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# HOME AND FOREIGN FIELDS

October 1931

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# HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION

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Volume 15

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Number 10

## A Guide to the Use of Material in this Issue

### FOR THE PASTOR

October is "State Mission Month," and every pastor in the South should preach at least one sermon on State Missions. The article by Secretary Charles A. Jones, on page 2, suggests a compelling theme. Dr. Burroughs, on pages 8 to 10, provides an array of facts and ideas that will enrich the theme. Another splendid sermon subject is given on pages 17, 18, "Making Our Missionary Machinery Move."

One prayer meeting during October should be devoted to plans for State Mission Month. Another intensely interesting prayer service may gather about the question, "What Can a Church Do to Promote Most Effectively the Cause of Missions?" Material for discussion and prayer will be found in abundance on pages 3 to 7. Dr. Henderson's suggested program for the monthly meeting of the Brotherhood forms an excellent outline both for the men's meeting and a general prayer meeting.

### FOR THE W.M.U. AND Y.W.A.

The topic for the October missionary program is, "The Challenge of My State." Miss Mallory's program outline, on page 26, will guide the leader to the use of the abundant material provided in this number. See especially pages 2, 3 to 7, 8, 9.

### FOR LEADERS OF SUNBEAMS, GIRLS' AUXILIARIES, AND ROYAL AMBASSADORS

An effective poster may be made by drawing a large lighted candle about which will be placed several smaller candles. Underneath will be the legend, "Rekindling the Missionary Flame." Lines running from the large candle will be connected with such phrases as, "Reading Missionary Books," (see pages 26 to 28), "Keeping Up With Missionary News," (see page 29), "Prayer for Missions," (see page 19), "Giving to Missions," (see page 20), "Fellowship with the Missionaries," (see pages 21 to 23).

### FOR B.Y.P.U. AND B.A.U. LEADERS

The missionary committee can provide a missionary program of thrilling interest by using some of the material on State Missions in this number to supplement the Quarterly. Dr. Jones' article, "Realizing God's Purpose of World-Redemption," will make a splendid special feature. An outline map of the State, spotted with colored crayon to indicate where the mission needs are greatest, will prove informing and helpful. Be sure to spend a few minutes of each devotional period during October praying for the State workers.

### FOR SUNDAY SCHOOL OFFICERS AND TEACHERS

October is "State Mission Month in the Sunday School," and program material has been mailed to every superintendent in your state. Let every teacher and officer enter enthusiastically into the plan for a special program each Sunday in October, concluding with "Giving Day," when a great special offering will be made.

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# Realizing God's Purpose of World-Redemption

*Rev. Chas. A. Jones, State Mission Secretary, Columbia, South Carolina*

A study of missions from the scriptural viewpoint calls us to consider three fundamental propositions.

First, man was made for God. "God created man in his own image" (Gen. 1: 27). Man's capacity for fellowship with God makes missions possible. This capacity for God is universal, no people has been found without it.

Second, man fell and lost his fellowship with God. Man's fall made missions necessary. Genesis 3: 8, 9 is one of the most picturesque and meaningful passages in the Bible. Here we see man, the sinner, hiding from God; and God, the gracious Heavenly Father, seeking to win man back into his fellowship. As soon as man fell the grace of God began the missionary movement, and God himself became the first missionary.

Third, since all men fell in Adam, the grace of God compelled him to provide salvation for all. And this worldwide redemptive purpose of God gives us the scope of our missionary task.

Hence, from the very beginning God's purpose of worldwide redemption is made clear. It is seen in his promise to Abraham, the founder of the Jewish race (Gen. 12: 3): "In thee shall all the families of the earth be blessed." It is repeated in God's promise to Isaac (Gen. 22: 1-5), and it is repeated again in God's promise to Jacob (Gen. 28: 10-14). Throughout the development of the ceremonial and sacrificial system of the Jews, God repeatedly makes provision for "the foreigner and the visitor." And so on through psalmist and prophet God's interest in the nations is made manifest. God's worldwide redemptive purpose runs like a golden thread from Genesis to Revelation, binding these sixty-six books into one great volume which we call the Book—the Bible.

Two things seem clear from what has been said. First, missions is no modern invention. True, there is a modern mission movement as we call it which began in 1792. But missions is as old as the race. Missions began in Eden. From the day that Adam and Eve "heard the voice of Jehovah God walking in the garden in the cool of the day," till this good day of grace, God has been seeking in every way known to his grace to win man back to his

fellowship. Second, all missions is one. We speak of our efforts to win men to Christ in our state, as State Missions; in the South, as Home Missions; in the heathen and papal lands, as Foreign Missions. We do this for convenience of administration, but the work is one. There are no geographical lines in the kingdom of God.

"For the dear God who loveth us,  
He made and loveth all."

The genius of Baptist organization may be likened to a series of ever-enlarging concentric circles. At the center is the individual Christian. He may be alone; he may be the first of a line, like Abraham of old, but even so God says to him, "In thee shall all the families of the earth be blessed." God places every saved man in the center of a world program of service. The first and smallest circle represents the church, the unit of co-operating individuals. It represents a group of saved individuals associated together for mutual comfort and development and for the spread of the gospel to the ends of the earth. The true church of Christ must hear the command of her divine Lord when he says, "All authority hath been given unto me in heaven and on earth, Go ye therefore, and make disciples of all the nations." Manifestly the task of the group is not more circumscribed than the task of the individual. The next circle represents the association, the unit of co-operating churches. The next circle represents the State Convention and the next the Southern Baptist Convention. Now if

we study our history we shall discover that our churches organized the associations and conventions for the purpose of combining their resources to give the gospel to the world.

So to be true to the Scriptures the individual Christian, the church, the association and the conventions must have a world vision. Isaiah represents God as saying to Jesus: "It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Isaiah 49: 6). As nothing less than a worldwide redemption is worthy of the Christ, so nothing short of a world vision is worthy of those who bear his name, Christian.

True to this world vision, our fathers wrote into the Constitution of our State Convention that the objects fostered by the convention should be "The preaching of the gospel in the destitute portions of the state . . . the interests of Home Missions, Foreign Missions," and so forth. So by the very Constitution of our State Convention, Home Missions and Foreign Missions are just as much a part of our convention work as State Missions. State Missions is the base of supplies. Here are won and trained and organized the forces through which the State Convention reaches out into its larger fields of service. The State Convention has no Home Mission Board, or Foreign Mission Board, within its bounds. We do our Home and Foreign Mission work through the boards located at Atlanta and Richmond. The Home Mission Board, in Atlanta, and the Foreign Mission Board, in Richmond, are just as much the mission boards of our state as is the State Mission Board. All work done within the state has this larger service in mind. State Missions would fail of its purpose if it were not vitally interested in promoting Home and Foreign Missions. State Missions joins with the Psalmist:

"God be merciful unto us, and bless us,  
And cause his face to shine upon us;  
That thy way may be known upon earth,  
Thy salvation among all nations.  
Let the peoples praise thee, O God;  
Let all the peoples praise thee."

This is the spirit and purpose of State Missions.

## State Mission Day in the Sunday School

The last Sunday in October ought to be a great day of worthy, sacrificial giving in every Sunday school in the Southern Baptist Convention. The offering on this day should be sent immediately to State Headquarters. Such an outpouring would indeed bless the causes in distress; but even more would it bless the Sunday schools, and bring upon them the smile of the Father.



# What Can a Church Do

## To Promote Most Effectively the Cause of Missions?

*The Editor addressed the following request to a picked group of missionary-hearted pastors:*

*"If you were given three minutes before a great congregation of Southern Baptist pastors, deacons, laymen, women—the key people of the churches of all the states—in which to answer the question: 'What Can a Church do to Promote Most Effectively the Cause of Worldwide Missions?' how would you state the case? Naturally you would have to limit yourself to one or two fundamental ideas, stated as briefly, dynamically, and convincingly as possible. What would those one or two central points of emphasis be?"*

*In response, the following messages, throbbing with passionate concern for this great cause of Christ, are presented. Let pastors and other leaders make the widest possible use of these appealing ideas!*

### Know-Love-Pray-Give

*J. H. Anderson, Knoxville, Tennessee*

#### INFORMATION IS THE FIRST STEP

When people *know* they will *do*.

From the pulpit, mission study classes, Sunday school teachers, from the printed page of the HOME AND FOREIGN FIELDS, missionary tracts, and biographies of our great missionaries, information must come.

No man can really know the unselfish, sacrificial, devoted lives of our missionaries and fail to love *them* and the *cause* they love.

*"Know and you will love."*

And, then, no Christian can love Missions and the missionaries very long without praying for them. We always pray for the things we love.

*"Love and you will pray."*

And when you really pray, you will surely give.

How much should a Christian give?

Certainly, not less than God's tithe will be brought into God's storehouse when a Christian

*"Knows and loves and prays and gives."*

### A Fourfold Answer

*Rev. John F. Vines, Calvary Baptist Church, Kansas City, Missouri*

#### 1. A church can strive to be true to Christ

The true church is a body of regenerated believers, baptized and associated together, obeying and bearing witness to the truth, to the ends of the earth. Christ said, "If ye love me ye will obey my commandments," and we cannot keep his commandments without doing our best to evangelize the whole world. If we seek first the kingdom of God and his righteousness we shall be effective workmen, and it is high time we were seeking and doing first things first. I think it was Napoleon who found one bearing his name and living a poor, good-for-nothing life, and he said to him, "Either change your ways or change your name." We are called Christians and it is time we were living like Christians!

#### 2. A church can pray

A church earnestly, fervently, regularly and persistently praying cannot fail to be effective in carrying the message of salvation to the uttermost parts of the earth. I cannot earnestly pray as Christ taught when he said, "After this manner therefore pray ye: 'Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth,'" without my soul being fired with a holy zeal to make the world Christian. Samson, God's giant, after playing with sin, indulging in selfish pleasures with his Delilah, in fetters and blindness, in sorrow and slavery, lifts his poor sightless eyes up to God and prays and again finds strength to shake the temple of darkness and evil. If the church, with one accord, will pray to the Father, our lost power will be restored and we shall go forth making effective the song of redemption and the light will shine into the darkest and most benighted places.



PAUL PAY, FAITHFUL WITNESS

"You will doubtless rejoice that you had a part in winning him to Christ, for did you and your fellow workers not meet and pray the Lord of the harvest to send forth laborers into his world field?"  
—Addie Estelle Coz, Kaifeng, China.

#### 3. A church can be informed

God has said something very effective about his people perishing for lack of knowledge. There is no reason for church members being ignorant today of the inviting fields and the satisfying message. With a multitude of fine books on every phase of missionary endeavor, with numbers of excellent missionary journals and the open Bible, what can be our reason for not knowing? My experience has been that if the pastor will live his religion, be informed himself, and give to his people the results of wise study they will not follow far behind but will grow in missionary endeavor. The pulpit, the Bible school, the Woman's Missionary Union and junior organizations, and the Brotherhood should be made vital agencies in the spread of missionary information. All our church members should strive earnestly to study, not "to show themselves," but "to show themselves approved unto God, as workmen that needeth not to be ashamed, rightly dividing the word of truth."

#### 4. A church can be honest

We must have honest church members if we are to spread effectively the message of life to a lost world. We have open doors and waiting fields, missionaries ready and anxious to go, and riches in abundance, but **THE HANDS THAT HOLD GOD'S WEALTH WILL NOT LOOSEN!** In an age far less glorious God asked the question, "Will a man rob God?" It seems the Christ is seeking to burn this question into our souls in this hour of opportunity, in this land of plenty, at this time of untold need! Judging our loyalty to Jesus by our gifts, should we not be asking ourselves, "Are we true?" "Are we praying?" "Are we informed?" Yes, **"ARE WE HONEST?"** If the pastors will bring their whole tithe into the storehouse of God every Sabbath and preach the message of the Bible constantly, and pray and inform the people, surprising effectiveness in worldwide redemption will follow.

We shall be effective when we are true, when we pray, when we are informed, and when we give our best!

## A Pastor—A Plan— A Purpose

*Rev. Frank Moody Purser, First Baptist Church, Oxford, Mississippi*

This question becomes very personal to an active pastor. And is not personal interest on the part of the pastor a part of the answer to the question?

*First, then, the church should have a pastor who is missionary in spirit and in deed.* The pastor's heart must be a missionary heart, loving a lost world which needs the only Saviour. His head must be a missionary head, filled with knowledge of the world's needs, with facts concerning our own mission work, with illustrations of the triumph of the gospel on mission fields, and with reasons for the faith within him. His purse must be a missionary purse, for the pastor who does not himself liberally contribute to mission work in all the world cannot expect effectively to lead his people so to contribute.

*Second, the church should have a well-defined plan of continuous missionary education.* This education should touch all departments of the church work, and every age within the church. This plan might well include the use of missionary posters at least once a month, placed where all the members of the church can see them. The plan ought to include constant and careful distribution of missionary tracts. It will probably include four-minute talks by laymen, these talks to be made at least once a month in the Sunday school departments and in the general church services.

*Third, the church must be a missionary giving church.* No education is complete without practice. No church will effectively promote the cause of worldwide missions without liberally giving to worldwide missions. There must be a giving of prayer life by the members of the church. This prayer life must be worldwide and to-the-bottom-of-the-heart deep in its scope. There must be a giving of missionary service in the local community, and a perfect willingness to give of their best members for definite Christian service in any part of the world should God call those members to such service. And there must be a giving of the gold that God gives us the strength to get. This pastor believes that this giving of money can best be done by thoroughly co-operating with the plans of the Promotion Committee of the Southern Baptist Convention. Let every member contribute to every cause, with the tithe as the minimum. Let every church divide the contributions entrusted to her care on a fair basis, remembering that the field is the world.

## The Gospel Experienced —then Shared

*Rev. J. Marcus Kester, First Baptist Church, Wilmington, North Carolina*

The secret of all missionary endeavor is missionary-mindedness. By this we mean thinking deeply, "in the heart," about the gospel and its worldwide implications. The gospel must be experienced and then shared. Manifestly our church members today are not missionary-minded. Others things, and mainly things, have taken their minds from the world enterprise. Our hope lies in getting their thoughts centered more upon missions, as in the 75-Million Campaign, or even more deeply than that effort. The very nature of the Christian religion, as that of self-giving, the urgent need of the souls of the world for sal-

### Invocation

*By Wendell Phillips Stafford*

O thou whose equal purpose runs  
In drops of rain or streams of suns,  
And with a soft compulsion rolls  
The green earth on her snowy poles;  
O thou who keepest in thy ken  
The times of flowers, the dooms of men,  
Stretch out a mighty wing above—  
Be tender to the land we love!

If all the huddlers from the storm  
Have found her hearthstone wide and warm;

If she has made men free and glad,  
Sharing, with all, the good she had;  
If she has blown the very dust  
From her bright balance to be just,  
Oh, spread a mighty wing above—  
Be tender to the land we love!

—Atlantic Monthly.

vation from sin, and the obligations upon every follower of Christ—these thoughts must come to possess the minds of our church members.

To bring this about a church may do several things. The pastor can preach frequently and definitely on missions and thus keep the kingdom enterprise before the worshipers. And, too, the pastor can lead his congregation to pray for the workers and their work. A church may support one or more missionaries and thus stimulate personal interest. Missionary literature, and especially the missionary magazine, HOME AND FOREIGN FIELDS, may be circulated among the membership. As many as possible of the members should be engaged in studying missions, either in a churchwide School of Missions, or in some class led by a competent leader.

Preaching, praying, studying—these three, together with the aid of the Holy Spirit, will make our churches missionary-minded, and that will cause them to promote the cause so dear to the Master's heart yesterday, today, and forever.

## Prayer—Preaching— Personality— Propagation

*Rev. J. C. Stivender, Ruhama Baptist Church, Birmingham, Alabama*

I would emphasize three methods by which, it seems to me, a church can promote most effectively the cause of worldwide missions.

*First, promote the cause of missions through personality rather than through an envelope.* The missionary methods of most churches are too impersonal. Little is accomplished in life apart from personal, human interest. If the world is to be brought to Christ, it must be done through personalities. As heaven is of much more interest to the person who has a loved one there, so worldwide missions is of much more interest to a church which has sent out and is supporting a missionary. Adopt and support a missionary. The smaller churches could adopt and support a native worker. Make the relationship between the missionary and the church as personal as possible. Hang the missionary's photograph in the auditorium. This missionary represents this church on the foreign field. Let the church and the missionary correspond. Let them become intimately acquainted with each other. Have the children know and love the missionary. Will this weaken the Co-operative Program? Instead, according to the writer's conviction, it will open the purses of the people to more liberal giving to all kingdom causes.

*Second, promote this cause by the God-given method of preaching the gospel of missions.* Preachers are not preaching worldwide missions as they did before 1919. It is a sin against the kingdom to neglect the passionate preaching of missions. We are now reaping results of this neglect. The churches, it seems, are demanding religious mechanics, business executives, and priests. The work assigned the minister seems to be the keeping of church machinery in working order, raising money, and doing the routine. The church judges the minister's success in terms of these duties of secondary importance. But God has called his men to a higher task. Prophets are needed: prophets who will bathe their spirits in the missionary waters of the gospel; prophets who will kindle in their souls the missionary fires of the New Testament; prophets who will abide in the presence of the living Christ; prophets who will pray, study, think and catch a missionary vision; prophets who will go before the people with a burning message of worldwide missions.

Results will follow. The church and the pastor should put the emphasis where God puts it. Nothing will ever take the place of preaching the gospel *from the pulpit*.

*Third, promote missions by an adequate program of missionary prayer and education.* How? Through the W.M.U. and its graded mission study; through church schools of missions and study courses; through visiting missionaries in the pulpit; through the Sunday school. Choose as superintendent of missions the most dynamic personality of the church who loves the missionary cause. Grade the teaching. Make it vital. Teach the great New Testament principles. Keep before the people positive missionary information. Show what is being accomplished on the foreign field rather than what is not being done. Use every means and method for missionary education. Call the people not only to study but to earnest prayer.

The local church can promote the cause of worldwide missions through prayer, preaching, personality, propagation, the positive emphasis and perseverance.

## Make the Bible Message Real!

*Rev. R. C. Miller, First Baptist Church, Durant, Oklahoma*

Strange to say, many of our leaders are not themselves well informed about worldwide missions. Some do not know how much of the Bible is given to this all-important work. It will help if all our pastors in the cities, towns and country will study again the Bible on this subject. Then read the best books, tracts, and the HOME AND FOREIGN FIELDS. Get your Sunday school officers and teachers, your W.M.S. and B.Y.P.U. leaders to study the subject and present it at all meetings for a month before your offering is to be made. A thoughtful, wise pastor may say something on the subject in nearly every sermon.

Give the men, women and young people some short, pointed facts and ask them to make a talk on them at prayer meeting. One of my deacons did that a few years ago, and on the next Sunday gave \$500.00. He had never given more than \$25.00 at one time before. Classes in mission study, taught by spiritually-minded, interested teachers are very helpful. Take the subject for prayer meeting now and then and make an honest effort to get the church there. Do not take it for granted that your people know enough about it, many of them do not. Information is not enough.

We must infuse into our people a desire to do their best. Get them to want to give and they will do it. Not many of our Baptists are stingy. People who will give their money for tobacco, cosmetics and other luxuries are not stingy but selfish. It is our business to get them to want to give to our worldwide task. I know of nothing that would help our worldwide missions right now more than for all of us, from the president of the Southern Baptist Convention on up to the pastor of the smallest country church, to set ourselves to this task with prayer, faith and yearning of soul to do God's will. May God give us grace and wisdom to do it!

### Six Surprises

The man who begins to tithe will have at least six genuine surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life in paying the tithe.
3. At his ease in meeting his own obligations with the nine-tenths.
4. At the ease in going on from one-tenth to larger giving.
5. Over the preparation this gives to be a faithful, wise steward over the nine-tenths that remain.
6. At himself for not adopting the plan sooner.

—Tokyo Christian.

## A Missionary Passion and Purpose

*Rev. O. P. Estes, First Baptist Church, Bogalusa, Louisiana*

Southern Baptists are almost unanimous as to the need of a new missionary emphasis, but they are not so well agreed on the best method of stressing this missionary note. It is most fortunate that pastors and churches do not have to do it the same way, but it is sadly serious if we do not do it some way.

Let me modestly, briefly, but with deep conviction, suggest what I think is a needed and will be an effective appeal.

My first word is that we create, or stir, or magnify, the missionary concept of the church. The church was born in a missionary passion, for a missionary purpose, and with missionaries for its charter members. The churches today, that are worthy of their birth, consistent with their purpose, and grateful to their founders, must have a missionary spirit. The obligation to create and

build this missionary concept is primarily the pastor's. The future of a church, whose pastor fails to see the missionary task of the church as important and fundamental, is an object of anxiety. My first approach to any church is to the heart, interest and vision of the pastor. Surely, brother pastor, if the Lord has given us any vantage ground, by virtue of our high calling, it is that our members may see further, bigger and better through our understanding hearts and far-seeing eyes, the great kingdom task of the church.

