

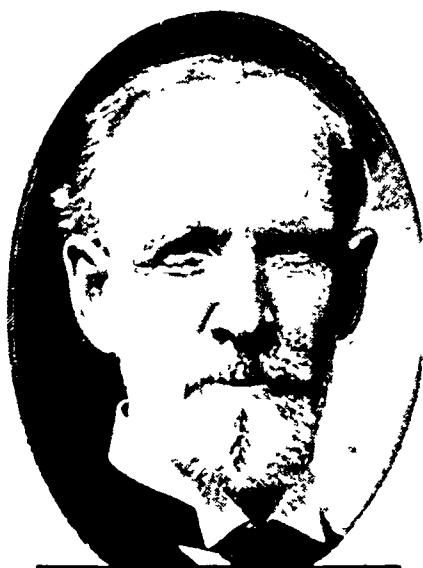
# Home Foreign Fields

FROM BIRMINGHAM  
TO BIRMINGHAM

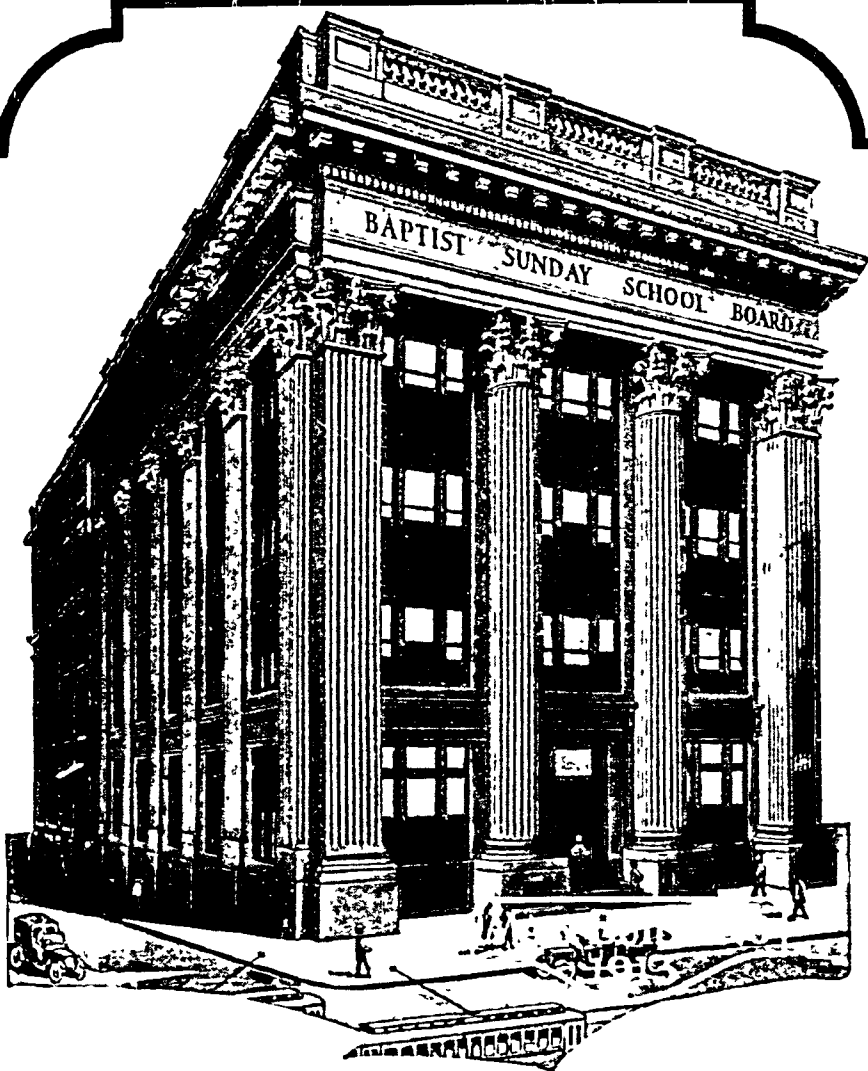


I.J. Van Ness, Acting  
Secretary 1916-1917  
Secretary 1917-

FORTY YEARS OF  
FRUITFUL SERVICE



J.M. Frost, Secretary  
1891-1893, 1896-1916



T.P. Bell, Secretary  
1893-1896

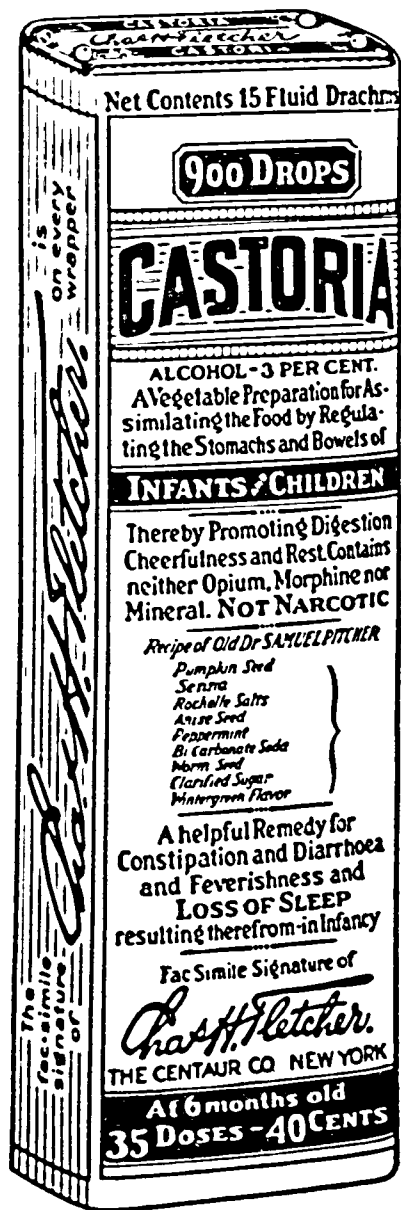
MAY

1931



# CHILDREN

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# HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION

MAY, 1931

## Facing the Future at Birmingham

### Our President's Pre-Convention Message to Southern Baptists

*By W. J. McGlothlin*

As the hour for the assembling of our Convention approaches, our thoughts turn eagerly to that great annual event. We are questioning our hearts as to what the year's end will reveal, what condition our boards and institutions will be in, what the spirit of our people will be. Will there be signs of hope and progress, or shall we face further retreat? The year has been a hard one financially and we want to know whether our spiritual energy and power have been great enough to wrest victory from these hard conditions. Our earnest people are praying, "God, our Father, give us victory and not defeat."

What shall we do with our time between now and the Convention? It ought to be filled with holy activity for the King and the kingdom. Every one of our churches, large and small, should hear the insistent and urgent call of kingdom needs and do its utmost to enlist every single member in fullest and heartiest support of all our work. The ability of some of our best givers has been reduced by financial depression, but they will give what they can. Some of our people have never given as they were able, and some who were able have never given at all. The time has come when every church in the Southern Baptist Convention should if possible reach every single one of its members with the urgent appeal for a worthy contribution for the Lord's cause. Since the times are hard we must work all the harder to gather all the tithes into the Lord's treasury. Our Father stands ready to pour us out a blessing greater than we can contain. Shall we not claim it?

We need much prayer and supplication for divine wisdom and heavenly grace. The task is too great for us standing alone, but not too great for us standing with our God. We need mightily that this Con-

vention should be one of courage, hope, and sacrificial activity, one of tremendous spiritual power and dynamic moral energy.

What shall we do at the Convention? It seems to me that we need a great spiritual, brotherly meeting, in which the spirit of Christ shall reign supreme. We need harmony, hopefulness, a constructive spirit, the desire to see eye to eye and work together for the coming of the kingdom. We shall not all be perfectly

agreed as to the wisdom of all plans and policies, but we must all work together heartily, eagerly. As usual, we ought to find great joy and renewed strength in the fellowships and in the worship of these days together.

In addition to the usual routine of Convention work, we ought at this approaching meeting to do at least two things which seem to me of paramount importance to the morale of the denomination and the future welfare of our work.

1. We ought to find some plan by which the denomination can be assured that no board or institution of the Convention will go further into debt except by express

approval of the Convention given in advance and, further, a plan by which existing debt will be gradually but surely paid off.

2. We ought to find some plan by which the states and the Southern Baptist Convention can and will better co-operate with each other in the promotion of our world-wide kingdom work. Under present conditions the work of the Southern Baptist Convention is falling to pieces, threatening to leave Southern Baptists with little work beyond that of the local church and that done by the state. I am sure Southern Baptists do not desire this to happen and we ought to find a way at this Convention to prevent it.



W. J. MCGLOTHLIN

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## THE MISSIONARY PILOT

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

- May 3—Topic, "The Place of Decision in Christian Living." See page 14, "The Testimony of Liu Yan Chi"—a touching story of a great decision that led out of darkness into light.
- May 10—Topic, "Decision and Destiny." See page 12, "She and Her Household"—the story of a decision that changed the destiny of an entire family.
- May 17—Topic, "The Holy Spirit and Assurance of Salvation." In contrast to the assurance which comes to the Christian soul through the Holy Spirit, let the leader in conclusion summarize briefly the article on page 11, "A Way Which Has Not Led Anywhere."
- May 24—Topic, "The Investment of Influence in Christian Living." Are there those who long for a way in which to be missionaries to those who have never heard the gospel? Tell them of the opportunity with the Deaf-Mutes, as described by Mrs. Lawrence on page 8.
- May 31—Topic, "The Place of Missions in Baptist Life." Let the leader list each of great missionary agencies of Southern Baptists for missionary propagation, and have someone show how each of these agencies is essentially missionary in character and purpose. See pages 16 to 27.

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

Boys and girls should know more about the great missionary organizations of their denomination. Let the leader copy brief statements concerning these great missionary organizations, and have them presented in connection with the opening or closing periods of the meeting. See pages 16 to 27.

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

The missionary topic for May is, "Our Force—Our Field." The outline program on page 29 may be effectively reinforced by the use of the articles showing the missionary character and work of the several Southwide Baptist agencies. See especially pages 16 to 27.

### SUNDAY SCHOOL

In connection with the opening worship in Sunday school each Sunday in May, four-minute speakers may give briefly the essential missionary purposes and functions of the several great organizations of Southern Baptists described on pages 16 to 27.

### PRAYER MEETING

A series of prayer meetings of great power and value may be conducted by using the material on pages 16 to 27 dealing with the great missionary agencies of the Southern Baptist Convention. On the basis of the information given, let earnest prayer be made for these essential missionary organizations.

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## The Sunday School Board's Anniversary

*By I. J. Van Ness, Executive Secretary*



I shall be very much interested in reading this issue of HOME AND FOREIGN FIELDS, which brings into view all the organized agencies of the Southern Baptist Convention, with special emphasis upon the place and service of the Sunday School Board, which had its beginning in Birmingham forty years ago. I have been so fortunate as to have had a part in the whole of that history. As a young pastor, fresh from the seminary, my first meeting of the Southern Baptist Convention was the momentous one at Birmingham, when the Board was organized. I was in a sense a disinterested spectator, for I was an uninformed one.

Quite naturally, however, when the name of NASHVILLE was introduced as the location point, I did become interested. I was not a member of the first Board, but in the following year, which was really the foundation of the Board's history, I was added and so continued until I went to Atlanta as editor of *The Christian Index* in 1896. In 1900 I returned to become the Editorial Secretary of the Board. As there were only two of us for most of this period, Dr. Frost and I became co-workers, with the most intimate relationships in the common tasks which we had to perform. It became a part of my duty to represent the Board in various meetings and conventions, and to have a large part in the development of the Board's periodicals.

As will be recalled, I became the General Secretary of the Board in 1917. As I look back upon this, I realize what a long period this covers and am reminded of many critical moments, and of many marvelous successes brought about by the support of the Convention in a most loyal and helpful way.

I prefer that others shall speak in this issue of the Board and its work. We have come to a large place in the kingdom, and the prospects are still brighter for an aggressive and far-reaching work, constantly changing and ever growing, with the special tasks assigned us.



## The W.M.U. As a Missionary Force

By Mrs. W. J. Cox, President W.M.U.

Because missions is the only force that can permanently uplift the human race and at the same time satisfy the solitary individual heart, it is the most powerful, the most extensive enterprise in the world today. The W.M.U. is proud to be allied with, a part of, the establishment of the kingdom of God in the universe. It is not content with its present vision, its present enlistment, its present money gifts, its conception of stewardship; it ever presses forward to the high vision of the Great Commission to go into all the world. This organization offers to our churches a growing constituency of intelligently serving women and young people. It is a wise pastor that recognizes, utilizes, and capitalizes these missionary-spirited organizations for the missionary impetus in the church program. The zealous leaders in these missionary organizations usually demand the utmost of everybody. But compensation lies in the fact that they are willing to go the second mile themselves. It is recognized that concentration of the mind upon some part of the body can accelerate the flow of blood to that part. When the mind thinks upon things that are pure, and just and lovely and of good report, that portion of the brain that presides over these faculties is stimulated by the increased blood supply. "As a man thinketh in his heart, so is he." In the spiritual realm, where a group persistently fastens its aims, its ideals, its prayers, its study, its emphasis of consecration, upon a certain cause there is bound to be a new life-giving flow of power and growth to these parts of the church life. Through these phases of its work, the W.M.U. vitalizes and increases the missionary life of the church. One has said the sacrificial life is the life that is pooled for the public good. The W.M.U. is essentially a sacrificial life that is pooled for the cause of missions in our churches and in our denominational life. The W.M.U. seeks nothing for itself. The educational organizations of the W.M.U. functioning through wisely-planned programs, well-outlined courses of study, biography, supervised personal service, camp activities, even its three magazines, *Royal Service*, *World Comrades* and *The Window of Y.W.A.*, are not primarily for the building up of the W.M.U. All these are for the dissemination of missionary information. The W.M.U. seeks to lead the young people of our churches to a high and abiding missionary zeal, and a personal consecration of life itself to the cause of missions. Its work is at the tap root of a growing organism of spiritual life, not with the branches, nor with the products or by-products. A generation of missionary-hearted young people will come only from missionary homes and missionary churches. Thus, the W.M.U. in your church is a missionary force, acting upon, re-enforcing, backing up the greatest missionary program any pastor will outline. It is impossible to make a missionary program too compelling for a zealous missionary organization to follow. It will cheerfully, enthusiastically, respond to the foremost, the most courageous missionary program any pastor and church may outline. This is one organization in the church that you do not have to prime and pet and urge to adopt a sacri-

ficial missionary program. It is ready and willing to give 50 per cent and even 60 per cent of our church budgets for objects outside the church—for Southwide and worldwide objectives.

The carefully prepared, all embracing study and equal presentation of every phase of denominational missionary work makes for a world's-eye view of missions. It prevents lesser loyalties. The policies and plans of the General Union make no distinctions as to missions. If any are ever made it is a personal and local loyalty. It realizes there is not one motive for home and another for foreign missions. They are the result of one command. When the states and local leaders advocate the study of a foreign mission book that is balanced by the study of a home mission book. Seasons of prayer are regularly observed for State, Home, and Foreign Missions.

A foreign nation once bestowed the title, "Enlarger of the Empire." When we think of the total reported gift of more than \$38,000,000.00 the past 41 years, with all that means; of the large number of women and young people enlisted and trained in the graces of knowledge, soul-winning, stewardship and prayer, we recognize the Union has been an enlarger of the Christian Empire. The Union has been privileged to make contributions to the general denomination in projecting and popularizing the Church Schools of Missions, the Daily Vacation Bible School, the Good Will Centers, and many other contributions later more fully developed by the denomination. The W.M.U. Training School, the Margaret Fund for the education of the children of the foreign missionaries have enlarged the missionary empire. The W.M.U. organizations in China, Japan, Africa, Argentina, Brazil, Chile, Mexico, and Cuba, encourage us to press on yet more as enlargers of the missionary empire. We



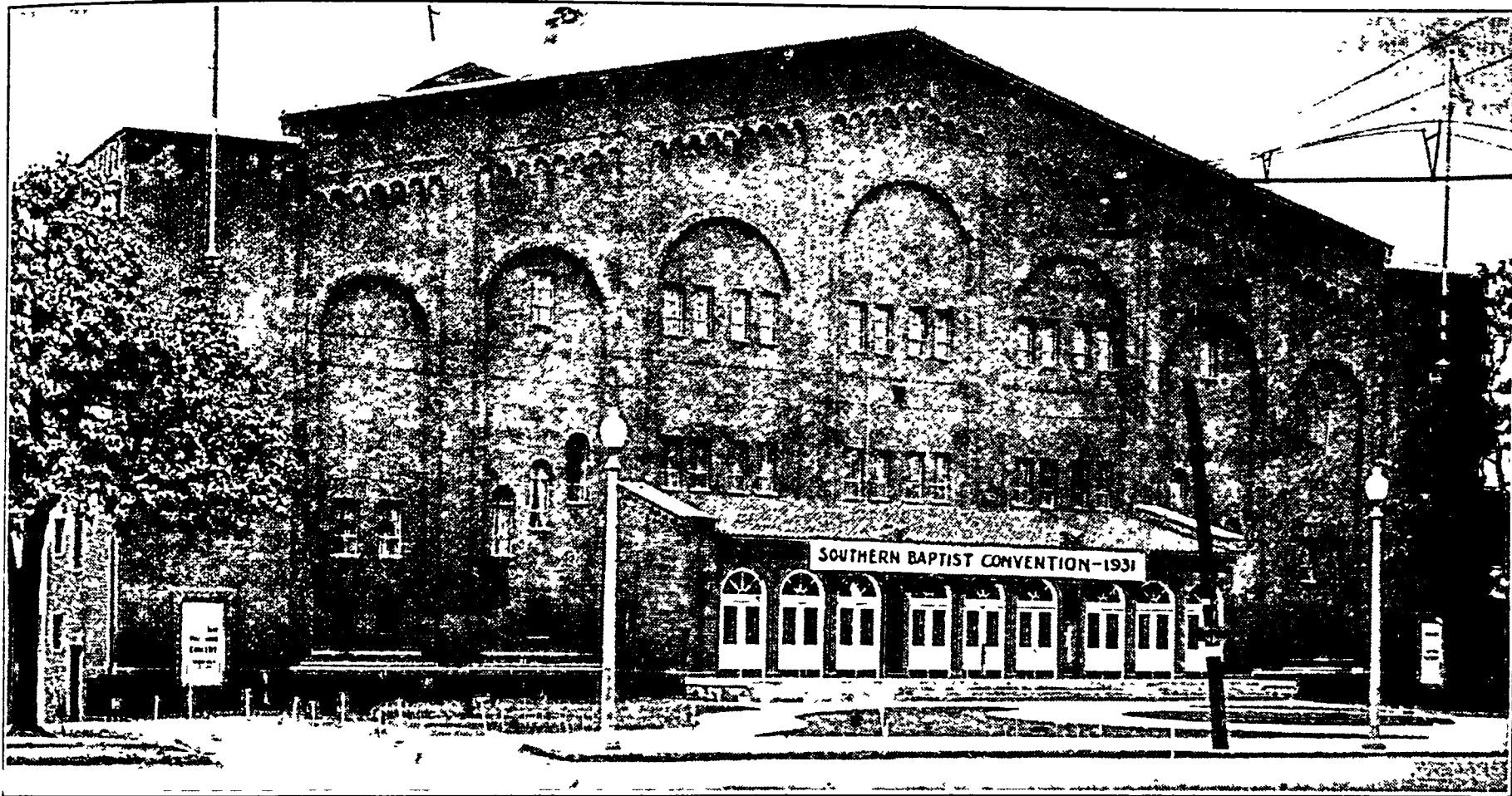
KATHLEEN MALLORY  
Secretary Woman's Missionary  
Union

must follow the Great Commission on into the realm of faith, out beyond physical sight. That burning command given on Olivet is life's dominant meaning. It is a command that consumes unless it is obeyed, unless the Word is passed on. The test of every church is the virility of its missionary program. Until we learn to give more for the evangelization of the world than we keep in our churches for local expenses we have not yet reached the place to stop studying missions, enlisting people in missions, praying for and giving to missions. It is true we ever need bigger and better equipment here at home but not at the expense of the work out there on the mission fields. Southern Baptists expand at home amid luxury, ease, surrounded by the latest developments of modern science, institutions of mercy, the by-products of missions. Shall we not, even as we enjoy these blessings give proportionately that other nations may share this spirit of mercy and love through the knowledge of Christ?

The missionary enterprise is also a woman's program. It demands her loyal devotion expressed in every talent. The Woman's Missionary Union is giving itself that the dawn of true Life and Light may come to human hearts, and that dawn may come to lands that know not Jesus, whom to know is life eternal.

# The Story of Baptist History in Birmingham

*By Rev. M. M. Wood, Secretary-Treasurer, Birmingham Baptist Association*



CITY AUDITORIUM, BIRMINGHAM, WHERE THE SEVENTY-SIXTH SESSION OF THE SOUTHERN BAPTIST CONVENTION WILL BE HELD, MAY 13 TO 17

Birmingham, Alabama, the wealthiest and most populous city in the state, is located near the center of Jefferson County, the wealthiest county in the state, and is about thirty miles north of the geographical center of the state. It is one of the great railroad centers of the entire South, and is now in the sixtieth anniversary of its existence.

The Birmingham Baptist Association, now one of the largest District Associations in the world, was organized in October, 1833, with ten churches, seven of which withdrew from the Mount Zion Association because of resolutions passed by that body the year before forbidding co-operation with Tract Societies and with the Alabama Baptist State Convention which was organized in 1823. Their withdrawal, under the circumstances, was a protest against the growing spirit of anti-missions, and an expression of the spirit of progress that has characterized the association through the ninety-eight years of its history.

It should be noted here that three of the seven churches had "Ladies' Societies," which sent contributions by a delegate, Rev. Hosea Holcomb, who represented them in the meeting at which the State Convention was organized, in 1823. Mr. Holcomb was the first Baptist historian of Alabama, and one of

the prominent Baptist ministers of the state in his day.

The territory covered by the association during its first years has varied but little during its existence.

Birmingham was founded in 1871, at which time there were eighteen churches in the association with a membership of



DR. J. R. HOBBS  
Pastor First Baptist Church, and Chairman  
of Committee on Hospitality

1,100, many of the churches during the 38 years of its existence having withdrawn to go into other associations more conveniently located for them.

At this time there were only two churches inside of what is now the corporate limits of the city: The Ruhama Church located in the eastern part of the city, which had at that time ninety-four members, with a Sunday school enrollment of about sixty-five, and has had continuous existence to the present day, and now has a membership of 1,824, with a Sunday school enrollment of 1,635, and an up-to-date church plant.

The other church, Sulphur Springs, located near the northwestern limits of the city, with a membership of eighty-two, and no Sunday school, disbanded and went into the Pratt City Church in 1882. It is now one of our best medium-sized churches in the city.

It is convenient to note the growth of the Baptists of this immediate section from this date, 1891, in twenty-year periods.

