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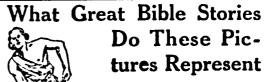
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HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION

---- AUGUST, 1931 ---

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THE MISSIONARY PILOT

SENIOR B.Y.P.U.

August 2—Topic, "The Highest Expression of Christian Living." Let the leader close the program by reading or referring to the impressive article by Secretary Ray on page 2, "Why, was Dr. W. Eugene Sallee Taken?" His life was a remarkable illustration of the highest expression of Christian living, and his death a challenge to us to carry on. What shall our answer be to the challenge?

August 9—Topic, "Deacon Philip." A remarkable story of the conversion of three young Brazilian laymen is given by Mrs. Lawrence on page 19—"Three Men Meet Christ—and Are Conquered." Let some one who reads well condense this story to five or six minutes, and give the heart of it in conclusion of the program.

August 16—Topic, "The Holy Spirit Our Helper." That the Holy Spirit guides and protects those who love and serve the Lord Jesus is plainly illustrated in the story of Missionary John Mein on page 15, "Making the Wrath of Men Praise Him." It would be well to begin the program with this remarkable example of the Holy Spirit's leadership today.

August 23—Topic, "What About Prohibition?" Prohibition depends for its support and efficiency on a Christianized citizenship. A truly Christian citizenship cannot exist apart from prosperous churches. Southern Baptists propose to go afield to support worthily their churches and the causes committed to them, during the week of November 29-December 6. Call attention to this great crusade which undergirds the work of the churches and thus of the cause of temperance.

August 30—Topic, "Adventuring with the Gospel in South America." From the many stories from our South American missionaries may be taken brief extracts which may be used to intersperse between items of the program as given in the Quarterly. SUNBEAM BAND, G.A., R.A., JUNIOR AND INTERMEDIATE B.Y.P.U., AND OTHER CHILDREN'S MEETINGS

Ten minutes of each meeting during August may well be devoted to a "Trip to South America" with the missionaries. From each of the splendid articles on pages 4 to 21 may be taken clippings which will serve as a story told by a missionary when this point was reached on the trip. A map should be made, and pictures placed on the map at the place where the incident occurred.

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

Abundance of material on South America will be found in this number, with which to supplement the program material in Royal Service, and fill in the outline given by Miss Mallory on page 26.

SUNDAY SCHOOL

Make August "South America Month" in the Sunday school, and each Sunday have some class or department present a story of "South America Adventuring" as given in the materials on pages 4 to 21.

PRAYER MEETING

The prayer meetings throughout August may be greatly enriched by using the materials in this number. On one occasion read Dr. Ray's article on Eugene Sallee's death, and the editorial comment; then devote the hour to prayer for the family of this dear missionary; for the Foreign Board; for the workers on the field who so looked to Dr. Sallee for help in their work. Again, a prayer service should be devoted to the plans announced on page 3 concerning the every-member canvass and the appeal of the Promotion Committee. Again, a most profitable meeting may be devoted to South America, utilizing the rich materials in this number. Finally, a prayer meeting of great power and significance may be based on Dr. Lawrence's report of the meeting of the Home Mission Board, and the needs and opportunities of this agency of Southern Baptists.

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Volume 15-August, 1931-Number 8

Why Was Dr. W. Eugene Sallee Taken?

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

Many Southern Baptists have spoken of their wonder over the passing of Dr. W. Eugene Sallee, home secretary of the Foreign Mission Board, in the prime of his life, at the time when his service seemed to be needed most, when he was able and ready to render the cause of Foreign Missions the greatest aid. If it were not for our faith in the inerrancy of our Heavenly Father's leadership, we should be forced to look upon this sudden taking of our beloved

brother as an indescribable calamity. Of course, we do not know the inner reasons in our Father's mind, but we venture to present a consideration or two upon this sorrowful occurrence.

In the first place, we are certain that our Father had a purpose in it, or else Dr. Sallee would not have been taken. What could have been that purpose?

In the second place, that purpose would be most likely along the line of the major aims of Dr. Sallee's life. He loved God without reserve. He was surrendered to God with a remarkably complete abandon. He lived close to the Father's heart. His life was filled with a quenchless passion for spreading the kingdom of Christ all over the world. He lived for this only and completely. Southern Baptists have hardly produced a man more ardently devoted to foreign missions. Is it not reasonable to infer, therefore, that in calling him away his Heavenly Father would have had a purpose in keeping with the great passion of his life? He lived, and I have no doubt died for Christ.

In the third place, we would emphasize this almost inescapable conclusion, that in taking Eugene Sallee so suddenly our Father is endeavoring to give a tremendous emphasis to the main aims of his

When he was in Richmond the last time, he said one hushed in death call to you out of the silence of eternity. day, "It breaks my heart almost when I realize that the more I speak on Foreign Missions, the less the people give." He was feeling for a more impressive way through which he might make the people realize the critical situation of the Foreign Mission Board. Maybe God gave him that way four days after he left Richmond. He was too courageous and well poised to say very much about being willing to die for the cause, but all of us who knew him were familiar with the fact that he was ready to pay any price for the cause to which he had dedicated everything.

, When I talked with Mrs. Sallee in Waco, Texas, at the time of the funeral, she said to me: "Mr. Sallee has been ready always to die for Foreign Missions. I know that he would be happy to die if this would arouse Southern Baptists to rise up and pay off the debt of the Board and place it where it could go on with its work." Then she remarked, "If this could be accomplished through his death, I could be thankful for his going."

Is not this the answer to the question, Why has W. Eugene Sallee been taken now? Have we the spiritual dis-

> cernment to catch the significance of God's startling leading in this heart-breaking experience? Do Southern Baptists need to have Heaven interpose in order to arouse them to a quickening realization of the critical peril of their Foreign Mission Board? God has heaped up blessings on our work in all lands. This should have provoked us to increasing the supplies of means and missionaries to carry forward the work. Our Father showed by his blessing he wished it to prosper. Is he now by this signal providence in the death of his servant taking an extreme measure in order to wake us up?

> Must there be more sacrifices before we will provide for this work? Must some of the thriving work itself die?

> Really, our brethren must realize how critical is the situation of the Foreign Mission Board. It has a debt of almost a million dollars which has been incurred in a desperate effort to keep the glorious work abroad going. This debt would not have been incurred if it had not been for the tragic falling off in the receipts of the Foreign Mission Board in recent years. Now shall we turn around and destroy the work in order to pay the debt, or will our people rise up and not only pay the debt but give enough to meet the current expenses? Let that voice now

I met a friend in Waco who said to me, "I have not sent a floral design to the funeral, but instead I am going to send a special cash contribution to the Foreign Mission Board because I think that would honor Sallee more. I am sure he would like it better." Has not this discerning brother pointed us to the way out? Shall we be shocked and saddened and—do nothing?

The finest memorial that could be erected to W. Eugene Sallee would be raised if Southern Baptists would arise now and pay off the debt on the Foreign Mission Board and provide money enough for its running expenses.



Whose sudden death on June 15 shocked and

grieved Southern Baptists, and whose sacrificial life and death challenge us to arise and pay off the debts of the Foreign Mission Board.

(See also page 30)

"Every Member Caring Means Every Member Sharing"

The Promotion Committee's Enlistment Program

Southern Baptists are face to face with a crisis in their denominational life.

For ten years receipts for missions, education, and benevolences have been steadily declining. During the same period demands and opportunities have multiplied. In the effort to meet the clamant calls made upon them, boards and institutions have stretched their credit to the breaking point. Just as we were hoping for relief a period of world-

wide financial depression overtook us, affecting drastically our larger givers and reducing income disas-trously.

Sentiment and emotion are sacred things, but they must be supplemented by facts, methods, WORK. At the last meeting of the Southern Baptist Convention President Mc-Glothlin stressed the necessity for basing our denominational program more on conditions as they actually exist and less on hopes and wishes. A great forward step was taken in the appointment of a large and representative Promotion Committee charged with one central responsibility—the enlistment of a far greater number of Baptists in the full work of the kingdom, from the support of the local enterprises represented in the church to the farthest reach of the church's influence on foreign mission fields.

On July 7 to 8 this committee met in Birmingham, Alabama. The most careful and thorough preparation had been made in advance, and the committee at once organized itself for its task. After brief consideration of general matters, the committee broke up into small sub-committees, each

charged with specific responsibility for consideration of a concrete subject and report as to its findings and recommendations. The several groups then came back together and thought and prayed themselves into practical unanimity relative to the following major proposals:

1. The setting up of a Southwide Baptist simultaneous Every-Member Canvass, to be conducted during the week of November 29 to December 6.

2. The election of Dr. Fred Brown, pastor of the First Baptist Church of Knoxville, Tenn., as chairman of the organizations in states, district associations, and churches, through whom this far-reaching project is to be carried out.

3. The setting of a goal of \$40,000,000 to be raised for all purposes—Southwide, statewide, local—as the total budget of Southern Baptists for 1932. Of this amount, \$31,000,000 is estimated as the requirement for local work, and the remainder, \$9,000,000, is to be raised for all other purposes.

4. Simple but effective preparation is to be made in every state, district association, and church, for putting on the Every-Member Canvass, and following it up so intelligently and zealously that the money subscribed will be actually paid during the year. Much stress is to be laid on information and inspiration, the training of leaders, the use of the double budget system, and faithful every-Sunday giving on the basis of the tithe.

Southern Baptist Every-Member Objectives

- 1. Every member of every Southern Baptist church subscribing to a united budget the week of November 29 to December 6.
- 2. A total of \$40,000,000 subscribed, of which \$31,000,000 will be for local church work, and \$9,000,000 for all other causes—worldwide, Southwide, statewide.
- 3. The enrollment of 1,000,000 tithers, who gladly pledge themselves to the giving of one-tenth of their income.
- 4. The adoption of a double budget by every church, on one side of which will be indicated all items of local expense, on the other side each of the seven causes included in the Cooperative Program.
- 5. Weekly giving by every church member, and monthly remittance of denominational funds.

5. An intensive and extensive effort is to be made to enroll one million tithers during the period of the canvass. If this objective is measurably reached the hope of the future is made secure.

6. In addition to securing subscriptions for the budget, the canvassers are instructed to secure subscriptions for the State Baptist Paper and Home and Foreign Fields. It is recognized that failure is certain to result if people are asked to give and keep on giving to causes of which they are ignorant. It is the earnest purpose of the Promotion Committee to put the State Paper or Home and Foreign Fields, or both, into the hands of all who subscribe to the budget.

There is to be nothing spectacular or superficial about this great campaign. It is proposed to take it to the churches as a service program, by means of which the denomination helps the local congregations raise their needed money, and at the same time makes it easier for the church to help support the whole denominational cause. Nothing in the past ten years has been so carefully planned, so heartily adopted, and with so

great an appeal to our Baptist people. It gives promise of a new day of understanding and unity of support.

Debt-paying campaigns were considered, but rejected. It was agreed that now is not the time for spasmodic effort in money raising. What we need is a constructive plan that can be adhered to year by year, that includes all the great causes, at home and abroad, in which Southern Baptists are committed. In this plan we have the answer to our deepest need.

There are nearly four million Southern Baptists on our church rolls. Fully three millions of these are not now being reached adeqately for worthy giving. The enlistment of this unreached majority is our supreme task. We may well adopt the slogan of the Presbyterians, who lead all the rest in their per capita giving:

"Every member caring means every member sharing."
Let us gird ourselves to make this ideal come true during the week of November 29 to December 6!

Adventuring with the Gospel in South America



FOUNDERS OF THE BRAZILIAN BAPTIST CONVENTION, WHO MET IN BAHIA, JUNE, 1907—A HISTORIC GROUP AND A HISTORIC MEETING

An "Unvarnished Tale" of Brazilian Baptist Beginnings

Rev. J. W. Shepard, Rio de Janeiro, Brazil

The picture which accompanies this article is significantly historic, in the development of the Baptist cause in Brazil. A full study of this group of founders of the Brazilian Baptist Convention would require the space of many articles. Our reference to a few of the leaders must be brief, an "unvarnished tale" of the beginnings.

It was in the month of June, 1907, and the place, the old priest-ridden city of Bahia, scene of the historic beginnings of Baptist work in 1882. The old First Church, housed in a building used as a prison house in the days of the Inquisition, was the hostess, under the leadership of the gray-haired veteran,

Dr. Z. C. Taylor, who with Dr. W. B. Bagby, Nestor of Baptist work in Brazil, wrought in the founding of that church, twenty-five years earlier. The writer, with but a few months in Brazil, was permitted to come on the scene of that wonderful convention shortly after dusk, in the opening session, having arrived in the beautiful, spacious Bay at the enchanting hour of sunset, and going immediately to the church from the ship.

History, when written truly, will ascribe to Solomon L. Ginsburg, prodigious and untiring worker and already a veteran of the cause, the honor of being the chief promoter of the plan for a Baptist Convention for all Brazil at that time. During the autumn of 1906, the writer was most intimately associated with him, living in the same house part of the time, and knows in detail about the extensive correspondence conducted by him in the interest of the meeting, the discouragements he suffered almost to the point of despair at one time, the new and final resolution one day while we were on the street car going down through Recife to the postoffice, to go on and try again. And that final effort succeeded.

It was my privilege to shoulder, as best as I could, with only five months of language study, the burden of the First Church in Recife, while he went on a long tour through South and Central Brazil, stimulating interest in the proposed meeting. On the same trip he co-operated with me in promoting the plan to found the Rio Baptist College and Seminary. This he did unselfishly, realizing that it, would take us away from Recife, depleted in workers, to Rio. On the vesper of the Convention in June, 1907, he went to Bahia and gave himself unsparingly to the practical working out of local plans, getting out printed programs and co-operating with Dr. and Mrs. Taylor in planning for the hospitality to be offered the visiting brethren. Everything was organized in a wonderful way. Space will not permit to recount his wonderful deeds of subsequent years, full of intensity, up to the night of his death.

Dr. Z. C. Taylor was yet in the full vigor of his career in the great State of Bahia, at the time of the Convention,

and with Mrs. Laura B. Taylor, his refficient wife, entertained the Convention in a great way. Dr. Taylor did a tremendous widespread work in that immense state, making long trips through the interior, frequently sleeping in his hammock out in the midst of the forests, surrounded by the wild beasts. Alone, in God's enfolding care, he would lie down to rest and to prayer. Forty churches scattered over a vast territory constitute the monument to his heroic and strenuous life.

what beautiful hospitality! And those wonderful juicy Bahia oranges left a never-to-be-forgotten impression. Some years he lived to serve after the Convention. On his last furlough he expressed his desire to return, "to be buried in Brazil," but God willed it otherwise, and he, his wife and a daughter, caught in the flood of Corpus Christi, knelt in prayer in an upper room, and a few minutes later were borne away on the waves of the flood to

the eternal shores. How young Dr. W. B. Bagby looks in the picture! Already he had been a quarter of a century in the service and had founded the work of the gospel in many important centers, as Bahia, Rio de Janeiro, Campos, and Sao Paulo. In the last-named city he and Mrs. Anna Bagby spent many of the best years of their lives founding the school for girls. In this first Convention he was one of the leading spirits, ever vivacious, full of enthusiasm and ready with suggestions and counsel. Twenty-five years more and that veteran couple, still active in the work, are celebrating their fiftieth anniversary of service in Brazil, in the city of Porto Alegre. All honor to these veteran founders of the Baptist cause in Brazil! To recount the miracles of God's grace in and through

their lives would require many articles.

Space will not permit more than a brief roll call of a few of the others. E. A. Jackson, my roommate in the Convention, went down with his wife and youngest son with the ill-fated Vestris, sealing with his death a long and useful career as a fine, tactful evangelist. He braved many perils, through many years with his devoted family, to bear the message to the interior of Brazil, where he won many precious trophies.

E. A. Nelson has persisted, through long years, in his boundless field of the great Amazon Valley, a lovely isolated lighthouse, sending out its rays over the vast stretches.

L. M. Reno and wife have buried themselves in the heart of the State of Espirito Santo, and the seed has sprung up in abundant fruitage. With too poor equipment and small resources from the homeland, they have wrought miracles and conquered an empire, winning a large place in the history of Baptists in Brazil.

A. B. Deter and wife, who were located in Rio then, went to Sao Paulo later, and finally found their permanent field in the important Southern States of Parana and Santo Catharina, operating from Curytiba, one of the most important cities of South Brazil. They have built up a strong work there, which goes on from conquest to conquest as the years come and go.



THOMAS L. COSTA

"Brother Costa is our most eminent Baptist layman—for many years executive secretary of the Brazilian Baptist Foreign Mission Board."

O. P. Maddox and wife were located in Rio at the time of the Convention and for a number of years afterward, in the work of evangelization. They yet carry on stoutly in the great interior State of Minas, one of the leading states of the Republic.

F. F. Soren, who was the first President of the Brazilian Baptist Convention, has continued from then until now in the pastorate of the First Baptist Church of Rio de Janeiro.

Joaquim Lessa has worn himself out in the service as evangelist through these many years.

Modesty forbids that the writer should speak of his own and his wife's work in connection with Rio College and Seminary during a quarter of a century. Unto one who is less than the least of all, was this grace given, to see that institution grow from the day of its birth into vigorous maturity and send out more than a hundred prepared workers to the white harvest field.

D. F. Crosland, A. L. Dunstan, W. H. Cannada, R. E. Pettigrew, Theodora Teixeira, D. L. Hamilton, and others, whose works cannot be recounted here, wrought many mighty deeds. In the roll call of those names today there are fourteen who do not respond out of the small group. The ranks are thinning down, and for years now the Board has been unable to send re-enforcements. "Pray ye, therefore, the Lord of the harvest, that he send forth laborers into his harvest."

The Convention occupied the better part of a week, a wonderfully significant week for all subsequent Baptist history in Brazil. It was there that the founders of the cause came together for the first time, thought themselves together, prayed themselves together and founded the principal boards, which have gone on from then till now, with varying success, building up the work of evangelization, Christian education, publications, home and foreign missions and other phases, systematically and persistently. When the Convention met, there were some five thousand Baptists in Brazil; today the number approximates forty thousand. Thanks be unto God who has given the great increase!

A Living Memorial

Rev. T. B. Stover, Rio de Janeiro, Brazil

From ancient times has come the custom of honoring the dead with a statue of bronze or a shaft of marble. We seek to perpetuate the memory of our loved ones, using that which sooner or later must crumble to dust and oblivion. Few are they who have learned the "more excellent way" of erecting a living memorial, indestructible and eternal, but thrice blessed are those who have made the discovery.

One of the most active laymen of the Baptist ranks in Alabama during the first years of this twentieth century was Mr. J. S. Carroll, of Troy. He was also one of the best known business men in that part of the country, and through untiring energy and wise investments he gathered a goodly portion of this world's goods. However, the wisest and most lucrative investment ever made in his name was made by his consecrated companion who shared his labors and triumphs until the day he was called to the great beyond. In looking about before erecting a memorial to her beloved husband her attention was called to the almost life-and-death struggle of the little publishing concern of the Baptists in Brazil. There she planted her investment which was destined to grow and flourish even till time shall be no more. Thus Carroll Memorial Publishing House was given a new lease on life.

It was not my good fortune to know Mr. Carroll, nor do I have more than a passing acquaintance with Mrs. Carroll. I had the pleasure of meeting her in Brazil the day I arrived as a raw recruit for the mission field. She had come to visit relatives of the family and to see at close range the memorial to her husband, and I met her the second day I was here. Everything was new and strange to me, so I have no idea what she thought of her investment, but the probabilities are that she contemplated it with a bit of disappointment.

I had come out to cast my lot with the Sunday School and B.Y.P.U. Board of Brazil, which had just that summer consolidated with the Publishing House, the three to function as departments of one whole organization. When I looked at the Publishing House, which was the only physical, tangible and visible part of the organization, I must confess that I was rather disappointed. The offices, which were in the downtown district, were all crowded into a narrow, dimlylighted and poorly ventilated upstairs over a shoe store. It looked to me as if the stock of books and other literature could be packed into a couple of big dry-goods boxes. The general director's office was so small that he almost had to back out when he once got in. The printing part of the establishment was away out several miles in the suburbs installed in an ancient dwelling far back from the street in ample, and what had once been very pretentious grounds. On the main floor lived the foreman of the shops, in one end of the building, and in the other was the deposit for literature and the composing room. The rest of the equipment was all in the basement wheezing away in semi-darkness. The modest and inadequate equipment, a part of which was almost worn out, placed as it was in the old building and



THE CRAMPED QUARTERS OF A GREAT PUBLISHING HOUSE

"Before long we are going to have to move out, and we have no place to go. The lot which we have near town is magnificently located, so that a building there would give a tremendous impetus to our natural and exceedingly needful growth."

