

# HOME AND FOREIGN FIELDS



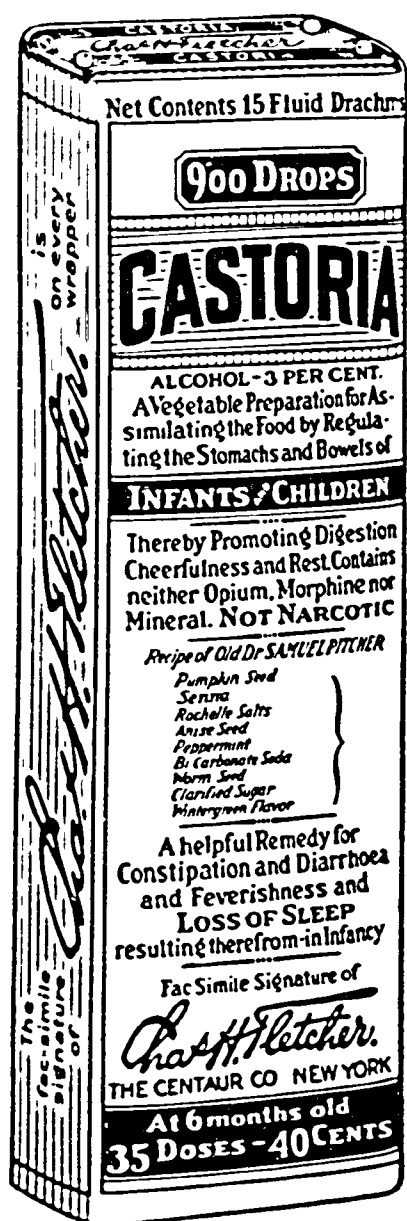
From J. R. Saunders, Shiu Chow, China

**"LEADING MANY TO RIGHTEOUSNESS"**  
The central figure is the preacher who started the  
work this year in the central market  
and baptized fifteen.

APRIL 1931

# CHILDREN

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## THE MISSIONARY PILOT

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

- April 5—Topic, "Giving, An Expression of Christian Living." The giving of money follows the giving of life. In conclusion of the program let the leader tell briefly of the thirty-four years of faithful ministry in Panama on the part of Mr. and Mrs. Stephen Witt, as given by Mrs. Lawrence on page 15.
- April 12—Topic, "True Riches—The Rich Man and Lazarus." Two stories especially illustrate the possibility of riches in poverty—"The Gospel Winning Its Way in Africa," on page 11; and "Among Russian Baptists in Roumania," page 12. Use these stories to supplement the quarterly material.
- April 19—Topic, "The Holy Spirit and Regeneration." How the Holy Spirit uses others to lead the lost to Christ is well illustrated in the story on page 7, "Mrs. Leo Leads Mrs. Lien to Christ," and on page 9, "Sun P'ei Huan, A Trophy of the Gospel."
- April 26—Topic, "The Heart of Missions." Evangelism is indeed the heart of missions, and the leader will find abundant material for a thrilling missionary program by using some of the incidents given on pages 2 to 12 showing how the missionaries are about this main business of soul-winning.

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

As a special worship feature for each of the meetings in April, the leader may give one of the striking stories of soul-winning found on pages 2 to 12. Some member of the group who reads well might be assigned one of these stories to be presented during the opening worship period of each meeting.

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

The missionary topic for April is, "They That Turn Many to Righteousness." On pages 2 to 12 will be found stories from the mission fields showing God is blessing the labors of our missionaries in the salvation of the lost. The leader will make use of the outline program on page 26, filling in with material from the letters of the missionaries.

### SUNDAY SCHOOL

A special feature of the opening or closing worship, in the main school or in a department, may well be the presentation of some of the remarkable stories of soul-winning given on pages 2 to 12. Pray that our missionaries may have still more abundant fruit of their labor.

### PRAYER MEETING

The leader of the prayer meeting, having read the editorial on page 19, "Putting First Things First," and the editorial which follows, "Do Something—And Do It Now!" will present this appeal for special consideration and giving, making the situation confronted by our Home and Foreign Mission Boards a matter of earnest prayer. At another meeting, steps may be taken looking toward a special love offering for home and foreign missions during April.

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# "They that Turn Many to Righteousness"



A GROUP OF NEWLY BAPTIZED CHINESE CHRISTIANS, SOOCHOW, 1929. OFFICERS OF THE CHURCH ARE SHOWN IN CENTER AT REAR

## At Sundry Times and in Divers Manners

*By Sophie Lanneau, Soochow, China*

Twenty-five or more years ago, three excited persons faced one another in the court of a modest Chinese house. A big man, the cook, with infuriated face, had attacked a little nine-year-old boy, and Miss X, the English missionary, had rescued her little visitor and demanded an explanation from her man-servant.

"It was this little imp, in his silks and satins, that you allow to share your four o'clock tea and cookies every afternoon—this ungrateful little rascal that poisoned your nice dog yesterday! I saw him feed the dog and run. What reward for your kindness to the rich neighbor's little brat!"

"Which is more valuable, a child or a dog?" rejoined the lady, dismissing the angry man and quieting the frightened and now conscience-stricken child with calm kindness.

That child learned forgiving love from that missionary lady. As a little boy he became a Christian—through her teaching in life and word.

On December 7, 1930, twenty-one young people, most of them Yates Academy students, were baptized in our Soochow Church. The final influence that led them to surrender to Christ in baptism was a series of evangelistic sermons delivered by that once-mischie-

vous little boy, now flaming evangel of Christ known in experience.

That new church member—that business man—seems very earnest, I thought. Mr. McMillan told me his story:

The man lives in Soochow, but went on business to another place. A Christian invited him to church there. He went, met our evangelist, and listened to the sermon, but was indifferent. He lived for some weeks in the home of a Christian friend, and became conscious of a real difference in the home atmosphere. One night he saw his friend figuring away at accounts till near midnight. Asking the trouble, his friend said, "I have seventy-eight cents I can't locate."

"Oh, that's nothing, I'll give you the seventy-eight cents, and you go to bed."

"No, it's seventy-eight cents *too much*, I know it must belong to some one, and I ought to pay it to him, but I can't figure out how it is. I must get it straight if I have to sit up all night."

He did get it straight and paid the money to the proper person the next day. This incident convinced the Soochow man that there was something in his friend's life that he ought to have in his own. Returning to Soochow, by seeming accident he stumbled upon a meeting here attended by our out-station evangelists. He entered, saw his acquaintance, listened to the talks, came again and again, and is now a faithful member of our church.

Some school girls were having a picnic on one of our Soochow mountains, and had climbed up to the temple. The old priest was friendly and talked with his young visitors and their missionary teacher. Miss Groves told me about it, how Yin Sih, one of the Senior girls, had turned the conversation into an evangelistic service, all in her sweet, girlish, unaffected way. "I never heard the plan of salvation more beautifully made plain than by this school girl to the priest in the temple," was Miss Groves' report of a happy outing.

In September, 1928, a new girl entered our Senior High School, her first contact with any Christian influence. All her classmates elected the curriculum Bible-study course and she did so, also. Miss Ola Lea was the teacher. She told me later on what a joy it was to teach that new girl, how she would listen with mouth open and eyes big with wonder and interest to the teacher's presentation of the gospel stories and their meaning. On December 7, 1930, that girl got up out of her sick bed to be baptized. She may be seen in the picture, next to the end, on the right. When I had a little conversation with her, later on, asking about her experience, she surprised me by not mentioning the things that I know brought her to Christ, but by going back to the hidden and unsuspected thought life of her young girlhood. She said, "I have always wondered about our life here in this world, and who provided for us all these things we find here for our comfort and pleasure. When I came to

Wei Ling and heard, it satisfied me and I know this is true."

In June, 1930, the cornerstone of a large new building for Yates Academy was laid. In July the foundation for a similar building for Wei Ling was begun. All summer and fall this work has brought a small army of day-laborers, men, women and children, masons, carpenters, tinnners and glaziers to our compounds. From time to time some of them have sat quietly during their smoking period to hear the gospel, but the best was on Saturday before Christmas. "Tools down" early, and full pay! All crowded into McDaniel Chapel. There, in patched and grimy clothing sat the laborers as guests, and on the platform appeared fine young gentlemen of Yates Academy to entertain them with their beloved Chinese orchestra music, with Christmas hymns, with the message of the Birth of Christ, and finally to distribute to every hard-working man, woman and child a red paper package of Christmas goodies.

These workmen knew that our gospel was not in words only, for a month before this our students and other church people had filled the church at a great Thanksgiving Day service, where they piled up a mountain of old clothes beside the pulpit. These warm garments were given to the needy among the workmen as well as to neighbors or poor church members. Thus have our students and all of us heard afresh, and helped to share the good news during these recent months.

Mrs. McDaniel and some Christian Chinese women took me to the Widows'

Home, where they had a service and distributed Christmas packages to the inmates. About twenty out of several hundred widows were that day holding Buddhist services, worshiping, chanting, and kneeling often, from midnight till late afternoon. The Christians gathered in leisurely oriental fashion, arriving long after the two missionaries had been chilled by the brick floors and the waiting. A group of non-worshippers chatted with us as we watched the devotees of Buddha through the open doorways. A new arrival joined us, and after greeting us brightly, almost in the next breath, with face shining and eager voice, began to bear personal testimony to the crowd around us of Jesus and his living power.

Who was this witness-bearer? Twenty-five years ago she was one of Mrs. McDaniel's school girls, in the day school which laid the foundation for Wei Ling. The girl was brilliant, understood the gospel she heard, but did not accept it in her heart. She married a photographer, who was slightly interested in Christianity but never became a Christian. Mrs. McDaniel kept in touch with her through the years, and when the photographer died the woman turned for comfort to the kind missionary's Saviour. She is now a Christian worker, a primary teacher. Her two daughters—one a Senior high school girl in Wei Ling—are very earnest Christians, and her little son owes his life to a recent operation by our good Methodist friend, the marvelous surgeon, Dr. J. R. Snell. That piece of medical mission service has added fresh fuel to the fires of evangelistic ardor in the heart of this woman who first learned of Jesus as

a child in the missionary's humdrum schoolroom.

It is still "at sundry times and in divers manners." We have evangelism in Sunday afternoon meetings for children, where hundreds of little boys and girls learn at least to sing "Jesus Loves Me." We have evangelism in "street chapels" at night for passers-by and neighboring residents. We have evangelism in school routine and in special services for our students. Forty of our boys and nine girls were baptized in 1930. Many others became inquirers. Many have given no sign of interest, but we do not give them up, not at all. As Mrs. McMillan quoted to me, some one has well put it: "We sow the seed in the sunny weather of youth; the cloudy days will come, the rains will fall, and the seed will spring up and bear fruit." Is not this well illustrated by the story of the photographer's wife whose bereavement turned her heart back to the Saviour of whom Mrs. McDaniel taught her in her schoolgirl days?

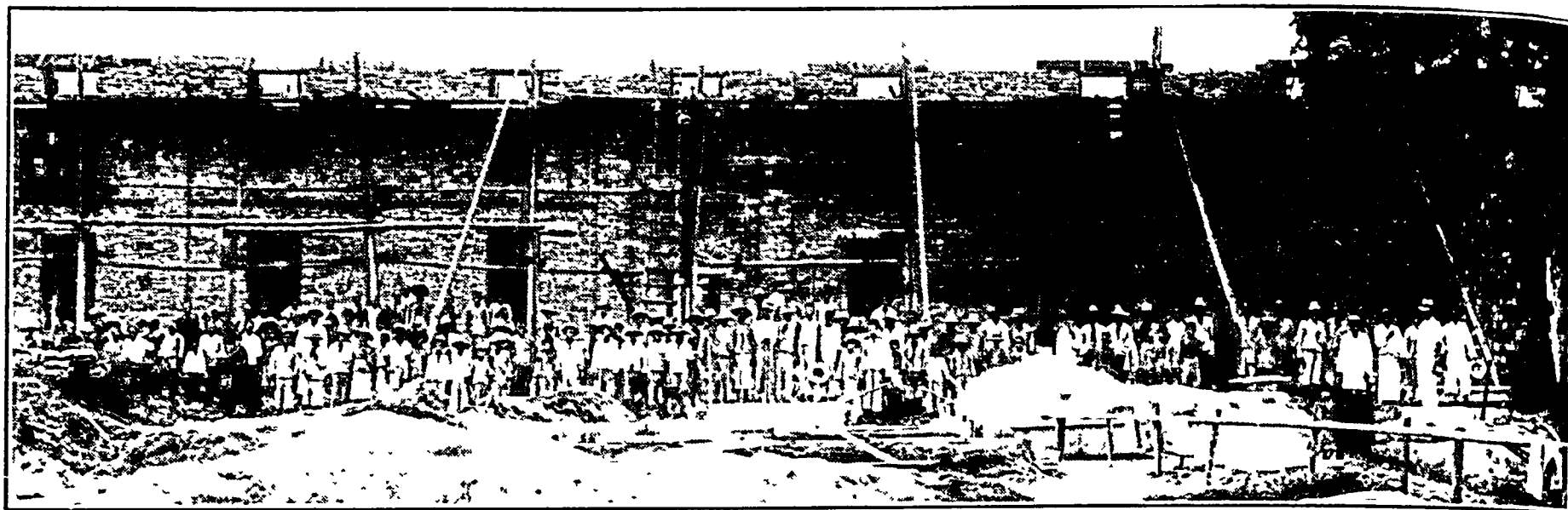
Are the Chinese more open to the saving message? In spite of the anti-Christian influences which seem to close the hearts of some, I believe that the people *are* more open to the gospel than ever. I believe with joy and gratitude to God that there is *more gospel* open to the Chinese now than ever before. There are *more Chinese* with the gospel in their hearts and lives. There are more witnesses. There are more fruits of the Spirit. There are not enough Christians and not enough preachers, but there are better Christians, I believe, and there are better preachers, /



"AND THE WORD OF GOD INCREASED; AND THE NUMBER OF THE DISCIPLES MULTIPLIED"

Twenty-one baptized December 7, 1930, Soochow, China, following evangelistic services. The girl second from end at right is a Senior in Wei Ling. The young man behind her is a Senior in Yates Academy, and practically all the other boys are Yates students.





"AND SO WE BUILT THE WALLS"

"By faith the new walls of Yates Academy rose all summer, by faith plus the hands of these laborers, and plus the head and heart of their overseer, the architect and builder, Dr. McDaniel."

*know.* Evangelism? Yes, since I began to listen to evangelistic sermons in Chinese, twenty-three years ago, I have paid close attention to scores and to hundreds of Chinese sermons. I am willing now to say to my home constituency that many a time I have come home from an evangelistic service sick at heart. The people had been urged to come, the people *had* come, the members had helped, the preacher had preached, but what? He had spent fifty minutes of his God-given opportunity in telling his audience no news at all, but what they knew already about the follies of idol-worship and about the sinfulness of robbers and murderers; he had barely mentioned the fact that Jesus came and died on the cross to save sinners.

Those sermons were long introductions that never adequately introduced Christ himself. I do not say that all the evangelists were guilty of such sad failure fifteen and twenty years ago, but I heard too many of that stamp, in all denominations. I think I can recall the exact year, 1920, when I heard two preachers at a big meeting here, ring out with power a new note of personal, direct testimony to Jesus Christ, their Saviour and the Saviour of all men. Since that time I have rejoiced to hear more and more truly *gospel preaching*. Yes, there are Chinese evangelists now who speak what they do know, out of their heart experience. Some are humble folk, some are highly educated. There is a most interesting "personal equation" in every visiting preacher I hear address our students—the scholarly type, the more practical type, the more emotional type. But *every type* makes its appeal to the students, and, I doubt not, to all other audiences. "There are diversities of gifts, but one Spirit." The Spirit is working in Chinese hearts and lives. Are some people saying that it is "no use" to send missionaries to

China any more? They are saying nonsense, then, and worse—treason to Christ. Missionaries have lost most of their administrative positions in China and can now choose "that better part" which many have chosen with joy, and which they pray may "not be taken from them." Side by side with the Chinese, instead of holding authority over the Chinese, missionaries have growing opportunities, whether in teaching contacts or in other ways of work, to help set forward the work of evangelism among the Chinese, by the Chinese and with the Chinese, as fellow workers with God, through his Spirit.

## Winning Souls to Christ in the Hak-Ka Field

*By Missionary J. R. Saunders, Shiu Chow, Kwang Tung, China*

As this year closes and we look back over the work we have much to encourage us. In the early months of the year there were political disturbances, but these soon passed away. We have had a quiet year to do the Lord's work and he has been with us to bless. Early in the year we had a conference with the leaders of this field. In this conference much time was given to study of the Word, prayer, reports and planning for the future. We felt that the great need of the hour is spiritual wisdom and understanding in the prime purpose for which we live and labor in China—winning souls to Christ. To do this our workers decided to preach Christ in season and out of season, preach him publicly and from house-to-house, in the markets, along the roadsides, as well as in the houses of worship.

## FIRES OF REVIVAL HAVE BRIGHTENED ALL OVER THE FIELD

Soon after the early conference was held with the Christian leaders in this field, a series of meetings was held at Shiu Chow to reach the unsaved of this city. Great crowds attended these meetings. One hundred and twenty-one gave their names as trusting Christ for salvation. Of this number all classes were represented. One priest gave his name, several from the government schools, a number of soldiers believed, the merchant class was among the saved, and also the farmer, the daily laborer, men, women and children.

## REMARKABLE WORK OF GRACE IN AN ARMY OFFICIAL

In the army here was a young official from another province. He did not speak our dialect, yet we could use some of his dialect and could tell him of the glad tidings of salvation in Christ. His heart was made ready for the message by the Holy Spirit. Soon he believed and attended all the services and brought others with him. He came often between the services to visit us, attended our special prayer service and prayed with us, volunteered to pray in public, and to give his witness of joyful faith in Christ. Soon he was called to other places, but left us rejoicing in Christ Jesus. We expect him to be a soul-winner in the army of China, like the early Christians in the Roman army, who won many of their comrades to Christ.

## A GREAT HOLOCAUST OF IDOLS

In one of our interior cities, where we have had a church and school for years, much interest has been manifested this year. We have baptized twelve there. The light that lighteth every man coming into the world had

truly shown in the hearts of a goodly number. The advance of knowledge and the freedom from the slavery of superstition had wrought many transformations from what it formerly was in this city. The leaders gathered together many of the old hideous, dirty idols together and had a public burning of them. Speeches were made and many hearts rejoiced that a new and glorious day is dawning in ancient sin-cursed China when she will be free from the idols and superstition that have enslaved the masses for thousands of years. Our preacher was one of the leading speakers. It was a joy to him to tell the gazing crowds that he had long prayed and labored to see this sight.

We rejoice at all progress, but we realize that if Christ is not preached and formed in the hearts of these people that the burning of idols will not make new creatures—they must be born from above and indwelt by Jesus Christ.

#### A BANDIT LEADER TURNING TO THE LORD

Banditry has greatly hindered missionary endeavor in different parts of China. Even in our own field some of our workers have been held up and seen the spoiling of their goods, but we rejoice to see that the gospel is saving some who were formerly robbers and destroyers of property and life. One man who had the terrible marks and scars of sin on his body came to our church in the interior and confessed his sins and accepted Christ as Saviour and Lord. He is now walking with the Lord's people, rejoicing in the eternal life which is life indeed.

#### A PARALYTIC OPENLY CONFESSING THE LORD

The paralysis of sin deeply wounds both the body and the soul of these people in China as elsewhere. Sometimes these wounds are most ghastly even in this life. One of the worst men in this section became a paralytic because of his sinful life. This was true before the gospel had reached him. When it did reach him, his darkened heart and life responded to the call of the Saviour. He believed and presented himself for church membership, having been carried to church by others. He was accepted and two men carried him to the water's edge where he was received into the arms of the pastor and baptized, confessing his death to sin and new life in Christ Jesus in the midst of many non-believers. The wonderful transforming power of the gospel was seen by others whom we hope will soon follow him in turning from idols and the life of sin to serve the true and living God.

#### WHAT ONE PREACHER HAS DONE

Early in the year one of our preachers was placed in a central market town where there was located a government high school. He commenced to preach and visit and talk the gospel in the chapel and from house to house. Great crowds attended his ministry, among them numbers from the government high school. He and his wife would visit the women in their homes and tell them of full salvation in Christ. Recently our native pastor visited this place and baptized fifteen who had believed unto the saving of their souls. Three were from the government high school, one

man seventy-five, and several women and children were also buried with the Lord in baptism.

There are hundreds and thousands of market towns, thickly-settled neighborhoods as well as large towns in this interior field without a messenger. Heaven alone would reveal the results in saving precious souls if we could place more preachers in these unreached places.

#### TRAINING WORKERS TO GO EVERYWHERE PREACHING THE WORD

Paul in his farewell message to Timothy said, "Commit thou to faithful men, who shall be able to teach others also," the things which he had heard in Christ. We must give the gospel to the millions in China, who have not heard, by faithful men to whom through his grace we have been able to commit the message we have received from the Lord. We have established a Bible School in the Hak-ka field to train men for this sublime task. We now have sixteen in training. We have also a Bible School for women with fourteen in attendance.

Even while they are in training, they are going to the villages, towns and homes with the message of redemption in Christ.

*"Who can forgive sins but one, even God?" (Mark 2: 7.)*

Sinner come to "Jesus Only"!

He has died to save thy soul.

Risen now, enthroned in glory,

See he waits to make thee whole!

Jesus only, Jesus only!

Not thy doings, not thy tears:

Sinner, he alone can save thee:

Trust in him and have no fears!

—A. McCaig.



"FIRES OF REVIVAL ARE BRIGHTENING ALL OVER THE HAK-KA FIELD"

"These are some of our Hak-ka leaders. The success of the work in this field depends largely upon these native men and women. We rejoice greatly in the native workers who are developing into witnesses for Christ of great ability and power."