My second suggestion is that we, as pastors, leaders, churches, and organizations, make the most of our opportunity to give out missionary information and to develop such a practice. This can be done best through the organizations of the church, all of which have missionary programs, days and appeals. Full well do we know that the missionary passion and support is a matter of growth, feeding and thriving on facts and examples from our missionaries and their fields of labor. These we have in the lesson and program material of the Sunday school, B.Y.P.U., W.M.U., Brotherhood, our missionary literature, climaxed in the Missionary Magazine, HOME AND FOREIGN FIELDS, and made more personal by the testimony of the missionaries, which we should make much of. Some may best promote worldwide missions by spasmodic and special appeals, but if it is to have a growing permanency it must be rooted in a broad, solid foundation of constructive missionary teaching. This cannot be finished overnight but may be begun any time.

For the third point of this challenging task I would insist that there must be a missionary emphasis in the set-up and distribution of the church budget or receipts and disbursements. Churches that adopt budgets usually do it only once each year, and in the doing of it fix a schedule of proportions for the entire year. Where this is done the budget delivers a message each Sunday, especially each month, which is perhaps the most convincing message of the church, indicating the importance and its emphasis of causes by their ratio in the budget set-up and distribution. This is the climax of this article, if it has a climax, and the climax of need and importance with Southern Baptist churches today, as I see it. Here let us linger in earnest prayer, wise and persistent effort with finance committees, budget committees, boards of deacons, until the churches make and adopt, first, a budget, but more, one with a worthy goal, in which worldwide missions has an impressive proportion and to which every member is urged to subscribe and pay each Lord's day.

## Missions the Motive of a Church's Existence

*Rev. F. F. Gibson, Walnut Street Baptist Church, Louisville, Kentucky*

The pastor as leader must recognize the responsibility and opportunity of keeping before his people Christ's program for the church, the Great Commission: "Go ye . . ." He must burn into the souls of his people that men and women are lost without Christ!

Endeavor to have every organization realize that the real motive for their existence is soul-winning. Teach missions in every department of your Sunday school. I am glad to say that Walnut Street Baptist Church on the first Sunday in every month, in every class, and in each department, is teaching a missionary lesson.

Have missionaries to occupy the pulpit of the church at stated times to bring a missionary message to the people. Read letters from the missionaries at your prayer meeting service. Have continuous prayer for our missionaries and for the missionary spirit of the church, especially praying for our missionaries before the Sunday morning offering.

Promote the distribution of missionary literature, the reading of mission books, and promote a School of Missions once a year.

## Interpret Worldwide Missions Afresh

*Rev. James M. Shelburne, First Baptist Church, Danville, Virginia*

1. *Make it understood that the extension of the kingdom of Christ throughout the whole world is the business of every church.* Sometimes people allow themselves to slip a little and to become vague concerning what they are really made for. At these times enthusiasm ebbs, the zest of life burns low, hope recedes and activity dies down to its lowest terms.

But periods like this pass. It is possible that people shall awake themselves, begin to inquire about duty and thus to make discovery of the old task with such vividness that it becomes new. What are we here for but to extend the best thing that any one of us knows to the very utmost ends of the earth?

2. *Make a new interpretation of worldwide missions.* If a church has grown tired of the word "missions"—and many people have—then find a new way of saying what you mean. What about calling it Church Extension Work? This word might suggest the duty of having something worth while to extend. It might lead logical-minded

people to conclude that if Christianity has not succeeded with themselves it will probably not succeed with others. And if Christianity has succeeded with us, has it solved our problems? Has it brought to us an abundance of life?

If one can answer these questions in the affirmative, a zest for extension work is sure to follow.

3. *Interview your leadership in extension work.* Ask the director of your extension work in your state to come to your church and to convict the conscience and the judgment of your people. Ask the director of extension work in the foreign territories to come to your church and to state to your people just what he means by Foreign Missions and what the task looks like in the foreign field.

I think that there is room in these three suggestions for the exercise of all the powers of all kinds of people in the extension of the kingdom of Christ to the uttermost part of the earth.

### Effective Teaching and Preaching

*Rev. I. E. Lee, First Baptist Church, Harrisburg, Illinois*

The most essential thing that a church can do to promote worldwide missions is to secure as pastor a real missionary Baptist, and co-operate with him. This will mean that missions will have proper emphasis from the pulpit, and that a teaching program will be fostered in the church that will give out missionary information to the membership. People cannot be interested in something they know nothing about. All this should guarantee missions a worthy place in the church budget.

## Facts Set on Fire

*Rev. Henly M. Fugate, First Baptist Church, Valdosta, Georgia*

In attempting to answer the above question I will confine myself to two things:

### 1. *Keep big facts in mind*

"The mission of the church is missions." The field of its labors is all the world. From its own doors to the uttermost parts it is to witness unceasingly. It is the bearer of glad tidings to all, and should go quickly and keep on going until all shall have heard the wonderful word of life.

The church is "allowed of God to be put in trust with the gospel." "Allowed of God—unspeakable privilege!" In trust with the gospel—solemn responsibility! The loyalty of the church to her Lord is involved. The honesty of the church is being tested.

These are facts, big facts, facts that have a vital bearing on the very life of the church. For large effectiveness they

must be kept in mind. They must be preached "in season, out of season." Every teaching agency of the church should have part in declaring them.

### 2. *Set the facts on fire*

Such facts as the above may be well known and yet produce no perceptible results in the life of the church. Mere knowledge avails little. Facts in themselves are cold and lifeless. Information without inspiration will never make a missionary church. Facts must be set on fire. The imagination must be called into action. Facts must be made to live and glow as we learn their significance. We must see them in their relations and bearings.

Good news to tell! A gospel for lost men! God's forgiveness offered to them through us! What a privilege! What a mission! A mission angels might well covet!

Let us think on these things until the wonder of them breaks in upon us. The result will be inevitable. We will see Missions as the big business of the church and will be moved to undertake larger things for the bringing in of the kingdom of our Lord.

Having eyes to see, let us see. Happy the church that sees! Its effectiveness as a missionary agency is assured.

## A Return to First Principles

*Joshua Levering, Baltimore, Maryland*

It is an old saying, "The greater includes the less," and it is as applicable to the present time as to the past. Applying this truth to the Great Commission the deduction is inevitable that Foreign Missions is the largest and greatest obligation resting on a Christian denomination, a Christian church, or a Christian himself.

This view has always been strenuously held by our Southern Baptist people, and up to a recent period practiced with earnestness and enthusiasm. Today, from whatever reason, the contrary policy seems to prevail among many of our people, with the result that contributions to our great missionary causes have been and are steadily declining.

Is it not a fair deduction that such a condition existing among our people is the primary cause of the heavy indebtedness now resting upon the various agencies of our denomination? Taking this for granted, the way out of our trouble as a people surely is a return to the first principles involved in the Commission of a worldwide vision, and this, coupled with a sacrificial giving and praying, should cause a reversal of the present apathetic spirit and policy apparently dominating it.



## "How Much Did It Cost?"

Mary C. Alexander, Canton, China

Do you understand what it means to "talk price"? That is a very common expression in China. It is being offset some by a "one-price" idea. Buying, however, in many places in China is a game between buyer and seller. The idea is for the buyer to see how little he can pay, and for the seller to see how much he can get. If you were not there to watch the game, your only way to find out who won is to ask, "How much did it cost?" According to our Western psychology, this question is impolite in the extreme, for we feel that prices we pay are our own private affairs. When, however, the Oriental asks this, he is merely asking about the returns of a game and feels no lapse in his manners at all in the asking. The "talk-price" game may involve a drop of nominal price from several hundreds or tens of dollars to several tens or ones of dollars. Sometimes the game may cover hours and even days.

It is not concerning the cost of material things I am asking now. My question now is, "How much did your salvation cost?" Yes, of course, your salvation cost Christ his life, his death on the shameful cross. But that is neither the question nor the answer I seek now. How much did and does your salvation cost *you*? How much has your becoming a Christian cost you? Have you accepted it as we accept "free samples" from the various commercial houses, so freely distributed in these days of intensive advertising? Have you accepted it in the care-free, irresponsible manner so many heirs receive their parents' estates, with little or no gratitude or understanding of how your fortune came to be good and not bad? How much is your Christ worth to you? For how much would you sell out?

Last Sunday, Shuk Fong, a fourteen-year-old schoolgirl, came asking for baptism in the Tung Shan Baptist Church. She dared not tell her mother of her plans; for, said she, "If my mother knew I intended to be baptized, she would lock me up and not permit it. After I have been baptized, I know she will beat me and punish me, and persecute me in many ways, but I will have obeyed my Lord then, and whatever she does to me will not make any difference. I'm willing to suffer, to bear anything, but whatever the cost, I want to follow my Master in baptism."

The pastor who baptized Shuk Fong said: "I was the first one in my family to become a Christian. For seven years after I joined the church my parents would not acknowledge me as their son. They did not and could not and would

not understand my heart. I patiently prayed for myself and for them through the years, and now it is all right."

A fine high school girl, who in her heart believes in Jesus, has not dared yet to pay the full price for publicly acknowledging Christ as her Saviour. In her father's lifetime he threatened disinheritance if she became a Christian. Since his death, family affairs and fortunes are in the hands of an even sterner anti-Christian half-brother, who threatens to disinherit her mother, who is a "little wife" (a concubine), her brother and herself if she becomes a Christian. Two of her older sisters have already paid the price of disinheritance for themselves, as they have followed Jesus and confessed him openly. Would you dare confess Christ and bring poverty and want to an aged mother and dependent younger brother, as well as



AT THE GRAVE OF HENRIETTA SHUCK, IN HONG KONG

Mrs. Shuck died in 1844 at the age of twenty-seven. The new missionaries pay tribute to the memory of one who proved her devotion by giving her life.

yourself? Is the price too great? No, not for such a Saviour as ours; but, would you and could you pay the price, even with your knowledge of him? Think twice, yea, thrice, before you unsympathetically charge weakness and lack of courage to this "little one."

She came last year, a little girl of fifteen, and was baptized. She was beaten, locked up, taken out of school, and suffered dire threatenings, until it seemed necessary that a Christian friend of the family, as a friend and not because he was Christian, intervene and beg leniency for the girl. She rejoiced in being worthy to suffer for Christ's

sake. Have you suffered either physically or financially for Christ? Are you a bargain hunter in the cause of Christ—when it comes to sacrifice?

Little "Big Sister Wong" (Wong Taai Koo) has well passed her three-score years and ten. Her life has been the Lord's life for many years. She daily witnesses in season and out of season for him. Last year at Christmas time she was given \$8. She brought it, not tied up in a napkin, but in a handkerchief, to one of our Baptist deacons. Her instructions were, "To take \$5.00 for the orphans, \$2.00 for the Pooi To 40th Anniversary Memorial Building, and \$1.00 for the poor family in the church who are in such need." Then she shook out her handkerchief and smilingly and jubilantly said: "Praise the Lord! Hallelujah! Hallelujah!" Her all was on the altar, for she lives in the Old Ladies' Home and is dependent on others for her living. Is the price too great?

What is that in your hand? It is the Bread and Water of Life so *freely* given to you. Is the cost of distribution to the hungry and thirsty souls round about you in Jerusalem, Judea, Samaria, and round the globe too much? Some seem to feel that it is, else why are there the millions hungry and unfed?

HOW MUCH ARE YOU WILLING TO PAY? HOW MUCH HAS IT COST?

## Let Us Give the Money!

Rev. Otto Whittington, Immanuel Baptist Church, Little Rock, Arkansas

There must be in the churches a revival of definite, direct and dynamic preaching by pastors and all other preachers on missions. Study classes are good, but they do not reach enough of the people nor the right group of people. This preaching must be spiritual, dynamic and passionate to the limit. Cold, intellectual, cut and dried preaching or teaching will not do. We must have some fire, or freeze to death.

If the budget plan is not meeting the necessities of the churches' obligations to missions, such churches should return to the public collection for missions. This would reach the right group, lay missions on their hearts, awaken them and get the money. If the budget plan cannot be made to succeed in any church, then go back to the pulpit for a high pressure collection and get the money. It is not ideal but it is better than disastrous failure. Nothing but money will pay our debts, and if it takes the public collection to get money we had better do it.

# Carrying the Gospel of Light to the Southland

*P. E. Burroughs, Secretary, Department of Church Administration*

In recognition of the essential unity which marks the vast challenging task of Southern Baptists, the many agencies and institutions through which they seek to compass their task have been brought together in one unified program. Southern Baptists, with a constituency of nearly four million redeemed souls, with vast and rapidly-increasing wealth, and, above all, with an imperative commission from the risen and enthroned Christ, face the task of carrying the gospel of light to every part of the Southland and to the uttermost parts of the earth.

Chronologically, in the order of their development, State Missions came after Home and Foreign Missions. The earliest missionary efforts of American Christianity were essentially Home Mission efforts. The churches sought to carry the gospel to the native Indians and to the fast-extending frontier as thin lines of backwoodsmen opened new territory for settlement. Then in the second decade of the nineteenth century came the Foreign Mission movement, inspired and led at first by Adoniram Judson and Luther Rice. Later, as state consciousness grew and the state spirit increased, the various state organizations were formed, and as a natural growth came the ministry which we now know as State Missions.

Within recent years certain readjustments have been made and State Missions is no longer the definite and rather simple ministry which the phrase indicated in other years. Before the Seventy-five Million Campaign the State, Home and Foreign Mission Boards conducted their work independently of each other. Each of these agencies made separate approach to the people and each made its own appeal for support. In those days State Missions comprised the varied missionary effort conducted by a given state. The State Missionary Secretary, as he was then called, presented the cause of State Missions and gathered funds for that object. He gave direction to the ministries for which such funds were expended.

When the Seventy-five Million Campaign came the burden of making appeal and gathering funds for the entire denominational program was placed upon the general state agency. In some states the former State Mission Board was reorganized to become the Executive Board, and the State Mission Secretary became the Executive Secretary. In all of the states former State Mission Secretaries became general executives, in that they assumed responsibility for presenting in their states the entire denominational program and for gathering and distributing the necessary funds. Gradually State Missions has become in most of the states a department of the general work conducted by the state body.

State Mission ministries have in recent years been extended and multiplied. While in other years State Missions comprised almost wholly the sending out of missionaries and evangelists looking toward the planting of churches, its ministry now extends further to include also many lines of educational and developmental service. Associational mis-

sion work has been largely discontinued and the state boards have found it necessary to render in part the missionary service which was formerly offered by the association.

In general, we may say that State Missions is one of four general agencies directed by the state convention or association. These are:

- |                       |                         |
|-----------------------|-------------------------|
| (1) Orphanage work    | (3) Christian education |
| (2) Hospital ministry | (4) State Missions      |

The first three of these agencies are under the general direction of the state convention, but are under the immediate management of boards of trustees appointed by the state body. These boards of trustees make stated reports to the state body in its annual sessions and receive such instructions as the body may wish to give. These agencies are thus indirectly controlled and managed by the state convention. State Missions is under the direct control and management of the Executive Board of the state convention. Messengers from the churches constitute the convention; the convention each year appoints an Executive Board; the Executive Board elects an executive secretary and under his leadership the board manages and develops the agency which we call State Missions.

We may define State Missions in terms of the special ministries which it offers. It is, of course, impracticable to give a full statement of the many ministries offered as state mission endeavor. Conditions and practices vary in different states. Since this treatment is general in its nature we must refer the reader to his own state mission executive for detailed information as regards the full line of work done in his own state.

State Missions in all of the states accomplishes the following ends:

- (1) A direct missionary ministry.
- (2) A general service in the interest of the entire denominational program.
- (3) A ministry basal and essential to all other ministries.
- (4) A teaching and developmental ministry in the churches.



A CHALLENGE TO MINISTRY AND LOVE

In this group of twelve children, at Christopher, Illinois, seven nationalities are represented! This missionary task is at our very doors.

### I. A DIRECT MISSIONARY MINISTRY

We place this first because it is first. It came first in the order of time. It comprises the central and commanding business of the state convention or association. Other ministries growing up round about must not obscure or overshadow this. The mission of the state convention is missions and the missions for which such convention alone is responsible is State Missions.

Every State Mission secretary will say that the heart of State Mission service lies in direct evangelism and the preaching of Christ's gospel. This we must do, while other things should not be left undone. Gospel destitution increases with the increase of population. There is not a state within our Southern Baptist territory which could not with the greatest profit expend ten times the amount now available in evangelizing its people.

This ministry within the state is sometimes exercised by the sending out of evangelists; more generally it consists in supplementing the support of missionary pastors on needy fields. Thus the gospel is preached and churches are planted in frontier sections, in mining communities, in industrial centers, in rapidly-growing cities, and in country districts.

State Missions is thus the co-operation of the stronger churches in a commonwealth in the effort to aid the weaker churches and to plant new churches where needed.

Is there a growing industrial center out yonder without the blessing of gospel ministry? It is State Missions which goes in and helps to plant a church. Is there a mill community over here with many people who have no Christian opportunities? It is State Missions that steps in to render assistance. Is there a new and growing section of some city which sorely needs the ministry of teaching and preaching? State Missions stands ready to enter such field. Are there outlying country districts which are destitute of gospel privileges? State Missions is ready with timely help to meet such conditions. Are there churches in city or country which face the problem of proper housing? It is State Missions which slips in with cheer and encouragement or often with financial aid.

In all of this we have assumed expansion and new development. It so happens that in many states there are problems of readjustment. In growing cities where churches were not wisely distributed or properly located the State Mission forces may help in the necessary rearrangement.

In country districts where conditions have shifted new alignments are sometimes needed to save the day. State Missions is the big brother to come to the rescue and offer needed assistance all along the lines.

The State Mission Boards have aided in planting new churches throughout their several states. This work has been done through missionary evangelists and in co-operation with missionary pastors. Practically all of the churches established by the apostles were organized out of material prepared by the missionary evangelists, very much on the same order which we have been following in the states. When a State Mission Board leads in planting a church it renders the greatest service that could come to any community. Every possible blessing the gospel has for individuals is in this work of planting churches. There is nothing else that ministers to all the people and to all of their needs like the local spiritual democracy called the church.

### II. A GENERAL SERVICE IN THE INTEREST OF THE ENTIRE DENOMINATIONAL PROGRAM

By the very genius of our denominational organization state agencies must in large measure interpret and promote the general missionary program. Such agencies are close to the people and thus they have the advantage of a more direct approach. Long before concerted programs were arranged Southwide interests looked in large measure to the state organizations for assistance in making approach and offering appeal to the people. Under any plan of co-operation the state forces must be depended upon to render this general service.

Information must be imparted. Interest must be aroused. The denominational program as a whole must be presented, while at the same time each special object must be kept before the people in impressive and attractive fashion. Manifestly we have here a task as difficult as it is vitally important.

Of no less moment is the cultivation and promotion of stewardship ideals. Such ideals must be planted in the churches. This is basal in all that the denomination is undertaking. Giving must be not so much a matter of sentiment as of principle. The seed-sowing now being done by the State Mission forces in the planting of stewardship ideals will bear abundant fruit in the years to come.

Of vast practical importance is the aiding of the churches in their finance methods. While the budget plan in church finance is fundamental and hence inevitable, the churches must experience both difficulty and perplexity, especially in its early working. The whole question of church finance, of gathering and distributing money, and of keeping records has become a science requiring skill and care. Since the progress of the churches and the interests of all missionary agencies are at stake here it is the part of wisdom to offer the churches help and guidance. No other agency can so well render this strategic service as the state organization. This service is now being rendered in many states.

Funds must be gathered for the educational, benevolent, and missionary enterprises of our people, and these funds must be equitably distributed. In any plans of co-operation



A CALL TO LOYALTY AND CO-OPERATION

In this little Baptist church, in the heart of the Louisiana French mission field, Pastor Pettipas read the Constitution of the United States to a people who had never before heard of religious liberty.

tion which may be devised, direct and urgent responsibility for gathering funds must rest upon the state forces.

### III. A MINISTRY WHICH IS BASAL AND ESSENTIAL TO ALL OTHER MINISTRIES

State Missions is thus basal and fundamental in the whole denominational program. State Missions is the seed-bed for all missions. State Missions plants and cultivates the churches upon which all interests must depend.

Many years ago Dr. J. B. Cranfill was the Secretary of State Missions in Texas, while Dr. B. H. Carroll was the President of the State Mission Board. In those earlier days each denominational object stood alone and each made its own appeal to the churches. In his natural concern for State Missions, Dr. Cranfill told the people throughout Texas that they ought to support State Missions because State Missions was a hen that laid golden eggs for all other denominational agencies.

Dr. Carroll learned that the State Mission Secretary was making this plea; with a twinkle in his genial eye he said to Dr. Cranfill, "Would it not be just as true to say that all denominational interests are hens which mutually lay golden eggs for each other?"

Were not both men right? Surely Dr. Carroll was correct and judicious in declaring that all of the mission interests mutually support each other. In token of their essential unity the Baptist people have combined them into one general program and offer one budget from which all are to be supported. Dr. Cranfill, on the other hand, was fully justified in suggesting that in some peculiar sense State Missions is a hen that lays golden eggs for all other interests. Surely we are justified in our suggestion that State Missions offers a ministry which is basal and essential to all other ministries.

### IV. A TEACHING AND DEVELOPMENTAL MINISTRY IN THE CHURCHES

State Missions offers a distinct ministry in behalf of the churches. It seeks to follow evangelism with enlistment. It seeks to carry to the churches messages and methods of enlargement and efficiency. In all of our states we have the following departments of State Mission endeavor:

- The Sunday School Department
- The B.Y.P.U. Department
- The W.M.U. Department
- The Baptist Student Work
- The Denominational Paper

These departments of ministry are in close and constant touch with the churches and with the church leaders. They are so well known that particular discussion is not needed.

