

# Home and Foreign Fields

## THE IMMEASURABLE SIGNIFICANCE OF EURASIA

By Everett Gill, from *Europe and the Gospel*

Europe is not just one part of the "continent" of Europe and Asia. There is only one continent of Europe (Europe-Asia).

### The Continent of Eurasia:



Europe is a remarkably and fairly homogeneous group of peoples, the destinies of one European people are all of them linked on one and the same piece of land. Let us also, then, also, that this same Europe is the home of the most advanced end of the human race, keeping in mind, of course, that Americans are only Europeans who have crossed the Atlantic.

## November 1931

# For COLDS

*Immediate Relief*

Headache,  
Neuralgia  
and  
Other  
Pain



**PROTECT  
YOURSELF**



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



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

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

## BAYER ASPIRIN





# HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION

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

### FOR THE PASTOR

November is "Preparation Month" for the Every-member Canvass to be put on in every Southern Baptist church. The canvass is to be made November 29 to December 6. This will be one of the most significant weeks in Southern Baptist history. Much depends on the spirit, the enthusiasm, the consecration, the devotion of the pastor for the success of this great movement. The month of November should be given to prayer, conference, teaching, preaching, to the end that literally EVERY MEMBER shall be reached for a worthy subscription to the church budget. The pastor is urged to make use of missionary materials in this number in his preaching, in the prayer meetings, and in other conferences. Particular attention is called to the symposium on pages 11 to 14, in which representative pastors outline their plans for the canvass.

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

Much valuable material for the use of the president, the program committee, and the circle leaders will be found on pages 26 to 28. For the missionary topic, "The Crucible of World Destiny," a wealth of material will be found in the articles dealing with Baptist affairs in Europe, and Europe as a mission field. See especially Dr. Rushbrooke's survey and appeal, "Baptist Progress in Europe," page 2, "The European Situation," by Rev. Everett Gill, page 19, "European and American Baptists," page 20, and following.

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

Let the leader select extracts from the articles on Europe and European Baptists, and utilize these in the opening worship of the meetings for November. An especially helpful program on Europe may be devised from these splendid articles and stories.

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

The B.Y.P.U. missionary topic for November 29 is "A New Day in Europe." On pages 19 to 23 will be found adequate supplemental material to make fresh and up-to-date the discussion given in the Quarterlies. A "Home and Foreign Fields Exhibit" program may be arranged, using the pictures and articles in this number dealing with Europe. A poster thus prepared will be especially effective.

### FOR SUNDAY SCHOOL OFFICERS AND TEACHERS, AND MISSION STUDY LEADERS

Opportunity is given to present the needs and opportunities of mission work in Europe through the use of the many appealing articles and stories fresh from European Baptist leaders. A series of European programs may be well arranged for opening or closing Sunday school assembly.

The mission study book for November is *Europe and the Gospel*, by Dr. Everett Gill. On page 24 will be found a complete and attractive guide to the teaching of this splendid new book.

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# Baptist Progress in Europe.

## A Stirring Survey and a Thrilling Appeal

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

The first fact that startles a student of the Baptist situation and work in Europe is that the existing communities are comparatively young. When our next Baptist World Congress convenes at Berlin, in August, 1933, the century from the beginnings of the modern Baptist movement in the Old Continent will not yet be complete, though the hundredth year will have been entered. The oldest church was constituted in Hamburg on April 23, 1834, with Johann Gerhard Oncken (who with half a dozen others had been baptized in the Elbe on the previous day) as its pastor. To the genius and enthusiasm of Oncken the advance of the movement is very largely due. Directly and indirectly the German Baptists have exercised influence over the whole of northern, central and eastern Europe. It is only in southwestern Europe—the Latin countries of Italy, France, Spain and Portugal—that scattered movements of quite independent origin, practically unaffected by German influence, appear.

If the first arresting fact concerning these communities is their recent origin, the second is their wide extension. Europe is not a homogeneous unit, but a complex of diverse races, languages and conditions. Amid all the variety, however, the gospel as presented by our denomination is securing a hold everywhere. Its progress has been comparatively slow in some Roman Catholic lands: Bavaria, Austria, and France do not reveal such striking growth as appears elsewhere. Yet in these countries, as well as in Portugal and Jugoslavia (which is partly Roman Catholic), a firm foothold has been secured, and the future is bright with promise.

Let me expand these general statements so as to illustrate by specific examples the wider range of the Baptist appeal. We will take a passing glance at a few of the peoples among whom it has secured acceptance:

1. The work is well-organized and comparatively long-established among the Germans, to whose influence the whole story bears testimony.

2. Among the Scandinavians of northern Europe—Denmark, Norway and Sweden—there is not only numerical progress but a firm organization which guarantees further advance. In no European country is our position so solidly established as in Sweden, where Baptist members represent a larger percentage of the population than is found



Photograph by Dora Head

DR. J. H. RUSHBROOKE  
General Secretary, Baptist World Alliance

in any other country east of the Atlantic, and include men of distinction in public life.

3. A contrast to the cultured Scandinavians of the north is presented by the (Latin) Rumanians of the south-east, simple peasant folk for the most part; of these many thousands have during the last generation been won, and have proved their fidelity by a brave stand against serious persecution.

4. The inhabitants of the two republics of Esthonia and Latvia on the Baltic coast are markedly different in race, language and culture. The Ests as a people are mainly of Mongol descent, akin to the Finns, simple and unlettered. The Letts are of Aryan descent; they have a wealth of poetry, especially lyrical, and are among the most advanced of the nationalities once subject to Russia. But in responsiveness to the Baptist message and in the rapidity of Baptist advance there is nothing to choose between the two peoples.

5. Of all Slav peoples in Europe the most richly developed is the Bohemian. Czechoslovakia is the restored and enlarged Bohemia, and the religious ferment in recent years is appropriate to the land that produced John Hus and Jerome, of Prague, and after them the Moravian brethren. Here the denomination has secured a firm hold.

6. Within the past ten years entirely new developments have appeared in Poland. When Dr. Chas. A. Brooks and I visited that land early in 1920, we were disappointed to discover that the "Polish Baptists," of whom we had heard, had no existence in reality. The churches in Poland were almost exclusively German-speaking, and were making their appeal only to the German-speaking minority. No impression had been made upon the Pole proper, who is a Slav and a Roman Catholic. It can now be recorded that as a result of new methods of approach thousands of Slavs have been baptized and there are independent Polish churches.

7. Hungary is inhabited by a race without any near relation to Europe. The Magyar stands alone, and often bitterly bemoans his friendlessness; but this people, so sharply distinguished from all around, has shown itself as responsive as they to the gospel.

8. In Russia Baptist advance has been very rapid, especially in the years immediately following the war. It has never been possible to give exact figures, since Russians are not deeply interested in statistics or seriously concerned if organization is somewhat loose. There have been many wild guesses regarding numbers. I think that a true general account would be that a few years ago a great movement of spiritual revival took almost exclusively a Baptist form. There are two groups of Baptists in Russia, for the body called "Evangelical Christians" is in reality Baptist, and its leaders and those who are frankly labelled Baptists have actually signed a common declaration of faith and order. Moreover the "Union of Evangelical Christians," like the Russian Baptist Union, joined the Baptist World Alliance many years ago, and for a period of five years (1923-1928) its leader, J. S. Prochanoff, was a vice-president of the Alliance. His Union, like the All-Russian Baptist Union, has been dissolved under the repressive Soviet law, but the believers associated with it, though probably considerably fewer than those connected with the Russian Baptist Union, must be counted in the general total of Baptist strength. It is impossible to estimate what they may be. I have often warned my brethren, even when the movement appeared most prosperous, against the assumption that the membership of the churches of both

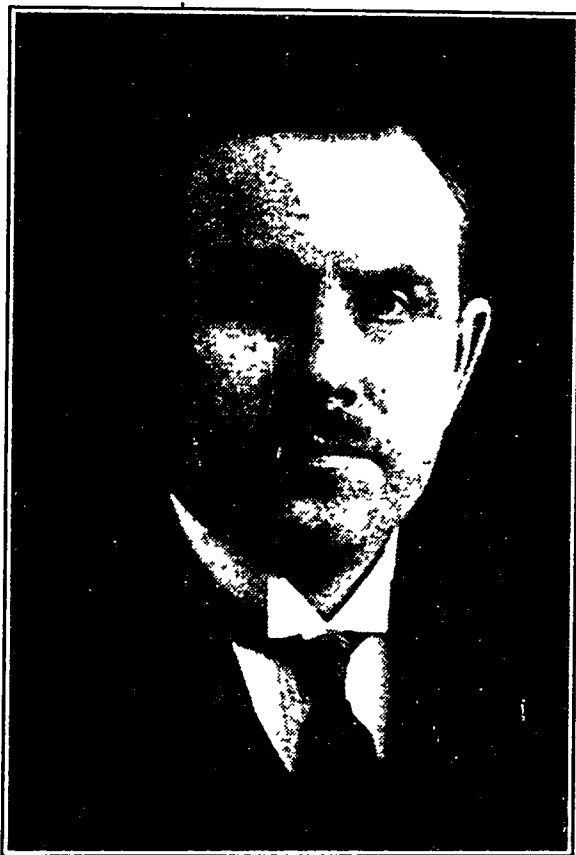
bodies taken together would much exceed a million; and it is not at all likely that they now reach this total. While many have stood firm and their spiritual life has even been deepened, thousands have fallen away; and hundreds of communities for lack of capable leadership have simply disappeared. One awaits with anxiety the time when it will be possible to ascertain the full and exact truth regarding Russia. Without doubt a new day of opportunity will come, and a faithful remnant, large or small, which has been purged by fire, will prove the instrument in God's hands of a mighty revival. Meanwhile I counsel my brethren to discount heavily the stories of "millions" of new converts in recent years. Effective evangelistic work in Russia is at the moment crippled.

Such facts, as a whole, and notwithstanding the depressing conditions we have noted in Russia, indicate the amazing hold which the Baptist message has secured upon men of many races and languages. In the true sense of the word the New Testament gospel is "catholic" i.e., universal, in its quality and in its appeal. I know of no evidence of this universal quality more convincing than the response which it has received in Europe. Even the Gipsy race—that singular and mysterious phenomenon among the peoples—has its Baptist Church at Golenzi, in Bulgaria.

When we consider the advance of Baptists in Europe during quite recent years, it is evident that the starting point for our study should be the London Conference of July, 1920. The importance of that conference was scarcely exaggerated when Doctor Brooks told his convention in 1921 that the story of European Baptists would henceforth be written in two parts, of which one would bear the title "Before London" and the other "After London."

The conference was not large. It included only seventy persons; but in view of their representative character these probably expressed very faithfully the mind of the Baptists of the world. Dr. J. F. Love and Dr. George Truett spoke officially for the Foreign Mission Board of the Southern Baptist Convention; Dr. J. B. Gambrell, the president of the Convention, and Dr. E. Y. Mullins were also present. The Northern Baptist Convention was represented by Dr. J. H. Franklin, Dr. Emory Hunt and others. Seventeen European continental countries were represented, as well as Great Britain and Ireland, Canada, and Australia.

