have we safely turned the corner of adversity? Well, that depends. Have we learned our lesson? Is there repentance for our sin of forgetting God and duty? Are we ready to bring our lives into subjection to the will of God, seeking with renewed devotion to achieve his will rather than have our own way? Do the needs of a lost world challenge us as much as our personal or group needs? Are we willing to look through the eyes of Jesus, and seeing what he sees re-commit ourselves to his program of world evangelization and sacrificial service?

If with our whole hearts we can answer these questions affirmatively, 1931 will be one of the most notable years in modern Christian history. From extravagance we will turn to thrift, not that we may lay up for ourselves treasures, but that we may invest in Christ's kingdom enterprise. From selfish pleasures and useless luxuries we will turn to Christian self-denial, giving to others for Christ's sake the place which we resolutely deny to self. From concern about our own churches alone we will turn to concern for the welfare of the churches on mission fields, spending less for our gratification and more for the weak and struggling churches that sorely need our help. Thus giving up our wasteful and selfish ways of living, and committing ourselves to Christ's program with new consecration and enthusiasm, we shall as surely enter into a period of prosperity as that God lives and his laws operate.

Ring out the old! How much there is that needs to go—selfishness, meanness, stinginess, covetousness, laziness, carelessness, lawlessness, prayerlessness, fearfulness, faithlessness! What a burden to bear these old dead bodies of sin in our hearts and on our consciences! With backs to the old year, let us roll them off, confessing them and repenting of them, and knowing that God will for Christ's sake forgive them, removing them from us as far as the east is from the west, blotting them out forever.

Ring in the new! How much there is that needs to replace the old—fresh faith and vision, new love and devotion, simple living and high thinking, sacrificial service and generous giving, daily prayer and Bible reading, regular and faithful attendance on the services of worship, consecration to Christ's program of world conquest! With faces to the New Year, let us open our hearts for a divine infilling from the inexhaustible fountain of God's goodness, and make 1931 a memorable year of spiritual victory wrought out of the defeats of other years!

Ring out the old! Ring in the new!

* * *

"Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father" (Ephesians 5: 20).

"Lift up your eyes, and look on the fields, that they are white already unto harvest" (John 4: 35).

Which Debt Do We Owe?

Southern Baptists have four units of organization through which they carry on their co-operative work—the church, the district association, the state convention, and the Southern Baptist Convention. These bodies are not related to each other in ascending series, the successively larger body possessing authority over the smaller. Their relationship is that of one free and autonomous body to another.

Every Southern Baptist, in good standing, is potentially just as much a member of the state convention as the district association, and just as much a potential member of the Southern Baptist Convention as of district association or state convention. Geographically, the smaller bodies may be nearer to him, but actually the Southern Convention has exactly the same claim on him and is as near to him as either of the smaller units. It is as essentially unbaptistic for a State Convention to determine arbitrarily how much of the money given by Baptists of that state shall go to Southwide objects as it would be for a district association to determine how much given by the churches in that association should be sent to the State Board, or for the Southern Baptist Convention to allocate a certain percentage for state work, retaining the remainder for itself.

Clearly any division of funds for joint purposes should be by mutual agreement, and not by the decision of one party to the co-operative plan. This agreement should be arrived at in open council, where both sides have equal opportunity to be heard, and where the decision reached will be in accordance with the principles of equity and need.

The situation which we confront just now in our denominational life is a perplexing and baffling one. Many of the states, in expanding and maintaining their work, have incurred heavy debts. The Home and Foreign Mission Boards, the seminaries, the hospitals, have in the same way been forced into debt. In open meeting, after deliberation and discussion, Southern Baptists ordered certain expenditures the receipts for which have not been sufficient. In precisely the same way the Baptists of certain states ordered expenditures for which funds have proved inadequate.

The money for the work in the states and in the Southern Convention comes from the same source—the churches. The churches send the money to state headquarters, naturally and logically. The state headquarters in turn remit to the Southwide agencies through the medium of the executive office of the Co-operative Program.

Faced with the urgency of their own needs, and having in their hands the collection and distribution of the money, some of the states have reasoned that they have the right to determine how the money shall be divided. Abandoning the principle agreed upon by the other party to the co-operative plan—the Southern Baptist Convention—of a fifty-fifty division, these states have fixed their own ratio of distribution, allowing less and less for Southwide interests. It has been argued that a state must *provide for its debts* before it is in position to *give anything* to outside causes. Thus the precedent has been established of setting aside the money received, up to a given amount, for “preferred objects,” debts and interest charges due by the state that cannot wait, but must be paid no matter what happens. In one great state this principle was pressed so far that, after “preferred objects” had been cared for, only *five per cent* of the total distributable funds reasonably hoped for was left for all Southwide causes! At this rate it would be only a short time before the Southwide agencies would be compelled to go out of business altogether.

But is the principle sound that state debts constitute a preferred obligation that must be paid before Southwide

interests share in the money given by the churches for the Co-operative Program? If so, we have no Co-operative Program, but a State Program from which Southwide objects receive such support as circumstances permit. Should this principle become generally operative, the Southern Baptist Convention as a functioning body will rapidly disintegrate, becoming in the near future a mere mass meeting without resources or power. It may be that this will be best, the various State Boards conducting through a joint committee the work of missions, benevolence, and education now under the auspices of the Southern Convention. This is in some respects the plan of British Baptists, who have never depended upon the convention system, but have co-operated through a union representing the various groups. Are we prepared to make some such radical readjustment of our denominational life as will practically eliminate the Southern Baptist Convention? If so, let us continue the present trend; if not, let us check this tendency at once, for soon it will be too late.

After all, it is a question which the churches ultimately must decide. Faced with the alternative, “Which of these programs shall we support?” the instant response of the best churches, led by our wisest and most consecrated pastors, will be: “Both.” Confronted with the question, “Which of these debts do we owe?” the conscience of the best men and women of the denomination will at once reply, “Both.” Asked to decide the issue, “Which of these debts has priority over the other?” fair-minded Christians with the mind of Christ will almost unanimously cry, “Neither!” The obligation to support the statewide and the Southwide program is equally binding, the debts are equally sacred. Unfair discrimination can have but one effect eventually—the Co-operative Program will be abandoned and the churches will send their money directly to whom they please.

We plead for the Co-operative Program. In principle and purpose it is baptistic, beautiful, beneficent. It has had to bear a heavy load from the beginning, and has not yet had a fair trial. If we give it up, to what other plan shall we turn? If we turn to no other plan, and lose our denominational solidarity in the midst of a multitude of competing interests and isolated groups, will we not have demonstrated to the world the failure of one of our most cherished ideals—the efficiency of a spiritual democracy?

The Southern Baptist Convention cannot stand much more withdrawal of support, no matter how urgent the needs of the states. If the reply is made that the Southern Convention will die if the state conventions perish, the obvious rejoinder is that, with nearly four million Baptists in our membership it is absurd to talk about “Baptist bankruptcy.” With only fifteen per cent of the churches supporting the Co-operative Program fully, and thirty-five per cent partially, there remain one-half of our churches and two-thirds of our people with almost no share in the support of either the State or the Southern program. The enlistment of this great unenlisted host is our supreme problem and task. Nothing less than the challenge of a worldwide mission, from our own doors to the uttermost part of the earth, is sufficient to grip the interest and enlist the support of this unreached multitude. To leave out the Great Commission would be unmeasured folly in any program, and a state which permits itself to forget even for a moment its worldwide mission will commit suicide, just as a Southwide and worldwide program that ignores the work and needs within the states is bound to fail.

Let us cease making artificial distinctions between our obligations to the state causes and the Southern Baptist Convention. In the sight of Christ all are equally worthy, the debts of all are equally obligatory, the success of all is equally precious. If any must suffer, let all suffer alike, no preference or partiality being shown anywhere. This is the spirit of team-work, of loyalty, of victory. Given this

spirit, and the blessing and leadership of Christ, nothing can defeat us. Lacking this spirit, we are defeated already.

In the words of sainted Doctor Gambrell, let us "Do right and go forward."

The Outlook of Southern Baptist Foreign Missions

*By Rev. T. B. Ray, Executive Secretary,
Foreign Mission Board*

In viewing our foreign mission work we should not allow the outlook to become too much dimmed by the mists that becloud our immediate horizon here at home.

There are overhanging clouds. We, of course, recognize them and take account of their depressing influence. The Board's income for the year 1930 is \$200,000 and more below the amount received during the year 1929. This means that we cannot pay as much as we did last year on the debt. It also means that we have not received enough to meet our running expenses and have been forced to make a debt upon our current expenses.

We might have avoided making this current expense debt if we could have contracted our work suddenly, but from the nature of our work it is impossible to draw it in quickly, because agreements must be made for the year, and to bring missionaries home would add temporarily to the expenses of the Board. Our financial difficulties may be imagined when we recognize the fact that our receipts this year are down on a level with our receipts for 1919, the year when the 75-Million Campaign was launched, and yet we have now 116 more foreign missionaries and 1,429 more native missionaries to support than we had then. Do not overlook the full significance of this statement.

It becomes apparent that overwhelmingly urgent as is the payment of our debt, the most pressing of all our needs is for money enough to meet our current expenses. Our acute need is for money on which to keep our work alive. This is the lowering cloud that overhangs our horizon. There is no reason why it should be permitted to eclipse us. Sacrificial giving will drive it away as the sun dispels the mists in the morning. What a year of spiritual sunshine will 1931 be, if Southern Baptists rise in their undoubted strength and provide for their beloved foreign mission cause.

The outstanding thing about our Foreign Mission Board is that in spite of the financial difficulties at home and the disturbed conditions abroad, the work in all its fields has made during the past year most encouraging progress. God's favor manifestly rests upon our foreign mission efforts. A mere glimpse at some of the things that have occurred during the year on some of the fields will give good grounds for a hopeful outlook for our foreign mission cause during the coming year.

During the past year we have experienced some very remarkable revivals in several of our fields. There was a revival in the Lagos, West Africa, school which resulted in the conversion of over 100 students in the upper grades. Among these were 25 Mohammedans.

There were two special meetings held in Rio Baptist College and Seminary, Brazil, during the past year. In the first meeting, conducted by Dr. W. C. Taylor, there were 150 professions, and in the second one of only five days, conducted by Dr. George W. Truett, there were 125 professions.

In Soochow, China, there was a great revival which resulted in 42 baptisms, and on our Compound in Shanghai, China, there was a revival which resulted in 97 baptisms.

Ninety-five people professed conversion last year in Warren Memorial Hospital, Hwanghsien, China, and 42 were led to Christ in the Boys' School at Chefoo.

In the Tungshan Baptist Church in Canton, China, 53 were baptized at one service, and several smaller groups at other services.

These "showers of blessing" are God's answer to the question sometimes asked by the timid and fearful as to whether we should continue our mission work in China.

In Fukuoka, Japan, there were over 40 baptisms amongst the students in our school.

The field which yielded the largest number of baptisms was Roumania. In this field the largest number of baptisms was reported that has ever been reported in any one year. The number reached the magnificent proportion of 4,925.

The evangelistic results of the preaching of Dr. George W. Truett in Brazil, Argentina and Chile were most inspiring. Everywhere he went large numbers pressed forward to make profession of Christ. Of course, much foundation work had been done by the missionaries, but in these meetings there were many people converted who heard the gospel for the first time. In Temuco, Chile, in the closing meeting of a series lasting through three days, several hundred people pressed forward to confess Christ. Many of them were Christians who were rededicating themselves to the service of Christ, but large numbers of them were making confession of Christ for the first time.

During the past summer it was my privilege to visit our missions in Brazil and Argentina. I visited these fields twenty years ago. Everywhere I went I was amazed and delighted at the evidences of growth in our work.

Twenty years ago there were only three Baptist churches in Rio de Janeiro, Brazil. There are now twenty-one. Twenty years ago there were 109 churches and 7,085 members in Brazil. Now there are 409 churches with a membership of about 40,000. In Argentina twenty years ago there were 256 Baptists. At the present time there are 4,000 Baptists in that goodly land.

So it seems that in this foreign mission work we are striking hands with our heavenly Father. We can follow the circle of our mission stations all around, and in every one of them find tokens of God's saving grace and of his divine favor resting upon the efforts being put forth by our missionaries. We should interpret the significance of this to be that God by his blessings on our work would encourage us to wider endeavors in all lands.

The Outlook for Southern Baptist Home Missions for 1931

*By Rev. J. B. Lawrence, Executive Secretary,
Home Mission Board*

I am by nature an optimist. I live on the sunny side of the street in the city of life and walk with my face toward the rising sun and my eyes fixed upon the broad horizon of hope. This optimistic attitude grows out of the fact that I am Calvinistic in my belief and utterly committed to the conviction that God is the sovereign ruler of the universe, and that ultimately there will be a consummation of all things consistent with Infinite life. It is not, therefore, in my make-up to be discouraged or to carry around with me an atmosphere of gloom, but, on the other hand, I am not disposed to close my eyes to facts or make myself believe that conditions are better than they are.