## Signs of a Coming Revival in China

By Rev. P. W. Hamlett, Wusih

One of the surest signs of a revival is the consciousness of a deep need on the part of the pastors and leaders of the local churches. This is the actual condition in our Central China Mission. Both missionaries and Chinese workers are hungering after God, and are crying to him daily for help in the midst of a great crisis.

Some of our leading men and women, both missionaries and Chinese, have succumbed within the past year or two to that dread disease, tuberculosis, or to some other serious disease. Some of these have passed on to their reward. The vacant places in our ranks have brought about a general heart-searching all along the line. We have been forced to our knees in earnest prayer, and much crying to God for help. And he is answering our prayers in a wonderful way.

Our Wusih pastor came down with pleurisy and T. B. in June. The church could not carry his salary, and at the same time employ a supply. So they called me to supply for six months. With all my other evangelistic work it seemed impossible for me to carry this extra load. The Wusih Station tried hard to secure an evangelist, but did not have sufficient funds to employ a suitable man. But God came to our rescue, and raised up volunteers within the church, and from other sources that we had not dreamed of.

These witness-bearers are being called out from city and country churches of various denominations. They are beginning to tell the story of love in their home churches, and on Sundays and at odd times are going out to neighboring towns and villages to herald the Glad News. This to me is one of the most encouraging signs of a revival in our midst.

Recently one of these lay-workers came to our evangelistic services, and witnessed with unusual power. He had been a wicked, hopeless prodigal, and through sin had lost his eyesight. After seeking in vain for help in different superstitious cults, he finally wandered into a "Jesus chapel" in Shanghai. Jesus came into his heart, and healed him miraculously. Now, he is a flaming light, telling of the marvelous grace of God wherever he goes. The last person I baptized into the Wusih Church this fall was won to Christ through his work.

Recently, as I went into the pulpit to preach on a Sunday morning, a man got up and asked permission to witness for Christ. I invited him to the pulpit, and asked him to preach. He, in a very



"THEY THAT GLADLY RECEIVED THE WORD WERE BAPTIZED"

As the result of a recent evangelistic meeting at Shlu Chow these splendid young Christians were brought into the church, where they will be trained as effective witnesses to win others.

humble manner, gave a marvelous story of how the Lord had saved him. Later, at his invitation, I went to his village and helped him to preach to his people. He provided board and lodging for me and a colporteur, and directed the whole plan of work. He went out on the streets with a bell, and got the people together for us, and took his turn in telling the gospel message. At the close of one of the busiest and happiest days of my life, he took us to his place of prayer, in a quiet grove in a graveyard. There we knelt together on the grass in the twilight and poured out our hearts in prayer for the salvation of his native village.

Little revivals are breaking out here and there in many sections of the Mission. During our summer conference for Chinese Christians this year, I heard numbers of men and women get up and tell how the Lord had healed their bodies, and souls, and how he was using these miracles of grace to spread the gospel in their churches. Such glorious testimonies of saving grace stirred my soul, and, oh, how happy I was to be a missionary! The Spirit of God took hold of all of us, and sent us back to our stations with a fire that we have never had before.

Not long ago I met Mr. Tong Tsing Oen on a street car in Shanghai. Formerly he was professor in the Shanghai Baptist College, and later vice-president. But for some time he has been doing ordinary business in some firm in Shanghai. I asked him how his business was. He replied: "Mr. Hamlett, I'm not doing business now; I'm preaching the gospel, and I believe every word of the old Bible." I learned later that he had become pastor of one of the Northern Baptist churches in Shanghai,

and was doing a splendid revival and evangelistic work.

In the spring Pastor Tsung, of the North Gate Baptist Church in Shanghai, was stricken down in the midst of his great work just at the time when it seemed that he was most needed by this pioneer church, and all of our missions, missionaries and pastors just thought that the bottom of our work had about dropped out. But his death and the serious afflictions of other key-men and women have drawn us closer to God. We have been taking stock in our own lives, and have been getting a new supply of power that we never had before.

Some evangelists and pastors who for years have seemingly made no progress in their stations have got a new grip on spiritual things, and under their leadership revivals are breaking out in these stations that have been spiritually dead for years.

The Evangelistic Band of our association passed through Wusih yesterday en route to one of our stations. It had just closed a great meeting in another Wusih station. A large number confessed Christ, and the congregation grew daily instead of diminishing. Eighteen have been baptized in this one station this year.

From all reports I can gather, the situation in other missions is just as encouraging or more so than ours. And we rejoice that our little garden spot here is a part of a great field which God is planning to sow and reap with laborers from many nationalities.

Dear reader, what part are you taking in the sowing and reaping of this great China field? Surely every one of you can pray daily for a revival, which, we believe, has already begun in China.



## Mrs. Leo Leads

## Mrs. Lien to Christ

By Blanche Rose Walker, Kaifeng, China

The big, outer doors of Kaifeng First Baptist Church open on Drum Tower Street, and so the church is known as Drum Tower Church. It was built by the Poteat brothers during their early work in China. A good crowd of listeners may be gathered into this church most any time of the day. Four days of each week, evangelistic groups of men and women open the big doors, go out on the street and try to lead the people in.

Drum Tower Street is only eighteen feet wide and has no sidewalks! A multitude of people surge through this street from early till late. Along with them are hundreds of rickshas and loaded wheelbarrows struggling to pass; heavy carts, drawn by three and four animals trying to pass; noisy cars, demanding a clear street; large groups of soldiers and students marching through; lazy camels creeping along; hundreds of men with poles on their shoulders and baskets hanging from these poles, full and spilling over with everything to sell—such is Drum Tower Street! And it is something of "an engagement" working out there.

Mrs. Leo tells the story how she "seized" little Mrs. Lien from off this same street. "Who from the W.M.S., will volunteer to go with me today to give out tracts and try to get the women in?" Several volunteered.

"Who among the younger women will volunteer to preach when we get them in?" And there were volunteers for this. But they went first to the prayer-room, realizing that, "Without me ye can do nothing."

"Please come into the church today, we want to tell you about Jesus, who will forgive all your sins."

"We are going to see moving pictures, but will come to church tomorrow."

A polite *untruth*—and on they went.

"Take this tract and read it at home."

"I do not read at all."

"Then ask your son to read for you"; and she took the tract.

"Here comes a huge automobile!" In a moment's time the people "leaped" to either side of the street and the monster dashed by. "These rickshas are difficult to 'dodge' today—but here comes a good-faced little woman, I'll try to get her in."

"What is your honorable name?"

"Lien."

"Please come in and rest awhile and let us tell you about Jesus."

"I have no time at all and I worship idols."

"Only Jesus can forgive sin; just stop a little while, you are free to go when you like." Then Mrs. Lien went straight into the church, and the hearty welcome she received was so different from what she had had at the temple that she soon settled down to listen. The volunteers preached an hour and Mrs. Lien listened an hour. She came again next day and on and on, bringing her fine little lad, her husband and her attractive daughter-in-law.

"I little realized," said Mrs. Leo, "when I led her into the church that day, that so soon she would take Jesus into her life." Being a woman of education, she eagerly read her Bible, brought her idols and burned them all at the church, and later, with no suggestion at all, brought her Buddhist books and burned them at the church. Her husband declared that if Jesus would free him from opium, he would follow him forever. However, Mrs. Lien warned him that it was wrong to think of bribing Jesus.

"Will you tell me why your face is always so quiet and sad?"

"I can hardly bear to mention it," replied Mrs. Lien, "but my son, eighteen years old, was sent to prison for a term of twelve years. He yet has ten years to serve. He was seized suddenly with several other young students thought to be 'Red-boys.' He was beaten almost lifeless because he would not say he was 'Red.' A friend urged him to say he was, and save his life. This he did, and received a twelve years' sentence in prison. I have given him a Bible and all the tracts I have, and he now tells me that he wants to follow Jesus."

"What makes your face so bright today, Mrs. Lien?"

"Come quickly to the prayer-room and let me tell you. President Chiang has just sent word that the 'Red-boys'

are to be pardoned at the New Year and allowed to go free on good behavior. How may I thank Jesus for this joy? I am sure it is his own good work. I have been talking to him every day about my boy; and have told him, too, that should he not free my boy, I still would follow him all my days." The fact that President Chiang is giving these "Red-boys" a chance, looks as if Jesus is moving in his heart.

"I have heard," said Mrs. Leo, "through a friend who was with him during the terrible five months' fighting in Honan, that President Chiang read his Bible and prayed daily." Truly Jesus *has* moved his heart. (President Chiang embraced the Christian faith on October 3, 1930.)

Only a short time of evangelism—earnest, prayerful evangelism at one's own front door—yet how much the Spirit of Jesus made of it!

## Our First Church Among the Aborigines

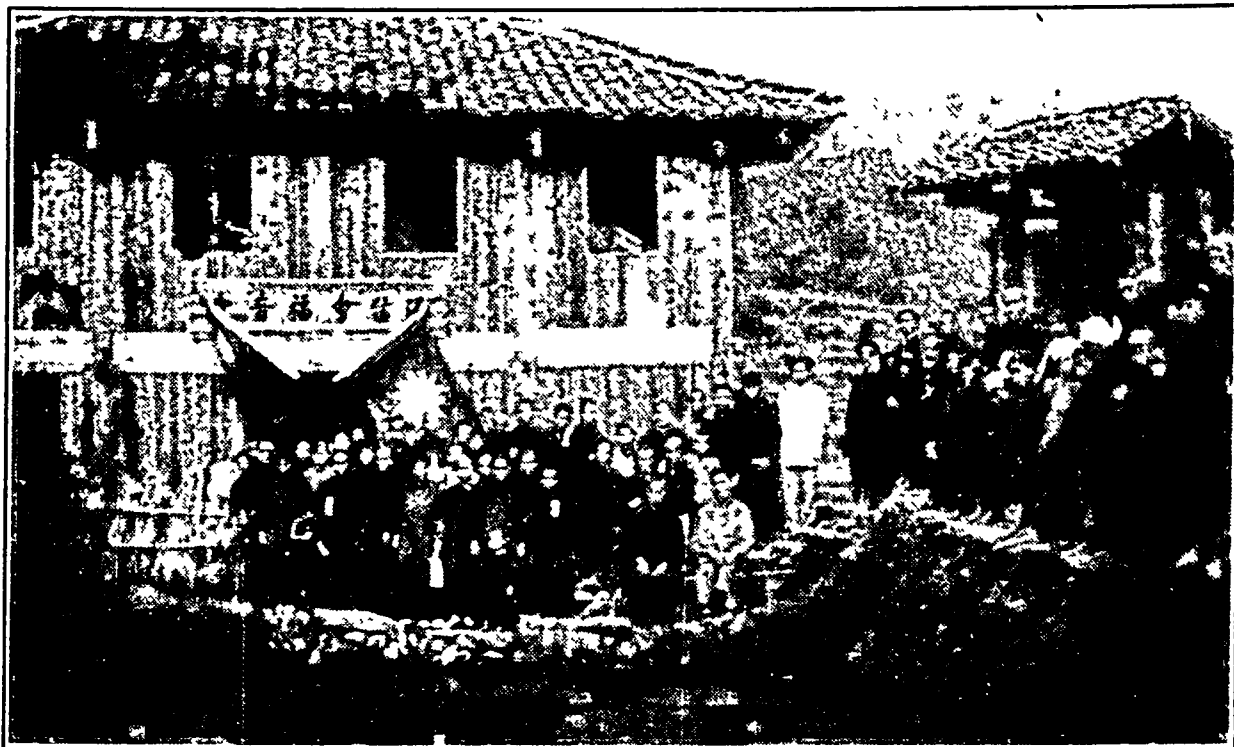
By Rev. R. L. Bausum, Kwei Lin, China

It was a rare joy which eleven of us had, two missionaries and nine of the Chinese Christians, of going to Kwang Nan Dzai the last of November for the triple services of dedicating the new church building, organizing a church, and ordaining a pastor. We left here on the nineteenth of November, spent two days at the district association, and then four or five days' journey over the mountains brought us to this home of the Dong tribes. In all we had five sedan chairs and one mule. Otherwise the rest of us walked the hundred-odd miles, crossing five mountain ranges, and traveling along the banks of three different rivers.



"PREPARE YE THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT"

These men and women are in training in our two Hak-ka Bible Schools, that they may go everywhere preaching and teaching the Word.



"REPENT YE, FOR THE KINGDOM OF HEAVEN IS AT HAND"

Kwang Nan Dzai Church and members grouped in front of the building. Those to the right of the man in white are not Christians.

The scenery beggars description. Wide valleys, vast mountains, tropical forests of bamboo, giant ferns, dirt-dyked terraces climbing almost to the sky line on every hill—eloquent witness of the labor with which the sons of Adam have tilled the soil in these parts! Quaint little villages nestling at the foot of a mountain, or clinging among the windy craigs.

The Ban Iaos are a hardy people who can make corn grow on a hill so steep that the waving ears bump the ground beside them. It would seem necessary to tie the sweet potatoes to keep them from rolling down hill. Actually the Tong oil nuts grow on hills steep enough so that the nuts roll to the bottom of the field and are gathered there from a sort of trench built to catch them.

It rained most of the time we were on this trip so that the scenery was not so beautiful, and the narrow paths were rough and slippery. Those who rode in chairs had to walk over the mountains, for it is all the chair coolies can do to carry an empty chair up and down those paths and around those sharp and dangerous corners.

Arrived in Kwang Nan, we had a royal welcome. They made us comfortable in their fine new building. The trees for this building were contributed by the members and friends of the congregation, the labor of floating them downstream and the other labor of building the house of worship was also contributed. A few mechanics had to be hired and some material bought, but the splendid self-sacrifice of the Christians, added to contributions from friends on the outside, have made it possible to do what few churches at home do—finish their building virtually free from debt.

After holding a proper council the church was organized and the building dedicated at a joint service, Saturday, November 29, at noon. The ordination council made its report and Mr. Si, the first convert from this village, was ordained their pastor at the Saturday night service. The house was packed to the doors and it was thrilling to see them stare as the ceremony of laying on of hands took place for the first time among those mountains.

With these services completed, Sunday was given over to the new pastor. After Sunday school and preaching they called forward the candidates for baptism and pastor Si examined them. Eight were buried with Christ in the clear mountain stream which runs by the side of the church. A cold, biting wind and rain had sprung up, but it did not hinder a great crowd from standing and watching the ceremony. At the night service the new pastor administered the Lord's Supper, and truly it seemed a love feast, in commemoration of our Saviour "till he come."

And so we turned our faces homeward Monday morning, arriving, some Thursday and some Friday night, tired but happy and richly blessed.

## Another Great Meeting in Sallee Memorial Church

*By Rev. R. T. Bryan, Shanghai, China*

On November 16, 1929, Sallee Memorial Church, of which I am the pastor, called by the Chinese church members, invited Dr. H. H. McMillan, of Soo-

chow, China, to do the preaching in an eight-days' meeting. The Lord was with us from the very beginning and helped us to make it the greatest meeting not only of this church but of our Mission. There were 130 professions, 97 baptisms in the church, and a number joined other churches. Some were prevented by their parents from joining.

On November 17, 1930, after our return from furlough, Sallee Memorial Church decided to hold another meeting and invited Pastor Z. T. Kaung, of the Southern Methodist Mission, to be our preacher. Someone asked one of our students who was to be the preacher of the meeting, and he replied, "The best Baptist preacher in China." Of course, we told this to our Methodist brother, and he seemed to enjoy the compliment. He is truly a great gospel preacher and for eight days preached with great power. The meeting closed with more than one hundred professions. We have baptized three Sundays in succession. Sixty-seven have already been baptized and we hope that there are more to follow. You now see why the subject of this article is "Another Great Meeting in Sallee Memorial Church."

Many of our friends thought it was very foolish of us to hurry back to China in seven months and not take our whole vacation. They may read this article and see why we are glad that we hurried back to China and feel that we were wise in doing so.

The spirit in our two schools is now very good and we are at this time just beginning our Christmas celebrations. It is going to be the happiest Christmas that we have ever enjoyed in China.

For many years missionaries have been laboring to plant the gospel in China. Now the gospel has not only been planted but is up and growing.

For many years we have not been able to enjoy the feeling that Christianity was already established in China, but I have many times rejoiced since returning from furlough in the feeling and conviction that the gospel is *now* established in China and would continue to prosper even if all missionaries were withdrawn.

Of course, the past years of war have in many ways hindered mission work, but the same war has impressed many people with the need of the Saviour and the saving gospel.

There are many prominent Christian men and women connected with the new government and we feel that we are right in thinking that the new China has come very largely as a fruit of Christian mission work.

Conditions are still somewhat uncertain and there may be still more fighting, but there are now very bright prospects for peace and an established gov-

ernment. We especially ask all who read this article to join us in praying for the coming of the kingdom of God in China. We did not mean by saying above that the gospel would continue to prosper in China even if all missionaries were withdrawn, that we do not need missionaries and money to continue mission work. In fact, we would like to make it very emphatic in closing this article that there are more open doors now than ever before, more need of help and helpers for the Chinese Christians. The joyful reaping time has come. "Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he send forth laborers into his harvest" (Matthew 9: 37, 38).

## Sun P'ei Huan, a Trophy of the Gospel

By Clifford Barratt, Pochow, China

Sun P'ei Huan, who was born and reared in Lu I, Honan, China, at the age of eighteen received his first knowledge of the gospel of Jesus Christ.

It was on this wise: One day a friend of his came walking along the street with a copy of one of the Gospels which Mr. Huang, the colporteur, had sold him. When questioned by Sun as to what he was reading and as to where he got the book, his friend told him that there was a man selling books in front of the courthouse. When he asked how much the books cost, he was utterly surprised to hear that such a nice little book could be bought so cheap—only one cent. The booklets had been made as attractive as possible, with a pretty picture on the cover, so that the folk might be led to pur-



YOUNG MEN OF THE KWANG NAN DZAI CHURCH

"There are over fifty members of this young church, and they are very much in earnest."

chase them. Sun went immediately to the bookseller and bought five booklets, the four Gospels and Acts.

He opened Acts and began to read the first chapter. The verses from 9 to 11 were indelibly imprinted on his mind, and to this day the vision of Jesus ascending to heaven and the angels saying, "He shall so come in like manner" is to him a reality. He then put the books away and did not read them any more for a long time.

Later one day he got drunk, and while drunk undertook to argue with the colporteur. He was defeated in the argument and went off abusing the bookseller.

The following Sunday, however, he went to the little chapel where services were being held, and as he went in, the preacher, the same man with whom he had argued a few days before, handed Sun a hymnbook and took especial pains to be nice to him. This non-Christian young man marveled at such treatment, for according to all his past experience and teaching he could have expected from the man he had abused anything but kindness.

A little later he looked around and saw coming to the service an old-time friend of his named Yang. This friend had been attending the services already for some time, but knowing Sun's attitude toward the bookseller had been unwilling to let Sun know what he was doing. When Sun saw Yang come in he said to him, "How is it that *you* are here?" Yang then said to Sun, "How is it that *you* are here?" From then on the two young men went regularly to the Sunday services.

At that time Sun lived outside the city walls and his parents did not believe in the gospel, neither did they approve of their son going to hear this "foreign religion"—as they called it—preached. However, every Sunday morning and again Sunday night he went to church. His young wife was in favor of his hearing the gospel and would sit up late at night to let him in when he came back from the meeting and then insist that he tell her all he had heard. Since he lived outside the city wall, and the city gates were shut early, he climbed over the wall again and again as he returned from the meetings.

This regular attendance at church he kept up for two years, and the people began to say, "Sun P'ei Huan is a very warm-hearted Christian." But according to his own testimony he had not at the end of the two years really been converted. Even while attending the



"AND DAILY . . . THEY CEASED NOT TO TEACH AND PREACH JESUS CHRIST"

"The meeting closed with more than one hundred professions. We have baptized three Sundays in succession. Sixty-seven have already been baptized and we hope that there are more to follow."



church services he was still bound down by old Chinese superstitions, and so one day when his oldest son was a tiny baby he went with his wife to the heathen temple to burn incense to one of the many gods. As he neared the temple door he said to his wife, "Give me the baby and you take the incense, for I do not want these church people to see me with incense in my hands."

One day, not long after that, the time for delegates to go from the out-stations up to Pochow for the annual protracted meeting came around. Sun wanted very much to attend, especially as the book-seller and his friend, Yang, were going. Circumstances were not such that he could get off from home at that time, and he returned home very sad at heart. It was while he was lonely, discouraged and sad about not getting to attend the meeting that Jesus spoke peace to his heart. That very day God gave him a vision of Christ on the cross and made the fact that Christ had made propitiation for his sins a reality to him. He knew then that he had been born again and that the wonderful miracle of becoming a child of God had been accomplished.

There were many times of doubt and discouragement which he faced even after that, but never has he lost faith in the blessed Saviour who has redeemed him.

In the providence of God it became his lot to be language teacher to Mr. G. P. Bostick, and Mr. Bostick became in turn his spiritual instructor. The two worked along together for many years, Sun not only teaching the language but becoming a very acceptable preacher of the gospel.

Soon after I came to Pochow, Dr. Mary L. King and I moved into the city, and very shortly Sun and his family came over to help carry on the work the Gonders had begun here. Services were held regularly and the little band of believers grew. Then came the terrible experience of the bandit raid of Pochow in December, 1925.

On that day Sun was captured by the bandits, who threatened him and offered to cut off his head. He prayed to Jesus to save him out of the hands of these wicked men and to restore him to his wife and family before night of that day. The Lord heard his prayer and sure enough before dark he was back on the Compound.