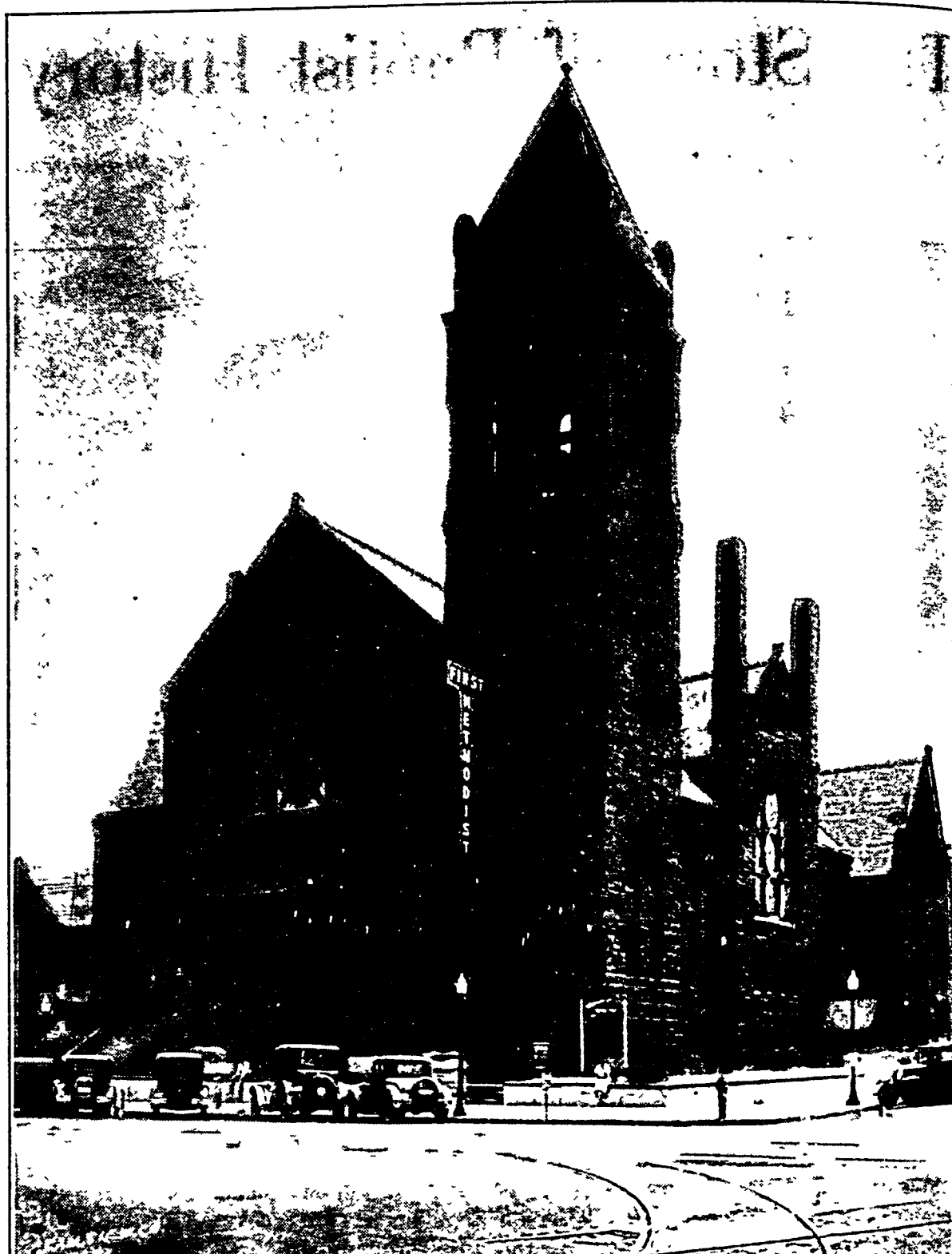
The first period brings us to 1891, at which time the Southern Baptist Convention met in this city in its thirty-sixth session, which session was made memorable by the establishment of our Sunday School Board, located in Nash-

ville, Tennessee. At that time the number of churches in the association was thirty-two, with a membership of 3,555; the number of Sunday schools being twenty-four, with an enrollment of 1,940. During this period seven of our large, active, influential churches were organized, and began their useful careers. The rapid growth of the city brought to its population from every section of our country many active church members, whose efforts were supplemented by *Kind Words* Literature, edited by Dr. T. C. Boykin, the Sunday School Literature of the American Baptist Society, and Dr. T. M. Bailey, the state Sunday school evangelist. These all contributed in no small way to the future growth of the Baptists of the district.

During this period systematic efforts were put forth for gathering accurate statistics from the churches so that we reach the last year of the period with financial reports from 28 churches, with totals as follows, viz: Missions, Education and Benevolences \$1,826.78; Home Expenses, \$36,680.23—a total of \$38,507.01. Nineteen of the churches reported houses of worship worth \$85,000.00. During the period, in 1887, Howard College was moved from Marion, Alabama, to the eastern section of the city, opening its first session with about 100 students, and possibly \$75,000.00 worth of property and no endowment. During this period the country passed through two financial crises, and this section through a most distressing scourge of cholera and yellow fever, all of which combined to greatly retard the growth of the city and district in all of its interests.

The next period, 1891 to 1911, proves to be one of increased activity. The number of churches grew to fifty-five, with a membership of 10,835; the Sunday schools to fifty-two, with an enrollment of 8,742. The contribution to Missions, Education and Benevolence in 1911 was \$14,385.50; to Home Expenses, \$158,759.50—a total of \$173,145. The value of fifty-one houses of worship was reported at \$395,350.00. Nine of these houses were built with the idea of religious education in mind as well as for preaching purposes, but soon proved to be wholly inadequate, on account of the rapid growth of the city and the growing demand for better equipment.

During the previous period the new Sunday School Board had completely covered the field, and won the confidence of all the people, the State Board of Missions had entered the district, in full appreciation of its possibilities as a power for the kingdom of God, the *Alabama Baptist* had taken on new life, all of which united their forces with our now fully aroused local workers, the re-



FIRST METHODIST CHURCH, WHERE MEETINGS OF WOMAN'S MISSIONARY UNION WILL BE HELD

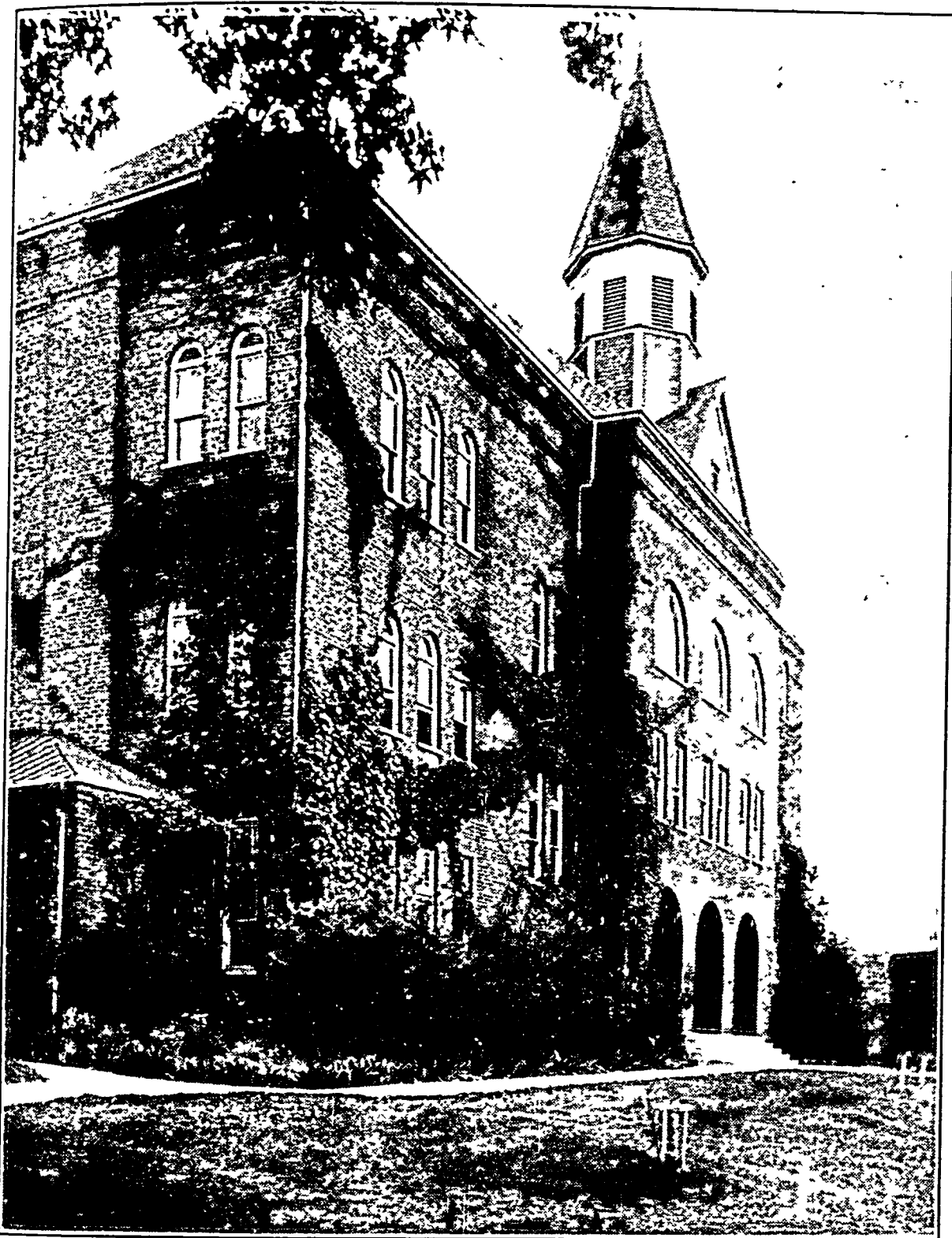
sults being that in this period our Baptist folk stepped right up to the front in all lines of Christian endeavor. During this period the ministerial students of Howard College grew to 56, in 1911, and have been invaluable aids in every line of Christian endeavor for miles around, and growing more useful each passing year. Indeed the institution, with its faculty of near 50, and its student body of more than a thousand, commanding as it does the respect and confidence of the entire district, has been a mighty force in the educational circles of the city, and bids fair to become more so as the years pass on.

During the last period covered by this article, 1911 to 1931, the number of churches increased to 101, the church membership to 38,595, the number of Sunday schools to 92 with an enrollment of 28,131. The number of churches reporting contributions follows: ninety-five churches reported \$436,642.48 contrib-

uted to all Home expenses, eighty-one churches reported \$89,762.49 contributed to Missions, Education and Benevolences. Eighty-five churches reported the value of their property at \$4,052,105.00, in which is included 31 pastors' homes at \$211,750, eight of which are valued at from \$10,000 up to South Avondale at \$31,000.00. There are 17 houses of worship ranging in value from \$50,000.00, fifteen of which run above \$75,000.00 each.

The auditorium of the First Baptist Church, Dr. J. R. Hobbs, pastor, seats 1,500, and they have space for 3,000 in the Sunday school. The property is valued by the Real Estate Board of the city at about \$680,000.00, which includes the main auditorium, the new Education Building and the "Annex," a wooden structure. The auditorium of the Southside Church, Dr. J. E. Dillard, pastor, seats 1,600, and their Education Building will take care of 3,500 when finished.





ADMINISTRATION BUILDING, HOWARD COLLEGE

Their property—their Education Building not yet completed—is valued at \$596,880.00. The Ruhama Church—Dr. J. C. Stivender, pastor—now 112 years of age, has a handsome new, modern building, is our college church, seats 1,000, and will take care of 1,000 in its Education Building. The Ensley Church, Dr. C. B. Miller, pastor, seats 1,800, and can accommodate 1,500 in its Sunday School Department. The cost of its entire plant was \$365,000.00. The Woodlawn Church, Dr. Frank MacDonald, pastor, seats 900 in their auditorium, and can accommodate 1,100 in their Education Department, which is conservatively valued at \$100,000.00. The West End Church, Dr. H. C. Bass, pastor, now using their Recreation Hall for an auditorium, seats 1,000, and can accommodate 1,200 in their Education Building. Their plant without a permanent auditorium, is valued at \$250,000.00. The Central Park Church, Dr. Ruel T. Skinner, pastor, seats 600, and accommodates 625 in their Sunday

School Department, their plant being valued at \$81,000.00. The Fairfield Church, Dr. W. M. Blackwelder, pastor, seats 850 and has room for about 700 in their Sunday School Department. Their plant is valued at \$92,500.00. The Thirty-fifth Avenue Church, Rev. Grover C. Walker, pastor, seats 1,000, and can take care of 1,000 in their Sunday School Department. The value of their plant is put at \$80,000.00. The Huter Street Church, Rev. J. Luther Moye, pastor, seats 800, and accommodates 1,200 in their Educational Department. The value of their plant is \$105,000.00. The Norwood Church, Dr. H. Grady Williams, pastor, seats 1,000 in their auditorium, and can accommodate 800 in their Sunday School Department, their plant being valued at \$125,000.00. The South Highlands Church, Bessemer, Alabama, now pastorless, has a fine new building, their auditorium seating 1,100, and in their Sunday School Department they can take care of 1,000. The value of this plant is \$132,000.00.

The Calvary Church, Rev. Ben E. Dunn, pastor, seats easily 600 in its auditorium, and can take care of 1,000 in its Sunday School Department. Its plant is valued at \$81,000.00. The South Avondale Church, Dr. A. Hamilton Reid, pastor, seats 800 in its auditorium, and has room for 600 in its Sunday School Department. Its plant is valued at \$115,000.00. The Wylam Church, Rev. H. L. Tulley, pastor, has an auditorium that seats 650, and they can comfortably care for 700 in their Sunday School Department, while their plant is valued at \$105,000.00.

The statistics given of the fifteen churches named are not overdrawn. They are reliable, and given to let your readers see some of the evidences of the Baptist spirit and work in this good city, when they come to see us in May. Many other churches could be included in the above list, smaller in numbers, and not so well equipped, but possessed of the same spirit and as deeply consecrated to our work as these.

The Baptist Young People's Unions have grown from five unions in 1894, with less than 100 members, to a total of 347 unions in 82 churches, with a membership of 5,714. One of the most vigorous associational unions in all the land, our young people are a mighty force for putting forward our Baptist Program.

Seventy-two of our churches have in them Woman's Missionary Societies with an enrollment of 3,373, there being in their associated organizations 116 societies with an enrollment of 2,299. These various organizations, principally those of the women, raised for the last fiscal year, \$14,922.79 for Home expenses, and \$31,474.61 to Missions, Education, Benevolences and other objects.

Howard College, located in the corporate limits of the city, has a plant and equipment valued at \$484,536.01, with a permanent endowment fund of \$724,953.30. The enrollment during the first semester of the present session was 968, of which about 60 are ministerial students, most of whom are engaged in some sort of church work in the district.

Our resident pastors, some fifty or more, are organized in what is known as the Birmingham Baptist Pastors' Conference which meets each Monday in the month, except the first, and carries out a well prepared program. They are aggressive in their church work, and all pull together in their common interests.

The Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, moved its headquarters to our city in September, 1921, where, under the administration of its very efficient and popular Corresponding Secretary, Miss Kathleen Mallory, it has contributed in a large way to our growth in every department of church work, as well as to our prestige, as a group of

the Lord's servants in a city noted for its care of kingdom enterprises.

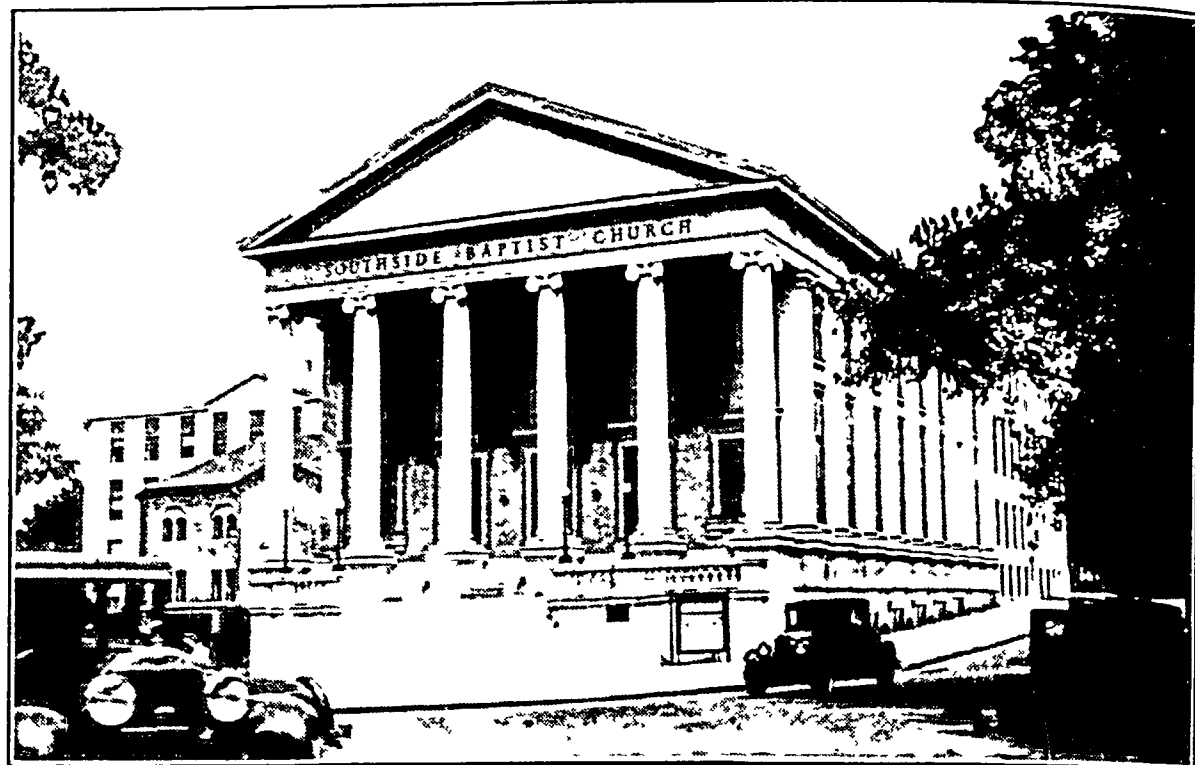
These facts, simply stated, serve to show the growth of our Baptist Zion, and some of the most potent influences in that growth. Justice demands that due credit be given to our great Sunday School Plant located in Nashville, Tennessee, for its large share in our growth during the last forty years. We most cordially welcome the Convention with all of its great interests back to our good town on this the natal day of its great publishing plant, in celebration of its fortieth anniversary.

## Birmingham Invites You

*By Mrs. A. Hamilton Reid, Chairman of W.M.U. Welcome Committee*

Birmingham, "The Magic City," is all astir over the coming of the annual session of the W.M.U. of the Southern Baptist Convention in May. Early in January Mrs. R. T. Anderson, general W.M.U. chairman, appointed all the committee chairmen, and since that time telephones have been ringing, committees have been meeting and plans have been formulated looking forward with happy anticipation to the coming of the women of the W.M.U. throughout the Southland.

We are happy to invite you to Birmingham, for here you will have opportunity to visit your own W.M.U. headquarters at that well-known address, "1111 Comer Building." Who is it that does not have a desire to visit this busy place where the "King's business" is transacted through the agency of the Woman's Missionary Union? Here you will have an opportunity to visit the place from which you have been receiv-



SOUTHSIDE BAPTIST CHURCH, DR. J. E. DILLARD, PASTOR

ing *Royal Service, World's Comrades* and *The Window*.

We are happy to invite you to Birmingham because in Birmingham you will find the largest Baptist Association in the South. The Birmingham Association, with 102 churches and upwards of 37,000 white Baptists, invites you to visit this great Baptist center and enjoy our Baptist hospitality.

Again, we are made happy to invite you to Birmingham because we want you to enjoy our beautiful mountain scenery and get a vision of this throbbing industrial center of the South. Here God has stored his rich treasures in the mountains, which he has crowned with beauty, and has planted a God-fearing city in the valley below.

Above all, we are happy to invite you to Birmingham because of what your coming will mean to us. You, the women of the W.M.U., are our sisters in the service of the Master. You are a part of our great W.M.U. family, and we think of your coming as a happy gathering of the Father's family. We eagerly anticipate the joy, inspiration and renewed faith that will come to our hearts by your coming.

Therefore, as chairman of the W.M.U. Welcome Committee—composed of the women missionaries and the wives of the Baptist ministers of Birmingham and vicinity—it is a very special joy to me to invite you to Birmingham for the

W.M.U. annual meeting. Our hearts and homes are open, waiting to receive you. The opening session will be at 9:30 on Tuesday morning, May 12, in the First Methodist Church.

## "And the Deaf Hear"

*By Una Roberts Lawrence, Saint Louis, Missouri*

Dr. George W. Truett was preaching. It was the Southern Baptist Convention and the great auditorium was filled to the last seat in the farthest corner. That rich, mellow, persuasive voice was falling on the ears of the great throng of listening people. Hearts were being stirred, ideals set higher, souls refreshed and lives regenerated by that simple, magnificent presentation of the preeminent Christ.

And the deaf heard!

Up in one large section of the balcony they sat, the deaf of that city. Not a word of the great message did they miss. In front of the first row of seats was a slender woman with her back to the auditorium. Standing between the deaf and the messenger of God, she was ears for them, translating the great thoughts of the speaker into the turn of a finger and the gesture of a hand. It was a great hour. And the faces of the deaf shone with a new glow, even as did the faces of those to whose normal ears came the direct tones of Dr. Truett's voice.

It was a great hour when Southern Baptists began the mission to more than forty thousand deaf people in the South. A man who had won high recognition as an educator was the means of beginning this unique missionary enterprise. J. W. Michaels, superintendent



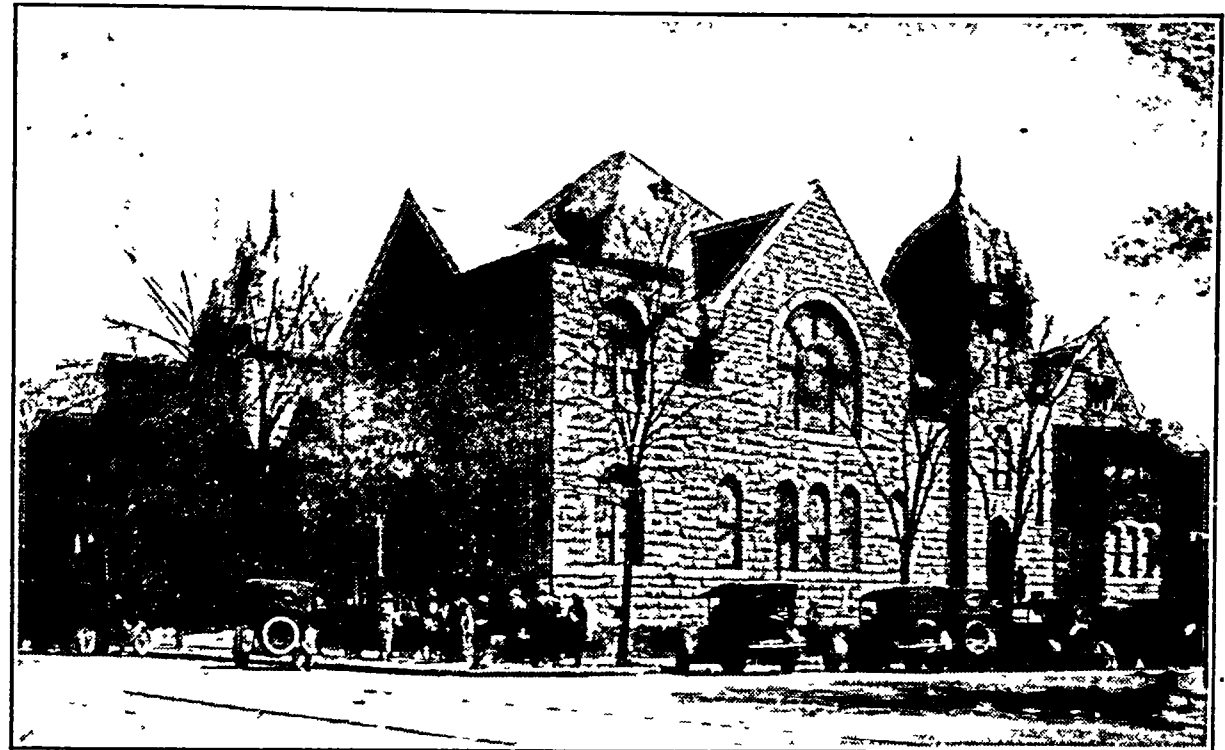
HIGHLAND AVENUE BAPTIST HOSPITAL, BIRMINGHAM

of the Arkansas School for the Deaf, felt the need of a religious ministry beyond the simple religious exercises in the school while the boys and girls were there. He knew their homes often had no contact with any religious organization. Deaf mothers and fathers did not attend church anywhere, for there was no provision made for translation of the preaching into the only language they knew. At that time lip-reading was not a general method of education for the deaf, so they were cut off from any participation in the ordinary church services without an interpreter. Though lip-reading is being taught now in many schools, yet the adult deaf people of our country and the majority of the young people still are dependent upon the sign language for every contact with the outside world.