We had as well face the facts, and facts are grim, stern, unyielding things. There is much right now to make the

outlook for Southern Baptist Home Missions less bright than it has been heretofore. Some of these things we have no control over, and some of them might have been avoided, but whether the one or the other, they are realities and not fancies and will have to be reckoned with.

May I mention a few of the things that tend to shadow the outlook of the immediate future for our Home Mission enterprise?

1. *The Economic Depression.* We are in a bad financial slump. The whole world is affected. Our people as a whole will not be able to live for the next few years on the same plane they have been living on for the past ten years. It remains to be seen whether they will give up their luxuries or give up their kingdom work. It is a time of testing. We should be much in prayer.

2. *Special Campaigns.* Most of the states in the Southern Baptist Convention have on for state objects special campaigns outside of and in addition to the budget. These campaigns when put on with pressure tend to disturb the budget and may reduce receipts for the Co-operative Program. We recognize the necessity which requires these special campaigns but this does not change the fact that such extra efforts will reduce the Co-operative Program receipts, and therefore affect our Home Mission work.

3. *Preferred Items.* Many of the states have loaded the Co-operative Program down with fixed charges and preferred items. This has materially reduced the amount going to Southwide causes. The appeal for the budget is lost in the proportion that receipts for missions are eliminated from the budget. There is grave danger of drying up the fountains of benevolence when we choke the streams of missions. These preferred items will inevitably reduce the receipts for our Home Mission work. This is not very encouraging.

4. *Enlarged Church Programs.* Our larger and greater churches have increased their local current budgets without a proportionate increase in mission contributions. When a church begins to think more of itself than it does of a lost world there is danger that it will lose the spirit of Christ. Churches were organized for the specific purpose of preaching the gospel to the world. To the churches we must look for support for all of our activities. If they lose their mission spirit, there is no hope for our work. There are individual churches in the bounds of the Southern Baptist Convention that have on local programs costing more money than Southern Baptists are putting in all the work they are doing for the two million people in the four western provinces of Cuba. Until our churches come to have a sacrificial spirit as churches, the outlook for our mission work will not be without shadows.

5. *The Spirit of the Age.* We are also in a slump spiritually. There are more mechanics than dynamics in our church life. There is a lack of missionary conviction. The spirit of the age has seeped in and is waterlogging our church life. This spirit denies the inspiration of the Scriptures, the deity of Jesus, the fall of man, the need of regeneration, the efficiency of prayer, and the exclusiveness of the gospel of Christ as a saving message. There can be no great mission passion if our churches are dominated by the spirit of the age.

But let us turn from these things that cast a shadow over the outlook for the future to the things that are more encouraging. It seems to me as I have visited among our people this summer in their conventions that there is being sounded a victorious note. This should be made universal. Like Gideon's band of picked men, we should break our fetters and raise our shout of triumph.

When Dr. Gambrell was secretary of Missions in Texas, during a very strenuous campaign, someone wrote to him

and asked, "Dr. Gambrell, what is the outlook?" His reply was: "It depends upon how you look. If you look down, it is dark, mighty dark, but if you look up, it is as bright as the promises of God and the faith of his people." Let us look up. God is our sure reward. He has promised that as our days, so shall our strength be. He has also said, "And lo, I am with you always." There are many encouraging things—things which should strengthen our hearts and create within us a will to win.

1. *Our people are together.* There are no factions. We have settled our credal disputes. We are one in our aims, one in our hopes, one in our program, and one in our determination to carry on for Christ. Throughout the Southland the most beautiful harmony exists. In not a single state convention that I attended this summer was there a rift to disturb the fellowship of the brethren. "We are not divided; all one people we; one in hope and doctrine; one in charity."

2. *We have set ourselves to the solution of our problems.* As never before, our people recognize the problems of the denomination and are grappling with them with a real determination to solve them. There has been at all the conventions I have attended a seriousness not heretofore present. Great issues were up. The best thought of the denomination was being brought to bear upon these issues. Southern Baptists are endeavoring to work themselves out of the difficult place into which the trend and drift of the times have carried them. They have their faces set towards the future. Their determination is fixed. It will be better, decidedly better, a little further on.

3. *There is accumulating evidence of a rekindling of the missionary fires on the hearth of our religious experience.* Our pastors are beginning to discuss seriously the distribution of funds and to raise protests against the decreasing percentages going to mission work. This is hopeful. Our mission work is the heart of our appeal to our people. It is the basis for the cultivation and development of benevolence. It is the soul of the Co-operative Program. There is a growing desire and determination on the part of our people everywhere to put our mission work back into the supreme place in our church life. This is hopeful and enheartening. With a great united appeal for missions voiced everywhere by all the agencies and organizations and forces of the denomination, we can pick our denomination up and deliver it as a united force to the supreme task of bringing in the kingdom of God. We must do this.

So far as the work of the Home Mission Board is concerned, the prospects for the future were never brighter. Our missionaries are preaching to larger crowds and baptizing more people than ever before. We have about worked ourselves out of the difficulties created by the Carnes defalcation and we are now on the open highway and ready to travel at a high rate of speed. Not only so, but the fields for service were never wider nor richer. We could use to the glory of God fifty missionaries among the Indians. There is one whole tribe of 40,000 that has never been touched. We could use to great advantage to the ongoing of the kingdom a hundred missionaries to the foreigners. There is a whole empire in Louisiana that ought to be entered, and our cities—more than 20 of them in the South with a population of over a hundred thousand—are rich fields for Home Mission endeavor. The twelve million Negroes in the South offer an unlimited field for the richest sort of kingdom work. Add to this the four provinces of Cuba with their two and a half million souls, and Panama, reaching north from the Canal to Mexico and South to Brazil, is virgin territory. We are prepared and ready to go in the greatest campaign for the cause of Christ that has ever been put on by the Board. We only need money.

May our people hear the call of our Lord and gird themselves for the task which he assigns them. The prospect for the future of our work is as bright as the promises of God and the faith of his people.

Building World-Fellowship in Europe

By Rev. J. H. Rushbrooke, General Secretary, Baptist World Alliance

When the question is raised, What in the Old Continent stands in the way of fellowship? certain answers are obvious. There is no unity, but an amazing variety in Europe. The word "Europe" covers in fact a most bewildering multiplex of racial, historic and linguistic conditions. Not merely does the continent include nearly thirty sovereign states; the single states are far from unities. I forget how many languages are spoken in Russia. I could name offhand seven that are spoken in Poland, and I know that my list would be incomplete. We have lately seen the constitution of Yugoslavia suspended, because the various national groups in the land refused to work together, and so made public order impossible. "The Balkans" have been for generations a synonym for strife, and we have even coined a verb "to balkanize," signifying to split up into squabbling fragments, whose mutual contacts create something like pandemonium. I do not doubt that the main hindrance to fellowship in Europe is the immense discrepancy of its racial and cultural types, complicated by past conflicts and the resentment and fear bound up with their memory. I refrain from entering into historic detail, but a brief reflection on the problems of present-day Europe suffices to justify my general statement. What gives rise to the "Polish Corridor" problem? Nothing but racial interest. Germany reckons it an infamy that her people should be cut in two and East Prussia separated from the bulk of the country. On the other hand, Poland demands as a necessity of life a secure access to the sea. The bitter quarrels over land-settlement in Rumania and the Baltic lands are complicated by the fact that the peasants needing land usually belong to one nationality, and the landowners to be dispossessed to another. The great Russian people of the East, the largest of the Slav families, notwithstanding that it has some smaller racial relations in Southern and Central Europe, is essentially an oriental Colossus. The gulf of mental separation between Russia and occidental Europe has been widened by the Communist revolution. Of the effect of historic differences between Hungarian and Rumanian, or between German and Frenchman, I do not stay to speak.

Nevertheless I regard the post-war period, in spite of its immense difficulties, as having secured advances to an extent scarcely conceivable in 1918.

The peace treaties have been severely criticised, and much of the criticism is well deserved. They represented a dictated peace whose conditions were imposed by the victors on the vanquished. But however numerous its faults, the peace settlement included the League of Nations; and however numerous the faults of the League of Nations, it has represented a considerable and most promising new influence in Europe. It has meant co-operation on a wider scale than before; it has brought together in fellowship nations that fought against one another in the War. The League is beset by manifold hindrances, the heritage from a bad past; and in the atmosphere of the post-war years it has not always been permitted to act freely in seeking

an ideal solution of difficulties. Nevertheless a genuinely international mind has been cultivated in Geneva, and the moral power of the League appears to be growing year by year. (I write of course from the European point of view, fully appreciating the reasons which—to the great loss of Europe—made it impossible for the United States to come into the League.) As far as Europe itself is concerned, the chief disadvantage is now the non-inclusion of Russia, and no one can foresee how or when this defect will be remedied. The Russian official point of view appears to be that the League is a league of "bourgeois states."

Apart from the evident fact that nations of various types have been and are learning to understand one another through their continuous co-operation as members of the League, one notes a new atmosphere emerging during recent months. The evacuation of German territory is now far advanced, and although suspicion is all too prevalent and is sometimes wilfully fanned by interested groups for their own party or even material advantage, the suspicion appears to be gradually dying down. The personal intercourse and actual friendship of leading statesmen have accomplished much; and the services rendered by the "World Alliance for promoting International Friendship through the Churches" have counted for much more than yet appears upon the surface. This Alliance has branches in all European lands except Russia, and though the Roman Catholics stand officially aloof, it has been able to do great things in rallying the religious forces of many countries in the interest of peace. I should be inclined to say that it has done still more in educating backward churches, especially those which, because state-established, have been intimately entangled with politics of their own countries. There is much still to be done along these lines, but I thankfully record my judgment that a new temper is emerging. From the European point of view, I appreciate to the full the remarkable services which American Christians of many groups have rendered in this connection. Nor can I forget that other international bodies, such as our own Baptist World Alliance, are serving the same great end of bringing together people of many nationalities, who through their intercourse in our regional and other conferences have come to know, understand and appreciate one another. These Christian moral forces are preparing the minds of men for new advances in the direction of disarmament and bringing home the moral as well as economic loss associated with the up-keep of huge armaments. On such grounds I rest my hopes for peaceful development along many lines in the near future.

What I have already written answers in part a question that has been raised as to whether the United States is to be regarded as an asset or a liability in the promotion of world peace. There have of course been manifold misunderstandings, and sometimes a certain impatience, especially in connection with the attitude of the United States as a creditor of European nations. For my own part I have never felt difficulty in sympathizing with America's refusal to cancel international obligations. It has seemed to me that, while she might conceivably do so if the nations of Europe had taken effective steps towards general disarmament, she has a strong case in asserting that to cancel debts due to herself would merely enlarge the resources for the upkeep of needless and dangerous armaments on this side of the Atlantic. The peace-loving policy of the United States is today more clearly understood than in some recent years. The co-operation of such leaders as General Dawes and Mr. Young in working out acceptable solutions of well-nigh insoluble financial problems has done a great deal to commend their country in Europe. The spirit of President Hoover is proving a remarkable influence in winning a warm appreciation of the idealist aim of his country; and

I rejoice that our Prime Minister, Mr. Ramsay MacDonald, has associated himself with your President in a temper not less noble. The fact that these two men have issued a joint declaration looking far beyond an exclusive understanding between their two peoples is of the utmost importance as a factor of world-pacification.

When I contemplate the activities of Christian bodies in breaking down racial prejudices and national animosities I find, as I have already said, that the work accomplished has been considerable, and that the promise of good far exceeds present performances. At one point, however, there is no doubt that prejudices and animosities have been intensified. In countries where religious freedom is not understood, new conflicts have risen through the attempts to secure the legal repression of evangelical and other bodies. Rumania has a painful history since the Great War, though happily adjustment is proceeding apace in that country. In Poland there has been not a little difficulty. But the greatest trouble is in Russia. There the Soviet Government is controlled by the Communist party, and that party regards the uprooting of every kind of religion as an essential part of its mission. With growing determination, and continual sharpening of administrative and legislative measures, the present Russian Government is pursuing its policy of exterminating religion. Not Baptists alone, but adherents of other forms of faith are suffering severely; and there can be no question that the active and persecuting atheism now predominant in Russia is doing much to paralyze abroad the good-will that would be otherwise freely extended to that land. We can but hope and pray that a change of temper and method may appear ere long.

These are no more than a few notes in response to the editor's invitation, and they are thrown off in the midst of a rather heavy pressure of work; but I hope they may provide some useful suggestions and may encourage the readers of HOME AND FOREIGN FIELDS. May I congratulate the editor and all he represents upon their interest in great world-wide issues, and wish for them and the causes which they serve the abundant blessing of God?