Dr. King being the only doctor, and there being many sick and wounded among the bandits, it became Sun's part, since he already knew a good deal about Chinese medicine, to turn doctor and lend a hand. This he did very acceptably, working hand-to-hand with Dr. King in relieving the suffering of all who called for help. After the bandit

raid was over, the most natural thing was for him to be interested in foreign medicine. Thus from that beginning he has made progress right along, part of the time preaching and part of the time doing the work of a physician.

The years between 1926-1928, when the foreigners all had to be away from Pochow, were years of hardship and responsibility for him as well as for the other native Christians, but he acquitted himself well, looking out as best he could for the true interests of the cause of Christ in Pochow.



SUN P'EI HUAN

Led by divine providence, he has become one of the most dependable Christian workers of Pochow.

This summer when the war was a very present reality and the dying and wounded were very numerous, we all rejoiced that this Christian Chinese man was in a position to shoulder a great part of the burden and responsibility of caring for the sufferers.

Now that the strain of the war is over he realizes that, in spite of the strenuous circumstances through which he has passed, he has been able to make progress in his religious experiences, and is ready to be used of God in any way the Father may see fit to use him for the spread of the gospel among his own people.

"Another day, and Jesus has not come!  
Why does he tarry?  
Perhaps that we may carry  
The news of his first coming unto  
some  
Who have not heard, who have not  
yet believed.  
Oh, art thou ready for that coming  
day?  
Perhaps it is for thee he doth delay!"

## Chinese Students on a Soul-Winning Tour

By Rev. F. P. Lide, Hwanghsien, China

During the week of the North China Association, October 19 to 26, it was decided that we would take some of the Bush Theological Seminary students out for a week of evangelistic work. This was in view of the fact that so many of the teachers were in attendance upon the convention.

The place we selected was Beh Ma, ten miles west of Hwanghsien City. It is a big market town of several thousand people. We have a chapel at this place with an evangelist and his wife for Bible woman. They are both very zealous, and the work of the wife is remarkably fruitful. She is a woman of great faith and prayer.

Before the meeting began, the workers who went out were much in prayer for a blessing, and laid out a definite plan of campaign. Mr. Dai, one of the seminary students, did splendid work in leading the people to sing. He taught them many new songs, and added a great deal to the success of the meeting.

The people at Beh Ma were in a spirit of prayer. Every morning from six to seven o'clock those who could, met together in the chapel and cried to God for the salvation of souls and for the upbuilding of the Christians. There was a "spirit of grace and supplication upon them" (Zech. 12:10) and God heard their prayers.

At eight o'clock in the morning the men were assembled in one place and the women in another to learn to read the Gospel of Mark. As this is a short Gospel and fairly easy to learn, they were started reading it. The results were most gratifying. Some of the missionaries stayed in the village for over a month teaching these Christians how to read the Bible, and many received diplomas upon the successful completion of the prescribed course.

At 9:30 A.M. we assembled for the main service of the day, after a few moments of prayer. This service was attended by the girls' school in the village as well as a large number of women, and there was a fair attendance of men. After this meeting, the workers engaged in intensive personal work. Many asked for prayer and many were led to Christ on their knees right there in the chapel. One of the seminary students, Mr. Sung, is especially fine in personal work. He is an inveterate worker, knows how to use his Bible to lead a man to a definite surrender to Christ, and is courageous in his testi-



mony. I have never seen a native preacher who surpasses Mr. Sung in zeal. He should put us all to shame. God is greatly using him, as he is a man of earnest prayer. He went in the homes and shops challenging men with the gospel of Christ.

At two o'clock in the afternoon Mr. Dai led some of the children in a singing class. Some of the women assembled in a private home for Bible study.

The main service in the afternoon was led by Miss Jane Lide, who gave a study in the first epistle of Peter. This class was especially well attended by the women, who gave splendid attention.

There was a service each night in which one of the seminary students usually preached. The spirit was fine and the people were very quiet.

The most effective work that was done in the meeting was hand-to-hand dealing with souls. The method used was to let the Bible speak for itself by letting the person dealt with read the word for himself. We dealt mainly with those who were interested or under conviction from the main meeting. As soon as possible we would get them on their knees before God. By claiming the promises on our knees many found peace and pardon right there on their knees. This method of hand-to-hand dealing with souls is one of the most effective methods of evangelism in China today. The Chinese are born again in the same way that people in America are. We do not know the exact number who were saved in the meeting, but those who were seemed to have a deep experience of grace.

On the last Sunday of the meeting the Christians launched a campaign to build a house of worship in the village. They had already subscribed a good amount. One saint of the Lord, out of the depth of her poverty, subscribed two hundred thousand cash. Her name is Mrs. Chao and she calls herself, "*Chao-Love-Jesus*." She is around seventy years of age and is very fat, but she walks about two miles to church, leaning on a big stick. She has to carry all this weight on bound feet. She says she is laying up treasure in heaven. The Christians call her "Dorcas" because she is full of good deeds for her Lord.

At this meeting the question was discussed as to electing a treasurer. The evangelist, Mr. Yu, stated that they had better wait to elect a treasurer until they had the money. The wife, who has a faith that would put most Christians to shame, insisted on electing a treasurer, saying that there would certainly be money. This was done and good progress was made. One man stated that they must have a church building, for "the foxes have holes and the birds of the air have nests, but the Son of

man has no place to lay his head in Beh Ma" (except a rented one). The sacrifice and faith exhibited at this meeting was indeed moving. We are sure that these Christians will have their house of worship, for God honors such faith and prayer.

Eternity only will prove the results of this meeting in Beh Ma. The seminary students who went were greatly strengthened. One of them said that he had never seen country Christians so zealous in giving. The Holy Spirit began a good work in many hearts which he will complete unto the day of Jesus Christ.

## "People Are Confessing Christ All Along"

*By Rev. E. G. Wilcox, Recife, Pernambuco, Brazil*

I recently returned from a ten days' preaching tour of the city of Fortaleza, capital of the State of Ceara. Here we have one pastor and a young, small, but growing church. The church has been organized for some years, but because we have had no resident pastor the work has not grown.

In May of last year we secured the services of Rev. Joas Rodrigues. In June he and family reached their work. As there were only three Baptists to be found in the city, the work was absolutely disorganized, and the new pastor had to commence on the ground floor. The front room of his home was used as a preaching place, and the work began.

On the first Sunday there were fifteen in Sunday school. The Sunday I was there forty-two were present. The church has grown from this small beginning to a goodly group. In many places our work starts with the very poor, ignorant class, but not so here. Of course, this class is there, but it does not predominate. The church has a goodly group of middle-class working people, the salt of the earth.

The present plan of the pastor is to preach four nights of the week to the different congregations, and two nights in the church. This plan works well, the congregations being feeders for the church.

There have been several baptisms and people are confessing Christ all along. During my visit seven people accepted the gospel invitation.

We are reaching only the capital city, and this only in part. The whole interior is absolutely open to the gospel. The state is large and has many important cities. The people are begging for a resident missionary and another

pastor for the interior work. A small church school would be a great blessing for the children of our believers and also would be a great help in winning friends to our cause.

With this work going we have at least one pastor in each state in this great section of North Brazil. But what is one voice in the midst of great multitudes? Yet we are grateful for what God has given us, and we press onward.

When you pray, remember our work in the great State of Ceara.

## The Gospel Winning Its Way in Africa

*By Lucile Reagan, Lagos, Nigeria*

Several years ago an older brother in a large family entered the school at Lagos and later became a student-teacher. He then brought two of his brothers to the school—one just a year or so younger than himself, and the other just a boy of ten or eleven. Each of these brothers has a different mother, and the teacher is the only child of his mother. When they first entered the school Miss Elam was teaching their class in Bible. They never failed when an opportunity arose to bring up the question of polygamy and argue in favor of it. During the years, however, there has been a gradual change until now when anyone brings up the question of polygamy they argue against it. The teacher now thinks that one reason why the father sent the children away from home to go to school while they were still so young was because he knew that as they grew older they would take sides in the quarrels between the mothers and grow to hate these other wives.

The teacher is a very earnest Christian, definitely working for the salvation of those around him. He wants to be a preacher. His mother, however, wanted him to marry many wives so that he could be a great man like his father, who has now become a chief. The boy loves his mother and it was very hard for him to realize that his mother might want something for him that was not good.

This year, although he is only twenty-two, his mother decided for him to marry, so she picked out the girl and made the arrangements. The girl is a Christian, but cannot read, write, sew, nor cook more than the simplest Yoruba dishes. The boy's salary was only fifteen dollars a month and he told his mother he couldn't support a wife on that. (They say out here that a man is expected to give a wife twenty-five dollars to trade with and after that she

is to make enough to support herself and children.) But the mother insisted that he was her only son and she would help him. Finally, however, he decided that he wanted his future wife to have at least a year's education in the Baptist Girls' High School. Miss Elam and I had promised to help him by giving her the necessary clothes and books, so he made arrangements to send her there and to pay her tuition out of his salary. Then when he went home Christmas he found that his mother had already made arrangements about a second wife for him. He had to flatly refuse her arrangements or become a polygamist. Since he has been studying the Bible teaching on what a Christian home is, he has come to the conclusion that there are times when it is right to disobey one's parents. Pray for him that he may stand for the right, even in the face of such difficulties.

While we were in Ogbomoso, on January 1, we had the news of Miss Edens' home-going. Then while in Abeokuta we walked out to the little village where Miss Edens has been working. There they have a small church building. The congregation was waiting for us when we arrived, and the girls from the Girls' School went right ahead with the Sunday school and church services. They have no pastor or teacher. Miss Edens had been paying the fees at the Girls' School for one little girl from that village. She was a bright little girl about ten years old. I wonder what will become of this one and the other five whom Miss Edens was supporting?

The next Sunday we went with Miss Perry to Ojo Village, where Mrs. Lumbley began the work. After a long walk through the woods we arrived at the village, which had a bamboo fence all around it with four gates for entrance.

In this village a church was erected last year. They have a number of children in Sunday school. Miss Perry told us that a few weeks ago they missed five or six youngsters about five years of age, so they asked for them and learned that in this village, as well as the rest of the countryside, they worship "Evil."

One day the worshipers of Evil had their feast and were drumming and dancing, and of course a crowd gathered around to watch. Among them were these five or six children. As the dancers danced from time to time they would go among the on-lookers and select a child and bring it into the circle. This meant that the child was chosen to become one of the worshipers. After the dance the children were taken and shut up in a dark room for three months. As I understand it, each one is in a separate room. They are not allowed to come out for anything and each day the

parents of the child must supply the worshipers with a goat, or a sheep. This, as you see, can be very expensive and sometimes parents pawn their children to get the money to buy the animals for these sacrifices. If they refuse to allow the child to stay or to provide the sacrifice the child will be killed or perhaps given something to make it crazy for life. These five children had gone into confinement as a part of this worship.

There is in our school here a Mohammedan boy who has been in my Bible class for several years and is now in Miss Elam's. In talking with him the other day about his plans for a profession he told her that he had become a Christian but that he had not yet told his parents, but was waiting until he was of age to do so.

A little girl, Maggie, made a profession in the meeting and Miss Elam asked her why she did. She said she knew she was lost and going to hell unless Jesus saved her, and she wanted him to save her.

I spoke to a Mohammedan boy about his statement that he wanted to be a Christian. He told me that he wanted to be a Christian, but his parents said that he couldn't, so—he would have to wait until he was grown and then he could be a Christian.

It did our hearts good to see six of our pupils baptized on the Sunday after Christmas. Day by day our opportunities in the school grow. Oftentimes I think we are like the little boy who was growing so fast that his coat was getting too small and said, "My coat is about to explode." I often wonder when our buildings will explode. I wish they could be built of India rubber.

Miss Young and Miss Anderson recently passed through on their return from Buguma. They brought three little girls for the Girls' School, the first girls in that district to go away to school. Girls don't go to school down there, though there is one exception, because this girl belongs to the Christians. When she was born, because of a certain superstition and according to their custom, she was to be thrown out in the bush to die, and the mother ostracized. But this mother didn't want to kill her baby, and so took it to the Christian people in a near-by community where she and the baby were protected. Thus this little girl belongs to the Christians, who want her to come to Girl's School when she learns a little more English. Her language is not spoken in the school.

Two native pastors are doing a fine work in this section among some thousands of people. They are still begging us to locate a missionary couple there.

## Among Russian Baptists in Roumania

*By Rev. W. E. Craighead, Galatz*

Hastening from the Regional Conference, I soon found myself in the midst of a body of primitive Russian Christians, who were holding their annual convention in Kishinef, Bessarabia. This convention is only ten years old, but contains at least ten thousand believers, including candidates for baptism. This year has been the most fruitful of all thus far, seventeen hundred baptisms being reported. These Christians, though young, are learning to do things. During the convention a debt of seventy dollars was reported on the magazine printed by the convention. The one hundred delegates present raised on the spot over sixty dollars toward this debt, by pledges and cash offerings. In view of the present financial crisis this means great sacrifice. A plea for contributions toward the erection of a simple school and office building for the Union was responded to by unanimous agreement of the churches to devote to this purpose one annual collection from the harvest thanksgiving service. Even with this it will take years to accomplish their purpose, in face of the financial crisis.

In view of need of more work among the Jews of Bessarabia, it was proposed that the Saturday evening collections in the churches be used to establish a Jewish fund. The need of holding institute work throughout Bessarabia was met by setting aside a brother who will be assisted by the president and me, and when possible by Dr. Gill. A summer workers' conference was scheduled to be held in July, 1931, in the city on the Black Sea.

Delegates from the women and young people were in session at the same time. The women succeeded in engaging again one of their number to visit the churches throughout Bessarabia, but for lack of time, as well as of means, the work among the young people was neglected. The rapid development of the work has emphasized the need of trained workers, so that this year a dozen young men from Bessarabia are enrolled in the Baptist Seminary in Bucharest.

One needs only to listen in at one of the sessions of the Russian convention to realize the primitiveness of these young Christians. Questions such as the following are raised: "Can a Christian follow the present day fashions in dress? Can a Christian wear jewelry? Can a Christian sell grapes from his vineyard, knowing that they are to be used for making wine?"

Great enthusiasm was created in the Russian Convention by the presence of a Bulgarian missionary to the Gypsies. He related graphically the history of Gypsies in general and of the founding of the first Gypsy church in Bulgaria of about forty members.

No sooner had the convention closed than I made my way to Galatz, one of the oldest and largest ports in Roumania. This city is on the former Russian-Roumanian border, the Pruth River, and, therefore, the little church here is composed mostly of Russian-speaking members. About six months ago this church invited us to come to their rescue. They were meeting in a secluded place, pressed on one side by Adventists, and on the other by Pentecostals. The latter had succeeded in bringing about a division in the church, whose membership thereby had been reduced one-half, leaving about twenty. We agreed to come, provided a more suitable location for the meeting could be obtained. After a search of six months the Lord led us to the present location, as evidently as he did his disciples in Mark 14: 13. An entire building has been rented, the front half of which serves as a church auditorium, the middle partitions having been removed to furnish a seating capacity of one hundred and fifty. We have rented the rear part for our residence. On the large iron front gate has been placed a beautiful new sign-board announcing the meetings.

Last Sunday the formal opening of the new church hall occurred. The building was filled. Special music was rendered by the choir of a Baptist church from a neighboring city. Among the visitors was our landlord, a rich German-Roumanian, whose heart the Lord has seemingly disposed favorably toward the Baptists. We request prayer for him, since the opening of a gospel meeting in such a prominent location, upon his property, is certain to bring hardships upon him. As a matter of interest we add, that just a few yards from the front windows of our meeting nearly all the street cars to and from the railroad station stop on a switch for several minutes, giving all the passengers sufficient time to listen to some of the service. We believe that this is of the Lord, since this large city has never had such presentation of the gospel.

\* \* \*

He said that he would come again,—

His word is sure:

And many hearts look up and say,

"Perhaps the king will come today!"

Therefore the need to watch and pray

So much the more!

—Henry T. Le Fevre.

## The Contribution of the Mountain Schools to Kingdom Progress

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

It is not the purpose of the writer to draw fine distinctions as to the kingdom. Suffice it to say that the purpose of this article is to reveal the growth of the principles of our Lord within the hearts of individuals and among the peoples and nations of the world. The mountain schools have been far back in the eternal hills, nevertheless they have sent forth influences which have girdled the earth.

They have contributed an *opportunity* to thousands of boys and girls. In past years, the mountains have been in a large measure inaccessible. Travel is easier now, but there are yet many inaccessible sections. In all these have been and are boys and girls who are not in reach of other schools, and consequently come and live with us in our school dormitories. Scores say that the school attended by them made possible an education which otherwise could not have been secured. The prison doors of isolation and ignorance have been opened, and they have been set free, thus releasing active agents in kingdom extension. A lad came to us from far back in the mountains with nothing but brain, brawn, and a determination for an education. It required a full day to drive to a near-by city. A short ride on train left the lad where a walk of seven miles began to the school. With his small bundle of belongings, he arrived with fifty cents. He worked his way through, and is today an outstanding lawyer in a great Southern city, a leader among men.

These schools have contributed much to the standards of *Christian education*, furnishing to boys and girls, in the plastic period of life, that type of education which shapes and trains body, mind and spirit. They have always been decidedly Christian. The teachers have been of that high type who not only accept the Bible as the inspired Word of God, but try to live up to its precepts. Their lives have been dynamic factors in influencing life currents. The course in Bible and denominational textbooks likewise have added to this standard. They have been anchored to the Rock of Ages, and his word has been law to them. Conversions have been recorded in classroom, in vesper services, in chapel service, and in other phases of school life. Seldom has it been necessary to change teachers because of doctrinal unsoundness, but when it has been

necessary, there has been no hesitancy. The personality of the teachers is the great factor in the building of a Christian school. Care has been exercised along this line to have Christian teachers who love their Lord and gladly serve him. The influence of these schools has been felt in every school system, whether public or private. This contribution to the youth of the mountains has been a contribution to the progress of our Lord's work to the ends of the earth. Far away in China today is a man who grew up in the mountains, heard the call to service in high school, and caught a vision of the world in sin. He today is at the head of one of the great colleges of that large republic.

They have contributed *church workers* for the churches in the mountains and beyond. In one section ninety per cent of all the workers of all the churches have had their high school training in the near-by school. In another, fifty per cent of the Sunday school and B.Y.P.U. workers have had their elementary and high school education in the school located in a tier of about six counties. Churches in the mountains have felt the quickening impulse of new life as the boys and girls have gone back from school with training for church service. Those who have become teachers have been lights in backward communities, establishing mission Sunday schools which have grown into churches. Young men in business have thrown their vigorous energy in bettering the religious conditions in home, church and business life in the places where they have entered business. Many others in public life have thrown themselves into the circles in which they move, thus improving moral and religious conditions in politics, business, education and civic life.

*Training leaders* has been the dominant purpose of the department, and this contribution reaches from the humblest country church to the greatest of our churches and institutions. At least three thousand have been trained in part or entirely for the Southern Baptist ministry. Possibly five thousand have entered the teaching profession in the public schools, thus leavening young life with right ideals. Sixty or more have been or are on the far-flung battle line telling the gospel story to the lost millions. Fifty or more are in banking circles, honestly and efficiently handling the hard-earned money of millions of depositors. Quite a number are in legislative circles, three being in the Congress of the United States. In fact, a stream of well-prepared young people has gone forth to serve in all phases of life, and they have not shirked responsibility or closed their eyes to opportunity. Nothing is so far-reaching as aggressive, efficient and dynamic.



leadership, and this has been the ideal of the schools from their inception. Hosts of Christ-centered, Spirit-filled lives are the results of this ideal. Supplying this strong, vigorous leadership has been one of the greatest contributions for kingdom growth. A Christian leader is like the leaven, leavening the mass.

The *home ideals* of the mountain people have been changed through their influence. The continual training day by day by capable teachers has not been in vain. Pass through the mountains almost anywhere from Virginia to Alabama and from South Carolina to the Ozarks in the West, and you will readily note the homes where some boy or girl has received the uplifting influence of the schools. There is a different aspect, yards are cleaner, homes are better arranged, surroundings are more inviting, and conditions better. A business man traveling through a certain section noted the poorly constructed homes and other undesirable conditions. Rounding a curve in the road, which crossed and recrossed the winding stream, he saw a neat, carefully built cottage, flowers in the yard, gates and fences in good condition, children neatly dressed, and everything inviting. Making inquiry as to why the difference, he found that both husband and wife had attended private schools which laid stress on ideal home life. They were putting into their home what they had learned in their alma mater. Thousands of homes have been formed in the mountains by the pupils from these schools, and they are rearing families in the purest of Christian atmosphere. Make the homes Christian and the nation and the world will be Christian.

The *missionary impact* has been large. Communities and sections hitherto anti-missionary have been transformed into active missionary churches, co-operating with all denominational forces for kingdom progress. Offerings have not been large, for material resources in the mountains have been meager, but the gift of sons and daughters has far outweighed the former. One school turns out principally teachers and preachers. Another has sent out over one hundred capable preachers, some of whom have been for years among the leaders of the denomination. The unreached sections in the vicinity of the schools are being reached by the pupils in mission Sunday schools and the preaching of boy preachers. All go with hearts aflame with love to the Saviour and with readiness for any sacrifice. Their influence is immeasurable in making missionary contact, and in rendering service to the unreached millions in the mountains, who are as sheep without a shepherd. The mountain people will receive the gospel message more quickly from children

trained in our schools and their own mountain preachers. Special effort is being made at present in five and ten-day preacher schools for the preachers of the mountains, to make possible larger results from the mountain ministry, and help these chosen men of God carry the gospel message to their people. Instil the missionary idea and spirit into the minds and souls of the young people and the preachers, and a mighty force has been created for the evangelization, enlistment and enlargement of kingdom service in the mountains and beyond.