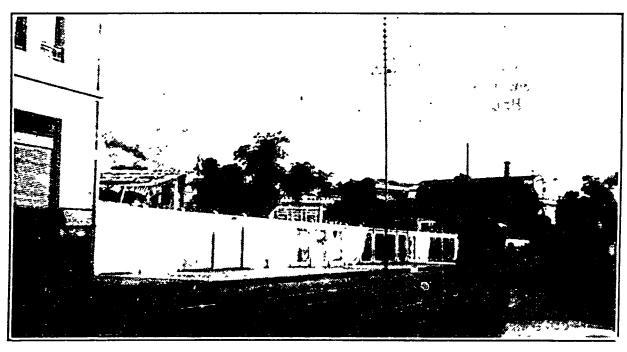
dismal basement, was more than sufficient at least to cool the enthusiasm of even the most optimistic. So I shouldn't wonder if Mrs. Carroll had her misgivings as to the wisdom of her investment. However, she wisely held her own counsel and in faith set herself to await the outcome.

Nine years, less two months, have rolled by since I first knew the Carroll Memorial Publishing House. And I would say of Brother J. S. Carroll that "being dead he yet speaketh." Although those lips of clay have kept silence through these long years, still the labor of his hands has toiled on in joyous service. He has part and parcel in all that passes through this great institution whose growth has been marvelous and beyond belief. Growth forced us out of the dark hall over the shoe store and into a larger building where two whole

floors were soon occupied. Now we have a two-story building rented for our offices and book store that is within thirty steps of the most fashionable shopping district of Rio de Janeiro Our printing establishment is still in the same place. There, too, growth has forced us to increase our equipment, but we had to crowd it into the same limited dark space. Nor have we been able to discard the old and out-of-date for new. Our printers have learned to coax these old machines along and do fairly good work in spite of the time thus consumed. The building itself is naturally giving way under the steady vibration of the machinery, a process which is being greatly hastened, for slowly but with the sureness of death itself the little "cupim" are completely riddling every timber and every board in the building.

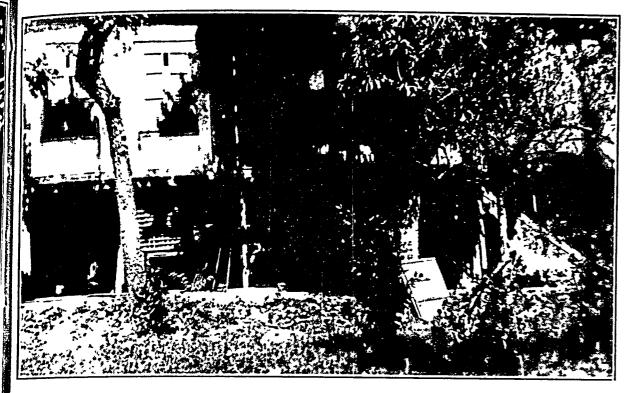
Before long we are going to have to move out, and we have no place to go. The lot which we have near town is magnificently located, so that a building there would give a tremendous impetus to our natural and exceedingly needful growth.

Every week nearly four thousand copies of the Jornal Baptista start on their journey to visit the homes of thousands of Baptists with messages of love, faith, hope and conquest. Brother Carroll has a part in those messages as they cheer the lonely, strengthen the weak, indoctrinate the new-born of the kingdom, whisper hope to the wretched prisoners in the jails, and give new courage to the Sunday school teachers and pastors as they read of the conquests of their brethren. Brother Carroll has a part in the Sunday school lessons for fifty-two Sundays a year as they are studied and taught from the more than Likewise 2,600 26,000 quarterlies.



MAGNIFICENT BUILDING LOT OF CARROLL MEMORIAL PUBLISHING HOUSE

"If one soul is worth more than all the riches of the universe, then only the omniscience of God can calculate the riches accruing from such an investment to him who made it possible for millions to read for the first time of God's love."



SIDE VIEW OF PUBLISHING HOUSE, INDICATING ITS INADEQUACY

"In all, more than 34 million pages were printed here this past year, each bearing a message calculated to bring some lost soul nearer to the Master."

young men and young women who are being trained every Sunday in our B.Y.P.U. organizations are in part indebted to Brother Carroll for the quarterly which they study, as well as for all the other literature which they use. Space does not permit the mention of the tracts, the Gospels, and Bibles given free, as well as the thousands of wholesome books printed and sold each year through this institution. In all, more than 34 million pages were printed here this past year, each bearing a message calculated to bring some lost soul nearer to the Master, and in every one of them Mr. J. S. Carroll has had a part.

Was ever there made a better investment? The interest cannot be computed in dollars and cents, nor can the increase be expressed with mere numbers. If one soul is worth more than all the riches of all the universe, then only the omniscience of God can calculate the astounding riches accruing from such an investment where millions shall rise up in the Day of Judgment to call him blessed who made it possible for them to first read of God's love. It was possible because a godly woman walked with her godly husband until God saw fit to take him up higher. Then the wife, who had loved and honored her husband in life, saw fit to honor his name through the ages by honoring her Lord. Thus it was that she gave of the substance of their labors to erect a lighthouse in this land where graven images are called "Christo" but where the living Christ is not known. Both have already entered into the joys of "the fruit of their labors"-Mrs. Carroll here, and Brother Carroll over yonder. Certainly Brother Ginsburg and Brother Entzminger sit and talk with him in heavenly places about the glorious blessing that the Carroll Memorial Publishing House is to Brazil.

My Substitute

The two there are,—you see them stand:
By guilt the one from Heaven banned:
The spotless One at God's right hand
Is Jesus!

What vaster difference could there be?
The sinner helpless sin to flee;
But mighty in his purity
Is Jesus!

The sinner, I; to him I go,
Deserving everlasting woe;
God lifts his hand—it falls, but lo!
On Jesus!

O wondrous act at Calvary!

Ilow can salvation fuller be?

I sinned, but One has died for me,—

'Tis Jesus!

-Fannie 1. Howell, in S.S. Times.

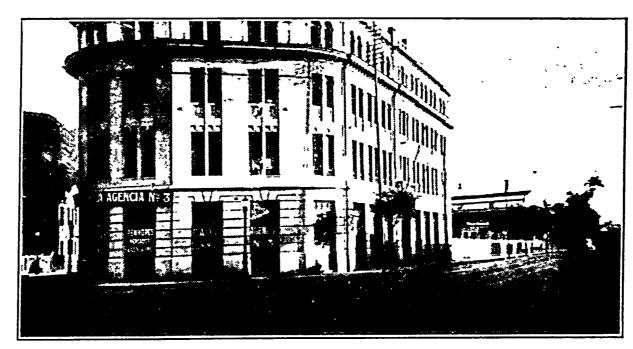
Holding on and Pushing Ahead Under Staggering Difficulties

Rev. F. A. R. Morgan, Director, Collegio Baptista Fluminense, Campos, Brazil

In the later part of October, 1927, it was necessary for me to return to the United States with my family on account of serious illness caused either by overstrain of actual work or by seeing so much to do that ought to be done and being unable to do it. I am not sure which was the true cause, possibly both. One thing I do know, and that is that I was working hard to help those in need of the gospel of the Son of God.

Our ranks had become so depleted of missionaries and the work was growing all the while, that all the missionaries tried to hold the work already accomplished until better days should come. Many broke, and are still breaking today under the continual strain of affairs. We now need badly new recruits for the cause of missions, for the old ones are slipping away one by one, and the ones who were younger are growing older rapidly on account of the hardness of the struggle trying to hold on. How long shall we wait for help, and how long shall the millions here wait for those to come who can tell them the story? All should remember that in a nation of more than forty millions many die every day, and that thousands of these dying have never had the chance of hearing the gospel. I wonder what the Saviour would have us do? We who are on the field are more than ready to do our best. Are you, dear friend?

After remaining in the States for some three years recuperating, we are



WHERE THE PUBLISHING HOUSE SHOULD BE LOCATED

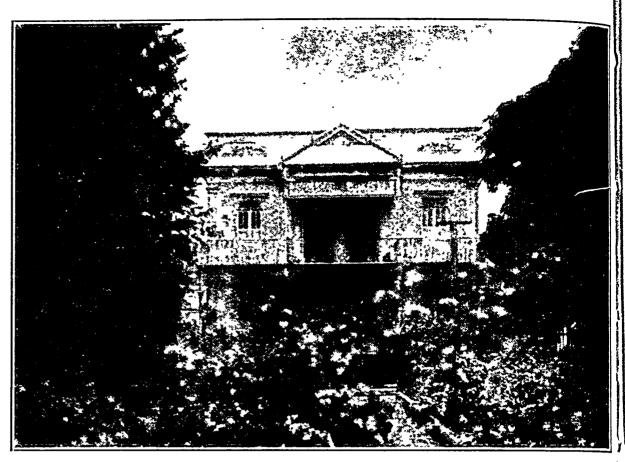
"This gives an excellent view of the lot at Praca da Bandeira, showing an imposing office building nearby. We long for the means with which to erect a suitable building on this attractive site."

again in Brazil ready to spend and be spent for the cause of the Master. While in the States trying to get well, not caring to be a burden upon the Foreign Mission Board, I taught in Decatur Baptist College one year, and in Burleson College one and one-quarter years. In each place I feel that I was able to do some small service for the Master, for while doing this teaching work, by the help of the Lord I visited about one hundred churches, in all of which I tried to kindle anew the fires of missions on the altar of the hearts of our Texas brethren.

We are now in Campos, Brazil, serving as head of Collegio Baptista Fluminense. This is a school, owned and maintained in part at present by the Foreign Mission Board. It receives about \$100.00 per month, which goes to help pay the salaries of the teachers and current items of expense. It is our intention to reduce this aid from the Board just as soon as we possibly can.

As to the location of this school, we wish to say that it is in a large city of some 90,000 people. The school has enjoyed and now enjoys the confidence and patronage of the citizens to a marked degree. Its position in the city is one of the very best. The property is in a fair state of conservation, the value of the plant being about \$35,000. It is a property to be proud of, and can and ought to do a great and lasting service.

The school year in Brazil runs from the first of March to the last of November. You must remember that we are south of the equator and the seasons here are opposite to those in the States. Our winter here is during the months of



"COLLEGIO BAPTISTA FLUMINENSE," CAMPOS, BRAZIL

This school, located in a city of some 90,000 people, enjoys the confidence and patronage of the citizens to a remarkable degree. Its position in the city is one of the very best."

June, July, and August. However, it does not get cold here.

At present the student body is composed of 77 students distributed through the several years of work that the school offers. The crisis here has materially affected the attendance, but we now have more students than at this time last year. There are enrolled in our student body nine preacher boys who are active in the work of the kingdom. It is our purpose to lead all the students to the Master, and then build their lives in him, and then after being prepared turn them back into their local fields as strong

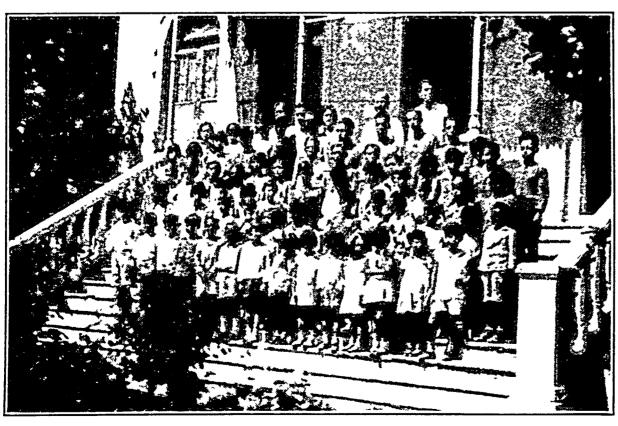
workers in the cause. To realize this end we are endeavoring to make the school thoroughly evangelistic in attitude and work.

The college at present is in the midst of a revival. Many of the students from various kinds of homes, as well as friends of the college, have already accepted the Lord Jesus as their Saviour. The preaching is being done by Dr. Achilles Barbosa, a graduate of the Baptist Seminary of Rio de Janeiro. We are having great messages, and many are hearing the gospel for the first time.

The faculty of the college is composed of eleven teachers. Ten of this number teach the regular work of the college and the other teaches music. All are well prepared for the work assigned them, and are really doing a fine piece of work from both an intellectual and religious standpoint. We feel that the mission schools should be evangelistic as well as cultural. We are striving to do both well. We ask your prayers and material support for the school as we strive to hold on and push ahead under staggering difficulties on account of a combination of problems.

There are 81 churches in the State of Rio de Janeiro where your school is located, all of which are under very trying circumstances. They, too, need the sympathy and prayers of the brethren in the States. The lack of preachers, workers and money is our most serious problem.

There are whole states here in Brazil in which live millions of people, where the gospel is unknown. How long shall they wait for the Life-giving Stream?



"WIN THE CHILDREN AND YOU WIN THE COMMUNITY"

"The College at present is in the midst of a revival. Many of the students, from various kinds of homes, as well as friends of the College, have already accepted the Lord Jesus as their Saviour."



TEACHERS OF COLLEGIO BAPTISTA FLUMINENSE

"The faculty of the College is composed of eleven teachers. All are well prepared for the work assigned them, from both an intellectual and religious standpoint. We ask for your prayers and support."

A Scattered Church

By Rev. M. G. White, Bahia, Brazil

In Bahia, when December comes, the school work is done for the year and the extreme hot weather has set in. So on the fifth we left the city for the mountain section of Jaguaquara for an eight-day Bible institute. Brother A. J. Terry very kindly joined us to take part in the institute. We had a fine time those eight days, with a daily attendance in the day classes of sixty-five and three to four hundred in the night meetings. It was the will of everybody to hold a similar institute next December. We plan to hold it.

Then we moved on south to Conquista, and from the third to the fourth Sunday in December we held another Bible institute with the church in that city. In the day classes we had about forty and at night some three to four hundred people. The Conquista people are a great people and the church is one of our best, both as to membership and as to equipment. But, they have no pastor. The church is praying that God will appoint them a pastor of his choosing. At the close of the last meeting Sunday night, after Brother Terry had finished preaching, I extended an invitation to people to confess Christ. Nineteen came forward, and the very last one to come was a broken-looking young man. After shaking my hand he turned to the audience and in a broken voice said: "All of you know me. Fourteen years ago I fell into sin and was turned out of this church. I have committed about every sin except murder. I have

"'Are ye able?' still the Master Whispers down eternity,
And heroic spirits answer,
Now as then in Galilee,
'Lord, we are able.'"

had enough of it and am now coming back to Jesus. I have now determined to straighten up my life and live right, and I want you to pray for me." There was scarcely a dry eye in the house among believers and unbelievers when he finished his broken words.

Our experiences in Jaguaquara and Conquista were very delightful, but during the whole time there was running an undercurrent of urgency to get through and get further on my journey, for out east of Conquista, fifty miles away, was a scattered church. Over two years ago a pastor lost his hold on that church and, instead of confessing his failure in his own heart and resigning and leaving the church united, he led off one-fourth of the members, or less, and organized them into a new church, and the following week moved away.

The remaining three-fourths were scattered as sheep without a shepherd. For two years they had not met as a church. No business conference was held. I sent them word that I would be glad to help them. One of the leaders replied that they would be glad to have me. I sent word for them to pass the word around that as many as possible of the members should meet together at the most convenient place on the first Sunday in January and that I would be there to help them get the work of their church started again. Upon the influence of this visit more than a third of the members came together. Beginning at high noon, I preached to them for an hour and a half of the love of God manifest in Christ. How hungry they were for the gospel message. We held a business meeting and, among other things, six young women and two men made profession of faith, and three men, heads of large families, came in by letter. Another man made profession but could not be accepted, for he is married only by the priest—he must have the civil marriage before the church can accept him. We finished at four o'clock. Some asked if there would be preaching at night. I said, "If there be people here there will." They said in chorus: "We will be here," and they were. After the night service we went out into the pasture to the artificial pond of fresh water, in the light of the full moon, and baptized those eight candidates. What a glorious experience in the quiet of the country!



BRAZILIAN BAPTISTS WHO STUDIED "STEWARDSHIP AND MISSIONS" IN JAGUAQUARA

"When December came, and the extreme hot weather set in, we left Bahia for the mountain section for an eight-day Bible institute. There was a daily attendance of 65 and 300 to 400 at night."

The Harris Memorial—an Epic of Missionary Church Building

Rev. S. L. Watson. General Executive Secretary of the Carroll Memorial Baptist Publishing House, and of the South Brazil Building and Loan Board, Rio de Janeiro



AN AEROPLANE VIEW OF RIO DE JANEIRO-THE 'GRAF ZEPPELIN" OVERHEAD

"The fund of the 'Harris Memorial,' if an equal sum will be sufficient, you say, to erect your sanctuary?"

I asked in some such words of the young student pastor of the Mage Baptist Church, and added: "Tell me all about your church, its members, its financial strength, its location, its opportunity in the village, and so on, as the Building and Loan Board investigates as to all these points when considering request for loan."

"With much pleasure. Dr. Watson. You know I am a student in our Rio College and Seminary and am serving the Mage church as pastor. This is my only church work. I go out every weekend to Magé, which you know is located at the head of our beautiful Rio Bay, the Bahia da Guanabara. The old Emperor, Dom Pedro II, used to go, by small craft, to this town, there embark on the little narrow gauge railroad running to the foot of the mountain, and thence continue by stage coach his long. irksome trip up to the mountain summit to his summer resort in the city of Petropolis, in the days before the Leopoldina Railway built its road from Rio direct to the mountain city. Magé is still a small town of some two thousand souls. and continues to be a landing for small boats on the Bay, while through it the Leopoldina has recently constructed one

of its principal lines. So our town will likely always be an important center for that vast rural zone."

"Then you really think there is a future for the work in Magé? That is a good point you make."

"Yes, sir, there is. Now, you asked also about the financial strength of our church. Well, Dr. Watson, if we were financially strong we should not need the assistance of your Building and Loan Board. You see, we are a small group of some fifty members, and many of these are unable to contribute. Yet they are all faithful in attendance and fervent in working to bring others to the church and to God."

"But have you no financial ballast, no property of any kind?"

"We have just acquired a splendid lot, after a long period of persecution by the enemies of the gospel. We thought we had bought such an excellent lot, only to find we could get no deed to the same because of the hostility of the enemy. We have had one such delay after another until finally we have secured a better location than we had dreamed of. Yes, sir; it is a direct answer to prayer.

"At present it takes nearly all the church can contribute to meet the current expenses. We hope to get into our new building in a few short months and thus save the rent we are now paying

and apply it on the loan we are asking from the Board. Then, too, we are counting on winning many new converts, and thus the financial strength will be increased. Many of our members are tithers.

"Now, Dr. Watson, it is a joy to see how our members are making extra heavy sacrifices at present to secure our new building. We cannot expect that they will continue to do so for very long, for they cannot. But we are carried on now in the faith that the Board will grant us the loan."

The loan was granted. The building cost about fifty per cent more than the original estimate. The Harris Memorial had accumulated already enough interest to enable the Board to increase the amount of the loan quite substantially. But the larger part of the increase was raised by contributions in cash by members of the church and its friends, of the latter the largest contributors being Mr. and Mrs. Wm. E. Hatcher.

In due course of time the sanctuary was "inaugurated." At the festa da incurgurated, the highest officials of the city were present and had places of bonor on the program. They were unbelievers, but some of the denominational leaders were there, too, and their addresses gave all present, these guests of



honor and all the vast throng that filled the building and grounds, the heart of the gospel and told of the purpose of Baptists in preaching the Good News in Brazil.

This story could be told in varied form concerning each of about half of all the churches in south Brazil. No fewer than one hundred and twenty-five churches in that part of Brazil have received aid from the Building and Loan Board during this brief decade of its existence. It is almost certain that there are now in south Brazil twice as many church buildings owned by the denomination as there would have been but for the help of the Building and Loan Board.

And yet not a penny lost on a single loan made so far!