* * *

On the Highest Authority

If the missionary enterprise is a mistake, it is not our mistake; it is the mistake of God. If the laying down of life in the attempt to evangelize the world is an illegitimate waste, let the reproach of it rest on that one priceless Life that was, therefore, laid down needlessly for the world. Nineteen hundred years ago, Jesus Christ came, to the best of all the non-Christian religions—the religion between which and all the other non-Christian religions a great gulf is fixed—Judaism. That religion he declared to be outworn and inadequate and the time had come to supplant it with the full and perfect truth that was in him.

We bow our heads beneath the cross on which our Saviour hung, and for us no other word needs to be spoken regarding the absoluteness of his faith and the inadequacy of the half-teachers who have gone before him or who were to come after him. No word needs to be spoken to us beyond his word, "I came to save the world," and the great word of the man who had loved him dearly, whose life had been changed from weakness into strength by his power, and who was to die in his service: "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."—Robert E. Speer, in *Missionary Review of the World*.

Southern Women Repudiate Lynching

By R. B. Elazer, Commission on Interracial Co-operation

Twenty-one women, prominent in the religious, educational and social life of the South, met in Atlanta, recently, broadcast to the world a repudiation of lynching as "a defense of womanhood," and called upon America to make an end of this crime "which discredits our civilization and our religion around the globe." Eight Southern states were represented in the meeting.

"We are convinced that lynching is not a defense of womanhood or of anything else," said the women in their statement, "but rather a menace to private and public safety and a deadly blow at our most sacred institutions." Lynching, according to the group, "is not alone the crime of ignorant and irresponsible mobs, but every citizen who condones it, even by his silence, must accept a share of its guilt."

ANTI-MOB CRUSADE PLANNED

The meeting, called by the Commission on Interracial Co-operation, spent the day planning a sustained South-wide crusade, through all available agencies, against mob violence. Efforts will be made to enlist the organized bodies of women, religious and civic, and a special appeal will be made to the governors of the various states, in the belief that their influence may be made an effective factor in the prevention of lynching, as has been demonstrated in Alabama, North Carolina, and other states. Most of them officially connected with large and influential bodies of women, those present at the meeting were:

Mrs. Una Roberts Lawrence, St. Louis, Mo.; Mrs. J. Morgan Stevens and Miss M. M. Lackey, Jackson, Miss.; Mrs. Ernest Moore, Clarksdale, Miss.; Mrs. W. C. Winsborough, Shreveport, La.; Mrs. J. H. McCoy, Athens, Ala.; Mrs. Maud Henderson, Birmingham, Ala.; Mrs. W. A. Newell, Greensboro, N. C.; Miss Gertrude Weil, Goldsboro, N. C.; Miss Louise Young, Nashville, Tenn.; Mrs. R. L. Harris and Mrs. G. V. Patterson, Knoxville, Tenn.; Mrs. Willie Snow Ethridge, Macon, Ga.; Mrs. W. Frank Smith, Mrs. W. T. Martin, and Miss Elizabeth Head, Atlanta, Ga.; Mrs. L. H. Jennings, Columbia, S. C.; Mrs. P. O. Arrow-smith, Kingstree, S. C.; Mrs. W. A. Turner, Newnan, Ga.; Miss Abigail Curlee and Mrs. Jessie Daniel Ames, Decatur, Ga. Mrs. Ames, who is director of the woman's work department of the Interracial Commission, presided at the meeting. Following is the statement which was unanimously adopted and given to the public:

OPPOSE LYNCH "DEFENSE"

"Distressed by the recent upsurge of lynchings, and noting that people still condone such crimes on the ground that they are necessary to the protection of womanhood, we, a group of white women representing eight Southern states, desire publicly to repudiate and condemn such defense of lynching, and to put ourselves definitely on record as opposed to this crime in every form and under all circumstances.

"We are profoundly convinced that lynching is not a defense of womanhood or of anything else, but rather a menace to private and public safety, and a deadly blow at our most sacred institutions. Instead of deterring irresponsible and criminal classes from further crime, as it is argued, lynching tends inevitably to destroy all respect for law and order. It represents the complete breakdown of government and the triumph of anarchy. It brutalizes

the community where it occurs, including the women and children who frequently witness its orgies, and particularly the youth who are usually conspicuous participants. In its indiscriminate haste for revenge, the mob sometimes takes the lives of innocent persons, and often inflicts death for minor offenses. It brings contempt upon America as the only country where such crimes occur, discredits our civilization, and discounts the Christian religion around the globe.

"We would call attention to the fact that lynching is not alone the crime of ignorant and irresponsible mobs, but that every citizen who condones it, even by his silence, must accept a share of its guilt.

"We, therefore, call upon all our public officials to use every power at their disposal to protect from mob anarchy the laws they are sworn to defend; upon our religious leaders to cry aloud against this crime till it ceases to exist; upon parents and teachers to train up a generation incapable of such relapses into barbarism; upon all right-thinking men and women to do their utmost in every way for the complete eradication of this crime."

Why I Believe in Foreign Missions

By Rev. J. T. Riddick, Pastor, Baptist Tabernacle, Norfolk, Virginia

"And he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitations" (Acts 17: 26).

In these verses Paul severely rebukes the Athenian pride. There was a belief among the common people that their first fathers had sprung from the soil. The statement that God had made of one blood all nations was a serious blow at Greek pride in general. It has been said by some one that, "Very much like the Jew in this respect, the Greeks divided the world into two classes of men—Greeks and Barbarians—and the latter were of no account." It would seem that we have many Christians today who share in the same belief. To them the heathen are not worth saving, or their religion is good enough for them. In this message it is my purpose to give my personal reasons for believing in and supporting foreign missions.

1. *God created all peoples, and all human beings have souls, no matter what the color of their skin, or where they may live.* "And he made of one every nation of men to dwell on all the face of the earth" (Acts 17: 26). "For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him: for, Whosoever shall call upon the name of the Lord shall be saved" (Romans 10: 12, 13). All nations and all classes of individuals of all nations are included in God's whosoever.

We are all the work of the same creative hand, designed by the same divine genius, accountable to the same just and loving God. No matter what the color of the skin, the language spoken, the corner of the globe occupied, wealth, culture, social position, all men are equal before God. Racial prejudice and human laws cannot change the stream of human genealogy that has flowed out from the eternal design and purpose of God who made us all. Well may we say of the heathen:

"Heir of the same inheritance,
Child of the selfsame God,
He hath but stumbled in the path
We have in weakness trod."

2. *The Bible includes all nations in the plan of redemption.* The following Scriptures plainly teach this truth: (2 Chron. 6: 32, 33): "Moreover concerning the foreigner, that is not of thy people Israel, when he shall come from a far country for thy great name's sake, and thy mighty

hand, and thine outstretched arm; when they shall come and pray toward this house: then hear thou from heaven, even from thy dwelling-place, and do according to all that the foreigner called to thee for; that all peoples of the earth may know thy name, and fear thee, as doth thy people Israel, and that they may know that this house which I have built is called by thy name"; (2 Cor. 5: 19): "To wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation"; (1 John 2: 2): "And he is the propitiation for our sins; and not for ours only, but also for the whole world."

Not an island of the sea, not a single race of mankind, was left out of God's plan of redemption according to the Bible. If he made all nations of one blood, how could he leave any nation out of his plan to save men?

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

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

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

3. *Christ commanded his disciples to preach the gospel to all nations.* (Mark 16: 15, 16): "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned"; (Acts 1: 8): "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth."

Thus we have not only his command to preach the gospel to all nations of mankind, but the program to be followed in so doing, when and where to begin and how far to go. Christ has not left it optional with us as to what nations we shall carry the gospel. The Christian who would discriminate against any nation is out of harmony with God's whole plan of world redemption. That moment a Christian declares himself opposed to foreign missions, that very moment he becomes a rebel against God and his government. I could not preach the gospel if I did not accept Christ's commission as he gave it—accept it without limitations, for the spiritual needs of the whole human family are the same. The Christian who professes to believe in foreign missions and does not support the work, with both his means and influence, to the extent of his ability and opportunity, plays the part of a hypocrite and should withdraw from church membership. A New Testament church is a missionary church.

It is said that when a young clergyman asked the Duke of Wellington whether he did not deem it useless to attempt to convert India, the great general sternly replied, "What are your marching orders, sir?" If we believe in the leadership of Christ we must believe in foreign missions.

4. *The Bible makes the conversion of the heathen conditioned upon the preaching of the gospel to them.* (Romans 10: 14, 15): "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!"

It has been put by another in the following way: "The Missionary Method—'Go ye' (Mark 16: 15); The Missionary Means—'Give ye' (Matthew 14: 16); The Missionary

Might—'Pray ye' (Matthew 9: 38); *The Missionary Motive*—'Love ye' (John 15: 12)."

"And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4: 12). Christ must be preached to all nations, for all are lost: Jews, Greeks, Chinese, Japanese and Africans, Indians and all others are lost. Therefore, if I claim to be a New Testament minister of the gospel I must do my best to give the gospel to all nations, or I cannot face my Great Commander at last and receive an honorable discharge with a full and glorious reward; I will be ashamed at his coming or when I meet him in death.

5. *Social and moral conditions among the heathen constitute another reason why I believe in Foreign Missions and feel called upon to preach the gospel to them.* (Romans 1: 24-27): "Wherefore God gave them up in the lusts of their hearts unto uncleanness that their bodies should be dishonored among themselves: for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. For this cause God gave them up unto vile passions: for their women changed the natural use into that which is against nature; and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due." What a horrible picture of the heathen living in sin! Such conditions among the heathen are in evidence today. Think of there being in India 12,281,000 married children, 481,000 widowed children between the ages of five and fifteen years! In the University of Tokio, Japan, there are over 3,000 students and less than one hundred are Christians. The heathen are guilty of every sin in the catalog. They need the gospel of Christ as they need nothing else. I can say with Paul, "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." If America needs the gospel to save it from moral, social and political ruin, so do the non-Christian nations of the earth.

6. *The heathen are ready to receive the gospel.* The time was when we were on bended knees asking God to open the closed doors of the heathen world. Not so today; we are asking him to send laborers into the vineyard, or that is what we should be doing as churches, and giving our means to send them. They are calling for us to come over and help them.

"In India's far away land
There are thousands of people pleading
For the touch of a Saviour's hand.
They are groping and trying to find him;
And although he is ready to save,
Eight hundred precious souls each hour
Sink into a Christless grave.
Is it nothing to you, O ye Christians,
Can you say you have naught to do?
Millions in India dying unsaved!
And is it nothing to you?"

In Africa's population of about 160,000,000, there is about one ordained missionary to every hundred and twenty-five thousand people. The following statement of Mr. Borah should, in the light of our feeble efforts to give the heathen the gospel, make us think very seriously:

"We shall expend this year, Mr. President, for war purposes, \$2,650,000,000; for agriculture \$24,876,000; for public health \$15,877,000; for the promotion of education \$10,151,000; for labor interest \$4,718,000; to study the causes and the remedy for war, not one cent." The great senator might have said, if the Christian people of the earth would spend this amount every year in preaching the gospel to the lost world at home and abroad, we would soon have glorious peace over the whole earth. The surest cure for

war is the reign of Christ in the hearts of men and women. Put these amounts beside the pitiable amount spent each year by the Christian population of Christendom for foreign missions, and our gifts would sink into insignificance.

God have pity upon us to whom the Great Commission has been given, and to whom God has given the means, if we do no better in our efforts to send the gospel to the ready and waiting heathen world, before we meet our Master on the Day of Judgment. We spend more in building and equipping one modern battleship than it costs to maintain for a year all the missionary work of all the churches reaching sixteen countries and four thousand cities and employing twenty-four thousand missionaries and teachers, together with a hundred thousand native workers, so says a reliable source. The heathen are ready, but we are not ready to give them the gospel in proportion to their immediate needs. (2 Cor. 8: 11): "But now complete the doing also; that as there was a readiness to will, so there may be the completion also out of your ability."

7. *The Foreign Mission spirit has produced some of the finest spirits and the biggest brained souls in the history of the human race.* J. Ross Stevenson is correct when he says, "The goal of history is the redemption of the world. The consummation of all missionary endeavor will be when the knowledge of Jesus Christ has become universal. Hence, the aim of missions is to make Jesus Christ known by every creature, so that he may have an intelligent opportunity to accept him as Saviour." One missionary said, "I could not be hired to do this work for \$5,000 a year, but I will do it gratuitously for the sake of Christ and my brethren." It is said on good authority that when Horace Tracy Pitkin was dying on the foreign field after having been there only a short time, he said to a bystander, "Tell Horace's mother to tell my boy, Horace, that his father's last wish is that when he is twenty-five years of age he may come to China as a missionary."

In the above utterances we see marks of great souls with clear visions of man's duty to his fellow man in heathen darkness—souls with an unselfish spirit who believed in and accepted without quibble the Great Commission Jesus gave to his disciples to evangelize the whole world. Think of such outstanding characters as Paul, Robert E. Morrison, William Carey, Alexander Duff, David Livingstone, Adoniram Judson and many others who were imbued with the idea of carrying the gospel to the heathen.