It was this spiritual destitution that got on the heart of Professor Michaels. He began preaching and visiting communities where there were groups of deaf-mutes, following his boys and girls back to their homes and teaching the Bible as much as he could. This work came to the notice of Dr. J. F. Love, then the State Mission Secretary of Arkansas, who saw the need for a preacher to give his time to evangelizing this people who are cut off from religious teaching by their affliction. So Brother Michaels, who was an ordained Baptist minister as well as teacher of the deaf, became the missionary of the Arkansas State Mission Board. The work proved so fruitful that the Home Mission Board in January, 1907, elected Brother Michaels as missionary, extending his ministry to the deaf people of all the Southern states.

Thus the work began. Of its growth, the regular reports of Brother Michaels, and for several years past, of Brother A. O. Wilson, the second missionary employed by the Board, tells in steadily mounting numbers of centers touched. Two avenues of contact are open. One is the contact with the State Schools for the Deaf where our missionaries are cordially welcomed and given every possible co-operation. The other is the church in any town or city where permission may be secured for meetings of the deaf people, and a teacher provided for regular Bible class work and services. This is a mission field where any church may minister to a real need, for without some special provision the deaf people of no community can hear the gospel. Their hearts are hungry for its message, even as the hearts of others hunger. But there is no way for them to hear save by the sign language, and only where some one is willing to learn the language, or by some special providence already knows it, may they have Bible teaching.

Today our two missionaries are fostering work in 89 centers where, in



FIRST BAPTIST CHURCH, DR. J. R. HOBBS, PASTOR

school or church, there are Bible classes and other group meetings of deaf people under the auspices of our missionary work. Brother Michaels, the veteran of this unique ministry, has gone on actively at work despite the years that have crowned his devoted head with silver. He now works mostly west of the Mississippi River, with headquarters at Fort Worth. Brother Wilson, with headquarters in Meridian, Mississippi, devotes his time to the work east of the river. Even with this division of territory, they can visit only at long intervals the scattered groups to whom, for the most part, they are the only preachers of the gospel.

The work is carried on in some instances by the hearing children of deaf people, in other cases by men and women who have learned the sign language that they might be volunteer missionaries. There is a very large class in First Baptist Church, Dallas, Texas, that is the especial pride of Pastor Geo. W. Truett. First Baptist Church, Little Rock; First Baptist Church, Knoxville, Tennessee; Tabernacle Church, Atlanta, to name just a few centers, have long had Silent Bible Classes. In 1928, another form of Christian work was begun. It started as a B.Y.P.U., but the deaf people wanted it more inclusive than just a young people's movement, so they changed the name to Baptist Deaf People's Union, and interest has spread widely. A. O. Wilson writes most interestingly of this new phase:

"I was in Atlanta, Georgia, on Novem-

ber 7<sup>th</sup> for the Anniversary Banquet of the Michaels Deaf Union, attended by about 60 of its members. It was a most enjoyable affair and tends to strengthen the work of the Union. We have a fine Union in Dallas, Texas, sponsored by Dr. and Mrs. Truett, of the First Baptist Church. It is the largest Union we have in the South and is a blessing to all who come in contact with it. They have for many years had an Annual Banquet that surpasses anything else we have in the deaf work. It is held during the Christmas season."

Then of the need he writes:

"Our deaf people are hungry for the Bible. I remember when I was teacher in the State School at Sulphur, Oklahoma, one boy fourteen years old walked five miles to town and back, rain or shine, to attend my Bible class at First Baptist Church. He never missed a Sunday. In a small Texas town thirty miles from Fort Worth, a young lady used to come to our evening services on horseback when the roads were too bad for cars or other vehicles. She never missed any service, not minding the cold or other discomforts. In small towns all



TUSCALOOSA AVENUE BAPTIST HOSPITAL



over the South, where only four to ten deaf people live, we are accustomed to seeing from thirty to sixty people at our services when the missionaries can be there on a Sunday when the people can get off from work. They come for many miles for their chance to hear the missionary.

"In the larger towns, and small cities, we can hold services any evening, and all will come regardless of creed. While in Louisville not long ago, it rained hard all day and when time for service came there was almost a cloudburst. To tell the truth, I was afraid none would come. But I got a taxi and went through the downpour to Fourth Avenue Baptist Church. Imagine my surprise and joy to find the hall crowded with the deaf, eager to greet me and hear my message. This Bible class has been for years under the leadership of Mr. and Mrs. Fugate, a consecrated Baptist couple.

"The weather seldom interferes with our services. The deaf are eager for the Word of God, and the opportunities are few and far between for them to hear it. Hence we missionaries are always welcome. Whenever we come to a State School for the Deaf we stop and are always welcomed and entertained, given the use of the chapel and classroom for talks and conferences. We consider these school visits as important as any other phase of the work. The young people of the State Schools are as important to us as the B.Y.P.U. and other organizations of young people are to the hearing churches. These schools have Sunday schools with competent Christian teachers, but all like to have a visiting minister come talk to them. After they have finished school, these boys and girls know us and we them, and they help us lead others to Christ. They have the future before them, and are eager to serve. Grateful are we also for the hearty co-operation of pastors, Sunday school superintendents and other workers in the churches who make possible our work in so many places."

I shall never forget my own first contact with our deaf work. I was a visitor in First Baptist Church, Knoxville, Tennessee, and Mrs. R. L. Harris was showing me over that splendid church plant just before the evening service. We had peeped in on several B.Y.P.U.'s in session and then came to another small auditorium, where she paused a moment before opening the door.

"This is our Silent Bible Class," she said, and before I could get my wits together to really understand what she meant, we were in the room, facing a large audience of men, women, and young people. A smiling lady, standing in front of them, came to greet us, and said to me:

"Do you wish to say anything to them?"



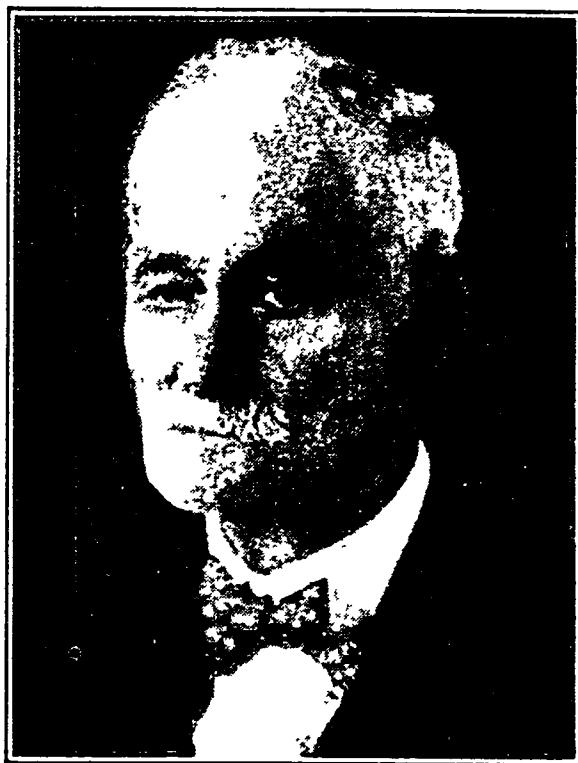
FORMWALT SILENT BIBLE CLASS, FIRST BAPTIST CHURCH, KNOXVILLE, TENNESSEE

"Let it be known that there is a Bible teacher who can talk their language, willing to teach them, and guide them in religious services, and the deaf people would come from all directions and long distances in eager response."

Still I did not quite get the import of the whole thing, and in my simplicity I said to the group:

"I am just happy to be here in First Church this evening."

As I spoke I realized our hostess was rapidly turning my words into the graceful sign language, and then the light broke on my slow brain. This was the Formwalt Silent Bible Class, a center of some of the finest work being done for the deaf in any of our churches. It changed the whole situation, and with eagerness I slipped into a chair and we sat as long as we could while the class

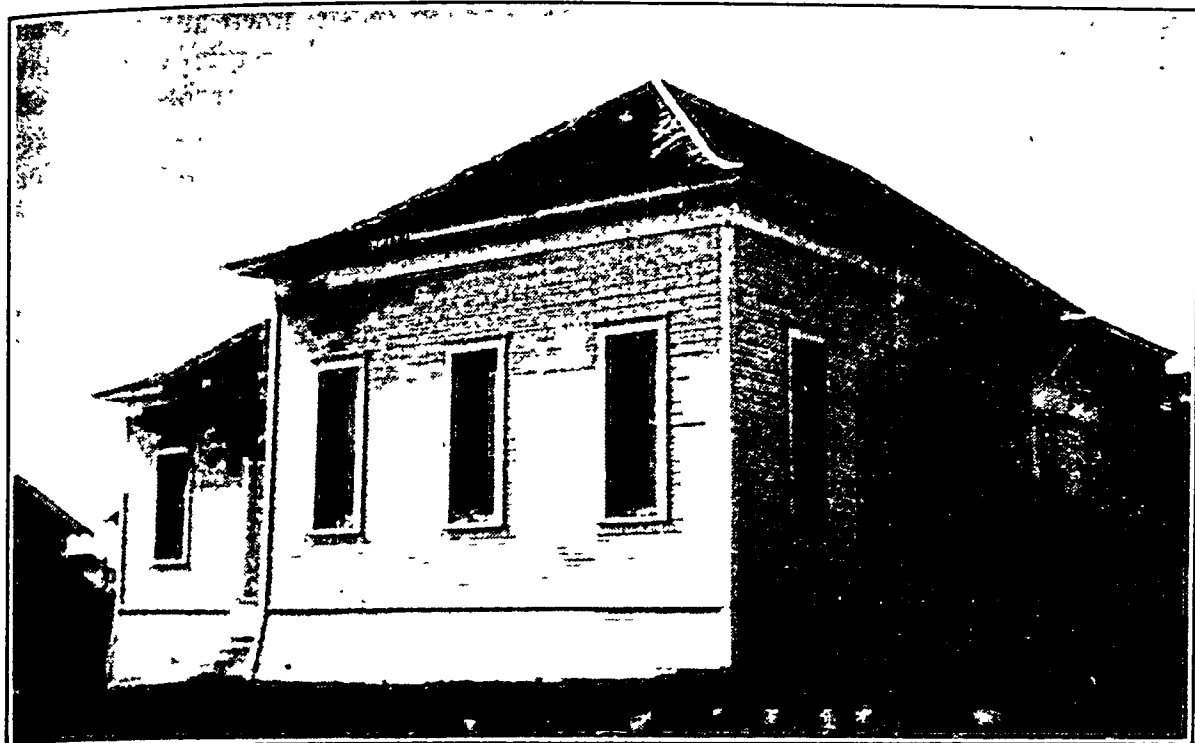


REV. J. W. MICHAELS

Home Missionary to the Deaf, who for nearly fifty years has been engaged in this blessed service.

went on, Mrs. Laura Formwalt teaching the Bible lesson for that evening to a group of as earnest and responsive listeners as it has ever been my fortune to meet.

There are today hundreds of our Baptist men and women, especially our younger people, to whom there has come a desire to be missionaries, a desire stifled and thwarted because of the inability of either the Home or Foreign Boards to send out new workers. To each one of these there is a field open wherever they might live. Perhaps you know of only a few deaf people in your community, but let it be known that there is a Bible teacher who can talk their language, willing to teach them on Sundays and guide them in religious services on other days of the week as opportunity affords, and the deaf people would come from all directions and long distances in eager response. The one great need is for willing-hearted teachers to learn the sign language that they may actually be missionaries to the deaf. It is not as hard as many a language that is a necessity before doing work on a foreign field; it requires no long apprenticeship of usage; it is usable under familiar and convenient conditions. We have a text-book which may be secured from Brother Michaels, from which it is easy to learn to be a missionary to the deaf. Perhaps because of that it has not had the appeal of distant glamorous fields where hardship and danger surround the missionary. But it is a ministry to hearts that are as far from the gospel as if they lived in China. And if you cannot go to China, is it not fortunate that you



FIRST BAPTIST CHURCH FOR THE DEAF, FORT WORTH, TEXAS

"The work is carried on in some instances by the hearing children of deaf people, in other cases by men and women who have learned the sign language that they might be volunteer missionaries."

can preach to and teach the deaf, who, without you or some missionary-hearted person like you, may never hear the gospel!

"The people who sat in darkness have seen a great light," sang the old prophet at the sight of the Baby Jesus. "The people who sat in *silence* have seen a great light," might be said today of the missionary work being carried on in nearly a hundred places where the story of Jesus the Light of the World is being told to the people of the Great Silence.

### Not a Word for Jesus

Have you not a word for Jesus? Will the world his praise proclaim?

Who shall speak if ye are silent? ye who know and love his name.

You, whom he hath called and chosen his own witnesses to be,

Will you tell your gracious Master, "Lord, we cannot speak for thee"?

"Cannot!" though he suffered for you, died because he loved you so!

"Cannot!" though he has forgiven, making scarlet white as snow!

"Cannot!" though his grace abounding is your freely promised aid!

"Cannot!" though he stands beside you, though he says, "Be not afraid!"

Jesus, Master! yes, we love thee, and, to prove our love, would lay

Fruit of lips which thou wilt open, at thy blessed feet today.

Many an effort may it cost us, many a heartbeat, many a fear,

But thou knowest, and wilt strengthen, and thy help is always near.

Give us grace to follow fully, vanquishing our faithless shame,

Feebly it may be, but truly, witnessing for thy dear name.

—Frances Ridley Havergal, in *S. S. Times*.

## A Way Which Has Not Led Anywhere

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

If one will pick up the *Virtuous Classics of Lao-tsu*, or the Taoist Scriptures, he might be struck with a seeming similarity with the Gospel of John. The philosopher, Lao, begins his writings thus: "The way, the proper way, the unusual way; the name, the proper name, the unusual name," and so forth—which sounds very learned and appeals to the Eastern mind—the more mysterious the better.

But, if you hand the Gospel of John to the average man in China he will

say: "I don't understand this, it means nothing to me." He would read: "The very beginning was the Word (way), the Word like unto God, the Word which was even God," all of which is no doubt clothed with little meaning to one who has never heard. But it begins to lead somewhere in contrast to the Way of Virtue which continues in those mysterious picture characters and brings no light on the pathway of the reader.

It is not our purpose to make a study of that most wonderful little book, interesting though it would be, with an able expositor leading our thoughts. Get John's Gospel and read it again. We find that that Way became life, and then it became flesh and dwelt among men, and he became "the Way, the truth and the life." Thus we are led to him.

Now may we turn from *the Way* to *a way* and see what we find. First of all, we do not find love, though we may find fear. We had our attention called the other day to the fact that the Chinese people do not love their priests, but they fear them. Neither can we imagine they love the writings of Taoism, though they may have that same fear. Again, they have no love for the temples and shrines where the gods are supposed to dwell, yet they are afraid not to go there and perform the ritual of worship. And we have never heard of this begetting love in their hearts. It is a matter of form and even separated from morals.

We have been to the monasteries and found the monks or priests very friendly, and they accept Christian tracts or a Testament which we may have to give them. No doubt they read them, for many of the monks are educated. Taoism is a system of philosophy or metaphysics. It dates from the sixth century B.C. Modern priests play upon the people's superstitious ideas, and they man-



PASTOR'S HOME, FIRST BAPTIST CHURCH FOR THE DEAF, FORT WORTH, TEXAS

"Today our two missionaries are fostering work in 89 centers where, in school or church, there are Bible classes and other group meetings of deaf people under the auspices of our missionary worker."



ufacture and sell charms to ward off all kinds of ill.

But the "way" of the rationalist, Laotze, was vague and difficult to grasp; indeed, it cannot be laid hold on, as Paul would say. His way is gentleness, humility and generosity, but in the abstract. Jesus was himself the way, the truth and the life—a concrete example—a person and not a theory. Laotze and other religious teachers had messages, but Jesus was the message himself.

But, as we come in contact with these other religions we can see that they are reaching out for God. In Wai Chow, South China, the largest temple on the beautiful lake side is the one in connection with the Taoist monastery. There are gods many, the god of thunder, of rain, the sea, and the red-faced god of war. But one makes a very vivid impression upon us every time we see it. It is "the god of the beginnings of things," which would remind us of the statue Paul saw in the streets of Athens—the unknown god.

We have been many times to this old monastery; a beautiful place it is, quiet and in a setting of trees and flowers all about. The very buildings and atmosphere of the place would appeal to the meditative. Once we recall strolling by at the close of day and hearing the big drum doling out its deep, droll sounds, calling to evening prayers. When we looked in we saw a boy about fifteen or sixteen very skillfully manipulating the sticks as the light of day faded away. The incense was burning in the lamp swinging in front of the altar, and the priests one by one came in for prayer before the three giant gilded wooden images. No life, no service; only seclusion and meditation.

While there is a sort of beauty of appeal in the way we are talking about, there is no life. Taoism may read these beauties into nature, but we read them in a life. We interpret Christ as the beginning of all things, the first and the last, revealing the Father and the only approach to him. "He that hath seen me hath seen the Father." And "No man cometh unto the Father, but by me."—The way of a person.

There is life in the way of Jesus, for there were the blind beggars and lepers and sinners in his train. "Greater love hath no man than this, that a man lay down his life for his friends." Also, "And I, if I be lifted up from the earth, will draw all men unto myself."

"We read the best in him who came  
To bear for us the cross of shame."

His was the way of the cross. He *was*, and *is* the way. "Walk ye in it," in him.



THE CHIEF PRIEST

Now over eighty years old, in a Taoist monastery in Wai Chow, China.

## "She and Her Household"

By Margie Shumate, Shiu Hing, China

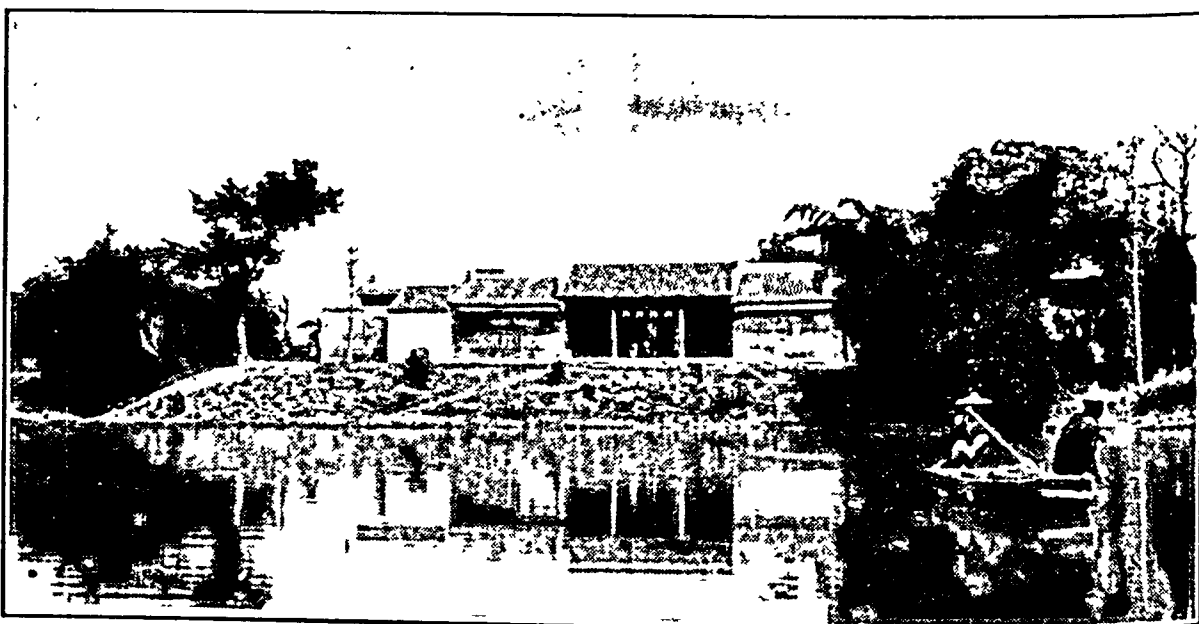
Saam Neung stood in the doorway of the lu Koo chapel and looked doubtfully into the interior of the building. Surely this was the Jesus hall that she had come to find, for it was located on the waterfront where the boats anchor as she had been told, and there were all the long benches of which she had heard. But there was no one to be seen in the room. Should she go in? She walked slowly past and went down to the other end of the town where she made a few purchases, then came back to the chapel. Still there was no one to be seen, but

she decided to sit down and rest a bit, for she was loath to return without having accomplished her purpose. Had she not walked eight miles from her village to this place where she could learn more of the Jesus Doctrine?

As she sat in the quiet building, her thoughts were bitter as she thought of her life. She and her husband quarreled and hated each other so that they had little to do with one another. She quarreled with her daughters-in-law, and they quarreled with each other. Her youngest son, Ah Kwai, stole everything he could get his hands on and gambled it away. Two of the three grandchildren had been sick and she had used all the money she could procure to make offerings to the demons in behalf of the children. When the "Kwai Na Poh," or Devil Woman who was her medium through whom the spirits must be appeased, demanded still more money, she had secretly taken grain from the family store and sold it to get the money. Her husband had berated her soundly when he found out that she had taken the grain, and her heart was sore.

She thought of her old mother-in-law of eighty years, feeble and helpless, who complained much of late that devils came to her bedside every night and pulled her toes and plucked at the covers, and touched her head, until it was impossible to sleep. Surely her home was the abode of all that was evil.

Saam Neung had recently been to Hong Kong to visit her married daughter who had become a Christian. Her daughter told her the story of the gospel, and told her that if she would become a Christian her life and her home would be transformed. When she started back home, her daughter begged her to go to lu Koo, a town eight miles from her home where was the nearest chapel, and hear more of the gospel. And she had come.



A TAOIST MONASTERY, WAI CHOW, CHINA

"What a joy it is to tell to those behind prison bars and to those who live in the great out-of-doors of the precious blood of the Lamb of God that cleanses from all sin, that he has broken every prison bar of sin and is able to set every captive free."