The conference had been summoned on the initiative of the Baptist World Alliance, and in preparation for it Dr. Charles Brooks and myself had made a



REV. E. RIMBENIEK

Baptist preacher and member of Parliament in Latvia.

careful investigation of conditions in Europe. I need not pause to describe in detail the five days' proceedings in London, though many incidents are worthy of record. (It represented the first meeting of French, German, British and American Baptists after the War). The decisions were of vital importance. Chief among them were the following:

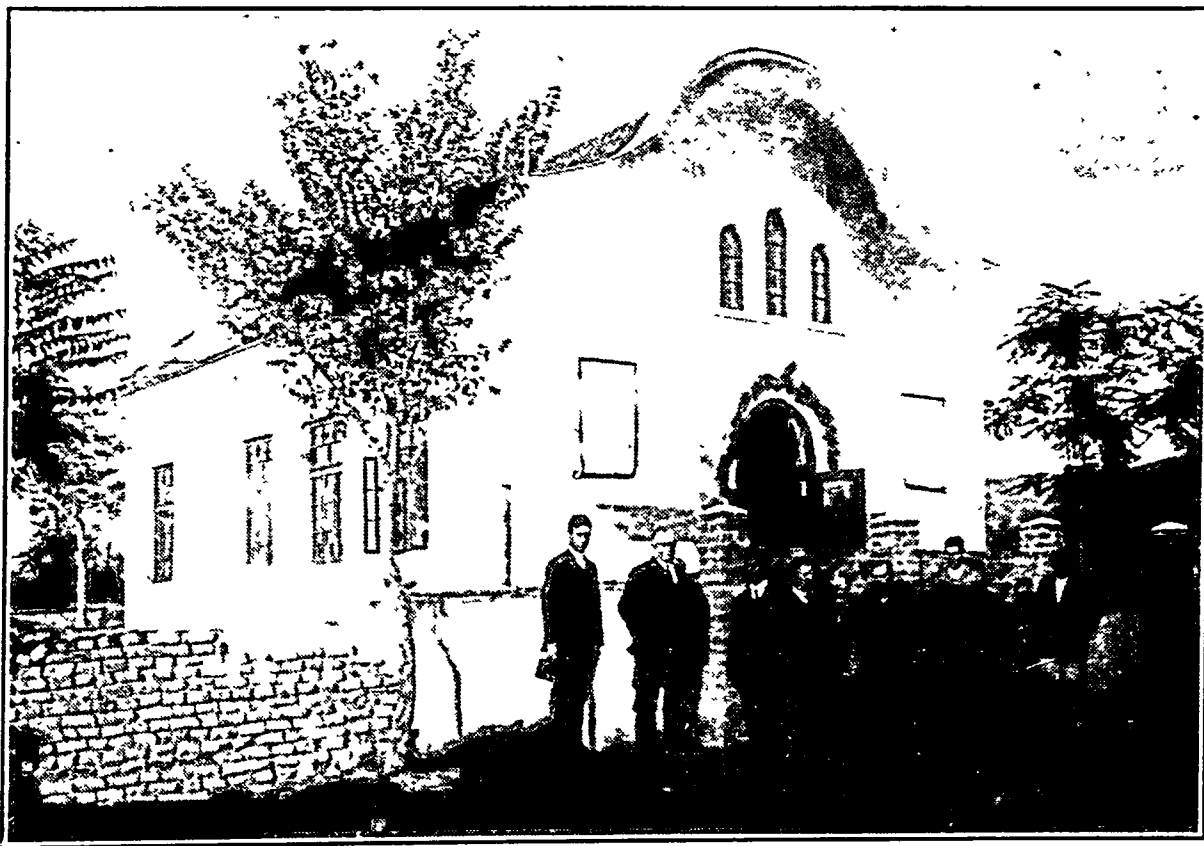
1. The formation of a Relief Fund to deal with the widespread physical distress in Europe.
2. The adoption of a co-ordinated plan for furthering the spiritual task of Baptists in European lands.

3. The appointment of a Baptist Commissioner for Europe to supervise the relief work, to oversee the application of the co-ordinated mission plans, and to represent the Baptists of the world in the interests of religious freedom and especially of persecuted minorities.

The first of these matters may here be lightly passed over. Shivering and hungry brethren were effectively helped through the Relief Fund; and perhaps nothing that the Baptists have done has so manifestly strengthened the sense of their world-brotherhood.

To the second matter special interest attaches, for it represents a continuing task. It may be well to describe the general lines of the plan adopted in London. The Southern Baptist Convention, acting through its Foreign Mission Board, has undertaken to assist the native Unions or Conventions in a number of South-European lands—Spain, Italy, Yugoslavia, Hungary and Rumania. The Northern Convention undertook to give similar assistance in France and Poland, and (in co-operation with the Baptists of Great Britain and in some instances also of Canada), in Czechoslovakia, Lithuania, Latvia and Esthonia. Swedish and British Baptists undertook to assist in Finland. In the case of Russia it was arranged that the Northern and Southern Boards of America and the British Baptists should co-operate in giving such assistance as might be found possible.

The effect of these arrangements has been altogether healthy. The most notable fact is the founding and development of preachers' schools. The importance of these had been brought home to Baptists by the fact that before the Great War the two European lands in



A GIPSY BAPTIST CHURCH IN BULGARIA

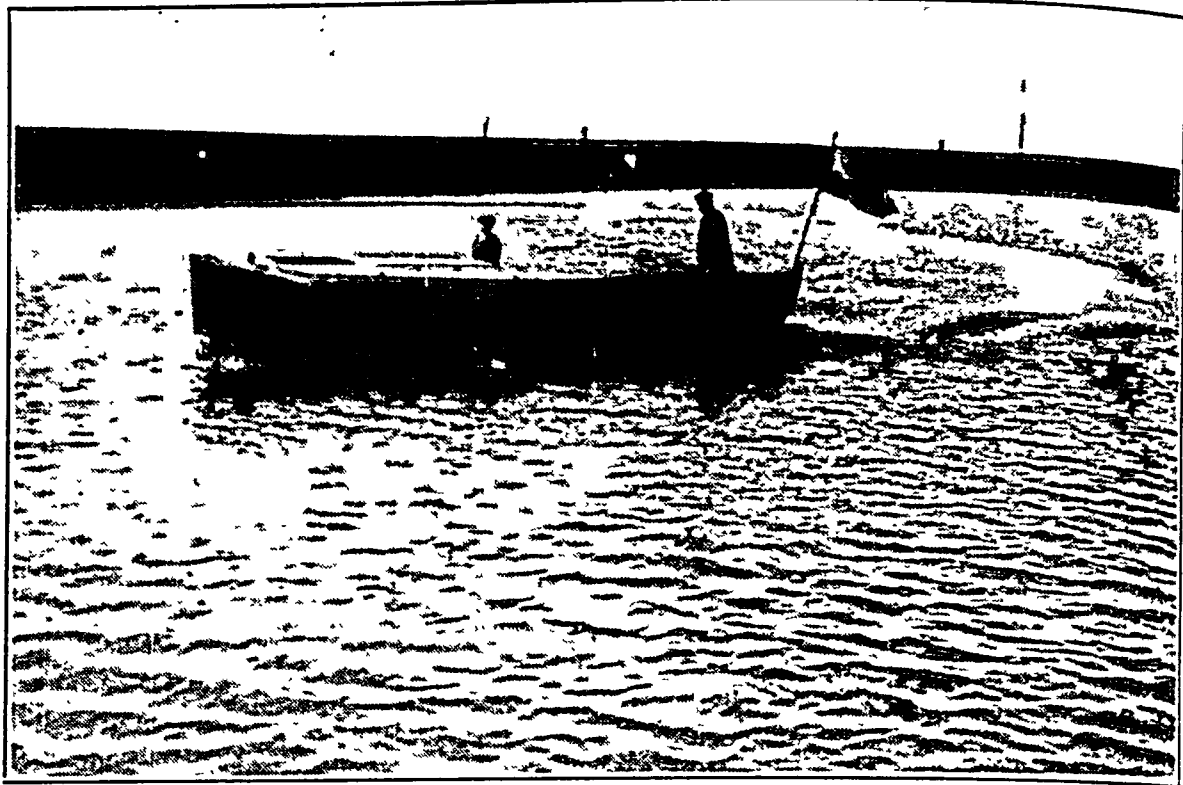
The first and only such Baptist "chapel" of the world, in Golenzi, Bulgaria. It was occupied on September 28, 1930. The texts on the two sides of the door are in the Bulgarian and the Gipsy languages, respectively.

which our work was strongest both in numbers and organization were precisely those that had long possessed preachers' schools; viz., Sweden and Germany. Hence the mission bodies taking part in the co-ordinated plan for the help of Europe laid chief emphasis upon the training of preachers. They were prepared to assist in other directions—especially in the provision of literature. They recognized that grants to pastors were necessary in some countries, in view of the disorganized economic conditions following the war, but such grants were, in their view, temporary—to be reduced as rapidly as possible and terminated as early as possible. The object of the co-operation was not to set up subsidized churches, but to facilitate the formation of self-governing, self-maintaining and self-propagating communities. In the matter of preachers' schools alone, where the longer experience of British and American Baptists placed them in a position of exceptional advantage, were they prepared to contemplate rendering assistance for an extended period.

Without entering into detail, it may be stated in general terms that the conclusions drawn from experience in Sweden and Norway have been confirmed in the new lands where seminaries have been set up. The Baptists of one country after another have borne testimony that the preachers' school has proved a very important factor in strengthening the work of the denomination. Moreover, the membership in the European lands has shown remarkable growth. At the Toronto World Congress in the middle of 1928 my report included the following words:

"Take continental Europe. We find Baptist churches in 23 lands out of 26. In nearly one-half of these lands our membership has increased by fifty per cent or more during the past seven years. In one-half of the remainder there are considerable gains—30 to 40 per cent, as a rule. In all but one of the twenty-three countries there is a substantial gain in numbers, and in the exceptional cases the available statistics do not permit exact comparison."

Since those words were spoken, progress has, so far as one can observe, been maintained. In some countries it has been striking. Rumania heads the list. The small communities in a country like Finland have not shown advance, but there are special hindrances in this case, and I look forward to definite growth in the near future. Regarding Russia, one cannot at present speak with assurance. Severe repression has undoubtedly been followed by defections. Probably much religious activity has been directed into underground channels—though of this I have no direct evidence. The suppression of public evangelization is a serious matter. Most menacing of all



A BAPTIST MISSION BOAT IN ESTHONIA

European Baptists are intensely evangelistic and missionary. In their poverty and distress they do not hesitate to spend and be spent that Christ may be made known. It is this spirit that accounts for their phenomenal growth.

facts, however, is the elimination of all schools and classes for the teaching of religion to young people; while the state schools—which alone are permitted to exist—are forcing beds and hothouses for the cultivation of atheism. No one can speak confidently as to the numbers in the Russian Baptist communities. Doubtless, even if losses are grave, there is a purified and strengthened remnant which will prove its quality whenever in the providence of God freedom of action is again secured. We can but pray that courage, patience, and wisdom may be granted to our brethren.