What made them great and immortalized them in history? Nothing but the spirit of foreign missions that drove them far hence to break the Bread of Life to a world in darkness. The great foreign mission vision and spirit has given to the world more heroes and heroines than all the wars of earth, and a much finer type. Civilization, commerce, education and all movements in the business world owe an everlasting debt to the foreign missionary.

8. *In heaven we will find the population made up from all nations of the earth.* (Matthew 8: 11): "And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Yes, they will be there from every nation upon the globe, saved by the gospel of Christ. I have baptized many Chinese here in the home land who had been converted to Christianity. Devout Christians many of them came to be, and some of them have gone back to their own countrymen to tell them of the blessing of the gospel to the individual lives of men and women, and to a nation. I expect to meet them in heaven.

Yes, I cannot help being a firm believer in foreign missions. The church and the preacher that does not believe in foreign missions is spiritually dead and should not bear the name. They may have other things that attract men and women to fellowship them, but they have not the spirit of Christ and cannot claim to be of the New Testament type.

From the Woman's Missionary Union

KATHLEEN MALLORY

"Rejoice in Ability to Work"

Thus spoke Miss Annie Armstrong, the Union's first corresponding secretary and for eighteen years an indefatigable worker in its behalf. Recently I had the privilege of calling upon her in Baltimore, and to me she said: "If you would like a message for inquiring friends, tell them to rejoice in the ability to work." Certainly she set the example, and certainly the principles and purposes of Woman's Missionary Union—so largely nurtured by her—are not only a challenge to tireless work, but also the assurance of joy in the fruit of such labors.

Both the watchword and hymn for the new year are an urge and a girder for the task. In praying to his Father in the presence of the eleven disciples and in recognition of countless future followers, Jesus made clear many marvelous truths, among them being that abiding in him the disciples and those believing "through their word" would be used to let the world know that God sent Jesus and that he loved the followers of Jesus even as he loved Jesus himself. Therein lies the whole purpose of missions. Rejoice in your ability to help in its realization through your society, knowing that "he no task too great will make thee bear." In fact, the 1931 hymn puts a new note into Christian work: "Joy to the World" is the hymn's title, and in the Bible we read: "The joy of the Lord is my strength." What gives God joy? The giving of his joy to the world.

Thus buoyed, we enter a new year. Resolve and rejoice in the privilege and power of helping to meet "the challenge of unfinished tasks" through more work individually and as a W.M.U. organization in promoting prayer, Bible and mission study, personal service, tithing and other proofs of Christian stewardship, missionary education of the young people. At a recent meeting in the National Memorial Baptist Church in Washington, a speaker suggested that each society have a "Committee on Unemployment." Among the duties of such a committee would be to search for the unenlisted and to get them busy in the society's work. One of the best arguments for such a committee is that such enlistment is for life, and that it is in "work that abides."

Program for January

TOPIC—THE CHALLENGE OF UNFINISHED TASKS

Prayer of thanksgiving as new year is entered and that "hitherto the Lord hath led"

Hymn for 1931—"Joy to the World"

Recitation—New Year's Day—and Every Day. (See poem on page 28.)

Scripture Lesson—Authority for the Missionary Task, John 3: 16; 17: 20-23; Matt. 28: 16-20; Acts 1: 6-8

Sentence prayers that program may convince many that they can vitally help in finishing the Christian task

Hymn—"To the Work, to the Work"

Talk—The Zeal of New Testament Christians

Discussion—Why are present-day Christians less zealous?

Talks—Work Yet to Be Done in: (1) The Orient; (2) Africa; (3) Latin-America; (4) The Homeland; (5) Europe. (It may prove more worth while if prayer is offered after each of the talks, remembering especially the unevangelized, the native Christians, the missionaries in each country and those pleading to be sent forth. Helps for the talks will be found in many mission study books and on pages 10 to 19, 21.)

Rendering of Leaflet—"Great Missionary Sayings." (Order leaflet for 2 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Discussion—How can the society help in meeting this challenge? (Among the ways to help may be emphasized the chief aims of Woman's Missionary Union. It might be effective to have as leaders for the various subjects thus discussed the society's chairmen of mission study, personal service, stewardship, W.M.U. young people's organizations, etc.)

Recitation—Great Things Attempt. (Order poem for 2 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

1931 Watchword (in unison)—"That the World May Know" (John 17: 23)

Business Session—Plans of society for 1931 as to: (1) W.M.U. Young People's Organizations; (2) Mission Study; (3) Personal Service; (4) Stewardship—Minutes—Offering

Reading of Article—Rejoice in Ability to Work. (See article on this page.)

Hymn—"O Zion, Haste"

Lord's Prayer

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

JANUARY—THE CHALLENGE OF UNFINISHED TASKS

	Cents
A Strange but True Story	2
Great Missionary Sayings	2
Great Things Attempt (<i>Poem</i>)	2
Here and There (<i>Poem</i>)	2
Idolatry or Christianity?	3
Marcellina (<i>Impersonation for an Older Girl</i>)	4
Prejudice or Co-operation	3
Religions of the World	2
The New Prospect for Lasting Peace	3
The Universe and My Brother	2

The above helps for the study of the January W.M.U. Missionary Topic should be ordered promptly. Make your selection from the list and send remittance with order, please, to W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.

W.M.U. Monthly Missionary Topics for 1931

JANUARY—THE CHALLENGE OF UNFINISHED TASKS

Home and foreign missions

A survey of specific tasks on mission fields
Buildings and enterprises on mission fields handicapped by arrested development where the reduction of force and work has hurt most

FEBRUARY—MEASURING THE HOME TASK

A survey of the whole home mission task, the fields and the force

MARCH—FORGOTTEN AMERICANS

A study of Jews, Indians, mountain people
Problems and mission work among them

APRIL—"THEY THAT TURN MANY TO RIGHTEOUSNESS"

Stewardship of the gospel
Evangelism on mission fields
Results

MAY—OUR FORCE—OUR FIELD

Southern Baptist Convention agencies and work

Missions at the center of Baptist life

JUNE—YOUTH AND CHRIST'S PROGRAM

The attractiveness of missions to youth
The need of missions for youth
How W.M.U. serves in missionary education of youth

JULY—AROUND THE GULF OF MEXICO WITH THE GOSPEL

Study of mission fields around the Gulf of Mexico
Latin-America at home; Italian, French, Spanish; Cuba, Mexico, Panama

AUGUST—ADVENTURING WITH THE GOSPEL IN SOUTH AMERICA

The Word of God opening the way
Our missionaries and their work

SEPTEMBER—CHRIST FOR AFRICA

New developments of our work in Africa

OCTOBER—THE CHALLENGE OF MY STATE

The mission fields in the states
Agencies at work
Results

NOVEMBER—THE CRUCIBLE OF WORLD DESTINY

Recent developments in Europe and Palestine
Growing Baptist leadership in Europe
Baptist seminaries in Europe

DECEMBER—THE STAR AGAIN IN THE EAST

Our missionary work in the Orient
Growing native leadership in China
A decade of W.M.U. work in Japan
Present situation among depleted forces on these fields

W.M.U. Monthly Bible Study Topics for 1931

Jan.—"Things Which Remain," Revelation 3: 1-6
Feb.—"The Golden Rule," Matthew 7: 12
March—"Thy Refuge," Deuteronomy 33: 27
April—"A Kingdom of Priests," Exodus 19: 1-6
May—"Witness of the Resurrection," Acts 4: 31-33
June—"The Days of Thy Youth," Ecclesiastes 12: 1
July—"The Way," John 14: 6
Aug.—"Thy Word," Psalms 119: 11
Sept.—"Philip and the Eunuch," Acts 8: 26-39
Oct.—"With One Accord," Acts 1: 8-14
Nov.—"For His Name's Sake," Colossians 3: 17
Dec.—"Not As the World Giveth," John 14: 27

Third Quarterly Report, W.M.U., July 1, 1930, to October 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	\$ 89,426.76
Foreign Mission Board	65,822.04
Home Mission Board	29,696.94
Ministerial Relief	9,165.65
Christian Education	85,470.99
State and Other Objects in Southern Baptist Convention Program	190,551.61
W.M.U. Specials	8,913.10
Training School Scholarship Fund	5,385.40
Executive Committee, Southern Baptist Convention	1,327.26

Total Cash \$485,759.75

Of the above total, \$442,753.34 was given by W.M.S.; \$21,345.18, by Y.W.A.; \$9,299.57, by G.A.; \$5,316.98, by R.A.; and \$7,044.68, by Sunbeams.

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

The amount received through the Executive Committee, Southern Baptist Convention, is \$375.00.

The Margaret Memorial Gift amounts to \$201.10.

Special Gifts to Chair of Missions at Baptist Bible Institute amount to \$132.25.

Value of Boxes to Missionaries, \$8,667.87.

New Year's Day—and Every Day

We break new seas today—

*Our eager keels quest unaccustomed waters,
And, from the vast uncharted waste in front,
The mystic circles leap*

*To greet our prow with mightiest possibilities,
Bringing us—what?*

—Dread shoals and shifting banks?

—And calms and storms?

—And clouds and biting gales?

—And wreck and loss?

—And valiant fighting times?

And, maybe, death!—and so, the larger life!

For, should the Pilot deem it best

To cut the voyage short,

He sees beyond the sky-line, and

He'll bring us into Port!

—By John Oxenham, from *Bees in Amber*,
Copyright by American Tract Society,
New York.

Solemn Facts

Is the day of Foreign Missions over? There are 1,600,000,000 persons on the earth today. Nearly 1,000,000,000 have yet to hear the gospel. There are 42,000,000 unevangelized in Japan. Chinese Turkestan is practically without a missionary. Tibet is virgin soil. China constitutes a tremendous challenge. Groups of believers can be found in only a few villages and cities. Millions of Africa remain in ignorance of the gospel. In some regions of the Dark Continent the nearest missionary is 1,500 miles away. There are 14,000,000 human beings in South America who have never been visited by a missionary, Roman Catholic or Protestant. As long as there are persons living and dying without God or hope, the note of urgency must be sounded.—*Watchman-Examiner*.

From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

Just and Fair

In connection with reminding the church at Corinth of the abounding liberality of the Macedonian Christians, Paul not only admonishes the Corinthian saints to "abound in this grace also," but states some principles that are just and practical, having special application to present financial conditions. He would not have some eased and others burdened, but makes a plea for equality.

The statement to which special attention is here called is this: "That now at this time your abundance may be a supply for their want." Christians who have a surplus and those that are drawing good salaries, in these days of financial depression, should recognize in these words an emergency appeal. Multiplied thousands are out of employment, and hundreds have had the savings of years swept away; these are helpless, and relief can come only from those "that have and not from them that have not." God is calling to the more favored in this time of emergency to "abound in the grace of giving" and save the day.

Their day of adversity may come, the tables may be turned in a few years; then the abundance of others should be a supply for their want. Many in straightened circumstances today may be prosperous in a few years, and *vice versa*. Let Paul's principle of fairness and justice be observed at all times.

The Lord's disciples that are living in luxury need to recognize anew the obligation of stewardship, and respond more generously than would be expected under normal circumstances. For them the tithe is too small in this hour of distress. Prosperous Christians cannot afford "to be lovers of pleasure rather than lovers of God." Now is the time for them to learn a new lesson, the blessedness of sacrifice for his name's sake.

Harlan, Kentucky

This is a substantial and thrifty little city of some six thousand people located in a rich coal section of southern Kentucky. The Baptists in Harlan outnumber all other evangelical Christians combined. The First Baptist Church has an unusually large and attractive building, with a membership of twelve hundred, among whom are men of vision and resources. Dr. L. L. Henson, who served prominent churches in the East for years, is the pastor and a very able preacher. The church just now is in a rather unsettled condition because of the resignation of Dr. Henson, which is to take effect on or before January 1.

Beginning with Sunday, October 26, the general secretary spent four days with this

church. On the opening day there were exactly five hundred in Sunday school, and good congregations assembled at the regular worship hours both morning and evening, when the visitor spoke on "A Challenge to Men," and "Men and the Kingdom." For the following three evenings a company of the leading men and women of the church came together for the study of Scriptural Finance, preparatory to providing for their 1931 budget.

In Missouri

On Sunday, November 2, the general secretary had a rather strenuous day with the churches of Kansas City. At the morning hour he spoke on "A Note of Optimism" to a responsive audience in the Calvary Baptist Church, of which Dr. J. F. Vines is the popular and efficient pastor. At three in the afternoon he addressed a joint meeting of representatives from perhaps twenty-five of the Baptist churches of the city in Bales Church, of which Rev. C. C. Cunningham is the aggressive pastor. There were at least two hundred fifty present, among whom were twenty-five pastors, forty-five deacons, and a company of elect women. The closing service was with the Broadway Baptist Church, which is most fortunate in its pastor. This was originally a Swedish church, and still has a large number of Swedes in its membership.

The leading purpose of this visit was to participate in the Fellowship and Budget Conference, which began on Monday afternoon and held two sessions of three hours each, daily through Friday.