Adventuring with the Bible to the Chilean Border

Rev. Erhardt Swenson, Bahia Blanca, Argentina

We had long entertained the desire of visiting the country south and southwest of Bahia Blanca as far as the Chilean border, and at last the opporunity had come. On the sixth of February (middle of the summer there) in company with Mr. Cave, representative of the British and Foreign Bible Society, we set out with our Ford loaded to capacity with Bibles, testaments and literature, as well as food, water, and other necessities.

Going south from Bahia Blanca one passes through a belt of sand dunes. The wind had driven the sand so that big drifts covered the road, compelling us to dig our way through very often. Our first experience with it resulted in the breaking of the transmission, which delayed us a couple of days.

The purpose of our trip was to carry the Bible and evangelical literature to the people and explore the "regions beyond." From the very outset we were conscious of the appalling ignorance of the Bible, rarely finding anyone who had even seen the Book, which consciousness grew on us as we continued. Some very amusing questions were asked, and answers given, as we offered the New Testament. Some did not want it because they had nothing to "will"; others insisted that the New Testament had been falsified and they wanted the Old Testament that told the life of Jesus. Others still asked if it were a key that would solve all their arithmetical problems, and so forth.

Much of the five hundred miles between Patagones, on the seacoast, to

Carlos Bariloche, in the Andean foothills, is semi-desert, and serves as pasture for sheep and goats. We traveled through an English sheep ranch, about four hundred and fifty square miles, having 70,000 sheep. This semidesert was covered with the most forbidding bush ever encountered, whose thorns tear skin and clothes and go right through new tires. Not having any regular roads, the tracks were made to avoid these bushes, and consequently all curve records were broken. Interspersed in this great territory are towns sometimes of several thousand inhabitants, as well as smaller ones. Our custom was to park in the center and go from house to house with our wares.

One evening, after having traveled more than two hundred miles over roads that do not merit the name, we came to a railroad station about 10:30 P.M. Here we stopped at the only hotel, a corrugated iron structure without floor or ceiling. Being hungry, we asked for a cup of coffee. The lady proprietor answered saying she had only black coffee, as milk cost 90 centavos a liter. and only sick people drank it. We asked for some bread, and again she said, "We have only hardtack." Again we tried our luck, asking for butter to put on hardtack, but butter was not to be found. These people certainly lacked what we consider necessities of life. Even the water was bought from the railroad. Mutton, hardtack and wine seem to cover their menu. And worse still, they lacked the "Bread of Life."

Approaching the foothills of the Andes, the bleak scenery changes to magnificent beauty; but the advance becomes much more difficult. The climbs are long and steep, and having reached the peak the abyss stares one in the face on the other side. This, no doubt, ac-

counts for the comparatively few tourists that go to Argentina's Switzerland. The railroad does not go the whole way. Once there, however, the traveler is amply rewarded for his hardships.

We had intended to stay a few days in Carlos Bariloche, but money was running low, and even with extreme economy, would just last us until we should get to Neuquen. Our business was not very successful. Selling Bibles and Christian literature in summer resorts is no more successful there than at home, so having had our Ford overhauled we took one long look at the snow-covered Andes and started up north towards the territory of Neuquen.

The country of approximately four hundred miles between Carlos Bariloche and Neuquen is even more sparsely settled than the territory from the coast to Carlos Bariloche. There is only one place where one can find shelter for the night, and sleeping out is not advisable because this section has been infested with Chilean bandits to such an extent that the Argentine Government has lately placed their troops there to protect the traveler. With the temperature registering about 100 degrees Fahrenheit, we were pushing ahead in order to make the stop-over place before nightfall. But we had the misfortune of following the wrong track and losing about three hours, and also of getting our "horse" overheated so that he was registering protests continually. However, we finally reached Neuquen, put the Ford in a garage, and while it was being looked after used the time in spreading the gos-

The city of Neuquen is the capital of the territory thus named, an important railhead on the Southern system. Going from house to house I found a young believer, who in her joy invited me in,



THE MISSIONARY PUTS UP AT THE TOWN'S LEADING HOTEL

"Coffee without milk, hardtack without butter, water brought from the railroad—certainly these people lack even the necessities of life. Worse still, they lack 'the Bread of Life.'"

telling me that I was the only evangelical Christian she had seen in two years, or since she came from Italy.

Here is a territorial capital without a witness of the gospel of any denomination, and along the railroad we found many cities of similar size and importance with no one to tell the Glad Story. We had to hurry back home, in order to get there at all, because it began to rain and the roads become next to impassable after a heavy rainfall. As it was, the road was one big lake towards the end. We reached home after having spent eighteen days on the way and traveling about fifteen hundred miles, considerably lighter in weight and pocketbook (gasoline cost in some places as high as \$1.00, American money, a gallon), but rejoicing because we had had the opportunity of sowing the seed in these faraway places in the Argentine. Three hundred Bibles, Testaments and religious books were sold and thousands of tracts distributed. Our journey had taken us through sixty towns or cities, and in only one did we find any evangelical worker of any denomination. Fifty-nine of the sixty had no one to represent Christ. Our hearts go out to these people, and our desire is to send some one who could make at least periodical visits. But, where find the means? Surely this impression was borne home to us as never before, "The harvest indeed is plenteous, but the laborers are few: Pray . . . "

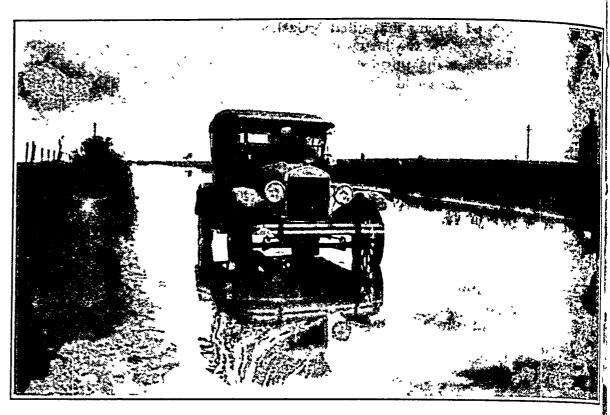
Kerovpe Cavoukdjian— An Armenian in Brazil

Ruth M. Randall, Rio de Janeiro

Kerovpe Cavoukdjian is an Armenian, born in the midst of a hostile people in the ancient Turkish capital, Constantinople. His childhood could not have been happy, since there was ever the atmosphere of hatred, the tales of massacres by the Turks, of reprisals by the Armenians.

Kerovpe's father was a merchant, a man of substance and social position, but became addicted to drink and gambling, and with the help of these twin vices, lost all and died, leaving his wife and young son without support. The boy was already matriculated in a Trade School, and his mother by incredible sacrifices kept him there until he finished the course some six years later. In this school he studied his native language, a little French, the Turkish language, and the usual primary subjects. He also learned a trade, that of wood-worker, by which he was to earn his living for some years.

At fifteen years of age Kerovpe returned to his mother's side, having been



ON THE HOME STRETCH-WHEN THE FORD BECAME A BOAT

'Toward the end of our journey the road was one big lake. Our journey had taken us through 60 towns or cities, and in only one did we find any evangelical workers of any denomination."

a boarding pupil all those years. His mother was devoted to her religion, that of the Armenian Church, which unfortunately is a Christian religion in name only, full of saints and miracles but with no power, no real union with Christ. Hence the religion of the mother failed to influence the son, and he became, with the majority of his companions, entirely indifferent on the subject of religion.

Kerovpe was now growing up. He was getting to an age when he could expect to feel the heavy hand of the "enemy of the Christians" as they called the Turks. So he fled to Egypt, that ancient refuge for those beset with any peril, and in Cairo he learned the profession of chauffeur. He bettered his fortune somewhat, but his moral and spiritual condition steadily grew worse.

For some reason unknown to himself, he began to feel a desire to study, to make something of himself, and an acquaintance painted to him in glowing colors the great opportunity there was in the United States, that one could even work in the daytime and go to school at night. This fired his ambition and he began to save for his passagemoney. The momentous day arrived, when with all preparations made he went to the American Consul to receive the visé on his passport. "No room—the quota is full." With these words the consul pricked the bubble of his great expectations; his fine plans collapsed. Such a disappointment! But go somewhere he must, and he decided to come to Brazil, with the hope of getting into the United States later.

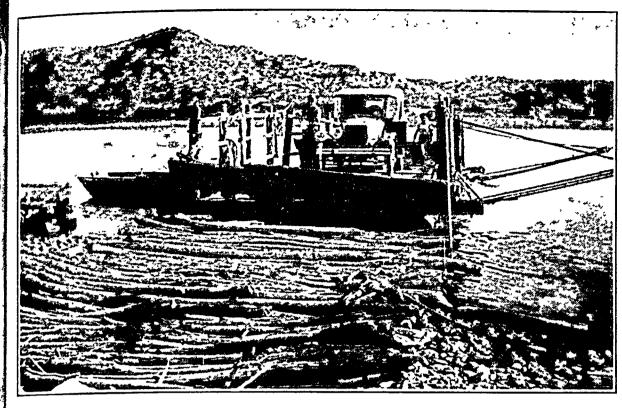
So Kerovpe came to Rio de Janeiro, and about the first thing he did was to inquire where he could get to study English, and was directed to the

There he came in contact Y.M.C.A. with José Miranda Pinto, a member of the First Baptist Church, who is now 1, student in William Jewell College, Lib erty, Missouri. José spoke to him of the Saviour and gave him a Bible in Armenian. He also invited him to attend the church services. Doctor Soren, pastor of the First Baptist Church, was in the United States at the time, but Dr. L. M. Bratcher was in charge, and preached, on the occasion of Kerovpe's first visit, a fine gospel message. Kerovpe liked the sermon, but was even more impressed by the cordial welcome he received. It was very easy to get him to go a second time, and after that m more invitations were necessary. Possessed of a great friendliness, and yet without real friends, he had been very lonely. Grateful was he to this group of young people who gave him such 2 warm welcome.

It was not long until one Sunday night Kerovpe could scarcely wait for the preacher to get the invitation out of his mouth. He fairly ran down the aisle. Everybody had been interested in him. Every one was delighted. He was soon baptized and entered upon an entirely new life.

Sometimes new converts remain "babes in Christ" indefinitely, or they return to the world and have to be excluded. Kerovpe, however, grew up fast. He went into the B.Y.P.U. work with an earnest purpose to learn quickly how to do those things others had learned during years in an evangelical atmosphere. No timidity held him back, he was too much in earnest for that. This is what he says about it:

"In the happy activity of the B.Y.P.U., where the new believer, as if he waked from a profound slumber, is stimulated



THE FORD MEETS A PRIMITIVE ANCESTOR—A CRUDE FERRYBOAT

"From the outset we were conscious of the appalling ignorance of the Bible, rarely finding anyone who had ever seen the Book. The questions asked about it would have been amusing had they not been so pathetic."

to interest himself in those about him, I learned, little by little, my privileges and duties as to the church. There I learned to tell the beautiful story of my Saviour and the wonders that he performs in the human heart. There I learned to pray. I remember my first speech, when I stammered something and without having begun, concluded my discourse. Like a little child who does not know yet how to balance himself, I sat down without having taken a step. The president, who was at that time José Miranda Pinto, came to my rescue, spoke some kindly words implying future success, which encouraged me to go ahead."

Kerovpe neglected no oportunity to learn. He was a faithful attendant at church, was a member of all study classes, and collected a number of evangelical books for private study. We must remember that he was struggling at this time with the Portuguese tongue, which made his studies doubly difficult. Nor was his Christian life all smooth sailing. One thing that bothered him was that he had to work on Sunday. Aside from making him break the Sabbath, it deprived him of attending Sunday school and morning church services Long he prayed over this matter. One night after an especially earnest plea, the thought came to him to simply ask the manager if he might have Sundays off. So he went over the heads of subordinates-it was in the Light and Power Company-and asked the boss himself for this great favor. The manager heard him through, looked up at him with a smile, and said, "All right, Kerovpe." Just as easy as that, when the way had been prepared by prayer!

Another great difficulty was doubt. Perhaps we little realize how much of

our confidence in the Bible message is due to childhood impressions. Kerovpe, the most impressionable years. learned to doubt, to be indifferent to religion, to take all that was said on the subject with more than a grain of salt. But one Sunday morning Dr. Soren asked the prayers of the congregation for a young man who was passing through a crisis in his faith. So there was special prayer in his behalf. Kerovpe says that in those solemn moments he had the most glorious experience of his life. It was for him the confirmation of the eternal truths of the gospel, and the doubts have never returned.



KEROPVE CAVOUKDJIAN—AN ARMENIAN IN BRAZIL

In less than three years Kerovpe has become a good worker. He teaches a class of fifteen-year-old boys in the Sunday school, and they get 100 per cent often enough to put them in first place in the Intermediate department. Every Sunday afternoon he who could not put together two sentences in the B.Y.P.U., goes out and preaches in the street. By his personal work he is bringing young men into the church. What was done for him, he is doing for others.

We do not know if Kerovpe will ever realize his ambition and get to the United States. We do know, however, that he has come in contact with the finest thing America has to offer. the gospel message, and this because a great group of American citizens know they hold the gospel truths in trust only, and that they must be proclaimed in other lands until "the knowledge of the glory of God cover the earth as the waters cover the sea."

From Sad Uncertainty to Happy Assurance

Rev. L. C. Quarles, Buenos Aires, Argentina

"Sir, I wish to give you some idea of the sad uncertainty in which those are sailing, as I once sailed, who are the victims of those errors in which they are engulfed, as in a bottomless sea, by false papal teachings.

"In my infancy I used to be held enchanted before the sight, in the Roman church, of that profusion of lights and flowers and, above all, of that cluster of statues with regal, shining vesture of silk embroidered with gold, and of those grand images hanging in golden frames from the dark walls, silent witnesses of so much delusion and deceit.

"When, however, in my adolescence, my heart repudiated those pompous manifestations and those Latinized sermons of the priests pronounced with cold lips—destroyers of our Saviour's most holy Word. Then, on level ground, I detained my step and my heart felt a great void. I understood the need to confess my sins and to seek pardon and my soul's salvation. But to whom should I go? To that fabulous number of saints? To that endless list of virgins? My mind was darkened and benumbed, and unbalanced by those false teachings by which no one ever attains spiritual or physical refreshing.

"In this so sad situation was I, like a humble petal bent by the uncertain impulse of the north wind, when—for my good—a respectable gentleman appeared and with simple and sincere speech explained to me that there existed only one God, and that he sent his Son to shed his divine blood for our salvation, and that that Son was our Lord Jesus Christ. From the moment I heard I believed, and I am saved, and faith in the Lord makes me happy. I am firmly disposed to fulfil all that he asks of me, and I am trusting in the strength that he will give me."

It is the Lord's doing, and it is wonderful in our eyes! The above is the written testimony of a woman who had been to but one gospel service. It was a joy to talk with her and a privilege to baptize her as one of a happy group of charter members of the church at Minas, Uruguay. I had tramped those streets with tracts and preached in hall and homes and streets of the small town, and Pastor Tinao had done the same, seeking out those who might believe. But it was this woman herself who upon receiving a tract from the hand of a child, sent for the pastor and found salvation upon his first visit, and could take her place with a group of eleven baptized, some of whom had been waiting for months.

In the softly flowing brook, under the weeping willows, with happy birds singing above, they were buried with Christ in baptism. A church of fourteen members was born that day, a real oasis in the spiritually desert country districts of

Uruguay.
Doña Lucrecia, whose words I have quoted, came to me after the service and said: "Congratulate me, for this is the happiest day of my life." Other happy souls said the same. And this writer, who loves Uruguay though he labors now in the neighbor republic, could testify that it was also one of the happiest days of his life.

The Bible B—ehold it, I—nvestigate it, B—elieve it, L—ive it, E—xtend it! —Grace Saxe.

Great Men On Bible Messages

When Charles Dickens was asked for the most pathetic story in literature he answered:

"The Prodigal Son."

When another asked Coleridge for the richest passage in literature he pointed to the first sixteen verses of the fifth chapter of Matthew.

Daniel Webster said the greatest legal digest of statute law on the brotherhood of man was the Sermon on the Mount. Said he:

"If there be anything in my style or thought to be commended, the credit is due to my kind parents, who instilled in my mind an early love of the Bible."



"WITNESSES OF THE RESURRECTION" IN FAR AWAY URUGUAY

"From the moment I heard I believed," declared one of these happy disciples, "and I am saved, and faith in the Lord makes me happy. I am trusting in the strength that he will give me."

Remarkable Opportunities in Argentina

Rev. M. S. Blair, Rosario

The work here in Rosario is going well. Certainly not since we have been on the field have the prospects been brighter. Sixteen have been baptized into the membership of this little new church since its organization last November. We are extremely reduced for space—the services have been held in our home for about three years. The members now number forty-three.

The work in Tiro Suizo is especially promising. Then the Caramuttis are now in the midst of a special campaign in the section of the city called "Moderno." They are using my little tent, nearly worn out with its ten years of use, and are having gracious meetings. Just now Echesortu Church is in a special series with Brother Juan C. Varetto, of La Plata. Arroyito is going well. The element that was expelled about three years ago is now about reincorporated in the work in one way or another and the services are quite well attended.

North District is going well, or beginning to do so, under the new pastorate of Brother Molina, formerly of Godoy Cruz. I preached for him last Sunday night to a full house, and there was a splendid spirit shown. There were some eight professions of faith that night. The night I preached at the tent for Brother Caramutti there were

fifteen grown people that raised their hands saying they accepted the Lord. Brother Hosford's church has recently had a fine meeting with the ex-priest, Teran, doing the preaching. How I wish we might have some way of keeping him busy in our evangelistic work. He is a gifted evangelist. There seems to be the possibility of his being given some work with the Evangelical Union, I believe it is. The First Church is moving along normally and has been in prayer for about two months about a revival.

I am to go Wednesday to Las Varillas, where Brother Broda from San Francisco will meet me to help in the organization of a new church. Oh, how big an opportunity there is waiting for us. We are considering seriously the matter of spending a few months there to help the little new church to get going. There have been many professions of faith in the meetings we have held there. We had two series this summer in the open air, with unusual numbers in attendance. There has not been a summer since we have been in Argentina that we have preached to so many new folk and with such little expense and with such large numbers of manifestations of faith.

Brother Broda and I went recently to the new town of Laspiur for four nights, and had some twenty manifestations of faith and sold some fifty Testaments and Bibles. A well-to-do farmer whom we visited invited us to take dinner with him. We had walked out to see him—did not know him before—except that his brother-in-law is a member of our little church here in Rosario. He carried us back to town in his auto, and that night he and his brother and

a neighbor came to our service. The last night his sisters came along with him, and as they left us that night he told us that the next time we came to Laspiur to come to their house and that he would get into his auto and advise all his neighboring farmer friends to come to our services. He is well known, having lived there twenty-five years. There were also other evidences of God's favor upon us. We secured a place for our services and chairs and seats, electric lights, and so forth, all free. Those country towns are a great challenge to us.

Brother Pablo Broda has just written me a leaf out of his own heart's longing and thinking. He points out how he and his brother Natalio and the other brothers are serving the Lord as a result of the long continued prayers of their saintly mother. He says that she has all along been praying that he might go from town to town preaching the gospel. He says that his soul is just overwhelmed because he is not able to do that very thing. As he was talking the other day to a member of his church about this very thing of reaching these outlying towns they began shedding tears. He said that if he were free to go that these brethren would very likely furnish the conveyance for him. He feels sure that the Lord is going to open the way for him to engage exclusively in evangelistic work. His church at San Francisco is right now having a revival time. The Lord has graciously blessed our efforts this summer, although we have not done all that we should have liked to do.

Our faith and hopefulness were never so strong as now, I believe. We feel so confident that the Lord is leading us out into a much more extensive evangelistic effort. We also see the need of more workers and feel that God will call, and that he has the means for providing for the needs of those whom he calls.

A young fellow, Juan Simon, preaches here in our little church that the Lord is using greatly for the salvation of the lost. He is surely a God-called man. He longs to be out in the evangelistic work. We have been intimately associated with him for three years in this work and know that God uses him. All along he has expressed his longing to be able to give all his time to the work. He is a capable bookkeeper in one of the large business houses of Rosario. He was converted in an open-air meeting and at once asked for baptism, and has ever since been active in the work. Especially is he interested in the evangelistic work.