I may add that when, in the autumn of 1930, Dr. MacNeill, the president of the Baptist World Alliance and myself, accompanied by Dr. Everett Gill of the Southern, and Dr. W. O. Lewis of the Northern Baptist Convention, visited Regional Conferences attended by Baptists from all parts of Europe with the exception of Russia, we were deeply impressed by the health, the vigor and the progress of our fellow believers. Here and there we came upon unhappy local conditions, but the survey as a whole revealed abundant reasons for thanksgiving and joyous praise.

The third matter decided upon by the London Conference of 1920 has for me

#### Growth

In the knowledge of the Lord  
And in grace we are to grow,  
Never once to settle down  
Quite content with things we know;  
There are heights as yet untrod  
In the mysteries of God!

—Frances M. Nesbitt, in *S.S. Times*.

a personal aspect which represents a difficulty in writing. It was the deliberate judgment of Dr. Brooks and myself—before the particular question of any appointment had been raised—that unless some one should be found who should secure an effective liaison with the European Baptists, the program of relief and of missionary co-operation could not be put into effect. It came upon me as the greatest honor of my life when I was invited by the unanimous resolution of the conference to become Baptist Commissioner for Europe, and I was deeply touched by this evidence of the confidence of representative brethren from so many countries. (I recall even now that the first man to speak to me after the vote had been taken was the venerable Dr. J. B. Gambrell: "You must not refuse," said he. I cherish the memory that Dr. Gambrell's last public speech was made in introducing me to the First Baptist Church at Dallas, Texas, with a characteristically generous utterance. The unanimity seemed to me to authenticate the decision as a call of God, and the earlier course of my life had been in many respects a preparation for precisely such a task. It was a terribly hard but joyous work to get the Relief Committees organized in the suffering lands, and to observe the rekindling of hope everywhere. It was also my privilege to be the intermediary in bringing about the earlier contacts of the Southern Foreign Mission Board with Spain, Hungary and Rumania. Indeed, I had the responsibility of applying the whole of the plans adopted in London during the period before Dr. Everett Gill was appointed to represent Southern Baptist missionary activities in Europe, and Dr. W. O. Lewis to repre-





THE GERMAN BAPTIST SEMINARY AT HAMBURG

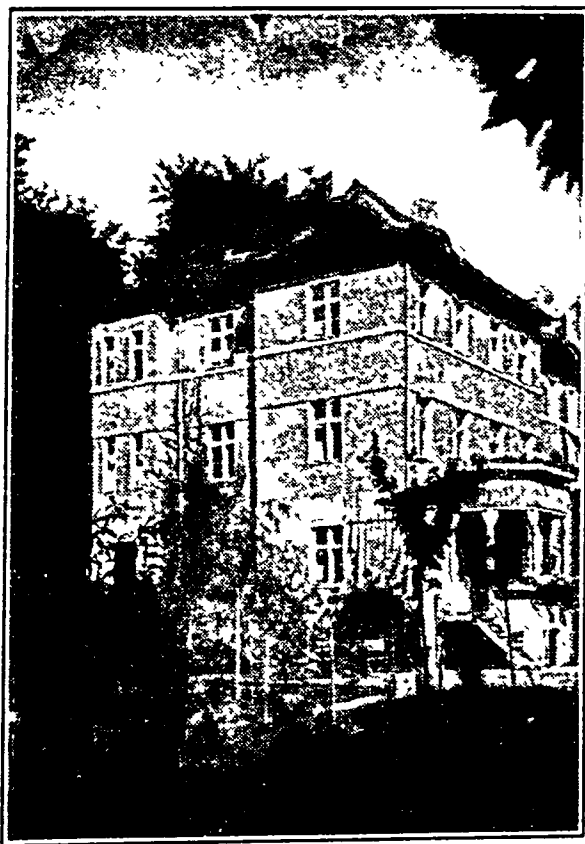
"Baptists represent an influential and growing evangelical force in the Old Continent. Their future is bright with promise; the simplicity of their gospel will meet the need of Europe as nothing else will."

sent the Northern Baptists. In regard to the relief enterprise, the responsibility remained my own until the end. More important, however, in many respects has been the task of representing the Baptists of the world before Governments, and of defending religious liberty. This most honorable and responsible task I have still to discharge as General Secretary of the Baptist World Alliance, and it has been a peculiar joy thus to serve our brethren and to serve the cause of freedom of conscience. Very much has been accomplished without publicity. Private representations to a government department have in most lands been sympathetically received and grievances redressed. In other cases public protest has been necessary, and in the case of Rumania this has been up to a point notably effective, although the legal status of Baptists in that land is not yet fully assured. As to Russia, I shall probably some day publish documents which will show how careful the Baptists of the world and of Russia itself have been to avoid political complications and to claim only elementary human rights: freedom of conscience, of worship, and of witness. The unrelenting hostility of the Soviet Government to religion in every form, resulting in the adoption of measures to check its growth and to bring about its gradual but finally complete elimination, is the gravest fact in the modern world. That the effort to destroy religion will fail is certain; that it will produce enormous evils is, alas, no less certain. I need scarcely add that concern for the Russian brethren is a continuous burden upon my heart and mind; I am continually gathering all available information regarding them, and watch

unceasingly for any practical methods of help.

To sum up: The continental Baptists of Europe have all originated within the last century. They represent an influential and growing evangelical force in the Old Continent. Their future is bright with promise; the simplicities of the gospel which they represent will meet the need of Europe as nothing else will.

*Southern Baptists should remember that the World Congress at Berlin in August, 1933, falls in the hundredth year of the modern history of European Baptists. Let them come over in crowds to rejoice with their brethren in what God has wrought.*



HEADQUARTERS OF THE GERMAN BAPTIST UNION IN BERLIN

## The Story of the English Baptist Missionary Society

*Rev. C. E. Wilson, Foreign Secretary*

On October 2, 1792, a group of Baptist ministers met in a house at Kettering, Northamptonshire, in response to the urgent plea of William Carey, the shoemaker-preacher, of Harvey Lane, Leicester, to consider plans for promoting Christian missions. They resolved to establish a society for the diffusion of the knowledge of Jesus Christ throughout the whole world beyond the British Isles. They collected among themselves the sum of £13.2s.6d., appointed Reynold Hogg to be the treasurer, and Andrew Fuller to be secretary. Their first missionary was William Carey himself, and with him was appointed Dr. John Thomas, who had already been to the East Indies as a ship's surgeon. They sailed for Bengal in a Danish ship on June 1, 1793.

The British East India Company refused permission for their missionary undertaking, and for some years Carey engaged in the indigo trade in North Bengal, while he learned the Bengali language and began his translation of the Bible.

The Danish Government, however, at their settlement of Serampore, fifteen miles up the Hoogly River from Calcutta, gave protection to the mission and on the arrival of new colleagues, a well-equipped mission station was established. The famous Mission Printing Press was set up and from it were issued Carey's many versions of the Bible and its portions and much other Christian literature. Schools were opened and in 1818 the Serampore College was founded, to which the King of Denmark granted a royal charter in 1827. This charter was confirmed by the British Government at the time of the cession of Serampore by Denmark to Britain, and it is now the only charter in India under which degrees and diplomas in Theology can be granted.

On December 28, 1800, Carey baptized in the river the first Hindu convert, Krishna Chandra Pal, together with his own son, Felix Carey.

From these beginnings the Baptist Missionary Society has extended its work and enlarged its staff, until now it supports in all its fields 560 missionaries—men and women, and has over three thousand native workers regularly engaged.

The General Baptist Mission, which sustained the work in the Province of Orissa in India, as a separate enterprise

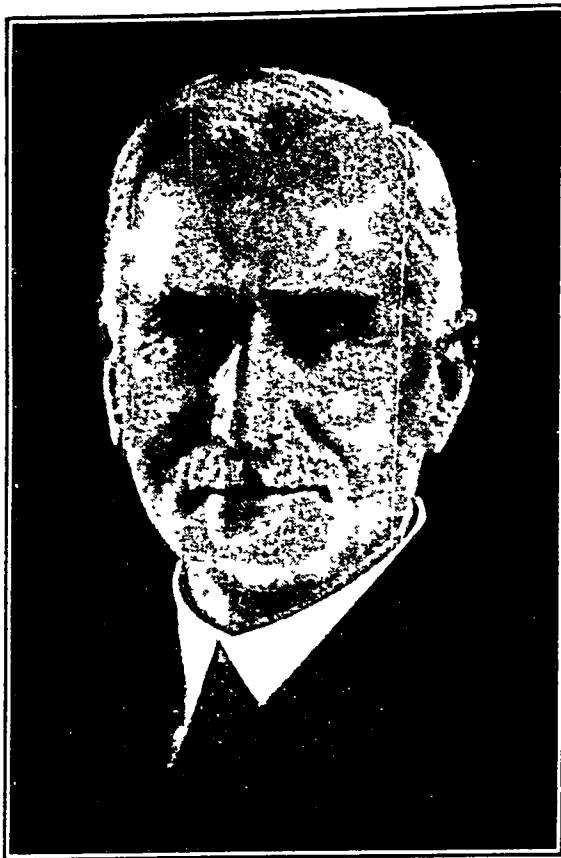
from 1816 until 1892, was united with the Baptist Missionary Society in that year.

The Baptist Zenana Mission, founded in 1867, which was also until 1914 a distinct society for work among women, was then united under one committee. At the same time, the Bible Translation Society formed in 1840, specially to provide for the printing and circulation of the Baptist missionaries' versions of the Scripture was amalgamated with the parent society. The Medical Mission Auxiliary, formed in 1904, to promote the interest of this important branch of the work, both of the B.M.S. and of the Zenana Mission, has now become an integral part of the United Society, and, by its notable success, has made possible the erection of fifteen hospitals, containing 737 beds, staffed by thirty men and women doctors and twenty-nine missionary nursing sisters, besides a large number of native hospital workers.

*India.* The first field of the Society's work still offers the largest appeal of need for evangelization in the densely populated areas in which it is carrying on its varied forms of service. These districts contain a population of about thirty-seven millions. The European missionary staff of the B.M.S. in India consists of 63 men, 51 women, and 84 single women. The number of Indian mission workers is 815.

In the great cities of Calcutta, Delhi, Agra, Patna, Dacca, and in the widely distributed country areas, every type of Christian effort is being made to present the truth of the gospel and to win disciples to Christ.

For reaching the students of the university centers, institutes have been



REV. C. E. WILSON

Foreign Secretary, Baptist Missionary Society

opened, with residential hotels in the care of missionary wardens. Regular lectures and Bible classes are held.

The work which is carried on successfully among the outcastes and aboriginal peoples involves a large amount of itineration by the superintending missionaries by motor-car, bullock-carts, bicycles and boats.

Regular visitation of Hindu and Moslem Zenanas is maintained by the women missionaries and their Indian helpers.

The two Mission Presses in Cuttack and Calcutta—the latter being the direct successor of the original Serampore Press—are issuing continually a large amount of vernacular literature, much of which is sold under cost.