The schools have stood for a whole gospel to a whole world. They have thrown the life line across the dark wave, and the rays of light from them have lighted the dark corners from the mountains to the sea, and the light has shined to the ends of the earth. Keep the light-houses open to send their rays into benighted lands and the power houses operating to furnish power adequate for the tremendous tasks of the present day at home and abroad. Spirit-filled workers therefrom stand on the threshold ready to speed away at the Saviour's command, and thus join the long line of warriors who have hitherto gone forth panoplied with heaven's armor.

\* \* \*

We were in the workshop lunch room. The man next to me, well along in his sixties, had been unusually quiet during the meal, and I asked him why.

"I was thinking of something my boy said, forty years ago," he replied. "He followed me into the barn one day when the

ground was covered with snow. As he caught up with me the little fellow proudly said, 'I stepped in your tracks, Dad.' I have thought of that a hundred times since."

What tracks are we making across the clean white field of life for some small child proudly to shape his own by?—S O. O.

\* \* \*

### The Harvest Is Ready

The harvest is ready, and laborers are few, Dear brother and sister, what can we do? If we don't get to work, it is sure to be lost. The harvest is waiting, yes, waiting for you!

Waiting for you! Yes, waiting for you. The harvest is waiting, yes, waiting for you.

The harvest is ready, Oh! lift up your eyes, Go! look on the fields today and be wise, So sharpen your sickle and start right away, The harvest is ready, yes, ready today.

Ready today, yes, ready today  
The harvest is ready, yes, ready today.

Oh, Christians awake! in all parts of the world

I can hear the sheep bleat that are out in the cold,

Oh! how can you list to such pitiful cries From those other sheep, far away from the fold?

Waiting for you, yes, waiting for you, Those other lost sheep are waiting for you.

Dear brother and sister, no time must be lost, Souls around us are dying wherever we are, Get up and go seeking, never counting the cost, For the souls that are waiting, yes waiting for you.

Waiting for you, yes, waiting for you, Oh! the souls that are waiting, yes, waiting for you.

—Sarah M'N. Oehring, in  
The Irish Baptist.



STUDENT GROUP AT FRUITLAND INSTITUTE, HENDERSONVILLE, N. C.

"The schools have stood for a whole gospel to a whole world. They have thrown the life line across the dark wave, and the rays of light from them have lighted the dark corners from the mountains to the sea, and the light has shined to the ends of the earth."



# A People Without a Country

## Thirty-Four Years of Faithful Ministry in Panama

By Una Roberts Lawrence

The streets were so crowded that our machine could hardly move through them. Frequent mud holes turned the car aside from one sidewalk to the other, crowded with black humanity, a jostling, laughing, gay, good-humored throng, pouring out of doors, hanging out of windows, chattering, yelling. Jokes were flying, and life seemed a light and joyous matter. In the streets, at risk of life and limb, played the children by the dozens, chasing each other, playing tag, boisterously, recklessly, underneath horses' hoofs, and in and out of motor wheels. It was not Carnival, nor Fair Day nor anything extraordinary. It was just the close of the day in Chorillo, the suburb of Panama City, almost entirely populated by the Jamaican people from the West Indies.

Down at the far end of the street, where it comes abruptly to an end, something unusual was happening, and here the car could not penetrate the milling crowd. So we stopped and got out, walking the half block to the Baptist church where the anniversary of the Sunday school was being celebrated. Sitting to one side of the street was a good sized building, with vacant lots adjoining, and the tenement houses characteristic of the community in front and joined near to it on the other side. The people were coming in streams, despite the fact that the commodious building was already filled, every seat packed, and people standing.

Seats had been provided the visitors, and we had a good view of the whole auditorium. To one side was the choir, all about the platform sat the Sunday school children, with the grown people packed in the back, along the walls, in the windows and doors, and standing in a throng all about the outside of the building. There were as many outside as inside that night. A good deacon was guarding the door next to our seats, others tried to keep in order the crowds around the other doors, but our first impression was of the throngs of people—a happy-go-lucky humanity, with laughter that covered hunger, and eager, responsive spirit that forgot rags.

Throughout the program that night I could not keep from thinking of the history of this people. Brought over as the labor for the digging of the Panama Canal, they had stayed here at the close of that great task without means to leave. Whole suburbs in Colon on the Atlantic side and in Panama City



REV. AND MRS. STEPHEN WITT, AFTER TWENTY YEARS' SERVICE AS MISSIONARIES IN PANAMA

on the Pacific side were built up with populations of West Indian people, subjects of His Majesty, King George V of England, but exiles from their own island home of Jamaica in the Republic of Panama. Some, securing land grants from the United States, were permitted to live in the Canal Zone as farmers, but the larger part of them crowded into the cities, living in overrun tenement houses two or three stories high, along narrow streets, where life at best was but a poor makeshift.

And there at the end of such a street in Panama City is our largest church, where we saw that night the possibilities of work among the young people of these Jamaican neighbors of ours. We have today seven churches among this exile people, the growth of Home Mission investment since about 1905. They are substantial churches, most of them in house of their own, with a consecrated, if untrained leadership, large congregations and much influence among this people.

The history of this West Indian work is one of the romances of missions. Mr. Witt, for 20 years our missionary among them, tells it briefly.

"Baptist work among the Negroes on the Isthmus of Panama began about the year 1898. An independent colored Baptist minister from Jamaica organized a church at Culebra, a town of over five thousand on the west bank of the Canal, now non-existent. The organizer soon died, but the little church struggled on

and appealed to the Jamaica Baptist Missionary Society to send them a minister. The Jamaica Baptist Missionary Society is a branch of the English Baptist Missionary Society, and is now self-supporting, sending missionaries to Cuba, Costa Rica, Bocas-del-Toro, Haiti, and for many years to Panama.

"In 1900 the Society sent Rev. S. M. Loveridge, a graduate of Harley College, London, England, who proved to be the right man and stayed 19 years, doing splendid work. He began his work in the old French days when a train laden with dead went from Colon to Mount Hope Cemetery every morning. Mr. Loveridge contracted enteric fever and had to be carried to the train, and on the boat and again off the boat at Kingston, Jamaica, where through the kindness of friends and the mercy of God he was nursed back to life and sufficient strength to go on to England. While in England he studied a short course of medicine prepared for missionaries, and as soon as able returned to the Isthmus. Here he added to his previous work a morning clinic, treating scores of cases and extracting hundreds of teeth. With the arrival of the United States Government all this was changed, as qualified physicians took charge of such work. In this period, however, Mr. Loveridge ministered in a blessed way to the people.

"In 1905, Rev. J. L. Wise, recently graduated from the Southern Baptist Theological Seminary, was appointed by the Home Mission Board for work on the Canal Zone. He located at Gorgona, then a large town, but now non-existent and under water. There were now two Baptist missionary societies on the Isthmus. The Canal Zone being United States territory, the British Society decided to withdraw, and an agreement was made between the Home Board and the J. B. M. S. under which the former undertook to take care of all the Baptist work on the Isthmus—an agreement that has been well carried out.

"Some years later workers of the National Baptist Convention of the United States came in, but their work has been intermittent. The two Baptist missionaries under the Home Mission Board were on the Isthmus primarily to take care of the spiritual needs of the thousands who were there to dig the "Big Ditch"—the Culebra Cut. Brother Wise labored among the several thousand North Americans and Brother Love-

ridge among twice that many West Indians. Every one was here to make money. Everything was more or less transitory, and Christian work was very difficult. However, much was done, and at one time Brother Loveridge pastored eight West Indian churches.

"The two missionaries had more than they could do in the Central District, and could give little or no attention to the two terminal cities, Panama and Colon. Colon, on the Atlantic side, was in those early days little more than a mud hole with houses on stilts, while Panama was quite a city with about 90 per cent of its people speaking Spanish.

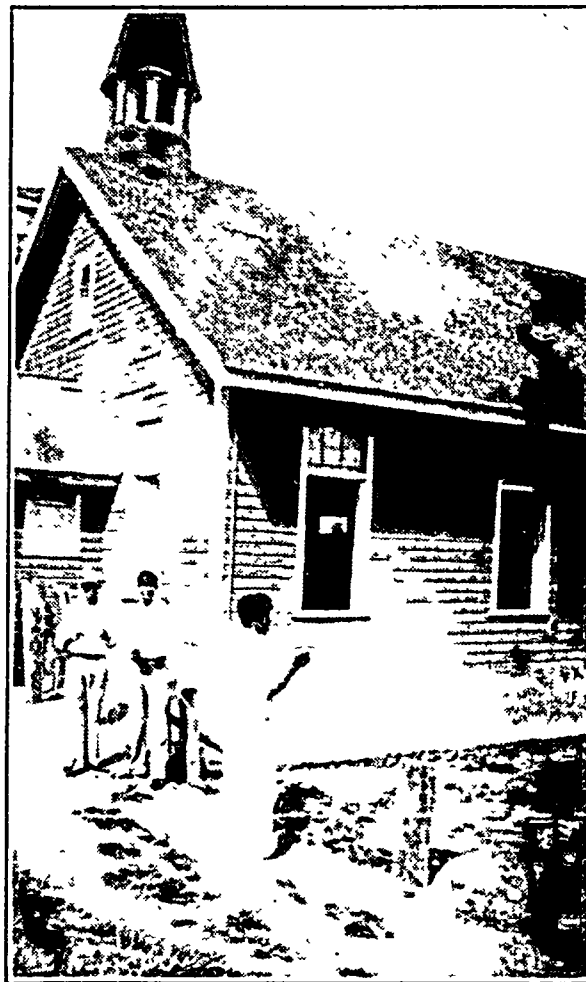
"When the Canal was finished in 1914 the towns on the west bank were depopulated one after the other, the American citizens residing in them returning home to the United States, but the West Indians flocked into Panama City by the thousands, while some went into Colon. Many of them continued in service with the Canal Zone, but a large number were without means either to live or to travel. It was at this time that the Canal Zone Government allowed many West Indians to locate on Canal Zone lands for farming purposes. In Panama City new suburbs were added for the West Indians. Thus Chorillo, Guachapolli, San Miguel and Caledonia came into existence, almost wholly West Indian towns. In these new sections churches have been organized to take care of the members of the first churches organized in the construction towns that disappeared.

"The U. S. Government, after taking possession of the Canal Zone, changed Colon from a mud hole to a respectable-looking town. The houses built on stilts were moved to make room for streets, and at the time of the depopulation of the West Side, Colon was ready for the thousands who came seeking homes. This was in 1913-14.

"The Colon church was built in 1908 by Rev. J. L. Wise. Rev. J. H. Sobey was its first pastor, serving only one year, before death overtook him. The church called Rev. Stephen Witt, who came and took charge on January 1, 1911."

From this point on, the story of the West Indian work of the Home Mission Board on the Isthmus of Panama is the life of Rev. and Mrs. Stephen Witt, one that they are too modest to tell, but that the people among whom they work tell with tears of rejoicing at the blessings that have been theirs through the devoted ministry of these two for twenty years. The Witts are English. He came of good yeoman stock of Hampshire. She was a London school teacher. In the providence of God he came to the United States and finished his ministerial training at the Seminary of

Chicago University, where he met the little teacher who had emigrated with a younger brother to British Columbia, and from that far west had come to Chicago Training School to prepare for missionary service. When the Jamaica Missionary Society appealed for workers for the Cayman Islands, these two young people answered. They were married on January 7, 1896, and left that same day on a honeymoon trip to their tropical home. It was from the fruitful



THE BAPTIST CHURCH HOUSE AT CHORILLO

"In these new sections churches have been organized to take care of the members of the first churches organized in the construction towns that disappeared."

ministry of fifteen years on the Cayman Islands and in Costa Rica that they came to the Isthmus of Panama in 1911, entering the service of the Home Mission Board.

Their twenty years of service in Panama have been almost equally divided into two halves. The first ten years Brother Witt was pastor of the Colon Church. The church had but barely begun its work, having a building and having had a pastor for just a year. Very little organization existed. The transition all about them had brought new towns into existence. In three nearby towns Brother Witt soon organized churches from the membership of the disrupted churches of the construction period. Three months after arrival in Colon, calamity descended upon the little church. A fire destroyed one end of the city, burning twenty-two blocks, including the church, pastor's home and all of their possessions. Two weeks af-

ter the fire, the church was worshipping in a tent. Later a camp building was purchased and moved onto the church lot, in which were crowded more than two hundred people. After two years the Board granted \$2,500 on condition that the church raise \$1,000. This was done, and a building seating about 400 was erected. This was the beginning of the present plant in Colon. The church grew, and soon the congregation was overflowing into the street. On a fine Sunday night the crowd could be seen on their way to the Baptist church, many carrying their own chairs to be sure of a seat. The building was enlarged to nearly twice its original size, and was speedily filled with Sunday night congregations that on special occasions numbered a thousand.

To meet this growth the Board gave at different times a total of \$2,950 and the church raised over \$4,000 during a period of several years. In this first half of their ministry more than a thousand West Indian people united with the church, more than half of them by baptism. The Sunday school grew rapidly and was graded by Mrs. Witt, who for many years taught a training class the year round in order to have leaders among this people. From her classes there came many ministers who received all the training they had from her. Prayer meetings were usually lively with testimony and prayer and often attended by a hundred people. The Sunday school reached 400 in regular attendance.

During these years Brother Loveridge had been located in the Central District and in Panama, and other co-workers had come and gone. In 1919, Brother Loveridge resigned, and Pastor Witt was asked to take charge of the churches on the Pacific side. Here in crowded Panama City were the thousands of West Indians who had thronged in after the completion of the Canal. He first tried to carry on the work at both ends of the Canal Zone, but that was impossible. Since the larger number of churches were on the Pacific side, he finally resigned the Colon church and gave his whole time to the Pacific side churches. Two new churches were organized, the work grew as it had in Colon, with Chorillo pushing out the sides of its small building to hold the people, and Caledonia in a rented hall desperately needing a permanent adequate building. The work among the young people especially has thrived, and all the work has brought rich results both in ministry to the lives of the people and in souls won to the Lord Jesus.

In 1927 an operation was necessary, from which Brother Witt made a slow recovery. The years in the tropics were taking their toll of vitality and energy, as they had of other devoted mission-

aries. A vacation failed to bring back his wonted vigor, and finally, in September, 1930, the last resort, removal to a colder climate, was tried. For the winter the Witts went to New Orleans, where rest and a more temperate climate has done its fine work, and both of them are coming back into better health.

Theirs has been a ministry of love through all these years to a people exiled from their home. Two interesting by-products of the work have been the Dime Bank and the Burial Society. Brother Witt tells their purpose and ministry.

"The main purpose of the Dime Bank is to encourage thrift among the members of the church and congregation. Its methods of operation make it easier for them to save.

"The city banks are open from 9 A.M. to 3 P.M., while almost all of the West Indians work from 7 A.M. to 4 P.M. The Dime Bank is open from 5 to 6 P.M. after the day's work is done. The city banks require an initial deposit of \$5 or more. The Dime Bank requires ten cents only. It operates chiefly among the very poor, who find it hard to save anything from their meager incomes. Some continue adding small amounts for several years, in order to attain some object. Some use it as a depository. Pay day is once a month, and some deposit a few dollars at that time and then draw it out as required until next pay day. The majority live in one room with little facility for storing money. Locks are fragile and keys can be duplicated. Robberies are frequent.

"The Dime Bank has the reputation of being a safe place, even more safe than the city bank! So sums of all sizes and from all sorts and conditions of people are deposited therein. The Dime Bank supplies a real need. It is also another means of contact by which the pastor becomes better acquainted with his people.

"The Burial Aid Society exists to give members of the church decent burial when they die. The members are most of them very poor. Some live on the poverty line all the time, hardly having enough to eat. When sickness comes it is worse than ever. When one dies, unless the relatives have means to bury the body, the authorities claim it and cremate it. All West Indians look upon this in horror and think of it as a disgrace.

"We found that in the case of death of most of our members, even those better off financially, there was not enough money for burial. In tropical countries, interment usually takes place the same day as death. Before the Burial Aid was organized, when someone died, there was a rush on the part of friends and relatives to try to beg or borrow enough for the burial. Some-

times they failed, then the authorities seized the body and burned it. The blame for the failure fell upon the church, but more especially upon the pastor. Now, the members of the Burial Aid Society contribute one dollar to the fund when they join. In case of death, fifty dollars is at once paid to the person appointed as executor and a levy made upon the members to replace that sum.

"A case which illustrates the above occurred just a few weeks before we left the Isthmus," writes Mrs. Witt. "A member of one of our churches had been sick for some time in the poor-house at Corozal. The doctor told his wife that he could not live long. The poor woman came to Mr. Witt in great distress. 'I have no money. What shall I do to meet the funeral expenses? I do not want my husband to be burned.' Mr. Witt told her he would see that she was helped when the time came. She was abjectly poor, very deaf, half sick. She was doing a little washing to help keep body and soul together, but could get very little work. (Naturally, who would want to employ her?)

"Some weeks later the man died. The wife was notified to bring at once the money necessary for the burial if she wished to secure the body. She came to see Mr. Witt. He was not at home. 'What can I do for you?' I asked. 'I want you to give me a note to the postmaster asking him to give me some money from the Savings Bank.' 'Have you money in the Savings Bank?' I inquired. 'No! But minister has,' she answered with the utmost assurance.

"I had to tell her that he had no money there and she would have to wait until he came home, which would not be long. Her distress was pitiful to behold. 'They will take my husband and burn him,' she cried. I arranged to telephone the doctor and ask him to hold the body for a few hours. When Mr. Witt came home he secured the neces-

sary amount for her and arranged for a simple burial service.

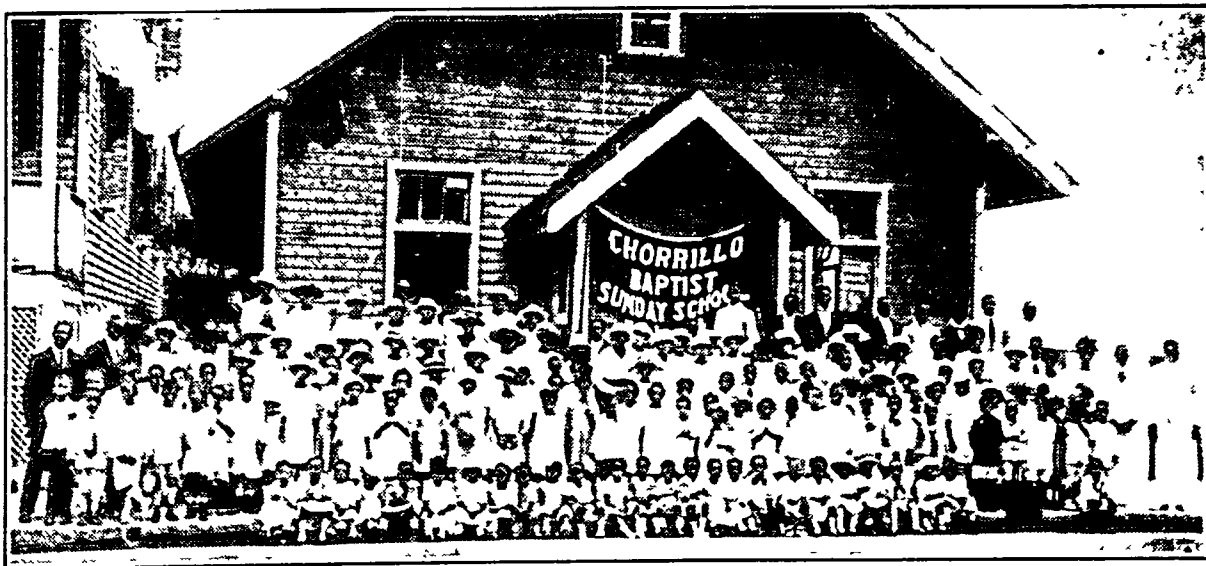
"If that man, when he was earning, had joined the Burial Aid Society, his funeral expenses would have been guaranteed and we should not have been called upon. On this occasion I told the Balboa Heights Baptist Church W.M.S. about the case, and they immediately took up a collection to care for our outlay."

Of the transformed lives Brother and Mrs. Witt tell many a touching story.

"'Minister, you don't have to go away to London and New York to get illustrations of how Jesus saves to the uttermost. You have plenty of examples right here in the Colon Church.' So Brother D—— greeted me as I came down from the platform one Sunday night after preaching on Hebrews 7: 25: 'Wherefore also he is able to save them to the uttermost that draw near unto God by him.' I had taken illustrations from the books, *Broken Earthenware* and *Down in Water Street*. 'Yes,' said Brother D——, 'I was down in the depths of sin when Jesus laid hold on me and saved me. I came to Colon looking for gold and I found Jesus. I used to spend all my money in drinking and carousing, but now the taste for all this is gone. Jesus took it all away.'

"This brother became one of our most faithful workers, especially in the open-air meetings and in personal work. He gave his testimony at all times with fervor and intense feeling. Whether at his work, on the street or at prayer meeting, his life and testimony showed that Jesus had truly laid hold of him. Later he returned to his island home, Jamaica, and the latest reports were that he was still at work for his Lord.

"Miss V—— came forward one Monday night after prayer meeting. She was a slim, delicate little woman in great distress. She had been attending the



CHORILLO BAPTIST SUNDAY SCHOOL, PANAMA CITY

"The work among the young people especially has thrived, and all the work has brought rich results both in ministry to the lives of the people and in souls won to the Lord Jesus."



church services for months, carrying her great burden, and now it was unbearable. In sheer desperation she had come forward. She told a sad story, unfortunately not an uncommon one among our people. She was living in concubinage, and there was a baby at home. The man had refused to marry her. Heartbroken, she wept and sobbed in great despair.