The Sunday School Department offers a full and widely varied program of ministry, looking toward the growth and efficiency of the Sunday school. It provides a bureau of in-

formation which carries on correspondence and sends out a rich leaflet literature. It conducts institutes, training schools, conferences and assemblies in the interest of Sunday school work. A complete catalogue of the services rendered by the State Sunday School Department would be quite too lengthy for insertion in these pages.

The B.Y.P.U. Department likewise offers a stimulating and informing ministry looking toward the training and culture of young people in general and toward the development of B.Y.P.U. work in particular. The records made by these departments in the various states in recent years read like romance. The results are to be seen in all of our churches.

In similarly efficient fashion, the State W.M.U. Department, always closely associated with the general W.M.U. headquarters in Birmingham, Alabama, offers a far-reaching missionary stimulus and appeal. Out from the state W.M.U. offices go literature, inspiration, suggestions for better methods, holy influences which affect and bless all of our churches.

Ranking high among the cultural ministries offered as state mission effort is our Baptist Student work. This ministry assumes various forms, but in all cases it seeks to safeguard and bless the lives of our students, whether they are in denominational or state institutions. The divine blessing has been abundantly bestowed upon this department of mission endeavor.

Working in close and sympathetic co-operation with these departments of State Mission endeavor the Sunday School Board seeks to set forward their efforts in every practical way.

The denominational paper is generally owned and maintained by the State Board of Missions. Whether so owned or owned by private capital, the state paper is an essential factor in church and denominational ministry. It offers an invaluable medium for the dissemination of information and for every kind of appeal looking toward higher or better service. An urgent need in our church life and in our missionary plans is that the state paper shall be more widely circulated and more generally read.

In conclusion, and by way of summary, we should love and support State Missions because the success of state mission effort means the success of all other denominational effort. If we love orphan children and want to see them cared for we should concern ourselves about State Missions. If we wish to see hospital ministry set forward and desire to see our people have a just share in relieving humanity's suffering we should pray for State Missions. If we are concerned for the vast interests of Christian Education, we do well to support State Missions. If we would see Home and Foreign Mission work succeed we should lend faithful support to state mission endeavor.



TEACHERS AND PUPILS OF THE CHI PIEN BOYS' SCHOOL, KAIFENG, CHINA

Baptists of the South, praying and giving, make possible such an institution as this, where the future Christian leaders of China are being trained.



# Baptist Young People Will Do their Part!

*Edwin S. Preston, State B.Y.P.U. Secretary, Atlanta, Georgia*



TEACHERS AND PUPILS OF THE SHIK YU GIRLS' SCHOOL, KAIFENG, CHINA

Baptist young people of the South loving and serving the Baptist young people of the world, drawn together by the common love of Christ.

The B.Y.P.U. is a missionary agency and a singularly sane and effective one. Viewed from the positive standpoint of its aims, its programs, its activities and its results, B.Y.P.U. trains young Christians to find a happy place in carrying out all the implications of the Great Commission and the whole of the missionary message of the Bible.

To be missionary one must be prompted by Christ's spirit of world compassion through prayer and devotional study. To be missionary one must learn of the needs here at home and in foreign fields. To be missionary one must become willing to give—to give substantially of substance and all of self "that the world may know."

Through the B.Y.P.U. these results are even now actually being obtained all over our Southland. Hearts made tender and receptive to the missionary emphases of every other phase of church and denominational life are the normal results of B.Y.P.U. training.

It might be expected, then, that the B.Y.P.U. gives the weight of its whole effort to the study of missions and to enlistment in active support. This is not the case. Other agencies in the church do this. The B.Y.P.U. gladly co-operates with these other agencies in this great single emphasis. "Training in church membership" has long been the B.Y.P.U. aim. Encouragement in missionary zeal is a definite and worthy part of that aim.

Fully twenty per cent of the work of a B.Y.P.U. is positively missionary in even the strictest sense. A good part of the other eighty per cent contributes indirectly but positively towards the same objectives.

With that as a background of principle, what are some of the best B.Y.P.U.'s doing in the line of missionary endeavor? What have been the results of these efforts? What may be expected as the most effective contributions of the B.Y.P.U. to missions at home and in foreign lands?

Definite participation in the church program of financing local work and contributing to mission causes is the opportunity taken advantage of by many B.Y.P.U.'s. This is a practical and immediate activity with a sufficient measure of tangible results to give encouragement to the young people and to their church. The B.Y.P.U. Department of Druid Hills Church, Atlanta, engaged in a special every-member canvass among B.Y.P.U. members. With the hearty approval of the finance committee of the church, this canvass was held one week before the general church canvass.

The results of the special emphasis were the enlistment of practically one hundred per cent of the B.Y.P.U. church members and of many B.Y.P.U. associate members in pledging to the budget of the church. A total of over five thousand dollars was pledged. Special recognition in the General Assembly of the B.Y.P.U. Department gave added incentive to Unions to be one hundred per cent in pledging. Among the plans used by the director, Parks R. Warnock, in preparation for the actual taking of pledges, were the talks at B.Y.P.U. General Assembly on successive Sunday nights by the pastor, Dr. Louie D. Newton, and the chairman of the Finance Committee, Mr. Z. A. Snipes.

The church as a whole took pride in the progress of this canvass, and this interest made the general church canvass easier the following week.

Fullest co-operation and, in many cases, personal service on the part of B.Y.P.U. members in the plans of their respective churches in the Every-Member Canvass, November 29-December 6, will be an immediate and practical mission activity. Enlisting tithers is a needful and practical work for the B.Y.P.U. One pastor finds after twelve years of B.Y.P.U. work in his church, "ninety per cent of the tithers in our whole church are present or former B.Y.P.U. members."

In the field of strictly B.Y.P.U. work much mission work is being done. Unions and departments are finding opportunities to present demonstration programs and organize B.Y.P.U.'s in churches that have not had them. Many unions are sending individual members to weak B.Y.P.U.'s to help tide them over a period of difficulty and discouragement. Negro unions are being organized and assistance given them in securing needed literature. Unions are conducting mid-week prayer services in churches which have non-resident pastors.

In all this the Associational B.Y.P.U. is a large factor. It was the challenge of such needs as these which led to the organization of the Chattahoochee Associational B.Y.P.U. of Georgia—the first of its kind. Associational B.Y.P.U. work is mission work of a most needed and practical sort.

The genesis of much missionary vision and zeal is found in the regular activity of a normal B.Y.P.U. The monthly missionary topic showing mission needs and giving the inspiration of the biography of great missionaries, the emphasis in records and elsewhere on giving according to the

church plan, the mission study books in every grade of the work—*Trail-Makers in Other Lands*, *Messengers of Light*, *Investments in Christian Living*, and *Southern Baptists Working Together*—the missionary committee of each individual union, the prayer lists of missionaries used in a number of unions, correspondence with individual missionaries, the mission messages in the Bible study programs and the Daily Bible Readings, and the personal service in tender ministry to sick and unfortunate—all these things and others combine to interest and enlist the young people in work for Christ beyond the bounds of self.

From China came a letter that showed the ultimate results of such consistent emphasis. Mrs. Eph Whisenhunt, née Miss Edith Adair, wrote back from China to Mr. James W. Merritt, saying, "I want you to know that it was in the B.Y.P.U. of which you were president in First Church, Gainesville, that I first saw the needs of the mission field and heard God's call to go to China."

Mrs. Rosalee Mills Appleby, of Brazil, wrote, "It was at a B.Y.P.U. assembly that I surrendered to do Christian work and where I heard the call for foreign service. Work in the B.Y.P.U. gave me an opportunity to overcome timidity in testifying for Christ. It supplied the necessity for active service and gave me a satisfying task. It enlarged my vision for service. Friendships were formed there that have followed me these years to hallow and bless."

The fact that we have more volunteers to do mission service than present gifts make it possible to use is an eloquent testimony to the fact that B.Y.P.U. is a vital mis-

sionary enlistment agency. Individual after individual now ready to give a life in mission service gladly claims B.Y.P.U. as the place of decision.

It is not unusual for B.Y.P.U.'s to provide funds for the support of missionaries. Oklahoma B.Y.P.U.'s, under the leadership of Secretary T. H. Farmer, have provided funds for the sending back of missionaries. The young people joined in joyously in this work. Their training had made their hearts responsive.

Mrs. A. L. Crawley, of Humboldt, Tenn., writing for the Missionary Page of the *Monthly B.Y.P.U. Magazine*, gives a program for the personal participation of each young Christian in mission emphasis. "Use your voice—tell others the gospel story. Use your hands—write, work. Use your hearts—fill them with love for Christ and a sincere desire to see his work grow and prosper. Use your prayer time—real praying for ourselves and for the whole world. Use your money—give recklessly, even sacrificially, because we love him so."

Through a program for the individual young Christian, an emphasis in union and department on the mission phases of the regular program of work, activity in helping less fortunate persons and groups through personal service and extension work, fullest co-operation in the Every-Member Canvass, the enlistment of B.Y.P.U. church members as titheers, and through the challenging of young Christians to lay lives on God's altar for his service—thus the B.Y.P.U. may continue to prove itself a wholesome and effective missionary agency.

## Harnessing the Sunday School to the Support of Missions

*Rev. Joseph T. Watts, General Secretary, Maryland State Mission Board*

Southern Baptists are facing serious problems in the maintenance of Home and Foreign Missions, for which the Convention was organized in 1845, as well as the several agencies and institutions that have been established since that time, i. e., the seminaries, the Bible Institute, the hospital, the Relief and Annuity Board and the Executive Committee, the latter having been charged with the responsibility for liquidating the affairs of the Education Board and other activities calling for the expenditure of considerable sums of money.

Twelve years ago Southern Baptists enthusiastically entered upon the 75-Million Campaign, working with the membership of the churches of that time, but for the most part neglecting to enlist those who were brought into the churches during the five-year period (1919-1924). The results of that campaign should not be underestimated. Although the depression of 1921-1922 cost the denomination much money, the aggregate payments on pledges taken in 1919 were \$58,591,713.69, or \$11,718,342.73 per year, an amount far in excess of the contributions prior to the launching of the new movement.

The Sunday School Board has not been unmindful of the importance of teaching missions in the Sunday schools and of utilizing the schools in the enlistment of the present generation of church members. However, it must be admitted that there has been great neglect of the Sunday school as a field and force for missionary endeavor, for had this been consistently done during the past decade and more, since 1919, we should now have a generation of young people, who knowing the teachings of the Bible on the subject of missions, and having experienced the missionary im-

pulse, would be a powerful factor in supplying the means needed to enable our boards and enterprises to effectively carry on. A host of those who in 1919 were pupils in the Junior, Intermediate and Young People's departments of the Sunday schools have completed their formal education and are occupying lucrative positions, yet in many cases the gifts of their churches to benevolences show a steady decline year after year.

The question arises, what may be done to utilize the present Sunday school membership in helping the denomination to maintain its missionary program now and in the future?

1. *By faithfully observing the Missionary Days fostered by the Sunday School Board.*

Adequate information concerning State, Home and Foreign Missions is published in the various quarterlies and other Sunday School Board publications, and splendid programs are offered by the Joint Committee. This should be the minimum co-operation given by the superintendents and teachers of our Sunday schools. Were these special days observed in a majority of our schools, the offerings brought by informed and willing people would go a long way toward giving the relief that is now sorely needed by our mission boards.

2. *By giving careful attention to the obvious missionary teachings of the Sunday school lessons as they occur each week.*

The Bible is the greatest missionary book in the world. Many teachers spend most of the time of the class on history and geography (both important) while giving but scant attention to the missionary content of the lessons.

Sunday school teachers have great responsibility for what the members of their classes know, feel and do about giving the gospel to the whole world.

3. *By providing a brief missionary program for the opening or closing exercises of the Sunday school.*

Ten minutes, of a definite missionary character, monthly, in the several departments or the general assembly, would, in the course of a year, leave a rich deposit of missionary information and result in a deepened interest in what is being done in the state, South, and foreign fields, to make Christ known.

4. *By the example of officers, teachers and leaders.*

Some Sunday school officers and teachers have not accomplished good results in the training of pupils in missions because they have not set before the classes a proper example of missionary devotion. The writer was recently approached by an earnest woman with reference to one who was to do an important work outside her own church. Rightly or wrongly, she proceeded to complain that the other was not interested in missions, and when asked for contributions always refused. Such leaders remind one of the colored woman "down South," who said concerning her mistress, "Old Missus, she like a sign post, she pints de way but she don't go dere herself!" How shall a Sunday school worker ask the pupils to make a worthy subscription to missions, if he is a non-subscriber or a niggardly giver? Does it not behoove the leaders of the Sunday school to be among the first to pledge liberally at the beginning of the Every-Member Canvass, and then gladly go out to help enlist the last member in doing likewise?

5. *By the practical use of Sunday school forces in the Every-Member Canvass.*

It is not here advocated that the Sunday school as such shall take over the responsibility for the enlistment of the people in supporting our missionary work. The church must not abandon its leadership in favor of any organization, but it should undertake to utilize to the highest possible degree the Christian members of the Sunday school, particularly those above sixteen years of age, in helping to make a thorough Every-Member Canvass. Doubtless there are in most churches young men and young women, who have never been asked to perform any important service. Would it not be helpful to the young people and the church for the pastor and deacons, when setting up the Every-Member Canvass Committee, to appoint a number of these in addition to the mature men and women of the church?

In conclusion it must be said that there is greater need this year than ever before for the conduct of a thorough Every-Member Canvass for the Co-operative Program. Many good and liberal men and women, who have been bearing the burdens in their churches, are now unable to increase their contributions, due to a reduction in the value of their holdings. Many wage-earners are either unemployed or working part time. What an appeal these conditions should make to the vast unenlisted membership of our churches to get under the load and help according as God prospers them!

## The Public Schools an Ally of Evangelical Christianity

*N. T. Tull, Business Manager, Baptist Bible Institute, New Orleans, Louisiana*

The children of foreign-born Catholic parents are more difficult to hold in the parochial schools than are the children of the natives. These foreigners are anxious to jump

into the "melting pot." They seem to realize that the public schools furnish the quickest way to become Americanized.

I was attending a street meeting conducted by the Baptist Bible Institute students one night at French Market. One student had finished preaching in English and the young people had listened attentively. Then an Italian student began preaching in his language and I noticed a group of Italian girls in the teen-age move to one side and begin talking and laughing. I stepped over to them and suggested that they listen to the sermon. One of them replied, "We can't understand him. We speak English. We go to the public school."

The greatest Catholic stronghold in South Louisiana is now suffering its severest attack because of the intrusion of the public schools. I speak of that vast French-speaking section of Louisiana which has been priest-ridden for centuries. Public schools, high schools, junior colleges, are now springing up like magic in this beautiful section of the state.

How does this affect Catholicism? It is dispelling ignorance. It is teaching these people English, the language of their native country. Mind you, they are native Americans speaking a foreign tongue. They are anxious to be freed from this handicap and the public schools will do this for them and do it in one generation. The Catholics have had the situation in hand all these years, and they have not wanted the people to learn the language of the nation in which they were born and in which they have increased to half a million souls.

Many of the priests who are sent to minister to these French people cannot speak their dialect nor do they try to learn it. They are natives of Italy, Ireland, Germany, and other foreign countries from which priests for service in America have ever been drawn. If they should speak pure French they could not be understood by these descendants of the Acadians, who have neither learning nor literature.

You would naturally wonder how the priests can minister to a people whose language they do not speak. That is easy. There is a price put on every priestly function, and the people pay for what they get. The services are mumbled in Latin and the communicants go through with the ceremonies without knowing what any of it means. They fear the priests and are held in the thralldom of superstition.

The public schools will change this order and do it quickly. The priests cannot hold the generation that is now passing through these public schools with the curricula in the English language. They will slip away from the priests, but where will they go? To atheism, if not evangelized. When through our Baptist missionaries they are led to trust Jesus for salvation, they are faithful even unto persecution and death.

The public school is the strongest ally of the Baptists. What could not be done for these French-speaking people in years of effort through French-speaking missionaries alone can be done quickly by following these public schools with English-speaking missionaries, but it must be done now. When the delusion of Catholicism is removed they must have the gospel, or they will soon be hopelessly hardened in unbelief.

This challenging situation, so ripe and so urgent, calls loudly for strengthening the work of the Baptist Bible Institute. This whole French area is in reach of the institute students, and much is being done now through French evangelists and missionaries and pastors, but as fast as the language barrier is removed we must be at hand with our great missionary force and take the Evangeline country for our Lord Jesus Christ. Thank God for the Baptist ally—the public schools! Thank God for the Baptist Bible Institute!

# THE EDITOR'S POINT OF VIEW

## "By their Fruits"

This is the acid test of Jesus, of men and of institutions—"By their fruits ye shall know them."

The fruitage of Southern Baptists has, through the years, been beautiful and beneficent. Our growth in numbers is without parallel in modern Christian history. It is encouraging to pause occasionally and review the marvelous blessing of God upon us as evidenced by our increase in church membership.

In 1845, Southern Baptists numbered.....	352,950
In 1855, Southern Baptists numbered.....	519,421
In 1861, Southern Baptists numbered.....	646,518
(No statistics available from 1861-1871)	
In 1875, Southern Baptists numbered.....	1,249,073
In 1885, Southern Baptists numbered.....	1,006,631
(White Baptists only included from 1885)	
In 1895, Southern Baptists numbered.....	1,468,991
In 1905, Southern Baptists numbered.....	1,899,427
In 1915, Southern Baptists numbered.....	2,685,552
In 1925, Southern Baptists numbered.....	3,649,330
In 1930, Southern Baptists numbered.....	3,850,278

Equally gratifying are other fruits of our labors and faith. Among the less tangible and statistically measurable, but none the less glorious fruits, are our victories for an open and authoritative Bible, a free and democratic church, a regenerate church membership, the preservation of the scriptural symbolism of the ordinances, the principle of voluntariness in co-operation, the supreme worth of the individual, salvation through Christ alone, social progress through personal redemption. To be sure, the battle for these great principles has not been fully won, even in our own ranks, but history bears testimony that our witness has, on the whole, been consistent and powerful.

How is all this to be accounted for?

Of the many answers, one is just now singled out for emphasis: *We have unceasingly and unitedly preached and taught these central and distinctive doctrines.* With no other unifying power than that of common conviction, our preachers have proclaimed essentially the same message, and our Sunday school teachers, and B.Y.P.U. and W.M.U. leaders, have taught generation after generation of Baptists, concerning these fundamentals.

Now let us be courageous and frank to face the fact of relative failure in fruit bearing. In the realm of giving our record is disheartening. In a recent carefully compiled list of 22 denominations in the United States, arranged in the order of per capita gifts, Southern Baptists were nineteenth! All but three of the evangelical Christian bodies in this country give more to the cause of Christ than we do!

Our neighbors look at this record and say, "What is the matter with these Baptists? They are great on numbers, they win multitudes into their churches, they stand boldly for the Bible and New Testament Christianity, but they refuse to match their faith with their gifts. Why is it?"

Excuses are not becoming when we consider our numbers and wealth. Four million Southern Baptists ought not to let their Home and Foreign Mission Boards be strangled with debt. They ought not to cut down support year by year until missionaries must be brought back home, disastrous retrenchment forced, and glorious doors of opportunity closed. It is wholly inconsistent with our claims of loyalty to Christ and the Bible that fully half our church members give *nothing* to the support of missions.

It is easy to jump at conclusions and use harsh and critical words about these non-missionary, non-contributing church members. Surely this is not the Christian attitude, nor will it remedy the situation. The two constructive questions to be asked and answered are: Why this fruitlessness? What is the remedy?

The answer to the first question is not difficult to discover. In the beginning, in this country, Baptists were few and relatively poor. Theirs was a heroic task—to establish themselves and their doctrines in the face of almost universal and overwhelming opposition. They had revolted from ecclesiasticism and the domination of wealth in religion and society. Money had no great place in their lives, and their co-operative efforts were on a small scale. It came about very naturally that no great emphasis was laid on giving throughout much of this formative period in our Southern Baptist development.

Then came a great change in fortunes and in the economic order. From few we grew to many, from poverty to wealth; and the world in which we live became a money-centered world. Baptists are no longer a despised, poor, protesting, struggling minority group; and money is no longer an incidental factor in our lives. Money is a medium of exchange for all alike, into which we transmute our time, our talents, our ability, our labor, our goods, in exchange for which we get back the necessities and luxuries and privileges and resources of life.

But in the midst of these revolutionary changes we have not met new conditions with corresponding new emphasis and zeal in our preaching and teaching. Only comparatively recently have we awakened to a realization of our deficiency at this point, and we are now painfully aware of the consequences. The plain fact is that we have an adult generation of Baptists almost untaught in the Bible doctrine of stewardship, many of whom joined the church without having any responsibility for giving laid upon them, and who do not feel any sense of personal obligation to give beyond a meagre support of the local work.

What is the remedy? The answer is obvious: *Preaching and teaching that will put this great doctrine of stewardship alongside other fundamentals in the faith and practice of our people.* A mere spurt of energy to induce churches to adopt a budget and make an every-member canvass will dissipate itself quickly and leave us worse off than before, unless we ground it all in far-reaching preaching and teaching.