The schools maintained by the Mission are among the most effective evangelistic agencies, and from them a constant flow of candidates for baptism is received. The schools are principally for the purpose of providing a positively Christian education for the children of converts and Christian adherents, but are open to fee-paying non-Christian pupils also. The Indian Government which provides no religious instruction of any kind in its own schools, administers aid impartially to all schools, whether Hindu, Mohammedan or Christian, which conform to the required educational standards.

The most successful missionary schools are the boarding schools. The B.M.S. has several large boarding schools for girls in Cuttack, Calcutta, Barisal, Patna and Delhi, and for boys at Bishnupur, Barisal, Delhi, Faridpur and Dinajpur.

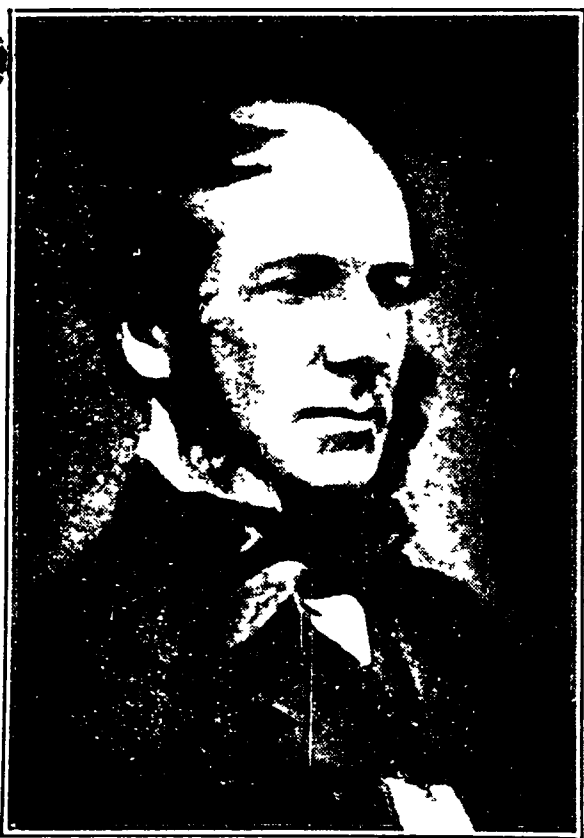
The policy of co-operation with other missionary societies has been adopted

with great advantage in the schools in Calcutta, Bishnupur, Delhi and Faridpur.

Serampore College has a student enrolment of 283 in the three faculties of Arts, Science and Theology. Of these 101 are residential, and 28 are studying for the B.D. degree. These students are from many different denominations, although the college professorial staff is Baptist and the income of the college, apart from the grants and fees received, is still largely supplied from the B.M.S. A larger measure of co-operation, and a corresponding increase of income, is greatly needed and desired in this institution, with its nationwide service and influence.

Very remarkable advance has been made in the evangelization of Indian hill tribes, and aboriginal people during the last quarter of a century, and the important share which the B.M.S. has taken in this work has been made possible by the Arthington Fund. This fund of half-a-million pounds sterling, derived from the bequest of Mr. Robert Arthington, of Leeds, who died in the year 1900, was put at the disposal of the Baptist Missionary Society on condition that it was to be entirely spent on new work and within twenty-five years. The administration of this large fund on such conditions involved much care and has resulted of course in greatly increased responsibilities for the society now that the fund has been exhausted.

The work in the Lushai Hills was initiated in the lifetime of Mr. Arthington by two Baptist missionaries, Messrs. Lorrain and Savidge. In the northern section of the country it has been car-



MR. ROBERT ARTHINGTON

Whose bequest of half-a-million pounds sterling in 1900 has made possible remarkable advances of the Baptist Missionary Society.



MR. THOMAS J. COMBER

Who, with George Grenfell, was chosen to make the first exploratory journey to the Congo for the B. M. S.



ried on by the Welsh Presbyterians. In the South Lushai Hills and in the adjoining Hill Tracts of Chittagong, the B.M.S., with the help of Arthington Funds, has developed a very successful mission. There is now a Christian community in South Lushai of over 10,000 and a baptized church membership of about 4,000. The New Testament, and a considerable Christian Literature is in use where thirty years ago the people were in a state of barbarism, and their language had never been committed to written form.

At the Medical Mission Station of Chandraghona, in the Chittagong Hill Tracts, in the Arthington Hospital of fifty beds, there are two European qualified doctors, two missionary nursing sisters, and a staff of fifteen native helpers. By means of their motor launch, the missionary doctors are able to itinerate over a wide area.

Work of a similar kind is being developed in the Kond Hills of South Orissa among Kui-speaking people.

The Arthington Fund has provided for extension of the Society's operations in other countries also. Over £100,000 was expended in the capital outlay required for obtaining land and buildings and sending out the first missionaries. The rest was spent in a carefully-planned scheme of maintenance over the twenty-five years.

The absorption of this work, with its rapidly developing opportunities and claims, has been one of the chief factors in producing the financial stress in which the B.M.S. finds itself at the present time. The marked success, under God's gracious blessing, which has followed the new enterprises started under the Arthington Fund, is a matter of sincere thanksgiving, and constitutes a very strong plea for additional support of the society at the present time. The baptized church members in the Indian churches associated with the B.M.S. number 20,000.

*Ceylon.* In the island of Ceylon, the B.M.S. has successful work in three districts. Colombo, Kandy and Sabaragamuwa, chiefly among the Buddhist people and in the Sinhalese language.

There is a boys' Middle School in Colombo, of over two hundred pupils, and boarding schools for girls are carried on in all three districts, besides a large number of village elementary schools.

The Christian churches and community in connection with the Ceylon Mission are growing in self-government and church support.

*China.* The China Mission of the B.M.S. is less than sixty years old. Its most notable leaders were Dr. Timothy Richard and Alfred Jones, who established the work in the province of Shantung in 1877.



DR. TIMOTHY RICHARD

At whose suggestion a new university was established in Taiyuanfu in lieu of indemnity for martyred missionaries.

Timothy Richard became one of the best-known and most-trusted foreigners in China. The famine relief which he organized in Shansi, and the sagacity and friendliness with which he advised the leading scholars and officials won for him a unique position. He was a man of outstanding Chinese scholarship, and devoted himself for many years to the guidance of the Christian Literature Society of China, as secretary of which he was supported by his own mission.

From Shantung, the B.M.S. work extended to two other provinces—Shansi in 1878, as a result of the Famine Relief, and Shensi in 1893, through the migrations of some of the Chinese Christian families from Shantung to that distant and more prosperous inland province.

Converts have been won chiefly from the industrious class of small farmers. The work in the large cities is of more recent growth.

The chief centers now occupied by B.M.S. missionaries are the cities of Tsinanfu, capital of Shantung, with Tsingchowfu and Chowtsun; Taiyuanfu, the capital of Shansi, with Taichow and Sinchow to the north; and Sianfu, the capital of Shensi, with the city of Sanyuan north of the Wei River.

In each province medical work has been well organized and the society has large hospitals for men and for women, with a staff of highly-qualified men and women missionary doctors and nurses.

The missionary schools for boys and girls have until recent years been notably successful, but are at present disorganized, owing to the Chinese Nationalist Government's educational policy and its adverse attitude to religious education.

In the year 1900, the B.M.S. had its glorious record of martyrdoms in the sacrifice of the lives of many of its missionaries, in the cities of Taiyuanfu and Sanyuan, by the orders of the notorious Governor, Yu-hsien.

After 1900, the Chinese Government, at the suggestion of Dr. Timothy Richard, in lieu of any indemnity for the lives of the martyred missionaries, established a new university in Taiyuanfu. Dr. Moir Duncan, one of the B.M.S. missionaries, was appointed the first principal, and Dr. Timothy Richard himself held the honorary office of chancellor for five years.

After 1900 the mission had to be re-staffed, and its premises rebuilt. Dr. E. H. Edwards refounded the medical mission and built the Schofield Memorial Hospital. In this hospital, as in the sister Mission Hospital of Sianfu, in Shensi, there have been other noble lives tragically sacrificed in the service of Christ. Several of our most gifted doctors have died from typhus fever, contracted from their patients. Doctors Lewis and George Edwards, in Taiyuanfu, and Doctors Stanley Jenkins, Cecil Robertson and Andrew Young, in Sianfu.

The history of the Shensi Mission has been one of remarkable adventure, from the first trekking of the little group of Chinese Christians and their settlement in what they named Gospel Village, through the Boxer times and the Revolution, the long Civil War, the eight months' siege of the capital city and the subsequent terrible famine.

The membership of the Chinese churches has grown, slowly but steadily, to 2,225. The Baptist Union of Shantung has federated with the Church of Christ in China.

The most advanced example of co-operation between missionary societies of different denominations is to be seen in the Shantung Christian University, now concentrated at Tsinanfu, the capital of Shantung. This grew out of the educational work of the B.M.S. and the American Presbyterians in adjacent districts of the province, and was rendered necessary by the growing Christian community in Shantung. The first part of what is now the fine equipment of the University was the B.M.S. Museum and Institute, established by the late John Sutherland Whitewright as an evangelistic agency. By means of the exhibits of the Museum, many thousands of visitors were attracted, and the Institute became a great preaching center. Then a missionary hospital was established and a Union Medical College was organized by the two missionary societies. In this other Missions also united. Colleges for Arts, Science and Theology were built later, on the campus secured just outside the city wall, and there are

now fifteen missionary societies taking part in this Christian educational enterprise. A large number of Christian Chinese graduates have already gone to different parts of the country as leaders of thought and activity, and the Medical College is the leading institution using the Chinese language for a full modern training in medicine and surgery. Many of its graduates are taking their places as medical missionaries, as well as occupying important posts in Government service and in private practice as Christian physicians.

During recent years the missionary staff of the B.M.S. in China has suffered a serious reduction in numbers through losses by death and retirement, and is in urgent need of re-enforcement.

*Congo.* The Congo Mission of the B.M.S. grew out of its work among the Negroes of the West Indies, who after the emancipation of slaves in 1832, under the inspiration of William Knibb and others of the B.M.S., not only became self-supporting in their own churches, but sought to extend the blessings of the gospel to Africa, the land from which their fathers had been captured and enslaved.

The West Coast Mission of the B.M.S., first in the Island of Fernando Po and then in Cameroons and Victoria, was led by a band of devoted missionaries, the most notable of whom was Alfred Saker, who died in 1880.

The thought of evangelizing Central Africa had often been in the minds of missionaries on the West Coast, and Mr. Robert Arthington himself laid a proposal for a mission to the Congo region before the B.M.S. in May, 1877, promising £1,000 as an initial gift.

The opportunity was speedily given to make the adventure when Henry M. Stanley, the explorer, having traced the course of the Congo River from the Upper Lomami to the Atlantic Ocean, and having laid open to the civilized world the secret of that dark continent, arrived at the Atlantic Coast in August, 1877. Mr. Arthington's offer was accepted, and two of the Cameroons missionaries, George Grenfell and Thomas J. Comber, were chosen to make the first exploratory journey to the Congo. A preliminary visit was made in January, 1878, to Banana at the mouth of the river, whence they dispatched a letter to Dom Pedro, the King of Congo, announcing their purpose to come to San Salvador, as soon as a caravan could be prepared for the overland journey.