I believe I can say with all good conscience that in these past two summers our efforts have resulted in the salvation of more souls and in the forming of a more favorable atmosphere for the gos-



MISSIONARY QUARLES BAPTIZING "IN OBEDIENCE TO HIS COMMAND"

"Congratulate me, for this is the happiest day of my life," exclaimed this happy woman to her friends and to the missionary after the beautiful ceremony in which she was buried with her Lord. Other happy souls said the same.

pel than has been the case in any other similar period of our service here. We have used the Bible pictures a great deal, and have surely gotten the people to listen to the preaching. The opportunities were never so numerous and inviting.

This great city is an enormous challenge to all of us, and I believe the Lord is leading our people out to reach the lost as never before. I feel that a new day is dawning for the cause in this city and all out through the country.

May the Lord lead the Board and put it into the hearts of the churches to support the cause of missions as never before!

Making the Wrath of Men to Praise Him

Rev. John Mein, Pernambuco, Brazil

The Board had appointed us to the work in Recife, and before moving the family I made several trips from Maceio before the close of the school year. One of these I made in my car over about one hundred ninety miles of good, bad and indifferent roads. Three rivers are crossed on rafts and miles of beach are traveled.

From Maceio to Recife we made an excellent trip, free from mishap. My eldest boy, John Gordon, was with me. We started back early one morning in order to reach a river, which must be crossed on the beach when the tide is out, when the tide would be at its low-

est. We had judged well the time and were making such an excellent trip that we resolved to push on home and surprise the family who were not expecting us till the following day.

We stopped at a town four miles north of the river which was to be crossed to take in gasoline. The name of the place is Maragogy, pronounced Ma-ra-go-gy. Having put in the gasoline, I was about to take my seat at the wheel when a man informed me that I was wanted at the municipal building a small house with a predominant air of authority created by its officials. I complied with the order. There I was accused of having run over a boy and broken one of his thighs on my northern trip-Maceio to Recife-the previous week. It was a startling accusation, and to make it worse, the mayor of the place started to get excited and called me a Russian without morals, etc. I protested and made him feel my utter surprise at the accusation, as the beach at the point where he said the accident occurred is about fifty meters wide and a desert. I insisted on hearing witnesses.

The place where the disaster happened lies on the other side of the tide from Maragogy, and there was little time to delay. "Time and tide wait for no man." Before the authorities had much time to think, I called a chauffeur who was standing near to take the car with my boy to get the witnesses. Just as the car pulled out of sight the police authority appeared and demanded that the car, together with my boy and I, be taken into custody. Too late to do all they intended, but they got me.

For several hours I was the center of attraction in that small town. Everybody wanted to see the Russian who had broken the boy's leg and was going to be made to pay the damages. The Review and Expositor was a friend in need during those hours. I read it literally from cover to cover. How strange it seemed to the folk to see a prisoner while away his time reading.

The tide returned, but the car was still on the other side gathering up the witnesses. Just about nightfall four horsemen rode into town. Realizing the urgency of the matter and the impossibility of getting back with the car for at least another ten hours, my son hired horses for the witnesses and brought them in. What a confusion of testimony they brought! But it was all against me. A large crowd had gathered, and just when matters looked gloomy an opening was made to admit a man who had asked to see the Russian. What a surprise awaited him and me! On seeing him I said, "Why, Sr. Silva, you here?" And he replied, "Mr. Mein, what are you doing here?" Then we embraced in good Brazilian style. He had heard me preach several years previously, and had even given me offerings for our work in Pertugal, but I had not the slightest idea where he was living. The crowd, too, was surprised beyond description. When Sr. Silva discovered my predicament he lost no time in assuring the authorities that they had made a mistake in holding me up. Within a few minute I was released, and what a relief it was!

My deliverer took my boy and me to his home right across the street from where I had been prisoner for so long. There we were to have our bitter experience turned to exceeding joy, and to realize that while we had planned to surprise our loved ones by getting home a day earlier, the Lord wanted to surprise us by putting us into contact with new-born babes in Christ in a place where we had not dreamed of the gospel being preached.

Sr. Silva took from his pocket a letter he had been writing to me that very morning to tell me that he had accepted Christ as his personal Saviour and had led another to his Lord, and that they wanted me to come to baptize them. How glad we all were that we had been held up! That letter I immediately took into my possession, and it is now an historic document on the text, "To them that love God all things work together for good, even to them that are called according to his purpose." He had heard that morning that the Russian had been caught, but he was not interested. No wonder! He was writing to me about his new-found joy in Christ. Wasn't that a glorious experience? Our bitter had turned to sweet, and how happy we were.

That night we had some trying experiences before we got to where the car was. And the car gave us enough to do before we reached a town where we have a church—the church in which Sr. Silva had heard me preach several years before. We did not mind any trouble, as our hearts were bubbling over with thanksgiving to the Lord of the harvest for giving us that day results of our former sowing.



THE FERRYMAN GETS THE FORD ACROSS

Thus the raft on which was Missionary Mein's car pushed across a river in Alagoaz,

Brazil.

Were we guilty of the disaster? No, it had happened three days before we ever passed that place.

When I brought the family to Recife on January 6, in the car, we passed that way, stayed an hour in the place and held worship at the home of one of those believers. Later in the same month they came to Recife and gave their testimony before the Capungu Church, and were baptized that night by the pastor of the church.

thority under whose care I was prisoner that day has also accepted Christ as his Saviour. How wonderful are his ways! We sow our seed and he gives us the harvest not many days after. In Maragogy, the seed sown in another place has sprouted, and with a little cul-

They now write that the police au-

tivation we hope it may soon be a flourishing garden for the Lord.

"Have you had a kindness shown?

Pass it on;

Twas not given for you alone,

Pass it on;

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the gift appears—

Pass it on."

"The Chinese Need Christ More Than Anything Else"

Mrs. Chas. G. McDaniel, Soochow, China

These live words fell from the lips of a devout Chinese evangelist in conversation with me this morning.

"Some people tell me not to preach to the students so much about prayer and Christ, but I must preach the truth, and I believe that the Chinese need Christ now more than they need anything else."

In the light of the above, let it not once be reported among our Christians in the States that there is no longer any use of doing missiquary work in China.

Mr. Tdong has been in our midst for a week holding short revival services twice a day in preparation for a special evangelistic effort among our students beginning tonight. The teachers and students in Yates and Wei Ling Academies, the missionaries here, and a few of our Christians at large, have made up the audiences.

There has been no flagging in interest or attendance from beginning to end. The students have come in large numbers, both Christians and non-Christians. I have been deeply impressed with their responsiveness. No high pressure has been used, just the deep truths of the gospel expressed earnestly by a Chinese man with a real Christian experience.

Mr. Tdong is a man well advanced in middle age, of high culture and education, with a faith and style similar to that of Moody. He was formerly vice-president of Shanghai College. He is held in honor and esteem by the Chinese for what he knows, and for what he is. He is now giving his life to reviving Christians. He has a passion for souls, and yearns to arouse the same passion in Christians grown cold. His favorite hymn is: "Must I Go, and Empty-Handed?"

The furnace through which Chinese Christians have been passing for the past few years is "proving the metal": they are standing the "testing heat." Here and there such men as Mr. Tdong are on fire for the reviving of Christians, and the salvation of souls.

We have no fear for the final outcome of the gospel in this land. Our fear is that our people at home are losing their part in it all, through reasons best known to themselves, but not valid in the eyes of God. Let the words of the Rev. Mr. Tdong be branded upon your souls:

"The Chincse need Christ more than anything clse."



Esperanco—on the Peruvian and Colombian Frontier

Rev. E. A. Nelson, Manaus, Brazil

The word "Esperanco" means hope, and here is an opportunity we must not lose—a "hope" that ought to become a reality in the future! We have been preaching in these regions now several months, and have baptized a few, but have not yet organized a church because the people live so scattered among the islands of the river and on the tributaries and lakes.

Since Colombia acquired a port on the Amazon, conditions are improving so that the three nations will build, or are building. Colombia plans a railroad across the country to the capital. Peru has a small detachment of soldiers, and Brazil will have a customhouse here. Therefore we are determined to make this an effective missionary station, not only for the three nations, but because of the many Indians who live in this region—some quite friendly, and others some forty days' rowing toward the headwaters of these tributaries to the Amazon, on the dividing line of Brazil and Peru.

Since we started here we have resolved to establish this work. We received communication from Chanute, Kansas, that a-small amount of money has been left for missionary work, and my cousin, A. N. Hedeen resolved to send it here. So now we are building a small meeting house and home for a preacher, for because of rubber failure the people cannot do much. We are therefore looking to God to send us a preacher family, not only to take charge of Brazilian work, but to extend to other neighborhoods and the Indians.

What an opportunity for a man of faith and humble trust in God and his brethren to come from home and help

develop this great region!

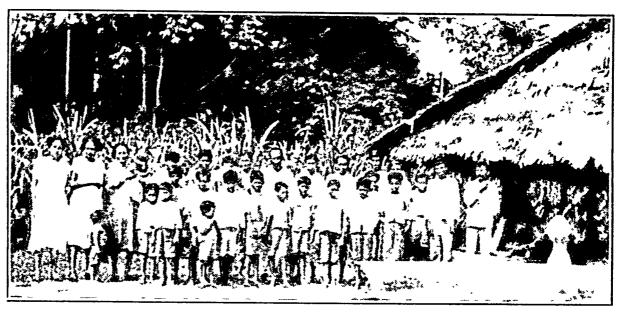
An Inca family has been coming to our services, also a man to whom I sold a Bible on the streets of Iquitos, Peru, twenty-seven years ago.

We are sowing-who will come and reap?

A Marvel of God's Grace

Addie Estelle Cox, Kaifeng, China

A young man named Wang Ch'ing Yuan went into the chapel at Chang Shih out-station one night to ascertain the significance of the cheerful songs the believers were singing. The evangelist taught him a verse of the hymn for the evening and invited him to return. Accepting the invitation, he joined



HOPE THAT OUGHT TO BECOME A REALITY

We have been preaching in the Peruvian and Colombian frontier regions for several months," writes Missionary Nelson, "and have baptized a few, but have not yet organized a church."

a class and began to learn his very first characters at the age of twenty-one.

"Wonderful," thought he, "is this story of Jesus and his love. Can he really transform and save one as stupid and ignorant and sinful as I am?" He heard others say it was true, and before long he knew from experience that "Jesus Christ came into the world to save sinners, of whom I am chief." His mother was an ardent Buddhist, his father an atheist, and both were violently opposed to Christianity.

He soon found that he must either relinquish his faith in Christ or leave home and seek another abode. He chose the latter and gladly said to the Master, "I my cross have taken, all to leave and follow thee." Having no education or training, except as a farmer, and having no land of his own, he found it difficult to make a living. Neverthe-



"UNTO ONE OF THESE"

But for the missionary, these children, and multi-tudes like them, would never hear the story of Jesus and his love.

less, he was happy in his love for the Master. His mother began to long for her son's return and his father secretly cherished the same desire, for he was their oldest child. One day while walking down the street he met his father carrying home a table. He hastened to offer assistance. "Father, let me carry the table for you," he said. His father consented, and soon they were at the door. Then his mother found her chance to ask him to come back home. He said, "Mother, I am still a Christian, and of course I cannot return unless you are willing for me to attend church." Her reply was, "I shall never again speak a word against it." So said his father, and the son returned home in peace.

But he was not content merely to attend church. He felt called to preach. He studied diligently, utilizing every spare moment in reading the Bible and writing characters. Wang Ch'ing Yuan's plot of ground was easily recognized, so the neighbors said, by the characters that he carefully wrote on every smooth spot. The field was his copy book during those days—and it was well cultivated despite the new literary wrinkles. When there was time he went out with the evangelist on preaching tours. "Oh, for a chance to go to school!" he inwardly exclaimed. "How can I manage it?" He was praying, as well as thinking, and ere long the Father answered his petition.

One Sunday the evangelist said to him, "Ch'ing Yuan, Pastor Harris says if you have the Lord's true call to preach you may go to Kaifeng and enter the Bible school he is opening there this fall." That announcement was music to his ears, and with it came a joyous thrill of gratitude. Praising the Father for giving him such an opportunity, he lost no time in accepting the

He put his heart into his work and, after several years in the Bible school, was asked to take charge of an out-station. Fortunately, his parents had not selected a wife for him and engaged him in childhood as they had done for his brothers. Hence he was free to select a Christian girl as his life companion. It is true that her consent was not asked. They followed the old Chinese custom, according to her father's plan, and arranged for the wedding before she was appraised of the matter. Nevertheless, she seemed to be a happy bride, and he was evidently well satisfied with his choice. In time the Father gave them a little son and they named him John. They are as proud of him, I think, as any young couple in America are of their precious first-born.

Mr. Wang is very zealous as an evangelist. He goes to many villages and is doing his best to give the gospel of eternal life to the 50,000 people in his field. Kind friends at home made a gift of a bicycle—over and above all their regular offerings—and thus he is able to reach far more than he could otherwise. Through God's grace he has come up from the depths of heathen darkness to a conspicuous place of usefulness in the work of the kingdom.

Is it not gloriously worth while to open out-stations and Bible schools? The Master gives us marvelous opportunities. There are in this section 500,000 non-Christians who are willing to hear the gospel. Many even insist on hearing. Yet thousands are going out into eternity without a knowledge of the Saviour. The laborers are too few. Urgent is the need for more missionaries, more evangelists, more Bible women. Please pray that we may have them soon!

The Story of Liu Chen Ye—A Miracle of Saving Grace

(Written by Himself)

I, Liu Chen Ya, was born in Linching, Shantung, China, in 1898. I fell on evil times, as famine prevailed for three years. Sick and famished, my parents gave me to a benevolent family and wandered away to beg for food in more favored districts. I suppose they died, for no word ever came from them afterward. I have heard that so many died at that time that out of every ten houses, nine were empty. The Boxer Uprising came when I was two years old, when Christians were everywhere massacred.

When eight years old I was sent to a small school for a time, but the death of my adopted father, when I was eleven, caused my adopted mother to place me as an apprentice in a store. Here I remained for three years, when

she called me home to set up a business of our own. I learned to weave a special kind of brocaded silk, made only in this place. It is sent to Mongolia, Thibet and Turkey, and is prized by the lamas.

I was very superstitious, and all my earnings went to pay for lessons in conjuring and sorcery. My friends were irresponsible young men like myself, bent on pleasure and with no practical aims in life. Night and day I burned incense and kotowed, hoping to attain to immortality, rise on clouds and mist, and be freed from grief and pain and all consequences of sin and death. All my hopes were vain—I was still sinful and must bear the effects of sin.



LIU CHEN YE

From unbelief and discontent to joyful service as helper in Pochow Hospital.

I had used up all our capital and we were very poor. I wandered south and became a soldier in Hupei in order to get food to eat. I felt very much alone, no kin or any one that cared for me. I was filled with sorrow, but who was there to comfort me? I visited famous mountains and old temples, reverencing the priests and worshiping every image, praying for peace, protection from harm, and success in life. There was no answer!

After a battle, being sick from exertion and exposure and unable to help myself, I was carried to a Christian hospital in Wuchang. Three American doctors, one of them a woman, often talked with me. I remember how one doctor explained to me how water exists in different physical forms, as steam, snow, water and ice, and could be changed from one to another.

The gospel was preached here daily, but I could not understand its relation to me. I slowly grew better and finally, restored to health, left the hospital, but would return every Sunday for services,

as my command was stationed in Wuchang. However, my comrades continually ridiculed my liking for Christianity, saying I was truly bewitched, so, finally, I gave up attending church.

Later I left the army and went home for a year, after which I again saw service. But I was much changed after those months in hospital. I was more mature, and while I could not clearly understand the Bible, I had a longing for the blessings of the gospel. But there was now no opportunity to learn more. I was sent first south, then north. In the face of every threatening new danger I knew of no one to call on, but would put my life in the hands of Heaven. But down in my heart I leaned toward the gospel of Christ and longed to work along with Christians. Still, I had not attained to a constant and sure hope.

Year before last I was in great danger. While in charge of heavy artillery, some thousands of us were surrounded and besieged. We broke up our carts for fuel and ate the flesh of horses and mules. Then, for four days we were without food and finally surrendered to the attacking force. Suddenly, as I despaired of life, I thought of giving myself up wholly to Heaven, and sent up a silent prayer for help. I only asked that life be spared, though all else was lost. I did lose all I had except the suit I wore, but found unexpected favor in the eyes of my captors, and had peace and quiet in my heart. I came to Pochow with my captors and our company was lodged in the Baptist Hospital for a few days. This was the chance I had wished for, and Mr. Sun, the evangelist, soon drew my story from me. Some months later, when I had left the army and was trying to get away to my home in Shantung, he called on me to help in an emergency, in the hospital. So, I could now learn more of the One I had ignorantly called on, and who had answered and in pity saved me. Would he not be all the more willing to help me, now that I understood and knew him? He is my Advocate-Jesus; and my Father—God—truly does not fail us, his creatures.

Every day I am studying my Bible, and in it, as a mirror, I see my own sins as I could not in any other way. As I read, I know his power and grace, and how far short I come of his glory. Jesus shed his blood that I might be pardoned. I truly thank his great goodness. When I knew him not, he heard and answered my cry of distress. Was not this transcendental grace? Why should I not worship him when I have received such favor?

I would that all might hear and not despise his free gift, but believe on and trust the Lord. I pray that my faith may be strengthened and that he will cause me to faithfully serve him.

Three Men Meet Christ—and Are Conquered!

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

On the last evening we were to spend in the home of a missionary on the continent of South America there came one of the richest experiences of the whole four months that Mrs. Bottoms and I spent last summer in Latin America.

There had come to us during these days many stories of the work of our Chilean Baptist brethren, all testifying to their faithfulness and devotion. Many a story had been told us with the comment, "Tell that to our brethren in the United States, that they may know missions in Chile is worth while."

Then came that last evening in the McGavock home, and three young men were invited to have dinner with us. The voungest was barely twenty-five years of age, the oldest just into his thirties. Only one spoke English, but he did it so well that he was not only interpreter for his friends, but he had been interpreter also for Dr. Truett and Miss Mallory. The missionaries had told us that these were not ordinary young men, their very presence together in that missionary home being a strange and interesting circumstance that could not happen in the ordinary run of affairs. One was of the upper classes, a second had been at one time the leader of the Anarchist Party of Chile, while the third was formerly a high official in the Police Department of Santiago. Yet here they were, three young men who, left to the ordinary currents of life, would never have met, certainly never on terms of a common interest and friendship, talking with the visitor from the United States of world affairs and

And because they love Jesus Christ supremely, and the consuming desire of their hearts is to win their land to him, they told us that night how they had found the Saviour of the world.

The younger of them talked first. Born into the home of a building contractor, a home of moderate wealth, he had never known anything save to go to school. First in private elementary schools, then to the state high school, and on to the University at Santiago at eighteen years of age, he had pursued his boyhood ambition to be a lawyer. He had seen that lawyers had much power in their hands, for they were the ones who defended life, honor, and property, and he longed to play such a significant part in the life of his nation.

He had been baptized into the Catholic Church as a baby, but his father and mother had become devout Adventists on the coming of missionaries of that faith to their town. Religion in

any form, however, had not touched his life. He had eagerly delved into all the rationalistic, socialistic, and atheistic literature that the university richly afforded. Theoretically he was sympathetic with the cry of the masses of the people, belonged to the Workers Party, and often took part in I.W.W. demonstrations and similar meetings, but he lived the life of a young intellectual, never in actual need himself, and out of touch with actual want and suffering.

One night in his first year in the university he was passing by a house and through the open shutters he heard a man speaking. Looking in, he saw a group of people listening to a man from a platform, and he paused to listen. He felt sorry for the speaker, for he was trying to do something the young university man knew could not be done—prove there was a God. An impulse to be helpful to this man carried the student inside the room, where he listened until the service was over and then spoke to the man who had been talking, offering to help him to a better understanding of the subject by loaning him some books. An appointment was made for a conference between the

At the time appointed the student went to the man's house. He had in the meantime learned that this was a Baptist preacher and that he had been in a Baptist church. He took along books from his fine library of the French and German philosophers. They talked long and earnestly. The student soon found that, though the preacher could not meet him on his own ground of knowledge of the great systems of philosophy and theories of science, yet there was something the preacher knew that was beyond him. He was not able to convince the preacher that it was impossible that there could be a God. As they parted the preacher asked him to kneel in prayer. This was very embarrassing to the young man, but out of courtesy he had to do it, kneeling in prayer to a God he did not believe existed! The preacher prayed that this young man might see the Light of Truth!