"Firmly her sin was dealt with. That kind of life must end. She must separate herself from this man and trust God for her daily bread. She felt how impossible it would be for her with her delicate health and little infant to face a hard, cold world. Yet there was no other way. Two sympathetic women workers were called into the vestry who talked and prayed with her and encouraged her to dare to have faith in God no matter what the consequences might be. Her mind was made up. She could carry her burden of sin no longer, come what might she must be saved. She accepted Jesus as her Saviour. She would separate from sin. Sad but triumphant, she went home to face the issue. The man, when he found what had happened and saw that she was determined to leave him, even though she died of starvation, agreed to marry her at once. Which he did.

"The Sunday night service was over. The minister was in the vestry with several who had come forward. Mrs. G—— was there with tears streaming down her face. She was all broken up with a sense of sin and the need of a Saviour.

"'Oh, minister,' she exclaimed, 'is there hope for a sinner like me?' It was a joy to lead her to Jesus, and she forsook her wild ways and joined the church. Her great burden was for the conversion of her husband. In the prayer meeting she would time and again request prayer for him. Life was hard and difficult because he spent his wages on drink and dancing. After five years of faithful testimony on the part of his wife, prayer was answered, and Brother G—— surrendered his life to Jesus Christ. He was soundly converted, was baptized, and immediately began to work for his Lord. Now they are one of the happiest families in the Colon Church. They have an exemplary home, with two fine daughters who are teachers in the Sunday school and a third who is in the inquirers' class preparing for baptism."

In a letter from Mrs. Witt to some friends who had helped her provide Christmas cheer for the churches last year, reaching 750 Sunday school children with simple gifts, and 74 families in need with provisions, Mrs. Witt tells of the day-to-day ministry of the missionary.

"Our days are full. Take this one for example. A woman was homeless and starving. 'Would Pastor see the mayor and get her a place in the poor-house?' Another wants a letter to the Red Cross to get food for her starving baby. A girl has to go to the doctor, but has no money for medicine; another wants a place to work, and that means telephoning to several people to see if such a place can be found. Then there are calls on the sick people or at the hospitals. One right now, a member of our church, is in the hospital with cancer, gradually dying, and leaves three girls uncared for, one about fifteen years of age. Another member, Mr. Witt has just now placed in the asylum—an old woman who does not know her age, but it is evidently about eighty, and she is completely deranged. Then there is the 'care of all the churches,' quarrels to settle among the members, and a hundred things to arrange for every Sunday, week-night meetings, Boy Scouts, Women's meetings, open-air preaching in several places, B.Y.P.U.'s, Senior, Intermediate and Junior—all these must have supervision. But after all, there is great joy in service and always compensations. It is a joy to see our young people changing. A large number of our members are 'brands from the burning.' It is a joy to see changed lives, transformed by the gospel, and to hear the testimonies of such of the power of Jesus Christ to save and to keep."

Such a testimony after 34 years of faithful service to a needy people in a



MRS. H. R. MOSELEY

She has spent her life in Cuba as general evangelist, and is today doing magnificent work.

tropical climate is living witness to the worthwhileness of missionary ministry. Once someone asked Mrs. Witt:

"Has it been worth while?" Her reply came quickly:

"I know of no other life more worth while. Of course, there are disappointments and discouragements, difficulties, problems and dark days. Many of these are caused by the fact that the Christians in the homelands are not supporting the work as they should. Want of sufficient help and equipment have sometimes made us feel like giving up. But at that time it seems God sends a bit of extra encouragement, some little words of appreciation, and up go our spirits and on we go rejoicing in the fact that he is using us and blessing us, and at least in some small measure is making us a blessing to others. Worth while? With all my heart I say it is."

This is the missionary field today where your Home Mission Board has no missionary. Dr. Alfred Carpenter, the pastor of Balboa Heights Baptist Church on the Canal Zone, is acting as superintendent of our West Indian work, without salary from the Board, but the time he can give to actual pastoral and missionary work among the West Indian people is limited by the heavy task in his own church. Today, the Witts are furloughed by illness, the West Indian brethren are carrying on as best they can with their many problems, but "Pastor is gone," and they are like children whom a father has left. Our ministry to this people is not finished. When will Southern Baptists wake up to their marvelous opportunity to witness to the peoples of the earth of the Saviour who alone is the Hope of the World?

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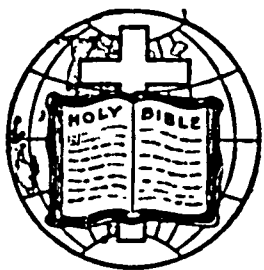
You could write the biography of Jesus around that one phrase of doing the will of God. It was the thing for which he lived, the thing by which he lived, the thing in which he lived. The will of God simply caught him up and bore him on his way. There came no time in Jesus' life when he wanted anything better than to be doing the will of God.

It is doing the will of God that makes men abide forever.—Cleland B. McAffee.

There's a work for Jesus  
Ready at your hand;  
'Tis a task the Master  
Just for you has planned.  
Haste to do his bidding,  
Yield him service true;  
There's a work for Jesus  
None but you can do.  
—Elsie Duncan Yale.



## HOME AND FOREIGN FIELDS

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## Putting First Things First

It is well to remind ourselves occasionally of the supreme purposes of Jesus, and of his churches which he established.

He himself said that he came to seek and to save that which was lost; that men through him might have abundant and eternal life; that the kingdom of God might come on the earth. His was the most radical and revolutionary program ever announced, yet he organized no army, he raised no money, he inaugurated no "campaign," he headed no political movement. Strange beyond comprehension to the average modern, he relied wholly upon certain non-physical, spiritual, intangible forces through which to achieve his stupendous purposes.

Having at his command all the resources of the universe, Jesus deliberately passed by all save three—teaching, preaching, and healing. He had come to find men and bring them to God; to make life rich and full and fruitful; to bring all men everywhere under the reign of the heavenly Father. But three great barriers stood in the way—ignorance, sin, and disease. Men's minds must be illumined, and this he proposed to do by teaching; their consciences must be stirred concerning sin, and this he proposed to do through preaching; their bodies must be freed from needless, hampering suffering and restraint, and this he proposed to do by his healing, helping ministry. It was for this that the Father sent him, and he gathered about him a little group to whom he said, "As the Father hath sent me, even so send I you."

But let us not conclude that the Christian program has as its supreme end enlightened minds, moral lives, and sound bodies. These are tremendously important accompaniments of Christ's work in human lives, but they are not the supreme and ultimate ends. Over and over Jesus makes it unmistakably clear that the paramount matter, important beyond every other consideration, is *the individual's personal relationship to God through him*. "He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God" (John 3: 18). "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him" (John 3: 36). "Verily, verily, I say unto you, He

that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John 5: 24). "This is the work of God, that ye believe on him whom he hath sent" (John 6: 29). "I said therefore unto you, that ye shall die in your sins: for except ye believe that I am he, ye shall die in your sins" (John 8: 24). "But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (John 20: 31).

We are to go, teach, preach, and heal. We are to organize boards through which to send those who will teach, preach, and heal. We are to establish institutions for teaching and preaching and healing. We are never to cease until darkened minds everywhere are enlightened, until sin-stained consciences are everywhere aroused, until diseased bodies all over the world are made whole. We dare not rest so long as the world is so full of ignorance, sin, and suffering. But let us never forget that all this is for one supreme purpose—that *men and women, boys and girls, everywhere may come to know and love and trust Jesus, who is lost humanity's only way to God*.

When we give our money, therefore, let us not forget that we are giving not to support boards, and missionaries, and schools, and hospitals, and orphanages. We are giving that sinners may be brought to know a Saviour, to fall in love with and surrender their lives to him because their minds have been illumined by the light of his truth, their consciences quickened to repentance of sin through the preaching of his gospel, their hearts stirred with deathless gratitude because of his concern for their bodily welfare as manifested in our care and sacrificial ministry.

Sometimes we lose sight of the great ends of our educational, missionary, and benevolent enterprises in the mass of details which constitute the means to these ends. This is a danger to which all Christian teachers, preachers, and physicians are constantly subject. When a Christian school grows more concerned about equipment, endowment, numbers of students, scholarship and standards, than leading its students to and nurturing them in Christ, it has missed its great opportunity. When mission boards and missionaries become more absorbed in institutions and activities and reports than in winning individuals from sin to the Saviour, they have lost the way. When Christian hospitals and doctors and nurses make the chief consideration the successful practice of medicine, making the healing of sin-sick souls a minor consideration, they have but little claim on the churches for support. We have reached that stage in our civilization almost all over the world where public support will provide for those ministries to mind and body that are secular in character and spirit.

The glory of the missionary enterprise is that it has been kept true to this supreme purpose. Notwithstanding lessened forces and decreased support, the remarkable fact is that our missionaries are reporting more conversions and baptisms than ever before. In laying the foundations in our foreign mission fields the pioneer missionaries taught the first converts that every Christian is to be a missionary, and this conviction is deep and abiding in the lives of native Baptists in Africa, China, Japan, Latin-America, Europe. It is a priceless tradition.

What about the churches at home? Are they putting first things first, or are they confused as to means and ends? Sadly it must be confessed that there is much confusion. One does not have to go far to discover churches absorbed in buildings, equipment, activities, records, money-raising, "campaigns," social service, entertainment, instruction, and a multitude of other interests. But raise the question, "Toward what supreme end is all this moving?" and not many can give an intelligent reply. We are strong on *means* in our churches today, but lamentably weak on clearly defined *ends*.

Christ's program is not elaborate and complicated. The supreme desire of his heart, and of the heart of God, is that every individual in the world shall know, love, and trust him, turning from sin to him as Saviour and going forth to win some one else, and that one some one else, until his kingdom shall come. The one greatest need of Christianity today is to get back to this sublimely simple and divinely effective plan.

## Do Something—and Do It Now!

Steadily, steadily, with heart-breaking regularity, the receipts of the Home and Foreign Mission Boards have dropped off since last May. We are now within a month of the close of the Convention year, and to go to Birmingham reporting increased debt will be sorely disheartening. Yet that contingency is now not only a possibility but a distinct probability. What more depressing and discouraging prospect could we face than the beginning of a new Convention year with more debt and decreased income?

The impending tragedy, with all its implications of still deeper cuts and more radical retrenchment, may be avoided!

Let the pastor of every representative church in the Convention bring together a group of his "inner circle" whom he knows to be in sympathy with the cause of missions. Let him lay the situation simply and earnestly before them. Let him call them to prayer for this enterprise so dear to the heart of Jesus. Then let him propose a love-offering, in response to the urgent need of the Home and Foreign Boards, not in terms of large gifts, but of sacrificial gifts, each one making a real sacrifice and giving out of a full heart of love and gratitude that which has cost something of self-denial.

The gifts thus made will not affect in the slightest the regular budget giving. No pressure will be exerted, no public offering made. Envelopes may be provided which will be given privately to those who desire them. The envelopes may be returned to the pastor, or some one designated, and sent immediately for the purpose indicated. The givers may request any division they desire between the Home Board and the Foreign Board, but if nothing is said about this the distribution recommended by the Convention of 35 per cent for Home Missions and 65 per cent for Foreign Missions may be adhered to.

There are easily 10,000 Southern Baptist churches in which an average of \$25.00 could be secured by the simple calling together of the missionary-hearted members and laying before them the privilege of sharing in this offering that the Boards may go to the Birmingham Convention with a victorious report, announcing that no missionaries will have to be recalled, and that some advances may be made in spite of the "hard times" that have prevailed during the past year. Surely the smile of God would be upon us for this response to the leading of his Spirit, as an avalanche of checks and money orders, no matter how small the amounts, poured in from all over the South to meet the present emergency and show our love for Christ and lost souls.

Will not you who read these words take them to heart and put the suggestion into practice? If you are not a pastor, go to your pastor with the idea, and urge him to pray with you about it, and call the meeting of a select group for further prayer and action. There is no need to emphasize the urgency of the situation—that we know only too well. Increased debt reported in May, the recall of missionaries, the closing of stations—can we face this prospect calmly? Delay may be fatal. *Do something—and do it now!*

## The Religious Crisis in Russia

News from Russia is meagre and unreliable, but enough information trickles through to make it perfectly clear that an almost unbelievable situation now exists with reference to religious repression and persecution. Conceiving religion to be the ally of capitalism, the "opiate of the people," and the foe of the Soviet Government, Russian political leaders and dictators have set themselves with grim and relentless determination to exterminate religion, root and branch, from the nation. The bitterness and ruthlessness with which this program of religious annihilation is being pushed is unparalleled in history. In 1929 the Unions and Associations of Baptists, as well as all other church bodies, were dissolved by law, and the attitude of the Russian Government has become more and more intolerant and repressive. Dr. J. H. Rushbrooke, Baptist European Commissioner, writes:

"As to the wisdom of protest abroad, I call attention to the following statement of the Committee: 'We are informed that millions of people in Russia believe that their lot would have been easier and that the bitterness of anti-religious persecution would have been moderated, if peoples in other lands had uttered themselves in no uncertain terms regarding the terrible injustice of seeking to exterminate religious life within the Soviet Republic.' Statements to the same effect have come to me from trustworthy sources."

Dr. Rushbrooke reminds us that the Executive of the Baptist World Alliance appealed in May, 1929, for continuous and united prayer on behalf of our fellow-believers in Russia and all others who in that land suffer because of their loyalty to the conscience and their Lord.

There seems, indeed, little else that we can do except pray—but perhaps this is the greatest thing that could be done. Human power and wisdom are helpless in such a situation. God must help, and the resources of divine power are tapped and released by prayer. Let prayer meetings be held in all our churches for our stricken and persecuted brethren in Russia, and for the baring of Jehovah's arm in such signal fashion as to bring an end to religious repression and intolerance.

Christian people are gradually coming to understand the full gravity of the situation in Russia. The emphasis should be laid less on the ill-treatment of individuals—serious as that is—than upon the steady pressure by the Communist party, which alone exercises political power, and which cherishes the definite purpose of eliminating religion in every form from the life of the people. In the December issue of *Missions*, the organ of the American Baptist Foreign Mission Society, Mr. W. B. Lippard publishes a remarkably able article entitled "Civilization without Religion," in which he reports his first-hand impressions during a visit to Russia. The Management Committee of the "World Alliance for Promoting International Friendship through the Churches" has also lately issued a careful statement which includes this finding regarding the facts:

"After making all due allowances for the political, social and religious background of the Russian situation, and the difficulty of the problems with which the Soviet Government has had to deal, the plain fact remains that religious persecution appears to prevail in Russia on a scale unprecedented in modern times; that this persecution is not based on objection to any particular form of religion—Orthodox, Jewish, Protestant, Roman Catholic or Mohammedan—but on hostility to religion in itself, and a determination to extirpate it for the coming generation in any and every form; and that this determination finds expression in the confiscation of churches and in the punishment of priests, rabbis and ministers who perform the duties of their sacred calling, forbidding them, as well as all parents, under severe penalties, to teach religion to groups of children, however small, under the age of eighteen; while the Government, not content with forbidding the religious instruction of children, itself teaches them in Government schools to repudiate and hate religion as superstition and the enemy of the State."

## A Unique Plan of Jewish Evangelization

By Una Roberts Lawrence, St. Louis, Missouri

(Last month Mrs. Lawrence told the story of Jacob Gartenhaus' conversion to Christianity and to the Baptist faith; here the story is continued of his remarkable plan of reaching his people through the churches of the South, and the marvelous results that have already been achieved.—Editor.)

Jacob Gartenhaus arrived in Atlanta, Georgia, in May, 1921, the new missionary of the Home Mission Board. No one had any very definite idea as to what he should do first. With all the good will in the world, Dr. Gray and the Board said to him, "Go to it!"

He surveyed his task. It seems never to have occurred to him not to attack the whole task. But how? To follow the established methods of Jewish mission work meant opening a mission station in every center of Jewish population. A hundred missionaries and a hundred thousand dollars would not suffice for such an attack on all fronts at once. There was only one missionary.

But there were the Baptist churches of the South. Could they not be mobilized for the task? If he could get to them all—and then he counted them! Allowing the minimum of time, and counting on their immediate acceptance of his appeal, it would still take five hundred years for him to make a personal appeal to them all! So he abandoned the first plan as impractical and the second as impossible.

To find ways to multiply himself was the secret. This he set about to do. His first and most obvious way was to seek opportunities to reach many churches at once with his appeal for volunteer missionaries in each community to the Jews there. This was not difficult, for churches and meetings of all kinds were opened to him as pastors and workers learned that this slender young Jew had a message that touched hearts and made them burn with a holy zeal akin to his own for the salvation of Israel. In his contact with the churches he found that his second step was to provide literature that would teach and train these volunteer workers how to do Jewish mission work effectively. Also literature making the direct appeal to the Jew must be prepared. So this he added to his missionary program.

The third step grew out of his experiences as he went about the Southland, stirring the churches, winning here and there a strategic pastor and church to undertake seriously this missionary enterprise at their own door. He must somehow find a way to bring the consistent Christian and the thoughtful Jew into closer contact. The Jew in the South is not as bound by the restrictions of the Ghetto as those of the North and East. More liberal in thought, more tolerant in attitude, often the leaders of their communities in civic and philanthropic affairs, they are open to the appeal of a tract, and personal invitation. So Mr. Gartenhaus dreamed of a time when the literature sent out from the Home Mission Board to every Jew whose name is sent in by a Christian friend would draw that Jew into the nearest Baptist church. What a responsibility this places on the ministers of these pulpits, preaching, unknown perhaps, to the listening heart of a Jew drawn thither by one of these persuasive tracts.

Too often the contact of the average Jew is with a Christian who is so in name only. Too often the Jewish family lives where their only Gentile contact is with non-Christians. But to the Jew every Gentile is a Christian and the Christian religion is judged by the lives of every Gentile whom he knows. The Jew is a trader by long years of tradition and training. He is after selling at

a bargain and the people who come to his sales are after buying at a bargain, so each sees the other in the worst possible light in the human equation. To get the thoughtful Jews into happy contact with consistent Christians was the final step in this movement for Jewish evangelization.

The first experiment came about during a Bible conference at First Baptist Church, Shreveport, in 1925, where the pastor, Dr. M. E. Dodd, heartily co-operated in promoting a mass meeting on the closing Sunday afternoon to which the Jews of the city were invited. The results were far beyond the expectations even of the missionary, for two thousand people came, among them leading Jewish citizens of the city. A leading daily paper carried the story of the meeting on the front page on Monday morning and an editorial commending highly such a meeting, fostering good will between the Jew and Gentile.

From that beginning the Jewish Christian Good-Will meetings have grown into one of the most significant methods of Jewish evangelism in America today, attracting the attention and commendation of all leaders in Jewish work of every denomination. In increasing crescendo of interest weeks have been held in many cities, some outstanding ones being in Louisville, New Orleans, Atlanta, Kansas City, Baltimore, St. Louis, and in January of this year the greatest ever held in Nashville, Tennessee—a meeting that stirred the churches to depths of intense zeal for Israel's salvation and touched the Jewish life of the whole city.

In these meetings Mr. Gartenhaus has called to his help some of the greatest Christian Jews in America today.

Now let us look at what has been achieved. One missionary, on a small budget, in a territory covering seventeen states in which live half a million people of his particular missionary responsibility, has found ways to multiply himself many times over in his twofold task.

Christian literature has been prepared for both Jews and Christians. The climax of this program came in the preparation of a textbook, *A Tale of Two Peoples—Gentiles and Jews*, by Dr. W. M. Seay, then president of the Home Mission Board.

Every missionary method, like all methods in every walk of life, must be judged by results. Have there been any results? Can we say this decade of extraordinary effort on the part of a single missionary working among us with a people distinct from us has brought any changes to either Christian or Jew?

Here are a few stories, out of a sheaf of them that might be told.

There is a Jew in Atlanta, down on Decatur Street, a business man, who would gladly tell you what a change there has been. One day in 1921, just after Mr. Gartenhaus had gone to Atlanta, he came into this man's store and offered him a tract, saying to him, "This is an interesting message."

The man looked at it and spat on the ground with a vehement, "Shame on you," and turned into his store.

That day on Decatur Street was a succession of such experiences for the missionary.

Time passed. In and out of Atlanta, Mr. Gartenhaus kept on with his efforts to make contact with the Jewish people of that city. One day, after several years, he decided to go back down Decatur Street, entering the same places where he had gone on that first day. Reaching this first store, he found his man ready and willing to discuss the matter of religion with him, but he would not stand outside and talk. They turned inside the store where curious Jewish friends might not see him talking with the Christian missionary.

Then came a third time. This time the man was eager to discuss with Mr. Gartenhaus the merits of Zionism, in



which he was now placing all his hope, and they talked long and earnestly. Last fall as Mr. Gartenhaus walked down Decatur Street the man called to him from across the street, "If you are not too busy I would appreciate your coming in to see me."

The story he told was one of bitter disillusionment about Zionism and his fruitless seeking of satisfaction, finding nothing.

"Who knows," he said sadly, "who knows but that the very thing you are preaching is not the hope for our people?"

This is a picture of what is happening in the South wherever sincere effort is being made by Christians to break down the barriers of prejudice and indifference that keeps the Christ they worship from being known to the Jew for whom he died.

Ten years ago to see a half dozen Jews enter a Christian church would have gladdened the heart of any Jewish missionary. Just the other day in Columbia, South Carolina, Jews went out in the streets and invited Christians to come to the Jewish-Christian meetings.

"It was a beautiful sight," writes Mr. Gartenhaus, "to behold the sons and daughters of Israel marching into a Baptist church side by side with their Christian friends and neighbors. So grateful was one Jewish woman for the invitation from her Christian friend that as they were leaving First Baptist Church, she put her arms around her and kissed her for inviting her, weeping as she spoke."

There is that story of contrasts in Louisville. While still a student in Louisville, Mr. Gartenhaus set out one day to witness to some of his own people. Going into the first store in a Jewish business section he spoke to the proprietor in a friendly fashion, and offered a tract.