As she sat there thinking that her trip was in vain, a woman came in from the back of the building, and seeing her there greeted her kindly, and sat down beside her and asked her what she wanted. Saam Neung turned to her and eagerly asked, "Do you know about the Jesus Doctrine?" And then she heard the story once more, much as her daughter in Hong Kong had told it, a story which sent a thrill to the depths of her heart. After that she came almost every Sunday, thinking little of the sixteen-mile walk to lu Koo and back to her home. Soon her unmarried daughter, Kit Ching, and a sister-in-law, joined her and they were baptized about a year ago.

Saam Neung's life was transformed. A new joy came into her heart, a new light into her face. The aged great-grandmother heard the story and decided to put her trust in the One who could deliver from devils, but she was not able to go to lu Koo to be baptized. They sent for the pastor to come and baptize her in the fish pond nearby, but when he arrived, the old woman was ill in bed with chills and they decided not to baptize her, but she insisted that she be baptized that day, saying that she prayed and that Jesus had told her not to fear. So they carried her out to the pond and baptized her in the presence of a curious and excited throng. The old woman found that prayer really could drive the devils away, and she was able to sleep better.

Saam Neung's husband, Saam Ye, seeing the change in his wife, became interested and began to attend church, but every time he left home to go to church, his son, Ah Kwai, stole money or fish or grain or something to carry on his gambling, which caused the neighbors to ridicule Saam Ye saying, "While you go to worship your god, your goods disappear behind your back." Once on his return home Saam Ye found his gun missing. He went to the gambling hall in search of his son. When the father was seen approaching the young man jumped under the gambling table, and his associates gathered around the table to screen him, but his father found him and pulled him out and beat him, then picked up the gun which was in the corner of the room and left. Things went from bad to worse until Ah Kwai decided to run away and went to lu Koo where he boarded a boat for Canton. His mother followed in tears and asked the lu Koo preacher to intercede. The preacher went to the boat and persuaded Ah Kwai to come to the chapel and wait a few days before deciding what to do.

At first he sat around, sullen and unresponsive to all efforts to interest him in the gospel, but soon in answer to earnest prayer, the Spirit touched his heart and Ah Kwai was saved. He wrote



SAAM NEUNG AND HER HOUSEHOLD

"I wonder if you people at home are going to help us to give the gospel to these multitudes at Siu Hoh and many other similar districts who have never yet heard the story of our Lord's redeeming love?"

#### Invitation

*Dost thou bow beneath the burden  
Of a crushing care?  
Bring it to the feet of Jesus:  
Lay it there!  
What thy need? He can supply it.  
Longing? He can grant.  
Find in him exhaustless fulness  
For each want!  
—Record of Christian Work.*

a letter to his father acknowledging his sin and asking forgiveness. The old man then and there announced his decision to follow the Christ who could work such a miracle in the heart of his wayward son. When one sees Ah Kwai now as he often makes public testimony of his experience and leads in public prayer, one realizes anew that the power of Jesus is as real today as it ever was in the days of old.

On the Sunday after Christmas Ah Kwai and his father were baptized at Shiu Hing. When her husband went down into the baptismal waters Saam Neung's heart was so full that she broke forth into a song of praise. It was the nearest thing to shouting that I have seen in China. Her voice was soon drowned out because the congregation started singing the chorus, "Happy day, happy day, when Jesus washed my sins away," but I could see dear Saam Neung as she continued to sing her own song in her own way, and tears filled my eyes as I watched her.

I spent last week in Saam Neung's home, and as I observed her transformed life, and saw her and her husband united in a love which they had never known, as I saw her joy in her lord and her

zeal for the Lord, my heart was drawn closer to him, my courage and faith increased. Her oldest son and two daughters-in-law have not yet confessed Christ, but they are friendly to the gospel and we are praying that they may soon be won to him.

Saam Neung and her household are the first Christians in the Siu Hoh district, comprising many villages, and their conversion to the foreigner's religion is the talk of all the near-by villages. Most of the people think that they could have done nothing more dreadful than to forsake the gods and their ancestors and enter this strange new cult. Many of them know that there is such a thing as the Jesus religion, but they know nothing of it except that its adherents worship no god and that they abandon their ancestors to starvation, not even a stick of incense being burnt for them to eat.

I visited several near-by villages the week I was with Saam Neung, and everywhere we went we had large, curious crowds gather who listened with interest to the message. How I wish we had a chapel and a Christian worker located at Siu Hoh, which is a market town where hundreds of people gather from the surrounding villages every market day.

I wonder if you people at home are going to help us to give the gospel to these multitudes at Siu Hoh and many other similar districts which have never yet heard the story of our Lord's redeeming love. I will give my life to win them if you will support me with your money and your prayers. How we need more laborers! Won't you help the Board to get out of debt so that it can help us to give the gospel to every creature in this vast mission field?

## The Testimony of Liu Yan Chi

*Written in room Number 1, second stall  
of the Third Prison of Shantung, China,  
November, 1930*

(It is good to be able to send the testimony of the murderer in prison in Tsining, who has become a Christian. He sent me this testimony without my asking for it, and it is given in his own language.—*Missionary C. J. Lowe.*)

I wish to announce to you a glad tid-  
ing, which is the experience of my sal-  
vation. I am a criminal and had been  
convicted by the judge to die. I was  
imprisoned in the Third Prison of Shan-  
tung, which is in Tsining, because they  
considered the crime which I had com-  
mitted was a very great one. I thank  
God for this, because I know now that  
it was the goodness of God who used his  
power to show his grace to me to place  
me in the prison. It was just like what  
the Bible says that everything is co-  
operating so that those who love God  
may be benefited.

I am a native of Tsining, Shantung.  
I had committed murder in the year of  
1927, of which I was convicted to  
die. I objected and appealed to a high-  
er court. I was then taken to Tsinan.  
Just then the war between the North  
and South began and I was set free by  
the rebel soldiers.

After I escaped from prison I have  
been led and moved many times, but I  
did not have true faith which was, just  
as the Bible says, that if we neglect  
this great saving grace, how can we es-  
cape sin and death?

During the winter of 1929 I was sick  
and had to stay at home. I was recap-  
tured and imprisoned in the prison of  
my district. While there I met a broth-  
er who had been imprisoned in the Third  
Prison of Shantung. He told me of the  
reputation of the Third Prison and that  
there is a head of one of the depart-  
ments there who is a faithful servant of  
Jesus Christ, a member of the Baptist  
church. He is now the head of the Sec-  
ond Department of our prison, whose  
name is Mr. Lee Kan Shen, who had  
led many to Christ. When I heard this  
I was so moved that I at once had great  
faith in God. I thought within myself  
that if I could be imprisoned in the  
Third Prison of Shantung I felt sure  
that I would be led by Mr. Li to trust  
our Lord Jesus.

I thank God that he heard my prayer.  
Not long after this I was transferred  
to the Third Prison of Shantung, where  
truly I got my salvation. As soon as I  
got to that prison Mr. Li said to me,  
"You must believe in Jesus and you will  
be saved."

I told him, "I have believed in Jesus  
when I was outside."

Mr. Li then said, "When you were  
outside, if you had truly believed in  
Jesus, you would not have been im-  
prisoned the second time." He said  
that I had not truly believed was ex-  
actly right. Mr. Li prayed for me  
earnestly and put me in a room with a  
prison friend who had become a Chris-  
tian to study God's Word. I then con-  
fessed all my sins before God, and en-  
trusted my body, soul, and my all to  
my Saviour, Jesus. I thank my Lord  
God whose love to me is truly immeas-  
urable. Though I had committed such  
a great sin, yet God was merciful and  
kind. He received me and set my soul  
free. I thank God for this grace which  
is sincere and righteous. He forgave  
my sin and cleansed all my unrighteous-  
ness. I believe that the forgiveness of  
sin and the cleansing of the unrighteous-  
ness comes from our trust on Jesus who  
bore all our sins and died and bled on  
the cross to save us. God also gave  
his Holy Spirit to regenerate me,  
changed all my thoughts, ideas, words,  
and deeds. I got the grace of peace  
and happiness and I have great hope  
for the promise of the future. Though  
I am being confined in a prison and I  
am not free bodily, yet my soul is free  
because his saving grace has set my  
soul free. I shall never be the servant  
of sin again, for God has given me  
power to be his son. The Holy Spirit  
and my own heart testify that I am  
God's son.

I was baptized on the second of Feb-  
ruary and formally became a Christian.  
After I was saved I thought of my fam-  
ily who are in sin and unsaved. I am  
greatly grieved because, though I want  
to lead them to Christ, I am unable,



MR. LI AND THE MURDERER WHOM  
HE LED TO CHRIST

as I am in prison. The only way I  
could do is to pray earnestly to the  
Lord to direct them.

I thank the Lord God who answered  
me this prayer. He gave me the abil-  
ity to write. I have never studied since  
a child. During my thirty years I  
have never written home a letter with  
fifty words. Now God has taught me  
how to write this out. This is truly the  
grace of God.

Now I am confined in prison but I  
have no work to do. I therefore pray  
to God, study the Bible, commune with  
God in secret. I got the revelation from  
him that I write out this testimony of  
my salvation. Now I believe that when  
you read about this—that I have ob-  
tained peace, grace, and joy, you will  
be happy with me and thank God for  
me.

Those of you who are happy with me,  
I hope that you will pray for our prison  
so that all the brethren in here will re-  
ceive spiritual grace, that this our prison  
will be transformed. You must also  
pray for all the prisons in China and  
preach the gospel of our Lord so that  
it will be spread to the uttermost parts  
of the world. This is my earnest prayer.

### Reading a Bandit's Conscience

*By Clifford Barratt, Poochow, China*

Mr. Ku is a man who lives near  
Tang Shan. He went as a young man  
to work in the gold mines of Africa.  
While in Africa he became a Christian.

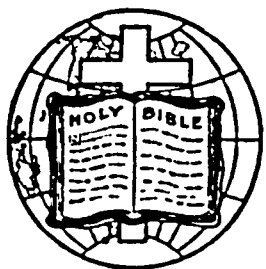
Later when he came home he was cap-  
tured and carried off by the bandits to  
their mountain fastness. Here he found  
himself only one of many prisoners.  
Some the bandits beat unmercifully,  
some they wounded severely, and some  
they killed outright.

Mr. Ku was just a poor man and had  
nothing with which to ransom himself  
even if the bandits had been willing to  
let him be ransomed. So when his up-  
per garments were removed prepara-  
tory to applying the bamboo to his bare  
back, believing that they were going to  
kill him anyway, he reproved the lead-  
er of the bandits, telling him that he  
had no conscience.

The bandit leader asked Mr. Ku  
where he got his conscience. From that  
Mr. Ku opened his mouth and preached  
unto him Jesus. The bandit leader then  
not only had him released, but invited  
him to a feast. During the conversation  
the bandit chief asked him if he knew  
Mr. G. P. Bostick, of Poochow. Upon  
being told that he did, the bandit chief  
said, "My mother once received famine  
relief funds through Mr. Bostick." He  
then gave his prisoner four towels and  
ten dollars and set him free.



## HOME AND FOREIGN FIELDS

THE  
MISSIONARY  
JOURNALOF THE  
SOUTHERN BAPTIST  
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I. J. VAN NESS, Executive Secretary

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HIGHT C. MOORE, EDITORIAL SECRETARY  
NOBLE VAN NESS, Managing Editor

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## A Convention At Its Best

When the president's gavel raps, calling to order the seventy-sixth session of the Southern Baptist Convention at Birmingham on May 13, the messengers present will be summoned to consider some of the most serious problems that have ever confronted us as a denomination. Every moment of the days that follow will be precious, and should be guarded with utmost care lest there be waste of that most valuable of all things in a great gathering—time. Those in attendance should realize the heavy responsibility resting upon them, and determine to make the Convention of utmost value by their attitude and behaviour.

The annual meeting of the Southern Baptist Convention, the largest body of its kind in the world, is not always at its best. Its deliberations and inspirational hours are sometimes seriously marred by the restless moving about of the messengers, their tardy arrival and precipitate departure before dismissal, the congregating of crowds about the entrance whose conversation creates disturbance, and the general spirit of irreverence and inattention which frequently characterizes many of those in attendance. To these distractions may be added the ill-timed speeches of brethren who really have nothing constructive to say, but apparently have to hear their own voices before a vast audience, and are gratified by the fleeting sense of importance which appearance before the Convention gives.

Perhaps it would impress us afresh with the value of the Convention's time to express it in terms of money. At almost any hour of the meeting there are at least three thousand people present. A minute of the time of three thousand people is equivalent to fifty hours of an individual's time, which, at fifty cents an hour, would amount to twenty-five dollars. A wasted hour would thus amount to three hundred working days of ten hours each, or fifteen hundred dollars! The time of some who attend may not be worth that much, but the time of others is worth far more. Whether expressed in terms of money or not, time is the most valuable material asset we possess, since it is "the stuff that life is made of!"

A meeting of the Southern Baptist Convention is at its best when the following conditions prevail:

1. Earnest, heart-searching prayer on the part of all our people who love Christ and his cause, many days in advance of the meeting, that the Holy Spirit may have the right-of-

way in the direction of all the affairs of the gathering, and that the will of God may be done for the furtherance of Christ's redemptive purpose for all the world.

2. A spirit of true reverence at all times, as every messenger realizes that the Convention's business is God's business, and that attendance is an act of duty and of worship, not a holiday affair.

3. Prompt and regular attendance on all the sessions, including the devotional hours, and not omitting those hours when routine matters are being disposed of. Naturally there will be those present who will not take the Convention thus seriously, but these should be looked upon as visitors and seated in the balconies, while messengers charged with the welfare of the meeting are seated in the sections appropriately reserved.

4. Great care on the part of ushers to keep down all noise of conversation about the entrances, closing the doors while speeches and special features are in progress, and opening them only as intervals make possible the moving of the crowd without serious disturbance.

5. The saving of every possible minute by printing and distributing well in advance reports and other items of information, the public reading of which would be thereby made unnecessary.

6. Strict adherence to the order of business adopted, unless a real emergency made necessary some change. This can usually be done without unduly shutting off discussion by placing limits on speeches, and the chairman's guidance of discussion to rapid and satisfactory conclusions.

7. The firm refusal of the Convention to give place to matters not within its province, and not relevant to the great missionary, educational, and benevolent purposes for which the Convention stands. It is far better to consider thoroughly a few paramount issues than to deal superficially with a great number of subjects.

8. Putting Home and Foreign Missions at the center of the Convention's program, challenging the thought and concern of the messengers with these supreme enterprises, giving ample time to the missionaries to bring their reports and messages, bringing the Convention to its knees in prevailing prayer for a lost world, recapturing the passion for evangelism and witnessing, beginning at Jerusalem and extending even unto the uttermost parts of the earth.

9. Providing much that is richly inspirational along with the practical, in the full realization that what we need at this juncture is the restoration of morale, of confidence, of purpose and motive. In the nature of the case a vast assemblage of people in a great auditorium cannot be a deliberative body in the true sense, but it is possible for the Spirit of God to move mightily upon such a multitude, bringing them to new resolves and committals, and sending them back to the churches rededicated to the high purposes of Christ.

10. Placing dependence on prayer and spiritual dynamic rather than on oratory, machinery, organization, schemes, devices, which put a premium on man's wisdom and discount the leadership of the Holy Spirit. Is there any tragedy more pitiful than that of a great religious body seeking to do God's will and carry on Christ's work having ignored or rejected the one source of power—prayer—and the only safe guidance—that of the Holy Spirit?

Would it be expecting too much to look forward to the Birmingham Convention as one in which these essentials of success will be exemplified, according to which this Convention will go down in history as one of our very best? It would not be impossible to make it so, and such a convention at this crucial testing time would be worth more than any man among us could estimate.

## The Sunday School Board as a Missionary Agency and Influence

By Hight C. Moore, Editorial Secretary

The Sunday School Board of the Southern Baptist Convention, born of the missionary spirit, dedicated to the cause of the missionary Christ, set apart for the proclamation and propagation of the gospel as contained in a missionary Bible, conducted primarily and preeminently as a missionary agency, has been faithful these forty years in the discharge of its missionary obligation.

To specify in part:

### A MISSIONARY BUSINESS

It is conducting a vast and growing business, not for itself in any sense nor even for the denomination as a mere money-making agency, but for the missionary and benevolent work of the Convention, amounting last year, for example, to more than a half million dollars or a little less than a third of its total receipts from all sources.

It has continually and consistently extended the helping hand to every board and institution and agency of the Southern Baptist Convention.

It has aided the Foreign Mission Board not only by liberal cash contributions but also in furnishing much valuable material in manuscript, book, tract and periodical form to our Baptist Sunday school workers in foreign lands.

It has aided the Home Mission Board also by generous donations in money and literature to needy schools all over the South and by sending its field workers as missionaries to strategic points in city and country.

It made a gift which enabled the Relief and Annuity Board to enter upon its blessed work of relief to the infirm and indigent ministers and missionaries of our denomination.

It has co-operated with the Woman's Missionary Union in the establishment of its training schools, the publication of its books, the conduct of its Y.W.A. camp, and the rental upkeep of its headquarters.

It aids the Baptist Brotherhood of the South in the support of its staff (about \$5,000 annually) and in the publication of books and tracts.

It furnishes "the sinews of war" for the Executive Committee of the Convention, setting aside an annual budget of \$30,000 for the maintenance of its force and the promotion of its work.

It co-operates with the several states, supplying money and men to help in their programs of development.

It makes under Convention approval and order a substantial contribution to world-wide denominationalism as featured and fostered by the Baptist World Alliance.

### A MISSIONARY LITERATURE

Its publications are permeated with missionary news from many lands, geography and history of foreign fields and biographical sketches of missionary heroes and heroines.

It has, in compliance with Convention instructions, since 1916 published HOME AND FOREIGN FIELDS, recognized as one of the greatest of mission journals.

It has published a small but select library of missionary books from *The Story of Yates the Missionary* (the first of the Board's book publications) to the latest mission study textbook off the press.

It has provided literature, programs and supplies for the great missionary days observed for many years by thousands of Sunday schools all over the South and in many parts of the world.

It continues sending out a great number of tracts, evangelistic and doctrinal, for free distribution, the grand total to date being upwards of twenty million copies.

It is promoting a high-class hymnology in the publication of song books whose hymns are sound in sentiment and whose tunes harmonize with good taste and express the devotional spirit.

It is providing in its four illustrated weeklies a graded series of story papers which carry clean and wholesome as well as informing and interesting matter designed to save our young people from the putrid pages of poisonous literature.

### A MISSIONARY SERVICE

It is distributing thousands of Bibles and Testaments every year, though response to practically every request involved an expense last year of \$4,000.

It helps in the selection of Sunday school lessons used by the great majority of evangelical denominations throughout the world.

It holds to Baptist tradition and affiliation without any "entangling alliance," though fraternal in its relation to fellow Christians of other faiths.

It is training a vast army of church leaders for capable as well as consecrated service in the several places of responsibility in a forward-looking church.

It is conserving missionary resources in aiding the churches to adopt the architecture that is best adapted to Baptist life today.

It sets up practical but flexible standards in the field of religious education which serve as goals for aspirant churches embodying, as they

do, the traits and excellences which have been proven of most value.

Its programs are missionary programs in their purpose and personnel, being identical with similar work projected by our churches abroad.

It is engaged in a marvelous enlistment and training task through its B.Y.P.U. work, now ministering to about 25,000 Unions with more than a half million members.

It is carrying on extensive work among Baptist students in the colleges and universities, denominational and state, in the South, holding last year sixteen State B.S.U. Conventions, a quadrennial Southwide Student Conference and a Baptist Student Retreat at Ridgecrest.

It is gathering accurate statistics and exhaustive data concerning our churches, associations, and conventions so that we have a reliable record of the progress we are making and an intelligent basis for mapping out future programs of progress.

It is developing and directing through its Daily Vacation Bible School Department a most commendable phase of educational work in our churches.

It fosters a number of special days, such as Children's Day, planned by the Elementary Department "specifically



DR. HIGHT C. MOORE, EDITORIAL SECRETARY OF SUNDAY SCHOOL BOARD



to arouse the hibernating Sunday schools in our country districts."

#### MISSIONARY TODAY AND TOMORROW

Thus today our Sunday School Board is a denominational dynamo drawing indeed its power from the churches but distributing in return its power to the churches and through them to mission fields around the world.

Tomorrow our Sunday School Board will have before it a yet more challenging task. It must push forward the plans that have proven so efficacious in the past. It must "launch out into the deep" of new and wider possibilities. It must lead in the better integration of the educational work of the local church—Sunday school, B.Y.P.U., W.M.U., and the Brotherhood. And to it we may well look for leadership in a Baptist Sunday school program reaching out from the home base in our beloved Southland to every one of our foreign fields, and at length "unto the uttermost part of the earth."

## Foreign Mission Rally Days

By Rev. W. Eugene Sallee, Home Secretary, Foreign Mission Board

During the months of February and March eighteen Regional and Statewide Foreign Mission Rallies were held in important centers throughout the territory of the Southern Baptist Convention. From Richmond, Virginia, to Fort Worth and Houston, Texas, and from Kansas City, Missouri, to Saint Petersburg and Miami, Florida, we went in rapid succession to eighteen different centers with these one-day intensive foreign mission rallies and conferences.

Believing profoundly in the absolute necessity of carrying to the people, not a program but the throbbing life-story of the great foreign mission work of Southern Baptists, your Foreign Mission Board planned these missionary days.

We were fortunate in being able to secure the help of Dr. W. J. McGlothlin, president of the Southern Baptist Convention; Dr. George W. Truett, Miss Kathleen Mallory, Mrs. W. Eugene Sallee, and Mrs. W. J. Cox, president of the Woman's Missionary Union of the South, as the principal speakers.

The presence of one or more of these well-known, greatly beloved, and universally trusted leaders insured the success of the meetings from the very beginning.

In each case we requested the state secretaries in co-operation with the local pastors to take all responsibility for advertising and planning the day so as to reach the largest possible number of Baptist pastors and Baptist people. The whole-hearted co-operation of the state secretaries and local pastors was all that we could have hoped for. To them belongs the credit of the splendid setting provided for each meeting.

In two respects the meetings were significant:

1. *In attendance.* The crowds were large and representative. It is conservatively estimated that there were two thousand pastors and fully forty-five thousand different people in the meetings. In a number of the meetings large delegations from two or three states were present, and in all of them there were large numbers who came from fifty to one hundred fifty miles.

Not only were the mass meetings at night attended by capacity audiences, but the day meetings were attended by vast crowds. In Oklahoma City there were 1,200 people in the church by ten o'clock in the morning and the crowd stayed with us for three great services. It was an interesting sight again and again to see the largest church buildings available with all standing room taken and many

turned away unable to get in to a missionary meeting. Several meetings were held in the largest city auditoriums and even these were packed. Perhaps the largest crowd of the series filled the Shriners' Mosque on Friday night at Springfield, Missouri. It was pouring down rain and yet every seat was taken, with large numbers sitting on the stair steps and others standing. There were nearly five thousand people who heard Dr. Truett's message that night. A close second in attendance was the great throng which filled the Memorial Auditorium in Louisville, Kentucky, on Sunday afternoon.