This was a very unique and significant meeting. It was composed of about one hundred fifty picked representatives (pastors, laymen, and women) from sixty-four of the eighty-five associations in the state.

Dr. Clay I. Hudson, of the Church Administration Department of the Sunday School Board, lectured twice daily on Methods, and Secretary Burroughs had Church Administration. The general secretary was assigned Stewardship and the Question Box. The members of the conference took full notes, and Superintendent Godbold hopes that the policies presented may be transmitted to the churches of all the associations through these representative leaders. He and the State Board believe that the money expended on this great meeting will produce large results. It is a great conception, and the outcome will be noted with interest.

During the evenings of the week, conferences were held in four central churches for the thirty-seven churches of Kansas City, preparatory to the every-member canvass to be taken a little later. This writer counted himself fortunate to be associated with the group that met with the Calvary Church, affording him further opportunity for fellowship with his esteemed friends and former associates in college, Dr. and Mrs. Vines.

Rock Hill, South Carolina

This is a town of about eleven thousand inhabitants within the corporation, with half that number just outside in mill communities.

The First Baptist Church is well located, has nearly nine hundred members, and its comparatively new building is already too small for its growing constituency.

Winthrop College, a state institution for girls, is located here with a student body of seventeen hundred fifty. Nearly seven hundred of these are Baptists, and Dr. Edwards, together with his church, feels very keenly the responsibility of providing adequately for the religious culture of these young women. Both the President and dean are loyal members of the First Baptist Church.

In the suburbs of Rock Hill are four mill churches with zealous pastors for full-time, and with an aggregate membership of at least a thousand.

Although it was raining on Sunday, November 16, the audience at 11 A.M. was very large; there was a considerable decline at the evening service, due in large measure to the fact that the college girls do not attend at night.

The meetings on Sunday afternoon and on Monday and Tuesday evenings were in the nature of conferences on Applied Stewardship, and the other churches of the association were invited. At the Sunday afternoon meeting there were eight churches represented despite the muddy roads. There were eighty men present, besides a considerable group of interested women. Preparation for the every-member canvass began the next Sunday was the objective in these conferences.

The co-operation was ideal, and there is hope that the canvasses will be highly successful.

Dr. Edwards is not only fully alive to the interests of his own church, but he and some of his men are rendering a valuable service to other churches of the association.

Georgia Baptist Convention

Through the courtesy of Dr. J. T. Edwards, pastor of the First Baptist Church of Rock Hill, South Carolina, the general secretary was excused from the last two days of an engagement there, that he might accept an urgent invitation from the Baptist laymen of Georgia to speak at the Laymen's Hour in the Georgia State Convention. Representative laymen were present in large numbers; somebody suggested a thousand, but this figure was perhaps a little too high. In any event, it was by odds the largest company of laymen this writer ever saw at a state convention.

The credit of this remarkable achievement is due in large measure to the zealous efforts of Ely Callaway, of La Grange. After reading his report, President Ben Thompson invited Mr. Callaway to speak. In a very modest way he referred to his service and expressed his joy in seeing such a large company of men present. Other active laymen gave brief reports of their service and of their abiding interest in the work of the kingdom.

If Georgia Baptists could see their way to put in the field a capable and consecrated layman who would give all of his time, effort, and thought to the enlistment, organization, and training of a select group of laymen in every association, it would surely prove to be an advanced step. This group of laymen in each association would stand ready and willing to help Secretary Merritt and other leaders to put over the denominational program in that association without any added expense.

Columbus Association, Georgia

These notes are written at Waverly Hall, Georgia, where the general secretary spoke last night in connection with an enlistment campaign now in progress among the churches of the Columbus Association. The local committee, of which Columbus Roberts, a prominent business man and moderator of the association, is chairman, began the preparatory work several weeks ago. Recently, District Secretary T. H. Haynes of the Baptist Brotherhood spent a week with this commit-

tee, to assist in perfecting the details of organization.

The campaign proper was launched yesterday, November 23, with an address in every church, chiefly by laymen, and intended to arouse interest in the class work, and inspirational addresses to follow for five nights this week.

The association has been divided into ten groups, and a central church for each group has been selected, where the educational and inspirational work will be conducted. The class work begins each evening at 7:00, a brief devotional is then conducted, and the inspirational addresses on the different enterprises of the denominational program follow. Secretaries Merritt and King, the college presidents of Georgia, and leading pastors compose in large measure the list of speakers. District Secretary York and the general secretary are helping this week. The spirit of co-operation is ideal.

By quickening the religious interest of the people and by imparting valuable information, it is hoped that every church may be led to adopt a worthy budget, both for local expenses and for the Co-operative Program, make a thorough canvass to cover it with weekly pledges, and install systematic giving.

The committee recognizes that they have undertaken a big but worthy task, and that the work so well begun must be followed up in a most tactful, persistent, and thorough way.

Report of District Secretary, T. H. Haynes

Most of last month was spent in organizing and making preparation for the following campaigns:

First, an enlistment campaign for Grainger County Association, Tennessee, to be conducted the first week in December.

Second, one week was spent in Columbus, Georgia, in making preparation for the enlistment campaign to be conducted November 24-28, which is intended to reach all of the thirty-five churches in the Columbus Association.

Two every-member canvasses have been conducted during the month. While we seek to reach a worthy financial goal in these campaigns, we are particularly concerned to enlist every member in the systematic support of all the enterprises of the kingdom.

The results have been most satisfactory, as indicated by the letter that follows. It comes from the treasurer of a young, suburban church:

"My Dear Mr. Haynes:

"That you may understand better the progress we are making in our church in a financial way since we conducted our every-member canvass, I thought it well to outline briefly the results so far accomplished:

"(1) Before the canvass our offerings were averaging from \$20.00 to \$25.00 weekly, and came from twenty to thirty members. Since the campaign, our offerings have been as follows: November 2, \$57.81; November 9, \$47.74; November 16, \$61.01; November 23, \$53.01. These offerings came from sixty-four members who have, since the canvass, made their offerings every week.

"(2) Our committee has been able to obtain one hundred ten pledges from our membership of one hundred twenty-four, and there are others yet to see. I am sure you agree that we have made a successful advance as indicated in the preceding paragraph, and it is hoped that we may be able to induce all of the one hundred ten subscribers, and those that may be secured later, to adopt the weekly plan.

"(3) The offerings for the present month so far have enabled us to meet all our expenses, including salaries, literature, etc., and

to cover our goal for missions. In other words, with the offerings for this month we have been able to meet the current expenses promptly and have a balance to pay on old bills.

"We wish to express to you our personal appreciation for the manner in which you enlisted our deacons in this canvass. Without your direction we would have been unable to have made this wonderful advance in our offerings.

"In addition to the advance in offerings, we have noted a great change in the spiritual condition of our church. There have been frequent additions to the membership, the Sunday school attendance last Sunday reached the high mark of one hundred sixty, and most of this growth has occurred since the campaign."

Report of T. J. York

The district secretary attended the Sulphur Springs Association, thirty miles north of Birmingham, on October 24 and 25, and was given a good hearing on the question of Stewardship. This is one of the smaller associations in Alabama, and one of the most backward. Your secretary feels that his visit and ministry to this group was well worth while.

October 26 to 30 was spent with the splendid church of Attalla, Alabama. On Sunday night the secretary spoke to a large congregation, this being the closing night of a very successful revival. Monday night through Thursday the men of the church, deacons and others, studied with the secretary, *Financing a Church*. On the closing night a worthy budget was adopted for 1931, and plans were inaugurated for taking the every-member canvass. Your secretary thinks this meeting will be far-reaching in results, and is of the opinion that a stewardship school is a fine thing following a revival meeting. Rev. H. G. Wheeler, a young man just out of the Louisville Seminary, is pastor, and is doing a very constructive work in this splendid community.

The secretary had the privilege of spending November 1-5 in the Gainesville, Florida, church with Dr. T. V. McCaul and his excellent people. Mr. George J. Burnett, associate secretary, was already in Gainesville, and had things going in a fine way when the district secretary arrived. Burnett is one of God's elect, and we were greatly stimulated by his contact. The meetings were well attended by both men and women. A worthy budget (an increase over last year) was agreed on, and plans for the canvass were inaugurated.

While in Gainesville the secretary attended the Sante Fe River Association, and was given an opportunity to discuss the stewardship report. At that association, the secretary met Mr. W. G. Upchurch, of Jacksonville, who is full-time Brotherhood secretary for Florida and who is doing a fine work. It would be fine if every state would employ such a man.

The week, November 9-14, was spent with Pastor S. A. Cowan of the Inman Park Church in Atlanta. The secretary spoke at both hours on Sunday to appreciative audiences. In the afternoon the secretary had a conference with the deacons and outlined plans for the week, and discussed the church budget for 1931. During the week the conferences were reasonably well attended despite the rain that fell almost constantly. On the closing night there were sixty-four men present at a dinner meeting, besides the fifteen or twenty women who served. At the close of the meeting forty-nine of those present signed pledge cards for the 1931 budget, and plans were made for the completion of the every-member canvass.

The district secretary attended the Georgia Baptist Convention on November 18 and 19,

and was greatly stimulated by the enthusiasm of the laymen. Several hundred were in attendance. The district secretary was introduced to the convention during the laymen's hour and was given a few minutes to tell of his work. The principal address on laymen's work was delivered by our general secretary, Dr. J. T. Henderson, who greatly stirred the convention, both the preachers and laymen.

On November 20 and 21 the secretary attended the Alabama Convention, and was given fifteen minutes to speak to the report on Brotherhood work. At the close of the hour many requests were made for engagements.

ASSOCIATE SECRETARY, GEO. J. BURNETT

Mr. Burnett's first service for the month was with the First Baptist Church of Gainesville, Florida. He not only delivered some stimulating addresses on Missions, Stewardship, and Scriptural Finance, but conducted an extended conference with the church officials, in which he made valuable suggestions regarding their budget for the coming year.

He went from Florida to Louisiana to participate in some regional conferences which

had been set up by Dr. D. R. Isom, the efficient Brotherhood secretary for that state. He commends in very strong terms the constructive work that Secretary Isom is doing.

Secretary Burnett attended the meeting of the Texas Convention in Amarillo and was accorded a very fine opportunity to speak of the Brotherhood work. He commends very highly the report on Brotherhood work which was read by Mr. Earl Smyth, vice-president of Fidelity-Union Life Insurance Company of Dallas. This report recommended the election of a Brotherhood secretary for Texas, and Mr. Burnett reports that there is a great deal of sentiment in favor of such action.

Secretary Burnett spent several days in the Association-Wide Revival of Stewardship and Missions which was held at Springfield, Missouri. Superintendent Godbold writes in a very favorable way of the service rendered by Brother Burnett.

His last service for the month was with the First Baptist Church of Columbus, Mississippi, where he is assisting Dr. Franks and his membership in providing adequately for their 1931 budget.

Good Revival—"I am writing to tell you of our annual school revival which we held September 29 to October 3, with Mr. Powell doing the preaching. He brought some fine messages, and we felt that the Spirit was present. Thirty made profession of faith and signified their wish to join the church. More than two-thirds of these will go into the various Baptist churches. Among those conversions were three Mohammedans. We are indeed grateful to God for his goodness.

"Tonight I heard one of the boys preach who first came as a mission boy when Miss Keith and I were in Oyo. He is in charge of a church in the interior, and is in Lagos trying to raise money to buy corrugated iron sheets to roof the new church. He preached a very earnest sermon, and is doing good work."—*Lucille Reagan, Lagos, Africa.*

Successful Meeting in Temuco—"I have just returned from Temuco, where I spent one of the busiest weeks of my life with the boys and girls and their parents. During the day, I spoke twice to the student bodies, once to the high school, and once to the primary school, and at night to the student body and patrons of the school. Many of the boys and girls, and some of their parents, were saved, and several of the boys and girls among the high school students dedicated themselves to definite work for the Master. A telegram from Maer tells me that one of the fourth-year boys who was gloriously converted in our meeting has definitely dedicated himself to the ministry. At the present time, not one student is preparing for the ministry in the three leading evangelical churches in Chile. So many of our boys and girls asking for an opportunity to serve the Lord in a special way indicates to me a new day in Chile."—*James W. McGavock, Santiago, Chile.*

* * *

A Challenge to Jewish Dissent

Rabbi S. S. Wise tells us that "the Jew abhors the Christian groups engaged in missionary work among the Jews." This is doubtless true of many Jews, as it is true that the Chinese abhorred those evangelizing Chinese and massacred them in Boxer days and as it is true that atheist Russia is shooting and starving "abhorred" Christian leaders. Egypt at the present time is stirred by the agitation against Kamil Effendi Mansour, a convert from Islam who is quietly preaching Christ in the Ezbekiah Presbyterian Church, Cairo. This "anti-evangelism campaign" has called forth a letter from Lord Robert Cecil in *The London Times* which Rabbi Wise and all others with cloudy ideas of religious toleration should read.