The man began to read it, but when he came to the name of Christ on the first page his face darkened with anger, he deliberately tore the paper into pieces and walked back into his store without a word. At the next place there was more action. This time the pieces of the tract were thrown at Gartenhaus with such a torrent of abuse that the missionary decided it was best to leave. At the third place the proprietor knew Gartenhaus for a Christian Jew the moment he stepped in, and without giving him a chance to speak he said, "There is the door," and not satisfied with the rapidity with which the missionary walked out, he assisted him with his boot. His work had been progressive—in degrees of failure!

Back to New York Hall the young man went, and on his knees before God he asked,

"Is there any use to try? Will my people ever hear me?" To his sore heart there came the healing words of Paul who exclaimed, "And so all Israel shall be saved."

This comforted, but still the question came,

"Lord, I believe my people will some day hear thy Word, but will it come in this town in my lifetime?"

Five years went by and Jacob Gartenhaus was busy about the vast work the Home Mission Board had given him. In 1923 the Long Run Association, Kentucky, planned for a week of Jewish Christian meetings in Louisville churches to be climaxed by a mass meeting on Sunday afternoon at the Macauley Theater. Many doubted the wisdom of a Sunday afternoon meeting. It never had been a good time for getting a crowd of Baptists in Louisville.

During the week interest mounted, and a visit to the leading synagogue on Friday night resulted in unusual interest on the part of the Jews. So when Sunday afternoon came Mr. Gartenhaus and his fellow workers had to get the help of a policeman to get into their own meeting—the theater was packed to the doors, galleries and all. In the front rows sat the rabbi and the leading Jews of the town. Success

had not depended on Baptist attendance, for the Jews were there, hundreds of them, to hear the burning testimony of two Christian Jews who believe that Jesus is the Messiah of their hopes. There was an unusual sense of the presence and power of the Holy Spirit in the entire audience and that day Jacob Gartenhaus knew that God had given him overwhelming evidence that in his lifetime, in that town, the Jews would hear the Word of God concerning his Son, Jesus Christ.

But do they heed?

Listen to this sequel. Five more years went by and in his travels Mr. Gartenhaus was in Taylorsville, Kentucky, for a service. In visiting among the Jews, as is his invariable custom wherever he goes, he met a man who looked earnestly and said,

"Aren't you the Jew who was at Macauley's Theater five years ago?"

Mr. Gartenhaus replied that he was.

"I have hoped ever since that the Baptists would bring you back," the man went on, "for I want to know more." Needless to say, he had his chance.

Such welcome is now usual among the Jews in the South. In the first four years of his work Mr. Gartenhaus visited 5,000 Jewish homes as he went about over the South. In 4,980 of them he was welcomed, in some of them more welcome than the Jewish rabbi. There is a longing to know, an ache of unfulfilled need, a searching for truth among thoughtful Jews that reaches after every promise for definite spiritual help. That is one reason why they are drifting into numberless cults and isms or, despairing of satisfaction, into atheism.

Paul said that the law was a schoolmaster to lead the Jew to Christ. So it happens sometimes today. Some years ago the passover night happened to be on a Sunday night and a Baptist pastor in Norfolk, Virginia, announced his subject for that service would be "Behold the Lamb of God which taketh away the sins of the world." The timeliness of such a subject attracted a thoughtful Jew to the service and he went away saying,

"Where is our Lamb? We have only the shank bone," for in the passover sacrifice today only the shank bone of the lamb is used. The man was struck by the poverty of his own worship and the richness of the faith that centered around Jesus, a faith that had its roots in his own. Could the Christians be right?

This question is being asked by more Jews than we realize. It has been gloriously answered in the acceptance of Jesus by more than 20,000 Jews in the United States, who belong to Christian churches. Several years ago Mr. Gartenhaus held one of his Jewish Good-Will meetings in Alexandria, Louisiana. Great interest in the meeting was manifested by some of the nurses in the Baptist Hospital there, who secured the literature he provides for use in Jewish evangelism. Months passed by. A Jewish rabbi was a patient in that hospital. Into his hands there came some of this literature, tactfully presented by one of these nurses. Months later still, this rabbi, conquered by the evidence which he had carefully investigated, was baptized into the membership of a Baptist church in West Texas. So does the seed sown spring up into rich harvest.

In October, 1926, a Jewish Good-Will meeting was held in Atlanta. A personal letter went from Mr. Gartenhaus to every Jew in the city, presenting the meetings as worthy of their serious attention and enclosing one of the most effective leaflets, "If I Were a Jew," by Dr. H. A. Porter. Announcement was made during the week that on Sunday afternoon, when a mass meeting would be held at the Rialto Theater, there would be one hundred New Testaments at the door to be given to Jews who had never had one but



wished to read it. Sixty-four of these New Testaments were claimed by as many Jews.

In Fort Smith, as a result of earnest visitation and hearty co-operation of the Baptists, a Jewish rabbi came to First Baptist Church with his entire congregation. At a similar meeting in Little Rock where the Governor of the State presided, a prominent Jewish doctor of the city came confessing to Mr. Gartenhaus that for many years he had been a secret believer. So are thousands, we have good reason to believe, but "for fear of the Jews" they never openly align themselves with Christian churches. This may be partly the fault of these same Christian churches, about which they know little, though knowing much about Jesus, their Saviour.

So the tide is rising slowly, but surely. In Fifth Baptist Church in Washington, D. C., there were 35 Jewish children in a Daily Vacation Bible School last year and they have been held in the Sunday school of that church.

So the work has just begun. In May of this year we mark the end of the first decade of effort made by Southern Baptists to make Christ known to the Jew as the fulfillment of his every hope. It is peculiarly the story of one man—a man of unique personality and rare gifts. It is the story of a man lost in his cause, consumed with zeal for his people to know the amazing grace and glory of the Messiah who has come.

## The Problem of Unemployment

By Rev. Edward R. Goodwin

*"And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that ever I did" (John 4: 39).*

There may be some excuse for the prevalent secular unemployment; but there is no excuse for unemployment of Christians in the work of the kingdom. Unemployed Christians have delayed the progress of God's work. It is the failure of those who know Christ to go forth and witness for him that has kept millions of souls in darkness. Many unemployed Baptists are not conscious of their idleness in the kingdom work.

It is the duty of every professed Christian to do that work which he or she is at present best fitted to do, and to prepare for more intelligent work in the future.

Jesus was never unemployed. It has been revealed to us that God has been engaged in his work from the beginning of time: first, preparing the world for the coming of the Messiah; second, revealing himself to the world through Jesus Christ; and third, carrying forward his plan by revealing himself through the work of the Holy Spirit. During his ministry here, we find Jesus employed in the highest vocation that man has ever known—the work of the kingdom of God. He continued his work in spite of worldly temptations, physical strain, and fatigue.

Jesus offers others employment. While engaged in his ministry on earth Jesus found many unemployed men and women. It is true that many of these individuals were engaged in some secular employment; but they were not conscious of their spiritual unemployment until Jesus offered them work in this higher realm. He chose his disciples from several walks of life, and offered them work. When they accepted their positions he taught them how to work. He not only chose those who were especially qualified to preach and to instruct the masses of people, he also chose those who could witness for him in a simple and effective manner in all walks of life. In the fourth chapter of John we find him offering employment to the Samaritan woman. In John

4: 39 we find a record of the result of the simple testimony of this peasant woman in this statement: "Many of the Samaritans believed on him because of the word of the woman."

Paul was an employed Christian. On the road to Damascus Paul became conscious of the fact that he was engaged in a work which was opposed to God's plan. Later he caught a vision of the glorious opportunity to carry on God's work among men. He accepted employment as a worker for Christ. Paul became the outstanding missionary leader of the early Christian era and carried the message of Jesus to all the important centers of civilization in his day. We find him engaged in God's work in the face of persecution. Paul was employed in the work of the kingdom even when he was on trial before Roman officials. While he was a prisoner he took advantage of the opportunity to testify for Jesus; and he actually won over some of the Roman soldiers and leaders to Christ. He found employment wherever he went. Jesus offered Paul employment. Paul accepted the call.

At the present time we are facing an industrial crisis with its accompanying secular unemployment problems. There are many individuals who find it impossible to obtain secular employment because of this crisis. But in the work of the kingdom of God there is always an opening for any individual who desires to enter his service. Periods of secular unemployment tend to make the opportunity to work for him more challenging than normal industrial periods. During these unemployment periods men and women are more conscious of their own inability to carry on; and they sense a need for a friend to aid them in their problems. Who can better satisfy this need than Jesus?

Many people who are employed in secular work, and who apparently worry little over business depressions and unemployment, are actually unemployed in the work of the kingdom. Too often they are not conscious of their idleness. They apparently think that the work of the kingdom is the work of the pastor only. Some of the more charitable will concede that the pastor needs the assistance of a few professional workers. But too few realize their own responsibility and place in the kingdom work. As a matter of fact, every Christian should take an active part in this great work. When a Christian is unemployed in the spiritual realm, that Christian is a hindrance to the progress of the work which God has offered to man.

Some individuals work steadily and faithfully in the work of the kingdom even when they are secularly unemployed. Some souls have been won to Christ, and others have been inspired to strive harder in the Christian work, by Christians who have been confined to hospital wards. I can recall the testimony of a preacher who said that he was inspired to work harder as a result of an expression of faith by a patient who had been in a hospital for several years. Some Christians have kept themselves employed even though they were so physically incapacitated that they were considered hopelessly disabled and unfit for work in the secular fields.

The Christian's present secular employment or position in life could be used in such a way as to get results in the work of the kingdom. Jesus found work in the kingdom for the poor peasant woman of Samaria as well as for men like Peter and Paul who could sway the masses with their oratory.

The Christian who is a salesman in secular fields has developed an ability to persuade folks. This salesman has the knack of finding and making use of every possible point in favor of the article which he sells to the public. Just think of the results that could be obtained if the average Christian would work as hard to ascertain all the points of value in the teachings of Jesus; then point them out to

lost souls so as to persuade them to accept Jesus Christ! Jesus offers something that every individual can well afford to have, and something that no man or woman can afford to be without.

The Christian who is a doctor has a particular advantage in that he has contact with his patient at a time when that patient is in physical need. The patient is usually a ripe prospect for Christianity. At no time does one have a better opportunity to testify for Jesus than when he has close touch with a sick or injured person. Jesus continually appealed to the sick and showed a special interest in them. The best medicine there is for any sick person is a word concerning Christ.

The Christian business man meets men in business life who suffer reverses and who become discouraged and down-hearted. These unfortunate business men need comfort. Why not open the way for Jesus to comfort them? Does the Christian business man take advantage of his opportunity to work in the interest of the kingdom?

The Christian who is a grocer has dealings with his customers when they have hard times which are the result of sickness and unemployment. These customers need something more than mere credit during these periods of trouble; for grocery bills only serve to increase their worry and concern and often they serve to tear down the health of those individuals. The greatest needs of those unfortunate customers can be satisfied only through Jesus Christ. Through prayer he can and will help them to solve their problems if they sincerely call upon him.

The Christian housekeeper has a special opportunity to serve Jesus; for she is in close touch with the children for whom Jesus has expressed special concern. Every Christian has neighbors and acquaintances who are not Christians. These people could be won to Christ if proper tactics were used, accompanied by a prayerful interest. Any Christian

who does some act of kindness to a non-Christian neighbor or friend in this life has special access to a conversation which may be the means of leading a soul to Christ. The Christian lady of the house has daily contact with the members of the family in her home where there is a special opening for heart-to-heart talks. It is largely her work to take advantage of this great privilege to serve Christ.

Every individual who professes to be a Christian, regardless of secular employment, can find work in the kingdom. Regular church attendance at Sunday morning and evening services; participation in all worship and prayer meeting services; study of the Scripture at Bible classes and lectures as well as in private; giving, insofar as means will allow, to the support of the church; keeping alive the spirit of worship in the home; living in such a way that non-Christians shall be forced to recognize the power of the example of Christ; interviewing lost souls and testifying to them concerning him; teaching others under prayerful guidance of the Holy Spirit concerning his promise, his word, and his teachings—all these are ways in which one can participate in the kingdom work.

If all of our Baptist people were actually employed Christians, many millions of the lost would soon be won to Christ. Jesus has a place for you in the greatest vocation that man has ever known. Are you going to work for Jesus? Are you going to step out of the darkness of unemployment and take your place in the ranks of employed Christians?

\* \* \*

### "He That Winneth Souls Is Wise"

"Lord, lay some soul upon my heart,  
And love that soul through me:  
And may I nobly do my part  
To win that soul for thee!"

## The Primacy of Foreign Missions

By Rev. Leland W. Smith, Knoxville, Tennessee

The homeland, with nearly thirty thousand Baptist churches, is still a great mission field, but if the gospel be confined to the homeland it will only be a question of years when missionaries will be coming here from other lands to preach the gospel to the heathen.

*Foreign Missions is the only salvation for the homeland.*

The local church is the beginning place of the gospel, but if it stops there the local church will die of the dry rot, and while dying will be in constant wrangle and turmoil. Whoever heard of a church on fire for Foreign Missions having inward dissensions?

*Foreign Missions is the only salvation for the local church.*

Schools, colleges, hospitals are worthy and necessary institutions in their proper places, but when they sap the tithes and missionary offerings of the churches to the impoverishment of Foreign Missions they spell their own doom.

*Foreign Missions is the only salvation for the schools, colleges, hospitals.*

The Southern Baptist Convention is in many respects the greatest body of Christians on earth, but if its time and best thought be given to the consideration of home affairs at the sacrifice of Foreign Missions, it will go the way of disintegration and perhaps find itself on the rocks of oblivion.

*Foreign Missions is the only salvation for the Southern Baptist Convention.*

If the Southern Baptist Convention will major in Foreign Missions, and the preacher of the annual sermon will bring a great message from God on Foreign Missions, and if every preacher in the Southern Baptist Convention will preach a series of sermons on Foreign Missions, and if Southern Baptists will pray mightily to God for Foreign Missions, there will be a new day for all Convention work—at home and abroad.

*Foreign Missions is the only salvation for the Southern Baptist denomination.*

## The Challenge of Unfinished Tasks in China

By Rev. A. R. Gallimore, Tung Shan, Canton

Challenges should spur us on to do greater things. Though we might go into detail about unfinished buildings, some that have never been erected, and other enterprises which have been handicapped by the reduction of forces and funds in South China, we shall pass them by and think especially of the spiritual challenge. Neither was the Master thinking of a literal building, when in the fourteenth chapter of Luke he said: "Which of you desiring to build a tower, doth not first sit down and count the cost, whether he has wherewith to complete it?" Had he not just given the challenge, "Whosoever doth not bear his own cross, and come after me, cannot be my disciple"?

Our task in South China began more than eighty years ago, but what are eighty years in battling against the forces of Satan and sin among four hundred million people? And that reminds us that we have seen a recent estimate of five hundred million for the population of China. We have just grown accustomed to four hundred million. We know they are here, for we see many thousands of them every day.

When the task will be finished no one can say, not wholly so until the Lord comes. So, why should we let up? Indeed, it is not impossible that some are saying, even now, "This man began to build, and was not able to finish."

We hesitate just here to refer to finances. But, in 1919-24 we began, wisely or unwisely, to build in a great way, to go forward by leaps and bounds, in so far as money would do it. Now, after having decreased our budget by half, we literally have "to split pennies."

Unfortunately it seems that dollars have to enter into nearly everything we do. They are standards of value, and when we eat, buy clothes or travel, they are the means of our getting along. Would that mission work were not so dependent on "a root of every kind of evil." But it is so. What are Southern Baptists going to do about it? is one phase of the challenge.

Then there is a challenge of past achievements. While great progress has been made in self-support, there are many weaker churches and chapels that could hardly get along without aid. Of the ten thousand and more members of Baptist churches in South China, few of them are even well to do, and the majority of them are poor. When reductions are made in funds from the homeland, it is the poorer interior places that suffer. At a time when there is such strenuous effort being made to thwart Christian efforts in China, should we surrender in retrenchment that to which we have already attained? A challenge, indeed, to our Christian forces!

What a challenge for touching the throngs of students of China! Their schools will not allow any kind of Christian services or teaching, not even Christian books or pictures being allowed libraries. If our churches and individuals, through personal touch, do not reach the student class, there is small hope. We should, therefore, strengthen the sixty or more churches, and a like number of chapels, in South China, instead of leaving the weaker ones to drift or die.

If those who are opposing religion, especially the Christian religion, realize the power of the church, why shouldn't we? Government regulations have caused most of our Christian schools, except a few of high school and college grade, to close. And even now recommendations, not actual laws, have been made that "religious organizations are not per-

mitted, under the name of preaching halls, theological institutes, etc., to gather Chinese youth and give them instruction." This would next be expected when present tendencies are realized. The latter, we repeat, has not yet come as an issue. Another challenge!

And furthermore, there is a challenge of the new era, and there is such in China and the Far East. President Theodore Roosevelt said: "The Mediterranean era died with the discovery of America. The Atlantic era is now at the height of its development, and must soon exhaust the resources at its command. The Pacific era, destined to be the greatest of all, is just at its dawn." Do we realize that Satan is making a most determined effort to make the new era his own, through paganism, agnosticism, and atheism? How shall we meet the challenge? Will retrenchment do it?

A few words practical. Your missionaries are handicapped, first of all, if you fail them in your interest and prayers; and mission fields are no exception when it comes to the necessity of financial aid to carry on. Again your representatives here can rise little higher than the spiritual standards you set for them. Life in pagan lands has a tendency to pull down, and it takes much prayer and dependence upon the Lord to pull up. And say what we will, native Christians seldom excel in Christian graces those who have had the opportunities of deeper religious experiences in faith.

*Unfinished tasks!* There are many. And they present a great challenge.

## The Rising Tide of Inquiry

By John R. Mott, in *Missionary Review of the World*

The present is a time of rising tide spiritually, mostly of interest manifested by inquiry.

All over the world people are debating, calling into question all standards and checking up all sanctions that have held people for centuries. We have more opportunities for sharing people's doubts as well as their hopes. How much better this is than the old indifference and apathy I met in my earlier journeys in fields like Latin America, Asia, Africa, not to speak of America! How people can regard with indifference this present day, how we can be contented with the plans we now have, is more than I can see.

Visit the bookshops in all lands! There is a flood of printed matter, and a disproportionately large increase of literature dealing with religion—I might say, literature of reality. If you have doubts, make your own tests by getting book lists and talking with world travelers! Enter into intimate conversation with those engaged in the work of evangelism who travel over goodly areas! Form your own impressions! They have told me that they know of no time like these present days in point of inquiry, with people willing to pay great prices, which means an unmistakable desire to find truth. This has its promising implications. We ought to be thanking God that we are permitted to live in days like these.

\* \* \*

Speak to us, Lord, until our hearts are melted  
To share in thy compassion for the lost:  
Till our souls throb with burning intercession  
That they shall know thy name, whate'er the cost!  
Speak, Lord, that those who gladly have obeyed thee  
May feel afresh the urge that drove them forth,  
And yield themselves anew to loyal service,  
That lips and lives may tell thy matchless worth!  
—I. M. Fordham, in *"Regions Beyond."*

## From the Woman's Missionary Union

KATHLEEN MALLORY

### An Invitation to Birmingham

By Mrs. Charles A. Hassler, W.M.U.  
Chairman of Publicity

I have been commissioned to extend to the readers of HOME AND FOREIGN FIELDS a most cordial invitation to come to Birmingham, the Magic City of the South, for the forty-third annual meeting of the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, May 11-13.

The committees on arrangements are taking especial interest in the entertaining of the missionaries who are to be our guests. These will have rooms in the Thomas Jefferson Hotel—20 stories, one of the finest hostleries in the South—where the officials of the W.M.U. will be entertained. There is to be no "Headquarters Hotel."

Birmingham bears a reputation of leading the world in religious affairs and, thereby, should excel in missionary zeal. Baptist churches surpass other denominations in membership. We have more than one hundred churches in the Birmingham Association, which is the largest in the Southern Baptist Convention, and is exceeded by only one in the Northern Convention.

From a city-wide census taken in Birmingham, in which more than three thousand persons participated, it was shown that there were more than one hundred religious sects in the city. More than 100,000 members were enumerated and more than 41,200 attested to being regular attendants at Sunday school.

From the statistics gathered from this census, conducted by the Birmingham Council of Religious Education a few years since, it was shown that in Birmingham more persons attended church and Sunday school than in any city of its population in the world. The enrollment in church membership and attendance has increased considerably since the census was taken.

The transportation facilities in Birmingham are most excellent—102 passenger trains, from nine main trunk lines, arrive and depart from the city every day.

You will find splendid highways into Birmingham, with three of the National Highways passing through the city—the Bankhead, Bee Line and U. S. Highway No. 11. These connect within a

radius of 100 miles with the Dixie-Overland, Florida Short Route, Jackson and Lee Highways.

We have 39 hotels. Hundreds of homes will be opened for renting rooms to delegates to the Convention. We have 500 restaurants, cafes and eating houses, where delicious Southern cooking is served, with prices as considerate as in any city.

Birmingham Baptists are looking forward to your coming with pleasurable anticipation. We have chosen for our slogan in the preparation, "Laborers together with him, that he might have pre-eminence."

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

APRIL—"THEY THAT TURN MANY TO  
RIGHTEOUSNESS"

	Cents
"Come unto Me" .....	2
"My Word Shall Not Return—Void" ..	2
Opportunity through Industry to Win Men .....	3
Personal Evangelism .....	2
Preaching the Good News Where It Is News .....	3
Tarry Not (Poem) .....	2
The Soul of Evangelism ..	3
The Message of the Cross (Pageant: May be given with 7 characters; more effective with 11 others for tab- leau; all women) .....	10

NOTE: Please order the leaflets, as priced above, sending remittance with the order, to W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala. Several are especially suggested for use in the program as outlined on this page.