To this end every educational resource at our command must be utilized to the fullest. The Sunday school, the B.Y.P.U., the W.M.U., the Brotherhood, must realize their opportunity and obligation, and harness their forces with intelligence and enthusiasm to the task. Pastors and deacons will lead, to be sure, but if they ignore these educational agencies and auxiliaries of the churches a disastrous mistake will be made. Particularly must the Sunday school be requisitioned as the chief teaching agency of the church, to lay broad and deep the foundations for every member giving.

"By their fruits ye shall know them," says Jesus. But let us not overlook the conditions of fruit-bearing—abiding in him, his word abiding in us. This message is a warning against superficiality, a plea for solid foundations. When our people are taught and led, when they know why they should give and their hearts are stirred, they will respond.



Let us not deceive ourselves into thinking that the machinery of an every-member canvass will prove a substitute for mental and spiritual quickening.

Here, then, is our next step ahead—so to preach and teach in the months before us that our people will *want* to give because God has spoken to them through the preaching and teaching of his Word.

## The Living Word

In Christ the Word became flesh in unique and unrepeatable fashion. But there is a deep sense in which God's Word becomes flesh whenever a man of God, called of God to be his messenger, proclaims with power God's message to men.

Sometimes we hear it said, "The day of the preacher is over." If by this is meant the formal, stereotyped presentation of hackneyed commonplaces in wooden homiletical manner, we are inclined to agree. The radio, the newspaper, the magazine, travel, education, have all advanced the great majority of people today beyond the point where their interest and attention can be challenged by the trite and conventional. But if by preaching is meant the proclamation of a living message through the personality of a Christ-mastered man, on whom has come the power of God and in whom abides the Holy Spirit, there never was a day when preaching had greater opportunity for effectiveness than now.

Sometimes preaching becomes colorless and dull because the preacher has ceased to be gripped by great ideas and in consequence his preaching drifts into trivial channels. Again, the preacher may preach on vital themes, but fail to relate them to present duties and needs. When preaching is spoken of as "over the people's heads," as a rule it is not because of its profundity, but because it has failed to connect up with their felt needs and conscious interests. Preaching cannot be shallow and will seldom be too deep that begins where the people are in a world as it is and applies the gospel of Christ with practical simplicity to human life.

Aside from the never-ending theme of sin and salvation, there is imperative need just now of preaching on Christian duty. *Duty* is a compelling word. It implies moral obligation that is beyond law, that rises superior to sentiment, that overrides difficulty. Convince the Christian that a given line of conduct is his *duty*, and you may safely rest the case with his conscience.

It is here that we stand so sorely in need of the living word, proclaimed through life and lips, by the pastors of our Southern Baptist churches. The support of his church and of its Southwide and worldwide program is the inescapable *duty* of every church member. Many do not see it that way. To go to those thus unconvinced with an appeal to sign a pledge card committing them to worthy support of their church and its missionary program is to meet with certain failure. If the multitude of unenlisted are to be reached for worthy giving in the movement we have launched, the preachers must first do their part as they incarnate the appeal in their lives and then proclaim it from their hearts until the churches catch their fire and break out into hot flames of sacrificial living and giving.

Brother pastor, are you a living word? Have you a living word on this great subject of Missions and Stewardship? Upon your answer to this question depends largely the success of the Every-Member Canvass, November 29 to December 6.

## If You Had Three Minutes

Suppose a careful census of the Baptists of your association were taken, and an accurate list made of all those who are giving little or nothing to the support of Statewide, Southwide and Worldwide Missions. Suppose, by some remarkable means, all these unenlisted Baptists were assembled in a great auditorium and you were requested to present in three minutes the most effective possible appeal setting forth the reason why each one of them should give scripturally to the support of the church budget, including all its needs at home and its obligations abroad. What would you say?

The editor put this question up to a picked group of pastors and laymen who are known for their love of missions and their denominational loyalty. Elsewhere we give their replies. It is intensely interesting to read what they say.

Notice that the same strain runs through all the responses—people must be *informed*, they must be led to *pray*, their hearts must be warmed with the contagious fire of the pastor's *passion*, they must see their *duty* plainly in the light of God's Word, they must be approached *personally*, they must be provided with practical means for *every-Sunday* giving, they must recognize the *tithe* as an equitable minimum.

Notice that the word *must* is here frequently repeated. Many details will have to be worked out in accordance with the local situation, but there are some matters that are not optional. Success or failure is the alternative if these imperatives are obeyed or disobeyed. The encouraging fact is that there is nothing impossible about any one of these "musts." Look at them again, and observe how practical they are. Of course it will take time, patience, persistence, prayer, but what is Christian leadership for if not to provide these requisites to success?

Read these striking statements. Use them in sermons, in the prayer meeting, in personal conferences, in inspirational addresses. They are worthy of serious reflection and thoughtful use.

## The Kingdom of God Campaign in Japan

It was the editor's privilege recently to hear Dr. Kagawa in a series of addresses concerning his work and the movement which has largely been identified with his leadership in Japan. Kagawa impresses one as a man of dynamic personality, intense convictions, and a deep desire to make the principles of Christianity practical in modern life.

Kagawa believes with deep earnestness that the gospel of Christ will solve the problems of Japan. He knows at first hand the poverty and suffering of the masses of the Japanese people, and he is passionately concerned for the welfare of the working classes. He is not a Socialist, and shows clearly how Socialism defeats the chief purposes of Christianity. He feels that trades unionism offers a possible solution for the economic problems of the Japanese laborers, but is uncertain as to how the unions can be made and kept dominantly Christian.

Kagawa has been gripped by the conception of "the Kingdom of God" as portrayed in the New Testament. He is largely responsible for the "Kingdom of God Campaign," which according to Dr. William Axling, "has created among the Christian forces of the Japanese Empire a spirit of co-operation and solidarity which did not exist before the movement was launched." Dr. Axling is authority

for the statement that the ninety district committees that have been organized under the auspices of this movement have brought the Christians of the cities and of the provinces into very close working relations, broadening the vision of those who have actively participated in the movement and reinterpreting their tasks in terms of a more practical gospel and a Christianity applied to the problems which are distressing our modern world.

While one may not wholly agree with Kagawa, and his interpretations of Christianity in terms of human welfare, it is heartening to realize that the Christian religion is producing a leadership of such high type in Japan. Kagawa tells of some wonderful meetings, with attendance running as high as two thousand at a single service. In one twenty days' campaign there were over two thousand people who signed cards as inquirers. Never was there a time when strong, conservative evangelical Christian leadership was more needed, and the opportunity of the consecrated, seasoned foreign missionary is unparalleled in the history of missions in Japan.

Southern Baptists ought to double their missionary forces in Japan within the next five years. The time is ripe for a great forward movement.

## Mexico Faces Her School Problem

One of the gravest hindrances to progress in Mexico is the widespread illiteracy of her people. For centuries the Catholic Church has controlled education, and has deliberately fostered ignorance among the peasants. But conditions are rapidly changing, and a new generation of educated Mexican youth is in process of transforming the country. For the past ten years Dr. Moses Saenz has been directing the movement for an adequate public school system for Mexico, and gradually schools are dotting the landscape of the rural areas.

In a recent address Dr. Saenz points out that since 1925 rural public schools have been established in Mexico at the rate of one thousand per year. For the most part they are little one-room one-teacher schools, but through them thousands of children are receiving the rudiments of an education who otherwise would be wholly without school advantages. Hear Dr. Saenz as he describes the situation and indicates the program being pressed:

"Sixty-two per cent of the population are illiterates. We have nearly 2,750,000 children to send to school. Nearly 1,175,000 of these are without a school to go to. State governments on the average are using 40 per cent of their budgets for schools. The Federal Government is spending as much for education as is possible at present, when one considers that education, while important, is not the only obligation of the Federal Government.

"We in Mexico are looking the problem straight in the face. For the first time we are gathering statistics on educational conditions for the whole country. The facts we have to face are appalling. We have no right to be pessimistic, however. More is being done for education in the country than was ever done before. Public education in Mexico is carried on by the Federal Government, by the state governments, and in some cases by the municipal authorities.

"The Federal Government started its nationwide program of schools in 1920, and after six years maintained, outside of the Federal districts and territories 300 schools with a total enrollment of 250,000.

"Our educational program is devised for Mexico as a whole. We cannot plan for fine schools for the capitals, calculated to dazzle the foreign visitor! We have to think of the 1,500,000 children without a school to go to, simply because they happen to live in the remote country districts or in the backward states."

## A Bandit Rescues a Missionary

For a missionary to rescue a bandit would scarcely be "news," but when a bandit rescues a missionary it gets prominent space in the *Shanghai Times*. This great metropolitan daily recently carried the following story:

"The details now in hand regarding release of the Rev. Lacey Sites, of the Methodist Episcopal Mission, provides a remarkable example of the value and influence of Christian teaching.

"Mr. Sites was captured in the Kutien District, North Fukien, on July 8 and gained his liberty two days ago. No ransom money, however, was paid. He was rescued by a young bandit leader who, with a hundred of his followers, scoured the hills for four days and secured the missionary's release. It was arduous and dangerous work undertaken quite voluntarily and without suggestion of reward or an ulterior motive of any sort, except the wish to demonstrate the sincerity of previous profession of faith.

"The young bandit leader had attended some weeks back a large meeting addressed by Mr. Sites, and he was so impressed that he indicated a desire to change his mode of life. He had a short conversation with the missionary at that time and then left. No particular importance was attached to the incident at that time, but the young bandit subsequently hearing of Mr. Sites' capture, immediately called his followers together and went in pursuit, with the result stated. They found Mr. Sites in a small house closely guarded. They surrounded the house and effected his release, and brought him back to Kutien in a sedan chair.

"The occurrence has greatly heartened the missionary bodies here."

## The Need of Fresh Conviction

At home and in the mission station there will be rejoicing over the appointment of Rev. A. S. Gillespie and wife to take up the work laid down by Dr. Sallee and his noble companion. Mr. Gillespie is a recent graduate of the Southern Baptist Theological Seminary and is unusually well equipped to carry on the work in Kaifeng, where Dr. and Mrs. Sallee labored so faithfully.

The heart is deeply stirred by the following resolution passed by members of the North China Mission and transmitted by Missionary F. P. Lide:

"The North China Mission of the Southern Baptist Convention, at its recent meeting in Tsingtao, Shantung, China, voted to convey to Southern Baptists through the HOME AND FOREIGN FIELDS our deep sorrow and loss in the death of Dr. W. Eugene Sallee, the home secretary of the Foreign Mission Board.

"We implored Divine wisdom and grace to be given to the Foreign Mission Board and to Southern Baptists. May we all understand the lesson which our Father means to teach in Dr. Sallee's removal from our midst. We feel that Dr. Sallee was so well fitted for his task, which he was doing. Never before in the history of the Convention have we all needed more to be convicted of the needs of the lost world. This is a great and difficult task which no man can perform without the presence and power of the Holy Spirit. 'He will convict the world in respect of judgment.' We as Christians need to be convicted of the judgment and doom of men who live and die without Christ. If we realized afresh the real condition of a lost world, nothing could stop us in our zeal to carry the tidings of Christ's salvation to the whole world. We trust that a double portion of Dr. Sallee's spirit will be given to his successor.

"In view of his being taken from us, let us reaffirm our loyalty to Christ's program of evangelizing the whole world."

# Making Our Missionary Machinery Move

*Richard J. Inke, Professor, Rio Baptist College*

The missionary spirit is not money. It is neither a collection taken for missions nor tithing. It is neither pledges nor budgets. Much less is it organization or the Co-operative Program. All this might be the natural outcome of the real missionary spirit, but all this is not it. Well, you say, it is nothing new what you emphasize here. But is it not true that, as soon as one speaks on Foreign or Home Missions, a good Baptist brother grabs for his purse quite instinctively? For him missions and money have become quite synonymous. The budget might be generous, the organization perfect, and the Co-operative Program all-inclusive, but without the real missionary spirit they simply do not work. I had rather have a rickety, rickety old Ford that has the spark, than a high-powered Packard without the spark. The old Ford, in spite of all the noise it makes, carries me, while the splendid Packard must be carried or pushed, in order to get it from the spot. The difference between them is that the one has the spirit, and the other the organization. Our Baptist denomination is quite frequently out on the road, and makes a desperate effort to move the perfect machinery which does not want to move on.

What then is the missionary spirit? The missionary spirit is the self-giving, the self-denying, the self-sacrificing spirit. It is the loving, the saving, the sharing-alike spirit. Yes, it is the Spirit of the Christ himself, who came to seek and to save that which was lost. It is the spirit of the good Samaritan who, trudging along the mountain path, saw the wounded man on the roadside, and, moved by genuine compassion, lifted him up and took him along to the inn. The missionary spirit made of this Samaritan peasant a nurse, a doctor, a mother, yes, a savior. The missionary spirit is the spirit of the good shepherd, who went out in the dark and the cold, and wandered over the steep hills and through the deep valleys, leaving behind him a crimson trail, until he found his lost lamb in the thorns of the jungle and carried him home. Then he called his neighbors to rejoice with him. Brethren, we shall never rejoice with our Master unless we, too, go out with him into the dark and the cold, in search of the lost sheep, unless we, too, leave a crimson trail behind us, unless we, too, help the Good Shepherd to carry home the lost lamb. Yes, unless this happens we shall never understand the joy of our Lord. The real missionary spirit is the spirit of that old father in Luke 15, that made him forget his old age, his aching and trembling limbs, his great soft armchair on the porch, and that made him run to meet his lost but now returning boy. The father's missionary spirit wiped out all the past from that trembling lad's sinful life with one long, loving and forgiving kiss. The one entirely lacking in this spirit was the elder brother.

Yes, this missionary spirit is the most beautiful thing upon the face of this earth, it is the most beautiful thing in any man's heart and life. It is a dynamic spirit. It transforms the ox cart into the aeroplane of a Lindbergh, the caterpillar into a butterfly, and the old rooster of the back yard into an eagle that soars through the blue of the sky, and turns his piercing eye toward the blazing sun. A man who is possessed of this spirit becomes a world citizen. Such a man travels fast, he does not measure distances by the ox cart wheel; he sees far, he is a man of vision; he enjoys beauty, he sees the most beautiful things in this world and thoroughly appreciates them. The missionary spirit knows no race problem, no national spirit, and

no distinction between home and foreign fields. Yes, the shortest cut to Christlikeness is to have this beautiful, this human and divine missionary spirit.

A pastor should not ask, What place shall missions have in my church program? Such question is against the missionary spirit; he should rather ask, What place shall my church have in the missionary program of Jesus Christ for the extension of his kingdom in the whole world? Has a pastor a meagre salary? Put missions first, my brother, and thy salary will be increased. Does a church need a new meeting house? Are the times very hard? Then let her first pay up every cent of her missionary pledge, and the new meeting house will be built without indebtedness. That is exactly the way God works out his plans for a church of Jesus Christ, his beloved Son, and that is the experience of many a missionary pastor and church.

But how can this missionary spirit be created and maintained in the heart of a Christian, and in our churches? Well, this spirit is too beautiful, too good, and too divine to be created upon this earth. It is a heavenly plant, it comes from God. As little as you can create an egg to be hatched, so you cannot create the missionary spirit. God creates it, he sends it into the heart of a Christian at that very moment, *when he or she is born again*, and this is important. Whence and where did the Apostle Paul get his missionary passion? On the road to Damascus. Before that experience he had the killing spirit, but after he had seen the Lord, whom he persecuted, he had the missionary spirit which he never again lost.

When and where did the writer get his missionary spirit? May he tell the story in the deepest of humility? The missionary spirit was kindled in his heart when he was fourteen years of age, away back in the jungles of Russia, where he tended the flock of his father. He was a Baptist preacher's son; a diligent Sunday school pupil. He knew the Book quite well, sang in the church choir, and thought himself a fairly good boy. But a dark day came. He came to himself, and saw and felt his sins for the first time. They were terrible, loathsome, unpardonable. He was sure that there was mercy and forgiveness for all sinners in the world, except him. He prayed during the day in the jungle, kneeling down by the tree stumps here and there, while the flock moved on in search of pasture. By night sleep did not touch the eyelids of the boy. Time and again he contemplated the deep waters of the river that flowed by his father's house to jump into them, and so end all the agony of his soul. He was ashamed to come to his own father, who was the pastor of the village church, and open his heart to that godly man. But as the burden grew too heavy and the night too dark, he came one evening to his father, and confessed all. The old preacher, gentle and compassionate, did not utter a word, but deeply moved took his boy to the old barn, closed the doors, and knelt down with him on the dirt floor in the dark, and cried to God for mercy and salvation. Hot tears trickled down the old man's cheeks and fell upon the boy's folded hands. God could not deafen his ear to such a cry. He gave a new heart and a new mind to the boy, and then and there the missionary spirit flooded his soul, which he has never again lost to this very hour.

Yes, the missionary spirit is born of God. Unless a man, a woman, a boy or girl have felt the burden of sin in their own lives, unless they have come heavy laden to the cross

of the dying Saviour, and heard the voice of the Crucified: "My son, my daughter, thy sins are forgiven thee," there will be no missionary spirit in such a heart. What is the percentage of our unconverted church membership?

But this spirit might grow dim, the missionary passion might abate even in the hearts of the faithful,—how can it be rekindled? If it comes from God, it must be nourished upon God himself in prayer. In the Garden of Gethsemane the Saviour himself was in danger of losing his missionary passion—humanly speaking—for he prayed that the cup might be taken away, if possible. If this cup had been taken away, Jesus would have lost his missionary spirit. But feeling the danger very real, he fell upon his face, and agonized in prayer, until "his sweat became as it were great drops of blood falling down upon the ground." And lo, he regained his missionary spirit, and went triumphantly to the cross to die for you and for me.

This same missionary spirit possessed a young American and his bride, in the great state of Texas, fifty years ago, and carried them to Brazil in a sailboat, to a land which they did not know, to a people whose language they did not understand. The same missionary passion possessed hundreds of young men and women in this great Southland and they followed Dr. W. B. Bagby to Brazil. And during these fifty years of self-giving, self-denying, and hard labor, Brazil has become one of the most challenging and most fruitful mission fields in the whole world. Some of the reasons for the marvelous progress are the following:

God's grace, a complete religious liberty, the absence of race problem and exaggerated nationalistic sentiment, and the consecrated and whole-hearted co-operation of the native workers. But besides all these factors, the American missionaries, who began and organized the work, trained the natives, created a Baptist literature, and evangelized the people from the seashores to the vast interior, deserve a very special recognition for the gospel triumph in the land of the Southern Cross. They are men and women of moral integrity and common sense. The writer has observed them and worked with them for twenty-five years, and has not seen one of them to take a wrong step morally or commit any such fault, at which the natives could point and say, that was not worthy of a Christian. The unconverted Brazilian does not read the Bible, but he reads the missionary, and reads him well, and discovers in him the Saviour. And this is the highest tribute one can pay to any man or woman in this world. Yes, your missionaries in Brazil are Christian men and women, who are spiritually-minded, and entirely consecrated to their task. They have the Great Shepherd's heart, and the Good Samaritan's compassion and skill.

On Easter Day a boy heard his pastor preach on the power of a good example. The same day he received as a present a big white paper egg. He got an idea. At home he had a little hen that layed him very small eggs. He took the big paper egg, wrote on it with red pencil the following: "Look at this and do your best"; took it to the barn, and hung it up over the nest of the little hen that she might see it and follow this good example. Whether that little hen laid any larger eggs one hardly believes, but you, in the homeland, may surely look at your missionaries, and try to do your very best. Please, do not recall them from Brazil for lack of funds!

Brazil needs you, and you need Brazil. Whether there is an overproduction in material things in this country, one cannot tell with certainty. But there certainly is overproduction in things religious in this great Southland. You have too many churches, too many schools, too many teachers and preachers, while in Brazil we have too little of everything. Somebody said that there are so many preachers in and around the city of Louisville, Kentucky, that they are

willing to preach a sermon for a dime and three sermons for a quarter, and still there is no place to preach in. If that is so, what a pity! Send them over to Brazil, and we shall make them Baptist bishops, we shall give to each one of them a diocese of several churches.

Let the Baptist hosts of the great Southland uphold the organized work, let them faithfully contribute to the united budget; but over and above the Co-operative Program let them make a special love-offering whenever the spirit mightily stirs their hearts. Let them break the alabaster cruse of exceeding precious ointment, and pour it upon the Saviour's head and feet. That was done on a special occasion, when the giver felt that an hour of great crisis and sacrifice was at hand. Such a crucial hour is at hand now on every mission field. Break right now your alabaster boxes, and do it quickly. This was done outside the united budget, and therefore the good woman was criticized by one of the Lord's disciples, but she was praised by the Lord himself.