Irresistibly drawn by a power he did not understand, he went back again and again for long talks with his new friend, and finally began attending the services at the humble little Baptist chapel.

One night there came over him a longing for something that he did not possess. He thought he was homesick for his mother, and with thoughts of her in his mind he got out the Bible she had given him. Then, suddenly he was

on his knees, praying, really praying, for the first time, and for himself, asking God, who now had suddenly become a very vivid reality to him, to forgive his sins.

I wish you could have seen the face of this brilliant young man as he told the story of that moment when he realized he was a child of God. He said: "There came into my heart such an overwhelming feeling of love and joy and peace that I knew I had met God."

Then came the testing time. He wrote home of his new-found happiness in faith in Jesus Christ. The mother, a true Christian, rejoiced in the news, though regretted that he was becoming a Baptist instead of coming with them into the Adventist faith. But the father was furious with his son for becoming a despised Baptist. He wrote that if he persisted in such foolishness there would be no more money for school or living expenses.

Now the young man had never worked, he knew nothing save the life of a student. So he faced a new decision. Should he yield to his father or go on in loyalty to the truth as he saw it, regardless of personal advantage? The struggle sent him to an earnest study of the tenets of the Baptist faith and led finally to a letter to his father that he could not retract his choice; he would go on for himself.

The struggle of this young man had attracted the attention of our missionary in Santiago at that time, Rev. W. F. Davidson. With no money for board or school expenses, the missionary took him into his home where he proved most helpful to them as a teacher of Spanish. He took on tutoring and anything else he could get to do. His fine gifts soon led him into places of leadership in the church and mission work—the conviction slowly grew that God wanted him to be a preacher of the gospel.

This was not an easy decision, for he was coming along splendidly in his law course, making high grades each year. The career of a lawyer was an alluring future to him, but as he took on more and more of work in the church he was led nearer to a definite decision as to what he would do with his life. Finally the surrender came and he gave himself wholly to the Lord.

All his fine training he has brought into the service of the Lord, giving himself entirely to the ministry, yet able to hold a high place among the intellectuals of the city. During all this time he had kept closely in touch with his mother and sister, and finally through

them reconciliation with his father was effected. Since then the father has been very happy in the work of his Baptist son. He married an accomplished young woman, a musician, who has been a very great help in all his work, organizing the only orchestra we have in a Chilean Baptist church.

The second man had a quiet, thoughtful manner, with deepset eyes and lines of suffering on his face. Easy to see that here was a man who had lived intensely, suffered much and had won victories of the Spirit. He began quietly to tell me a story of God's amazing grace in dealing with a misdirected search for him. Born in one of the poorer parts of the city, he was only eight when his mother was left to bring up the children alone. He was the eldest and had to go to work. His father had been a shoemaker, and he became a helper to a cobbler. Life was hard in the two or three small rooms of their poor home. There were only the most meager necessities of life and none of its comforts or luxuries. The boy grew up with a longing to live better and free himself from such sordid associations. He wanted to go to school, but to his wistful pleas his mother always answered, "You cannot go to school. There is no money." A boy passed his shop every morning carrying a violin for his music lesson. He, too, longed to study music, but again the reply, "You cannot, there is no money."

As he grew into young manhood he longed to study medicine that he might relieve the suffering and sorrow he saw all about him. But again there was the insuperable barrier, "no money." He began to wonder why some people had so much money and others had none. He went into a factory while still a lad, working at the shoemaker's trade. Here he came into contact with older men who were in touch with the workers' All the movements in the world. thwarted longings of his boyhood dreams responded to the flaming teachings of these leaders and after studying different phases of socialism he aligned himself with the one party that seemed to him to promise surest and swiftest adjustment of the evil conditions that kept the masses in industrial servitude —the Anarchist party.

It was no milk-and-water kind of anarchy. They were in touch with the Anarchists of Russia, as fanatical and extreme as they. He read avidly all the books he could get his hands on, becoming a well-educated man. Thoughtful, ardent, winsome in personality, he rapidly rose to prominence in the party which had in those years become a very powerful factor in the political life of the nation. Finally this young man,

calmly telling me this story there in the home of our missionary, became the head of the Anarchist party in Chile.

In his factory he led a movement of study for all the workers, helping them to solve their problems, and soon was the leader of a movement to organize a free society of people holding everything in common. For five years he strove to bring this about, linking his movement with the Anarchists of Russia and dreaming of a world revolution.

This led to a strike that for several months was a serious matter for the Government of Chile. Many a time the young man's rooms were searched by the secret police, many a time he was arraigned before the authorities for sedition and treason, put in prison as a suspect, and his life was constantly in danger. He was marked as a "dangerous man." The workers finally lost the strike and their leaders were sacrificed in the agreement by which they went back to work. Then he found himself blacklisted in every industry in Chile, and a discredited leader among his own people, for he had not won the victory of which he had dreamed.

In all this time there was a man who worked by his side in the factory who was always telling him of the gospel. A simple shoemaker, not educated, he had come to know the Bible and its teachings and its Lord. He was always telling the Anarchist that he would not find what he was seeking in the teachings of Marx, but in the Sermon on the Mount, that the ideal social order would not be brought about by a new political rule but by the power of Jesus Christ in the hearts of men. The young Anarchist refused to listen, for he regarded religion of any kind as just another opiate of the capitalistic order to soothe the oppressed masses. So he paid no attention, though his friend never ceased his constant insistence that the gospel of Jesus was the only hope for the poor—or the rich—of this world. Day after day, this patient Baptist shoemaker hammered away at his gifted, powerful young friend, but apparently to no avail.

Then came the crisis and loss of power among his own people. Soon he found himself in the depths, without money, unable to secure a job, for just his name was sufficient grounds for discharge, and finally he was face to face with despair, unable to buy medicine for his sick child. In the depths of his unhappiness the insistent voice of his friend came again, "You have a Bible. Bring it and let us study a little to see what we can get out of it."

He had never thought he would turn to evangelical religion, looking upon that as the lowest depths to which the mind of man could descend. But now in his despair he asked himself, "Why have I come to this, what has all my sacrifice of my own interest brought me? What will be the end?"

And in this mood he began to read the Bible with his persistent friend. To his amazement he found in it much that touched very deeply the problems that he had puzzled over all his life. The Sermon on the Mount fascinated him and thrilled him. Its insight into human needs and human life, greater than any book he had ever read, gripped him.

He began going to church with his humble friend, to our little Baptist church in Santiago. Up to this time the only evangelical he had ever known was this humble shoemaker. Now he found the young intellectual, Espinoza, the preacher who was giving to his people the teaching of Jesus as preached by the greatest thinkers of this Christian era. It fascinated the young Anarchist and he found deepening joy in every service. He found a congeniality of ideas in the young pastor who preached and taught from his pulpit so many things that went to the bottom of human problems and needs that had so puzzled him. The Bible came to mean more to him than any teaching he had ever found.

Finally he faced the great decision. Should he follow Christ, or should he turn back into the tangled ways of human attempts to solve the great questions of the soul and human life?

Casting all else aside, and in utter faith in these authoritative words, "I am the way, the truth and the life," he stepped out upon faith in Jesus as his Saviour, and Lord of his life.

Now he began to study in earnest the teachings of the Baptist church. He found it was a pure democracy, the only one he had ever heard of on earth. Its church organization and life fascinated him and he began to find deep satisfaction for all his ideals of a society that would protect and foster the individual life. He realized that all that was good in his old ideals had been taken from the Bible and utilized materially, but that men had missed the spiritual power that alone could make them effective. He found this in Christ, with whom there now began that mysterious life of power and joy beyond all earthly satisfaction.

Sitting there quietly, this young man with the burning eyes told this story of God's amazing grace in leading him in a way he had feared to go to such peace and joy as he had never dreamed the human heart could possess. Today the old longings still tug at his heart. The lad that wanted to be a doctor that he might minister to the suffering and sorrow amid which he grew up still lives in the man who wants to give his life in ministry even more meaningful to a people lost in sin and sorrow.

Knowing as do few men the conditions of the working classes of Chile, this man who has felt their sorrows, and been moved by their hatreds, whose name means much to them yet as a deliverer and leader, could preach Christ to them as could few living men. Walking humbly in the way of Jesus, he is praying for his life to be so used.

Then came the third man, the older man. In a low tone he began his story,-not an easy one to tell.

"In my friend," he laid his hand on the Anarchist's knee, "Christ was the realization of an ideal he had held all his life. In me," his voice faltered, "Christ was the opposite of every ideal of my life. He had always been a man of high ideals, a gentleman. I had never had an ideal, and my life was all evil."

Then in a steady voice the story was told. It painted a background of a home of wealthy aristocracy, in the beautiful ranch country out from Santiago. No teaching in the home, no control of the unbridled passions of child or parent. Pride, selfishness, and greed surrounded the lad and he grew up with false ideals of honor, his father teaching quick and sharp resentment of insults to his pride, and encouraging immorality as the mark of manhood. His ambition was to get into the army, win renown as a soldier, and die with his sword in hand in defense of his country.

Against his father's wishes he ran away from home and enlisted as a soldier. He was stationed in the capital city. Here the gay life went to his head like wine and he became a familiar figure in all the haunts of sin and vice. Finishing his first term of military service, he entered a school for police officials and, graduating with honors, was soon in the powerful and coveted position of Inspector of Police of Santiago. Here he had often issued the order that resulted in the arrest of the man who sat by his side that night in that missionary home, now his friend, the transformed anarchist.

The story that came that night from the lips of this man was one to make the blood run cold with horror at the depths to which man may go in sin. Finally, friends all gone, position gone, ambition dead, broken in body and spirit, a drunken husk of a man, he came down to a miserable boarding house in a small town near Santiago. Now was the end. There was nothing else-no glorious death in the blaze of battle, no hero's fame, nothing but the husks and death.

He had the poison ready. Once before he had tried to kill himself but had failed; this time he had much poison to make sure that he would not fail.

As he was about to take it, the thought suddenly struck him that he was about to meet God. Never before had he given a thought to God. He was sure he had a soul, he did not doubt the existence of God, nor that God would judge human life. But these thoughts had never fitted into his way of life. there had been no place in his life for God. Now, however, he was face to face with God. In just a moment he believed he would be in the presence of God. The thought moved him deeply, and kneeling down by his bed he prayed his first prayer to God.

I will never forget this man's face as he slowly told me of this prayer. Many experiences have come to me on the mission fields but never before have I listened to the cry of a soul to God in confession of sin like this. Slowly the words came as if carefully he was giving to me not only the words but the suffering of that moment, his last on

earth as he thought.

"Oh God," he began, "I do not understand you. I only know I am something from your hand. I have never approached you and I do not know how to do it now. But I cannot overcome sin. I just can't live without sinning and I cannot continue to sin and live. Since you are God, you know me. Don't judge me as responsible for what I have done, but just blot me out as if I had never existed. Take my soul and keep it for I cannot do anything for it. My life is an offense to you."

And he took the poison, enough to kill ten men. He wanted to go to sleep and never wake again. He did go to sleep and the day went by, the night passed and another day dawned. There came a knock on the door of the room that awakened him from his stupor. A man came into the room saying, "I have been sent here to tell you how to be saved."

To his amazement he found that the poison, of which he had taken an overdose, had sobered him and cleared his head. He had a vivid memory of that moment when he knelt by his bed and talked to God for the first time. He did not yet understand how it was he was living. But he took this man as an answer to his prayer, as a messenger from the God to whom, just twenty-four hours before, he had committed his soul.

His visitor was a policeman who had known of the wreckage this man had made of a brilliant career and a promising life. He, too, had once been a great sinner, but he had come into contact with the gospel and Jesus had saved him. Now, impressed by the Spirit of God, he had come to tell another how Jesus saves even the greatest of sinners. It was like the voice of God speaking directly to him and he believed everything his visitor told him, all the words he read from a New Testament he had brought.

He took the miracle of his return to life as a second chance God had given him, and trustfully, humbly, he resolved to follow the way out that had been so marvelously provided for him. He believed on Jesus, and as a child trusted him for power to turn away from sin.

Then one day the pastor of the First Baptist Church came to supply in the church where he was attending. There was a great attraction for him in the way in which this gifted young preacher presented the gospel, and he followed him to his own church. This was the beginning of serious Bible study which led him to believe in the tenets of Baptists and to align himself with a Baptist church. Today, a trusted employe of a large corporation, he is winning his way back to success.

As they rose to go—it was nearly two o'clock in the morning—the young pastor, that handsome, tall, cultured young intellectual, put his arms about the other two men and the three of them stood there in the living room of the missionary in dramatic fellowship-a young aristocrat; an Anarchist, and one who had been a part of the militaristic government of the land, the enemy of the second man-now brethren, devoted followers of Jesus, the Christ.

The young pastor spoke, "No power save that of Jesus could have brought us together in a common cause, friends and comrades."

Then farewells were said. The man who had once been an Anarchist said, "I want to send greetings to my brothers and sisters in North America. I want them to know that in my heart there is a profound love for Jesus that I would never have had if they had not sent the missionaries."

And then it was the turn of the man from official life, who had known the power of Jesus to save the greatest sinner, "Take my greetings to the brethren in the United States," he said simply, "and tell them that their labor is not lost here in Chile."

Touching, appealing words these were, for back of them was the fear that in the continued reductions of the Board there would soon be left no missionaries at all in Chile—so few are they today, so small is their support. So from the heart of these three remarkable young men, brothers of grace in that beautiful land where the gospel is just beginning to be known, leaders of a new day for the faith in that other America came the testimony of their hearts to help you see what the missionaries mean in that land where men live and die without a knowledge of God. Three young men, miracles of grace-three lives that testify to what may be done in Chile for Jesus.

HOME AND FOREIGN FIELDS

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"Hard Times" and Missions

This story in a widely-circulated financial journal will strike for many a responsive chord:

A business man met another business man. "Did you hear about Johnson making \$1,000,000 in cotton?" the first inquired. "You have the facts slightly wrong," responded the second. "It was not Johnson, it was Thompson; it was not cotton, it was copper; it was not \$1,000,000, it was \$100,000; he did not make it, he lost it."

Some statistician has figured that the shrinkage in values in the United States from October, 1929, to June, 1931, has amounted to \$800 per capita. That is to say, on the average every man, woman, and child in this land is \$800 poorer now than two years ago.

Ordinarily there are about two million people in the United States, of employable age and ability, without work. For the past two years this number has ranged between six and ten million. Of far greater significance than shrinkage in values is this wholesale unemployment. A thoughtful economist (Lescohier, The Labor Market) says: "Unsteady employment attacks the worker's efficiency in so many ways that probably no one could enumerate them all. It undermines his physique, deadens his mind, weakens his ambition, destroys his capacity for continuous, sustained endeavor, induces a liking for idleness and self-indulgence, saps self-respect and the sense of responsibility, impairs technical skill, weakens nerve and will power, creates a tendency to blame others for his failures, saps his courage, prevents thrift and hope of family advancement, destroys a workman's feeling that he is taking care of his family, sends him to work worried and underfed, plunges him in debt." The consequences of two years of continuous unemployment for six million men are staggering to the imagination.

That such a condition of business and industrial depression should seriously affect missionary giving is inevitable. However good their intentions, people cannot give what they have not got. When income is reduced, multitudes of church members cut down their giving to the church as one of the most immediate and obvious methods of economizing. Others grow fearful and hang on to their money with a death grip. Still others use "hard times" as an excuse for giving nothing.

But for those who truly love Christ and his cause, financial misfortune only serves to break up the fountains of loyalty and devotion and let the waters of generous giving flow more freely. Many are seeing in their losses a blessing in disguise. Many have been made to realize that they were, consciously and unconsciously, thinking too much about money, property, luxuries. With clearer vision they are seeing the truth of Christ's words when he said, "Ye cannot serve God and mammon," "Where your treasure is, there will your heart be also," "Whosoever doth not renounce all cannot be my disciple." They are realthat he hath izing afresh that Jesus meant it when he said, "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal. but lay up for yourselves treasures in heaven." The sudden disappearance of an earthly bank account may well serve to shock into a realization of the meagerness of the account in the Bank of Heaven. It simply would not do for us to enjoy uninterrupted material prosperity, and the periodic seasons of depression, we may well believe, obey spiritual as well as economic law.

It is no time to surrender to discouragement in pressing the battle for Christian stewardship. On the other hand, the time is propitious for beating a charge! People have been shaken out of their complacency. They are saying in their hearts, "When I was prosperous I left the Lord out, and now my prosperity has been taken away. I wish I had dealt more fairly with Christ and my church." Not harshly, but with loving firmness, it should be said to Christians who have been unfaithful in their stewardship of money, that now is the time to repent of their neglect, and get right with God on the money question. It would be a fatal mistake to let them alone until some distant "tomorrow" when prosperity returns. If out of their poverty they now give sacrificially and worthily, God's purpose of character-building discipline will be accomplished to their eternal profit.

Hardship and spiritual devotion have a strange affinity for each other among Christ's true followers. When the element of struggle and sacrifice disappears from our giving and serving, nearly always the gifts and the service disappear too. We miss the point wholly when we as ministers and leaders cease challenging our people to give heroically because of "hard times." It is then that their hearts are softest, and the appeal of the dire need of the lost millions at home and in Christless lands stirs their hearts most deeply. Let us bear in mind that "hard times" are worldwide just now, and that people all over the world are accessible to the missionary and his gospel of salvation and comfort as never before. Hardship draws us all closer to each other and to Christ. We can all spare something; and if all gave, out of hearts touched by the needs of a suffering lost world whose only remedy is Christ, the result would be a quickening of our churches at home, a revitalizing of individual lives, a wave of spiritual power on the mission fields, and, as certainly as that effect follows cause, the restoration of prosperity.

Beat a retreat? No, a thousand times! Let us beat a charge that will arouse sleeping churches and discouraged Christians, to arise and join the fellowship of all those who have endured hardship as good soldiers of Jesus Christ in the struggle to bring his kingdom in!

* * *

"Every Mite Counts" was voted by a certain congregation as the best motto submitted, beginning with the same letters as Every-Member Canvass. Another popular one was "Co-operation Means Efficiency." The Men's Bible Class submitted "Education Means Contributions."—The Presbyterian Magazine.

Dr. Sallee's Homegoing

On Tuesday, June 15, at Raleigh, N. C., in the midst of his second year as Home Secretary of the Baptist Foreign Mission Board, Eugene Sallee answered the call of the summoning Master to come up higher. For the past months he had been giving himself without reserve to the great task to which Southern Baptists had called him in the arduous labor of representing Foreign Missions and pleading for this cause which he loved with absolute devotion. In rallies innumerable, in conferences and conventions, before church and associational groups, in season and out of season, Dr. Sallee poured out his great heart on behalf of his fellow missionaries on the field and the work of the Foreign Board. Wherever he went new fires of missionary devotion were kindled, and a renewed sense of responsibility evoked for this greatest of all Christian enterprises.

Dr. Sallee never spared himself. For twenty-seven years he poured out his life in an unceasing stream of service as missionary to China, for the most part at Kaifeng. Our hearts have burned within us as he related, with modesty and simplicity, the marvelous growth of the work committed to him and Mrs. Sallee in this difficult field. Beginning in a community where the name of Christ had scarcely been heard, he lived to see a great mission station established, with native churches and preachers, with a boys' school and a girls' school overflowing in attendance and a community wholly revolutionized in its attitude toward Christianity and the missionaries. In the last report of his work before coming home to accept the post of Home Secretary, Dr. Sallee wrote:

"In the spring I visited many of the out-stations, holding meetings and conferences and trying to encourage the evangelists and pastors. This fall I helped in one meeting in our main city church on Drum Tower Street and in a meeting in our church here on the school campus, besides eight tent meetings and one conference for workers. In some of the tent meetings Miss Cox was with us and always some four or five Chinese co-workers, both men and women. Mrs. Sallee and I spent from six to eight hours a day under the tent singing, preaching, and teaching. Great numbers of men, women and children heard the gospel in these meetings and the little bands of Christians in these places were encouraged in the faith.

"In the out-station work there is much to encourage. The gospel seed is being sown broadcast by the pastors, evangelists, and Bible women. A number of the tent meetings this fall were in villages some distance from the out-stations where small companies of believers meet weekly for prayer and worship. In such places the people are furnishing their own places of worship and often some local man acts as leader of the group. It is by the multiplication of such groups of believers that we hope to see the countless thousands of villages and towns reached by the gospel."