They were welcomed at San Salvador by the King in July, 1878. From that time onwards the Mission has pressed from the West Coast eastwards to the very heart of the continent, within a comparatively short distance from the Uganda frontier missions of the Church Missionary Society. There is

thus practically a chain of Protestant mission stations right across Equatorial Africa.

The B.M.S. has fourteen chief stations of which two are within the Portuguese territory, the rest being in the Belgian Colony. Of the latter five are within the Lower Congo region below Stanley Pool and in the Ki-Kongo language area, and seven on the Upper Congo. In the Lower Congo region missionary itineration, which in earlier years involved long caravan journeys on foot, are now carried on by motor cars. The first Congo mission boat was the steam launch "PEACE," sent out from England in sections, and rebuilt at Stanley Pool by George Grenfell. This was succeeded by the steamers "GOODWILL" and "ENDEAVOUR." For the Upper River stations the mission now employs four motor launches and the two deck paddle steamer "GRENFELL."

The work is being carried on chiefly in eight languages, in addition to French and Portuguese. None of these native languages had been committed to writing, before the arrival of the missionaries. The entire literature, including the translation of the Scriptures is their work. The Bible is complete in Kongo, and the New Testament has been published in four other languages. Mission printing presses and industrial training have been established. At Kimpese there is a Union College in co-operation with the American Baptist Foreign Mission Society. There is the closest fellowship between all the Protestant Missions from Europe and America that are now operating in Belgian Congo.

In fifty-two years this society has sent out 154 men and 135 women missionaries. In the early years the mortality was terrible. The most honored name



CAREY, MARSHMAN, AND WARD  
Pioneers of the Baptist Missionary Society,  
whose work inaugurated the modern  
missionary movement.

in the records of the B.M.S. African Mission is Comber. One sister and three brothers of the same family, and the wives of two of the brothers, all laid down their lives for Africa.

To meet the dire physical need of the people in that unhealthy land, the missionaries at all the stations from the beginning have undertaken medical work. There are now three well-established hospitals at San Salvador, Bolobo and Yakusu, in charge of fully-qualified doctors and missionary nurses, and a valuable training is being given to native assistants.

The Belgian Government generously provides training in the treatment of tropical diseases, which is available to missionaries at Brussels, and full advantage of this is being taken for all newly-appointed missionaries.

The spiritual results of the B.M.S. Congo Mission have been very remarkable. There is a baptized church membership of over 13,000 and a community of over 40,000 adherents. Over a thousand centers of worship and regular Christian instruction are being maintained. The native church itself bears the burden of the support of the village evangelist teachers.

At the present time the number on the Congo missionary staff is 53 men, 38 wives and 16 single women. These figures include five doctors and seven nurses.

The B.M.S. is the Foreign Missionary Agency of the British Baptist churches. Its Committee is selected directly by the contributing churches and personal subscribers. Its income in 1930-31 was over £200,000. There was a deficiency on the previous year's account of £25,925, and in the spring of this year the deficiency was £19,000, which has now been reduced to £12,000. The home expenditure on administration, and so forth, was £18,742.

\* \* \*

It were worthwhile to die, if thereby some soul could be born again.—*Mary Slessor.*

\* \* \*

It is recorded of Dr. Jowett by his biographer that he was accustomed to retire into the divine presence chamber some eight times a day. He called these his "Interludes." Mr. Spurgeon used to lift his heart to God each time the clock struck the hour. Many of us are unable to secure such opportunities, and yet, as Keble puts it, we may

"Ply our toils with busier feet  
Because our secret souls a sacred  
strain repeat."

By the grace of God we may be "in his fear all the day long."—*Dr. F. B. Meyer.*

# The Swedish Baptists and Their Foreign Missions

*Rev. K. A. Moden, Stockholm*

There have been Baptists in Sweden only since 1848. In that year the first Baptist church in our country was organized in the vicinity of the city of Gothenburg. At that time there was a hard struggle for the few Baptists. They were persecuted because of their faith, and at last their leader and preacher, the Rev. F. O. Nilsson, was banished. But like Baptists in other countries they knew the Lord's word: "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." And through the spirit of the Lord, although in the beginning few and poor, they were roused to attempt great things for God.

In 1855 the Rev. A. Wiberg, previously a clergyman in the Lutheran State-church of Sweden, came home from America where he had been on a visit for about three years, and became pastor of the First Baptist Church of Stockholm. He was a man with wide vision and great missionary ardor. Through the grace of the Lord he was able in the year 1856 to organize a missionary society named "Stockholms Missionsförening" (Stockholm Mission Society). It was founded on the principles of the World's Evangelical Alliance. The aim of this society was chiefly home mission, but very soon it was led to extend its influence beyond the boundaries of Sweden to Finland. When by and by gifts for mission work among the heathen were given to the society, it began work in connection with the "Batel Evangelical Missionary Society," and the "American Baptist Missionary Union" (Now American Baptist Foreign Mission Society).

In spite of severe opposition the Baptist work in Sweden grew from year to year. The few ministers were supported by some agencies of the Northern Baptists of America, for the churches were too weak to pay their salaries, and through their preaching many were converted and added to the Baptist churches. For many years the American Baptist Missionary Union did a noble work in sustaining the Swedish Baptists. Perhaps its most significant deed in Sweden was when in 1866 it helped the Swedish Baptists to establish a



JAKOB J. BYSTROM  
President of the Swedish Baptist Union

school for training preachers and missionaries. This school, named Bethel Seminary, had in Dr. K. O. Broady for forty years an outstanding leader. After him, Dr. C. E. Benander was its principal about twenty years, and now the Rev. N. J. Nordström is at the head. They and the other teachers have been men of fervent zeal, and their work has been a blessing for the Baptist denomination.

During a period of about twenty years (1870-1890) there were great revivals in Sweden. The Baptists as well as other free church denominations grew mightily in those two decades. As to the Baptists, it is recorded that their number was raised from about 8,000 in 1870 to 34,814 at the close of 1890.

When God so abundantly blessed the Baptist churches, many of their pastors heard the voice of the Lord calling them to extend the work to other nations. In 1870 they were able to send a young missionary, the Rev. Erik Lund, to Spain. Later on he received good colleagues in the missionaries C. A. Haglund and Juan Uhr, and mission work was carried on among the Roman Catholics in the cities of Sabadell, Valencia, and Barcelona. Dr. Erik Lund—now living at Los Angeles—shortly after going to Spain went over to the mission of the Northern Baptists and was later sent

to Cuba, where as preacher and translator of the Bible he carried on a significant work for the kingdom of God. In 1910 the Rev. N. J. Bengston, D.D., was sent to Valencia, and he is at present a leading force in the Baptist work in Spain, which in 1921 was transferred to the Southern Baptist Convention.

With the purpose of being able to carry on mission work more efficiently the Baptist churches of Sweden at their General Conference in 1889 organized themselves into a mission society named "Sällskapet Svenska Baptistsmissionen" (Swedish Baptist Union). Its aim is to forward both home and foreign missions. Special committees were appointed for various branches of the work. The Rev. Wilhelm Lindblom, of Stockholm, was elected secretary to the committee of foreign missions and served in that capacity until 1905.

In the organization of the Union a change was made in 1914, when it was decided that all branches of the mission should be directed by a board of twenty-four members, with an executive committee of eleven. Since that change was made the Rev. J. Bystrom, D.D., has been president, and the Rev. K. A. Moden secretary and treasurer of the board. For many years Dr. Bystrom was also corresponding secretary of the foreign mission, but from 1923 the Rev. C. G. Lundin has performed this function.

Just at the time when the Union above referred to was organized, it was decided to take up work in China. As our first missionary for this field, the Rev. Carl Wingren was accepted in 1890. On March 21 of the following year he arrived in Shanghai, and in October of the same year he paid a visit to Kiaochow, Shantung, and there opened a mission station in 1893. Then arrived the missionaries J. A. Rinell and J. E. Lindberg, still working in China. Mr. Wingren, because of his ill health, could not stay long in China, but he had opened the way for the Swedish Baptist mission and selected a field where God has blessed the work.

Our mission on that field has developed in the most encouraging way. New stations were opened at Chucheng, Kaomi, and Wangtai. Many of the Chinese have been converted and baptized, and schools, charity work, and other branches of missionary activity have been started.



During the whole time 34 Swedish missionaries have been working in our field in China. The number now is 25. As helpers they have 191 native workers, 149 men and 42 women, who are occupied as evangelists, teachers, book-sellers, etc.

In our field in Shantung there are at present 4 stations and 84 out-posts. For services and school work the missionaries and their helpers use 18 buildings belonging to the mission and 54 rented halls. There are besides 10 houses, where missionaries have their residences.

To our mission belong 8 Baptist churches, of which the oldest are those of Kiaochow and Chucheng, the former counting 446 members on January 1, 1931. The church of Kaomi, organized in 1921, had at the same date 549 members. Together the 8 churches have about 3,000 members, who through the grace of God have been new-born in Christ.

Last year the city of Chuchen was the scene of fighting for six months. During this period six missionaries lived in the town, which was battered with artillery. But God protected them all, and the damages on the missionary buildings were not larger than the Rev. J. E. Lindberg could himself mend. At that time our nursing sisters were busily occupied in helping wounded and suffering inhabitants.

Just this year the Swedish Baptist mission in China celebrates its fortieth anniversary. It is to be observed in China and in the Baptist churches in Sweden on October 11, 1931. In connection with this celebration it is intended to collect money for establishing a new station in the field.

In reference to this great opportunity the Rev. C. G. Lundin recently wrote: "During the last year 9,555 Bibles and parts of the Holy Scripture and 67,239 books, pamphlets, and tracts have been distributed, and in two hospitals about 4,000 patients have been nursed."

For mission work in China the Swedish Baptists give 100,000 to 130,000 crowns a year. In 1930 the amount was 104,060.73 crowns (about \$28,125).

In 1892 a missionary was sent out to Congo. His name was E. W. Sjoblom. He was a very courageous man, who after a few years' work died and found a grave in Africa. No earlier than 1914 the Rev. Oskar Anderson was sent to this field. He had then to decide as to the place where the Swedish Baptists would have their work, and it was determined to take the land between two tributaries to the Congo river, Kassai and Lukenie. In this district three stations are founded; namely, Bendela, Semendua, and Boshwe. After this new beginning the staff of missionaries has year by year increased. The number is now 22, and they have 48 native workers.



REV. J. E. LINDBERG

Missionary to China under the Swedish Baptist Union.

One of our missionaries in Congo, the Rev. A. Svård, has written some very interesting books about the land and people in the district of Congo, where our Mission is located. Some of the women missionaries are Swedish nurses, who in Brussels have taken a special course of medical instruction, studying especially the maladies in the tropics.

Through a special offer of a Swedish merchant, an artisan school is to be started at Semendua by the Rev. Edv. Tryxell.

In 1930 the Mission in Congo demanded a sum of 81,661.30 crowns or about \$22,000.