Four years ago the writer returned home from a trip abroad. When the majestic ocean liner slowly steamed into the beautiful harbor of Rio de Janeiro, he was at lunch in the dining room. But as the steamer had already passed the Sugar-Loaf Mountain, he knew that the docks were not far away. His appetite was gone, his heart was beating fast, it jumped. . . . Four months away from home over the high waters, and now so near his loved ones. He went on deck and gazed in the direction of the docks. Yonder he saw a little group of human beings, and knew that they were those whom he loved so much. They looked his way, and tried hard to discover their Daddy and Husband among the passengers. There was the baby girl, clad in white. She, too, gazed at the steamer, holding one hand over her eyes because of the glaring sun; and as she recognized her father, she pointed out with the other hand, and shouted: "Look, Daddy—there is my Daddy!" Brethren, the writer was ashamed before his fellow passengers, but tears of joy quietly trickled down his sun-burnt cheeks. His pastor, Dr. F. F. Soren, had also come to meet him. From another place he, too, shouted; he, too, called the writer's name, but the passenger did not hear, did not see his pastor, he saw only those who were so dear to his heart.

Yes, wonderful will be that day in the great beyond, when our missionaries will meet again those to whom they preached, for whom they prayed, and whom they won to Christ by self-denial and loving sacrifice. Many Brazilian boys and girls, men and women will also meet Dr. Sampey and Dr. Truett in glory, and thank them for the bringing of the gospel message to Brazil and to them.

Will somebody meet you from Brazil at the great white throne of the Saviour? Will somebody thank you over there for what you have done for the Brazilian people? Yes, we know many of you will meet redeemed Brazilians as the fruit, the crown, and the glory of your missionary efforts!

### Our Sufficiency

God doth suffice! Learn this, thou helpless one;  
In full surrender let thy way be trod.  
Sometime, each moment's task in patience done,  
Shall be unfolded—and lo, there, thy God.

God doth suffice! Be strengthened, weary heart;  
Though day is long, and footsteps halting, plod.  
To take the way mapped out, this is thy part,  
Its steps are numbered—in each one, thy God.

God doth suffice! Be cheered, thou saddened soul;  
What though thou'st seen and felt the chastening rod?  
E'en to the end his love has planned the whole—  
Let all the finished story show thy God.

—SALLY NEILL ROACH, in *S. S. Times*.



# Rekindling the Missionary Flame



THE BIBLE HAS GROWN INFINITELY PRECIOUS TO THESE CHINESE CHRISTIANS OF HARBIN, WHO HAVE BEEN MEETING IN SPECIAL BIBLE CLASSES

## Promoting Missions through Prayer

*Mrs. Eugene Levering, Baltimore, Maryland*

The study of parallels incites curiosity and interest and is often of great value, especially when it sets forth the development of like plans and undertakings and their results, similar or varied.

Such study might be of very great benefit to Southern Baptists now, as with increased earnestness of purpose we are girding ourselves for the reinforcement of the work of our Convention. Was it a coincidence or a direct leading of the Holy Spirit that the subject, "The Spread of Missions Throughout Asia," as recorded in Acts, was selected for our Sunday school lessons to be studied during the period in which the thought of Southern Baptists is focusing upon the new promotion plans, having as their objective the spread of missions throughout the world? While the objectives are identical in purpose, it might help us to consider the way by which the early Christians began and continued their great work of evangelizing their world.

As we recall those days of beginnings, and think of those inexperienced Christians, we are amazed at the daring of their task. Nothing like it had ever been attempted, so there were no records or reports to guide them. But he whose work it was, knowing exactly what would be required for its accomplish-

ment, had very simple but amply sufficient plans in his thought whereby his purpose could be realized. These plans he committed to his disciples just before he ascended, and because they were obediently followed, the wonder deeds of those intrepid Christians were recorded for our inspiration and pattern today.

His plans were gloriously successful. Will ours be? Yes, in so far as they coincide with his.

If we take our Bibles and read again some verses in Acts, chapter one, verse four, we will see that the Lord commanded the disciples to wait in Jerusalem for the promise of the Father, so we see *the first step in the plan was obedient waiting*. So much had happened to the disciples—they had lost their Lord, then found him again for a short time, and now he had left them, after telling them of great things they were to do in Jerusalem and in unheard-of parts of the earth. They were amazed and curious; how could they do such things, who could tell them? Thus disturbed in mind and heart, they needed quieting and comforting, and how better could this be accomplished than by waiting in fellowship with God and with one another in talking of their absent Lord and his words to them?

And as they waited and communed, their hearts and minds were opened and evidently they talked freely to their Father and he with them as he opened to them the meaning of what was to come to pass and their need to be prepared to receive the Promised Power. *So the second step in the plan was prayer.*

Of course we do not know all they prayed for, but judging from their part in the subsequent happenings, their longing must have been for selfless hearts; surrendered wills, so that they might be fully prepared to receive the Promised Power and to be absolutely submissive to his directing. Doubtless the Spirit would have come as soon as the Lord ascended had the disciples been ready to receive him—but as power is dangerous unless one is prepared to use it, these waiting and instructing days were necessary. So after fruitful experience through prayer and communing, there were wise and willing hearts at the disposal of the Holy Spirit, when the day of Pentecost was fully come, and the great Co-operative Program of the early church was undertaken. We are familiar with the results recorded through the Acts and the epistles, and as we are enlisted in the same work today, why should we not use the same plans that accomplished such results at the beginning of our missionary era? There were other steps in the plan, but we are especially concerned with prayer as promoting the evangelistic work of our churches.

Prayer, according to the record in Acts, is indissolubly joined in the work of the Holy Spirit, who is limited if the heart is prayerless, and service becomes powerless and ineffective. In the Book of Acts—which is an excellent manual for our work—we read of sermons preached with convicting power; deliverances from prison; miracles wrought; conversions of marvelous nature, all because prayer was persistent and prevailing.

There seems to be a divine sequence: Wait, pray, receive power, witness, and if anything interferes with the order, the results are meager. We all know that our beloved missionary work was born in prayer—has been maintained through prayer—and will end in a prayer of triumph and thanksgiving.

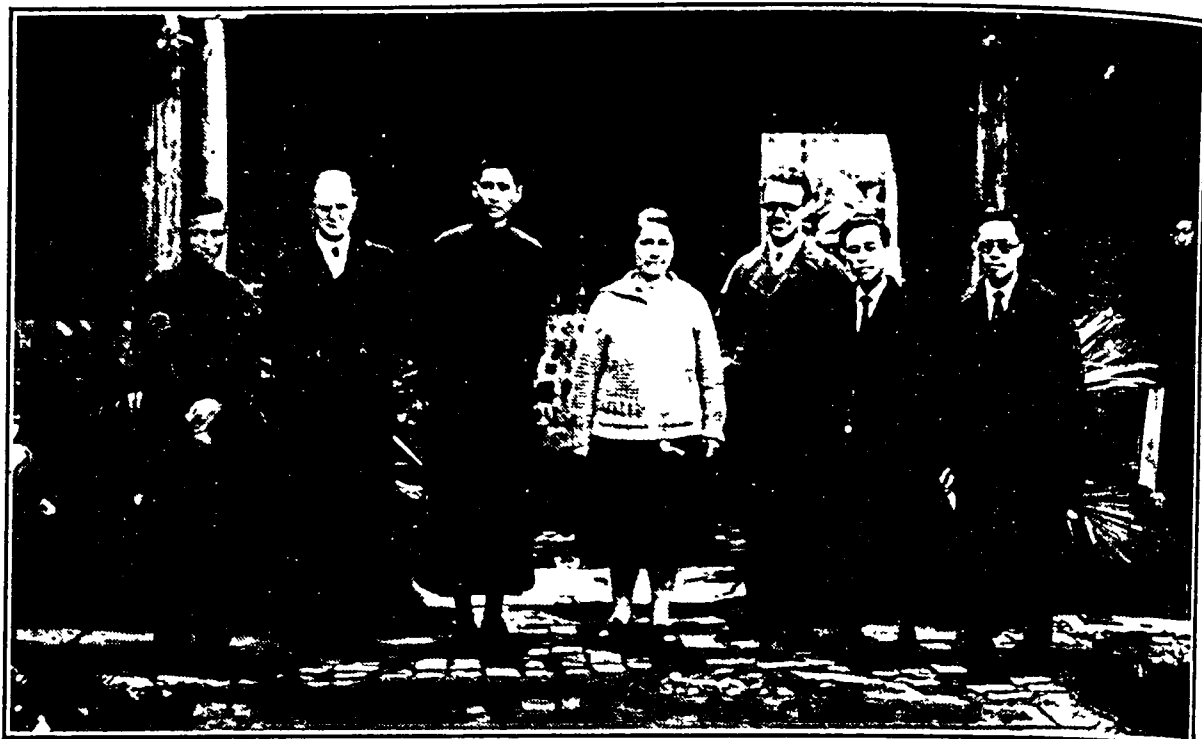
We cannot think of the indefatigable Luther Rice without realizing that the secret of his life was prayer, for accomplishing what he did, it could not have been otherwise.

The resolute J. Lewis Shuck and his pioneering for Jesus in China, and the straight-hearted men and women who through prayer were scattered abroad and went preaching the gospel, the far-seeing hearts who laid the foundations of our Convention and seminaries, and the army of devout men and women whose sinews of soul were developed at family altars—these and countless others, through the enabling of prayer and faith, are responsible for the work we hold so dear today.

What a joy and sacred experience it was for me, while in China and Japan, to be in the homes of our missionaries and to join in daily worship at their altars of prayer and power. The Station prayer meetings, held at sunset on Sundays, were precious times. With what simple trust the missionaries talked to their God, how believingly they besought him for strength and guidance for each other and the Chinese. How plain it was that all they were doing was possible through prayer and obedient response to the answers they received. No wonder they pray for our prayers, knowing so well that their life and that of their work depends on the power that comes through intercession.

To me the most impressive meeting of the Convention just passed was the last missionary prayer meeting conducted by Dr. Sallee. After a period of earnest prayer he spoke of the need of more prayer for the work at home and on the mission fields and urged the forming of groups in churches and homes just for prayer, and where two or three Christians met socially, not to separate without prayer for the work of their Lord. He was greatly distressed over the dearth of Baptists who prayed wholeheartedly and persistently and prevailing. Our hearts ached over the ache in his heart as he helped us see how unnecessary the condition of our missionary work is, and how easily it could be changed if we would adopt the plan our Lord gave the disciples in Jerusalem—to wait together in prayer until our hearts are purified and made willing to do whatever the Holy Spirit shall ask of us.

It was hard to leave Dr. and Mrs. Sallee that morning, so yearningly and tenderly did each beg for our prayers



MISSIONARY J. R. SAUNDERS AND A GROUP OF HIS FELLOW WORKERS IN THE HAK-KA FIELD

"We have established a Bible school to train men through whom to give the gospel to the millions in China who have not heard."

and for our willingness to urge others to pray. What more fitting memorial could Southern Baptists offer to Dr. Sallee than to agree, by the help of the ever-willing Spirit, to follow that simple plan of our Lord and begin by coming together more frequently in our churches and homes for quiet waiting in prayer? God will make us willing if we ask him to give us such minds and hearts as the Holy Spirit can work through, to the purifying and strengthening of his church at home and the glorious ingathering of waiting souls on our mission fields.

## Giving As a Measure of Missionary Devotion

*Mrs. G. R. Martin, Norfolk, Virginia*

Devotion to Almighty God has been measured from the beginning by sacrificial gifts. Abel and Noah, Abraham and Jacob, pleased God as they expressed their devotion and gratitude in this way. Jehovah accepted their sacrifices as the measure of their devotion and blessed them. It was "a sweet savor unto the Lord." Where there is no love, there is no sacrifice acceptable unto God. Where there is no sacrificial gift, there is no love which is pleasing unto God. Our God is "pre-eminently characterized by a forth-going, self-sacrificing, resourceful, constructive love."

This law rules the world in which we live. We see it as the mother rushes into the burning building, rescues her child, shields it from the flames with her own body and gives her life for its life. We see it as the father, warned that death will be the result of over-

work, toils day and night that his family may be protected from hunger and want. It is pictured in the life of the physician who forgets himself in the time of epidemic and measures his devotion to the sick by his gift of life for them. A stirring picture of devotion is found in the gift of life on Flanders field. The history of the United States contains no story which measures greater devotion to the cause than the story of the Philadelphia banker who, through his gifts of money, saved Washington's Army in the critical period of the War of the Revolution. Who can doubt the devotion of that lawyer-merchant who gave his four sons to the Confederate cause and, having no more sons to give, beggared himself as he poured out his wealth that food and ammunition might be supplied the sons of other men who fought for the honor of the South?

These are "moving" pictures of giving according to the measure of devotion to child, family, the sick, the country. There is, however, another picture which is the supreme expression of love. "The little child named it when in the twilight he came running to his mother, saying, 'O mother, God has just put out his service star!' Yes, his single star—'For God so loved the world that he gave his only begotten Son.' By the inner necessity of his nature, God is ever loving. He is the kind of a God that could not refrain from manifesting himself in Jesus, and being found in the form of a man, could not but accept the cross. It is in the cross that we catch such a vision of our God and his ways that ever after life's meaning and possibilities seem transformed."

The picture of John 3: 16 is moving, the world God-ward every day. It is the perfect picture of the perfect gift,

measuring perfect devotion to the perfect cause—the salvation of the world. Every gift, inspired by missionary devotion, looks up to this gift as the divine measure of love.

The minister at home, wearing himself out in his ministry of love, looks up to John 3: 16 and prays:

"Was it for crimes that I have done  
He groaned upon the tree?  
Amazing pity; grace unknown!  
And love beyond degree!

"But drops of grief can ne'er repay  
The debt of love I owe;  
Here, Lord, I give myself to thee,—  
'Tis all that I can do."

The missionary secretary, "faithful unto death" to the cause of arousing and maintaining the missionary interest of his denomination, looks up to John 3: 16, and whispers:

"Am I a soldier of the Cross,  
A follower of the Lamb?  
And shall I fear to own his cause,  
Or blush to speak his Name?

"Sure I must fight, if I would reign;  
Increase my courage, Lord;  
I'll bear the toil, endure the pain,  
Supported by thy Word."

The missionary, as he obeys the death summons, which comes too soon because he has spent his strength with Christ-like forgetfulness of self, looks up to John 3: 16, and says:

"When I survey the wondrous cross  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

"Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all."

The Christian who has poured out his or her wealth in sacrificial devotion, that the gospel of his Lord and Saviour, Jesus Christ, might find the heart of every soul in God's creation, looks up to John 3: 16, and declares:

"Take my silver and my gold,  
Not a whit would I withhold."

And every Christian, looking up to the perfect measure of perfect love, should pray:

"More like the Master I would live and grow;  
More of his love to others I would show;  
More self-denial, like his in Galilee,  
More like the Master I long to ever be."

The Lord's cause has languished because the love of professed Christians has been so poorly expressed. We have been content to sing of our love, to talk about the love and gratitude of our hearts. We have looked away from John 3: 16 and forgotten to measure our love by sacrificial gifts of self and substance. Can it be that our love is no greater than our gifts? Have we turned the picture of John 3: 16 with its face to the walls of our consciences, our homes, our churches, until we have forgotten its vital message for our hearts? Let us brush off the dust of selfishness which covers it; let us turn it again until our eyes must rest upon it; let us go forth with its message upon our lips. "For God so loved that he gave." It is his measure of devotion. It must be ours!

During the coming days Southern Baptists, remembering the measure of God's love, seeing the need of the world, realizing the depth of our Saviour's loving that "all men everywhere should be saved," must give until their souls rejoice that God has allowed us to witness in this way to the growing love in our hearts.

"I am God's; then I must live for his glory.  
My time is God's; I must spend it to his glory.  
My money is God's; I must use it to his glory."

## Mr. Chu Ch'ang Ch'ing, a Great Believer

*Clifford Barratt, Pochow, China*

Mr. Chu Ch'ang Ch'ing is a man whom all the Christians and missionaries here in Pochow love and respect.

A number of years ago Mr. Sun P'ei Huan's brother, who had become a Christian, was passing through Chia Ho T'an, where the Chu family lived. He began to tell them about Jesus. He was so in earnest and his listeners so eager to hear that they talked all night till almost daylight.

Mr. Chu had been a man who by sorcery and the power of evil could drive out devils from people who were devil possessed, but when he heard of Jesus he immediately recognized the truth and accepted Jesus as his Saviour and Lord. He put away all his sorcery and since that day has never wavered in his faith in and service to the Master.

He is a great believer in prayer. One day after a long continued drouth he was here at the Pochow chapel. He was moved to pray for rain, so he asked all the people to get down on their knees while he prayed to God to send the rain. Very soon his prayer was answered and the thirsty earth was well watered by the refreshing and life-giving rain.

Another time Mr. Chu and his mother were talking together about a distant relative of theirs who was devil possessed. The two of them agreed that Mr. Chu's mother, who also was an earnest Christian should go the next day and pray for this possessed woman, asking the Lord Jesus to set her free. The next day Mrs. Chu went, but before she got inside the house the woman was healed and the evil spirit had left her. Upon inquiry it was found that at exactly the



A GROUP OF REMARKABLE CHINESE BAPTIST TEACHERS IN KAIFENG, HONAN, CHINA



CHINESE BAPTIST WOMEN LOVE THE WORD OF GOD

These are Hak-ka women, members of the Woman's Bible School, Shiu Chow, where Missionary Saunders has long and faithfully labored.

same hour Mr. Chu and his mother resolved that she should go and pray for this woman, the devil possessed woman still in her own home cried out, "Tomorrow Chu Ch'ang Ch'ing's mother is coming here and I can not stay." The devil recognized that he could not stand against the name of Jesus.

This summer, after the fighting at Pochow, the bandits got very bad in all the surrounding territory. Mrs. Chu, who is a Bible woman, was captured by the bandits who hoped to obtain a large amount of money from her. Before her very eyes several of her neighbors were tortured and beaten severely, their heads being held down the meanwhile between the legs of a small stool. When it came Mrs. Chu's time to be questioned, the Lord was with her to help her and to teach her what to say. She stuck entirely by the truth. When she was asked who she was, she told them her name and that she was a Christian and a Bible woman. They tried to make her say that she owned eight acres of land, and promised that if she would just admit that they would set her free. Some of her neighbors urged her to admit the claim, but since it was not a fact she would not do so. Finally seeing that they could do nothing with her, one of the bandits pulled out a small gold cross and asked her if she knew what that was. When she said, "Yes, it is a cross," the bandit-leader said, "My mother is a Catholic." Then they released Mrs. Chu. She and her son are still both witnessing for the Lord daily.

Chu Ch'ang Ch'ing has just been to Pochow to attend the winter Bible class, and as he starts back to his home our prayers go with him that the Lord may use him and his mother to lead many more souls into the Light.

## Africa's Millions

*Naomi B. Robertson, Ogbomoso, Africa*

A few days ago a letter came to me from America asking if missionaries in Africa were "real" or just "something" that people in America like to read and think about.

Located 250 miles in the interior of Nigeria, surrounded on the north by the great Sahara Desert, on the south by the Equator that centuries ago christened Africa as "the white man's grave," thirty-two miles from the nearest railroad—but nevertheless "real."

Africa's millions is also real. People from all over this dark continent come to our hospital. Some walk many, many miles, and after a few weeks' medical or surgical attention go on their way rejoicing, while others no man's art can cure, but all come in like faith, believing that if only they can get to the white man they will be healed.

Every Wednesday I have a free clinic for the babies of the town. Last week there were forty-five tiny black youngsters to examine, weigh and give medical attention. How often a poor ignorant heathen mother will come and put her sick, emaciated baby in my arms with all confidence that the white missionary will make it well again. But one look at the little form is enough to tell that in a few hours this baby, with the other eight will be sleeping beneath the sod. It is estimated that only one child out of every eight lives. How we do need doctors and nurses—yes, preachers and teachers—in this dark continent to tell the teeming millions of the Christ who nineteen hundred years ago said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

## Nigerian Baptist Convention Meets in "City of Blood"

*Rev. I. N. Patterson, Abeokuta, Africa*

The 1931 session of the Nigerian Baptist Convention, which met in Benin City during the month of April, was a most unusual one. To begin with, it met in the notorious cannibal city of Benin, which has justly earned its title, "The City of Blood." Though this city came under the influence of the Portuguese about two hundred years before Columbus discovered America, and was the scene of the first missionary activity in Nigeria, a priest having been sent out to it in those early years, it has gained the most odious reputation, perhaps, of any city in Southern Nigeria. The inhabitants of the city belong to a small tribe of only about 80,000 people, and yet they have succeeded in terrorizing the much larger tribes surrounding them, because of their ferocity and barbarism.

But marvelous changes have been taking place in this city within the last quarter of a century. The city, which formerly shut itself behind a tremendous wall fifty feet high and seven miles around, has opened itself to the influence of the gospel of peace. Baptists have never had a missionary stationed there, but about a dozen years ago the Baptist work sprang up sort of spontaneously and has grown by leaps and bounds, so that we now have seven churches in that district with 685 members. During 1930 alone there were 191 baptisms in this field.

No convention has ever fared more sumptuously than the one which met in Benin City this year. A few decades ago the people of Benin would perhaps have feasted on rather than feasted their visitors from other tribes. But, forgetting their dark past, they did all they could to make their brethren, coming from a radius of five hundred miles or more, feel at home. Instead of killing their visitors for food, they came very near killing some of them with food. Even the heathen king of the city joined in the effort to make the delegates happy by giving a present to the convention of two cows and about twenty-five bushels of yams.