MISS OLLIE LEWELLYN  
Missionary to Chinese, San Antonio, Texas.

### Program for April

TOPIC—"THEY THAT TURN MANY TO  
RIGHTEOUSNESS"

*Stewardship of the Gospel; Evangelism on  
Mission Fields; Results—*

*Poem—Tarry Not* (Order poem for 2c from  
W.M.U. Literature Dept., 1111 Comer Bldg.,  
Birmingham, Ala.).

*Y.W.A. Hymn—"O Zion, Haste."* (See  
page 45 of *W.M.U. Year Book*.)

*Prayer by Pastor.*

*Talk by Program Chairman.* (Let this talk  
explain the threefold purpose of the program  
as listed under the topic.)

*Rendering of Leaflet—"Preaching the  
Good News Where It Is News."* (Order  
leaflet for 3c from W.M.U. Literature Dept.,  
1111 Comer Bldg., Birmingham, Ala.)

*G. A. Hymn—"We've a Story to Tell to  
the Nations."* (See page 47 of *W.M.U. Year  
Book*.)

*Talk—Proofs from the Bible that Chris-  
tians Are Stewards of the Gospel.* (Helps  
will be found in the New Testament, especially  
Acts, and in this Magazine on pages 2 to 12.)

*Season of Prayer* that W.M.U. members  
will be faithful in such stewardship.

*Rendering of Leaflet—"The Soul of Evan-  
gelism."* (Order leaflet for 3c from W.M.U.  
Literature Dept., 1111 Comer Bldg., Bir-  
mingham, Ala.)

*Talk—Bible Stories of Evangelism.* (Help  
will be found in the New Testament, espe-  
cially in the Gospels and Acts.)

*R. A. Hymn—"The King's Business."*  
(See page 46 of *W.M.U. Year Book*.)

*Prayer by Personal Service Chairman,* ask-  
ing that W.M.U. members be faithful soul-  
winners.

*Talk—Evangelism on Mission Fields.*  
(Help will be found on pages 2 to 12.)

*Season of Prayer* for all missionaries and  
native Christians as they seek to evangelize.

*Roll-Call of Results—*(Let each member  
tell briefly of some result which has come from  
evangelistic work by home and foreign mis-  
sionaries. If such items are selected by the  
Program Committee and assigned to the mem-  
bers, then each can learn the facts before the  
roll-call at the meeting. Data as to such  
home and foreign mission results will be  
found on pages 2 to 12; 29 to 31.)

*Business—Reports of:* (1) Financial  
Record of Past Quarter; (2) Stewardship  
Chairman's Plans for New Quarter; (3)  
W.M.U. Young People's Organizations;  
(4) Mission Study; (5) Personal Service;  
(6) Observance of March Week of Prayer  
and Thank-Offering for Home Missions—  
Minutes—Offering.

*Reading of Article—"An Invitation to  
Birmingham."* (See this page.)

*Devotional—What the Gospel Means to Me,*  
Romans 1: 16, 17; How I Can Evangelize,  
2 Cor. 3: 5; Phil. 4: 13.

*Hymn* (as Benediction)—"Joy to the  
World."

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### The Kickapoo Boy and D. D. Cooper, Missionary

By Una Roberts Lawrence, St. Louis, Missouri

A solemn little Kickapoo Indian boy looked straight at you from the cover of February HOME AND FOREIGN FIELDS. By a strange chance the three lines underneath told a story that was true four years ago when that picture was made, but is not true today. The day that picture was made marked the beginning of a wonderful piece of missionary work done these four years by Rev. and Mrs. D. D. Cooper, Choctaw Indian missionaries to the Kickapoos. Here is the story.

In March, 1926, Dr. J. W. Beagle, then the new superintendent of the Indian mission

(Continued on page thirty-one)



## From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

### From the Field

Instead of the usual opening article, a brief report of recent activities would perhaps prove more interesting and profitable to those who may read these notes.

The pastor of a town church, who was assisted by one of the Brotherhood Secretaries in preparing for and conducting the financial campaign, sends in the following data:

Number pledging last year.....	190
Number of local members.....	372
Amount pledged .....	\$6,232.40
Number pledged .....	257
Amount pledged last year.....	\$3,800.00
Increase in pledgers .....	67
Increase in amount pledged.....	\$2,432.40

Among other comments the pastor writes: "We have put the *Baptist and Reflector* in our budget and are receiving 153 copies each week. I believe you are doing a great work among the churches."

The First Baptist Church of Maryville, Tennessee, in which the same Secretary rendered service for six days, gives the following report:

Number seen by canvassers.....	749
Number that pledged to:	
Local support .....	650
Co-operative Program .....	497
Amount pledged to:	
Church support .....	\$6,911.33
Co-operative Program .....	\$4,463.59

#### LAST YEAR

Number pledged to:	
Church support .....	551
Co-operative Program .....	425
Amount pledged to:	
Church support .....	\$5,879.12
Co-operative Program .....	\$3,151.12
Increase in number pledged to:	
Church support .....	99
Co-operative Program .....	72
Increase in amount pledged to:	
Church support .....	\$1,032.21
Co-operative Program .....	\$1,312.47
Total increase .....	\$2,344.68

At the time this report was prepared the canvass was not completed; these figures will be increased considerably.

The pastor writes the Secretary: "You were a blessing to us, and we greatly appreciate your help."

The last church we report is in a city and was visited by another of the Brotherhood Secretaries. Last year it contributed \$980.00 to the Co-operative Program; at the close of the recent

school of Stewardship and Missions, it adopted a budget of \$4,500.00 for this cause. With the canvass well under way but not complete, the pastor expresses the hope that this worthy sum will be realized. He calls attention to the following features of the campaign:

"First, practically all the pledges are on the *weekly* basis, only twelve monthly pledges received.

"Second, we are assured of three times as many regular contributors as we had before the canvass.

"Third, the number of children making weekly pledges was encouraging.

"Fourth, the number of tithers was increased. In this list is one man who earns \$160.00 a month and who pledged \$16.00 a month to the budget.

"Fifth, there were two weekly pledges of \$10.00 each.

"Sixth, many members of small income pledged liberally."

The pastor writes the Secretary: "I cannot thank you enough for your splendid work with us. I think it was the most constructive work that has been done in our church in a long time."

During the progress of the educational campaign, two laymen, recently married, reported to the pastor that they had decided to establish family worship.

### At Home

The first public service since the notes for last month were sent to Nashville was the giving of a report of mission work as observed in Monterrey and Saltillo, Mexico; this report was given at the prayer meeting of the First Baptist Church, Knoxville, Tennessee. Interested Christians always hear with deep concern a concrete recital of success in kingdom activities. It is especially noteworthy that a report of worthy achievement is the most winsome missionary appeal that can be made to a business man; his interest is always quickened when he learns of good dividends on an investment. A pastor or other missionary speaker will find no difficulty in having a good stock of thrilling incidents, if he will only read current missionary literature.

### Statesboro, Georgia

There were two rather unusual features in connection with this visit of three days to Statesboro, which began on Sunday, February 1. In the first place, it was the second engagement within the limits of a year; in the second place, the invitation originated with the men. It would be difficult and unwise to decline such a call.

While the leading men of this church are interested in all the enterprises of the kingdom and give their loyal support to Pastor Peebles, they frankly admit that there are more tithers among the women and that they are more active and generous in their support of the Lord's work.

Of the nine addresses given during this visit, one was made to the Woman's Missionary Society on tithing, and the response was most gratifying; another was given in the chapel

of the State College, of which Dr. Guy Wells, a loyal deacon of the First Baptist Church, is the able president.

It was a real joy to have fellowship in service with a group of men so sympathetic and co-operative as these men of Statesboro. They are engaged in a joint effort with the pastor and women to maintain their missionary support up to the standard of last year during the present financial depression. There has been considerable anti-missionary sentiment in this community for years, but the growing spirit of this church bids fair to "leaven the whole lump." To be sure the pastor is to be credited in large measure for its aggressive policies.

It was a matter of regret that the secretary could not remain for the other two days included in the invitation. These laymen always make liberal provision for the expenses of such a visit.

### Editorial Association

The general secretary regarded it a distinct honor to receive an invitation to speak on "The Layman and His Denominational Paper" at the annual meeting of Southern Baptist editors in Memphis on February 5. Their sessions were held in the chapel of the Baptist Hospital; indeed, through the courtesy of Superintendent Jennings, the editors were the guests of the hospital for the two days of their conference. There is not a hotel in Memphis that could have furnished more comfortable rooms or finer meals.

The magnitude and attractiveness of the buildings, the superb equipment, the faultless manner in which it is conducted, the extent and high grade of its benevolent ministry, and its excellent condition financially caused this writer's denominational spirit to rise to high tide.

It was a peculiar joy to find Chaplain Jeffries so happy and useful; both he and Superintendent Jennings were most thoughtful and generous in their courtesies.

Several features of the Editors' Conference would impress any visitor. Among these are the following: They face grave problems, deal with them in a frank and practical way, and the spirit of fraternity was delightful. To this writer it was a most interesting experience.

### Men's Banquet

During the last day of the Editorial Association in Memphis, there came an unexpected invitation to speak at a men's banquet that evening in the La Belle Baptist Church, Memphis, of which Rev. E. P. Baker is the wide-awake pastor. This occasion brought together more than a hundred men who sat down to an attractive banquet, delightfully served by a company of elect women. The singing, both by the male quartette and the men in general, was inspiring. The committee had secured Judge J. W. McCall and Dr. R. L. Sanders in advance as speakers. One would travel a long way to find two eminent and busy professional men who give to the kingdom such a large place in their life program. Through deference to the visitor they abbreviated their addresses and gave place to him.

These banquets afford one of the very best opportunities for the enlistment of men, and every pastor is wise in arranging for at least one a year. It should be made a most attractive occasion in every detail.

While this writer has already done violence to his modesty (if he has any) in these notes, he must express his surprise and gratification to hear Dr. Sanders say at this meeting that he owes his revival of interest in the Lord's work to a Brotherhood convention in his city.

## Southern Baptist Theological Seminary

On February 6 the general secretary had his first opportunity of attending Missionary Day at this school of the prophets. Following a spirited song service, Scripture reading with illuminating exposition by Dr. Carver, and a fervent prayer by George J. Burnett, stewardship secretary of the seminary, comprehensive minutes of the preceding meeting were read, and a report of money contributed and service rendered was presented. This was nothing short of a revelation to one who was witnessing these exercises for the first time. Three letters were read from that many fields; these abounded in information, fresh and stimulating.

The general secretary had the responsibility of making the address of the occasion. He discovered no indication of any critical spirit but faculty, students, and visitors gave a sympathetic hearing as he talked in a simple way for nearly an hour on men and missions. Perhaps it is permissible to quote part of a paragraph contained in a personal letter from the alumni and publicity director: "In my opinion your address at the seminary this morning was one of the most significant utterances made here. I was deeply interested in everything you said. I wish you could say them repeatedly to all of our men."

A Baptist cannot see the magnificent buildings and beautiful grounds, come in contact with the fine company of students and know the scholarly and consecrated faculty without sentiments of just pride in this great institution.

Such a visit is not complete if it omits the noble Training School for Girls not far away.

## Chester, South Carolina

This substantial little city of ten thousand people, including the two mill communities, is located on the Seaboard and Southern Railways midway between Charlotte, North Carolina, and Columbia, South Carolina. The First Baptist Church has a membership of seven hundred twenty-five and the two mill churches have jointly about the same number. The average attendance of the Sunday school of the First Church for January was four hundred thirty-four.

Rev. M. L. Banister, the pastor, is well equipped, being a graduate of the University of Virginia and the Southern Baptist Theological Seminary. He is a native of South Carolina, but at the completion of his course in Louisville, went to Indiana, where he had a successful pastorate of six years. He is strongly re-enforced by Mrs. Banister and is held in high esteem by the church. A larger percentage of the men give their active cooperation than is usual.

The conference began on Sunday, February 15, and continued for four days, dealing in a practical way with missions, stewardship, duties of laymen, scriptural support, and the deacon. The canvass to provide for the budget had been made, but both the pastor and the deacons reported that it was not thorough. It was suggested in connection with the conference that this canvass be continued, using some of the more active deacons in reaching unenlisted men, the women in securing new pledges from their class, and the teachers of the Sunday school and leaders of the B.Y.P.U. in reaching the young people. Indeed this enlistment should be continuous, always giving prompt attention to new members.

Conditions are most favorable for continuous growth in this church.

## West Palm Beach, Florida

The last census gives this city a population of twenty-six thousand six hundred thirteen; this does not include Palm Beach, located across Lake Worth and bordering on the At-

lantic. The latter has some fine hotels, and during the winter has a teeming population of the elite, but is almost forsaken during the summer.

The object of this visit was to participate in a School of Missions with the First Baptist Church. The general secretary's share during the four days of his stay consisted of three addresses and six class periods. The topics considered were Stewardship—both theoretical and applied—Missions, the Ideal Layman and the Deacon. Following the discussion of the stewardship of money at the inspirational hour the entire audience, with only two exceptions, committed themselves to the tithe.

Dr. C. H. Bolton, the pastor, grows in favor month by month; the church now has about one thousand members, and is continually adding those who claim to be saved.

Despite the depressed situation financially, this church last year averaged fully \$5.00 per capita for the Co-operative Program, and the receipts now are in advance of last year. The church is deeply conscious that it needs a new building, is gradually gathering a fund for that purpose, but is unwilling to incur a heavy debt in these hard times. It is unfortunate that other good churches were not equally wise.

Two other visiting secretaries were Mrs. Peelman, of the Florida W.M.U., and Mrs. Lawrence of the Home Board. It was a great pleasure to hear Mrs. Lawrence in two most informing stereopticon lectures at the inspirational hour.

Ten of the men qualified for the Brotherhood certificate. This church has an active Brotherhood.

While the annual every-member canvass has already been made, the pastor and deacons plan to utilize the renewed interest created by this school by continuing the canvass in an intensive way.

## Suggested Program for the Monthly Meeting of the Brotherhood

*Spirited Song and Praise Service.* (Fifteen minutes.)

*For Scripture Lesson*, read Matthew, Chapter 4: 23-25; also the healing of the paralytic recorded in Mark, Chapter 2: 1-12.

### TOPIC—CHRISTIAN HOSPITALS

1. An agency for reaching the unsaved. (Five minutes.)

2. Your *State Hospital*. (Five minutes.)  
*Song*

3. New Orleans Baptist Hospital. (Five minutes.)

4. Tri-State Baptist Hospital, Memphis. (Five minutes.)

*Voluntary Remarks.* (Two minutes each.)

*Closing words by the Pastor.*

*Song and Prayer.*

**SUGGESTIONS**—1. On first topic, tell how the kind and effective ministry of the physician and nurses prepares the patient for a responsive hearing of the gospel message by the chaplain or visiting preacher. Here is also the golden opportunity for the Christian physician or nurse. 2. For information regarding your State Baptist Hospital, write the superintendent. 3. For fresh information in regard to the work of the New Orleans Hospital, write Dr. Bristow, Baptist Hospital, Napoleon Avenue, New Orleans, Louisiana. 4. Superintendent A. E. Jennings will be glad to furnish on application literature about the Hospital at Memphis.

Some of the men will already know considerable of these institutions and will also think of other sources of information.

## Report of District Secretary, T. H. Haynes

Part of February has been spent in visiting and speaking to churches in which their first every-member canvasses had been conducted during the fall and winter. The using of the duplex envelope and systematic giving being a new experience for them, it was felt they needed encouragement. A prepared canvas blackboard was used in explaining the Co-operative Program, showing each cause represented. Special emphasis was used in urging them to continue bringing their offerings "on the first day of the week." Satisfaction and joy backed by enthusiasm and optimism, were freely expressed by the leaders in each church visited.

A final report from Rev. T. Wesley Hill, pastor of the First Baptist Church, Loudon, Tennessee, on his every-member canvass that followed a school of stewardship and missions, shows that of the 149 local members, 98 signed pledges, 70 of whom agreed to bring one-tenth of their income into the church *weekly*. He further states they had only 18 tithers prior to the school and canvass.

An enjoyable and, I hope, profitable week was spent in conducting a school of stewardship and missions in the Cedar Grove Baptist Church at Wildwood, Tennessee. The average attendance was seventy-six. In addition to my teaching "Financing a Church," the following speakers from Knoxville, Tennessee, gave their time and service: Brother James R. Black, a layman spoke on "State Missions"; Rev. Leland W. Smith, on "Foreign Missions"; Rev. J. W. Wood, on "Home Missions"; Rev. C. L. Hammond, on "Benevolences"; and Rev. O. E. Turner, on "Christian Education."

Rev. John O. Hood, a former pastor of a city church, has recently accepted a call to this church. Brother Hood has the problem of the rural church on his heart, and is doing some wonderful work in his new field. I augur for him and his church great success in the work of the kingdom.

## Report of District Secretary, T. J. York

During the last week in January, the district secretary had the privilege of assisting in the Madison-Liberty Associational Preachers' School which was held with the First Baptist Church of Huntsville, Alabama. Dr. J. J. Milford, pastor of this church, is moderator of the association and has it most thoroughly organized. Rev. J. Vernon Rich, pastor of the Westside Church of Huntsville, is charged with the task of teaching a class in stewardship in every church of the association some time during the year. Pastor Rich has been very faithful in this work and has either taught such a class in every church or has had someone else to do so. Other phases of the work are in charge of different chairmen, who are very enthusiastic in representing the particular interest with which they are charged.

Practically all the pastors of the association attended from Monday through Thursday, meeting morning, afternoon and night. The writer taught a class of preachers and others during the day, using as a text *Our Lord and Ours*, by Burroughs. He delivered an address each evening to a fine group of local people including the deacons of the church and other leading laymen.

The week of February 1-6 the secretary taught in the Eldridge District Preachers' School. One of the Home Board schools is located at Eldridge, Alabama, and for the last several years the preachers of that part of the state have held annual five-day schools under the auspices of the State Board of Missions. This year more than thirty preachers, coming from five associations and representing

more than forty churches, were enrolled; they studied the several phases of the denominational program, including stewardship and missions. The writer had the joy of speaking each evening during the week to the preachers, student body of the academy, the faculty, and the local people from the village, on "The Larger Stewardship." The addresses were well received, and at the close of one of them nineteen people, including several pastors, pledged to become tithers. In our opinion this school will be far-reaching because of the deep spiritual tides manifested in practically every class and address during the week.

The week beginning February 8 was spent with Tuscaloosa Associational Preachers' School, and the week beginning February 15 was spent with the East Gadsden Baptist Church in local work, helping with the church budget and in preparation for an every-member canvass.

### Meeting of the Baptist Brotherhood of the South, Feb. 9, 1931

By F. F. Brown, Pastor, First Baptist Church, Knoxville, Tennessee

For almost ten years I have been attending the monthly committee meetings of the Baptist Brotherhood of the South and I do not hesitate to say that the meeting on Monday, February 9, was one of the most stimulating and encouraging of any that it has been my privilege to attend. Through the years it has been my privilege to serve a number of denominational committees, appointed for the promotion of various Southern Baptist interests, and it is my conviction that the meeting just referred to revealed more sources of confidence for kingdom work than that of any committee meeting with which I have been associated during my ministry.

For the past six months, particularly, I have been in constant attendance upon numerous and varied committee meetings, civic groups, relief agencies, unemployment committees, etc. As I think back hurriedly concerning the gathering of these groups there is with me the distinct impression how in them all and through them all were sounded the notes of timidity, uncertainty, and even fear. But the meeting of the Executive Committee of the Baptist Brotherhood last Monday was one in which none of these notes were heard. In striking contrast notes of encouragement and optimism and confidence breathed through everything that was said, and the words spoken were from a background of actual experience with a number of churches during the past few weeks. Those who composed the meeting were a group of some twenty or more pastors and laymen from city, village and rural churches in this section.

Secretary Henderson and District Secretary T. H. Haynes read reports of missionary and stewardship schools held, and of every-member canvasses conducted with a number of churches. (The report of the work of District Secretary T. J. York, who could not be present, was read by Secretary Henderson.) These reports were from work done in East Tennessee, Georgia and Alabama. The reports, as they gave them, revealed the encouraging fact that in every church where they had worked there had been a *decided increase in the amounts subscribed both for local work and the Co-operative Program*. While some people had found it necessary to reduce their subscriptions, more people had made subscriptions than in the history of the churches heretofore. One report showed an increase in the total amount of the subscription of three hundred per cent. In several churches the increase was as much as fifty per cent.

After the secretaries had read their reports the various pastors present spoke a brief word. The messages from the pastors were enthusiastic words of appreciation of the work of the Brotherhood Secretaries and of the profound and far-reaching results in their churches. Most of them emphasized the spiritual results indicated by the larger attendance upon all of the services of the church, additions to the membership, and a new interest on the part of the majority of those already in the church. With some of them there had been genuine, old fashioned revivals associated with and growing out of the Brotherhood work among them.

Of course, the group of us gathered in this meeting represented but a tiny portion of the geographical territory of Southern Baptists—a few churches in Alabama, Georgia and East Tennessee. Yet, I am thinking of how we were in reality a representative cross-

section of our people. I firmly believe that the notes of encouragement and confidence sounded in our group would be heard in any similar group of Southern Baptist people who might be gathered anywhere in our territory. We are, as a people, willing to face the facts of financial depression and reverses. *At the same time we want to face the other facts of an increasing interest on the part of larger numbers of our people, of a deepening spiritual concern with many who have been indifferent in the past, of a steady enlistment of numbers of our people who have not heretofore shared in our work.* With gratitude to God and unshaken faith in him, let us meditate along these lines. Let us say with another: "Hats off to the past, coats off to the future." Let us give ourselves with zeal, determination and consecration to the promotion of the interest of the kingdom of our Lord and Saviour, Jesus Christ.