In such reports as these, made year by year with invincible optimism and indomitable courage, we catch a glimpse of the great-hearted missionary who had but one dominant purpose and passion—to be a good witness for Jesus Christ. He left the scenes of such service reluctantly, and came to take up the work assigned to him in the homeland only because he felt that his denomination needed him and he must respond to the call of duty.

His heart broke under the load—just as did Willingham's and Love's. Never a pessimistic note did he sound, so far as the writer has knowledge; but it is easy to realize how unbearable became the burden of speaking, pleading, traveling, under the highest emotional tension—and often seeing little fruit in visible response for his beloved cause. His sensitive soul must have sighed deeply for release—and a loving Master granted to his tired servant a well-deserved furlough.

Who knows but that the shock of Eugene Sallee's departure from us may awaken us to the deep need and imperious call of Foreign Missions? Sometimes death speaks louder than life. He would ask nothing more than that his homegoing might speak his message of devotion even more loudly

than he could speak it through living lips. For him the words of Paul are fitting, "For me to live is Christ, and to die is gain!" May our loss in his leaving somehow be overruled of God to the gain of the cause to which he gave his life so freely, and in the service of which he died so nobly!

The Future of Baptist Co-operation

The future belongs to God. It is not for us to know times and seasons, which the Father has put in his own power. But the future is built out of the present and the past, and while we may not know certainly what lies ahead for us as individuals or as a body, we may make intelligent inquiry on the basis of what has gone before, and draw reasonable conclusions from logical inferences.

At the outset we may affirm with assurance that Baptists must and will find a way to work together efficiently and successfully. The way of division for us is the way of disaster. One of the most powerful movements of our day is the movement toward combination, consolidation, unification. The papers are full of stories of great mergers and the formation and strengthening of vast syndicates, "chain stores," and the like. This tendency among religious groups is becoming increasingly more pronounced, and "church union" has become a passion, if not an obsession, with a multitude of earnest Christian men and women. Clearly, if Baptists should cease to work together, and our denomination should be broken up into non-co-operating state and associational groups, we would have little chance of survival as the nonprogressives crystallized into hardshellism and the alert, progressive groups went off with other faiths in search of a way to make themselves count with other Christians in carrying on a world-program for Christ. This much is evident to the most casual observer-Christ's redemptive purpose for all humanity cannot be achieved without the co-operation of his followers, and if this co-operation fails within a given religious body, that body will ultimately disintegrate, either a new body being formed, or the constituent elements being absorbed into some other body that has cohesion and unity. There is no other alternative-Baptists must "hang together or hang separately," to use a famous phrase.

If this co-operation, so essential to our denominational existence, is to be sustained and resultful, Baptists must support and uphold with greater loyalty those whom they have called to positions of leadership. In strange fashion the attitude of some people seems to undergo a change toward a Christian brother when he is elected to a position of denominational responsibility. It is as if he had become an object of distrust, a legitimate target of criticism, opposed to the church's best interests, to be treated as less than a trusted Christian friend. The number who assume this attitude, fortunately, is quite small, but sometimes they are noisy, and in indefinable fashion create an atmosphere which makes for indifference. No man can lead if his people do not loyally follow, and no great enterprise can succeed without enthusiastic leadership and followship. These men whom we call to denominational office are thoroughly human, and sometimes make mistakes, but it is doubtful if any finer body of Christian men, more capable and devoted, could be discovered in our Baptist ranks than the secretaries of boards and heads of institutions whom we have called to be our leaders. We ought resolutely to refuse to listen to or read carping criticism, based on prejudice and misinformation, directed against the faithful men whom we have chosen for difficult places of service. The future of our denominational co-operation is indissolubly bound up with our leadership, and if our leaders are truly to take the lead they must have the sense of love and loyalty of those whom they

We need to remind ourselves constantly that co-operation is a mutual affair, demanding equity in collecting and distributing all funds. There are many other ways in which Baptists work together besides in the raising and spending of money, but this is the crucial point which involves success or failure everywhere else. If our co-operation brings practical bankruptcy to some interests, while others are favored in the distribution, it does not require a prophet to foresee that co-operation is bound to break down. If some interests go at will to the churches with their appeal for special aid, above that which will normally come as their part of the budget proceeds, while other interests are denied this privilege, it does not take a seer to foretell that cooperation will eventually become impossible. gives no right to special privilege in a co-operative undertaking, nor does the handling of the money involve any right whatever to designate as "preferred objects" those causes that are closest to the agents who serve as collectors and bookkeepers within a given territory. One of the imperative demands upon us at this moment is the working out of a simple, democratic, New Testament plan for determining the division of all undesignated funds, so that no favoritism will be shown, and all causes will share alike in the appeal for support and in the distribution of money given.

Finally, if Baptist co-operation, statewide and Southwide, is to be continued, more emphasis must be placed on information and education. Team-play depends upon full knowledge of objectives, methods, outcomes. Too many of our Baptist people do not know what the Co-operative Program is, what we are seeking to do through it, and what is being accomplished as a result of our working together. As a consequence, the majority of Southern Baptists are not enlisted in any vital sense in the plan, and are not supporting it with their interest or their money. Wherever the program is fairly presented, and the people are made to see the beauty and practicality of united support of seven great objects representing the whole purpose of Jesus for his churches at home and abroad, their hearts respond to the appeal. But, alas, in church after church the appeal is never given a chance, and thousands of Baptists are in total ignorance of the purposes and achievements of our noble plan of uniting our gifts in the support of a world-encircling program of preaching, teaching, and healing. Much attention has been properly given to safeguarding funds, protecting credit, keeping accurate accounts, and similar matters incident to management; but far too little has been done to promote intelligence, enthusiasm, prayer. We need not hope for widespread co-operation until somehow we reach our churches with information that will awaken intertest and stir to renewed devotion. The placing of Home AND FOREIGN FIELDS in the homes of one-fourth the Baptist families of the South would in itself almost guarantee a revival of missionary zeal. We ought at once to adopt measures looking to the widespread circulation of distinctive missionary literature, in the form of current news and stories and of books, in the realization that co-operation can never be sustained and effective in the face of vast and increasing ignorance concerning the work and the workers.

Let it be repeated, Baptists can and must learn to work together. The future is in God's hands, but he is depending on us to use consecrated common sense by means of which he works through us as we work with one another. Let us pray earnestly and unceasingly for a new day of effective Baptist co-operation.

"I believe that all our offerings—of strength or time or money—have their virtue conditioned by the sacrifice that gave them birth... We begin to operate with vital forces when we cross the border in the land of sacrifice... If the church of the living God were sacrificial, she would thrill the world."—J. H. Jowett.

Annual Meeting of the Home Mission Board

Rev. J. B. Lawrence, Secretary

The Home Mission Board of the Southern Baptist Convention faced a very difficult problem at its annual meeting. The Convention in the Budget Control Committee's report, instructed its agencies to lay out their work for the ensuing year on the basis of the cash receipts of the year before; to provide first for the interest and principal of their indebtedness, and not to make additional debts without the consent of the Executive Committee. The Board in following these instructions had to reduce its budget from \$439,754, the budget of last year, to \$413,830, the cash receipts of the past convention year. This meant a cut of \$26,000 off of its budget. This was no easy task when it seemed that the budget had already been cut to the bleeding point.

The Board faced its task heroically. The members of the Board were deeply conscious of the responsibility that rested upon them to carry on the mission work, but at the same time they fully recognized the absolute necessity of living within the Board's income and paying its debts. The cut, therefore, had to be made. The Board did its best to cut where it would affect the mission work the least.

THE BUDGET FOR THE NEW YEAR

At the opening of the session the president of the Board appointed a Budget Committee, which committee was instructed to go carefully over the whole field of operations and recommend to the Board a budget for the year 1931-32. This committee gave very careful and prayerful consideration to the task in hand and brought to the Board a suggested budget of \$412,880.00. This is about \$1,000 less than the cash receipts of last year, and therefore within the instruction of the Convention.

MOUNTAIN MISSIONS AND SCHOOLS

The Board, following out the recommendations made to the Southern Baptist Convention disassociated itself from the operation of Mountain Schools. The operation of these schools in the future will be in the hands of the local boards of trustees and the schools will be operated without financial responsibility or obligation on the Home Mission Board, except such appropriations as the Board may make to the schools.

The Board is giving the use of the school properties to the local boards of trustees, without cost, for their use in operating the schools. A resolution was also passed setting forth the purpose of the Board to deed Mountain School property to the local boards of trustees just as soon as the property could be cleared from the bond mortgage, the Board retaining a gift contract covering its equity in the property.

The work of Dr. O'Hara, the superintendent of Mountain Schools and Missions, is enlarged so as to include Schools of Missions. It will be his task to help local boards of trustees in adjusting themselves to the new arrangement and in assisting in putting on such local campaigns as are necessary to take care of local indebtedness on the schools. This work, however, will not require all of his time and so he has been given, in addition to this, the superintendency of Church Schools of Missions. It is the desire of the Board to assist pastors and churches through this department in every way possible in putting on Church Schools of Missions. Dr. O'Hara will give a good deal of his time to this work now, and later on, when the Mountain Schools have adjusted themselves to the new arrangement and no longer need his services, all of his time will be given to this important department of work.

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PUBLICITY AND FIELD WORK

Mrs. Una Roberts Lawrence has been continued as mission study editor, and will co-operate with Dr. O'Hara in the work of putting on Church Schools of Missions and with the W.M.U. in preparing literature for the March Week of Prayer. The Publicity Department will be handled from the Headquarters Office, but Mrs. Una Roberts Lawrence as heretofore, will continue to furnish material for publicity as well as prepare and edit Mission Study books. It is the program of the Board to get out a graded course of Mission Study books just as soon and as rapidly as possible.

Miss Emma Leachman will continue as Field Worker with the women. She has been doing a very excellent work through the year. Her services are in great demand for Mission Schools, group meetings, divisional conferences, encampments, assemblies and regular church services.

Spreading the Good Word in China

Editor of The Shanghai Times

A wit once said that the dictionary and the Bible were two good books to read at any time. Of the two, the former is at all times useful for the purpose of enriching one's vocabulary, but the Bible continues to be the world's guide, pointing where sure refuge can be found from the seamy and sordid side of everyday life. A welcome reminder of this fact was administered to the gathering that attended the annual meeting on Thursday of the Shanghai Auxiliary of the British and Foreign Bible Society. The Society's secretary for China drew attention to the steady increase in the translation and circulation of the Scriptures in the past few years, despite the turmoil which has been the normal lot of this country during the past two decades, eloquently attesting the unimpaired vitality of Holy Writ and the loyal devotion and energy of those engaged in the work of spreading the gospel.

In reading the report of the meeting, we were particularly struck by Sir Peter Grain's observation that since its introduction into China, the British and Foreign Bible Society had translated and distributed no fewer than 85,-284,229 Scriptures and portions. The immensity and volume of the work implied by those figures can only be fully appreciated by those actually engaged in the task. Russia is the only country on earth where the Bible is not being circulated and is not allowed to circulate, but as Sir Peter aptly put it, more things are wrought by prayer than this world dreams of. It has accrued not to the gain, but the loss, of the unhappy people of Russia that ever since the advent of Bolshevism on that fateful November day of the year 1917, the usurpers of power in that land have conducted an organized campaign against religion, part of which is the suppression of Christmas and Easter celebrations and all other forms of observance that minister to the things of the Spirit. In Moscow today, the traveler is confronted by many archways along the city's main thoroughfares bearing the inscription: "Religion is the opium of the soul." By this means, the Soviet Government contrives to wean away its disciples from every vestige of religion and gives them in its place—Bolshevism. By the interdiction put on the Bible, the people—rather the rulers-of Russia have thrown overboard the one sheet anchor to which they could hold fast, and if this condition of things is allowed to drift long enough the time must come when the population of the unhappy land will degenerate to the same level occupied by animals standing in the lowest scale of creation. The actualities of life show that the people who are the most prolific cause of mischief among men are either the ultra-religious, who verge on relentless bigotry and dogma, or the ones with no religion at allthe atheists, agnostics and people of that type.

Which brings us to the tremendously vital matter of the fight now being waged in China between organized religion and organized godlessness. The war which the Soviet-inspired bandits of this country has deliberately declared on the persons and property of foreign missionaries resolves itself, in the end, into a war between the forces of light and the powers of darkness. The one is on the side of the angels, while the other is frankly and brutally on the side of Satan. There are some places in the world, says the Archbishop of Canterbury, where the strain on missionaries is very great and very difficult. China and India are cited as particular examples. Addressing a recent gathering of the Church Missionary Society at the Albert Hall, in London, he said the difficulties of the work in China were partly due to the anti-God enthusiasm of Moscow and partly to internal wars. It was small wonder, he added, that missionaries found difficulty in carrying on, but there would be no shortage of volunteers to take up the work. This must redound to the abiding credit of the missionary bodies in this part of the world. The moral effect produced on the Chinese mind by the fact of foreign evangelists being serenely unafraid, in the face of lurking perils, must be incalculable. When the question of the safety of British subjects in China came up the other day in the House of Commons, the Foreign Secretary informed the House that during the past two years eight British subjects were murdered and one died in captivity. He made no mention of the mental anguish suffered, for months on end, by those who contrived to escape from the clutches of their captors. Missionaries go out in the face of grave risks of torture and death as a matter of conscience: they scorn to shirk the hazards. All honor and credit, therefore, to them. Truth is mighty and must prevail in the end, when the Bolshevik nightmare will have passed into the oblivion of forgotten memories.

Dr. W. Eugene Sallee—Friend of Man and Friend of God

Rev. L. C. Kelly, Pineville, Kentucky

We were classmates in Georgetown College. He was taking his A.M. while I was working for my A.B. degree. Young, vigorous, wholesome, companionable, inspiring, he was one of the best men the college ever had the honor to send out. He made you feel that he loved the Lord, loved the Lord's work, and loved folks. He was eager to get to the foreign field. His record as a foreign missionary speaks for itself. When the Foreign Board laid on his heart the task of Home Secretary, he came to the task with a heart rich in experience, full of love for missions, and a deep realization of the primacy of missions over all our religious tasks.

Last summer he was the missionary speaker at Clear Creek Springs Encampment. He made the people feel missions. He made them feel mean and little if they were not missionary. His life devoted to the task put most of us to shame.

We gathered back—a number of the 1902 class—to the Georgetown Commencement this year. At the Class Day Exercises he and the writer sat together, and lived a bit over the past of our college days. We picnicked on the campus together as of yore; we talked of old days and how things and folks had passed out of the picture. We "kidded" ourselves that we were much younger in appearance than any other members of the 1902 class. One would not realize that he even had a heart—save as he felt the manliness and tenderness of it—yet, they tell us it stopped. It went out like a candle. The news dazed us. How could such a one be taken? Who will fill up the gap? Even so, he has gone; one of God's noblest and most untiring—I suspect that his great heart broke under the task.

From the Woman's Missionary Union

🛶 KATHLEEN MALLORY 🗠

Kindly Note

At the Southwide Y.W.A. Camp, held at Ridgecrest, N. C., in June, and attended by more than 300 young women from sixteen states and the District of Columbia, one of the speakers, Dr. Wm. Russell Owen, of Asheville, N. C., recalled an expression of Ian Mac-Laren: "We argue together but pray apart." To encourage "two or three to gather together in his name" the following cycle of worldgirdling prayer is suggested:

Sunday—The kingdom of God as Affected by My Own Society, Church, Local, State, Home and Foreign Missions.

Monday-Cuba, Panama and Mexico; Spanish-Speaking People in South.

Tuesday-China; All Foreign People in

Wednesday-Japan; Mountain l'eople in South.

Thursday-South America; Indians in

Friday—Africa; Negroes in South. Saturday-Europe and Palestine; Jews in South.

In a recent issue of this magazine mention was made of certain S. B. C. churches which have maintained for at least six consecutive years an A-1 Full Graded W.M.U. Inadvertently there was omitted from the list the Mt. Elon Baptist Church in South Carolina, its pastor being Rev. A. P. Turner. There are a "full round dozen" such churches and 13 others that lack only one year of having been A-1 for six consecutive years—may they be so this present calendar year!

The following list of monthly missionary topics, with explanatory sub-topics, may be timely for those who are during the summer's lull reading in advance for their meetings in the crowded months ahead. It will also help those who are even now preparing their society year books.

Missionary Topics for 1932

JANUARY—The Church of Tomorrow

Our responsibility today: what we build into the lives of our young people; our supreme obligation. The missionary education of our young people the specialty of W.M.U. Importance of the Full Graded W.M.U. in every church.

FEBRUARY—Christianity—The Bulwark of Our Nation

The rising tide of dangers that threaten our nation. Christianity our only hope of national security and peace. How the Home Mission Board is seeking to build up this bulwark.

MARCH-Tithes and Offerings: God's Financial Plan for Men and Missions

God's laws are for man's good and his glory. God's unchanged law of giving is his plan for financing his kingdom and for making men "rich toward God." Our disobedience to God's law is sole reason for the shameful financial plight of Southern Baptists.

APRIL—Heroines of the Cross

Stories of some of those who "follow in his train" in the homeland and on foreign fields.

MAY—Christ in the Orient

The progress of the kingdom of China and Japan. By-products of Christianity in these

JUNE-Christian Education Imperative at Home and on Mission Fields

Maintenance of our Christian colleges one of the most acute and vital problems which Southern Baptists face. Absolute necessity for such schools on mission fields. Some products of these schools.

July-Debtor-to the Jew

The Jews were God's chosen people through whom the Gentiles received the gospel: hence our special obligation. What Southern Baptists are doing for the Jews. Unfulfilled prophecies concerning the Jews. Their future restoration. Palestine today.

August-The Power of the Printed Page

Power for good or evil. "Give diligence to reading"—what? S. B. C. publication houses on foreign fields. Interesting illustrations of the power of the printed page.

SEPTEMBER—"Entrusted with the Gospel": 1 Thess. 2:4

The Christian's supreme entrustment: our test and basis of our future reward. Our unfaithfulness attested by the millions still unsaved in our own land as well as in heathen countries.

OCTOBER—"Enemies of the Cross of Christ": Philippians 3: 18, 19

Sins fostered by avarice and appetitenotably, war and the traffic in strong drink. Responsibility of Christians to militantly oppose all that hinders the progress of the kingdom. How W.M.U. can help.

NOVEMBER-Around the World with Our Prayers and Our Money

All must go into all the world. "How can they go except they be sent"? Intercessory The Co-operative Program. missionaries. What the 1930 Lottie Moon Christmas Offering accomplished.

DECEMBER—The Gifts Christ Brought

Eternal life; life abundant; righteousness. peace, joy; the "blessed hope"; happy homes. Contrasts: homes and lands where Christ is not known. My gift to him?

The following data can be used to good effect in circle and society meetings during August and at other times. It has been culled from the latest report of the Foreign Mission Board.

STATISTICS OF NORTH BRAZIL MISSION Organized in 1882.

- 14 Men Missionaries
- 18 Women Missionaries
- 51 Ordained Brazilians
- 38 Unordained Brazilian Men Workers
- 13 Unordained Brazilian Women Workers
- 1 Kindergarten
- 21 Elementary Schools
- 1 High School
- 1 College
- 1 Normal School
- 1 Training School for Women
- 1 Theological Seminary
- 1,476 Total Number of Students
- 150 Churches (34 being self-supporting)
- 251 Out-Stations
- 970 Baptisms
- 8.897 Total Membership 115 Sunday Schools
- 1,442 W.M.S. Members

STATISTICS OF SOUTH BRAZIL MISSION Organized in 1882.

- 26 Men Missionaries
- 36 Women Missionaries

66 Ordained Brazilians

- 41 Unordained Brazilian Men Workers
- 10 Unordained Brazilian Women Workers
- 4 Kindergartens
- 62 Elementary Schools
- 3 High Schools
- 1 College
- 2 Normal Schools
- 1 Training School for Women 1 Theological Seminary
- 3,582 Total Number of Students
- 299 Churches (145 being self-supporting)
- 657 Out-Stations
- 2,323 Baptisms
- 25,540 Total Membership
- 467 Sunday Schools
- 5,327 W.M.U. Members
- In three hospital buildings and three dispensaries
 - 10 Brazilian Baptist Physicians
 - 4 Brazilian Baptist Nurses
 - 87 Major Operations
 - 290 Patients
 - 979 Treatments

STATISTICS OF ARGENTINE MISSION (including Uruguay)

Organized in 1903.