Perhaps the finest thing about the convention was the sight of erstwhile enemies of various tribes and tongues sitting down together in earnest council as to the best way to carry the Master's kingdom forward. A few years ago this gathering was called the Yoruba Baptist Association, because all of our efforts had been centered on the Yoruba



tribe. However, in recent years the work has spread until a half dozen or more tribes and language groups are included in the convention. Heretofore, Yoruba and English have been the only two languages used in the convention, but this year there were so many Binis and Tsekiris present that these languages had to be included also. To have to put everything into four different languages caused considerable confusion and drew out the proceedings a great deal, but our rejoicing at this spread of the gospel overshadowed the inconveniences occasioned thereby.

To the missionaries present there was a very sad side to the convention. In recent years it has been pointed out to us again and again by these brethren of other tribes than the Yorubas that our Mission is not dealing fairly with them. They have said repeatedly, "Why do you keep all your missionaries, schools, and hospitals in Yorubaland when we need them just as badly?" We have tried to explain the condition of our board and the inability to keep our old work going properly, but many of them still cannot understand our apparent lack of interest in them. There is the work among the Ibos, the largest tribe in Southern Nigeria, with 36 churches and 2,528 members. At the last two conventions their leader has piteously pleaded with our mission to send missionaries to them, and we have had to say, "It is impossible." Then there is the Tsekiri and Sobo field around Sapele with 20 churches and 2,155 members. In their anxiety for a mission family they have built a splendid mission house, costing perhaps more than any such house that our board has built in Nigeria. They were told by us a few years ago that our board did not have money to build new houses for missionaries but that if they would build the house we might be able to give them the missionaries. They have lived up to their part of the agreement and, so far as we know, they are the only native community in any of our Southern Baptist fields that have built a missionary home in the hope of getting missionaries—and yet they are without missionaries and without any immediate hope for new ones to come out from America. Then there is the new Benin field which has already been mentioned as showing so much promise. They would, perhaps, be willing to build a missionary residence also, if they could be assured of getting a missionary, but what can we tell them? There was talk among some of these brethren at the convention of sending a cable to the board, requesting these needed missionaries. But they were discouraged from taking this step by those of us who knew the desperate plight of the board. It seemed

like wasting money that was needed in the work out here.

The field is white unto harvest. Can it be that the Lord of the harvest has forgotten us? Or are Southern Baptists blocking his efforts to thrust forth these needed laborers into his vineyard?

## Progress, Problems and Difficulties of Missions in Mexico

*Rev. E. J. Gregory, Culiacan*

At the last National Baptist Convention, which was held here in Culiacan, Sinaloa, in October of last year, there were fifty-eight of the ninety-five churches which made a report for the past year. Into these fifty-eight churches 1,021 were received, 884 being by baptism. The total number of members reported was 5,546. There are eighty-nine other mission stations where there was an average attendance of 1,080; eighty-nine Sunday schools with 2,496 pupils; and thirty B.Y.P.U. organizations with 1,169 members. We can safely say that our Baptist message reaches ten thousand of our own people each week, and perhaps another two or three thousand visitors. This includes our Northern and Southern Boards. These figures should cause our Baptist people in the States to stop and consider some things.

About seventy years ago Southern Baptists began work in Mexico, not in an official way, but an aged Baptist preacher found his way across the Rio Grande. For many years he labored faithfully and really began what has since become a permanent work. During all these years the progress has been slow as compared with some other mission fields. There are several reasons for this, not the least of which is Mexico's proximity to the United States. Past relationships of the two countries have not been conducive to perfect understanding and good feelings. One would think that the Christian influence felt throughout the States would extend itself to this country, but unfortunately it is practically imperceptible. There are, generally speaking, two classes of Americans who come here to live, viz., the business man who seeks to invest and increase his capital, some by fair means and some by foul; and the criminal, who wishes to escape justice. None of the latter and only a part of the former make desirable residents. Too often the United States is judged by this class of citizens, just as many of our people there judge Mexico by the Mexicans on the railroads, or by those in the low districts. Neither judgment

is fair to the people or the nation, but this feeling in either is not easily changed. We think it has somewhat handicapped our work.

Of course, one of the principal causes of this slow progress is the prevalence of ignorance and superstition, offsprings of the Roman Catholic system. Fanaticism has had its victims in many parts of this country. That does not mean that back yonder many years ago our people suffered at the hands of fanatics, but that within the last four years not less than twenty Baptists have lost their lives because of their beliefs. One of our own Pacific Coast boys who attended our school in Guaymas for two or three years recovered in a hospital where he lingered between life and death for weeks, a victim of a fanatic. He is struggling for an education and at the same time he wishes to serve his Master. For so serious a crime as selling a New Testament he was stoned almost to death by a fanatical husband. The people are still taught from the pulpit to hate the Protestants. However, the condition is changing somewhat, especially among the better class. We are tolerated by all, respected by many, and loved by a few.

The attitude of the government has been and is yet a hindrance to the development of our work, although most of the officials desire to be liberal along the religious line. There is, however, some reason for the antagonism that exists. The country had been dominated by the clergy and practically owned by the same powers for more than three hundred years. Such power is not to be cast aside in a short time, even when the people as a rule are tired of it. Experience has taught Mexico that peace was not to be had so long as foreign clergymen taught her people, stirred up revolutions, suppressed education, and sent her money back to Rome. About the middle of the nineteenth century she decided to throw off this yoke. In the year 1857 a national constitution was put into effect in which the privileges of the clergy and military men were annulled. This naturally brought on a great deal of opposition by the clergy, and a ten years' struggle followed. Benito Juárez, a full-blood Zapoteca Indian who had worked himself up from poverty and obscurity to the position of Administrator of Justice and Ecclesiastical Affairs, was at this time the most powerful man in the nation. In 1859, the President, Ignacio Comonfort, having deserted his position and fled to the United States, Juárez was almost unanimously recognized as the president of the nation. He immediately became the outstanding defender of the new constitution by putting into operation his famous Laws of Reform.

This Reform bore directly upon all future religious activity. Its principal points of renovation were: (1) Complete separation of Church and State; (2) suppression of convents and religious congregations; (3) nationalization of all church property; (4) gave faculty or right of members of the churches to select their priests and agree on salary to be paid; (5) religious liberty; (6) civil marriage and civil registry; (7) secularization of the cemeteries; that is, the clergy should have nothing to do with the burial of the dead.

The priests retaliated with the following declarations and demands: (1) Suppression of the freedom of teaching, that is, the public school system; (2) suppression of the freedom of the press; (3) suppression of political gatherings; (4) a continuance of the nobility and privileged classes; (5) suppression of the National Guard; (6) a continuance of the right of the clergy to ecclesiastical property; (7) suppression of elections; (8) denial of the right of franchise to the people. They tried to forbid the people from exercising this right; (9) suppression of legislative bodies—Congress. And finally all those who swore allegiance to the Constitution of 1857 should be excommunicated from the church. Notwithstanding this powerful opposition the Constitution triumphed.

In closing this article I wish to present to you, our people back home, source of our material support, what I consider to be our greatest need. We need for the way to be opened for the free preaching of the gospel. Mexico's door is not fully opened yet. As a rule our pastors, many of them good men and godly in their conduct and service, are not fired with a passion for the lost. We need a great spirit of devotion, a mighty passion for souls, a Spirit-filled ministry, a tremendous sweep of evangelism that will take Mexico off its feet as it has done other nations. Then we shall see the kingdom of God march on from victory unto victory.

Whatever may be our material needs just now, I am sure that our greatest is a spiritual revival. We who are here are praying and working to that end. I am sure that each of you may have a part in it and it is all for Christ's sake. Help us to bring it to pass! As we see the situation, Southern Baptists are fast retiring from the Foreign Mission business, but we trust that that is not so. We are redoubling our efforts so that when you say by word or actions and gifts that we are done with missions in Mexico we may leave the field prepared. We wish you to know our needs, at least what we consider to be the most urgent. You have before you our spiritual need, and later we hope to present some of our material needs.

## America and South Africa— A Comparison

*Dr. E. H. Brookes, Pretoria, Africa*

(Dr. Brookes, head of the Department of Political Science in the University of South Africa, Pretoria, recently spent several weeks in the United States studying educational conditions, with special reference to Negro education. In the following article he sets forth his observations of interracial conditions in this country as compared with those in the South African Union.—Editor.)

During my visit to America I have been especially struck with the magnitude of private benefactions and state appropriations for the education of Negroes, and with the remarkable educational and economic progress which the race has made in this country. In South Africa native education is still largely in the hands of mission boards, with schools heavily subsidized by the government. Most of these schools are elementary, of course, but there are a few good high schools and one government institution of college grade. The enrollment of the latter, however, has not yet reached a hundred. Less than fifty per cent of the native children are yet in school. Those who are, however, are responding just as other students do, and in the native college the same examinations and the same degrees are given as in the case of white students. We have reason to be quite optimistic as to the ability of the native to acquire education and profit by it.

As yet we have nothing that parallels at all the remarkable economic progress which Negroes have made in America—no Negro business or financial enterprises, and not yet very much entry into the field of skilled labor. Heretofore I had not been confident of the native's ability to succeed in business, but I shall go back very much more optimistic on this point because of my observations here.

Another striking difference between conditions here and there is the fact that in South Africa we recognize three distinct racial groups, white, colored and native, the colored comprising all those who have any apparent admixture of white blood. Socially the colored group is classed with the black, as in America, but politically and economically the tendency is the other way. The suffrage is freely accorded to colored voters on the same terms as to whites, and in the Cape Province the natives vote also on the same basis of property ownership. The government is plan-

ning for an even wider extension of the right of suffrage in the next few years.

We have segregation in travel in South Africa, but the accommodations are actually equal for the two groups, which, I understand, is not always the case in America. There are three classes of railway travel—first, second and third—and full provision is made for both races in each class. Residential segregation, however, is not so fairly worked out among us, the amount of land allotted the white group being far out of proportion to their relative number. There has been also some tendency on the part of the whites to grab off the best of the lands. The sections reserved for the natives are held in trust by the government, and are allotted to residents on a sort of tenant system—rather than in fee simple.

Our effort is to preserve the native languages and culture with a view to making of the people good Africans rather than poor Europeans. To this end the churches are contributing very greatly. Nearly half the population are nominally Christians, and the native churches are rapidly moving toward self-support and self-direction. The African Methodist Episcopal Church of your country has established one of the most important of the independent denominational groups, and Max Yergan, an American Negro representing the Y.M.C.A., has done a widespread and excellent work.

Though the natives outnumber the whites about five to one, there have been few clashes and little violence between the two groups. Lynching is absolutely unknown. The traditional British respect for law manifests itself in this realm as elsewhere. I should say that the Negro's legal rights are perhaps better protected in South Africa than in America, according to information given me here. On the other hand, he has far greater economic and educational opportunity in this country than there.

Having observed the effectiveness of the interracial movement developed in your Southland, leaders in South Africa have for three or four years been promoting a similar movement for the improvement of local conditions, the influencing of helpful legislation, and the removal of bitterness and antagonism. This movement has the support of the government's Commission on Native Affairs, and has been achieving very satisfactory results. Our experience leads us to believe that the principles and methods of this movement are sound and effective.



SAPELE MISSION HOUSE, NIGERIA, COMPLETED 1929

Built at the expense of native Christians, it stands as an eloquent appeal for a missionary couple to locate there and lead this faithful group in a great program of evangelization and teaching.

# From the WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

## "Only Believe"

At the Oklahoma Assembly last summer one of the oft-sung refrains was:

"Only believe, only believe!  
All things are possible:  
Only believe!"

Thus called to memory was the Scripture which says: "All things are possible to him that believeth" (Mark 9: 23). Kindred promises are found in Matt. 17: 20; 19: 26; 21: 22. With such assurance from Omnipotent God, why do Christians falter and fail? Why do we not with one accord cry out as did the father of the demoniac child: "I believe; help thou mine unbelief!" The answer came quickly in the cure of the child and by the explanation of Jesus to his disciples: "This kind can come forth by nothing, save by prayer" (Mark 9: 29). Many interests call for believing prayer as Woman's Missionary Union enters its closing quarter of the calendar year of 1931. Among these interests are:

**1. Standard of Excellence Record**—Strategic is October in each organization's effort to reach its Standard of Excellence. Last year nearly half (13,370) of the organizations (30,020) reached at least Class D of their standards, while more than one-tenth (3,647) attained A-1. If such standards were easily reached, their worth would be negligible. However, the fact that many difficulties are overcome by nearly every other one of our W.M.U. organizations makes one determine to avoid being the "other" by becoming a standard organization. Hope is also engendered by the fact that every tenth organization is A-1; that is too large a per cent not to prove that many other organizations can thus achieve if only they will during this remaining quarter check up on each point, rallying their forces wherever a lack is thus revealed.

**2. Increasing the Use of Home and Foreign Fields**—Point 5 is considered one of the most difficult on the W.M.S. Standard. One or two reasons may be mentioned: (1) The importance of the Literature Committee should be emphasized by having an unusually original and tireless chairman, who will see to it that the missionary periodicals and state denominational paper are attractively presented at each regular monthly meeting and at the circle meetings, and that renewals and subscriptions are secured before the thus aroused interest and enthusiasm subside. Among

the periodicals is this Magazine, whose subscription list can be more than doubled if every Woman's Missionary Society will subscribe for at least one additional copy, and if every circle will do likewise. This Magazine thus in the possession of the societies' and circles' Program Committees will be invaluable as source material for almost any missionary occasion. It is also urged that every society will give its pastor a year's subscription, in turn asking him to use its stimulating facts and illustrations for at least one prayer meeting program each month. The price is only \$1.00 a year from Baptist Sunday School Board, Nashville, Tenn.

**3. Teaching and Practicing Tithing**—Another difficult point to reach on the Standard is point 3, which pertains to gifts. The report of Mrs. W. C. Lowndes for the second quarter of the calendar year is decidedly heartening, for it lacks only about \$20,500 of being one-fourth of the total apportionment for the year. Not so encouraging, however, is the total for the combined second and first quarters of the calendar year: it lacks over \$260,600 of being one-half of the year's total apportionment. Mrs. Lowndes has not yet received the states' reports for the third quarter but, since it contains two summer months, it is perhaps safe to estimate that it did not reach the quarter's full apportionment and that the nine months' lack is at least \$300,000. Those who were at the May meeting in Birmingham remember that decided emphasis was placed on the apportionment accepted by each state, the plan being to give especial recognition to the states that reach their goal. Of course, the real responsibility—aye, opportunity—is with each organization, the state depending upon their united effort. Now, how can each organization really help? At least three ways are herewith suggested:

**(1) Encourage all members to to their best.** Explanations—perhaps by blackboard talks—as to each circle's and each organization's financial record from week to week or month to month will doubtless constrain many members to give more. Great care should also be taken to secure from the church treasurer all necessary records as to gifts by W.M.U. members.

**(2) Emphasize tithing.** October is one of the months set aside for the securing of signatures by those who will promise to tithe for at least four months. From your state W.M.U. headquarters

you can secure free a leaflet explaining this plan and also the card to be signed. An invaluable aid in this effort is possible through the Tithers' Fellowship League of your church or community. If you have no such league, write to your state W.M.U. headquarters for the free leaflet explaining its easily-worked plan. Another far-reaching help will be found through the promotion of the Stewardship Declamation Contest. Here, again, need of information has been anticipated by the issuing of explanatory free leaflets: write for them to your state W.M.U. headquarters. It is safe to prophesy that, if the mothers see their sons and daughters studying for such contests, they will realize that a steward is expected to be faithful. Believing and practicing this, W.M.U. members will easily reach—aye, pass far beyond—every apportionment.

**(3) Get ready for the "Simultaneous Every-Member Canvass in Every Baptist Church, Nov. 29-Dec. 6."** October has been designated as the month for the training of those who will help in their own and neighboring churches in the preparations for and in the actual canvass. The hope is that every W.M.U. organization will be 100 per cent co-operant in this denominational effort. Among the countless blessings will doubtless be: (a) *increase in tithers*; (b) *increase in number of contributors*; (c) *increase in contributions through tithes and offerings*. See pages 3 to 6 for a fuller discussion of the plans and purposes of the "Simultaneous Every-Member Canvass, Nov. 29-Dec. 6."

Again, your attention is called to the title and opening paragraph of this article: "*Only Believe!*" Now please turn to 2 Timothy 1: 7, and, in reading it, know for sure that the aged imprisoned Paul was in the depths of a depression unfathomed by our more favored condition, and that he was advising a young man whose future was as hazardous as Jewish and Roman persecution could make it. But to true Timothy writes fearless Paul: "God gave us not a spirit of fearfulness; but of power and love and discipline." Will we, W.M.U. members, accept this "good gift" from God—"discipline" which will lead to economy in personal expenditures; "love" which will constrain us to pray and give "that the world may know" of the love of God; "power" through the indwelling Spirit? Verily, "all things are possible to him that believeth!"



## Youth Roll-Call

In childhood you learned it and now to the youth of your home, community and church it is equally important to teach that "wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Undoubtedly many are deceived, saying that the annulment of the Eighteenth Amendment will not mean the return of the open saloon. If not the saloon, what will it be? The risk is too great even if one did not wonder, as does the writer, why any Christian or any moral person could object to the Eighteenth Amendment in its defense of women and children and of the morally weak. Did you ever see an open saloon? Have you ever seen the sorrows of a drunkard's home?

Heart-searching questions like these persuaded Woman's Missionary Union in annual session last May to pass the following resolutions:

(1) To teach upon every possible opportunity the principle and practice of temperance.

(2) To assist the W.C.T.U. in securing signatures in the Youth Roll-Call.

The dates for this "call" are October 1-15, the desire being to secure the signatures of at least one million American boys and girls, who will thus endorse the Eighteenth Amendment and promise to support it when they are eligible to vote. Literature fully explaining the "call" may be secured from the local W.C.T.U. or from the state W.M.U. headquarters. Please help the leaders of the young people in your church to get every one of them thus to promise to observe the law, not only by signing as requested, but by remembering that "wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

## Second Quarterly Report, Woman's Missionary Union, April 1, 1931, to July 1, 1931

Mrs. W. C. Lowndes, Treasurer

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

Co-operative Prog. Undivided..	\$ 71,226.59
Foreign Mission Board .....	75,189.26
Home Mission Board .....	49,630.70
Ministerial Relief .....	9,693.53
Christian Education .....	80,827.12
State and Other Objects in S.B.C. Program .....	181,490.03
Training School and Margaret Fund and Margaret Memorials	*8,083.75
Training School Scholarship Fund .....	100.00
Executive Committee, S.B.C....	1,153.46
Special .....	3.71

Total cash .....\$477,398.15

Of the above total \$432,471.74 was given by W.M.S.; \$22,679.62 by Y.W.A.; \$9,801.47 by G.A.; \$5,484.31 by R.A.; and \$6,957.30 by Sunbeams.

\*This total includes \$7,658.10 gifts to Training School and Margaret Fund, \$411.65 gifts to Margaret Memorials, and \$2.50 special gift to Training School and \$11.50 special gifts to Margaret Fund from Florida.

Value of Boxes to Missionaries, \$11,518.76.

## Program for October

### TOPIC—THE CHALLENGE OF MY STATE

*Purpose of the Program*—To show (1) the mission fields in the states; (2) agencies at work; (3) results

*Hymn*—"Revive Us Again"

*Prayer*, thanking God that every Christian is a co-laborer with him

*Scripture Lesson*—Matt. 23: 37-39; 24: 1-4

*Sentence Prayers*—(1) That W.M.U. members may yearn for the saving of their state even as Jesus did for Jerusalem; (2) that they may realize that the Scripture lesson is not too scathing as an indictment of conditions in their communities and states; (3) that the Scriptures' solemn warnings may be prayerfully heeded

*Talk*—Other Dangers in his State as Noted by Jesus: (1) Hardness of Heart; (2) Disregard of Childhood; (3) Love of Riches; (4) Lack of Faith (Matt. 19)

*Hymn*—"Lord, Speak to Me"

*Talk*—God's Good Gift of Natural Resources in Southern States (Help for this talk can be gotten from the public libraries or in geographies)

*Talk*—Economic Problems in the South (Help for this talk can be gotten from the public and school libraries)

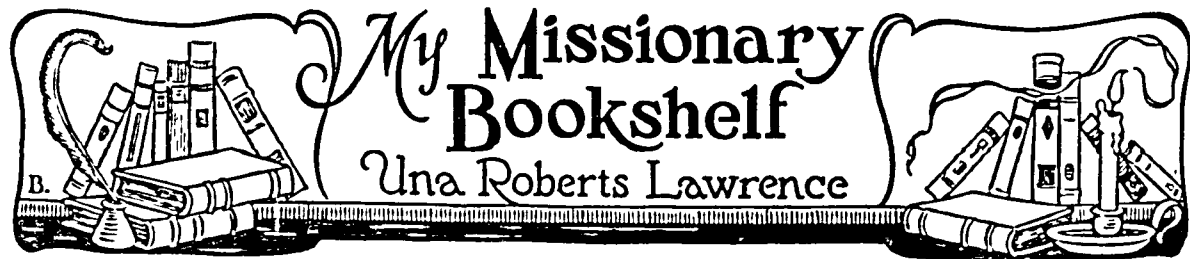
*Prayer*—Of thanksgiving for the natural resources and for wisdom to solve the problems

*Talk*—Fields which Challenge in Most States: (1) Foreigners; (2) Jews; (3) Rural People; (4) Negroes; (5) Unenlisted; (6) Illiterates; (7) Sick; (8) Orphans; (9) Intemperance (See article "Youth Roll-Call" on page 26)

*Hymn*—"Jesus Calls Us"

*Rendering of Leaflets*—Community Work in the Mountains (Order leaflet for 3 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

*Talks*—Evangelizing: (1) French in Louisiana (Help for this talk will be found on pages 6 to 12 of the July issue of this Magazine); (2) Indians (Help will be found in March issue of this Magazine); (3) Mexicans (Help will be found in December, 1930, and July, 1931, issues of this Magazine)



(NOTE—All books may be ordered from the Baptist Book Store serving your state.)