We had been told that times had changed and that people were tired of meetings and would not attend no matter who the speakers were. In view of such forecast by many experienced leaders we went forward with our plans with some degree of apprehension. The attendance went beyond our expectation in every meeting and demonstrated that the people are eager to hear about the work.

2. The second significant fact was *the spirit of the meetings*. Each meeting was definitely announced as a foreign missionary meeting. Only those who were interested came. The people knew beforehand who the speakers were and the nature of the subject to be discussed. They came from near and far and most of those who came stayed through two or three services as different speakers witnessed to the needs, the opportunities, and the triumphs of the gospel in the fourteen different countries where Southern Baptists are carrying on mission work.

A spirit of deep seriousness was manifest in every meeting. Eager, sympathetic listeners hung upon the testimony of those who had seen and heard and felt the power of the gospel in other lands. At times the tides of spiritual power ran deep and high. Many pastors and individuals confessed that their hearts had been deeply moved and gave expression to their determination to preach and support foreign missions as they had never before done.

In one state a motion was passed and a committee appointed to provide for a Foreign Mission Rally Day in every association. In another meeting the brethren assembled exercised their Baptist liberty by unanimously and enthusiastically recommending to the Foreign Mission Board to seek to secure the individual support of all the 445 missionaries now on the field. Of that number 224 are already directly supported, and it was believed that the support of the other 221 could and should be provided by and including the Southern Baptist Convention in May.

As a result of almost every meeting individuals or churches registered their determination to support one or more missionaries now on the field at \$800 a year, and many others decided to take the support of native pastors and evangelists above their regular gifts through the Co-operative Program.

The most vital question in regard to our Foreign Mission task is not a question of *finance* but a question of *spirit*. As has been well said, "We cannot go further until we go deeper." We are persuaded that one of the results of this series of meetings has been the quickening not only of the missionary impulse, but the deepening of the spiritual lives of many of those who were present.

Five of the addresses were broadcast and no doubt many thousands listened in who were not able to attend in person. There have come many responses from those who heard over the radio. Perhaps the most heartening message from a radio listener is the case of a man in Missouri who heard the message from Shreveport and while listening determined personally to undertake the support of a missionary.

We pray that the fires kindled may spread from heart to heart until the hearts of all our Baptist people shall be aflame with the passion of our Lord and Saviour Jesus Christ.

## The Home Mission Board—Its Present Condition and Future Outlook

By Rev. J. B. Lawrence, Executive Secretary

Our fathers, when they organized the Southern Baptist Convention, provided for the witness of our churches to Christ, both at home and abroad, by creating two Boards—the Home Mission Board and the Foreign Mission Board. This was in 1845, and since that good hour these two agencies have served Southern Baptists. Later, the State Boards were organized and the missionary organization was completed that enabled Southern Baptists to witness to Christ through the three great branches of our work—Home, State and Foreign Missions.

Our people are interested in all of our work. In fact, the testimony we are to render to Christ is a multitudinous affair. It includes all that we are doing as a denomination for the progress of the kingdom. Part of that testimony is rendered through the Home Mission Board. This agency is therefore set into and is related to our whole missionary program and is not in opposition to or over against either State or Foreign Missions. As thus related we want to consider it.

### THE HOME BOARD'S MISSIONARY POLICY

Right now, in spite of handicaps which no denominational agency has ever faced perhaps, the Home Mission Board is heroically meeting its obligations and doing for the denomination a most valuable piece of work.

*In the first place, it is working out of a very complex and delicate financial situation.* It is not to be understood that it has freed itself from financial burdens nor that all of its financial problems have been solved, but it does mean, if our churches will continue to give as much money to Home Missions as they gave in 1930, that the Board can handle its situation. No one not on the Board can possibly know how intricate, delicate and difficult the problems were that the Home Board faced. But these problems, so far as their intricacies are concerned, have been solved. The Board has worked itself out of a precarious condition and is now on solid ground. It has its debts in hand. It has adopted a debt-paying program that will in ten years wipe out every cent it owes. It has also established confidence among its creditors and re-established its credit with the banks of Atlanta.

*The Board has also salvaged and is preserving and continuing what at one time seemed to be a lost mission work.* This does not mean that it has not had to drop workers and to reduce appropriations to certain institutions, but it does mean that the real mission work has been salvaged and is being continued. The Board has redefined the word "missions," giving to that word this meaning, namely, "making and baptizing disciples." Therefore the Board feels that whenever education becomes more education than missions then some other agency ought to do the work. The same thing is true with benevolence. The Board is endeavoring to give itself to purely mission work—the preaching of the gospel to all groups in the homeland, in Cuba and in Panama. This will include evangelism and city mission work. In this department of work—the real mission work—the making and baptizing of disciples—the Board has not retreated from a single field. It does not have quite as many missionaries as it has had at times, but it is spreading the missionaries it has out over the same

territory. The Board has salvaged and has retained and is continuing all of its work that is purely missionary work.

This has been done, in the face of decreasing receipts, in two ways: (1) by continuing fields and giving each missionary more to do; (2) by reducing the appropriations to institutions. The Board feels that when it comes to the place where it is forced either to take missionaries who are preaching the gospel to the foreigners, to the Negroes, to the Indians, to the lost in Cuba or Panama, out of the field, or reduce its appropriations to institutional work, that it will reduce its appropriation to the institutional work and keep the missionaries in the field. In other words, the Home Mission Board is giving the preference and putting the emphasis on preaching the gospel to the foreigners, the Indians, the Negroes, in Cuba and Panama, and is preserving and maintaining what it feels is fundamentally missionary work.

### THE BOARD'S PRESENT FINANCIAL STATUS

The present condition of the Home Mission Board is really as good as, if not better, than it was in 1927. In 1927 the Board reported to the Southern Baptist Convention \$646,603.78 in open notes at the banks, and on bonded indebtedness \$1,120,000, which made a total of \$1,766,603.78. This did not include a large accumulated indebtedness on the operation of the various mountain schools.

In the report at the New Orleans Convention the Board showed notes payable \$850,005.94 and a bonded indebtedness of \$1,060,000, making a total of \$1,910,005.94. It owed in 1930, when it reported to the Southern Baptist Convention in New Orleans, \$143,402.16 more than it owed in 1927. Since the Convention and by the time of the meeting of the Convention in Birmingham the Board will have paid another \$100,000 on its principal indebtedness, which will leave its debt only \$43,000 more than it was in 1927. To give some idea of what has been done since 1928, the Board has paid over \$800,000 on its indebtedness, over \$550,000 of which has been on the principal. There is this difference, however, between the condition of the Board of 1927 and the present condition of the Board. Then the \$646,603.78 it owed in notes payable were call notes—thirty and sixty-day notes—to the banks. Now its notes are for six months, with a definite understanding with the bankers that the Board is to pay the interest and as much as it can on the principal, and renew the notes until they are paid.

There is also to be taken into consideration the fact that the Home Mission Board has its debts in hand. What we mean by this is that it has so arranged its debts that they can be handled. It has met every obligation on its bonds and notes to the banks promptly and if Southern Baptists will continue to give the Board as much money each year as they did in 1930, it will wipe these debts out in ten years and carry on its mission work. In fact, the work of the Board is now so organized that if we were receiving the same amount of money that the Board received in 1925, we would pay our debts and do twice as much purely mission work as the Board was doing in 1925.

### THE BOARD'S FINANCIAL POLICY

The policy of the Board is definitely defined and well fixed. I mention a few of the things the Board is trying to do.

In the first place, it is the policy of the Board to operate on the basis of the strictest economy. This economy has begun in the office. Overhead operating expense has been cut from \$29,000 in 1928, to \$16,000. This has been made possible by combining departments, reducing the force and moving to cheaper quarters. Every item of expense is watched with careful scrutiny and everything that can be eliminated without affecting the efficiency of operation has

been eliminated. This economy has also extended to the field. Mission stations have been combined, unnecessary expense in every department of the work eliminated, individual missionaries have been given more work and everything done to make every dollar spent on the field produce one hundred cents worth of effective service.

The Board is safeguarding every trust and fulfilling every duty imposed upon it by the Southern Baptist Convention. Everything that can be done is being done in the administration of the Board's affairs to insure the safe handling of every fund. In the handling of money all checks are signed by the treasurer and countersigned by the president of the Board. These checks are made out by the bookkeeper, with a voucher attached showing what the check is for. All three of these individuals are heavily bonded and, better and best of all, all three of them are men of integrity. All notes made to banks not only have to be signed by the treasurer and president of the Board, but a special resolution has to be passed designating the bank from which the money is borrowed, designating the amount that is to be borrowed and designating the purpose for which the money is to be used. This resolution, certified to by the recording secretary of the Board, is made a part of the note and cancelled when the note is cancelled.

The Board has adopted a wide-open policy. Its motto is, "Trust the Lord and tell the people," and it is trying to live up to this motto. There are no secrets. Our books are wide open for the inspection of any Baptist. We want our people to know what we are doing. Therefore, since it seems that the best way to establish confidence among all of our people is to let them know definitely what is being done, the Board is publishing quarterly a Big Tract which carries in each issue a full story of Home Mission activities for three months. Any action of the Board which affects the policy of the Board is given to the people in full. In fact, the Minutes have been published in this Big Tract wherever those Minutes deal with matters out of the regular routine action of the Board. The Board feels that the widest possible publicity should be given to its work, both the office administration and the outside field, and this is its policy.

The Board has adopted a debt-paying program which, if followed, will wipe out all the indebtedness in ten years. It has also adopted the policy of staying out of debt. It is the purpose of the Board to live within its income while it is paying its debts, and when the debts are paid, it solemnly affirms that it will stay out of debt. This will mean if we do not receive as much money as we have been receiving that we will have to cut our mission work, for we cannot pay debts and do mission work without money. Therefore the Board is putting it up to Southern Baptists, they will have to assume the responsibility for any reduction in the mission work, for the Board can only do as much mission work as the money will do which is provided by the churches.

#### THE OUTLOOK FOR THE FUTURE

What of the future? This is a pertinent question. Southern Baptists should not continue any agency which has no task, but on the other hand Southern Baptists should not discontinue any agency which has a place and is doing a necessary work in bringing in the kingdom of God.

Home Missions was never more needed than now. A very brief and incomplete survey will evidence this fact. The frontiers of Home Missions have changed, but with the change the need for Home Missions has increased. The economic growth of the South has brought a new set of mission problems that demand attention. The immigration drift is Southwide and with the coming of these aliens there are coming also alien ideas and ideals that are antagonistic to our beliefs and traditions. The problem of the racial group here in the South demands the application of

gospel principles if we would save our civilization. The spiritual condition of our churches cannot be much improved without a strong missionary and evangelistic program. This program must be launched through Southwide agencies if the movements have a Southwide impact and influence.

All these things taken together make the need for Home Missions imperative. Southern Baptists must work together in solving these problems. They can work together only through a Southwide agency. Our biggest missionary problems are Southwide. Religious and spiritual needs do not recognize state lines. There are certain elements in the Home Mission work that cut across state lines; these elements are Southwide and can be handled efficiently and effectively only by a Southwide agency.

Not only is the Home Board needed now, but it was never more important as an agency through which Southern Baptists can co-operate in doing their mission work.

We need the Home Mission Board as an agency for building denominational morale. There would be grave danger of the Southern Baptist Convention breaking up into as many denominational organizations as we have state conventions, unless all of the states were united in some great worth-while undertaking. We need, therefore, the unifying impact of the whole denomination upon the mission problems that are close enough home to our churches for them to have direct contact with. It is direct and intimate contact with a great common worth-while missionary task that we need to build denominational consciousness, and spiritual enthusiasm.

Denominational strategy also requires renewed emphasis upon Home Missions. A saved homeland is necessary to the successful prosecution of missions in the world-field. Our foreign mission undertaking needs the impact of a national life redeemed by the blood of Christ. Home Missions is necessary to the evangelization of the homeland and is the marshalling of the evangelized homeland for world-conquest for Christ. We cannot succeed in foreign lands in the mission cause if we neglect the foreigners in our midst in the homeland.

Home Missions has also the added feature of patriotism in religion. Winning the homeland is the patriotic duty of every Christian citizen. This cannot be done in sections and segments. It must be the unified task of a great denomination. Preaching the gospel to the foreigners is a task that requires specific training. There are twenty-six nationalities in the South speaking twenty-two different languages. Hence, in order to preach to them we have to have missionaries who can speak the language of the groups to whom they go. Not only so, but also national characteristics make special training for the missionaries necessary and these missionaries, when trained, should work under an agency which is not limited in its operations by state boundary lines. For instance, a missionary to the Mexicans in Texas can do mission work among the Mexicans in Mississippi or Louisiana or Missouri. This is true of missionaries to the Italians, the French, the Chinese, or in city mission work.

The Home Mission Board provides an agency through which Southern Baptists can bring the impact of the whole denomination to bear upon any mission problem anywhere in Southern Baptist territory. With the co-operation of the State Boards Southern Baptists, through the Home Mission Board, has an agency by which it will be able to evangelize the Southland, preach the gospel to the foreigners that come into our midst, help our Negroes to come into their own as a Baptist people, build denominational morale, and revitalize our spiritual interests throughout the whole Southern Baptist territory.



## Missions—the Genius of the Southern Baptist Theological Seminary

By Rev. Chas. F. Leek, Louisville, Kentucky

The acid test of any institution that calls itself Christian is, Is it missionary in the New Testament sense of that term?

Is its field the world? Does it have a definite, workable and working program designed to share in the general effort to effect the redemption of all men everywhere? Are its activities and claims in this regard natural to its being?

Is it too much to say that on this basis, and this basis alone, can individual Christians, churches of every description, schools, book stores, denominational papers, hospitals, orphans' homes, and so forth, claim a place in Christ's program and the support of Christ and his true followers?

This issue has never before been crystallized more definitely than in this serious day of missionary panic. Such questions as these have brought the writer to the point of asking if the Southern Baptist Theological Seminary is truly missionary. A careful investigation shows the following facts:

1. *The Southern Baptist Theological Seminary was conceived, born and cradled in a missionary atmosphere.* Years before 1859, when the Seminary was founded, circumstances leading up to its birth were active, and these circumstances were wholly missionary. It was at the call of the Board of Managers of the Virginia Baptist Foreign Mission Society that the Southern Baptist Convention was formed in 1845. The design of this Convention was to "promote Foreign and Domestic Missions, and other important objects connected with the Redeemer's kingdom." The Convention started with two boards—the Foreign Mission Board and the Domestic Mission Board. It next created the Bible Board, which later was called the Sunday School Board, and then the Seminary was founded.

As early as 1846, in the first report on Foreign Missions, the need is felt and expressed for "suitable missionaries and a theological instructor for the China Mission." Dr. Basil Manly, Jr., who later became one of the four on the first Seminary faculty, was a member of the committee bringing this to the attention of the Convention. Dr. Richard Fuller's report on the China Mission before the same Convention recommended that the Convention "send out as large a band of missionaries as possible, and with them men qualified to become theological instructors to the Chinese candidates for the ministry." The need for "well educated, well qualified missionaries" for the African Mission was stressed before the 1846 Convention by Rev. W. C. Crane. And Brother T. Hume, chairman of the committee charged with raising mission funds among the churches, in the same year said, "Many intelligent and faithful pastors may be relied on to perform this service, yet the larger number of those who are thus connected with the churches cannot be confided in." Herein he referred to the absolute necessity of missionary pastors at home in the successful propagation of the gospel abroad.

Adoniram Judson and a friend were one day, while passing a seminary, discussing kingdom affairs. Judson said, "I wish I had a million dollars," and his friend said, "I know what you would do; you would put that million dollars into Foreign Missions." "Oh, no," said Judson, "I would

do nothing of the sort: I would put that million dollars in a Christian training institution like this."

2. *The Seminary has taught and practiced missions.* The Seminary began teaching missions as a separate and distinct course in the session of 1899. This was one of the first institutions in America to incorporate a Chair of Missions in its curriculum. Dr. W. Owen Carver was the first and has been the only occupant of that chair. He is to be rightly classified as one of the best informed and one of the outstanding thinkers in the field of missions. "Through his wide knowledge, sanity and sympathy, he is not only a teacher of surpassing excellence, but one of the most valuable counsellors to our missionary cause," according to Dr. T. Bronson Ray, executive secretary of the Foreign Mission Board.

In the Seminary's course in Missions vision and information have been given to pastors at home and prospective missionaries are given the history, principles and methods of missions. This department has braced the fresh missionaries for the situation on the foreign fields "by teaching the realities instead of the sentimentalities of missionary life."

Without a doubt the missionary foundations laid by the student missionary activities in Louisville from 1877 to this day accounted for the organization of many of Louisville's Baptist churches and for their being missionary. The fact that out of the \$469,056.85 received at Kentucky Baptist State headquarters in 1929 from all the churches of the state for missions and benevolences, \$149,911.95, or practically one-third, came from the churches of the Long Run Association, is in a large way a tribute to the missionary impact of the Southern Baptist Theological Seminary.

Space permits only a scant mention of facts here that would take volumes if expanded to their rightful dimensions. To what lengths could one go in telling alone of the practical work program of the students! In 1930 the students of the Seminary voluntarily, with the encouragement and limited assistance of the members of the faculty, in hospitals, penal institutions, orphans' homes, mission stations, on street corners, in industrial plants, in churches, and elsewhere, led 2,987 souls to declare their acceptance of Christ as Saviour, and out of their own stringent circumstances contributed in actual cash \$15,395.87 to Missions.

3. *The field of the Seminary is the entire world.* The Seminary is the center of globe-girdling missionary influences. The institution has no horizon. Long, long ago its horizon moved out and out to converge at a point on the opposite side of the globe and then forever disappeared.

"The testimony of this institution and the lines of its power have gone to the ends of the earth." Its alumni have been and are now serving in all phases of our world-wide program in fields on which the sun never sets. And hundreds of young men in every part of the world focus their attention on Louisville as the center from which has radiated much of the best in their religious training and toward the Seminary as the ultimate hope of their hearts in their efforts to best fit themselves for their largest usefulness in the Master's kingdom. Many of these succeed each year and form a veritable league of nations at "The Beeches."

4. *The Seminary is a disseminator of missionary information and spirit.* Dr. W. Owen Carver has made the Christian world his debtor through the books and articles he has contributed to the field of missionary literature. His books are as follows: *Missions in the Plan of the Ages*,



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*Missions in Modern Thought, All the World in All the Word, and The Bible a Missionary Message.*

As Managing Editor of *The Review and Expositor*, the Seminary Quarterly, Dr. Carver is largely responsible for the missionary emphasis of this periodical.

In the Seminary Library is to be found a wealth of the best books on missions, those of recent date and those of the past. Practically every worth-while mission magazine published may be found in the magazine cabinets of the reading room.

Of interest, too, in this connection is the Seminary's Mission Museum, where numerous exhibits from mission lands are on display.

And last, but not least, there are in the course of each session missionary addresses too many to enumerate. There are missionary talks at chapel, missionary lectures on annual lectureships, missionary addresses at Founders' Day celebrations, missionary messages and conferences at the Annual Seminary Conference, missionary sermons at commencements, and missionary information of all sorts at each monthly Missionary Day celebration.

Is it any wonder there is about the Seminary a missionary spirit that is fairly contagious and that all over the world there are men and women who are lifted on the wings of inspiration at every remembrance of Missionary Days at the Seminary? A royal welcome is accorded every visitor to "The Beeches," but somehow missionaries, student volunteers, and mission secretaries in a peculiar sense are home folks here. The heart of Missions and the heart of the Seminary are two hearts that beat as one. Dr. Ray has said that there is at the Seminary an unfailing sympathy and a discriminating understanding of Missions. On March 18, 1931, Dr. Ray wrote, "The Seminary has not only been a steadying influence for the Foreign Mission cause, but is today one of the best assurances for the support of this cause in the future."

5. *It has been from the beginning a source of supply for trained missionaries at home and abroad.* "The greatest factor outside the Foreign Mission Board in carrying our evangel to the lands afar, has been the Southern Baptist Theological Seminary," is the expressed conviction of our honored Foreign Mission Board Secretary. "It has given more missionaries to the Foreign Mission Board than all other institutions combined. The missionary pastors," he added, "who have received their inspiration and training within these walls constitute one of the most aggressive, effective, and faithful forces for Foreign Missions to be found in all the world."

The Seminary has given the Foreign Board of the Southern Baptist Convention 188 missionaries, which is about fifty-one per cent of the male missionaries of the Board throughout its entire history, although the Board is fourteen years older than the Seminary. And the Seminary, while not matriculating women, had a large part in the training of the 122 alumnae of the W.M.U. Training School, these young women sitting in the Seminary classes for much of their work while the Seminary was in the heart of the city of Louisville, and having the Seminary professors as their teachers at the Training School since the Seminary moved to "The Beeches."

We find also that the Seminary has given the American Baptist Foreign Mission Society twenty-five, or about eight per cent, of their male missionaries since 1859.

What is true of Foreign Missions may be said of Home Missions and of Southern Baptist affairs in general.

Dr. T. B. Ray, who has been with the Foreign Mission Board of Southern Baptists for nearly a quarter of a century and who is now its Executive Secretary; Dr. James H. Franklin, Foreign Secretary of the American Baptist For-

eign Mission Society of Northern Baptists; and Rev. Jesse Wilson, former missionary to Japan and General Secretary of the Student Volunteer Movement for Foreign Missions, are all former students of the Seminary.

6. *Missionary titles and symbols are represented in the Seminary buildings.* Two of the six buildings at "The Beeches" bear the name of immortal missionaries—Adoniram Judson and Luther Rice. These are the apartment houses for married students. The single men's dormitory is named after Dr. E. Y. Mullins, during whose missionary presidency three-fourths of the Seminary's foreign missionaries were appointed by the Foreign Mission Board.

In the western end of the Norton Hall assembly room, over the rostrum and where it is a constant challenge to all who come for daily chapel or for special programs, is a round window, which President Mullins had refashioned to portray a hemisphere with the outlines of the continents. It is an arresting symbol. It speaks its silent message constantly. Let those who come to worship and to listen to addresses once wander in thought from the program of the hour and they find themselves visualizing a world field of lost men and women and children. This window is most impressive when the afternoon sun sets it aglow and sends its slanting rays down through it to touch the seats within the room.

This mission window is a Seminary outlook. It also gives an insight into the very genius of the institution.

## The Southwestern Seminary as a Missionary Agency

*By Rev. W. H. Knight, Professor of Missions, Seminary Hill, Texas*

Southern Baptists lay claim to having a New Testament faith. When tested by the simple method of comparing faith with faith, Baptists appear to have a better interpretation of the teachings of the New Testament than any other religious body. Their faith is simpler and less hedged about or impeded by developments in theology and ecclesiology. They have boasted through the centuries, and their boast has not been without justification, that they have been the missionary spokesmen for the original faith of Christ and the apostles. This has given Baptists a feeling of security and just pride.

But those among Baptists who have thought a little deeper on their faith, have realized that if we would justify our claim of correct faith, we must undertake seriously to propagate that faith. To make a loud to-do about one's faith and not put forth a serious effort to propagate his faith, is not only bad taste, but is altogether out of harmony with the teachings of the New Testament. Let due praise be given for every sincere *defense* of the faith, but commensurate with our *defense* of the faith must be an effort to *propagate* our faith, if we would be New Testament Christians, New Testament preachers and New Testament churches. This necessity of propagating the Baptist faith has made necessary, also, the right sort of preachers and missionaries. The necessity for these preachers and missionaries has further made necessary their training, and their proper training has made necessary schools, colleges and theological schools. Southern Baptists have three schools for theological and missionary training, namely: The Southern Baptist Theological Seminary, Louisville, Kentucky; The Baptist Bible Institute, New Orleans, Louisiana, and the Southwestern Baptist Theological Seminary, Fort Worth, Texas.