The rabbi continues: "After three thousand years of unswerving loyalty to ethical monotheism Jews have earned the right to be exempt from this dangerous influence." Let us see. Three thousand years would bring us back to 1100 B.C. The first six hundred years of this period were anything but a time of ethical monotheism. Has not Rabbi Wise heard of Manassah and Ahab and Amon and the rest? Things were better later, but what have the Jews done down through the centuries to teach ethical monotheism to the world? For every copy of the Old Testament they have circulated Christians have sent out a thousand. Rabbi Wise is a Reformed Jew (chlo-Reformed Jews the Orthodox Jews call them). If he cannot awaken his people from their spiritual sleep he should be glad to have others do it.—*Sunday School Times.*

* * *

We have each of us a chapter to supply for the biography of Christ, and until each believer has written down what the Lord has done for his soul the biography is still incomplete.—*J. D. Jones.*

Missionary Miscellany

Secretary T. B. RAY

Arrivals on Furlough:

Rev. and Mrs. J. S. Richardson, Sapele, Africa. Home address, care W. H. Mills, 23 Water St., Liverpool, England.

Miss Ruth Kersey, Ogbomoso, Africa. Home address, 2321 Floyd Ave., Richmond, Va.

Rev. and Mrs. E. N. Walne, Shimonoseki, Japan. Home address, 206 Coast Blvd., La Jolla, Calif.

Miss Mary Phillips, Chinkiang, China. Home address, Burnt Prairie, Ill.

Miss Anna Hartwell, Hwanghsien, China. Home address, 1927 Sacramento St., Berkeley, Calif.

Rev. R. J. Inke, professor in Rio College and Seminary, Rio de Janeiro, Brazil, is spending his sabbatical year in the Southern Baptist Theological Seminary, Louisville, Ky. Brother Inke has a missionary message many will delight to hear.

Sailings:

November 14, on *S. S. Western World*—

Rev. and Mrs. R. E. Pettigrew, Porto Alegre, Brazil.

Heartly Congratulations!

We have received a card from Dr. and Mrs. W. B. Bagby, of Porto Alegre, Brazil, announcing the celebration of their golden wedding day on October 21, 1930. They were married at Independence, Texas, on October 21, 1880, and sailed for Brazil in December of that same year. In sending this card, Mrs. Bagby remarks, "Just think of it, we came out on a sailing vessel, and now about fifty years have passed and this message goes to you in six days by air mail. How wonderful!" The miracles of grace witnessed by these devoted missionaries during the past fifty years in Brazil are even more wonderful. We congratulate them heartily and pray that they may have many, many years yet in fruitful service in our work in Brazil. Fifty years ago there were no Brazilian Baptists. Now there are about 40,000.

Shall the Opportunities Pass?—"I was very sorry to hear that the appropriations were cut down \$280,000.00 below 1930. This must mean a very serious crippling of the work. Of course, the Board could not help it, and I am glad that no field was abandoned, but it is unfortunate that the Board must be at the expense of maintaining missionaries on the field whose usefulness is greatly restricted by lack of funds. It means that opportunities have to be allowed to pass which may never come again. However, we must do the best we can with what we have, and pray that the Christians at home may awake to a realization of their share of responsibility for this great enterprise. I realize that you must feel this cut very keenly."—*E. G. MacLean, Iwo, Africa.*

Shall We Dim the Light?—"We have just closed a fine meeting in Campinas, Brother Zimmerman doing the preaching. Last night I preached in the open air, and while preaching noticed one man in particular who paid fine attention. He came on into the meeting, listened to the sermon, and when the appeal was made, came forward, accepting Christ. I asked him if he had heard the gospel before, and he said that he had not. I thank God for a gospel message that can take hold of a man like that. 'The people that sat in darkness saw a great light.' What a shame for us to retrench in our evangelistic work, to dim the only Light that can shine in the hearts of those who dwell in utter darkness!"—*Paul C. Porter, Campinas, Brazil.*

Privilege to Be in China Now—"The outlook is most promising. We'll have at least one hundred more boys than last year. We are beginning a new year with high hopes, a greater faith in God, and great expectations and claims on his promises that never fail. What a privilege it is to be in China to witness for him in this interesting age. I thank God daily for the privilege of being here and for the glorious opportunities of serving him. It is such a joy to help Chinese boys find Christ, and with all the oppression and persecutions by the new government, still I find these boys in their heart of hearts reaching out for God—a God that satisfies."—*Blanche Groves, Soochow, China.*

Missionary Progress on Many Fields

Transcribing Braille

A widespread, unique, and increasingly important Red Cross service is the direct outcome of a three-year-old French boy having entered his father's harness shop to play one day in 1812. This shop was in the village of Coupvray, twenty-three miles from Paris. Being as inquisitive as all children at his age, the little Louis Braille picked up one of his father's sharp tools. His small fingers could not manage it; it slipped, putting out one of his eyes. Sympathetic inflammation set in, causing the loss of his other eye.

Although for the next forty years this man was to know what Helen Keller describes as "traveling trackless ways, stumbling at noon-day as in the night," the accident was to make him the blind's greatest hero. Louis Braille was to make the blind see with their finger tips.

How he became great is a story of the complete devotion of his inventiveness to all those, like himself, who lived in darkness. When ten years old, Louis was sent to a school for the blind, encountering there not only a rich domain of literature, music, and mathematics, but also embossed Roman type which one could learn to read by feeling it with his fingers. At sixteen he worked out his own system of embossed letters and made a slate on which to write them. Later, while a professor in a school for the blind, he invented the present system of writing in raised dots, which is the standard printing for the sightless. The Braille characters—different groups of six small raised dots—made by pressing a sharp point upon stiff paper—have opened up to all who cannot see, the infinite worlds of music, literature, and education.—*Living Church*.

Churches in New York City

According to the Industrial Bureau of the Merchants' Association of New York City there are 3,398 churches and synagogues in the metropolitan district, tabulated as follows according to denomination: Roman Catholic, 900 churches; Lutheran, 540; Presbyterian, 473; Protestant Episcopal, 327; Methodist Episcopal, 300; Reformed Church in America, 245; Congregational, 129; Baptist, 108; Jewish synagogues, 102; Christian Science, 101; Seventh Day Adventist, 50; Methodist Protestant, 30; Reformed Church in the United States, 21; Unitarian, 20; Evangelical Church, 17; Moravian, 13; Evangelical Synod of North America, 11; Universalist, 10; Church of Jesus Christ of Latter Day Saints, 1.

Open Doors of the World

I should find it difficult to mention any door throughout the world that we could honestly say is now closed to the penetrating influence of the living Christ. Sometimes, in ways that baffle all calculations, and that seem to contravene anything that has taken place in the past, Christ enters in the most unexpected ways. That is what we have a right to expect of a superhuman Christ.—John R. Mott in *World Service News*.

Compulsory Education in Russia

It is reported that for the first time in the history of Russia compulsory education will be introduced in that country this fall. All children between the ages of eight and fifteen will be forced to go to school. Sixty thou-

sand additional teachers will be required, many of whom will be Communists. Instruction will be based largely on the teachings of Marx, Engels, and Lenin. Under such instruction it will not be long until all of Russia's children will be Communists. One shudders as he thinks of what the results of the new "cultural revolution" may have on the rest of the world.—*Watchman-Examiner*.

Protestants in Egypt

The church in Egypt grows apace. There are now 20,200 communicants in the churches between Alexandria and the Sobat River in Sudan, and a Protestant community of from 50,000 to 60,000. There are 451 centers of preaching—some of these being located in private homes. Ordained ministers number 117. In Cairo ten congregations have their own pastors, and five are entirely self-supporting. There are 281 Sunday schools with 23,683 pupils.—*Congregationalist*.

"Until" Meetings

Bishop B. T. Badley writes in the *Indian Witness*:

"Until Meetings" are being held in villages of the Bombay area, under the leadership of Indian men, where the people come together to pray and wait "until" they receive the power from on high, of which our Lord spoke to his disciples. There is neither fad nor fanaticism—just a waiting before God and a claiming of his promise, the "promise of the Father" and the pledge of Christ.

Follow Up Evangelism

An effective plan of keeping in touch with discharged patients has been adopted by the Presbyterian mission hospital at Dumaguete, in the Philippine Islands. A young man visits each former patient about three or four times each year, leaving a tract and other religious literature, though sometimes the journey is fifty miles. The story is told that a patient of the hospital was given a New Testament which he studied, but, being unable to attend any religious services, did not show any deep interest in Christianity. However, he took his Testament with him to his home back in the hills, where he organized a congregation; elders were elected and regular worship was conducted every Sunday in this man's home. There was only one Testament in the little village and when a colporteur of the American Bible Society, who had been told by inhabitants of another town to go farther back into the hills where they were asking for this book, reached this village his stock was soon exhausted.

—From *Missionary Review of the World*.

Salvation Army Head Honored in Japan

Commissioner Yamamuro, the head of the Salvation Army in Japan, has received high recognition for his work among the poor and outcast. The Emperor has raised him to court rank and decorated him with the Order of the Sacred Treasure; the Minister of Justice has presented him with a gold cup and certificate of merit. But in the old days he was thrown into prison for blocking the traffic in empty streets, spending his nights shivering under insufficient bedding. Mr. Yamamuro has done much to help girls out of the evil life into which they have been forced. He is a powerful evangelist by word of mouth; also by his "Common People's Gospel" now in its two

hundred sixtieth edition.—*Sunday School Times*.

* * *

"Justification by Faith," a German Revival

The Lutheran movement in Germany, by virtue of union of Church and State, lost long ago much of its evangelical nature. Dr. Erich Stange is authority for the statement that this great Pauline doctrine is being rediscovered and emphasized as never before since Luther in German preaching today. He says: "This fact in 1930 stands out clearly for all eyes that can see and all ears that can hear, the fact that today again in the pulpits of Germany the justification of the sinner by faith is being preached with a new joy. This Reformation teaching has become the vital object of theological discussion in a way that our fathers would never have dared to hope. The song of the Reformation has entered on a victorious course so overpowering that one of our most venerated theological teachers lately declared it to be one of the greatest hopes of the church. This has happened to us and of it we are witnesses. Not for a long time has this article by which the church stands or falls, been taught and preached with such emphasis and so widely. We say this and stand as before a work of God among us,—the message of the justification of the sinner has left its old and safe place in the system of orthodox preaching and has come once more like a sharp, two-edged sword into the great conflict of the century whose children we are. This teaching, which we cannot abandon whether heaven fall or earth pass away, has again become the sign that divides spirits. And because this has come to pass just among the younger generation, the Confession of Augsburg is a living creed and one that is worthy of consideration today."

* * *

Influence of the Bible

Colporteur Hsiung En-ting relates that one day as he was selling books in a certain Chinese village a very wealthy man came up to him and told him that he had read right through the four Gospels and Acts. "In the Acts," said he, "I was struck by the way in which the early Christians were willing to give up all for each other. Now I have wealth: I also want it to be used by the Lord." Since then he has given up a large piece of land to the Church and has also subscribed very liberally to an orphanage, clearing off all its debt and greatly extending its work.—*The Bible in the World*.

* * *

Mesopotamia Is Open to the Gospel

Even Kerbela, a Moslem shrine city, and Najaf, the residence of the chief leaders or doctors of the whole Shiah world, have been visited by a missionary. These are well known as fanatical Moslem centers. A few years ago it would not have been possible for a Christian to enter them. But Islam is becoming more tolerant, and because of outside influences is weakening in its hold on its masses, but the tendency is toward atheism rather than toward Christianity. This situation affords a real challenge to the church of Christ.—*Record of Christian Work*.

* * *

"The Million Testaments Campaign for Latin American Lands reports that about 800,000 attractive copies of the New Testament in Spanish have been distributed thus far, leaving 200,000 more to reach the desired goal."

NAMES AND LOCATIONS OF MISSIONARIES

ON THE FOREIGN BOARD, RICHMOND, VA.