It is overflowing, this Missionary Bookshelf of mine, as I look at it this morning. One hardly knows where to begin, so attractive are the covers, and so intriguing the titles.

This gay cerise color is irresistible, so let's begin with it. How grateful we are to the Foreign Mission Board for giving us a mission study book with a gay cover. Just looking at it piques the curiosity. Nor are we disappointed when we open the bright covers. The title tells us it is going to be interesting, *Europe and the Gospel*, and the name of the author gives final assurance of its worth, for Dr. Everett Gill knows much about both Europe and the gospel. He has given his life to the task of making the gospel known to Europe. He is scholarly, thus bringing to the writing of this book a background of unusual knowledge of what he is talking about, whether it be world conditions or the

Prayer for states thus challenged by missionary opportunities

*Talk*—Agencies in State Mission Work: (1) Organizational Leadership through General Secretary, Baptist Brotherhood, W.M.U., S.S., B.Y.P.U.; (2) Schools; (3) Orphanages; (4) Hospitals

*Poem*—What My State Means to Me (Order for 2 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

*Season of Prayer* that W.M.U. members and organizations may do their best to meet the challenge of their state

*Discussion of Article*—"Only Believe" (See article on page 25. If about 7 members are asked in advance to come prepared each to discuss a certain item in the article, the leader emphasizing its opening and closing Scripture, the discussion is apt to lead to participation along the suggested lines.)

*Prayer for Promotional Agencies*: (1) Dr. Fred Brown, Southwide Secretary; (2) State Promoters; (3) District and Associational Promoters; (4) Church and Local Organizational Promoters; (5) Simultaneous Every-Member Canvass in Every Baptist Church, Nov. 29-Dec. 6

*Business*—Reports on: (1) Standard of Excellence Record; (2) W.M.U. Young People's Work; (3) Stewardship; (4) Mission Study; (5) Personal Service—Minutes—Offering

*Lord's Prayer (in unison)*

## Suggested Leaflets—Supplemental Help for W.M.S. Program

### TOPIC—THE CHALLENGE OF MY STATE

As Martha Jane Saw It ( <i>Orphanage</i> )...	2
Community Work in the Mountains....	3
Free School for All Alike: <i>A Question for Good Citizens</i> .....	2
Is There a Frontier? .....	3
Opportunity through Industry to Win Men	3
Personal Evangelism .....	2
Ten Reasons Why Every Christian Home Should Have a Family Altar .....	2
What My State Means to Me ( <i>Poem and Acrostic</i> ) .....	2
Americans All ( <i>Simple Playlet, 8 Girls</i> )..	3

NOTE—Any of the above leaflets will increase interest in the program and in missions. Please send remittance with order to W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.

particular attitudes of one European people. He is evangelistic, with a fervor and zeal that lightens every page with devotion to the fundamental task of missions, winning people to a knowledge of Jesus Christ and faith in him as Saviour.

So here we are, deep into the book—and I fear we will not lay it down until we have finished it. It always helps to know why an author wrote a book. Dr. Gill says he had two aims in view.

"One was to introduce to the reader these five peoples among whom we labor. The writer has had such wonderful experiences in getting acquainted with these peoples in their native lands, their homes and their churches that he wishes you might know them, too.

"A second aim was to indicate, if not actually to demonstrate, especially in the chapter on 'Christianity in Eurasia' that if the



world missionary enterprise is not the greatest thing on earth, it is nothing. Foreign missions is not a spiritual luxury over which to weep; it is a grim and glorious world-necessity. Some day the world-builders will see that 'foreign missions'—the stone which they are now rejecting—is in reality the 'head of the corner.' Of all times in history, this is NOT the time to retreat, but for glorious advance."

Words with a glorious ring to them! They but set the pace for the book. We will have to get out our maps of Europe to study this book right. But it is so clearly written, so well outlined and so interesting that we will delight to take it leisurely, filling in all the fascinating possibilities for its study. Your files of *National Geographic* will be invaluable as sources of illustrations for the chapters. Any books of travel will add interest, while every European Steamship line has free pamphlets that will give you much illustrative material, sent for the asking.

Each chapter covers the historical background, a splendid summary of the racial, political, economic and social characteristics of each of the five countries in which Southern Baptists have work, and concise accounts of that work. The most valuable chapter is the second one, in which the whole field of European missionary work is presented in the light of its geographical, political and religious history. It is so simply told that one need have no scholarly background to understand it, yet if one desires, it is a beguiling guide into exceedingly interesting research for the earnest student.

Through Rumania, Spain, Hungary, Jugoslavia and Italy we go with Dr. Gill, with an ever broadening knowledge of these significant nations and ever deepening appreciation of our own fine Baptist brethren in these lands. Interesting pictures add much to the book. Surely, surely the study of this book by mission study classes all through our denomination and the reading of it by many more who will not be in these classes will turn our hearts and prayers and gifts to these exceedingly important centers of world missionary interest. It is good that we have this book now, in ample time to study European Baptist Missions before the 1933 World Alliance meeting in Berlin again draws our attention to these lands.

Next on my Missionary Bookshelf I find a book of very different theme—a woman's life, with the challenging title, *Pioneering for Jesus*. The book itself is interesting, apart from its contents, for it was written by a man greatly handicapped by illness. From his sickbed, Dr. Thomas S. Dunaway has written of his great kinswoman, Henrietta Hall Shuck, the first woman missionary to China, and with the help of interested friends who did much careful research for him, he has given us a book of rare value.

It is a story of the pioneer days of the missionary enterprise sorely needed in these days. We are apt to forget with what a price our present far-flung missionary enterprise has been bought. We see our mission schools, large, well developed churches, multiplied mission stations and splendid Chinese ministry in the light of the contemporary life of our modern world. We forget the marvelous miracle of how they have come to be.

This book takes us back into the beginning of Christianity in China, when a little group of Chinese children taught by a delicate, young mother was the seedbed for Christian education for an empire of uncounted millions of people; when letters from home and copies of the *Religious Herald* were wept over with tears of joy, because they came so rarely; when finding a good Chinese cook was a distinct blessing from the Lord; when illness and tragedy were the familiar companions of all their days and death seemed at

times a friend offering sweet release from suffering.

Dr. Dunaway has given us a picture of a sweet, beautiful woman whose spirit was so devoted to the cause to which she had given her life that no problems, no difficulties, no hardships, no suffering could ever dim the first fine fervor of her sacrifice. By the side of her great husband who organized the first Protestant church ever constituted in China, Henrietta Hall Shuck stands, as great a pioneer as he.

It is a book to stir the pulses of missionary devotion, to deepen our consecration to the work for which this frail young woman and others who followed her gave their lives. We rejoice today in the reports that come from China of the increasing number of conversions every year, but we are so used to the sound of large numbers that we have lost the thrill over the miracle that it is. To read in these pages of the great joy of these devoted missionaries over the conversion one by one of the first Chinese who turned from the worship of idols to the One True God reminds us of the tremendous significance of this miracle of grace, the same today that it was in that pioneer day. Studied in the light of the report of the Chinese missions for this year, the story of Henrietta Hall Shuck will be a revelation of the power of God to use men and women for his great purposes. Read it and pass it on to your friends until the missionary zeal is rekindled in all your circle of acquaintance.

In the third book I come to, I find a deeply interesting subject most attractively presented. It is the current inter-denominational book for the year, written on the theme of missionary work among the rural peoples of the world. *Christ Comes to the Village* is written by four outstanding students of these conditions and edited by Mary S. Platt.

In rapid survey we are taken into the homes, the schools and places of worship of villages in every part of the world, seeing how the sick is cared for, the conditions under which people work and the ministry of the Christian missionary amid all these peoples. It is a most interesting study, though so rapidly do we pass sometimes from one country to another in each chapter that one is bewildered a bit. It will be a most interesting book for women in country churches who will appreciate a glimpse into the life of women in country districts in other lands.

Closely linked with this study book is another one that makes fascinating reading for the evening. Benjamin J. Hunnicutt went in 1907 to Lavras, Brazil, as the first agricultural missionary to South America. No one who has not seen the exceedingly undeveloped condition of rural Latin America can appreciate just what the ministry of such a missionary could mean in Brazil. The story told of his work in Brazil is of deep interest to all who know and are interested in farms and farm conditions. *The Story of Agricultural Missions*, written in collaboration with William Watkins Reid, includes the story of this pioneer Brazilian mission, together with accounts of similar missionary work in India, China, Japan and Korea, the Near East, Africa and Mexico, making it the most comprehensive presentation of agricultural missions, their fields and results, we have ever had.

And now, here are two story books—true stories—that you simply cannot afford to miss. *Miracle Lives of China*, by Rosalind and Jonathan Goforth, of Honan, China, is one of those rare books that lead one on from page to page of thrilling adventure with the gospel. *How I Know God Answers Prayer*, by Rosalind Goforth, is a book she "had to write or disobey God," as testimonies to the marvelous power of a prayer-answering God, working

through human lives. Read them as a tonic to your spirit, and renewal of your faith in the ever-working power of God in this too-material world of ours today.

A book of worldwide scope, though not strictly a foreign mission book is one that will prove a most timely study this fall and winter. So I have set it next to the books on foreign missions for our fall Missionary Bookshelf. *The Turn Toward Peace*, by Florence Brewer Boeckel, is one of the most readable and interesting of the many books now being published on this subject that is of such deep interest to every man and woman in our land. Sometime during this winter read this presentation of the issues at stake in this war for peace. She discusses it under four general heads: Why we must have peace; ways and means of settling disputes without war; what delays the abandonment of war; forces making for peace. The most valuable section perhaps is under this last discussion when she talks about what you can do for peace. In an appendix is a most valuable list of books and pamphlets, names and addresses of peace organizations, and other information available for every mission study chairman who plans to carry out the recommendation of W.M.U. for a program on peace in the circles during the year.

Standing next on my Missionary Bookshelf are a few books on home missions. Here is *Between the Americas*, by Jay S. Stowell, in which one takes a rapid and interesting trip through the West Indies, getting the historical, political and economic background of these island countries so near our own land. Because no inter-denominational book ever includes Southern Baptist work, your Home Mission Board has prepared a pamphlet of supplementary helps for use with this book. It may be secured free by writing the Home Mission Board, 310 Red Rock Bldg., Atlanta, Georgia, and asking for *Mission Study Material*.

A new inter-denominational book on home missions has just come to my shelf, *God and the Census*, by Dr. Robert N. McLean. It is a discussion of the changing fields of home missions revealed so vividly by the tabulated figures of the census. Dr. McLean, son of Presbyterian missionaries to Chile, long a missionary to the Mexican people of the Southwest, has the happy gift of turning dry facts and figures into fascinating stories, and this book is the best he has given us. It was written primarily for young people, but it will prove interesting to grown-ups. It was written for use by all the denominations, and as is always the case, it has much about the union church movement and division of territory by mission boards. But one rather fancies that Dr. McLean, stanch Presbyterian as he is, writes of this with a vivid memory of the discussions at the Washington Home Missions Congress of the futility of talking of missionary comity in conventions and doing nothing about it on mission fields, as has been done in the past. It does no harm for Southern Baptists to study the trends of home mission work as revealed in such books as this one, for there will then be a better understanding of the difficulties of our own missionaries at work on fields where there is such strong pressure for the union, non-denominational work. Aside from this, which is mainly in the last chapter, this book by Dr. McLean is a rarely interesting study of the new and interesting phases of home missions.

Now comes a rare treat! Stepping inside the attractive blue and gold cover of this next book we find ourselves again with the pioneers—this time, down the Ohio River in a keel-boat, up the mighty Mississippi into the

hustling, bustling life of a pioneer settlement, St. Louis in the days when it was the starting point for the caravans to the unknown and unexplored West.

Little did the onlookers early that December morning in 1817 realize that the sick man carried from the keel-boat was to bring a revolution to the town. The wild and wicked elements of the town had said that the Sabbath never should cross the Mississippi. But that day when John Mason Peck came ashore, his wife, Sally Paine, by his side, the Sabbath, the Christian's Bible and the Christian faith crossed the Mississippi.

The story of how this man blazed trails for the gospel along the paths to the settlements, how he established Christian education, and brought into the growing West all the impact of Christian thought and life and culture, is one of the fascinating stories of American history. Read *Vanguard of the Caravans*, and be grateful to Coe Hayne for his painstaking care in searching out all the delightful details of this great story of pioneer home missions. It is a book that will thrill any mission study class from Juniors on up to grown people.

Out of the study of rural life this year in both home and foreign missions there comes an interesting little book, *Roving With the Migrants*, written by Adela J. Ballard in an easily readable, narrative form. While not very valuable to us, because it does not treat the rural field of greatest need in Southern community life, the tenant problem, yet it does present interesting and authentic facts concerning migrant labor in Southern and South-western states.

Late last spring the Sunday School Board brought out a reprint of our only study book on Christian missions to the Jews, *A Tale of Two Peoples—Gentiles and Jews*, written by Dr. W. M. Seay, formerly president of the Home Mission Board, now pastor at Anderson, South Carolina. It is a book of permanent value that should be studied every year by some group in your church. This fall we have a book of fascinating interest that will help the teacher of the Seay book understand the background given only briefly in his book. *The Jew Has Come Home*, by Albert Londres, is a study of Jewish history, causes of his prejudices and the prejudices against him. It is most readable, and has every indication of being the product of authentic scholarship. Certainly the author knows his ground as he presents pictures of the ghettos of the old world, out of which have come the flowering Jewish culture of today. It is most interesting as a reading book to accompany the study of our own mission text.

On a shelf all their own are the new mission study books for young people. First is *Outriders for the King*, a collection of stories of the pioneer Southern Baptist Foreign missionaries written by W. Thorburn Clark whose name is familiar to every reader of *Kind Words* and its successor, *The Challenge*. Taking his theme from the Indian scout who rode far ahead of the war party, he tells in a most interesting way of these outriders for the King of Kings—Matthew T. Yates, in China; Thomas J. Bowen, in Africa; George B. Taylor, in Italy; John Self Cheavens, in Mexico; Solomon Ginsburg, in Brazil; and J. W. McCollum, in Japan. Dr. Clark has given us here much knowledge of these heroes of our missionary history we have not had before. He has made them all vital figures of heroic living, and has skillfully woven into their lives the early history of our missionary work for which they laid the foundations. Intermediates will especially like this book, and since it is all about men missionaries, boys should be easily interested in its pages.

But there will be many classes of older young people and even grown-ups who will find its pages interesting and profitable.

The inter-denominational book for Intermediates on the theme of rural life is a most interesting one this fall. *Treasures in the Earth*, by Fred Hamlin, takes us from one country to another in rapid succession, seeing the fascinating results of agricultural missions, giving glimpses of the missionaries at work, and first-hand contact with boys and girls who are making the dreams of these missionaries come true in better homes and more suitable food for the peoples of these lands. The titles of the ten stories are most attractive and the stories themselves most readable.

Many classes of Intermediates have been reported as studying *West Indian Treasures*, by Winifred Hulbert, since last spring. So we know it has been an interesting book. If teachers of classes using this book this fall will write the Home Mission Board for the free pamphlet, *Mission Study Material*, they will be able to present our own work along with the stories of these near-neighbor countries, so fascinatingly told by Miss Hulbert. You will miss something, also, if you do not get the *Leaders Helps* that Miss Hulbert has provided.

Now come three delightful story books on our shelf for boys and girls. They are especially suitable for Intermediates, but they will fit all up and down the scale of life—from Primaries to Adults, if used as source material for stories:

*Tales of Modern Missionaries* is by an old friend, Jeanne M. Serrell, who has given us already many delightful missionary story books. Here are the stories of Esselstyn of Persia, Barbroke Grubb of the jungles of South America, Shelton of Tibet, Dr. Ida Scudder of India, and John Henry House of Salonica. They are the stories of great pioneer missionaries of our own day, and will open to boys and girls whole worlds of adventure still waiting for them to enter.

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Then two books from the apparently inexhaustible store of stories for boys possessed by Archer Wallace are splendid background for the study of World Peace, especially for boys. *Heroes of Peace* gives the stories of Lindbergh, Shackleton and Schweitzer, explorers of modern times; William Penn, the great peacemaker, and Benjamin Franklin, from early American history; Sir James Simpson, General Goethals and Louis Pasteur, of the world of medicine; Alexander G. Bell and George W. Carver, inventors and discoverers of the secrets of the earth.

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The second book, *Hands Around the World*, by Archer Wallace, takes us into the history of fifteen countries, finding there a hero of outstanding achievement who has contributed to the peace and happiness of the world. Wilson from the United States, and Fritz Kreisler from Austria, shows something of the wide range of types given.

A third Wallace book is already being widely used as a mission study book for boys, *Blazing New Trails*. This is a collection of stories of missionaries culled from the heroic history of missions in every land.

Now for Juniors, there is a most delightful book from that matchless English writer, Mary Entwistle, *Open Windows*. She tells first of the One who opened windows into all the world, Jesus. Then she shows what we see when we open our windows of missionary interest into India, Africa, China, the Islands of the Pacific, Egypt and Afghanistan. Miss Entwistle has an inimitable way of making the

homes, children and life of other peoples very fascinating to boys and girls and the Juniors will eagerly read about "The Village that Knew Fear," "The Story of Clear Pearl," and all of the nine stories that she tells of what we see through our open window of love for all the world.

A book by Miss Applegarth needs no commendation to anyone who has ever read one of her delightful collections of missionary stories. Her newest book, *At the Foot of the Rainbow*, is as full of charming, readable and "tellable" stories for boys and girls as any she has ever given us. The table of contents has a unique feature. The stories are arranged first by colors—stories of the black, yellow, white, red and brown races. Then Miss Applegarth gives us an arrangement by countries, and still a third list that tells us for what special occasion each story is best suited. It will make the book trebly helpful to the busy Junior leader.

There is no use tempting you with some of the titles, for all of us know that Miss Applegarth is a past master of the art of thinking up fascinating titles for her stories. But somehow I can't resist telling you that by all means you ought to read about "The Stretchability of Mr. India Rubber."

This fall has seen an unusual number of thoughtful and helpful books on missions for the teacher and preacher. Perhaps the fact that all mission boards have had to face debt and retrenchment has caused our earnest and devoted missionary-minded men and women to turn to serious evaluation of the missionary enterprise as they have never done before. Dr. Egbert W. Smith led out last year in giving us *The Desire of All Nations*, which was a most valuable book for adult class study as well as for general reading. We have several new books this fall along that same line. *The Preaching Value of Missions* is a volume of lectures given by Mrs. Helen Barratt Montgomery as the John M. English Lecturer at Newton Theological Seminary in November, 1929. In a most pointed and thoughtful manner Mrs. Montgomery discusses the key position of the preacher in the missionary enterprise, beginning with an opening study, "Have Foreign Missions a Preaching Value?" carrying her audience on through "Missions Central in the Old Testament," "The Spirit of Missions is the Spirit of the New Testament," into a lecture on "Christian History is Mission History," touching delightfully and skillfully on the preaching possibilities in biography as "The Neglected Field of Mission Biography," and closing with her lecture on "Methods of Building a Missionary Church." Any preacher will find food for thought in this book, though he may not agree with all that Mrs. Montgomery says. Any teacher of missions will find much to stimulate and help in her suggestions, specially in the last chapter.

Another thoughtful book is *The Preacher and his Missionary Message*, by Corey, where a preacher discusses the deep issues of the missionary enterprise for preachers. It is an appeal to the ministry for deeper missionary thinking, and more effective missionary preaching. One quotation will show the tenor of the book.

"What an incomparable challenge comes to the preacher today as he fronts this new world with its vast problems and its daring affront to our faith. How helpless we are without that unquenchable motive which stirred the hearts of the early disciples. . . . We must have a ministry with a unique singleness of purpose, and with the burning motive of Christ's compelling love in order that the church may move out into this modern world with the same divine spirit and God-fearing

confidence that the Apostolic Church had when it swept forth from the gaunt pastoral hillsides of Judea to conquer the Roman world."

Basil Matthews has given us another book of general discussion of world issues in *The Clash of World Forces*. In this he discusses especially Nationalism, Bolshevism and Christianity. It is a book that provokes thought and challenges every ounce of Christian zeal we have, if we would win over the tremendous world sweep of these two ideals that seem to have the world in their grasp just now. It will make the daily news of our papers full of missionary meaning as every day brings new developments in Russia and India and all the peoples affected by these two tremendous centers of world thought.