I wish, in these few paragraphs, to set forth briefly a few facts regarding the missionary spirit and work of the Southwestern Seminary.

First, the Seminary offers a carefully planned course of study in missions. These courses set forth the missionary obligation of every redeemed individual, the needs and extent of the mission fields, the emphasis of the Bible and the doctrine of missions and the history of missions, with much attention to the lives of great missionaries. Thorough work is done in the field of world religions. A course has been recently offered as a requirement of all preachers, in the growing of a missionary church. It is our feeling that a solution of our mission problems, and especially of support, rests, mainly, back at the local churches. Pastors are taught in the Seminary the importance of making each local church a missionary organization. A course is offered designed to prepare the prospective missionary for his chosen field. But the Seminary's emphasis on missions is not found in the Department of Missions alone. The missionary emphasis is also made in the teaching of the various departments of the Institution. Christian Theology is conceived of, and taught, not as something to form a basis of contention, but as an instrument to make a man a more effective evangel of the gospel. In other words, the Southwestern believes not in a static theology, but in a theology that makes its possessor active in the regeneration of the world. The major emphasis in teaching Church History is how the work of Christ's kingdom has been carried on through human instrumentalities. Thus from department to department the instruction of the Southwestern Seminary is of the missionary sort. The Seminary in theory is truly missionary.

Again, during the twenty-five years of the Seminary's existence, missionaries in large numbers have gone out until her students and graduates are to be found on every mission field wherever Southern Baptists are working. Besides this, a number of our students have gone out to fields under other missionary societies, following what they conceived to be the leading of God's Spirit. One of the joys of those who teach in the Seminary is the letter that frequently comes from the former student on the firing line all over the world. These letters bring assurance of prayer and blessings received during their Seminary days. Many Southwestern students are to be found in missionary positions in the states of the Southern Baptist Convention and in the missionary centers of the South. The work of the class room and the very life and atmosphere of the Seminary challenge the students to a right attitude of heart and service toward missions.

A Mission Band in the Seminary draws together for prayer, study and service, those who feel the call of foreign service. This group seeks in a special way to keep fresh missionary information before their fellow students. A daily prayer meeting has been maintained by this group for ten years. The prayer meeting is held from 1:30 to 2:00 o'clock each school day. The answers to prayer, especially along missionary lines, during these years have been a source of great joy and strength to faith. This mission group has also done a most gracious work through the years in visiting the churches and laying the world task upon pastor, church and youth.

The Seminary believes in the program of Southern Baptist Mission work. Through missionary pastors and other religious workers it seeks to project its spirit and influence out into churches and into the "uttermost parts of the earth." A few figures covering the missionary activities of the Seminary group for a period of ten years would perhaps,

at this point, be interesting. This is given, not in a spirit of boasting, but that the brotherhood may know that the institution about which this article centers is indeed and in truth a missionary institution. These figures, covering a period of ten years, are from the records of the Practical Work Department of the Seminary and include work done by both teachers and students. It is fair to say, the writer is sure, that the figures given lack much in covering all the work done by the members of the Seminary group. These are figures which the superintendent of practical activities has been able through the years to obtain and compile:

Revival meetings held, 6,141.  
Sermons and addresses delivered, 243,899.  
Religious visits made, 266,002.  
Religious tracts distributed, 726,137.  
Volunteers for special religious service, 9,700.  
Professions of faith, 89,788.  
Additions to Baptist churches, 108,581.  
Additions by baptism alone, 71,537.  
Money raised for Baptist Unified Missionary Program, \$1,563,205.60.  
For local church expenses, \$600,655.00.  
For personal remuneration, \$961,471.13.  
A total of \$3,125,331.73.



DR. L. R. SCARBOROUGH.  
PRESIDENT SOUTHWEST-  
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It is fair to note that these religious services have been performed while Seminary professors were engaged mainly in teaching and students engaged mainly in study. They surely indicate that the major emphasis in the life of the institution is in actually doing the work of the kingdom of Christ.

This brief word about the Seminary's missionary life and activities would not be complete without a word concerning the local mission work done by teachers and students of the Institution. Every week-end student pastors go out to pastorates within a radius of 150 miles. Those who remain at home during the week-end work in local

churches, in street services, prison and mission services. Many hardened criminals have been led to Christ through this special work.

Every Friday night, Saturday night, Sunday morning, afternoon and night, finds a group of students singing, giving testimony and preaching the gospel in the local city and county prisons, on the streets of Fort Worth and in the local Union Gospel Mission. Recently a prisoner under sentence of death, professed a happy conversion in the local county prison. Often women hardened in sin are converted and led back to a life of well doing, by the testimony of young women from the Seminary. At this writing, March 21, a mighty revival has been conducted by the students, in a downtown mission for three months. It was the purpose, when the series of services was begun, to conduct them for two weeks. God's Spirit has so led night by night, and the meeting has been so manifestly marvelous, that the workers have found it impossible to cease preaching to those who come from far and near in search of work. The writer preached one night recently in this mission revival and of the six converts, one was from Canada, one from New Jersey, one from California, and so on. All six of these men were fine, strong fellows. They are simply among the millions of the unfortunate without employment. Up to this writing, over three hundred professions of faith have been witnessed in this mission, conducted by the Seminary students, during this revival. It has truly been a wondrous working of the Spirit of God. It has not only brought salvation to many needy souls, but it has developed a missionary spirit among Seminary students that will bless their work in the years to come.

*The Southwestern Seminary believes in Missions.*

## The Baptist Bible Institute, a Missionary Influence

*By President W. W. Hamilton, New Orleans, Louisiana*

Southern Baptists believe in training their workers for Christian service, and they believe in missions. The Baptist Bible Institute is both a training school and a missionary force, and these two are so united that one cannot be featured without including the other. Happily for our Baptist cause and for those who so sorely need the gospel message this institution is located in New Orleans, the pivotal city of the South and the second port of the United States.

Here in this world-harbor Baptists have erected a lighthouse whose guiding rays are already being seen in the far away lands of the earth, and whose light "shines brightest nearest home." Romanists in their wise foresight have fortified their work in this "city of destiny," and today they more than ever are equipping themselves for the struggle which must inevitably take place around the western Mediterranean between "dominate" and "permeate," between a religious hierarchy and a spiritual democracy.

The archbishop of the Catholic province, composed of Louisiana, Alabama, Mississippi, Texas, Arkansas, Oklahoma, and the western part of Florida, lives in New Orleans, and even during this time of depression the Catholics are planting and building great churches and universities and seminaries and hospitals. They are not losing any time and are not deviating from their fixed purpose.

Through the Baptist Bible Institute and the Southern Baptist Hospital our people have made vastly greater gains in these few years than in the century preceding, and to neglect these missionary agencies now would be to surrender with victory in sight. As Dr. George Truett would say, "Wisdom has fled from Southern Baptists" if they should falter and fail now when God has given such evidences of his favor upon the work in this great and needy and responsive mission field. Here our investments for the Saviour bring ten thousand per cent, and here is found a combination of city and district and state and home and foreign missions.

### BAPTIST BIBLE INSTITUTE IDEALS

This school centers around the study of the Bible as the Word of God, and its ideal is to provide religious instruction suited to the needs of a constituency varied in its educational equipment. The Bible Institute requires courses in religious activity, and seeks to secure training for service by training through service. Its courses are for the training of all types of religious leaders, whether missionaries, pastors, evangelists, church and Sunday school workers, gospel singers, women's and young people's leaders, pastors' assistants, deacons, and secretaries. As the charter says, the aim is to so instruct the students that they may become efficient workers and directors in modern church activities in city and country, and that they may be missionaries at home and abroad; to strive to inspire them with a passion for souls and a willingness to yield themselves in sacrificial service to Jesus Christ as Lord in the evangelization and upbuilding of the world.

### BAPTIST BIBLE INSTITUTE POLICIES

The policies of this beloved school, which has become such a remarkable missionary force, are four-square. The first of these is unswerving loyalty to the Bible and to our Saviour and to his church and to our Baptist program. The second is scholarship, genuine and reverent and consecrated. The third is spirituality as expressed by faculty and students in their daily gatherings for worship and fellowship, and in the prayerful dedication of each class hour to seeking first the kingdom of God. The fourth is practical activity, enlisting and using the time and talents of the Institute family in personal soul-winning, in evangelistic services on the streets and docks and in the parks and jails and hospitals and elsewhere. It developed this year that a New Orleans woman enrolled for the class in Evangelism because she was in doubt as to her own salvation. She was soon a fully surrendered and active Christian worker in one of the neediest mission stations in the city.

### BAPTIST BIBLE INSTITUTE ACHIEVEMENTS

What a record these fourteen years have to relate! This article can only give a hint as to some of the things which have taken place in this most difficult situation within these brief years. It is wonderful that Baptists have this beautiful property. The Pursers and Dr. Gambrell and C. V. Edwards and others hoped that the "Garden District Theatre," when bought for the First Baptist Church, would furnish space for the small beginning of a training school. They hardly even longed for the Newcomb College grounds about two squares away. Add to this property, now owned by Baptists, our great hospital and our church buildings, and Baptists have in New Orleans about \$2,300,000.00 in property with approximately \$1,000,000.00 of debt. About \$275,000.00 of this is on the purchase price of the Bible Institute property.

The number of white Baptists has grown more than threefold in this time. At the end of one hundred years we had 1,242 members, and last year Bible Institute student pas-

tors buried 1,242 new converts in baptism. Any one of several churches will now have more people in attendance at one service than gathered at all of the Baptist churches fourteen years ago. When the Bible Institute came we had six struggling churches, with two of them barely self-sustaining. We now have eighteen churches, fourteen of them asking no help, and there are many mission stations which will later grow into churches.

The Rescue Mission, the Rachel Cabe Sims Mission, the Berean Good Will Center, the Italian and Spanish and French congregations, the home prayer meetings, the sewing classes, the story hours, the house-to-house visiting, and many other expressions of the earnest life of these consecrated students are more and more preparing New Orleans for the time when it will be a great Baptist stronghold.

The New Orleans Depository of the American Bible Society distributed last year 170,598 volumes (Bibles, Testaments, Gospels), and most of these were handled by Bible Institute students. Counting six days a week and nine hours a day, this is more than one volume a minute. At one time the Institute bus left the Depository with 12,350 volumes in nine different languages. God's Word will not return unto him void. One hotel employe in New Orleans tells of how she borrowed the Gideon Bible from one of the



DR. W. W. HAMILTON, PRESIDENT  
BAPTIST BIBLE INSTITUTE

rooms that she might read the forbidden book, and she says, "I am now a Christian. Reading the Bible did it."

Truly a new day has come for Baptists and for their work in New Orleans. Some day, in the fulness of time, there will be a great revival in all of this territory of which New Orleans is the pivotal city, and then will come the greater harvest of the sowing which is now being done. Many who have been won and who believed and who like Simon Peter feared the crowd around the world's fire, will then become bold and by their testimony win thousands to Jesus as did Peter on Pentecost.

"The light shines farthest" because it is so bright at home. In its brief history the Bible Institute has already sent out its church and mission workers all over our own land, and has its representatives as far away as Chile and Argentina and Brazil and Africa and India and China. Many of the present student body are definitely planning to go to foreign fields, and this year as a result of a wonderful railway prayer meeting (returning from the Atlanta Student Conference) they have given and secured gifts for sending out one of their number to China as a new missionary. Truly the Baptist Bible Institute is a wonderful mission for the New Orleans and the Gulf Coast territory, and unto the end of the earth.

#### BAPTIST BIBLE INSTITUTE NEEDS

Such missionary achievements are the result of sacrificial giving and earnest praying and faithful service. It is a growing conviction with faculty and students and trustees and friends that our Baptist people only need to know what miracles of grace are being wrought here, and they will take care of this work even at the cost of personal sacrifice. If they know they will deny themselves even the necessities of life in order to sustain and to increase the work which has been so blessed of God.

Some man or woman will write his or her name large in the hearts and history of Southern Baptists by a challenging gift to the Baptist Bible Institute, even as did Governor Brown by endowing the Chair of Theology at the Louisville Seminary when it was in a similar financial situation. The Bible Institute now has less than \$500.00 endowment. The Department of Missions and Religious Activities, the Chair of Christian History, of Religious Education, of Bible Doctrines, and the other chairs offer opportunity for a most worthy memorial.

Scholarships paid monthly, or quarterly, or annually will take care of worthy students who are seeking to fit themselves for the highest and best service. Such help is being extended by individuals and classes and societies and state organizations, and they are by this wise use of money winning to their Lord and to themselves Christian friends who will welcome them to the eternal habitations.

Every dollar given to the Co-operative Program sends three and nine-tenths cents to the Baptist Bible Institute for its needs and for all of its manifold work. The faculty and students are trusting in our Baptist people, in their gifts, in their love and confidence, and in their earnest prayers. In years to come our historians will praise God for those who in these earlier days saw the vision and were not disobedient.

## "The Mission of Ministerial Relief is Missions"

By Thomas J. Watts, Executive Secretary

The Relief and Annuity Board is in essence a missionary agency and is therefore a missionary influence. Any agency which promotes the preaching of the gospel at home and abroad *is a missionary agency*. This Board supports no pastors and sends out no missionaries, yet it is a faithful advocate of pastoral support by the churches that call preachers and of their support of missionaries sent out by mission boards. This Board is also the sponsor of measures which are designed to provide living incomes for missionaries and pastors when they shall become disabled by disease or accident or when by the infirmities of age they are incapacitated for further labor. Widows of deceased missionaries and ministers and dependent orphans are likewise the objects of the Board's consideration.

Schools, colleges and seminaries contribute their part in the preparation of ministers and missionaries for their high calling. The churches directly for themselves and co-operatively through the missionary boards provide for the upkeep of these honored servants of God during the period of their active labors, while the same churches through the agency of the Relief and Annuity Board undertake to provide for such servants a worthy support when they enter their period of retirement. Who would think of this latter service as being any less a missionary *service* than that which is rendered by the schools, colleges and seminaries during the period of ministerial or missionary preparation, or as being any less pastoral or missionary *support* than that which is rendered by churches during the period of their active labors?

If the foregoing reflections are sound, then the writer feels that

the reader will surely agree that the Relief and Annuity Board's work is vitally a part of the program of the churches of the Southern Baptist Convention looking to the evangelization of the world through the preaching of the gospel. "THE MISSION OF MINISTERIAL RELIEF IS MISSIONS."

*The proper care of disabled and aged ministers and missionaries will strengthen the cause of missions at home and abroad.*

"There is no spectre," writes Dr. M. E. Dodd, "that rises up to haunt and discourage the faithful minister, missionary or Christian worker, like the possibility of becoming old and worn out and dropped from the list of active workers with nothing to keep body and soul together and to give the physical comforts of life during the last days on earth. This one thing hinders the forward march of church work and world missions probably as much as any other."

When missionaries can be given the assurance that they and their dependents will be cared for in a worthy manner by the denomination when their active labors are over, a great load of care will be lifted from their already overburdened hearts and their work will be performed with an abandon which can hardly be exercised in the absence of such assurance. Missionaries are not less human than other Christians. They should not be expected to exhibit lack of



DR. T. J. WATTS, SECRETARY  
RELIEF AND ANNUITY BOARD



concern for the period of disability or old age, nor for the security of their wives and children any more than the same should be expected of those of us who remain in the homeland. They do think much of these things and such care, even though it may not and should not amount to the anxious care which the Master condemned, is nevertheless a sort of care which often interferes with their best service.

If the Relief and Annuity Board can lead the churches to show the proper consideration for their self-sacrificing servants who go to the lands afar as their representatives, then will the title of this paper find abundant justification.

Not only so, for likewise the peace of mind of our faithful pastors and other denominational servants in the homeland will be secured if the same consideration is shown to them. Who can measure the re-enforcement that will come to our missionary causes when thus freed from grinding care our pastors ascend their pulpits to proclaim the blessed gospel of the Son of God for all peoples. Will they not speak and plead the cause of missions with greatly increased enthusiasm and power? Even the Apostles felt the need of freedom from the care of the Jerusalem poor and counselled the appointment of deacons who should become the almoners of the church's bounty, so that they might give themselves wholly to prayer and to the ministry of the Word. A preacher's care about his own maintenance and that of those dependent upon him makes very heavy drafts upon his time, his energy and his strength and interferes with his spiritual labors. The Relief and Annuity Board seeks to emancipate preachers and missionaries from such slavery and to the extent that it succeeds in doing this it contributes to the success of the ministry and to world missions.

*The Relief and Annuity Board has released much power to our mission causes by the service it has already rendered.*

A large group of missionaries in China, Japan, Africa, Brazil, Mexico and other foreign lands are maintaining membership in the Annuity Fund of the Board and these are looking with confidence to certain provision for themselves and their dependents when they reach age 68 or become totally and permanently disabled before reaching that age. This provision for the missionary is \$500.00 per year, which is five-eighths of his or her annual salary. In some cases certificates of membership have been taken by both the husband and the wife, and where this has been done the income of \$500.00 per year will be received by each. Who can measure the influence of this provision (80 per cent of which is a denominational provision) on the life and work of the missionaries? Why all missionaries on the foreign fields, as well as those of the homeland, did not avail themselves of this gracious provision before the Fund was closed to new members we are unable to understand. Certainly those who did take membership in this Fund acted the part of wisdom.

A number of aged missionaries are now receiving annuities in monthly installments from this Fund, and what a blessed provision this is to them.

It should also be remembered that an army of pastors serving in the bounds of the Southern Baptist Convention have availed themselves of the Board's Annuity Certificates and an ever-growing number of these are receiving the benefits in monthly checks. Before the Board shall have completed its work in the administration of this Fund, an activity which will probably cover a period of fifty years, there shall have been paid out in benefits to ministers and missionaries and to their widows and orphans approximately ten million dollars (\$10,000,000). Southern Baptists have cause for congratulation that this Department of the Board's work has been so highly successful. And certainly every thoughtful Baptist will recognize the contribution that the Board has made to the cause of world missions through this agency.

Nor should the Board's ministrations to our many veteran preachers and missionaries through its Relief Department be left out of this picture. There has been paid to them in monthly stipends since 1919 one million four hundred thousand dollars (\$1,400,000). From this Fund the Board has assisted in the support of a number of veteran missionaries of the Home and Foreign Boards. It is the hope of the Board that all retired missionaries of the Home and Foreign Boards who are not protected by certificates in the Annuity Funds may in the future be cared for in a like manner. Joy bells have been made to ring in thousands of hearts by these checks, though the inadequacy of the amounts is freely confessed. The enlargement of this service, which is to be understood as belated compensation rather than a charity, is being earnestly sought. The satisfaction which these grants give to those who have been laid aside from active service is usually far out of proportion to the amount paid.

Many a pastor and missionary whose health is failing and whose tenure of service is now felt by him or her to be short finds genuine satisfaction in the consideration which the Board seeks to show toward its veteran claimants. Every church and every mission activity of the denomination is being re-enforced by whatever measure of success the Board registers in this department of its work.

*The fruition of the Board's Service Annuity Plan will make for lengthened cords and strengthened stakes in our missionary program.*

Certainly no Board has ever undertaken a more worthy project than that proposed in its Service Annuity Plan. Nor has a more gigantic plan ever been launched looking to the making of a substantial provision for the maintenance, during their years of retirement, of our great army of pastors and the noble company of ambassadors of Christ and his churches in the homeland and in foreign parts.

No minister or missionary in service, whatever his physical condition or age may be, is omitted from the purview of this plan. Only the churches and the ministers and missionaries themselves will be responsible for any limitation which may be imposed upon it so far as its applicability is concerned. At one sweep the Relief and Annuity Board has included every such minister and missionary in its possible Service Annuity membership.

A regular income, varying in amount from \$500.00 per year to one-half of the average life salaries of the members of the Service Annuity Department, is the grand objective of the Board. A noble provision this! The Service Annuity Plan's acceptance in principle by the churches and by the leaders of the denomination is clearly forecast by the responses already recorded in the Board's office. Its application in practice now waits for its acceptance by the ministers and missionaries, hundreds of whom have already signed agreements to participate, and for its inclusion by the churches and the mission boards in their annual budgets. The inauguration of this plan and its successful operation will be the harbinger of a new day in all co-operating churches and on our many mission fields.

This plan substitutes for unstable and inadequate measures of relief a measure which rests upon the truest biblical teaching relative to the support of the ministry, and upon actuarial certitude and financial soundness. The plan involves the minimum outlay in money on the part of the members and the co-operating churches and other salary-paying organizations. May the day of the preacher's and the missionary's comfort be not long in dawning.

"Watchman, what of the night?"

The morning dawneth."

## The Missionary Service of the Baptist Brotherhood

By J. T. Henderson, Secretary, Baptist Brotherhood of the South

The Baptist Brotherhood of the South is the successor to the Laymen's Missionary Movement of the Southern Baptist Convention. This organization has always majored on missions, as its original name indicates; the change of name in 1926 did not imply any change in ideals or policy.

The Brotherhood favors Christian schools, orphanages, religious papers and other Christian institutions, primarily because they are all important factors in meeting the obligation expressed in the Great Commission. Each of these should be thoroughly permeated with the missionary spirit.

The mission enterprise therefore occupies first place in the program of the Brotherhood because the Great Commission gives it this rank. This conviction is strengthened by the fact that the Commission in its different statements is the language of Jesus himself. The Brotherhood therefore magnifies missions in the first place because of the express command of our Lord.

The Brotherhood would promote missions in the second place because of the need of those who "sit in darkness and in the shadow of death," "having no hope and without God in the world." The Bible teaches that "he that believeth on him is not judged: he that believeth not hath been judged already." Paul propounds the following searching questions: "How then shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"

The Brotherhood would favor the missionary enterprise in the third place because of what it has done for pagan and papal countries. The triumph of the gospel in Burma is a striking example. In *The King's Highway*, by Helen Barrett Montgomery, we find this testimony: "Burma has been the scene of a miracle of missions, that of the American Baptists to the Karens. When Judson went to Burma in 1813, the Karens were degraded savages. They spoke a primitive language which had never been reduced to writing.

"One who now enters their neat villages, notes their professional and business ventures, attends their well-built schools, sees their decorous church services, and hears the wonderful singing of their student choirs, can scarcely believe that these are the grandchildren of skulking savages."

In the fourth place, the Brotherhood would zealously advocate missions in all lands, because of its wholesome effect on the churches at home. The Commission as found in Matthew sustains this claim. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." We have no assurance whatever that our Lord will be with us to enrich our own lives personally and to prosper our church work unless we are engaged in a faithful effort to give his gospel to the nations. It is claimed that

a hundred years ago there were in North Carolina 15,000 Baptists who opposed and 10,000 who advocated missions. The 15,000 anti-missionary Baptists have grown to 5,000 and the 10,000 who were favorable to missions have grown to 390,000. The more religion we export the more we have at home.