For some years we have also supported evangelists working among the Russians in Estonia close to the Russian boundary. Many encouraging

events are reported from this field. And the Swedish Baptists are also helping the Swedish-speaking Baptists in Finland.

It must be said in addition that Baptists in Sweden some years ago organized a second society, named "Orebro Missionsforening." It has about 80 missionaries, who are working in India, China, French Congo, Estonia, and Brazil. The churches in their various fields have in all 1,335 members.

As to our statistics, in the beginning of 1931 there were in Sweden 63,450 Baptists, and their two societies have about 130 missionaries. That makes one foreign missionary to every 500 members.

With thankfulness to God we may confess that his blessing has rested upon the work in years gone by, and the Baptists in Sweden pray and hope that he may permit the work, through his grace, to grow and flourish in coming years!

### Submission and Rest

"The camel, at the close of day  
Kneels down upon the sandy plain  
To have his burdens lifted off  
And rest again.

"My soul, thou too should to thy knees  
When daylight draweth to a close,  
And let thy Master lift the load  
And grant repose.

"Else how could'st thou tomorrow meet,  
With all tomorrow's work to do,  
If thou thy burden all the night  
Dost carry through?

"The camel kneels at break of day,  
To have his guide replace his load;  
Then rises up anew to take  
The desert road.

"So thou shouldst kneel at morning's dawn  
That God may give thee daily care;  
Assured that he no load too great  
Will make thee bear."



REV. AND MRS. ERHARD CARLSSON

Missionaries of the Swedish Baptist Union at Boshwe, in the Congo.

# Why and How We Propose to Do It

## Representative Plans for the Every-Member Canvass

*From Pastor Fred Brown, director of the Every-Member Canvass Movement, the Editor secured a list of representative pastors in various states. From this a few names were selected, almost at random, and a letter written with the request, "Tell us why and how your church proposes to put on the Every-Member Canvass." The following statements are rich in inspiration and information.*

### "We Use the Sunday School"

*Rev. B. V. Ferguson, First Baptist Church, Fort Smith, Arkansas*

#### WHY WE PROPOSE TO DO IT

1. We propose to put on the Every-Member Canvass November 29 to December 6, and follow the outline suggested by the Promotion Committee, because of the value of co-operating with the great host of Southern Baptist churches. There is a value in cultivating the spirit of co-operation. The failure to co-operate with a large group usually leads to the lack of the spirit of co-operation in the local church program. Because of our doctrines and our program for worldwide evangelism our greatest need is thorough co-operation.

2. We shall endeavor to make the Every-Member Canvass thorough because it is the only method of enlisting all the people in the one great task of the church. It means the unifying of the spirit and the service of the local church in its local program, and trains the congregation in the missionary spirit of worldwide evangelism.

#### HOW WE PROPOSE TO DO IT

1. We use the Sunday school as an agency for putting on the Every-Member Canvass.

2. Details of organization:

During the months of October and November, from the pulpit and through the Sunday school, by departments, the people will be informed as to scriptural giving and the objects fostered through our boards and institutions. These months will be given largely to thorough preparation, by prayer and teaching, seeking to bring about a conviction in the hearts of the people as to the needs and the will of Christ. The first of November we will set up our organization for enlistment. All members of the church, not in Sunday school, will be given to the Sunday school class to which they would belong if they were in Sunday school. Each class will be requested to get in touch and help prepare every one for the drive. We will request of all classes and departments that they endeavor to have every mem-

ber in their group present at the preaching service Sunday morning, November 29. The envelopes with pledge cards will be distributed to all who are present on that morning, and under the inspiration of that service they will be asked to pledge. Each group will then be held responsible for seeing all who did not pledge, and completing the canvass by the next Sunday. In the Elementary departments the responsibility will be placed upon the superintendents of the departments and the teachers to secure pledges from every child, with the consent of the parents, and a package of envelopes will be furnished each one. By this means we expect to get a pledge from practically every member of the church and every Sunday school pupil. Also we will obtain a reason, through the committee, as to why any member of the church may not pledge.

### "We Are Co-operative Baptists"

*Rev. Joseph A. Gaines, Glasgow Baptist Church, Glasgow, Kentucky*

Will Glasgow Baptist Church co-operate with the Promotion Committee of the Southern Baptist Convention? Yes, gladly, cheerfully, at every point, toward every aim.

#### WHY?

Because that is our habit. We are co-operative Baptists. We went into the Seventy-Five Million Campaign enthusiastically. We support the Co-operative Program unanimously. We believe in this new Promotion Committee. We like its ways. We believe God directed its creation. The plan it proposes is already our plan, approved by experience as the best plan. The only item in it we shall have to change is the time when the canvass will be made. We have already voted in church meetings to make the adjustments necessary to bring our dates in line with those of the committee.

#### How?

1. The present finance committee of the church will be our Promotion Committee. It consists of seven members, and represents all departments of our work. It is now studying the budget

for next year, and will lay this before the church for discussion and adoption.

2. We propose to prepare every member of the church for doing his or her duty, by announcements, letters, sermons, prayer, the teaching of stewardship, and a general visitation to impart information before the canvass is made.

3. We expect to canvass every member of the church. *Our plan is:*

*First*, to send letters, enclosing pledge cards, to all non-resident members.

*Second*, to employ the teachers and officers of the Sunday school, and the officers of the B.Y.P.U., to canvass every one present in these gatherings on November 29.

*Third*, to receive the pledges of members present at morning and evening worship on November 29.

*Fourth*, to appoint November 29 as Volunteer Day, in the afternoon of which the Promotion Committee will be at the church to receive pledges from all who did not pledge in the morning, and who come voluntarily to pledge in the afternoon.

4. We propose to follow up the work of November 29 by visiting every member who did not pledge on November 29, by securing a pledge from every new member received during the ensuing year, and by sending a quarterly statement to every member who may have a subscription in arrears at the end of each quarter.

Our church is praying that God will guide and sustain our Southern Baptist Promotion Committee, and that every Baptist church in the South will catch step in the march of the Lord's hosts.

### Hearts Prepared, Heads Informed— All Together!

*Rev. E. K. Cox, Gloster Baptist Church, Gloster, Mississippi*

1. As pastor I propose to be thoroughly optimistic about the canvass myself. No leader can put this thing over who is not committed to it heart and soul. This enterprise will surely fail if

those who have it in hand are only half-hearted about it.

I shall again study the Bible about giving, and read again what God says about the tithe until it is fresh and vivid in my mind. To put myself fully in line I shall meditate and pray till the missionary passion of my soul is at white heat.

2. I shall endeavor to lead my people to be thoroughly enthusiastic about putting on the canvass. I shall preach about the Great Commission. People need to be regrounded in the basal truths of the New Testament. They should understand that the underlying reason for missions is that men are lost without Christ. I shall labor to make my people see that our paramount duty is to give all the world the good news of salvation.

3. All available literature will be secured and used to sow our church down with the best information obtainable. Missionary messages will be delivered, and such reading urged as will tend to make them spiritually-minded.

4. Careful selection will be made of the people who shall make the canvass, and prayer will be made *about them*, and *with them*. Preparation is to be made for the canvass by careful teaching and drilling for the details of the work, using only those who are fully committed to the proposition and will take the matter with great seriousness. It is necessary to impress upon them the importance of this undertaking, and what it means to our future.

5. The list of members will be carefully divided among the committee, with emphasis on the importance of seeing *every last one*. The danger will lie in overlooking those who can give only small amounts. The committee should understand that little givers have their place, and that they do not always remain poor; sometimes they grow in ability, and they ought to know how to give before they handle large amounts.

6. We expect to make the Sunday that we begin a good starting time, endeavoring to have a service of spiritual power that day, and send the workers out to their task with glowing hearts.

7. Finish the job! Glean the field completely. It will be an injustice to any member who is left uncanvassed. When necessary see folk more than once. It will not do to let them feel that you regard the matter lightly. Tell the member who does not respond at first that the matter is of such importance that you must see him again.

There are many things that might be mentioned, but it seems to me these are fundamental. Details will have to be worked out to fit the needs of every field. If these things are done over the South we will be a bigger and a better people, and our work will be blessed.

## Leave Nothing to Chance!

*Rev. Geo. W. Graham, First Baptist Church, Herrin, Illinois*

As I see it, a church—my church—is God's own divine arrangement for me where I may test and apply right principles of social intercourse in the practical affairs of every-day living.

In order that my church here may function in providing the opportunity for each of her members to realize this ideal in his own experience, we are setting ourselves the deliberate task of attempting to build a program commensurate with such an objective. We believe a program of such dimensions should be comprehensive enough and of just the right weight to rest with proportional equality upon the shoulders of each and every member.

In constructing our program, we are planning to make the most thorough and painstaking survey of our field we have yet attempted. After that is completed we shall endeavor to bring all the facts of our responsibility to the personal attention of each member. Then, when all have been as fully informed as we are able to achieve, we shall make a thorough, person-to-person canvass to enlist the support and co-operation of all in the program adopted.

Our plan in detail is first to investigate our field and learn what our responsibilities are. Next, we shall make out a budget that will as nearly as possible be adequate for the needs. With our organization we shall carefully analyze all our resources—personnel, wealth, and so forth, and then we shall make a very earnest effort to induce each individual member to pledge himself to the hearty support of our program by subscribing an amount to be paid weekly on the budget, that amount to be no less than a tithe of the person's income.

During the past year, almost 75 per cent of our resident members have contributed some amount to our budget. For the next year we are setting our goal to enlist the whole membership—one hundred per cent—not only as actual contributors, but storehouse tithers, as well. To this end we are co-operating fully with the Southwide Tithing Campaign. We are not leaving anything to chance, but are organizing for the most intensely informational campaign possible. This campaign is to be followed by our Every-Member Canvass November 29 to December 6 when we expect a report from our canvassers concerning every one of our 1,215 members.

## Magnify the Canvass—Master the Method

*Rev. M. E. Dodd, First Baptist Church, Shreveport, Louisiana*

It is our unwavering purpose to keep step with our Baptist brethren of the South and put on an intensive and extensive Every-Member Canvass during the week of November 29th to December 6th in order to give every member of the church an opportunity to make a pledge to the support of all the work for which our church has responsibility, local, statewide, Southwide and worldwide, on the Bible principle of stewardship with the tithe as a minimum standard of Christian giving.

We shall magnify the importance of this Every-Member Canvass from now until the time it occurs for three reasons:

1. In the interest of our members themselves whose spirituality and growth in grace depend upon the liberality with which they support Christ's causes.

2. For the sake of the church and all of the benevolent, educational and missionary enterprises of the denomination which cannot live without this financial support.

3. For the sake of our Saviour to whose heart all of this work is dear and who will be honored and glorified among men by our giving this financial support.

We shall pursue the following method in putting on this Every-Member Canvass:

1. The Finance Committee of the church will make up the budget in two parts, first for all the local work of the church, and second for all the denominational work. These two columns will balance each other, fifty per cent on one side and fifty per cent on the other. The local work will include all building fund obligations. This budget will be approved by the deacons and then presented to the church for their adoption.