T. B. RAY, Executive Secretary
W. EUGENE SALLEE, Home Secretary

AFRICA (NIGERIA)

OGBOMOSO, via Lagos—George Green, M.D., Mrs. Green,* Miss Ruth Kersey, G. W. Sadler, Mrs. Sadler, W. H. Carson, Mrs. Carson, B. L. Lockett, M.D., Mrs. Lockett, J. C. Anders, M.D., Mrs. Anders, Miss Naomi Robertson.
ABEOKUTA, via Lagos—Miss Susan Anderson, Miss May Perry, Miss Neale C. Young, I. N. Patterson, Mrs. Patterson.
OYO, via Lagos—J. C. Powell, Mrs. Powell.
LAGOS—Mrs. M. L. Duval,* Miss Lucile Reagan, Miss Elma Elam.
IWO, via Lagos—Dr. E. G. MacLean, Mrs. MacLean, Hugh P. McCormick, Mrs. McCormick.
SAPELE—J. S. Richardson,* Mrs. Richardson.*

ARGENTINA

BUENOS AIRES—Bolanos 262—Robert Logan, Mrs. Logan, L. C. Quarles, Mrs. Quarles; Uriburu 650, Adrogué—R. F. Elder, Mrs. Elder; Libertad 69, Dept. 2—J. C. Quarles, Mrs. Quarles, Miss Minnie McIlroy. S. M. Sowell, Mrs. Sowell; Ramon Falcon 4100—G. A. Bowdler, Mrs. Bowdler.
MENDOZA—Escuela Evangelica, Godoy Cruz—F. J. Fowler, Mrs. Fowler.
BAHIA BLANCA—Ehrhardt Swenson,* Mrs. Swenson.*
ROSARIO—Casilla del Correo 230—M. S. Blair, Mrs. Blair.
CONCORDIA, Entre Rios, Alvear 666—Z. Paul Freeman, Mrs. Freeman.
SASTRE—T. B. Hawkins, Mrs. Hawkins.

URUGUAY

MONTEVIDEO—Calle Colorado 1876—B. W. Orrick, Mrs. Orrick.

NORTH BRAZIL

BAHIA—Caixa 184—M. G. White, Mrs. White.
JAGUAQUARA, via Nazareth, E. da, Bahia—J. A. Tumblin, Mrs. Tumblin, F. Willard Taylor, Mrs. Taylor, Miss Pauline White.*
PERNAMBUCO—Caixa 178—H. H. Muirhead, Mrs. Muirhead,* W. C. Taylor, Mrs. Taylor, Robert S. Jones,* Mrs. Jones,* Miss Essie Fuller, Miss Bertha Lee Hunt,* E. G. Wilcox, Mrs. Wilcox, Miss Eunice King.
MANAUS—Caixa 84 A—E. A. Nelson, Mrs. Nelson.
CORRENTE—Piauhay, via Cidade da Barra, Bahia—A. J. Terry, Mrs. Terry, E. H. Crouch,* Mrs. Crouch.*
ARACAJU, Sergipe—C. F. Stapp, Mrs. Stapp.
MACEIO—John Mein, Mrs. Mein, John L. Bice, Mrs. Bice.
PARAHYBA—A. E. Hayes,* Mrs. Hayes.*
GARANHUNS—L. L. Johnson, Mrs. Johnson.

SOUTH BRAZIL

RIO DE JANEIRO—Caixa 352—S. L. Watson,* Mrs. Watson,* T. B. Stover, Mrs. Stover, Mrs. W. E. Entzminger,* Rua Conde de Bomfim 743—Miss Ruth Randall, Miss Bernice Neel; Caixa 823—J. W. Shepard,* Mrs. Shepard,* C. A. Baker, Mrs. Baker; Caixa 1876—A. B. Langston, Mrs. Langston; Caixa 2844—L. M. Bratcher, Mrs. Bratcher; Caixa 1982—A. R. Crabtree, Mrs. Crabtree; Caixa 2655—J. J. Cowser,* Mrs. Cowser,* W. E. Allen, Mrs. Allen, Miss Minnie Landrum; Rua Jose Hygino 53—W. W. Enete,* Mrs. Enete,* Dr. Jose Hygino 350—W. C. Harrison.*
PETROPOLIS, Caixa 21—A. B. Christie, Mrs. Christie; Caixa 21, Es do Rio—Mrs. D. P. Appleby.
PORTO ALEGRE—Caixa 118, E. de R. G. Do Sul—R. E. Pettigrew, Mrs. Pettigrew, Harley Smith, Mrs. Smith, W. B. Bagby, Mrs. Bagby.
PELOTAS—Caixa 196—A. L. Dunstan, Mrs. Dunstan, Miss Pearl Dunstan.
SAO PAULO—Caixa 572—Miss Mattie Baker, Mrs. S. L. Ginsburg,* T. C. Bagby, Mrs. Bagby, H. A. Zimmerman, Mrs. Zimmerman.
CURITYBA—Caixa T—A. B. Deter, Mrs. Deter.
CAMPO GRANDE—Caixa 78—W. B. Sherwood, Mrs. Sherwood.
CAMPINAS—Rua Germania 175—Paul C. Porter, Mrs. Porter.
BELLO HORIZONTE—Rua Pousa Alegre, 602—O. P. Maddox, Mrs. Maddox, F. A. R. Morgan,* Mrs. Morgan,* J. R. Allen, Mrs. Allen, Miss Jennie L. Swearingen, Miss Ray Buster, W. H. Berry, Mrs. Berry.
VICTORIA—L. M. Reno, Mrs. Reno, Miss Edith West.

CHILE

SANTIAGO—Casilla 3388—Jas. McGavock, Mrs. McGavock.
TEMUCO—Casilla 191—W. D. T. McDonald, J. L. Hart, Mrs. Hart,* Miss Cornelia Brower; Casilla 185—Miss Agnes Graham, Miss Anne N. Laseter,* Miss Marjorie Spence, W. Q. Maer, Mrs. Maer.
CONCEPCION—Casilla 186—R. Cecil Moore, Mrs. Moore.

CENTRAL CHINA

SHANGHAI—R. T. Bryan, Mrs. Bryan, Miss Willie Kelly, Miss H. F. Sallee, Miss Pearl Johnson,* J. M. Rogers,* Mrs. Rogers,* Miss F. Catherain Bryan, Miss Mary N. Lyne,* Miss Sallie Priest,* Miss Rose Marlowe, Jas. Hamilton Ware, Mrs. Ware, M. O. Cheek,* Mrs. Cheek,* Miss Lillie Mae Hundley, J. T. Williams, Mrs. Williams, R. E. Chambers,* Mrs. Chambers,* W. H. Tipton, Mrs. Tipton, J. E. Jackson, Mrs. Jackson, Miss Lila Watson, L. E. Blackman, Mrs. Blackman.
SHANGHAI BAPTIST COLLEGE AND SEMINARY—C. H. Westbrook, Mrs. Westbrook, J. B. Hipps, Mrs. Hipps, J. Hundley Wiley, Mrs. Wiley, T. Neil Johnson, Mrs. Johnson, Miss Lillian Thomason, Miss Juanita Byrd, Miss Alice Wells, Miss Hannah J. Plowden.
SOOCHOW—C. G. McDaniel, Mrs. McDaniel, Miss Sophie Lanneau, H. H. McMillan, Mrs. McMillan, Miss Blanche Groves, Miss Ola Lea, W. B. Johnson, Mrs. Johnson.
CHINKIANG—C. C. Marriott, Mrs. Marriott, L. B. Olive, Mrs. Olive, Miss Mary H. Phillips,* Miss Grace Wells, A. Y. Napier,* Mrs. Napier.*
YANG CHOW—Mrs. L. W. Pierce, Miss Alice Parker, Miss M. E. Moorman, Miss E. E. Teal, E. F. Tatum,* Mrs. Tatum,* Miss Mary C. Demarest, Ethel M. Pierce, M.D., Miss Irene Jeffers, Miss Winifred P. Moxon.*
WUSIH—P. W. Hamlett, Mrs. Hamlett, T. C. Britton, Mrs. Britton.

INTERIOR CHINA

CHENGCHOW, Honan—W. W. Lawton, Mrs. Lawton, Miss Kate Murray, Victor Koon, Mrs. Koon, Miss Olive Lawton, Wilson Fielder, Mrs. Fielder.
KAIFENG—W. E. Sallee,* Mrs. Sallee,* Miss Blanche Rose Walker, Miss Addie Estelle Cox, Miss Zemma Hare, Miss Viola Humphreys, Miss Minnie Alexander, Miss Josephine Ward.
POCHOW—Wade D. Bostick,* Mrs. Bostick,* Miss Olive Riddell, Mary L. King, M.D., Miss Clifford Barratt, G. W. Strother, Mrs. Strother.
KWEITEH—Sidney J. Townshend, Mrs. Townshend, Miss Attie Bostick,* P. E. White,* Mrs. White.*

NORTH CHINA

HWANG-HSIEN, Shantung Province—T. W. Ayers, M.D.,* Mrs. Ayers,* Miss Anna B. Hartwell,* W. B. Glass, Mrs. Glass, Miss J. W. Lide, N. A. Bryan, M.D., Mrs. Bryan, Frank P. Lide, Mrs. Lide, Miss Florence Lide, Miss Lucy Wright, Miss Doris Knight, Miss Martha Franks, Chas. L. Culpepper, Mrs. Culpepper, D. F. Stamps, Mrs. Stamps.
PINGTU, Shantung—Mrs. W. H. Sears, Miss Florence Jones,* A. W. Yocum, M.D., Mrs. Yocum, Miss Pearl Caldwell, Miss Bonnie Ray, Earl Parker, Mrs. Parker, J. R. Mashburn, Miss Blanche Bradley, Robert A. Jacob, Mrs. Jacob.
LAICHOW-FU, Shantung Province—Miss Mary D. Willeford, Miss C. A. Miller, J. McF. Gaston, M.D., Mrs. Gaston, Miss Bertha Smith, Dr. Jeanette E. Beall, Miss Alda Grayson.
CHEFOO, Shantung Province—James W. Moore, Mrs. Moore, Miss Pearl Todd,* T. F. McCrea,* Mrs. McCrea,* C. W. Pruitt, Mrs. Pruitt.
LAI YANG, Shantung Province—I. V. Larson, Mrs. Larson.
TSINGTAO, Shantung Province—Mrs. S. E. Stephens, E. L. Morgan,* Mrs. Morgan,* W. C. Newton, Mrs. Newton, J. W. Lowe, Mrs. Lowe.
TSINAN, Shantung Province—P. S. Evans, M.D.,* Mrs. Evans,* J. V. Dawes,* Mrs. Dawes,* J. A. Abernathy, Mrs. Abernathy.
TSININGCHOW, Shantung Province—Frank Connely, Mrs. Connely, Miss Mary Crawford.
HARBIN, Manchuria, P.O. Box 32—C. A. Leonard, Mrs. Leonard.
DARIEN, Koku—Seki, Sho 62, Manchuria—W. W. Adams, Mrs. Adams.

PAKHOI CHINA MISSION

LUI CHAU CITY, Kwong Tung, South China—Miss Faith M. Snuggs.
FORT BAYARD, Via Hongkong, South China—E. T. Snuggs, Mrs. Snuggs.

SOUTH CHINA

CANTON—Mrs. R. H. Graves, Mrs. G. W. Greene, John Lake,* Miss Flora Dodson, George William Greene, Mrs. Greene, Miss Mary Alexander, M. T. Rankin, Mrs. Rankin, C. A. Hayes, M.D., Mrs. Hayes, Miss Lydia Greene, W. D. King, Mrs. King, P. H. Anderson, Mrs. Anderson.
SHIU HING—Miss Margie Shumate.
SHIU CHOW—Via Canton—Miss A. M. Sandlin, Miss Nellie Lee Putney, M. W. Rankin, Mrs. Rankin, J. R. Saunders, Mrs. Saunders.
WUCHOW—G. W. Leavell, M.D., Mrs. Leavell, Rex Ray, Mrs. Ray, Miss Mollie McMinn, Miss Pearl Johnson,* H. H. Snuggs,* Mrs. Snuggs.*
MACAO—J. L. Galloway, Mrs. Galloway.
KONG MOON—John Sundstrum,* Mrs. Sundstrum,* Miss Lora Clement,* Miss Sarah Funderburke, Miss E. E. Rea,* Miss Leonora Scarlett, F. T. N. Woodward,* Mrs. Woodward.*
KWEI LIN—C. J. Lowe, Mrs. Lowe, Miss Hattie Stallings, R. L. Bausum, Mrs. Bausum, Miss Mattie Vie Summer, Miss Reba Stewart, Mansfield Bailey, M.D.,* Mrs. Bailey.*
WAICHOW, via Canton—A. R. Gallimore, Mrs. Gallimore,* Miss Ruth Pettigrew.

EUROPE

BUCHAREST, Roumania—Str. Berzei 29—Dan T. Hurley, Mrs. Hurley, Miss Earl Hester, Everett Gill, Mrs. Gill.
BARCELONA, Spain—Tavern, 29—Nils Bengston, Mrs. Bengston.
VALENCIA, Spain—C. Jorge Juan 15-3—V. L. David, Mrs. David.
ROME, Italy, via Del Babunio, 107—D. G. Whittinghill, Mrs. Whittinghill.

JAPAN

FUKUOKA, Seinan Gakuin—C. K. Dozier, Mrs. Dozier, Miss Effie Baker, G. W. Bouldin, Mrs. Bouldin, Norman F. Williamson, Mrs. Williamson.
NAGASAKI—1041 Narutaki Cho—E. O. Mills, Mrs. Mills.
SHIMONOSEKI—Kami Tanaka Machi, care Fukuin Shokwan—E. N. Walne,* Mrs. Walne,* Miss Florence Walne.*
HIROSHIMA—456 Senda Machi—J. Franklin Ray, Mrs. Ray.
TOKYO—41 Kago Machi, Koishikawa Ku—W. Harvey Clark, Mrs. Clark.
KOKURA—Seinan Jo. Gakuin, Itozu—Mrs. J. H. Rowe, Miss Cecile Lancaster, Miss Naomi Schell, Miss Lolita Hannah.