The Brotherhood would prove its faith by its works. In the first place, the leaders of this organization are unwilling to invest more in Jerusalem than in Judea outside, Samaria and the uttermost parts of the earth. The laymen who constitute the Executive Committee are generous supporters of missions. One contributes \$10.00 a week to the Co-operative Program and, besides this, gives \$800 a year for the salary of a missionary; another contributes \$20.00 a week, and three other members of his family give liberally also. The chairman of the Committee contributes \$660.00 each week to the Co-operative Program. From the standpoint of ability, the other members of the Committee contribute liberally. Ten members of the Committee, with a little outside help, also provided the support of two Brotherhood secretaries for this year.

Everywhere the secretaries go they magnify missions in addresses, conferences, class study, and the formulating of budgets.

They stress three matters which they consider vital: First, they urge the people to pray without ceasing for this cause, "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." It has been well said that "the need of laymen is a deep spiritual life instructed in the things of God." Spirituality is largely the result of prayer, while instruction of the Word of God and in the needs and triumphs of the kingdom comes from reading.

Knowledge is the second vital matter. Study classes in Stewardship and Missions with emphasis on the devotional spirit are fundamental, but the Brotherhood has found that something more is essential to the greatest success.

In many cases the church needs the help of a capable and sympathetic leader in formulating a worthy budget and in conducting a thorough canvass to cover this budget with weekly pledges. This is the third vital feature.

Three examples are given:

In a country church that *last year* contributed \$27.00 to the Co-operative Program, one Sunday and the five evenings following were given to devotional study and inspirational addresses. In the first *three months* following their canvass this church sent \$72.86 to the state treasurer. It seems probable, therefore, that this church will contribute at least ten times as much as last year.

A town church, after similar preparation and a thorough canvass, pledged \$1,312.47 *more* to the Co-operative Program than last year.

A city church with such preparation adopted a budget four times as large as the year before, and in their canvass multiplied the number of pledges the year before by three.

These are only samples of what can be done in any church by thorough preparation and an intensive canvass, under skilled leadership.

By such a policy the Baptist Brotherhood hopes to grow as a missionary force.



DR. J. T. HENDERSON, SECRETARY  
BAPTIST BROTHERHOOD OF THE  
SOUTH



# The Duties and Functions of the Executive Committee of the Southern Baptist Convention

By Rev. Walter M. Gilmore, Associate Secretary

For many years the Southern Baptist Convention had a small Executive Committee with limited functions and no headquarters. At the Convention in Louisville, Kentucky, 1927, the present Executive Committee was established with greatly enlarged functions. Headquarters were established in Nashville, Tennessee.

## PERSONNEL

The Executive Committee is composed of one member from each of the states included in the Southern Baptist Convention and from the District of Columbia, nine members at large, and the president and senior recording secretary of the Convention. Dr. Austin Crouch has been the executive secretary of the Committee since its reorganization in 1927. Walter M. Gilmore was made associate secretary a year ago, succeeding Frank E. Burkhalter.

Within the Committee there are the following standing committees: Administrative Committee, seven members; Promotion Committee, five members; Investment Committee, three members; Opdyke Fund Committee, three members.

## DUTIES AND FUNCTIONS

Among the several duties and functions of the Executive Committee prescribed in the charter under the laws of Tennessee, we call attention to the following:

"To act for the Convention *ad interim* in matters not otherwise provided for in its plans of work; to have oversight of arrangements for meetings of the Convention, with authority, if necessary, to change the place of meeting; to act in an advisory way on matters of policy and co-operation arising between the agencies of the Convention and co-operating state agencies; to represent the Southern Baptist Convention in all negotiations with State Conventions and State Boards and other co-operating bodies in matters of common interest. It shall be the authorized agency of the Southern Baptist Convention to conclude all agreements with co-operating state agencies for the conduct of necessary arrangements as to handling of Southwide funds raised in the various states and all other related matters; to recommend to the Convention an operating budget for the Convention year, and to recommend the percentages of Southwide funds to be allocated to each cause or agency, which operating budget shall include all agencies of the Southern Baptist Convention; to present to the Convention a consolidated financial statement of all the agencies of the Convention, which statement shall show the assets, liabilities, and debts of the agencies." (See *S. B. C. Annual*, 1929, page 58).

## FINANCIAL RESPONSIBILITY

In accordance with the action of the Convention at its 1929 session, each state agency forwards to the Executive Committee all moneys received for Southwide agencies, both designated and undesignated, and these funds are distributed weekly to each of the participating agencies without being taxed a penny for operating expenses. The designated funds are forwarded weekly to each particular agency for which the designation was made. The undesignated funds are distributed weekly according to the ratio of division adopted by the Southern Baptist Convention. Accompanying each check to the Southwide agencies is a statement as to the source from which the money was received and whether

it was designated or undesignated. Each state agency sending money receives a receipt showing exactly how the funds sent were distributed. Once a month a report of all receipts and disbursements is sent to each Southwide Executive, State Secretary, and Editor of the Baptist State paper. This procedure enables the Executive Committee to make accurate comparative statements of receipts and disbursements for all Southwide agencies each month.

In addition to the above duties and functions, the Convention from time to time assigns to the Executive Committee many other duties which call for painstaking investigations and the working out of endless details.

## EDUCATION BOARD

The largest task assigned to the Executive Committee by the Convention was the handling of the affairs of the Education Board, which was discontinued at the Chattanooga Convention in 1928. The Committee has had to find ways of financing the debts of this Board, meeting bond issues, interest, and insurance on property formerly held by the Board of Education, namely, Ridgecrest (N. C.) and Umatilla (Fla.) Assemblies, and the Nuyaka School and Orphanage (Indian). To do this the Committee has had to borrow large sums of money year by year. In some instances it was necessary to clear up the titles to part of the property of these institutions.

## A FIDUCIARY AGENCY

By act of the Convention at the 1927 session in Louisville, the Executive Committee was made the Fiduciary Agency of the Convention, with full authority to receive, hold, and administer all funds and legacies given directly to the Southern Baptist Convention. In accordance with this act, all the trust funds owned by the Convention are now in the hands of the Executive Committee. The largest of these funds intrusted to the Committee is the Dorothea Van Deusen Opdyke Fund, which consists of \$112,000.00, the interest on which is being used in helping worthy mountain boys and girls in securing an education, according to the terms of the will.

## WORK OF PROMOTION

When the Promotion Committee was discontinued in 1929 and the promotional work of the Convention was intrusted to the Executive Committee, it was understood that the Convention did not relieve its various agencies of the responsibility of promoting in every way possible the interests of the causes which they represent by mobilizing all the forces at their command for promotional purposes. It was understood also that the Executive Committee did not assume the responsibility for conducting all the promotional work for the Co-operative Program within the various states, nor would it interfere in any way with the right, privilege, and duty of the State Boards to make and carry out their own plans for promoting the Co-operative Program.

The Executive Committee, through its special Promotion Committee, has sought to co-operate with the various agencies in working out general promotional problems. The headquarters in Nashville gets out *The Baptist Program* quarterly, which goes to every pastor in the Southern Baptist Convention and to the general State and Southwide workers. Through this medium the Committee is seeking to touch our denominational leadership with the most vital matters concerning our co-operative work. In like manner the headquarters gets out a weekly church bulletin service, which is being used by hundreds of our churches. Through this medium also many thousands of our people are being reached weekly with our denominational message. In addition to these lines of service, thousands upon thousands of tracts along the lines of the Co-operative Program, Stewardship, and our general denominational work, have been distributed through the different State headquarters.

## From the Woman's Missionary Union

KATHLEEN MALLORY

### A Good Year for the Baptist Women of China

By Lila F. Watson, Shanghai, China

Often I think of you in the homeland and long to share with you the blessings I have working with you in China. The following is a synopsis of the unwritten, but thrilling, true story of 1930.

The year 1930 will be a memorial year for Baptist women in China. It makes a significant birthday for the daughters of the King. Years of prayerful planning, careful planting, faithful training and teaching of the women in the churches by the older missionaries through God's blessing have borne and grown daughters in the faith who are coming into a consciousness of their inheritance as daughters of the King and of their responsibility in their Father's house.

As daughters grow their needs grow. For several years the twelve monthly missionary programs published in a small annual by the China Baptist Publication Society was the only concerted, definite and regular provision for the need of Baptist women. However, there were many plans and helps worked out by groups and individuals and shared with all who could avail themselves of this help for which we are deeply grateful. In 1929 daughters of the King in Central China coming into a deeper consciousness of their needs and responsibilities planned literature for weekly meetings, programs and a study course which would better prepare them to undertake their responsibilities in the churches. Besides the monthly missionary programs, they wanted programs for deepening the spiritual life, Bible study programs, programs for mothers' meetings and on various forms of welfare work such as work for the blind, lepers and beggars.

Before the Secretary for Women's Work came to the Baptist Publication Society, these Baptist women had outlined their need of literature and had set themselves to the responsibility of discharging it. The preparation of these programs was assigned by a committee and cheerfully undertaken by those best qualified by experience and training to prepare them, many were written by Chinese Christian women pioneers. Their "coming out year" was 1930. Weekly programs for women's meetings appeared in the first Baptist woman's periodical in China and has the title, *The W.M.S. Quarterly*. During this first year this quarterly had a circulation of 600 subscriptions, going into many sections of China. In addition to *The W.M.S. Quarterly*, the missionary programs have also appeared in the small annual for societies which have only monthly meetings. To the books elective for the W.M.U. study course has been added and welcomed *Women of the Old Testament*, prepared by Miss Willie Kelly. We are looking forward to a companion book, *Women of the New Testament*, by the same author, in 1931.

For the Senior Young People, the China Baptist Publication Society has been publishing a quarterly with missionary and training for church membership programs for weekly meetings for several years. Occasionally there had been small books containing twelve missionary programs for girls and boys of intermediate age, and monthly missionary programs for the Sunbeams. At the earnest request of the women and leaders

of young people's organizations, the Publication Society issued the first periodical for boys and girls from thirteen to sixteen years of age in 1930. It is called *The Intermediate Baptist Young People's Quarterly*. It has weekly programs of missionary inspiration and participation and training in church membership. Most of these programs are prepared by Chinese leaders. The circulation of this one-year-old quarterly has reached 600. *Around Congo Camp Fires* has been translated and is now on the press. This will be the first mission study book for intermediate-age girls and boys which the C. B. P. S. has published. Weekly Bible story and missionary programs for primary-age children were issued in a year book for Sunbeam leaders. A *Sunbeam Manual* for leaders also appeared for the first time in China in 1930.

In April of last year, at the invitation of the China Baptist Publication Society, a W.M.U. committee for all China and a conference on literature convened in Shanghai. This was the first all-China W.M.U. committee meeting which had both Chinese and missionary representatives present. Two representatives, one Chinese and one missionary, were appointed by each of the four Women's Missionary Unions. Four languages, Mandarin, Shanghaiese, Cantonese and English were used around the table of earnest conference on the outlook, needs, and unified plans for the development of the work. A unified name in Chinese for Woman's Missionary Society was adopted. Plans for Bible study, mission study and personal work were made. The need of a Woman's Bible Training School for all China was earnestly voiced by every delegation. It was pointed out that Mandarin is being so generally taught in all schools that a Bible school in which Mandarin was used would meet the need. It was decided that each delegation on its return would

make a report of this united need to its Union and ask the Union to make a recommendation to the general association in the hope that the associations would establish such a school that would make provision for the same faculty used in a Baptist Theological Seminary already proposed for all China to be used in the Woman's Bible Training School.

The work of this committee has been and will continue to be of great value to the W.M.U. work in China. Unified plans have already set forward the development of the W.M.U. in each section. Already plans are being made by each Union to have its corresponding secretary or field workers. On account of distance, the expense of travel and differences in language it may be a long time before we have an all-China W.M.U. Through the China Baptist Publication Society as a W.M.U. Exchange we have facility in providing for the work of the Unions. We are grateful for the gracious and hearty co-operation of our brothers on the staff of the Baptist Publication and the Board of Directors of the Society who have encouraged us in every forward looking step even with financial support when it was not evident that there would be funds to complete the work the Society had already outlined for the year.

Most timely and welcomed came the financial support of the W.M.U. of the S. B. C. early in 1930. During this memorial year, this significant birthday of daughters of the King in China, the mother union in America with true understanding has helped in the most heartening way, through prayer, loving interest and sacrificial giving.

Miss Faith Chang came as your secretary's co-worker in August of 1930. We are grateful for the Lord's provision in this gifted, consecrated young woman. We were able to spend six delightful weeks in the early fall in Shantung Province, the roads which had been held by invading troops opening before us as we visited church after church. We were refreshed by old friends and new friends and their joyful fellowship in preaching the gospel and the work of building up the churches. Constructive Workers' Conference in Yangchow and Chinkiang and the Baptist Summer Assembly in Shanghai have furnished excellent opportunities of field work for all the time that could be spared from our desks.

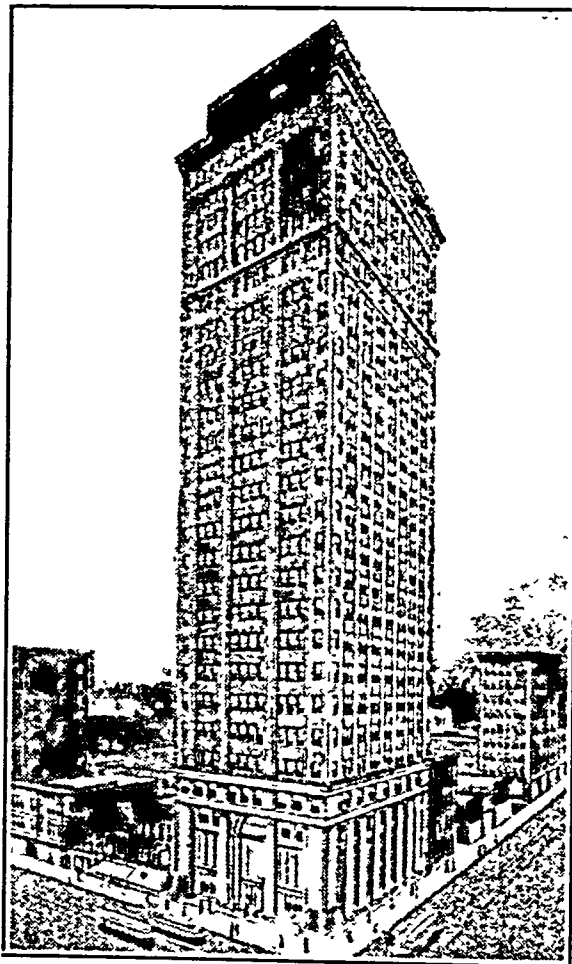
This brief resume cannot give the personal, human touches, the seemingly difficult situations, the unfolding of our King's plans and provision to, through and for his daughters, to us here, through you there, and for us all. But this letter goes to you prompted by gratitude for what has been done, and with the hope that it may be a means of encouraging you to work through prayer and interest through 1931 as you have through the memorable year of 1930.

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

MAY—OUR FORCE—OUR FIELD

CENTS

A Pageant of Southern Baptist Opportunity (fifty characters or less).....	15
Contribution of Woman's Missionary Union to the Religious Education Program of Denomination.....	4
Diversities of Gifts among Missionaries..	3
Great Things Attempt (Poem).....	2
Romance of Our Bible.....	5



COMER BUILDING, BIRMINGHAM  
Headquarters of Woman's Missionary Union

The Woman's Missionary Society as a Factor in the Evangelization of the World ..... 3  
 To the Woman Who Is Not a Member of a Missionary Society ..... 3  
 Order the above, sending remittance to cover, from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala.

## Program for May

### TOPIC—OUR FORCE—OUR FIELD

*Southern Baptist Convention Agencies and Work; Missions at the Center of Baptist Life*

*Missionary Hymn*—"The Kingdom is Coming"

*Lord's Prayer* (all standing)

*Talk by Program Chairman*—Explanation of Purpose of Program (See items as listed under "Topic")

*Roll-Call of S. B. C. Missionaries*—(Give in advance of the meeting to each member the name of an S. B. C. home or foreign missionary, preferably one known to her. The foreign missionaries' names are on page 32, and those of the home missionaries on page 32, February HOME AND FOREIGN FIELDS.)

*Scripture Lesson*—Power Granted for Missionary Work: Mark 6: 7, 12, 13; Luke 10: 1, 2, 17-24; Matt. 28: 16-20; Acts 1: 8; 2: 36-43; 15: 7-12; Rom. 1: 16

*Season of Prayer* that Southern Baptists may realize that the presence of God accompanies and empowers his witnesses

*Missionary Hymn*—"Lord, Speak to Me"

*Talk*—S. B. C. Agencies (Let this talk explain that the Southern Baptist Convention has: Foreign Mission Board; Home Mission Board; Sunday School Board; Relief and Annuity Board; Seminaries at Louisville, Fort Worth, and New Orleans; Hospital at New Orleans; Executive Committee at Nashville. Help for this talk will be found on pages 16 to 27)

*Prayer* for such agencies

*Missionary Hymn*—"Revive Thy Work, O Lord"

*Reciting of Poem*—Great Things Attempt (Order leaflet for 2 cents from W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

*Talk*—Missions at the Center of Baptist Life (Help for this talk will be found on pages 4, 16 to 27)

*Appealing Missionary Facts*—(If in advance of the meeting such facts are given to various members they can recite them from memory. See pages 28 and 31)

*Prayer of Thanksgiving* for such missionary victories and challenges

*Missionary Hymn*—"O Zion, Haste"

*Rendering of Leaflet*—Diversities of Gifts among Missionaries (Order leaflet for 3 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

*Season of Prayer* that W.M.U. members will be faithful to the Bible message

*Missionary Hymn*—"We've a Story to Tell"

*Business Session*—Reports on: (1) May Meeting in Birmingham; (2) Associational Plans; (3) W.M.U. Young People's Organizations; (4) Stewardship of Tithes and Offerings; (5) Mission Study; (6) Personal Service—Marking Standard of Excellence—Minutes—Offering

*Watchwords* (as benediction)—"Laborers together with God" . . . "That the world may know" (1 Cor. 3: 9; John 17: 23)

## Birmingham Hotel Rates

**BANKHEAD**—A. B. Cansler, Mgr.—2300 5th Avenue, North, 350 Rooms—all with bath. Rates: Single \$2.00-\$2.50-\$3.00-\$3.50-\$4.00-\$5.00. Double \$4.00-\$5.00-\$6.00 and \$7.00.

**EMPIRE**—I. K. Fabian, Mgr.—2130 4th Avenue, North. 100 Rooms—50 with bath. Rates: 2.00-\$2.50-\$3.00. 50 without bath. Rates: \$1.50 and \$2.00.

**MOLTON**—J. A. Driver, Mgr.—5th Avenue and 20th Street, North. 146 Rooms—104 with bath. Rates: Single \$2.50-\$3.00-\$3.50. Double \$3.50-\$4.00-\$4.50-\$5.00. 42 without bath. Rates: Single \$2.00—Double \$3.00.

**REDMONT**—W. G. Moffat, Mgr.—Corner 5th Avenue and 21st Street, North. 203 Rooms—all with bath. Rates: Single \$2.00-\$3.00-\$3.50. Double \$3.50-\$4.00-\$4.50-\$5.00 and \$6.00.

**THOMAS JEFFERSON**—C. S. Pryor, Mgr.—2nd Avenue and 17th Street, North. 350 Rooms—all with bath. Rates: Two persons in a room, one double bed \$4.00 per day, \$2.00 each. Same in Twin Beds \$5.00 or

\$6.00 per day according to size and location of room. Each additional person in a room—separate bed, \$2.00. Room with two double beds for four persons, \$7.00 per day—or \$1.75 each. Large rooms, 4 to room, separate beds, \$2.00 per person; 6 or 8 to room, separate beds, \$1.50 per person.

**TUTWILER**—Coleman J. Hudson, Mgr.—Corner 5th Avenue and 20th Street, North. 415 Rooms. Rates: \$2.50 to \$15.00.

**HILLMAN**—Ben Duncan, Mgr.—Corner 4th Avenue and 19th Street, North—170 Rooms. Rates: Single without bath, \$1.50—Double \$2.50. With bath—single \$2.00 and \$2.50—Double \$3.00 and \$4.00.

**MORRIS**—W. H. Grisham, Mgr.—1st Avenue and 19th Street, North. 140 Rooms. Rates: Single \$1.50—Double \$2.50 and \$3.00. With bath, Single \$2.50 and \$3.00—Double \$3.50 to \$5.00.

Make your reservations direct with hotel selected.

The above rates will be protected during the sessions of the W.M.U. and Southern Baptist Convention.—T. Jeff Bailey, Director Convention Bureau.

## From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

## Take Heed

The financial policy of Southern Baptists provides for two round-ups during the year, one in the spring just before the meeting of the Southern Baptist Convention, and the other in the early fall prior to the meetings of the State Conventions.

There are three classes who should avail themselves of these opportunities to "honour the Lord with their substance."

First, those who are in arrears should be glad to help the Conventions close the year worthily by bringing into the storehouse all their unpaid balance. If the love of Christ does not prompt them to pay up, a cold sense of duty should move them.

In the second place, this appeal should enlist those who made no pledge. The urgency of the situation, the winsome appeal of the pastor, and the liberality of many should arouse in them a generous impulse.

In the third place, many who subscribed liberally and have paid in full every week will be glad to make an extra offering. With some, loved ones seriously ill, have been restored to health, others have been unusually prospered; both classes are happy to give substantial expression to their gratitude. Many who have sacredly dedicated the tithe to the Lord every first day of the week will count it a joy to bring a love offering into the storehouse.

A tactfully written appeal should be sent through the mail with a properly inscribed envelope to every member.

Wise announcement from the pulpit, in Sunday school classes, and other organizations should enkindle interest.

It is hoped that every layman who may read these lines will give this matter prayerful consideration, make a liberal offering and help to enlist others. These free-will offerings, which are prompted by sentiments of gratitude and love are the ones that most enrich us spiritually.

If all the Baptists of the South would practice some self-denial to make a worthy offering on this occasion, it would so relieve the situation that we would assemble in Birmingham on May 13 with a new spirit.

## A Layman in the Pulpit

The General Secretary counted himself fortunate that, after an extended and a strenuous work on the field, he could be at home on Sunday, March 1, and for three days during the following week, to hear the Bible lectures of Dr. John L. Hill. They were practical, scriptural, spiritual, and delivered in a simple yet attractive manner.

The audiences were good from the beginning and grew until the closing evening on Friday. He magnified Jesus as the only hope for a sinful world.

It is refreshing to find a layman that can expound the Scriptures in such an effective way.

## Bristol and Nashville

During the same week the Secretary spent a day each in Bristol, Virginia, and Nashville, Tennessee.

The occasion of the visit to Bristol was the annual meeting of the Trustees of Virginia Intermont College, where the Secretary had spent eleven years of intensive yet delightful service. It was refreshing to hear President Noffsinger report the largest enrollment in the history of the college and a handsome



surplus in the treasury. The institution enjoys high rank as a junior college and is also noted for its fine spirit.

The visit to Nashville was to attend a meeting of the Executive Committee to which the state and general secretaries with heads of institutions had been invited. These leaders had assembled on urgent business and the deliberations were serious. Some of our most vital enterprises are greatly embarrassed financially.

While this writer was not enthusiastic over the action at the time, as he has considered it more thoroughly, he has come to believe that it was eminently wise. He thinks it would be fortunate if there could be unanimity and enthusiasm in promoting the two efforts annually to swell the receipts of the Co-operative Program, to be applied to the relief of those enterprises in most urgent need.