A book very different from these, but unique in its field is *The Religion of Jesus*, the latest book in English by Toyohiko Kagawa, the Japanese Christian evangelist who is one of the world's outstanding personalities. A sketch of his life by Robert E. Speer is very valuable to those who would know the man behind this message. The book is Kagawa's plea that Christianity is a way of life that must affect all our actions, or it is not vital at all. Kagawa has a way of expressing truths we accept in a new and unusual way that deepens their meaning for us. The book is not a theological discussion of the tenets of our faith, in that direction it lacks much. But for a fresh and vital restatement of the meaning of Jesus and his teachings to life, your own life, it is unique, because it comes out of the thinking of a man who has more than any man in our modern world, "left all and followed Jesus."

#### BOOKS REVIEWED IN THIS DEPARTMENT:

##### For Adult Study—

*Europe and the Gospel*, by Everett Gill, Foreign Mission Board. Price, 50 and 75 cents.

*Pioneering for Jesus*, by Thomas S. Dunaway, Baptist Sunday School Board. Price, 50 and 75 cents.

*How I Know God Answers Prayer*, by Rosalind Goforth, Harper. Price, \$1.50.

*Christ Comes to the Village*, edited by Mary Schauflier Platt, Missionary Education Movement. Price, 50 and 75 cents.

*Miracle Lives of China*, by Rosalind and Jonathan Goforth, Harper. Price, \$1.50.

*The Story of Agricultural Missions*, by Benjamin H. Hunnicutt and William Watkins Reid, Missionary Education Movement. Price, \$1.00.

*The Turn Toward Peace*, by Florence Brewer Boeckel, Missionary Education Movement. Price, cloth, \$1.00; paper, 60 cents.

*God and the Census*, by Robert N. McLean, Missionary Education Movement. Price, cloth, \$1.00; paper, 60 cents.

*Between the Americas*, by Jay S. Stowell, Missionary Education Movement. Price, 60 cents and \$1.00.

*Vanguard of the Caravans*, by Coe Hayne, Judson Press. Price, \$1.00.

*Roving with the Migrants*, by Adela J. Ballard, Missionary Education Movement. Price, 50 cents.

*A Tale of Two Peoples—Gentiles and Jews*, by Warren Mosby Seay, Baptist Sunday School Board. Price, paper only, 50 cents.

*The Jew Has Come Home*, by Albert Londres, R. R. Smith. Price, \$2.00.

##### For Intermediates and Young People—

*Outriders for the King*, by W. Thorburn Clark, Foreign Mission Board. Price, 50 cents.

*Treasures in the Earth*, by Fred Hamlin, Friendship Press. Price, 75 cents and \$1.00.

*West Indian Treasures*, by Winifred Hulbert, Missionary Education Movement. Price, 75 cents and \$1.00.

*Tales of Modern Missionaries*, by Jeanne M. Serrell, Revell. Price, \$1.50.

*Heroes of Peace*, by Archer Wallace, R. R. Smith. Price, \$1.00.

*Hands Around the World*, by Archer Wallace, R. R. Smith. Price, \$1.00.

*Blazing New Trails*, by Archer Wallace, R. R. Smith. Price, \$1.00.

##### For Juniors and Primaries—

*Open Windows*, by Entwistle, Central Committee. Price, 50 and 75 cents.

*At the Foot of the Rainbow*, by Applegarth, R. R. Smith. Price, \$1.50.

##### For Preachers and Teachers of Missions—

*The Preaching Value of Missions*, by Montgomery, Judson Press. Price, \$1.00.

*The Clash of World Forces*, by Basil Matthews, Abingdon Press. Price, \$1.50.

*The Religion of Jesus*, by Toyohiko Kagawa, Winston Press. Price, \$1.25.

## MISSIONARY MISCELLANY

Secretary T. B. RAY

Rev. and Mrs. Harold H. Snuggs of Wuchow, China, now on furlough, announce the arrival of John Mason Snuggs, on August 21, 1931.

##### Arrivals on Furlough:

Rev. and Mrs. J. C. Powell, Oyo, Africa. Home Address, Warsaw, N. C.

Rev. and Mrs. Victor Koon, Chengchow, China. Home address, 836 Blomfield Ave., Montclair, N. J.

Miss Lydia E. Greene, Canton, China. Home address, 17 Coleman Ave., Asheville, N. C.

Miss Ola V. Lea, Soochow, China. Home address, Blanche, N. C.

Miss Olive Riddell, Pochow, China. Home address, Dumbarton, Va.

##### Sailings:

July 18 on *S. S. Empress of Canada*—

Miss Pearl Todd, Chefoo, China.

August 8 on *S. S. American Legion*—

Rev. and Mrs. S. L. Watson, Rio de Janeiro, Brazil.

August 22 on *S. S. Southern Cross*—

Rev. and Mrs. W. W. Enete, Rio de Janeiro, Brazil.

August 29 on *S. S. Empress of Asia*—

Miss Pearle Johnson, Shanghai, China.

Miss Florence Jones, Pingtu, China.

#### News Notes

"The work is very gratifying. We baptized 35 two weeks ago and are to baptize eight tomorrow, Commencement Sunday. Three generations in one family were baptized into the Bing Hwo Jao Church some weeks ago. The fields are ripe everywhere. I have just had a fine trip to the country. Dong Z, an out-station church, has decided to build a church and raised \$500.00 to help bring it to pass. This is a good amount for the few who raised it. The Church Building and Loan Fund will help with \$1,000.00. Every church needs a home."—H. H. McMillan, Soochow, China.

"I shall always be grateful that Dr. Bagby was spared to see the work developed here so marvelously. He, as all the rest, was tremendously impressed with the religious opportunity we have right now in Brazil. That and another 10 per cent cut don't mix very well. What concerns me even more than the cut in funds is the reduction in man-power. I had not realized until this meeting just why I did not feel like a half-way veteran missionary (we will have been out here ten years the first of September). It is because for eight

years no new ones have come out, so we have no contrasting youngsters in the service to make us feel correspondingly ancient. I bless the women in the States for the new courage they have put into some of the older ones by their gifts (like the Renos), for their attitude and spirit have changed completely. There is nothing like the tonic of a new hope."—Mrs. W. E. Allen, Rio de Janeiro, Brazil.

"The Waang To School has just closed one of the best years, with a dozen girls graduating from the sixth grade, and two others, even better than some of the graduates receiving certificates of work, rather than diplomas, because they had been with us only half a year. The spiritual atmosphere was good, and seven girls were baptized into the membership of the Wuchow Church upon profession of faith. A number of others were greatly interested in spiritual things, but were hindered from an open confession by opposition in their homes. Some of them plan to attend Pooi To where we hope this interest may be fostered to fruition. Our enrollment for the year at Waang To was 163, the largest ever. This was also the largest graduating class yet sent out by the school."—Mollie McMinn, Wuchow, China.

"I think we had one of the best mission meetings we have had in a long time. Evangelistic reports were the best I have heard. The hospital work is coming on very well, surprisingly well. I did not believe it could be so good. The work holds up well. If we can preach to the folks who come and get them to see the Way of Life, we shall have great pleasure working for Jesus."—Dr. N. A. Bryan, Hwanghsien, China.

"We have had ten days of Pooi Ling meeting (soul nourishment) here in Canton. These meetings were begun in 1927 in the midst of the political troubles. Year by year they are proving to be real times of refreshing for the Christians. Five services a day held packed houses. Most of the speakers were consecrated Chinese pastors who truly broke to us the Bread of Life. These speakers came from four provinces in China. Hungry hearts feasted on these messages. Here and there the Lord is separating a few very definitely for the mission of revealing to Christians the privilege of a close walk with the Master, and to the unsaved the necessity of being truly born again in Christ Jesus. It was gratifying to notice that of the committee chosen for this definite service from so wide an area and from the various denominations several were taken from our own denomination, while many of them in faith are very close to us. The song leader was a graduate of our seminary this year."—Nell Putney, Shiuchow, China.



# From the BAPTIST BROTHERHOOD of the SOUTH

Secretary J. T. HENDERSON

## Associational Helpers

There will perhaps be as many as two-thirds of the churches in an average association that will profit by the help of an outside worker. Some of these churches have never adopted a budget for missions, neither have they ever conducted a thorough every-member canvass. Such churches will be greatly reinforced by a visitor of experience, especially if he shows himself thoroughly sympathetic and co-operative with the pastor and church. Indeed, churches that have capable leadership will find that a new voice will prove helpful.

Perhaps the first work of the Associational Committee of nine will be the careful selection and training of those who will qualify for this service in the individual churches. Some committees are already planning these schools to be held in September and October, and getting the consent of the prospective leaders to attend.

This is intended as a preparation of men and women to conduct schools in the individual churches during November, remain with them to assist in formulating a worthy budget, help to set up an effective organization and continue on the ground until the canvass has been conducted in a thorough way. Nothing short of this will guarantee success.

### Georgia Assembly

The General Secretary was glad to share in the proceedings of this assembly because of the delightful experiences of last year and of several other of its annual gatherings.

The following features are worthy of special mention:

First, the genial and optimistic spirit of the President, Secretary James W. Merritt, also his intelligent direction of the proceedings. It is good to see a capable and consecrated layman in a kingdom position of such responsibility.

Second, the attendance was composed of the elect and represented all sections of the state. This created a choice fellowship.

Third, the entertainment provided by Prof. and Mrs. A. B. Greene was par excellence. The meals were a topic of favorable and universal comment.

Fourth, the visitation of the churches of the local association on Sunday afternoon, August 2, by members of the assembly was a significant event. Almost a thousand people heard these speakers.

Fifth, the music under the direction of Rev. C. H. Kopp was a very attractive feature. The unusual musical talent in attendance was utilized in a varied and delightful program.

Sixth, the conference in the interest of the Southwide, simultaneous, intensive Every-Member Canvass for November 29-December 6 was a very significant event. Dr. F. F. Brown, promotional secretary, was present and

greatly stimulated the representatives of the twenty-two associations by his address.

Seventh, the lectures on Acts, by Dr. McGlothlin, were heard with intense interest and profit. In addition to class work, the morning watch, daily recreation, special addresses, etc., Rev. L. B. Olive, of China, gave two very stimulating addresses on Missions.

The Secretary's class in *The Larger Stewardship* was attended by about seventy-five people, among whom were several of the most prominent laymen of the state.

### A Restful Lord's Day

Sunday, August 9, was spent high up on a mountain side, near the North Carolina line, where the air was cool and mineral water abundant. The visitors from the hotel and cottages assembled in the hotel lobby at 9 A.M. for the study of the Sunday school lesson. Seldom has this writer spoken to a more attentive and responsive company; various creeds were represented but the Christian fellowship was delightful. This meeting for study and worship was suggested by a Methodist layman and the response was almost unanimous.

### McCalla Avenue, Knoxville

Rev. T. C. Wyatt came to this field six months ago from a pastorate in Birmingham, Alabama. The church is rallying to his leadership in a remarkable way; in this brief period two hundred thirty have been added to the membership.

The school of Stewardship and Missions began on Monday evening, August 10, and continued through Friday. The attendance averaged about one hundred, among whom was a good representation of young people. Why not? It was a church school and they are members.

At the close of a discussion on the stewardship of money, sixty-one responded to a proposition to enroll as tithers.

Twenty qualified for the Brotherhood certificate and all of these indicated their purpose to tithe.

This church is honored by having the pastor appointed chairman of the Promotion Committee for the Knox County Association, and Deacon W. L. Warters was also made a member of this committee.

### Chilhowee Association

This association met on Wednesday, August 12, in the Baptist church on the grounds of the Harrison and Chilhowee Academy, located about fifteen miles southeast of Knoxville.

The attendance was large and representative, the praise service conducted by Rev. T. G. Davis enkindled the spiritual fires, and the organization followed with dispatch and unanimity. J. N. Haddox, a zealous layman, who has served for years as moderator, was promptly and enthusiastically re-elected.

The association heartily revised the order of business that the discussion of the Southwide, simultaneous, intensive Every-Member Canvass November 29-December 6 might be heard on the morning of the first day. The Secretary was very much gratified to note the sympathetic interest of the people as he sought to present the claims of this vital matter. The association has capable and interested leadership, the Promotion Committee has been appointed, and plans are already under way for a most intensive and thorough work of

preparation. The situation in the Chilhowee looks quite hopeful.

This association is loyal to the Harrison and Chilhowee Academy, rejoices in the success of last year under the presidency of Prof. Roy Anderson, and hopes soon to see the institution free from debt through the services of Rev. J. H. Sharp as financial secretary.

The association was honored in having Dr. M. N. McCall, of Cuba, present; he gave a thrilling report of missionary progress on this island.

### Central, Fountain City

The Secretary had a busy day with this church on Sunday, August 16, speaking to some sixty young people at the Sunday school hour, at 11 A.M. to a good audience on, "A Note of Optimism," and at the evening hour on, "Men and the Kingdom." This was really the beginning of a school of Stewardship and Missions, which continued each evening through Thursday. The discussion was based on the book *Financing a Church*, but the cause of Missions was interwoven throughout.

While the attendance was up to the average for such schools, the pastor and leading deacons had hoped that a larger number would attend. Rev. L. W. Smith is intensely missionary and is anxious to see the church make an advance, although its present record for the Co-operative Program is creditable.

This church has a group of fine laymen, who were faithful to the school; they will dedicate their best effort to make a great success of their own canvass and also offer their services to other churches that may desire help.

Fourteen qualified for the Brotherhood certificate, and it was gratifying to note that all registered as tithers.

### East Tennessee Association

This association does not cover as much territory as its name would indicate. Most of the churches are located in Cocke County. The meeting this year was held on August 19 and 20, with the Bethel Church. As Bethel, the place of Jacob's vision, was some ten miles from Jerusalem, so is this Bethel about ten miles from Newport.

The association opened with a fervent praise service conducted by the pastor, and this fine spirit continued through all the proceedings. Bethel means the "house of God" and many of us felt in this meeting as Jacob expressed himself: "Jehovah is in this place; this is none other than the house of God, and this is the gate of heaven."

The Committee on Program promptly revised their schedule, so that the association might consider the report on Stewardship as related to the Southwide, simultaneous, intensive Every-Member Canvass, November 29-December 6, at the most favorable hour. C. E. McNabb, a successful business man and zealous deacon, presented a fine report, and this writer was given a most sympathetic hearing as he spoke of this great movement, laying special emphasis on the tithe.

Rev. Mark Harris, pastor of the First Baptist Church, Newport, is chairman of the Promotion Committee and called a meeting of pastors and laymen for 1 P.M. This meeting was largely attended and plans were laid for a school to be held in Newport during October for the training of leaders. Chairman Harris is capable and zealous, the people believe in him, and the outlook for the East Tennessee is very hopeful.



## Tabernacle Church, Nashville

This church is young, has about two hundred members, and a very attractive location and building. Rev. Clifton F. Bridges has been on the field only a few months but in this brief period has imparted new hope and spirit to the membership. They impress a visitor as a loyal band, ready to respond to the aggressive leadership of their pastor.

The denominational spirit of the church has been greatly stimulated by a series of addresses by local pastors and other denominational leaders.

The General Secretary's visit was made on Friday, August 21, and his service consisted of an address on Men and the Kingdom in connection with a delightful supper. At the close, the thirty-five men present voted unanimously to organize a Brotherhood and instructed the pastor to appoint a committee to draft a constitution and by-laws and to nominate officers.

## Lincoln Park, Knoxville

This church has a magnificent new building, well located, and a growing membership. Rev. H. F. Templeton, the pastor, was away on a vacation of two weeks and the General Secretary spoke at both hours on Sunday, August 23. It was refreshing to hear commendations of the pastor from a number of the members.

In connection with the two talks on A Note of Optimism and Laymen in Action, the Southwide, simultaneous, intensive Every-Member Canvass for November 29-December 6 was commended in the strongest terms possible.

This church has a group of choice men; well does the Secretary remember a most delightful experience with them in the study of *The Office of Deacon* some months ago.

## Report of Associate Secretary,

T. J. York

(Address: 405 Federal Bank and Trust Building, Little Rock, Arkansas.)

The work of the Associate Secretary has been west of the Mississippi since July 25. July 25 to July 31 he had the privilege of being in the Missouri Assembly, at Baptist Hill near Mt. Vernon, Mo. There he taught a class of men and women, using as a text Dr. Dodd's book, *Missions Our Mission*. The spirit at Baptist Hill was refreshing. Some two hundred men, women and young people were in attendance and did some very faithful work. Mr. and Mrs. Henry Rogers, of Alabama, taught classes in the B.Y.P.U. and Mrs. Reynolds taught a class for the W.M.S. Other classes were conducted in B.Y.P.U. and W.M.U. methods by various other teachers. In addition to these several classes Dr. Godbold, Secretary of the Missouri State Convention, delivered an address on Christian Education on Sunday which was one of the finest this writer ever heard on the subject. Each evening during the week Dr. J. J. Cowser, a returned missionary from Brazil, brought the inspirational address, telling in a very interesting way of the progress of the work there. The outlook in Missouri as evidenced by this meeting is very encouraging. Ten men qualified for Brotherhood certificates.

The secretary went from the Missouri Assembly to one of the district assemblies of Louisiana in session at Mansfield. Here he taught a class in *Growing a Church*.

While in Louisiana on the invitation of the State Brotherhood Secretary, Dr. D. R. Isom, we had the privilege of speaking in the churches at Rayville and Alto. The thrill of the visit to Louisiana was a trip to New Orleans and then out 60 miles to Ponchatoula

where Dr. Isom was having one of his district Brotherhood meetings. In this meeting five or six associations were represented by pastors and laymen. Although the weather was very warm almost 100 men were in attendance. Many of these men drove fifty to eighty miles for this meeting. At least two of the men in reporting the work of the local Brotherhoods said that their actual attendance of men in their Brotherhood meetings often exceeded the attendance of the Woman's Missionary Society in the same church. The success of Dr. Isom in organizing and stimulating the Baptist men of this state certainly justifies the claim that every one of our states should have a full-time Brotherhood secretary. In the opinion of this secretary such a man would more than justify his employment in increased receipts from the very beginning.

The secretary and his family are now happily located in the beautiful city of Little Rock, Arkansas, where he can be reached for engagements for mission schools, every-member canvasses, stewardship classes, and so forth.

## Echoes

In response to a call for suggestions from state members of the Brotherhood Committee, a few brief extracts are given from some of them.

A prominent lawyer in Alabama writes: "The only suggestion I have in mind is that the idea of tithing should be the main feature of the program. This is undoubtedly the scriptural way of supporting the kingdom and will bring about a permanent instead of a temporary solution of our financial problems. Another great value will be the deepening of the spiritual life of the tithers."

The South Carolina representative, another eminent lawyer, suggests that half of each weekly prayer meeting for the year be devoted to a consideration of some special item of the denominational program. Assignments should be made in advance as a guaranty of such preparation as will insure fresh and valuable information.

The committee member in the District of Columbia, a successful business man, recommends a special day of prayer when every individual and organization will engage in a fervent petition for God's blessing on this great simultaneous effort. He concludes with this statement: "We have great plans here for this fall, and by the grace of God we are going to put them over."

The president of an Oil Company in Oklahoma and chairman of the Brotherhood work

in his association, writes of a great meeting of the Associational Brotherhood and adds the following: "Our Brotherhoods are growing by leaps and bounds. The men are getting interested in these meetings and doing some real work. We will soon have Brotherhoods in all the churches of the association."

## Suggested Program for the Monthly Meeting of the Brotherhood

Stress the opening devotional service composed of voluntary quotations of Scripture, prayer and song.

### TOPIC—PERSONAL TESTIMONIES

1. A Testimony on Weekly Giving (Name ..... Five Minutes).

2. My experience as a Tither (Name ..... Five Minutes).

Song—

3. Every Member of the Family Giving—An Experience (Name ..... Five Minutes).

4. My policy when away on Sunday (Name ..... Five Minutes).

Voluntary Testimonies of one minute each. Final words by the pastor.

Adjourn with song and prayer.

**SUGGESTIONS**—In discussing these topics, it is suggested that the speaker tell of the effect of these policies on his business, his interest in the Lord's work, and his spiritual growth.

In considering topic 3, state whether children not yet members of the church should share in the support of the church, and why.

To be sure these topics should be assigned to members who exemplify these plans.

\* \* \*

"If you and I today  
Should stop and lay  
Our life work down, and let our hands fall  
where they will—  
Fall down to lie quite still;  
And if some other hand should come, and  
stoop to find  
The threads we carried, so that it could  
wind,  
Beginning where we stopped; if it should  
come to keep  
Our life work going; seek  
To carry on the good design  
Distinctively made yours, or mine,  
What would it find?"



A GROUP OF CHRISTIANS OF SEINAN GAKUIN BAPTIST CHURCH, JAPAN

Mr. Yamashita, ready for baptism, is seen in white baptismal dress. Pastor Yuya stands to his right. The pastor's mother is at the extreme left.

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Which Apostle preached at Athens? and at what place?



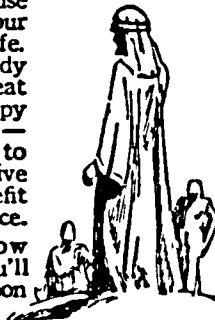
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JOSHUA, 3, 4.

*The people*

days, until the pursuers were re-  
turned: and the pursuers sought  
them throughout all the way, but  
found them not.

23 ¶ So the two men returned, and  
descended from the mountain, and

B. C. 1451.

CHAP. 2.

Ex. 23. 31.

ch. 6. 2.

ch. 21. 44.

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