2. The organization will consist of our Executive Committee composed of the pastor, general chairman, a layman, a representative of the Woman's Missionary Society, a representative of the young people's organization, and one from the Brotherhood. Sufficient number of workers to make the canvass will be secured so that each one will have some ten to twenty names each.

3. The pledge cards will be prepared with one for each member of the church, whose name will be written at the top of the card, with a blank at the bottom for his signature. This will serve both as a worker's card and a pledge card, and with the name at the top will serve also as a record card for filing when



the canvass is over. The names will be carefully recorded on sheets of paper with the number of each card. This is commonly called the master list. A record will be kept of all cards given out so that the committee will know what worker has each name.

4. For six Sundays preceding the canvass tracts will be distributed to the Sunday school classes, at the church services, and to the B.Y.P.U.'s. These tracts will consist of one on each phase of all denominational work and one on tithing.

5. For a few Sundays preceding the canvass four-minute talks will be made on the subject in all the Sunday school classes and departments, at the church services and in all other group meetings of the church. Many of these talks will be personal testimonies on what tithing has meant to the individual.

6. For some Sundays preceding the canvass the pastor will preach a series of sermons on stewardship, tithing, missions, Christian education, Christian benevolences, etc.

7. During the week immediately preceding the canvass all the workers will assemble for four or five nights for the purpose of studying the task, raising and answering questions on how to deal with certain cases.

8. On Friday evening, November 27, the workers will assemble for a final meeting for final instructions, either with or without lunch. At this time their prospect lists will be distributed to them.

9. Sunday morning, November 29, the canvass will begin in the Sunday school classes, with the teacher and class leaders responsible for all their members. It will continue through the morning church service, through the afternoon and evening, and each day the following week until every member of the church has been given an opportunity to make a pledge.

## Mastery of Details the Price of Success

*Rev. Frank Tripp, First Baptist Church, St. Joseph, Missouri*

"WHY?"

The Every-Member Canvass for subscriptions to the Unified Budget of this church is one of the bright spots on our church calendar. It offers a splendid opportunity for the pastor and teachers to emphasize the doctrine of Christian stewardship. It increases attendance in every department of the church. It creates an atmosphere of optimism and stimulates faith on the part of our workers. It secures funds with which to carry on the work of the kingdom at home and abroad. It gives our people a

definite objective and leaves them in a very happy and spiritually healthful condition.

### GETTING READY

1. The first step that is taken in the promotion of the Unified Budget Program of our church is by the Stewardship Board. This board, after having conferred with the heads of the various departments of the church organization, determines the amount of the budget for the coming year.

2. After the amount of the budget has been determined and agreed upon, the next thing in order is to inform the members of the church as to just what items will be included in the budget. In our case, the budget is all-inclusive, that is to say, all local operating expenses such as salaries, utilities, insurance, building maintenance, annual payment of premium and interest on bonded indebtedness, and all other items in support of the denominational program. It is our practice to make every effort possible to see that every member of the church has full and complete information about every item included in the budget. The notion that some people have, that the rank and file of Baptists are not concerned about the finances of their church, is a mistake.

3. After information has been given to the membership of the church through the mail, from the pulpit, and by every other available means, the Stewardship Board submits the budget program to the church in regular conference for discussion and adoption. This not only makes the budget a working program, but also a church obligation.

### EDUCATION AND INSPIRATION

1. The pastor will preach on some phase of Christian stewardship, tithing, and the various denominational causes and interests, for five weeks preceding the day on which subscriptions are received.

2. All department superintendents will plan programs of information and inspiration to be given in their respective departments every Sunday for a month preceding the taking of subscriptions. Special five-minute speakers will visit each department to encourage and co-operate with the leadership in putting the program over in a "big way."

3. Two letters from the pastor and two from the Stewardship Board will go out to the entire church membership, soliciting the co-operation of every member of the church in the promotion of the budget.

4. Visits will be made by the deacons and members of the Stewardship Board to all of those who did not subscribe and are not paying to this year's budget. These will be fellowship visits, and no subscription will be solicited.

### PESKY DETAILS

1. Some wise man has said that the success of any enterprise is 5 per cent inspiration, and 95 per cent pesky details. Certainly the details in the church budget campaign are not to be overlooked. During all the time the more weighty matters will have our attention the office force will be busy checking and correcting addresses and preparing a list of all subscribers to this year's budget, the amount of their subscription, and the unpaid balance, if any. Also a list of those who did not subscribe to this year's budget will be arranged in alphabetical order.

2. A subscription card is made out for every member of the church giving the name and the corrected address. The cards for all those who attend Sunday school will be assorted and placed with their respective departments and classes. Cards for all of those who are not in Sunday school will be arranged in alphabetical order.

### BAPTIST LOVE AND LOYALTY DAY

On this day we will receive subscriptions to the budget beginning with the Sunday school service, and closing with an opportunity for any who have not subscribed, after the evening preaching service. We do not go out to solicit subscriptions from the members of the church until they force us to by refusing to come to the church to make their own subscriptions. Our subscriptions are secured in the following order:

1. *In the Sunday School.* In each department a last appeal by some five-minute speaker to re-enforce that of the department superintendent.

2. *Every class* will have cards for each member of the church that is in the class, with the teacher's card on top. These cards will be placed in the hands of the teacher at the beginning of the class period.

3. *The teacher and class officers are made responsible for these cards.* They are expected to secure a subscription from each member of the class present, or return the cards with proper notations.

4. *Following the morning worship services,* the cards having been arranged in alphabetical order and placed on tables in the large social room directly under the main auditorium, the members of the church who did not subscribe during the Sunday school hour are given an opportunity to do so before leaving the church building.

5. *All unsigned cards are left in alphabetical arrangement on the tables during the afternoon from two until five o'clock.* During this time members of the Stewardship Board will be on hand to co-operate with all those who have not subscribed and who come to the

church in the afternoon for the purpose of making their voluntary subscription.

6. *Following the night service* an opportunity will be given to any who have not subscribed during the day.

#### FINISHING THE TASK

After our Baptist Love and Loyalty Day, on which day the members will be given an opportunity to volunteer their subscriptions to the budget, all cards and records will be re-checked and those who did not make a subscription will be visited by members of the Stewardship Board and given an opportunity to support the church's financial program, or indicate their reasons for not doing so. It is our plan and practice to give every member of the church an opportunity to either subscribe or refuse.

## "A Church Must Do Its Utmost"

*Rev. Wade H. Bryant, Barton Heights Baptist Church, Richmond, Virginia*

Two great reasons stand out why our church will put on the Every-Member Canvass and press it to the very last member. *The first is*, that the church must do its utmost to develop every member into being a faithful steward of God of the money that comes into his hands. *The second is* that the worldwide work of our Lord must be carried on by the tithes and offerings of his people, and the Every-Member Canvass furnishes the most effective means we know of for accomplishing this purpose.

#### PREPARATION FOR THE CANVASS

The church is now preparing its unified budget for next year. This will be adopted early in November, and will be thoroughly explained to the entire membership.

The whole church will be led to pray earnestly for the canvass—the pastor, the deacons, the deaconesses, the Sunday school teachers and officers leading in this prayer movement.

Frequent messages will be brought about the canvass from the pulpit on Sunday and at other church services.

A letter from the pastor to every member of the church will be delivered in person by the deacons and deaconesses, asking them to pray over the matter most earnestly and under God's guidance decide what their weekly pledge shall be for the coming year.

Seventy of the most capable workers of the church will be selected and thoroughly trained for the work of making the canvass. These workers will make their own pledges and will set the way for the rest of the church at a supper meeting the last night of their training.

#### MAKING THE CANVASS

On the Sunday morning of the canvass the pastor will launch the movement by presenting the budget, and after each item is explained to the congregation, the treasurer will announce the amount which that object will receive from the church the coming year.

In making the canvass the members will come to the church Sunday afternoon between two and five, and make their pledges. The seventy canvassers will be present to assist them, and after each member has made his pledge he will be given his box of envelopes.

#### THE FOLLOW-UP

In following up the canvass, which is a most vital part of its success, the seventy canvassers will be at the church Monday night and will at once go out two-by-two to see those who failed to come on Sunday afternoon. They will report their results back to the church that night. On Tuesday night they will go out again, reporting back that night their results, and so on every night through the week until each member has been seen and every effort made to enlist him in giving.

## Five Good "Whys" and Five Simple "Hows"

*Rev. Allen S. Cutts, First Baptist Church, Pensacola, Florida*

We are whole-heartedly committed to the Every-Member Canvass and propose to put it on joyously and victoriously. Several great truths compel and impel us, some of which are:

1. The Every-Member Canvass clearly marks out for us the ways and means in and through which we may be obedient to the word of God. (Mal. 3: 10; 1 Cor. 16: 2; Numbers 18: 21-24, and Deuteronomy 12: 5-8, 11.)

2. The church recognizes her obligation to each member to build them in the graces of liberality (2 Cor. 8: 7), and in the canvass opportunity is given to fulfill this duty.

3. We desire to keep life and power in our church rather than be consumed by dry-rot of selfishness, and destroyed as a spiritual force by all the attendant evils of sordid materialism.

4. We would not be guilty of treason to our sister churches at a time like this. We would escape the curse of Meroz. We would exercise our freedom and independence through co-operation.

5. Moreover, we believe the campaign is prophetic of permanent relief for all our debts upon our work.

We propose carefully and adequately to prepare our people for the canvass. We will observe to do the following:

#### 1. ORGANIZE

A committee consisting of pastor, Sunday school superintendent, B.Y.P.U. director, W.M.U. president, chairman of deacons, and treasurer, will be elected as an Every-Member Canvass Committee. Each of these will name a committee from his respective organization, this committee to be composed of the officers in each particular organization.

#### 2. INFORM

The Every-Member Canvass Committee will take the information sent out by the Promotional Committee and State Mission office and work it into a questionnaire which will also contain information of local church finance. The questionnaire should be in three general sections: (1) denominational, (2) local, (3) how the canvass is to be put on, and how each organization is to help.

Sufficient copies are to be made so that each member of the church may have one. Days are to be set when all the classes and departments in the Sunday school, circles and auxiliaries in W.M.U., unions in B.Y.P.U., and deacons shall study the questionnaire.

#### 3. INSPIRE

Through sermons, prayers, and study.

#### 4. TAKE PLEDGES

On Sunday afternoon, November 22, all officers, teachers and workers of each organization, shall meet at the church to pray and make their pledges.

On Sunday, November 29, the members will be asked to pledge. Pledge cards, having been previously made out for each pupil in the Sunday school and each church member, assorted according to classes and departments, and given to teachers prior to Sunday school hour, will be presented to the individual at the class period, asking him to pledge. All cards will then be returned by teacher to department superintendent where check against roll is made. Absentee lists will then be furnished teachers for visitation during the afternoon. Opportunity will be given at morning and evening preaching services for members to pledge, and also at B.Y.P.U. During the week-days follow-up will be made by each organization to the unpledged constituency. Envelopes previously made out will be delivered at the time pledge is made.