### East Point, Georgia

A visitor journeying south from the business section of Atlanta would not be conscious of entering another city when he reaches the border of East Point, were it not for the conspicuous sign over the highway, "Welcome to East Point." While the officials were disposed to include its 10,000 population in Greater Atlanta, when taking the census of 1930, it has its own railroad station, post office, mayor and city council, and is indeed a distinct municipality.

It has three Baptist churches, and the object of the Secretary's visit was to share in a Training School conducted in the First Baptist Church. The Tabernacle and Second Churches of East Point, also those of College Park and Hapeville participated in this work.

The spirit of harmony is evident in the activities of the church and the pastor rejoices in the growing interest of his people in the cause of missions.

### Hattiesburg, Mississippi

The occasion of this visit was to speak at a banquet given by the Brotherhood of the Calvary Baptist Church, which is located just outside the campus of the Woman's College.

Dr. J. L. Johnson, president of this institution, is the president of the Brotherhood and the male members of the faculty are active in the work of the Brotherhood. The banquet was appetizing, the service by the women was ideal, and the men were greatly delighted with the singing of both a male and a female quartette.

Following a talk by the visitor on "The Organization and Conduct of a Brotherhood," all the men committed themselves to a rededication of their lives for 1931. There were four pastors of the community present.

It was an unusual pleasure to have a brief visit with President and Mrs. Johnson, choice friends for many years.

Strong effort has recently been made to move them to another prominent institution, but they have not been able to get their consent to leave the noble college they founded and in which they have labored so long and zealously.

### Men's Convention

On Tuesday, March 17, a state meeting of Baptist men was held in the First Baptist Church, Birmingham, Alabama. More than a hundred pastors and laymen, from various parts of the state, assembled at 9 A.M., and three intensely interesting sessions were conducted during the day. The program was composed of round-table conferences and inspirational addresses on various topics relating to a layman's obligation to the kingdom.

This writer has never heard stronger addresses; they were delivered by business and professional men of rank and by leading preachers.

At the evening hour, the large auditorium was comfortably filled and enthusiasm ran high as the people listened to the addresses of

Mr. J. H. Anderson, of Knoxville, and United States Senator Black, of Birmingham.

Two brief sessions of the Men's Convention were held on the eighteenth, but most of the day was given to a great Mission Rally in which the speakers were Miss Kathleen Mallory, Dr. and Mrs. Eugene Sallee, and Dr. G. W. Truett. This was a high day in Zion. A significant movement had its birth.

Secretaries York and Barton, together with Dr. Dillard, are to be warmly congratulated on the success of this entire occasion. They were responsible for the fine program and for the promotion and conduct of all the meetings. *The Alabama Baptist* likewise rendered valuable service.

Secretary York's service for the year was warmly commended.

### Covington, Tennessee

This final report of activities for March is written in this substantial town of three thousand people, located thirty-eight miles north of Memphis. The Baptist church has four hundred and two members, a good house, a company of choice laymen, and is making marked progress under its new and aggressive pastor, Rev. Homer G. Lindsay, who came fresh from the seminary at Fort Worth.

This writer had for years cherished the desire to visit Covington, but as Paul said about going to Rome "He had been let hitherto."

The service on Sunday morning was unique and impressive. It was a celebration of the fortieth anniversary of the ordination of Deacons Maley and Owen. E. S. Maley is a prosperous business man and W. A. Owen is Judge of the Court of Appeals. Eighteen deacons and their wives sat immediately in front of the pulpit, special music had been prepared, fitting resolutions were presented and briefly discussed in impressive words by Deacon W. V. Bringle, for years the law partner of Judge Owen.

At 3:00 P.M. a company of seventy-five men, representing seven churches and including twenty-six deacons, assembled to hear a discussion of Men and the Kingdom. At night Our World Mission was considered.

### Attention Laymen!

It is hoped that a large number of laymen are already so adjusting their business and professional engagements that they may be able to attend the meeting of the Southern Baptist Convention, which convenes in Birmingham, May 13. This interesting and progressive city is situated in the midst of a dense Baptist population and the attendance of laymen should be large. Attending this convention means not only increased knowledge regarding kingdom activities, but a quickened denominational spirit.

It is suggested that those Brotherhoods which hold their meetings for May prior to the Convention, make the Convention their topic for discussion.

It would be interesting and profitable to most of the men to hear the pastor and informed laymen talk on such topics as these: The President, Some Leading Preachers, The Enterprises the Convention Fosters, and so forth. The Convention Annual contains much valuable information.

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

The week beginning March 1 was given to the Wylam Baptist Church, where the Secretary spoke to a fine congregation on Sunday morning. The five nights following were given to teaching Stewardship, using as a text, *Our Lord and Ours*. We had in this school an enrollment of more than seventy, with an average attendance of sixty; of this number we had an average of fourteen of the eighteen active deacons. Twenty-seven men qualified for our Brotherhood certificate by reading the

textbook and attending the required number of lectures.

The following week was set apart for our statewide meeting for Baptist men in Alabama. On Sunday morning the Secretary attended several of the Men's Bible classes in the First Baptist Church, Birmingham, announcing the men's meeting for the seventeenth and eighteenth.

On Tuesday morning, March 17, more than one hundred men came from the different sections of the state for this meeting, and on Tuesday night several hundred people came for the meeting, when Mr. J. H. Anderson, chairman of the Brotherhood Committee of the South, brought a soul-stirring message on Christian Stewardship. This was followed by a splendid address by United States Senator Hugo Black, who for many years was the teacher of a large men's class in the First Baptist Church of Birmingham, where we met.

Sunday, March 22, was a very busy day for the Secretary. He got an early train from Birmingham for Carbon Hill, Alabama, where he spoke to a large men's class at the Sunday school hour. At 2 P.M. he had the joy of speaking to the District B.Y.P.U. Convention, which met with the Carbon Hill church. These young people came from some eight or ten churches in the district. The Secretary spoke on "The Larger Stewardship" to this fine group numbering some ninety or one hundred choice spirits. At 3 P.M. he met with the pastor and deacons, when assignments were made to encourage attendance for the Men's Study Course to be conducted that week, and at night he spoke to an appreciative audience on "Growing in Grace."

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

Two schools of Stewardship and Missions have been conducted during the month. In both instances, valuable assistance was rendered by the pastors of Knoxville in bringing to these rural churches inspirational addresses on the objects supported through the Co-operative Program.

The first was held with the Baptist Church of Boyd's Creek, Tennessee, and continued for five nights. The attendance on the first night numbered one hundred seventeen and continued to grow throughout the week, reaching one hundred eighty-five on the last night, making an average of one hundred forty-five. This church is located near one of our mountain schools from which the Home Board withdrew its support. The church then withdrew its support from the Co-operative Program, although it has some prosperous farmers in its membership. Following our series of meetings the church reconsidered its former action and voted to support the Co-operative Program.

The second series of Stewardship and Mission services was conducted with the Grace Baptist Church near Byington, Tennessee. Rev. S. D. Knicey, a Carson and Newman graduate, is pastor for full time. While it has a membership of only about one hundred sixty, it has an active W.M.S., a B.Y.P.U. and an aggressive Sunday school. The average attendance was eighty-two, and much interest was manifested and appreciation expressed.

On March 15 I spoke at the morning hour to the River View Baptist Church. This is a suburban church of Knoxville, in which a school of Stewardship and Missions was conducted last September, followed by an every-member canvass, with results as follows:

"Before the canvass, October, November, and December, 1929, we had 40 pledges, including 2 tithers; total collections for the period \$200.00.

"After the canvass during 1930, October, \$120; November, \$120; and December, \$100; making a total of \$340.00, a gain of \$140.00.

"We now have 70 pledges, including 25 tithers.



## Missionary Miscellany

Secretary T. B. RAY

### Arrivals on Furlough:

Dr. and Mrs. J. C. Anders, Ogbomoso, Africa. Home address, 812 W. Raleigh Avenue, Norfolk, Va.  
 Rev. W. C. Taylor, Pernambuco, Brazil. Home address, Murray, Ky.  
 Miss Martha Franks, Hwanghsien, China. Home address, Laurens, S. C.  
 Rev. and Mrs. W. Q. Maer, Temuco, Chile. Home address, 1850 Cowden Avenue, Memphis, Tenn.

### Sailings:

March 15 on *S. S. Asama*—  
 Rev. and Mrs. W. D. Bostick, Pochow, China.

### High Pressure Appeals:

Some one recently spoke of the high pressure appeals as if there were something wrong about them. Which would come nearer the mind of Christ, who even died to put pressure into his appeal—high pressure appeals or the low pressure, even lack of appeal of that indifferent brother? Alas, too many are not making any appeal. Such are very much afraid of high pressure appeals.

*A Great Year of Harvesting*—"Last year was a great harvest year in the North River Field. Many were won to Christ, and over a hundred were baptized. Oh, the opportunities are wonderful! We ought to put forth every effort possible at this time when the people hear so gladly. This is true everywhere in China. Oh, that Southern Baptists would seize these opportunities and send out workers and funds."—*W. M. Rankin, Canton, China.*

*Effective Way of Raising Money*—"At the beginning of the year we organized a new branch of the W.M.S. of our church, the sole object of which is to raise funds for the foreign work. This is a country community. Yesterday we held our first quarterly meeting and enjoyed a very happy and inspiring time together. I think I never saw a happier bunch of women, bringing in proceeds from Sunday eggs, butter and cream, from the sale of aprons, cushions and many other things. The result will be about \$60.00 "cold cash," as they say here. This is very encouraging and I only wish our next quarter would end before our Southern Baptist Convention."—*Mrs. W. E. Entzinger, Brazil (now on furlough).*

*Great Mission Rally*—"I would like to add that the Foreign Mission Conference was one of the most successful and valuable meetings that has ever been held in our state. It would be difficult to measure its worth to the cause of Foreign Missions and to our kingdom program generally. Dr. and Mrs. Saltee, Miss Mallory and Dr. Truett were at their best and they were heard by large audiences, in addition to the fact that thousands of listeners were members of our radio audience in the afternoon."—*Dr. James W. Merritt, Atlanta, Ga.*

*A Chinese Christian General*—"We are enjoying the unique experience of having in our midst a Christian man, high in power and authority. I refer to General Chang who has been sent by the Government to Yangchow to suppress banditry. He expects to be here from four to six months. On several occasions he has made talks in our churches. Wherever he goes he carries with him a

leather bag, thrown over his shoulder by means of a strap. Naturally, everyone supposed that bag contained a brace of pistols. What was our surprise to see him in the pulpit open the bag and take out the Book of books, God's blessed Word! Gen. Chang's weapons are not carnal. Wherever he goes the Bible goes. He has charge of all the soldiers in this district. It is remarkable how thoroughly disciplined his men are. Formerly Gen. Chang was connected with Gen. Feng's army."—*Mrs. L. W. Pierce, Yangchow, China.*

*Faithful Witnessing in Mexico*—"Last year a mission was opened at Villa Santiago, about twenty-five miles southeast of Monterrey. It has a population of about 15,000. It is a fanatical place and is under the power of a Spaniard who owns the principal cloth factory there. After the seminary students had made several visits, this Spaniard found out about it and told the men who worked in his factory that any one caught attending the services held by the Baptists or allowing them to visit in their homes or talk with them, would lose their jobs. A man who ran a restaurant became very friendly with the boys and allowed preaching services in his house. The Spaniard went to visit him and demanded that he stop allowing services in his home. He told the factory owner that he owned his own house and was his own boss and would do as he pleased. So services were held in his home until the seminary closed for the summer vacation. I do not know what happened, if he was boycotted or not, but he is now living in Monterrey and is a faithful attendant on the services of the church, also the members of his family and some friends who came from Villa Santiago."—*C. W. Branch, Monterrey, Mexico.*

*Triumphs in China*—"We have baptized in this field since returning to China a little less than a year ago 115 persons. Some fifteen more are awaiting baptism in places where it has not been convenient for the pastors to go. We are praying and working that many more may be saved this year. With the one aim to win souls to Christ and teach them all things, we labor, being assured that the Lord will be with us to bless us. We are free to do our work in this section as far as the political conditions are concerned. The outlook is for better days in China. How we wish that the Christians of America were as deeply concerned about preaching Christ to these millions as the business world is to open up trade and develop the almost boundless natural resources of this nation."—*J. R. Saunders, Shiu Chow.*

*How Americans Spend Money—The Christian Herald* recently published statistics concerning items of money spent by American people last year, which included, for example:

"Over \$1,000,000,000 spent for cigarettes—an average of \$7.50 per person. Manufacturers spent over \$38,000,000 advertising four different brands of cigarettes.

"Over \$275,000,000 spent for perfumery and face paint, over \$650,000,000 for jewelry, and \$7,000,000,000 for candy.

"Over \$1,000,000,000 spent for theaters and movies.

"Over \$90,000,000 spent for chewing gum.

"Nearly \$1,000,000,000 spent for ice cream and soft drinks.

"Uncle Sam is authority for the statement that the American people spend more each year for candy than they contribute to all their religious organizations."

## Mrs. Jessie Ennis Hatchell— An Appreciation

By Missionary Frank Marrs

In far-away Huntsville, Alabama, on April 5, 1875, Jessie Ennis was born of parents possessed of that sturdy, pioneer stock, so essential to those rugged, early-day home-builders, by whose faith, integrity and perseverance our "virgin forests and trackless prairies were made into the present-day fields, homes, towns and cities that comprise America's Vast Empire of the Twentieth Century."

At a tender age little Jessie came with her parents to Texas, living in the main in those places reckoned then as "Frontier Sections," and attended school at Ennis (named for her own people), but later going to live at Abilene, then a mere village, now a modern city. It was here, at the age of twelve, she was converted, happily giving her heart, time and strength in active service to her Lord and Master, whom she followed devotedly all the other more than forty years of life. It was at Abilene, in 1900, that Jessie Ennis, while in active duties with the First Church, met and was wooed and won by Rev. William F. Hatchell, the pastor of a neighbor church, Albany, Texas. Together they have lived, planned, labored through these thirty years and more, first in Texas, then in Mexico, where in early 1901 they went under appointment as missionaries from our Foreign Mission Board, of Richmond.

After periods of work in Morelia and Hermosillo, our fellow missionaries Hatchell removed to Juarez, Chihuahua, the large frontier city just opposite El Paso, Texas. Here, and in adjacent fields, our friends were enabled to do a great and permanent work that will endure through the years. Amongst other labors, they directed the work of securing lots and building a very large, beautiful chapel, situated on the principal avenue of this city of Juarez.

Some years ago, during the stressful period of Mexico's internal strife, when both life and property were greatly endangered, our missionaries found it necessary to remove across the international boundary and make their home in El Paso, in which city our beloved sister was stricken some years ago with a malady that, fight it as she would, finally claimed her as its victim, and on Saturday morning, February 28, 1931, her frail body ceased its struggle and calmly, peacefully, victoriously, took its flight to be with her Saviour, to whose service she had unremittently given her life since her early conversion.

While being always an active, militant worker in every phase of church-life, and more especially, and naturally, in all that pertained to missions, Sister Hatchell found time always to make a splendid Christian home for her noble husband and the three children, Marie, Staton and Paige, who came to bless their married life. At her funeral service, held at El Paso on March 2, tender words were spoken both by local pastors, as, also, by fellow missionaries who were enabled to attend the services; large, beautiful floral offerings attested the esteem in which she was held by both American and Mexican, with whom she had labored through the years of her active service, and her body was placed in beautiful Ever Green Cemetery, near the grave of a fellow Mexico missionary, Rev. John S. Cheavens, who some years ago preceded her to that home above, where Jesus and loved ones await such triumphant entries.

Our friend and co-worker through these thirty and more years, ceases her active labors here, but with the writer of Proverbs we can unreservedly exclaim, "Her children rise up and call her blessed; her husband also, and he praiseth her"; and with John in Revelation, "Blessed are the dead who die in the Lord . . . that they may rest from their labors; for their works follow with them."

# 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.  
SAKI—J. S. Richardson, Mrs. Richardson.\*

## ARGENTINA

BUENOS AIRES—Bolanos 262—Robert Logan, Mrs. Logan, L. C. Quarles, Mrs. Quarles; Calle Caseros 2841—R. F. Elder, Mrs. Elder; Libertad 69, Dept. 2—J. C. Quarles, Mrs. Quarles, Miss Minnie McIlroy, S. M. Sowell, Mrs. Sowell; Ramon Falcon 4100—G. A. Bowdler, Mrs. Bowdler.  
MENDOZA—Escuela Evangelica, Goday Cruz—F. J. Fowler, Mrs. Fowler.  
BAHIA BLANCA—Ehrhardt Swenson,\* Mrs. Swenson.\*  
ROSARIO—Casilla del Correo 230—M. S. Blair, Mrs. Blair.  
CONCORDIA, Entre Rios, Alvear 666—Z. Paul Freeman, Mrs. Freeman.  
SASTRE—T. B. Hawkins, Mrs. Hawkins.

## URUGUAY

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

## NORTH BRAZIL

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

## SOUTH BRAZIL

RIO DE JANEIRO—Caixa 352—S. L. Watson,\* Mrs. Watson,\* T. B. Stover, Mrs. Stover, Mrs. W. E. Entzminger,\* Rua Conde de Bomfim 743—Miss Ruth Randall, Miss Bernice Neel; Caixa 828—J. W. Shepard,\* Mrs. Shepard,\* C. A. Baker, Mrs. Baker; Caixa 1876—A. B. Langston, Mrs. Langston; Caixa 2844—L. M. Bratcher, Mrs. Bratcher; Caixa 1982—A. R. Crabtree, Mrs. Crabtree; Caixa 2655—J. J. Cowser,\* Mrs. Cowser,\* W. E. Allen, Mrs. Allen, Miss Minnie Landrum; Rua Jose Hygino 53—W. W. Enete,\* Mrs. Enete,\* Dr. Jose Hygino 350—W. C. Harrison,\* H. H. Muirhead, Mrs. Muirhead.  
PETROPOLIS—Caixa 21,—Es do Ri—Mrs. D. P. Appleby.  
PORTO ALEGRE—Caixa 118, E. de R. G. Do Sul—R. E. Pettigrew, Mrs. Pettigrew, Harley Smith, Mrs. Smith, W. B. Bagby, Mrs. Bagby.  
PELOTAS—Caixa 196—A. L. Dunstan, Mrs. Dunstan, Miss Pearl Dunstan.  
SAO PAULO—Caixa 572—Miss Mattie Baker,\* Mrs. S. L. Ginsburg,\* T. C. Bagby, Mrs. Bagby, H. A. Zimmerman,\* Mrs. Zimmerman,\* Paul C. Porter, Mrs. Porter.  
CURITYBA—Caixa T—A. B. Deter, Mrs. Deter.  
CAMPO GRANDE—Caixa 78—W. B. Sherwood, Mrs. Sherwood.  
BELLO HORIZONTE—Rua Pousa Alegre, 602—O. P. Maddox, Mrs. Maddox, F. A. R. Morgan, Mrs. Morgan, J. R. Allen, Mrs. Allen, Miss Jennie L. Swearingen, Miss Ray Buster, W. H. Berry, Mrs. Berry.  
VICTORIA—L. M. Reno, Mrs. Reno, Miss Edith West.  
CAMPOS—A. B. Christie, Mrs. Christie.

## CHILE

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

## CENTRAL CHINA

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

## INTERIOR CHINA

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

## NORTH CHINA

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

## PAKHOI CHINA MISSION

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

## SOUTH CHINA

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

## EUROPE

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

## JAPAN

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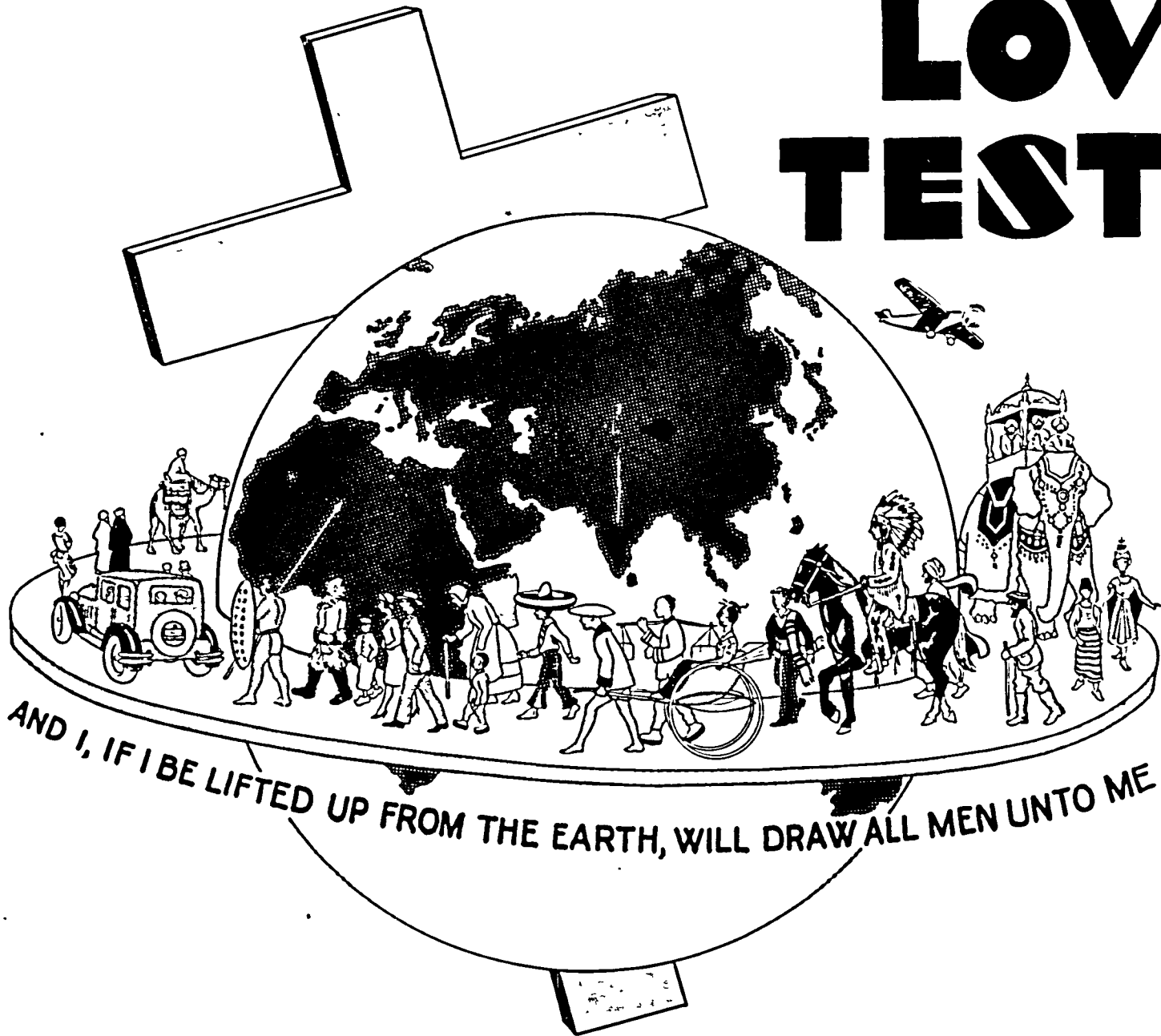
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