MEXICO

MORELIA, Michoacan—Calle Miguel Silva 55—L. O. Engelman,* Mrs. Engelman.*
SALTILLO, Coahuila—G. H. Lacy, Mrs. Lacy.
MONTERREY, Nuevo Leon—C. L. Neal, Mrs. Neal, C. W. Branch, Mrs. Branch.
CHIHUAHUA—D. H. LeSueur, Mrs. LeSueur.
CULIACAN, Sinaloa—E. J. Gregory, Mrs. Gregory.
EL PASO, TEXAS (Mexican Baptist Publishing House)—J. E. Davis, Mrs. Davis, J. H. Benson, Mrs. Benson.
SAN ANTONIO, TEXAS—Frank Marrs, Mrs. Marrs.
ON BORDER BUT SUPERINTENDING WORK IN MEXICO—W. F. Hatchell, Mrs. Hatchell.

PALESTINE

JERUSALEM—Miss Elsie Clor, Roswell E. Owen, Mrs. Owen.

Postage to any of our Missions is given below. Please read all of it carefully as it may save you money and trouble. Put on enough postage but not too much.

The postage to each of our Missions is Five Cents for the first ounce or fraction of an ounce, and Three Cents for each additional ounce or fraction of an ounce, except to Mexico, Argentina, Brazil, Chile, Great Britain and Spain, where it is Two Cents for each ounce or fraction thereof. Put on enough postage.

*At present in this country.

THIS MAN'S IDEA IS A BLESSING TO FOLKS WHO NEED MONEY

By John Edwards

This is a true story. I know this man personally. I know of the folks he has helped. I know of widows with children to support who thank him for their incomes. I know of men who lost their jobs but are now making more money than ever before. Yes, I know of literally thousands of folks to whom this man's idea of doing business is a blessing.



Will \$40 a Week Help You?

You don't have to invest any capital. He has taken care of that. You don't need any experience. He tells you the few things you need to do in simple, plain language. I'll be surprised if you don't make \$25 to \$35 a week for a few hours of your spare time. If you want to, you can stay on with him permanently. Your earnings will be in proportion to the time you can devote. I know of people who make anywhere from \$40 to \$100 in a week.

How Much Do You Need?

If you need money I know you will be interested in the wonderful opportunity this man has to offer you.

He is President of a large million-dollar manufacturing company. He started a few years ago with an idea. It was this. He said, "I will share the profits of my business with the folks who help me." His business became tremendously successful. And today it is still growing. Right now he needs 300 men and women in all parts of the country. He needs someone in your section to help handle increased business. To everyone who comes with him he guarantees a fair, square deal and an amazing opportunity to make money in pleasant, dignified work.

Your Income Can Start At Once

I sincerely ask you to fill out and mail the coupon. You don't obligate yourself or risk anything. You will receive complete instructions by mail. You can start right away and have the money you need coming in. It will certainly pay you to give this a trial. By all means, get the details. Just put your name and address on the coupon. Mail it today.

ALBERT MILLS, President,
7303 Monmouth Ave., Cincinnati, Ohio.

Yes, I want to make money. Without cost or obligation, send me full details of the wonderful opportunity now open in my locality.

Name

Address

(c) A. P. Co. (Print or Write Plainly)

What Great Bible Stories Do These Pic- tures Represent



?

You should answer without hesitation, these and many other Bible questions. Mail the coupon. We will send you free an interesting Bible Test to test your knowledge. Also free our big Bulletin telling how Moody Bible Institute Home Study Courses have helped 38,000 men and women through directed systematic study of the Bible. Send now for this Bible Test and Bulletin. No obligation.



MOODY BIBLE INSTITUTE
CORRESPONDENCE SCHOOL
Dept. 4211, 153 Institute Place, Chicago, Ill.

BIBLE TEST FREE

Moody Bible Institute Correspondence School
Dept. 4211, 153 Institute Place, Chicago, Ill.
Please send me, Free, your Bible Test and Bulletin.

Name.....
Street and No.....
City.....
State.....

A Lifetime Bible

for less than five dollars

You Will be Proud to Own it

N-333 size 5x7 1/4
1 1/4 inches thick

King James [Authorized] Version

Self-Pronouncing—Complete Center References—
Concordance

The Most Satisfying Bible For
Students and Christian Workers

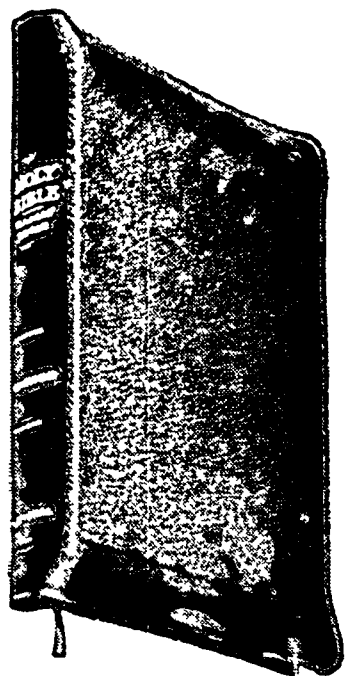
New large easy-reading black face type, preventing eyestrain; first printing from new plates on thin white paper of finest texture, strength, and opacity; all proper names accented and divided into syllables.

TYPE SPECIMEN

DEUTERONOMY, 2

38 * But Jōsh'u-á the son of Nūn, 'which standeth before thee, he shall go in thither: "encourage him: for he shall cause Is'ra-el to inherit it.

B.C. 1491
* Num. 14.
30.
* Ex. 24. 13;
33. 11.
See 1 Sam.
16. 22.



Exquisitely Bound in Imported Black Morocco

Book title and chapter number in large type at the top outside margin of each page help to locate any Bible reference quickly. Comprehensive synopsis in modern English precedes each chapter.

240 pages unexcelled helps. 64 pages important aids to Bible student, index of Bible texts, 18 colored maps and many other helpful features.

Constructed for lifetime service; divinity circuit style; leather lined to edges of binding; round corners; red under gold edges; gold stamp on back; silk headbands and bookmark.

N-333 Special

\$4.95 Post-paid

Order From

YOUR STATE BAPTIST BOOK STORE

Easy as A-B-C !

You Can Play Any Instrument In a Few Months This Delightful New Easy Way!

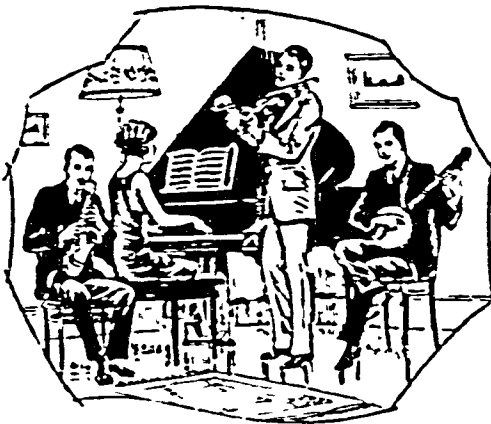
Quickest because natural and pleasant. Grateful students say they learn in a fraction of the time old, dull methods required. You play direct from the notes. And the cost averages only a few cents a day!

LEARNING music is no longer a difficult task. If you can read the alphabet, you can now quickly learn to play your favorite instrument! That's actually *true*. A delightful new method has made it positively *easy* to become a capable performer within just a few months. And the cost is only a *fraction* of what people used to spend on the old, slow methods!

You don't need a private teacher, this new way. You study entirely at home, in the privacy of your own room, with no one to interrupt or embarrass you. Practice a lot or a little, as you like—according to your desire to get ahead—and *enjoy every minute of it!* For, strange as it may seem, the new method is *agreeable* as well as *rapid!*

You Needn't Know a Thing About Music to Take This Pleasant, Rapid Course

Even if you don't know one note from another now, you can easily grasp each clear inspiring lesson of this surprising course. The things you must know are presented in such a concise, graphic way, that even a child can understand them—yet not a minute is lost in unnecessary details. You instantly "get" the real meaning of musical notation, time, automatic finger control and harmony. The lessons are delightfully *human*. You like them. You get ahead fast because everything you have to do is so *reasonable* and so *pleasant*. Even scale practice, the old bugaboo, is reduced to a minimum and made interesting! And almost before you realize your progress you begin playing real tunes and melodies instead of just scales. Thus the course *interests* you all the time—*inspires* you—*encourages* you.



No Tricks or Stunts You Learn From "Regular Music"

Yes, the new way teaches you to play from *notes*, just like the best musicians do. There are no "trick numbers," no "memory stunts." When you finish the U. S. School of Music course you can pick up any piece of regular printed music and *understand* it! Think what that means. You'll be able to *read* music, popular and classic, and *play it from the notes*. You'll acquire a lifelong ability to please your friends, amuse yourself, and, if you like, make money (musicians are highly paid for their pleasant work).

The Surest Way to be Popular and Have a Good Time

Do you sit "on the sidelines" at a party? Are you out of it because you can't play? Many, many people are! It's the musician who claims attention. If you play, you are *always* in demand. Many invitations come to you. Amateur orchestras offer you wonderful afternoons and evenings. And you meet the kind of people you have always wanted to know.

Never before have you had such a chance as this to become a musician—a really good player of your chosen instrument—without the deadly drudging and expense that were such drawbacks before. At last, you can start right in and get *somewhere* quickly, cheaply, thoroughly.

PROOF!

"I am making excellent progress on the 'cello—and owe it all to your easy lessons."—George C. Lauer, Belfast, Maine.

"I am now on my 12th lesson and can already play simple pieces. I knew nothing about music when I started."—Ethel Harnishfeger, Fort Wayne, Ind.

"I have completed only 20 lessons and can play almost any kind of music I wish. My friends are astonished. I now play at church and Sunday School."—Turner B. Blake, Harrisburg, Ill.

"Your lessons are the easiest way I know of learning to play. I am delighted with them."—Mary P. Williams, Gest, Texas.

How You Learn Any Instrument So Easily This Way

The amazing success of students who take the U. S. School course is largely due to a newly perfected method that makes reading and playing music almost as simple as reading aloud from a book. You simply can't go wrong. First, you are *told* how a thing is done, then a picture shows you how, then you do it yourself and *hear* it. No private teacher could make it any clearer. The admirable lessons come to you by mail at regular intervals. They consist of complete printed instructions, diagrams, all the music you need, and music paper for writing out test exercises. And if anything comes up which is not *entirely plain*, you can write to your instructor and get a full, prompt, personal reply.

Whether you take up piano, violin, 'cello, organ, saxophone,

or any other instrument you find that every single thing you need to know is explained in detail. And the explanation is always *practical*. Little theory—plenty of *accomplishment*. That is why students of this course get ahead *twice as fast—three times as fast*—as those who study old-time plodding methods! Read some of the letters on this page and see for yourself. They don't guarantee that *everyone* can become a good player in three or four months; but they are written by people who didn't know any more about playing when they started the U. S. course than you do now. (Note that if you *do* know something about music now the U. S. School of Music grades you and instructs you accordingly.)

Learn to Play by Note

Piano	Violin
Organ	Clarinet
Ukulele	Flute
Cornet	Saxophone
Trombone	Harp
Piccolo	Mandolin
Guitar	'Cello
Hawaiian Steel Guitar	
Sight Singing	
Voice and Speech Culture	
Drums and Traps	
Automatic Finger Control	
Banjo (Plectrum, 5-String or Tenor)	
Piano Accordion	
Italian and German Accordion	
Harmony & Composition	

Send Now for the Free Book and Demonstration Lesson

The whole interesting story about the U. S. School course can not be told on this page. So a booklet has been printed—"Music Lessons in Your Own Home." You can have a copy absolutely *free* for the trouble of filling out the coupon below—and in the booklet you will find an offer that makes the U. S. course available to you at a *very low price*. With it will be sent a Free Demonstration Lesson which shows better than words how delightfully quick and easy this wonderful new method is. This booklet will also tell you all about the amazing new *Automatic Finger Control*. There is a good reason for this big reduction, as you will see on reading the booklet, but since our offer makes the cost of the lessons average only a *few cents a day*, we want only people who are seriously interested to take advantage of it. If you are really anxious to become a good player on your favorite instruments, mail the coupon now—today. Instruments supplied when needed, cash or credit. U. S. School of Music, 31-K Brunswick Bldg., New York City.

U. S. SCHOOL OF MUSIC,
31-K Brunswick Building, New York City.

Please send me your free book, "Music Lessons in Your Own Home," with introduction by Dr. Frank Crane. Free Demonstration Lesson and particulars of your easy payment plan. I am interested in the following course.

Have you above instrument?

Name
(Please write plainly)

Address

City State