## Missionary Miscellany

Secretary T. B. RAY

### Births:

Rev. and Mrs. R. S. Jones, of Pernambuco, Brazil, who are now on furlough, announce the arrival of Mary Ruth, on January 25, 1931.

### Arrivals on Furlough:

Rev. and Mrs. L. B. Olive, Chinkiang, China. Home address, 2625 Spruce Ave., Kansas City, Mo.

### Sailings:

February 6, on *S. S. American Legion*—Mrs. H. H. Muirhead, Rio de Janeiro, Brazil.

*Chinese Soldiers Singing Christian Hymn.*—"A few days ago we heard some people singing, and looking out we saw about five hundred soldiers passing by the house singing vociferously, 'The Year of Jubilee has Come.' It was the Body-guard of Chang Ts Chiang. They had come to meet him and escort him to Yangchow. The same night General Chang sent around greetings to all the churches. And the next day we invited him and he preached a fine sermon in the church to about two thousand people, half of whom were Christians in and around Chinkiang."—C. C. Marriott, Chinkiang, China.

*Opposition a Good Sign.*—"We have been having some opposition from the Jews here in Jerusalem. Most of it came during Christmas week when Miss Clor had planned several extra meetings, but there has been a little off and on for several weeks. About the only visible damage they have done was to break a window, and I am of the opinion that it all will amount to little. We have had to ask for police protection several times, but they are not anxious to do much against the Jew. We are hoping that this opposition is a good sign for our work. No doubt that the preaching of the gospel will bring opposition almost anywhere in the Near East."—Roswell E. Owens, Jerusalem, Palestine.

*New China Being Born.*—"In the midst of the turmoil, persecutions, and the changes of the last few years, which we trust is the birth of a New China, there are many things to encourage us and help to keep our hands to the plow, not looking back in doubt and fear. On December 16 I expect to attend the

organization of a new church. The house has already been dedicated, and was not built with Foreign Mission Board money! So we see that the Lord's hosts are marching on to victory over the paths stained by the blood of the martyrs and cleansed by the blood of the Lamb of God."—J. E. Jackson, Wusih, China.

*Growth in First Church, Santiago, Chile.*—"You will be interested to know of the marvelous growth of the First Church, since it has been in the new location and in a building. A Methodist gentleman told me the other day that the First Baptist Church is the most active church in Santiago. The church is compelled to readjust the benches so as to accommodate the people. Their Sunday school has reached an attendance of nearly one hundred and fifty people. The church has carried on the most successful tent campaign that anyone has done in Chile. I say the church, because the church was behind it, and worked day and night. I helped to finance it, but nothing else. It was real Chilean leadership, directed by the pastor. It lasted during all the month of November. The members of the church distributed more or less forty thousand tracts and portions of Scripture; they did it systematically. During the meeting, Espinoza had some of the leading Chilean laymen to speak, giving their testimony to the power of the gospel in their own lives. One night, an evangelical member of the National Congress spoke. The attendance ran from three to four hundred every night. The church plans another month of intensive campaigning with the tent during the month of February."—James W. McGavock, Temuco, Chile.

*Chinese Principal Writes about Revival.*—"Perhaps you will be very glad to know that Miss Rose Marlowe and our school workers have been trying with all of our effort to make this school year a special revival period. We take much pleasure to tell you that the Lord has granted us the success of getting forty pupils in our school to give their hearts to Christ and to become members of our church this year. Twenty-two girls will be baptized ten days later, on Christmas morning. So at the end of December, 50 per cent of our higher primary and high school girls will be baptized Christians."—Princeton S. Hsu, Shanghai, China.



*From Far Interior Brazil.*—"We had a great time spiritually at our Baptist Encampment. A Brazilian missionary to the Indians, Zacarias Campello, was here. He had to travel fifteen days on muleback from Kraonopolis to Corrente. His messages were stirring.

"Our work is moving along nicely in spite of the fact that I have been alone on the field most of the year. Mr. Terry spent only four months in the sertao this year and not all of that time was spent in Corrente. I have had all of the responsibility of the Institute these last two years. I have tried to do the best that I could. It is with an humble, thankful heart that I look upon the progress that we have made. I believe that this has been the best school year we have ever had. During this year six of our boys have felt the call to the ministry. That fact serves as a barometer by which you may gauge the spiritual condition of the school. We had nine ministerial students here this year and two in Recife. One of the students here went back with Zacarias to help in the work among the Indians, supported by the Corrente church.

"In August Mr. Terry had the privilege of baptizing twenty-one people after a week's meeting in the Corrente Church. Many of these were students.

"I have greatly appreciated the privilege of working among these young people. They are my friends and you can imagine the joy it has been to me to have them one by one come and tell me that God has called them to preach the gospel. The last one to come was about a month before the school closed. Last year I decided to use the ministerial students during the three months' vacation to teach school and do evangelistic work at different preaching stations. The boy who worked in Caixingo during the school year will go to Recife next year and therefore could not be here during the holidays. I had promised to send someone there to teach school and there was no ministerial student available. In trying to find a way to fulfil my promise I remembered that Waldec Nogueira attended that station regularly, so I sent for Waldec. I told him that I needed some one to teach school and carry on the evangelistic work in Caixingo. 'Of course,' I added, 'you are not a ministerial student but I feel that you can do the work.' You should have seen the light in his eyes as he told me that that week he had definitely decided to consecrate his life to the ministry. God pointed him out to me in answer to my prayer and at the same time touched his heart. He is doing splendid work. He has over twenty children in the school in a little place where there has never been a school. Today a man was here who spent the night in Caixingo Sunday and attended the preaching service held by Waldec."—*Mrs. A. J. Terry, Corrente, Brazil.*

*Effective Chinese Witnesses.*—"I have found the warm spiritual atmosphere prevailing here in the Chefoo Girls' School a great inspiration. Miss Ho, of Pingtu, and our Hwanghsien Miss Wong Sue, have both done much for the deepening of the spiritual life of the girls. Almost all the older girls are Christian, and in all my years of teaching the Bible I have never had more responsive pupils. The teachers are all earnest Christians."—*Mrs. Anna S. Pruitt, Chefoo, China.*

*Progress in Sao Paulo.*—"We had a delightful trip to Sao Paulo. I helped in a meeting of one of the newer city churches and preached to all the others except one. I also attended the Convention which, in spite of the depressing conditions, was one of the

most harmonious and one of the most hopeful and forward-looking they have had for a long time. Porter's splendid report was one of the outstanding features of the program. He sees the state with its possibilities and needs as no one else does, and he is stirring the evangelistic sentiment. With his passion for evangelism it is easy to see why he did not want to go back to the school. The reports from the churches were about the best I ever heard. Some of the churches are doing effective evangelistic work even without pastors. In these hard times they make the most unheard-of sacrifices to keep the work going."—*A. R. Crabtree, Rio de Janeiro, Brazil.*

*Good Year in Italy.*—"From a cursory review of our yearly reports, which are coming in, I have already enough facts in hand to affirm that this last year will be the best year's work the Italian Mission has ever had, at least since I came to this country. You will remember I said the same thing last year, which was also true. Baptisms and collections are very much ahead of last year and our church attendance has been greatly improved. The church of Turin leads all others in material and spiritual progress—70 baptisms, 60 catechumens and more than Lire 40,000 of contributions. How is that for a church in Italy?"—*D. G. Whittinghill, Rome, Italy.*

*President Liu Encouraged.*—"Last Sunday we had a very impressive baptismal service when ten persons were baptized. We are indeed happy that so many of our students, and others on the campus, are accepting Christ, and taking a keener interest in the religious life of the institution.

"You may be interested to know that we have about forty alumni in Nanking. All of them are occupying influential positions in different departments of the government. They arranged a reception for me. All of them are showing their loyalty to their Alma Mater."—*Dr. Herman C. E. Liu, Shanghai College, Shanghai, China.*

*New Church in Argentina.*—"On November 10, in our home, we organized a little church of twenty-seven members with a native man at the front of the work. During the month of December we have baptized thirteen more, making forty members. They are learning to contribute, for, in the two months there has been more than 300 pesos received into the church treasury."—*Mrs. Cora H. Blair, Rosario, Argentina.*

*Fine Evangelistic Tour.*—"We, Dr. Bagby and I, have just returned from an extended evangelistic visit to the interior. Our work is going forward in a very pleasing way. Our interior churches are building their own houses of worship—two built houses year before last; one last year, and we are almost certain that there will be two to build houses this year.

"There were about one hundred professions of faith as a result of the meetings we held in the churches. The people everywhere are anxious to hear the gospel. I visited one place where there was not a single member of an evangelical church. We had a service, which was announced about an hour before beginning same. About twenty-five people had gathered. At the close of the service fifteen stood saying that they wanted to follow Jesus. After the service they crowded around us and begged us to send some one to preach to them."—*Harley Smith, Porto Alegre, Brazil.*

## In Praise of the Christian Literature Society of China

*From an Editorial in "The Shanghai Times"*

### VALUABLE WORK FOR CHINA

Among the many splendid works performed in China for the benefit of this people, that of the Christian Literature Society holds a leading place. The annual report which will be presented at today's meeting shows, in spite of the condition of this country during the past year, that prodigious tasks have been performed and enthusiasm animates all, who go forward in the new year with confidence.

It is stated that, "From the religious point of view, it is possible to take an optimistic view of the situation. It is true that anti-Christian influences have been at work in the country, aiming first at crippling the work of educational institutions connected with the church, and often making the position of the Chinese Christian and of the foreign missionary difficult. Yet this very attack on the part of the opponents is a proof of vitality in the Christian movement, and it may well turn out to be, in the hand of God, the baptism which will purify the church. Persecution has not destroyed the Church of Christ in other countries, rather has it made her stronger. Why should it be different in China?" We learn that the Five Year Movement, and the clear stand which many churches have taken in matters essential to Christian faith, are welcome signs that the Church in China is bracing herself for the fight, and not only is not thinking of retreat, but is planning a vigorous advance. The Christian Literature Society regards it as a privilege to have a humble share in this forward movement in China.

The C. L. S. is a fine example of co-operation among Christian men and women who belong to different denominations and who hold differing theological views. In the Society there are Anglicans and Baptists, Methodists of various hues, and Presbyterians, members of the United Church of Canada and Lutherans, representatives of the Reformed Church of America and Congregationalists, and others still, all working together with no thought of denominational conflicts or theological disputes. The membership this year has risen to over seven hundred. Ninety-three new books have been published, including reprints and new editions, and out of these forty-four are intended especially for the use of the Bible student, or of the pastor, or evangelist. The Society, in addition publishes a variety of magazines, the circulation of its works being larger than in any previous year. May the Society continue to progress, and receive the support that is its due.

\* \* \*

We can bring our friends to Jesus. They may have no faith, but if we have faith God may honor it.

### The Three Prayers

Lord, *help me*,—so we pray,—  
"Help me *my* work to do;  
I am so ignorant and weak,  
Make me more wise and true."

"Lord, *help me to do thy work*,"  
We pray when wiser grown,  
When on the upward way  
Our feet have farther gone.

Lord *do thy work* through me;  
So when all self we lose;  
His doings and his work, and we  
The tools his hand can use.



## The Kickapoo Boy

(Continued from page twenty-six)

work, made a tour of the Indian churches of the Home Mission Board. Two young Indian preachers, who were students in Oklahoma Baptist University, besought him to visit the Kickapoo Reservation near Shawnee, where they had begun to visit and preach some months before. He protested that it would do no good, for the Board could not open any new work. But they wanted nothing for themselves, no salaries, only a chapel provided for the meetings they felt they could have among these people to whom no evangelical missionary had ever gone.

He yielded and one morning we went in and out of the Kickapoo homes where friendly contact had been made by these two Indian preachers. We found a friendly attitude and a great need. Then after noon we went to the home of Murdock, where a meeting had been planned to which some of the leading Kickapoo men had been invited to meet Dr. Beagle.

That day while the men talked, two little Indian boys and a dog followed the strange white woman around, never getting very near, never very far away, and immensely curious about the little black box she carried. It was in this little black box that she captured them. By a strange chance when a hurry-up call came from the office of HOME AND FOREIGN FIELDS in December for this picture—the very first print ever made of the Kickapoo boy and his dog was sent—with the notation on the back of the appeal made by that meeting that day for a missionary to that people who had never heard the gospel.

History has been made since that day, for D. D. Cooper got his chapel built by money from the Osage Baptists and other friends. More than that, a gift from the Osages also put him out there on that field as half-time missionary. Steadily, persistently, lovingly he is winning his way to the hearts of the Kickapoo people, the harvest of baptisms coming chiefly among the young people.

So the last line is not true today. There are two missionaries among the Kickapoos, our outstanding Indian evangelist, our woman leader among the Indian churches. But by the time you read this story that line may be true again. For with the falling income of the Home Mission Board, reductions are being made almost from month to month in the missionary force. That is the only place where the cuts can come. So what was not true in February may be true in March—if you fail to give!

So I would like to amend that line to read "Will you *keep* the missionary among the Kickapoos?"

Yet, when I look at the decreasing list of missionaries we might as truly let that line read—or among the Mexicans—or the French—or Italians—or Cubans—or any other field where your Home Mission Board still has work.

Mistakes in print are always to be regretted, yet somehow I cannot find it in my heart to regret this one altogether since it gave me a chance to tell you this story of the little Kickapoo boy and his missionary, D. D. Cooper, who may not be his missionary long, unless you give more to Home Missions!

## Travels in Hak-kadom (China)

By Rev. A. R. Gallimore, Wai Chow, China

Hak-kadom may be an imaginary kingdom, but it is not made up of imaginary people. We have just been on a trip covering several hundred miles and we found nothing but Hak-kas. About a third of Canton province is made up of these Strangers or Guest People, for about a thousand years ago their ancestors moved from Northern China and settled

in sections of four or five Southern provinces. They are rather different, wear different styles of clothing, live in different kinds of houses, and the women have never practiced foot-binding. They are a very sturdy and independent folk and speak a different language. So they were called Strangers.

The past year has been the best of several for visiting the churches and chapels of Hak-kadom. Hak-kas live mostly among the hills and mountains, and these places are often infested with robbers, as has been the case off and on for several years. Now that does not mean that these people are worse than others, nor that more of them are bandits, for they average up with the best of China's peoples.

How did Paul get from place to place in his travels? He walked or went on boats. Well, this is the way we get about over Hak-kadom for the most part, though roads are now being built in some places, and automobiles will eventually connect up the principal cities, whereas heretofore only narrow paths furnished the means of travel—nothing on wheels. Many days we have walked from twenty to thirty miles.

But, tired and dusty though we may be, we need have no fears of not getting a bath at a Hak-kas house. The first thing is to drink tea, and if it is near the usual meal time, eat; and then they tell you your bath is ready. A bucket of steaming hot water, "burned" with grass, awaits you in a small room, or sometimes in a screened corner of the smoky kitchen. But how much better you feel afterwards, just as well perhaps as if you had bathed in a nice porcelain tub in a beautiful tiled bathroom! And then one can sleep even on hard bed boards, softened a bit with a quilt or a thin mattress.

Tea houses and shops furnished opportunities for speaking for Christ and for the distribution of Christian tracts or Gospel portions. At one place we needed someone to direct the way and carry our bedding. He was a Christian and sang for us all the way. His favorite song was "China's favorite." Do you know what it is? It is "Jesus Loves Me," (*Ye-so oi Ngo*). He did not have much tune, but we could tell what he was "singing at."

Once we lost the way and it grew dark before we got through a mountain pass. We came to a village, but they would not let us in for fear we might be robbers. Like the man we read about in the New Testament, the doors were shut and the children were with them in bed. No, they weren't, for after we had spread our beds on a drying court, some men came by, returning to the village,

and wanted to know what we were about. The young Chinese preacher explained and they invited us in and treated us the very best they could, in an humble way though it proved to be. We appreciated it, left a few cents and some cakes on the table, and departed at daylight. Fortunate it may have been that we were provided for in that way, for it was not unthinkable that tigers could come down from the mountains and molest us. And it was just about here that two of our fellow missionaries were robbed a few years ago.

We were received cordially at the churches and chapels we visited and did what we could in the short time we had for each place, sometimes baptizing and administering the Lord's Supper and encouraging in every way we could. Each day we committed our way to the Lord and he allowed nothing unusual to befall us. The young man who traveled with us on one of these trips is one of the most beautiful Christian characters we know, a youth of great faith and consecration of life and purpose—a real winner of souls.

We visited some of the Basel (German and Swiss) Mission stations in passing. Two of their missionaries have been in captivity since August, 1929, and we talked with one who was held for six months. The two who are still held are not well, it has recently been found out (after no word from them for five months) and there is great anxiety for them. They are held for ransom for the sake of him who paid the ransom for life eternal with his own blood. They may kill the bodies of those faithful men, but not their souls.

After twelve years in China and with the Hak-kas, it was our privilege to visit the oldest city and the cultural center of Hak-kadom, where our Northern Baptist brethren have a strong station, Ka Ying. It was here the Hak-kas first settled and here their old clan registers are kept. We saw graves which marked those who had died in the thirtieth generation. Many of the Hak-ka men are scholars and the women are strong of body and independent. As some one has said, "They have never bound their feet nor their tongues." This old city, in its "modern" state, dates from the thirteenth century and is still a place of influence and power. We were greatly impressed with the number of schools and students and also with its book stores, showing that it is a place of intellectual progress. For a year or two it has been a target for Reds, but just then it was quiet and we were thankful for this opportunity to get a glimpse of the principal city, though not the largest, of "our own" Hak-ka folk.



EAST RIVER HAK-KA ASSOCIATION, SOUTH CHINA

"They are rather different, wear different styles of clothing, live in different kinds of houses, and the women have never practiced foot-binding. They are a very sturdy and independent folk and speak a different language."

# 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.  
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## ARGENTINA

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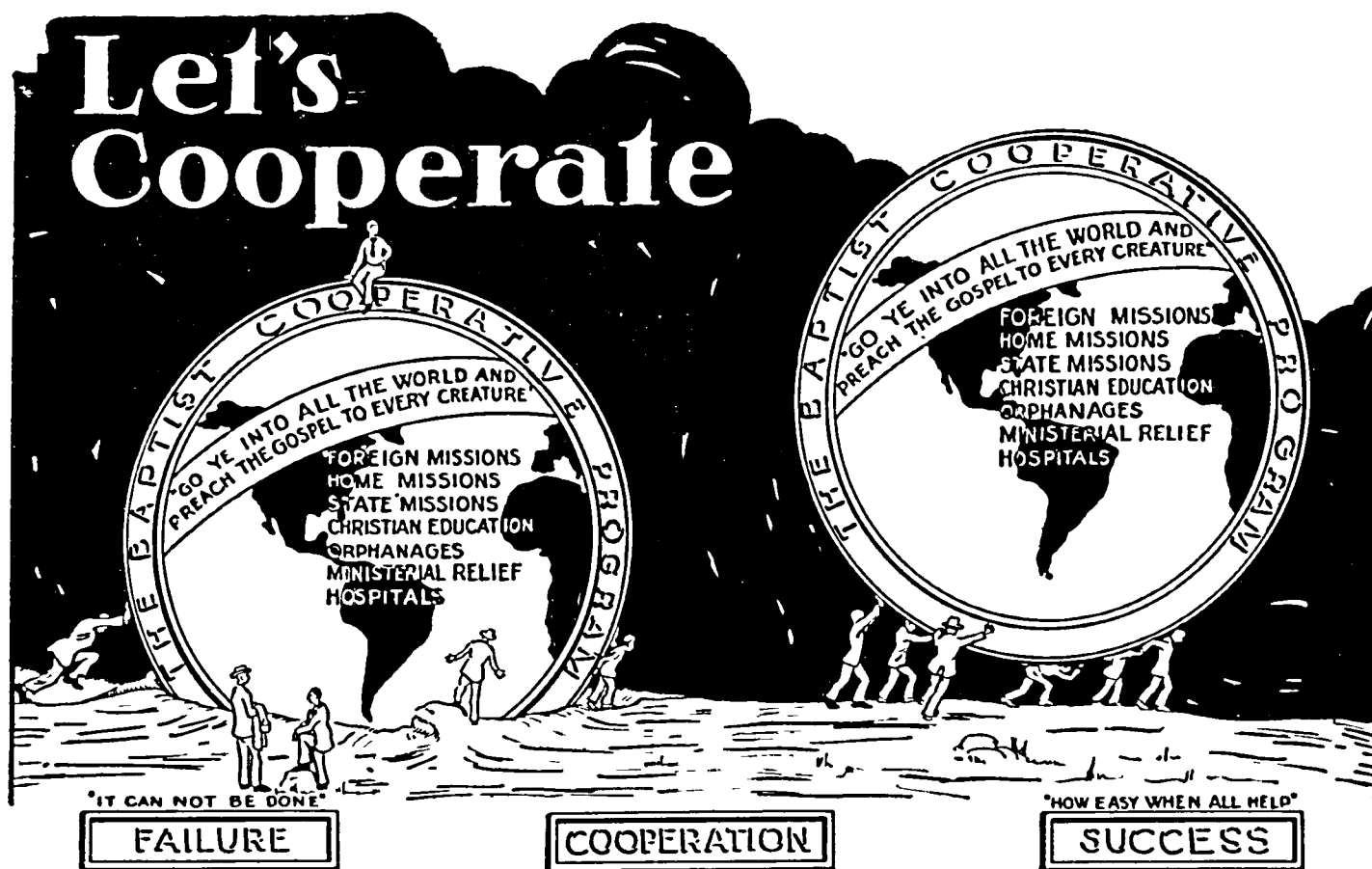
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