- 12 Men Missionaries
- 13 Women Missionaries
- 42 Ordained Argentines
- 8 Unordained Argentine Men Workers
- 3 Elementary Schools
- 1 Training School for Women
- Theological Seminary
- 167 Total Number of Students
- 63 Churches (10 being self-supporting)
- 66 Out-Stations
- 364 Baplisms
- 4,207 Total Membership
- 102 Sunday Schools
- 1,052 W.M.S. Members

STATISTICS OF CHILEAN MISSION. Organized in 1917.

- 5 Men Missionaries
- 8 Women Missionaries
- 20 Ordained Chileans
- 2 Unordained Chilean Men Workers
- 4 Elementary Schools
- 768 Total Number of Schools
- 34 Churches
- 77 Out-Stations
- 294 Baptisms
- 2,039 Total Membership
 - 44 Sunday Schools
 - 854 W.M.S. Members

You will also wish to read of, pray about, economize for and await the coming of the December Week of Prayer as explained in the following article. It is the Union's one big opportunity to increase contributions this year for Foreign Missions.

Supplemental Helps for W.M.S. Program

AUGUST-ADVENTURING WITH THE GOSPEL

CENTS

Idolatry or Christianity? The Call of South America (Poem) The Christ of the Andes (Poem) The Orange Wood Image Snapshots from Brazil Witnessing in the A-B-C Republics South America Roll Call (Simple Pageant, 12 Young Women) The Two Americas (Play, 6 Young Women)

NOTE—Please order the leaflets, as listed above, sending remittance with the order to W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.

Items of Interest Concerning Plans of 1931 December Week of Prayer and Lottie Moon Christmas Offering for Foreign Missions

Dates: November 30-December 4, 1931, inclusive.

That Friday, December 4, from 10 A.M. to 10 P.M. be observed in all S. B. C. fields as well as in the homeland as a "Day of Prayer around the Globe." That this day be a time for personal testimony, various persons in each church or group being asked in advance of the meeting to be prepared to give their testimonies. Also there should be a period of confession because Baptists have failed to tell the world of the Saviour. This personal confession should be made silently to the Heavenly Father, with one to close the prayer. Some beautiful old hymn, such as "When I Survey the Wondrous Cross" or, "I Surrender All," could be sung at the close of this period. Then would easily follow the period of intercession for work and workers around the globe, bearing in mind that similar groups are thus praying on other S. B. C. fields. Sometime during the day have a brief message on "Personal Witnessing for Christ," prayer being offered for those in the community who are not Christians that they be won. Ask the pastor to preside at the evening service so that it will be perfectly understood that it is a church service. Perhaps a simple pageant will be effective during this service. Urge that this day be truly a "Day of Prayer."

For the preceding four days-Nov. 30-Dec. 3, inclusive—have programs on: Europe and Palestine; China and Japan; Africa; Mexico and South America.

The Scripture theme for the week is John 3: 16. The suggested slogan is: "God loved. He gave. Will you?" The poster suggestions are that it show a group of people encircling the globe, there being above the globe a star with the radiance of the star forming a cross which reaches the world.

The financial goal for the 1931 December Lottie Moon Christmas Offering for Foreign Missions is \$200,000 according to the following list. Items 1 through 4 are the preferred causes, they in turn making precedence of each other in the order as listed: for instance, if only \$32,000 is raised, then only item 1 can be cared for. The total for these preferred items is \$106,000. Items 5-14, inclusive are to be prorated, each item to receive only its proportionate part of the surplus over the preferred \$106,000 in case the goal of \$200,000 is not reached. The total goal for items 5-14 is \$94,000. If the offering goes beyond the goal, then the W.M.U. Executive Committee will confer with the executive secretary of the Foreign Mission Board as to the best use to be made of the surplus.

LIST OF CAUSES INCLUDED IN 1931 LOTTIE MOON CHRISTMAS OFFERING

MOON CHRISTMAS OFFERING	
1. Salaries of the 40 missionaries returned by 1927 offering	\$32,000
2. Salaries of the 60 missionaries re-	
turned by 1929 offering	48,000
3. Incompleted goal of 1930 offering	10.000
4. W.M.U. work on S. B. C. Foreign fields (see itemized list as given	
below)	16,000
5. Allowances for children of above- mentioned 100 missionaries.	
rent and travel	35,500
6. Church Building Loan Fund of South Brazil, to be loaned first to First Baptist Church of	ŕ
Santos, Brazil	15.000
-,	13,000

7. Church Building Loan Fund of Argentina, to be loaned first to	
Once and Constitution Baptist	
Churches in Buenos Aires	15,000
8. For repairs, etc., of motor boat of Rev. E. A. Nelson to use for	
Amazon River trips	1,500
9. Equipment and payment of Girls'	
School at Sao Paulo, Brazil	3,000
10. Hospital Work at Pingtu, China	3,000
11. Translation and publication work	
on S. B. C. foreign fields	2,000
12. Church and parsonage for Tokyo,	
Japan	10,000
13. Pooi To Girls' School, Canton,	
China	5,000
14. Emergency appeals	4,000
Grand Total \$2	00,000
CAUSES INCLUDED IN ITEM 4	
China-	

W.M.U. Work as Directed by Miss

Watson\$1,200

China-

W.M.U. of North, Interior, Central,	
South	1,800
Japan-	
Y.W.A. Summer Conference	100
Good Will Center at Tobata	1,800
Africa-W.M.U. Work	2,200
Argentina and Uruguay-W.M.U.	
Work	900
Brazil-W.M.U. Work as Directed by	
Miss Landrum	2,500
Chile—W.M.U. Work	500
Italy—W.M.U. Work	200
Mexico—W.M.U. Work	200
Europe—W.M.U. Work	3,600
Palestine-Work as Directed by Miss	0,000
Clor	1,000
Total for W.M.U. Work on S. B.	

Program for August

TOPIC-ADVENTURING WITH THE GOSPEL IN SOUTH AMERICA

C. Foreign Fields\$16,000

Purpose of the Program—To show (1) how the Word of God is opening the way in South America; (2) who our missionaries are and what work they are doing

Missionary Hymn-"Come Women, Wide Proclaim" (see page 44 of W.M.U. Year

Prayer of Praise that God's "goodness faileth never"

Devotional-Telling the Good News (gospel) in Bible Days: Luke 2: 8-14; Mark 1: 4-11, 14-22; Luke 4: 40-44; 10: 1-3, 17; Acts 2: 36-39; 8: 35-39; 13: 46-49.

Prayer (preferably by the pastor)

Map Drill on Brazil

Roll Call of S. B. C. Missicnaries in Brazil (see page 32 of this magazine)

Biographical Sketches of Dr. and Mrs. W. B. Bagby (help for this talk will be found in almost any S. B. C. mission study book on Brazil; also in the Album of Foreign Missionaries, price 50 cents, from Baptist Foreign Mission Board, Richmond, Va., or from your Baptist Book Store)

Talk-Present-day Victories in Brazil (see pages 4 to 21 of this magazine, also almost any recent mission book on Brazil)

Season of Prayer for Work and Workers in Brazil (encourage each one who answered the roll-call to pray for "her" missionary)

Missionary Hymn-"We've a Story to Tell to the Nations" (see page 47 of W.W.U. Year Book)

Map Drill on Uruguay and Argentina

Roll-Call of S. B. C. Missionaries in Uruguay and Argentina (see page 32 of this mag-

Biographical Sketches of Dr. and Mrs. S. M. Sowell (see Gospel Triumphs in Argentina and Chile; also Album of Foreign Mission-

Talk-"Good Success" in Argentina (see Gospel Triumphs in Argentina and Chile and pages 11 to 14 of this magazine)

Talk-Gaining Ground in Uruguay (see article, page 13 of this magazine)

Season of Prayer for Work and Workers in Uruguay and Argentina (encourage each one who answered the roll-call to pray for "her" missionary)

Missionary Hymn-"O Zion, Haste" (see page 45 of W.M.U. Year Book)

Map Drill on Chile

Roll Call of S. B. C. Missionaries in Chile (see page 32 of this magazine)

Biographical Sketches of Dr. and Mrs. J. L. Hart (see Gospel Triumphs in Argentina and Chile; also Album of Foreign Mission-

Talk-S. B. C. Work in Chile (see Gespel Triumphs in Argentina and Chile and pages 11 and 19 of this magazine)

Season of Prayer for Work and Workers in Chile (encourage each one who answered the roll-call to pray for "her" missionary)

Rendering of Leaflet-Witnessing in the A-B-C Republics (order leaflet for 4 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Discussion-Why Send Missionaries to South America? (help for this discussion will be found in a leaflet, "Idolatry or Christianity?" price 3 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Business-Reports of: (1) Associational Camps and Other Meetings; (2) W.M.U. Young People's Work; (3) Stewardship Chairman; (4) Personal Service; (5) Mission Study; (6) Plans for State Season of Prayer -Minutes—Offering

Silent Prayer as Benediction (have some one prepared to mention a certain urgent need of the work or workers in South America and have silent prayer for that particular need; then mention of another need with silent prayer for it, etc. After about 5 minutes of such intercession, while heads are still bowed have some one recite "The Call of South America"—procuring this poem for 2 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

At the Women's Wash Pool—"I have been preaching at the Women's Wash Pool every day since the Chinese New Year. I have as many as two hundred some days, and perfect order. Quite a number of these come to the church in the evening and on Sunday morning. It is a good way to get acquainted with the people. Men, women and children have become interested in our messages. They like the pictures and the illustrated tracts. These open-air meetings have added several regular attendants to our congregation at the church. My Sunday school class sometimes has twenty young men where I used to have four or five. So you see I am compelling them to come in. They seem to enjoy it, and I am sure that I do."-John W. Lowe, Tsingtao, China.

Baptist Brotherhood of the South

Secretary J. T. HENDERSON

A Note of Optimism

I have read with interest and approval the recent articles of J. N. Barnette in the denominational press regarding the country church. To me they are very heartening and significant. The position taken by Brother Barnette has confirmation in some experiences and observations I have had in the last few months.

Reference is made to enlistment work recently conducted in the country and town churches of certain associations. The members of the country churches attended these Schools of Missions and Stewardship in much larger numbers than the people of the towns and cities. It was a surprise and joy to see them assemble in growing numbers from night to night to hear a discussion of the Stewardship of Money. Such a school conducted in every church in the rural sections will revolutionize our denominational situation.

It has been found, however, by actual trial that Baptists will not attend in satisfactory numbers a school that is held in *another* church. Let us have a season of prayer and study in every church.

At least twenty leaders who are apt to teach should be selected in each association, and they should hold themselves ready to respond to the call of any church that may desire help. These teachers would profit by meeting in advance for study and conference.

Five evenings of study in each church, supplemented by a brief inspirational address, will prepare the church for the practical work that should follow. To be sure, this educational work should be thoroughly saturated with prayer. If practicable, let this preparation be simultaneous in the churches.

The helper should not close his work here. Let him assist the pastor and other local leaders to formulate and adopt a worthy budget, to set up and coach the organization for the canvass, and remain on the ground until the budget has been covered with weekly pledges.

Although the pastor may be capable and aggressive, a trained leader from the outside will greatly re-enforce his efforts.

Such a program will bring results.

Knoxville Pastors

The first meeting of the Pastors' Conference, following the Birmingham Convention, was devoted to reports of this great meeting. There were perhaps as many as forty pres-

ent, representing not only the local churches, but a considerable number from country and town churches not far away. There was an optimistic note in every report, based chiefly on the action of the Convention endorsing a simultaneous every-member canvass in all the churches in the South, with the tithe as the minimum. It was a joy to note the interest of these pastors.

It was decided to give the next meeting to this cause, and the General Secretary was invited to speak on "Ways and Means" to keep the interest in this vital matter going and growing.

Following the address a week later, the conference by unanimous vote appointed a committee to arrange for a school of Stewardship and Missions, intended primarily to train leaders and to devise plans to make the proposed canvass effective in all the churches.

Oakwood Brotherhood

One of the most delightful experiences of the month was an evening with the Brother-hood of the Oakwood Baptist Church, Knox-ville. The secretary spoke on Men and the Kingdom to this elect company of interested laymen. Pastor C. L. Hammond was present, as usual, and finds great joy in stimulating and directing the activities of this organization. It is thoroughly loyal to the church, and the pastor speaks of it as a very valuable asset.

The men are so deeply interested in this Brotherhood that a motion was made to have it meet weekly, but in harmony with the suggestion of the pastor, the motion was withdrawn.

Sweetwater Association

The program announced for this association in last month's report was successfully carried out on May 31. About fifty laymen spoke in the different churches preparatory to the special offering for the Mountain Schools to be made the Sunday following.

The General Secretary was glad of the opportunity to have a share in this worthy program, speaking at the morning hour in the Baptist church of Tellico Plains, where he was engaged in teaching a half century ago.

At 3:00 in the afternoon he spoke at Madisonville, the first town he ever saw, to a representative body of men gathered from various churches

B.Y.P.U. Conventions

Eleven years ago the Brotherhood Secretary had the privilege of speaking in the first series of District Conventions conducted by Auber J. Wilds, State B.Y.P.U. Secretary for Mississippi. When the invitation came again this year, the memory of the former visit prompted him to make some readjustments that he might accept.

Secretary Wilds was effective from the beginning, but he has grown and one is bound to see in him a master in his line.

The Secretary could remain only four days, June 2-5, speaking twice each in the Conventions of Baldwyn and Ackerman. The attendance filled the churches for the four sessions, ranging from two hundred fifty to three hundred fifty, and the interest was sustained all the way through.

The General Secretary spoke on Tithing at each Convention; at the close of the first address the number of tithers was increased from 42 to 48, in the second meeting from 68 to 162.

It was a peculiar joy to meet and hear Dr. P. I. Lipsey of the *Baptist Record* and Rev. Oscar Autritt, a native Russian, an accession from the Roman Catholics, and a man of rare education and consecration.

Smithwood

This church had its beginning in the country, and while it has not changed its location, it has become a city church of more than five hundred members with a magnificent plant and a resident pastor for full time; it is located in the suburbs of Knoxville. Rev. W. E. Wauford is the present able pastor. The membership is composed of substantial people and they have made a fair record of achievement, but the pastor speaks of higher standards for the future.

A good audience gave sympathetic attention to the Secretary as he spoke Sunday, June 14, on the Present Situation and Outlook with Southern Baptists, bespeaking their loyal support in promoting the supreme measure of the current year.

School

This School of Applied Stewardship and Missions, already referred to, opened in the First Baptist Church of Knoxville at 7 P.M. on Monday, June 15, and continued for two hours each evening through Thursday.

At the first session it was found that there were two hundred ten present, representing fifty-one churches. Among this number were thirty-nine pastors, sixty-two deacons, and thirty elect women.

The meeting opened on time each evening, fifteen minutes were spent in song, prayer, and a brief Scripture reading, with Dr. J. L. Dance directing. The next hour was spent in the study of Financing a Church, including a brief conference period at the close. Following a few matters of detail, an informational address was given for the first three evenings on State, Foreign, and Home Missions respectively, by Rev. C. E. Wauford, Dr. O. E. Bryan, and Dr. S. P. White. The fourth evening Mr. J. H. Anderson spoke on the topic, "This One Thing We Do." Fortyeight asked for the Brotherhood certificate.

The echoes at the close were most heartening.

The ultimate objective is to carry such preparation into every church and follow it by a worthy budget and a thorough canvass.

Elizabethton, Tennessee

This writer began to visit this town more than forty years ago when it had about a thousand inhabitants and no Baptist church. Today it is a thriving industrial city of at least ten thousand inhabitants and has two aggressive Baptist churches.

The occasion of the secretary's visit on June 19 was to speak at a banquet of men preparatory to the every-member canvass to be launched the Sunday following in the First Baptist Church. In the absence of the pastor, this annual event was under the direction of Mr. J. Frank Seiler, chairman of the Board of Deacons, strongly re-enforced by Brother Countryman, assistant to the pastor.

Including the demands for the building fund, the church has adopted a rather large budget; it is worthy of remark that it includes five dollars and twenty cents each for its resident membership for the Co-operative Program. The forty loyal men at the banquet expressed their ability and purpose to put this program over.

Recently about two dozen of these laymen occupied pulpits in the Watauga Association on a certain Sunday.

They were reminded of their ability and obligation to make the new movement a success in their association.

Salem Association, Kentucky

The General Secretary is today in the midst of a conference with a number of the churches of this historic association. He began with an address on "Men and the Kingdom" in the Ekron Church Sunday, June 21, at 11 A.M. At the evening hour he spoke on "Life a Trust" at the Phillips Memorial Baptist Church, Brandenburg, where the sessions of the conference are being held.

Mr. L. P. Hailey has the young people at the first hour on Sunday school methods, but he and his class join the adults at the second period in the consideration of Scriptural Finance. The attendance at the opening session last night was not large but representative; in the roll call ten churches responded.

It is a matter of unusual interest to find such an array of Tennessee men holding pastorates in this association. In Brandenburg and the territory near by, we find Dr. G. L. Ridenour, also Revs. C. D. Martin, A. F. Baker, and Ray Dean, all from Tennessee, and three of them graduates of Carson Newman. The churches they serve are fortunate to have such capable leadership.

Suggested Program for the Monthly Meeting of the Baptist Brotherhood

Period of Song and Praise

Scripture-Acts 6: 1-8; 1 Tim. 3: 8-13.

TOPIC—"THE DEACON"

- 1. Origin of Office (five minutes)—See Acts 6: 1-8.
- 2. Three Qualifications as given by the Apostles (five minutes)—Read Reference above.
- 3. Qualifications as stated by Paul (five minutes)—See 1 Tim. 3: 8-13.

Song.

- 4. The Deacon's Relation to the Pastor (five minutes).
- 5. The Deacon's Duty in Church Finances (five minutes).
- 6. Voluntary talks of one minute each, discussing Other Duties of the Deacon.

For the fourth and fifth topics, draw on your own resources.

The following are the three latest books on the Deacon: (1) The Deacon at Work (Agar), price \$1.00; (2) Honoring the Deaconship (Burroughs), 60 cents; (3) The Office of Deacon (Henderson), 60 cents. Write your Baptist Book Store for these.

Report of Associate Secretary, T. J. York

The Associate Secretary was with Dr. II. C. Bass and his people of the West End Baptist Church, of Birmingham, Alabama, during the week beginning May 24. On Sunday he had the privilege, in the absence of the pastor, of speaking at the eleven o'clock hour to a large, appreciative audience. Monday evening and each evening through Friday he taught a class in Larger Stewardship. While the attendance was not as large as we had hoped, the interest was good and eight of the men qualified for the Brotherhood certificate. The church budget was discussed on Friday

evening, and the meeting closed with expressions from several of the men, indicating a determination to put into practice the ideas discussed during the week.

The week beginning May 31 was spent in the Suwannee Association in Florida. On Sunday the Secretary was driven from Live Oak, Florida, to a fine country church where he spoke at the eleven o'clock hour to a packed house, where representatives from more than half of the churches of the Suwannee Association gathered for their Fifth Sunday meeting. On Sunday evening he spoke in the Live Oak Church. Beginning Monday and continuing through Friday, the Secretary taught a class of men each evening in the Annual School of Missions and then addressed the entire group of men, women, and young people. Miss Margurite Lumpkin, Young People's Leader for the Florida W.M.U., was with the Secretary in the school and taught the Juniors in the forenoon, the Sunbeams in the afternoon, and a class of Y.W.A.'s at the evening hour. We were assisted by one of the local W.M.U. workers. who taught a class of women in the afternoon. We enrolled during the week one hundred forty-nine in the several classes, which indicates that the people of Live Oak are "Live Wires." Rev. Jos. G. Wood is the pastor of this "live" church, and is doing a very fine work in enlisting and training his members.

On Sunday, June 7, the Secretary had the joy of renewing his acquaintance and fellowship with Rev. H. D. Wilson of Bagdad, Florida, with whom he had labored in Alabama many years ago. He spoke to an appreciative audience at the morning hour. In the afternoon he went with Pastor Wilson to an appointment some fifteen miles in the country, where he had the privilege of teaching the Sunday school lesson. At the evening hour the Secretary spoke on Larger Stewardship to the congregation of the Baptist Church at Milton, Florida. The Secretary was with Pastor Wilson of Bagdad again on Monday night and Tuesday night, where he had the privilege of speaking to his people in the beginning of their annual revival campaign.

On June 14 the Secretary spoke at the morning hour to the Baptist Church of Thorsby, Alabama, and at the evening hour to the Jemison saints only a few miles away. Both of these splendid churches are pastored by Rev. J. W. Jones, who has held several pastorates in Alabama, and who is doing some very constructive work in the Chilton County Association. For the next three evenings the Secretary taught Stewardship to a fine group of people in Thorsby, using as a text Dr. Cook's Larger Stewardship.

Report of District Secretary, T. H. Haynes

During the month my time has been devoted largely to the promotion of attendance of the Baptist Men's Conference for East Tennessee, held at the First Baptist Church of Knoxville, June 15-18, inclusive.

This movement was sponsored by the Baptist Pastors' Conference of the Knox County Association. They named a committee composed of Rev. O. E. Turner, Rev. C. E. Wauford, and Rev. J. K. Haynes, and instructed them to bring to the conference on June 8 a plan and program. During the week preceding the report of this committee, many trips were made into the country to confer with pastors, and several hundred letters were sent them for the purpose of disseminating information and urging them to attend the Pastors' Conference on June 8. At this meeting there were present about sixty-eight pastors, representing some eighty churches, who unanimously and enthusiastically endorsed the

plan and program presented by the committee. A group picture was made of those attending, and was published in the daily papers, along with the program, for the purpose of stimulating interest in the proposed Men's Conference; this was followed by telephone calls, personal contact, and the mailing out of more than one thousand letters to preachers and laymen, urging them to attend the four days' conference to be held the following week.

The John Cruze Brotherhood, of the First Baptist Church, rendered some valuable service by sending out more than twenty laymen on Sunday, June 14, to various country churches, speaking on the program and urging that each church send a large delegation to the conference.

The result of wide-spread publicity and thorough preparation in any undertaking for the kingdom was demonstrated in the attendance on this conference, which averaged 208, representing 64 churches.

Dr. J. T. Henderson was at his best in teaching Financing a Church and won the praise of those assembled. So convincing were his arguments, and so plainly did he present the teachings of the Scriptures, that many pastors were converted to the every-member canvass and pledged themselves to go back home and put in practice these teachings.

It was the deliberate conviction of those who attended the conference that Dr. Henderson should conduct such regional conferences in every section of the South for the purpose of training pastors and lay leaders who might be used in conducting schools in the various churches of the Southern Baptist territory.

Many echoes were heard on the closing night, but for lack of space only a few are quoted here.

Dr. J. L. Dance, pastor, Fifth Avenue Baptist Church, Knoxville, said: "I have been a pastor for thirty-one years and have never had an every-member canvass. I am converted. I believe in the every-member canvass and mean to put one on, if I have to do it myself. I want to have a school in my church with Dr. Henderson teaching. I believe the every-member canvass will bring more money than to leave a man on his honor."

Rev. W. M. Thomas, pastor at Jacksboro, Tennessee, said: "Mrs. Thomas and I have driven eighty-four miles every evening to be in these meetings. We have one of our deacons here this evening. We have arranged to have a school, similar to this, and are looking forward to a great meeting, to be followed by an every-member canvass. This meeting has meant more to me than any of its kind I have ever attended."

The following statement was made by Rev. H. L. Smith, pastor of the First Baptist Church, Clinton, Tennessee: "We have had twenty people from our church in these meetings. We put on an every-member canvass not long ago and did fairly well, but we are going back and put on a greater this time."

Rev. J. F. Wolfenbarger, pastor of a country church, made the following statement: "We tried the every-member canvass up at Roseberry, with the result that we are now contributing to the Co-operative Program ten times the amount we gave the previous year."

The far future has been my world always. —Tennyson.

The psalmist was wise: he rested upon nothing short of the Lord's work. Our confidence must not be in what we have done, or in what we have resolved to do, but entirely in what the Lord will do.—C. H. Spurgeon.

Missionary Miscellany

→ Secretary T. B. RAY:-

Arrivals on Furlough:

Rev. and Mrs. V. L. David, Valencia, Spain. Home address, 6636 Buffalo Speedway, Houston, Texas.

Mrs. Dan T. Hurley, Bucharest, Roumania. Home address, Wadesboro, N. C.

Rev. and Mrs. F. W. Taylor, Bahia, Brazil. Home address, Adamsville, Texas.

Dr. and Mrs. A. W. Yocum, Pingtu, China. Home address, 4902 Cordelia Ave., Baltimore, Md.

Rev. and Mrs. Harley Smith, Porto Alegre, Brazil. Home address, Quinlan, Texas.

Miss Bertha Smith, Laichowfu, China. Home address, Cowpens, S. C.

Rev. and Mrs. Geo. W. Sadler, Ogbomoso, Africa. Home address, 839 W. Grace St., Richmond, Va.

Rev. A. R. Gallimore, Shiu Chow, China. Home address, 434 E. Deadrick Ave., Jackson, Tenn.

Rev. and Mrs. C. A. Baker, Rio de Janeiro, Brazil. Home address, 107 Lloyd St., Greenville, S. C.

Sailings:

May 30, on S. S. President Lincoln-

Dr. and Mrs. J. M. Bailey, Kweilin, China. June 12-

Mrs. L. M. Duval, Lagos, Nigeria, Africa. June 27, on S. S. American Legion—

Rev. and Mrs. Erhardt Swenson, Bahia Blanca, Argentina.

Dr. W. Eugene Sallee

The passing of Dr. W. Eugene Sallee suddenly of heart-failure on the evening of June 15 at Raleigh, N. C., was one of the most distressing events that has occurred in connection with our Foreign Mission Board. We took his body to Waco, Texas, where, after an impressive funeral service in the First Baptist Church, of which he was a member, he was laid to rest in the beautiful Waco cemetery on June 19.

Dr. Sallee was born in Middleburg, Ky., March 24, 1878. He graduated with A.B. and A.M. degrees from Georgetown College. He took his theological training in the Rochester Theological Seminary. He was appointed missionary to China May 5, 1903. He went out first to Central China, and afterwards in association with Missionary W. W. Lawton went further inland and founded the Interior China Mission, with centers at Chengchow and Kaifeng. He and Miss Annie Jenkins, of Waco, Texas, were married in Shanghai, China, September, 1906.

After about twenty-seven years of fruitful missionary service Dr. Sallee was asked by the Foreign Mission Board to return to America, at least for a season, that he might become its home secretary. The Sallees returned to America in the spring of 1930, and gave themselves most zealously to the representation of Foreign Missions all over the South. They were able in this brief period to perform wonders, laying afresh on the hearts of Southern Baptists the cause of Foreign Missions.

Dr. Sallee was one of the most unselfish of men. He was deeply devoted to the Person and service of Jesus Christ. He was splendidly trained, and with his training and consecration he made a most effective missionary. He dealt with missionary problems with such courage, poise and persuasiveness

that he became an outstanding missionary. He founded the main schools in the Interior China Mission, and through them preached the gospel with great power. He also evangelized most successfully in mission chapels in the city and out in the country.

His being taken in the prime of life can be explained only on the supposition that God wished in this way to call the attention of Southern Baptists with tremendous emphasis to the cause of Foreign Missions.

Summer in Winter-"We have had quite a busy summer. Since January 1 we have had part in six series of special services, besides keeping up our regular work. To begin with, we had ten days of Bible classes and evangelistic services in San Jorge, culminating in the baptizing of three candidates. Then in Landeta we had a week of special services in the open air with fine attendance. In Maria Susana we had two series of meetings, as there was so much interest the first time. We used the time to have a D.V.B.S. with the children in the morning and evangelistic services at night. Both times we finished up with baptisms, nine being baptized in all. Then we had an eleven days' series in the open air in Esperanza. We had good help, those from Rafaela and Santa Fe co-operating. Every one was agreeably surprised with the fine crewds and interest shown. It seems that the work there has really taken on new life. Last week when I was there we had well beyond fifty in the service, whereas before there were never more than twenty. Last week I was in Las Rosa and was very much encouraged with the outlook there. I am planning to go back there for another week in June, after the men folk come back from the corn harvest."-T. B. Hawkins, Sastre, Argentina.

A Chinese Explains Reasons for Schools— "May I give you some reasons for conducting Baptist schools in this section?

"First, the majority of our preachers have been trained in our schools, therefore in order to supply preachers for our churches we must continue our schools.

"Second, our Christians are not willing that their children go to other schools.

"Third, when we look at the fruits of our labors in this school we see that about seventenths of those who join our churches have had training in our schools. Our school is then a recruiting ground for the church.

"Fourth, the graduates of this school as they have gone out into society are lifting high the light of Jesus. Personally, I can testify that as one of the Khoi Min graduates, it is my desire to help men to know Christ as Saviour. We are training the best citizens in our schools, and we endeavor to instil into our pupils the ideal of Christlike living. Surely we must continue in this important work.

"Fifth, even yet, idol worship prevails in China. Much superstition is found among our countrymen. Generally speaking, there is a temple for each street and village. Our pupils in their homes and in Sunday school and B.Y.P.U. work are doing much to break up this superstition and lead the thoughts of our people toward the one true and living God. Is this not worth while now in China?

"Sixth, not only are we helping the individuals who come under our influence, but we

are conducting a school that is a blessing to the community. Have we not, as followers of our Lord, a debt to our community?

"Seventh, other denominations, and even the heathen have schools, so why should we as Baptists fail in giving the Truth as we know it?"—T. Y. Shu, Shiu Chow, China.

Tent Meetings in Chile-"Since February 15 I have been preaching every night, and often three times on Sunday. In a thirty days' tent meeting in Santiago we often had over 500 in the tent, and many of them were saved. With the Moores in Concepcion we had a wonderful meeting of fifteen days. I never saw people happler. After a rather stormy time in Concepcion, the church has taken on new life and the Moores are doing a fine work. Here in the South many of our churches are growing in grace and numbers. Last year we had over 300 baptisms for the first time since I have been in Chile, and it looks as if we shall have many more this year. I have never seen so many people in our services."-J. L. Hart, Temuco, Chile.

Don Pablo Besson 50 Years in Argentina—"Preparations are being made to celebrate the fiftieth anniversary of the arrival of Don Pablo Besson in Argentina. The Swiss Hall has been taken for July 26, and we are expecting a great meeting. I wish we could have done something practical as well as hold a meeting, such as the founding of a scholarship for the Seminary to commemorate the occasion, but the other members of the committee appointed by the Convention think that the serious economic condition of the country precludes such an effort."—R. F. Elder, Buenos Aires, Argentina.

Revival in Shanghai—"We have just closed a fine revival, led by pastor Ting Bao Shie, in which 41 confessed Christ and eighteen have been received for baptism. I feel that there has been a strengthening of the spiritual life of many of the Christians."—Miss Lillie Hundley, Shanghai, China.

Busy in North Brazil—"Our work is active and fruitful. I have baptized three since coming, and four more are to be baptized shortly. We have services of some kind seven nights in the week, and last Sunday afternoon we had services in five different parts of the city. The out-stations are doing nicely, and there are several candidates for baptism there. I visit these stations in an old model Ford. It is an achievement to get over the terrible roads used by ox carts. Several times we have gotten stuck and spent the night on the road."—C. F. Stapp, Garanhuns, Brazil.

Church Building Destroyed in Shiu Chow -"Two weeks ago we were having our morning prayers in the church building. There came up a very heavy rain and wind storm. I felt uneasy about the old barn-like building. During the prayers I watched carefully to see if the building was trembling or showed any signs of giving away, but I discovered none until I saw the roof open up and start down on us. It all took place in an instant. The roof was about 50 feet wide and 60 feet long, supported by brick and wooden pillars with heavy carrying rafters and beams. They all came down on us with a crash. I saw them coming, but there was nothing to do. We could not possibly escape. In fact, it was down on us before any one but a few of us saw it coming.

"The roof crushed down on us and buried us; but some of us were able to get out at once; others had to scramble out gradually, and still others had to be dug out, some car-



ried out as they were too badly bruised to walk. We hastened the seriously wounded ones to the hospital, and to our surprise not a bone was broken, no one so badly bruised but would get well. There were about forty of us, men, women and a few babies. How we escaped no one can explain, except that the Lord marvelously protected us."—I. R. Saunders, Shin Chow, China.

Revivals in Maccio, Brazil—"We organized the thirteenth church in this State on May 27. People say that the First Church here never had such crowds as are attending now. We have had some remarkable conversions recently of prominent enemies of the gospel. I baptized one last Sunday, and we received six for baptism and one by letter last night. A man who was the chief defender of Catholicism through the press here, and who wrote a great deal against Brother Mein, has recently been converted."—L. L. Johnson, Maccio, Brazil.

Great Opportunities in China-"There are always problems connected with any growing work. We do not have to solve them trusting to our own wisdom. God will gladly and easily show us a way out of every difficulty if we only take all our problems and lay them before him. The work is moving smoothly now and there is much to encourage the missionaries in China today. Christ has called us here as his witnesses. Surely no one could ask for a greater opportunity for witnessing than the missionary has in China today. The opportunity gets greater and more urgent with each passing year. China never needed missionaries more than today. As the responsibility settles more and more on the shoulders of the Chinese they feel a growing need of the missionaries standing by their side to help.

"It seems too bad that Southern Baptists are hesitating just when they should be going forward to possess the land for Christ. Still we hope for a better and brighter day. I believe God is preparing his people for a great advance. Southern Baptists have a great way of rallying when God's Spirit moves among them. God is drawing us closer to himself. It is now time for another great forward movement on the part of Southern Baptists as well as the other Christian denominations in America. Such a movement must result from the moving of the Holy Spirit in the hearts of God's people as they humble themselves before him."—II. II. McMillan, Soochow, China.

Encouraged to Lay Hold on the Power of God

Clifford Barratt, Pochow, China

Beginning the night of April 6 our Interior China Mission held its annual meeting at Kaifeng. Last year we did not meet because of the unsettled conditions in China. This year for the first time in several all the members of the Mission who were on the field were present. The opening sermon was preached by Mr. G. W. Strother. A good and inspiring program was carried out and helpful discussions were entered into in regard to the work of the Mission. The devotional thoughts brought by different members of the group lifted us closer to God and made us to realize afresh that with God we are on the winning side. We were especially encouraged to lay hold of the power of God which is available for soul-winning.

Mr. C. J. Lowe, of the China Baptist Publication Society, was the visiting member of the group. He presented the work of the China Baptist Publication Society very forcefully, and made a telling plea for more zeal in the big task of spreading the gospel by means of the printed page.

We were sobered by the fact that Mr. Ashcraft of a neighboring Mission was very ill of pneumonia, which was followed by typhoid fever, and by the fact that our own Mrs. W. D. Bostick was not well. Mrs. Bostick's sickness also developed into pneumonia, from which she gradually recovered.

Upon our return to Pochow we entered the following week into the annual spring meeting held at Pochow, to which all the Christians and enquirers and those for baptism from all the neighboring country districts were in-They came in large numbers with hearts hungry for fresh messages from God's Word. Mr. W. D. Bostick, who had been back from America a scant three weeks, was the preacher for the occasion. He gave the people a splendid series of sermons on the life of Christ, taking for his theme: "I determined to know nothing among you save Jesus Christ and him crucified." God wonderfully sustained him during these days and gave him strength to deliver the messages, though his wife lay there so sick. Miss Attie Bostick, his sister, came from Kweiteh to look after Mrs. Bostick and to look after the household. Dr. King was constantly by the side of the sick one. The women from the country with whom Mrs. Bostick has worked so faithfully in the past were keenly disappointed that they could not see her. They fasted and prayed that the Lord would raise her up to health and strength again.

In addition to the preaching twice daily there were classes for the women in Acts, Romans, Mark, Scripture passages, etc. The men also were divided into classes according to whether they were evangelists, church members, or enquirers, and all seemed to be greatly helped by their studies.

One woman remarked, "I have got more out of these four days' meetings than I got out of a whole six months going to church out in the country."

They have now gone back to their homes with some of the Word of God stored away in their hearts, and we believe that it will accomplish that whereunto he has sent it.

In November, 1930, I was thinking much about how to help our Christians here in the city church, which had been an organized church only since January, 1930. As I prayed about the matter the Holy Spirit put into my mind that we should invite Miss Blanche Rose Walker, of Kaifeng, to come to Pochow and hold a series of services for our women. Also as the Spirit led we planned for preaching services for the whole church, the Chinese Christians doing the preaching. The meetings continued for a week with good interest on the part of the people and with blessings from the Lord. Many testified that through Miss Walker the Holy Spirit had moved upon their hearts and that they could never forget the messages from God's Word which she had brought them.

Miss Walker also told us of the plan they use in Kaifeng at the Drum Tower Church for bringing in the offerings for the Lord's work. The plan is this: Each member is given a piece of cloth, one color for the men and another for the women, in which to wrap his or her weekly contribution. On the cloth is written the person's name and the words, "My tithe." A careful record is kept by the secretary and a report made at each monthly business meeting of the church. Our church adopted the tithe as its goal. Some of the members have come up to that and others are gradually working toward it.

Beginning with February 1, 1931, the local church called one of its own members, Mr. Sun P'ei Huan who has long worked among them, to be their leader, agreeing to pay him \$30 Chinese money per month. They began this with fear and trembling lest they should not be able to carry it through, but with "the

handful of meal and a little oil" they began in faith, and now they have hopes of being able to continue.

A day or two ago I saw a group talking together with a pleased smile on their faces. When I asked them what gave them that happy expression they said, "Why, the folks north of the river said when we began the undertaking of supporting our preacher we could not hold out more than three months, but we now have good hopes for the sixth months' funds to be in hand when needed."

The church has also decided to rent a building and hold services at Ch'ing Ch'ien, a place about thirty-four miles from here. Today their preacher, Mr. Sun. Mr. Ts'ao, whose salary I pay, and Mr. Yun, who will live at the new place and hold services for the people, started out with the tent the church provided last year. They intend to pitch the tent and preach at a near-by market town, and after the market days are over go on to Ch'ing Ch'ien and arrange for the work there. Pray that God may be glorified in this undertaking.

You would have been interested yesterday to attend our regular Thursday woman's meeting in which we study the Sunday school lesson for the following Sunday. The topic was Prayer. At the close of the meeting the women were given opportunity to tell of prayers God had answered for them. Many gave good testimony as to how their prayers had been answered.

This afternoon another group over in the north suburb is to study together. They sing and pray and study together, and are greatly helped by these weekly meetings.

Annual Bible Conference, Stout Memorial Hospital

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

The Annual Bible Conference of the Stout Memorial Hospital was held during the week of March 22 to 29, the meetings beginning on Sunday with services conducted in the Baptist church. In this service Bible Study was emphasized. At the close of the service two hospital patients were baptized.

During the week four services were held each day—three in the Hospital Chapel and one in the Girls' School. Dr. P. H. Anderson taught the first chapters of the Book of Acts. Miss Sara Funderburk gave messages on the "Cross." Mr. Hinkey and Pastor Wong, of the Alliance Mission. Wuchow, gave the messages on Monday and Tuesday evenings. Wednesday night Pastor Pong Wing Kei, of the Baptist Church, Tung Shan, Canton, China, began a series of sermons which continued throughout the week. The attendance at all the meetings was good, the total being by actual count, 3,470 for the week days.

The Sunday morning service of the last day was held in the Baptist church. This was a very impressive service. The church was decorated and special music was featured. Two deacons and three deaconesses were ordained, four Chinese and one foreign missionary. There were seven ordained ministers taking parts on the program and to "lay on hands." At the close of the service ten were baptized, two being nurses from the hospital. This was a fitting climax for the conference. A series of revival meetings was conducted in the chapel during the week following the conference.

We have never seen the Chinese people more interested in hearing the gospel. The attention has been deep and profound. The impressions of this conference should mean much in the spiritual life of the hospital and church. Pray with us that the Holy Spirit may bless and use the messages. Pray for us! China's greatest needs are spiritual.

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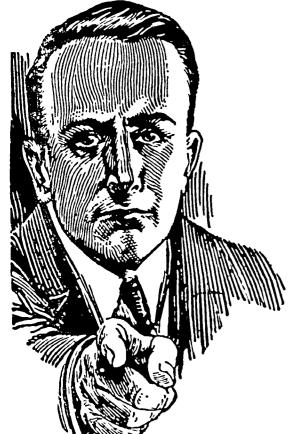
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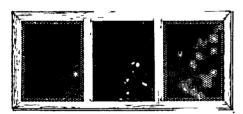
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