#### 5. FOLLOW-UP AND COLLECT PLEDGES

Members shall pay their pledges through envelopes at any service of the church, and envelopes will go unopened to the church treasurer. Individual reports will be given with Sunday school reports. All organizations of the church will be used to follow up pledges. Inspiring information will be constantly given in church services and through all agencies of the church.

# Judaism and the Lord Jesus

By Rev. A. P. Gold-Levin, D.D., Litt.D.

Instituted religions need, among other things, proper foundations upon which to build. Judaism and Christianity are reared upon definite sub-structures. In some respects these two religions are alike. In their ideas about God, his holiness and justice, of man and his moral duties, of life and some of its issues, Judaism and Christianity fundamentally agree. To the casual observer it would (and sometimes does) seem that the two are quite alike in essence if not always in appearance. For Synagogue and Church use the same name for the Creator, both praise him in the same Psalms, with equal reverence regard the same book (the Old Testament) as his inspired Word, and alike enforce the need of "clean hands" and pure hearts in the men who would worship him. And yet they are not one religion but two, not at all alike in character and independent in being. Modern Judaism has no room for the central Fact and Figure of Christianity. While the universal Church of the Lord Jesus would be of very little use, if any use at all, were it to contract itself to the limits of Judaism, more so, the orthodox Rabbinism of the Talmud, the religion of two-thirds of Jewry.

## I

Now, why is it that these two great religions are divided? They are divided because they are standing upon two entirely different foundations. Orthodox Judaism has been reared upon Law. In order to be, and act as, an orthodox Jew, an Israelite must "fulfil the law"; he must act according to the dictates of the expounders of the *Torah*, which was "given through Moses," and in many parts explained, over-explained, or explained away by scribes, rabbis, and masters, in Israel. Judaism proper stands upon absolute Monotheism (a Godhead that is "free from all accidents of matter," a one unit God, who "has no body," or any form whatsoever) and upon man-made religious jurisdiction, whereby the spiritual and moral life of the Jew is regulated from the time he becomes a son of Abraham "according to the flesh," unto the last moment of his life. To the orthodox Jew the law is an end in itself, not a means to an end, or, as the writer of the Epistle to the Hebrews puts it, "a shadow of good things to come." To this day the pious Hebrew declares that "the law will not be changed." "The *Torah* is a means of

salvation for those who rely upon her," said Raba (280-352 A.D.). "The idea of imputing personality to the *Torah* receives actual expression in Rabbinical literature" (Osterley's *The Jewish Doctrine of Meditation*, pp. 67-69).

In short, Judaism is a law, or system of laws, inseparably connected with the Jewish race. Some members of that great people, known as "Reformed" or "Liberal" Jews, have discarded that form of Judaism, which is fixed by code and Rabbinical casuistry, and are trying to make themselves, and others, believe that there can be a Judaism *without* the Law. That, however, is highly speculative, since "Reformed" or "Liberal" Judaism has nothing but a metaphysical monotheism to offer to the devout Jew in place of his tangible "Thou-shalt" and "Thou-shalt-not" code. And the Jewish religious soul would rather have tangible "signs" than spectacular surmises.

Thus, Judaism proper stands upon the *Torah*; and the devotees of orthodox Judaism labor, and are often, and that right gladly, laden with what is described in their religious literature as "the Yoke of the Law."

## II

Now Christianity is different. The foundation of the Christian religion, even among its most devout traditionalist, is not a code merely or a creed, but an ever-living Person, the Person of the Lord Jesus. That

"The Church's one foundation  
Is Jesus Christ her Lord"

is the central belief of all true Christians. "What must I do to be saved?" cried a terrified prison warden one night. And the prompt reply he received from two Christian missionaries was: "Believe on the Lord Jesus, and thou shalt be saved" (Acts 16: 26-31). The Lord Jesus is the foundation. Upon him is the Church reared.

It is the unique warm personality of the Lord Jesus that divides (if one may speak personally) my Christianity from the orthodox Rabbinical Judaism in which I was brought up. Not the man Jesus but Jesus the Christ, the Anointed of God. As a Jew I could have admired the man Jesus, the historical Jesus, who was a Jew, and lived in time. But as a religious orthodox Hebrew I could not have believed in Jesus the

Christ, the Saviour (*my* Saviour) from sin, the Son of God, whose deity is equal to the Father's. It is belief in the Lord Jesus, the Crucified Saviour, the Risen Christ that makes the difference between Judaism, orthodox and "reformed," and Christianity. To the true Christian "to live is Christ," to the genuine religious Jew to act religiously is to "keep the commandments."

It was the brilliance and superb radiance of God's face in the face of the Lord Jesus, the fullest, amplest outpouring of the heart of God, in him and through him, himself perfect God and perfect Man, and for my sake also a degraded innocent victim—that has widened the vision of my Hebrew soul. As a Jew by faith I could see things pertaining to my religion only as a Jew. My food had to be Jewish. My fellow-worshippers in the body of the synagogue had to be men only. My father could do business with a non-Jew, but his religion made it impossible for him to let his daughter marry a son of a non-Jew. Orthodox Judaism, in many respects magnificent, has a way of narrowing the vision. It is an edifice with one room only. But through the Lord Jesus we come to see that in the Father's great mansion there are many abiding places, many rooms, with all sorts of furniture and decorations.

"There is a wideness in God's mercy  
Like the wideness of the sea."

For God so loved the world that he gave his best to save, as many as would be willing to be saved, from their worst. Man's worst enemy is sin. God's remedy for sin is Jesus Christ. For the Lord Jesus is God's greatest love-gift to the human race, irrespective of class or distinction.

Judaism and Christianity are divided because one is based upon Law and the other is reared upon Love as its Rock of Ages. Law can demand obedience, but it cannot supply the strength of will and the means of grace necessary for active obedience. Love does not demand. It gives, and gives freely and abundantly. Judaism says, "Do." But the Lord Jesus says, "Come."

And it is the Person of the Lord Jesus that makes the difference between the religion of Law and the religion of the *Cross*, the central fact of Christianity.



# THE EDITOR'S POINT OF VIEW

## A Disturbed World

Rarely in history has the whole world been so thoroughly disturbed as at this hour. When the Germanic hordes sacked Rome in 410 A.D., and then devastated Europe, reducing vast regions to an utter desert, confusion and chaos reigned over a part of the world, but the East went serenely on its way. When in the twelfth and thirteenth centuries the crusades aroused Christendom to strange depths of fervor and excitement, the old order was upset and a new order begun. Then in the fifteenth and sixteenth centuries the wars of the Reformation convulsed Europe, though the remainder of the world was largely undisturbed. The so-called "industrial revolution" which followed the break-up of feudalism, the introduction of steam-driven machinery, and the development of the capitalistic system, witnessed widespread disturbance and change throughout the Western world. The democratic revolution, marked particularly by the war between England and the American Colonies, and the Napoleonic wars on the Continent, broke down the prevailing order and introduced a new era.

Nearly all of these far-reaching changes, however, took place in the West. The East, where the majority of the people of the world have always lived, went serenely on in its accustomed ways, with only minor disturbances here and there. But with the beginning of the nineteenth century the East enters the world stream with the West, and thereafter we have one world, in which every section is responsive to whatever happens in any other section.

The twentieth century brought the greatest shock that civilization had yet been called upon to withstand—the world-war conflagration in which the nations farthest advanced in arts and sciences engaged in a death-struggle that wiped out the lives of some ten million men and destroyed uncounted millions of wealth. This war, with all its attendant circumstances, broke up more of the world's old moorings than perhaps any other event in history. During the seventeen years that have elapsed since Germany declared war and proceeded to invade France, more revolutionary changes have taken place in human life than in any century since human history began.

The present worldwide economic depression is a necessary consequence of the disturbances and changes which mark a transition from one world-order to another. Just what this new order will be, God alone knows. Some think that it will be a modified form of Russian sovietism. Others think it will be a type of socialism or communism. Some think we shall revert to autocracy, and fall back on the authority and leadership of a dictator, or world-emperor. Others grow pessimistic and forecast a period of anarchy, when law and government will be overthrown. Still others think that affairs will go on about as they have, with certain political and economic and social adjustments that will restore the world to normalcy.

On one thing we ought to agree—it is a time of marvelous opportunity for the preaching of the Christian gospel, and the winning of the lost to Christ as Lord and Saviour. When the fallow ground is being ploughed, it is time for the planting of seed. When old buildings are being razed, it is time to erect new structures. The world always has righted itself after a storm, and it always will until God has achieved his purpose among men.

History clearly demonstrates that it is in a disturbed world that New Testament Christianity has its best chance. Jesus came at a time of unrest and upheaval. The greatest victories that he has won have not been in times of peace and prosperity, but in times of chaos and disturbance. The old molds of thought and conduct have to be broken occasionally in order for new patterns to be constructed. Is not this possibly the philosophy of history—the old order *must* change, giving place to new, and in order for it to change periodic upheavals must take place?

The old order *ought to change*. It has not put God at the center. It has not obeyed the will of Christ. It has not released, enlarged, developed human personality as it should. It has had an essential core of selfishness, exclusiveness, disregard of human life and spiritual values. Even the churches have grown careless of their Master's Commission and have been living for themselves, complacently content with a traditional round of ecclesiastical performances. The world is ripe for change.

Why not give Christ a fair chance to remake the world after his heart's desire? He has the key to human life, the way to peace and happiness. His lordship, genuinely accepted and intelligently followed, would restore order and prosperity and bring in the reign of peace on earth, good will toward men, of which the angels sang. The day of missions over? Why, this is the greatest day of missionary opportunity since the star first appeared in the East and wise men traveled to find the promised Saviour! Let us beat not a retreat but a charge that will challenge the world to take Jesus seriously at a time when men everywhere are confused and disturbed, and longing for a sure world of authority and hope.

In the disturbed conditions that prevail everywhere today, Christian missions is the hope of the world!

## Arresting Arguments

A knock on the door. A more or less cordial welcome. The canvasser confronts Mr. Average Church Member, whose name has been given him to solicit his subscription in the Every-Member Canvass.

"I have come," says the canvasser, "in the interest of our church to secure your subscription and leave with you a carton of envelopes to be used in making your weekly payments. How much shall I put you down for in the space representing our local work, and how much for our co-operative missionary, benevolent, and educational work?"

A distressed look comes over Mr. Church Member's face. What shall he say? "I wish I could do something worth while," he stammers, "but—but—I just don't know what to say. This has been one of the hardest years I have ever known. Nobody has made any money. I am in debt. The future is uncertain. I'm afraid I can't promise anything. When I come to church I will make a contribution, but please excuse me from signing up for any definite amount."

If you were the canvasser, what would you say?

1. Of course "hard times" have hit us with a heavy hand. Nobody denies it. But a glance backward into economic history discloses that "hard times" have been pretty much normal times. Occasionally there have been brief periods of prosperity, but they have not lasted long.

Man seems to be able to survive almost anything except "good times." If we wait until prosperity returns to show our love to God and our devotion to Christ and his church we will wait a long time, for God cannot afford to permit us to be prosperous until we have demonstrated that we can be trusted. "Hard times" are a test of our trustworthiness. Do we really love God enough to put him and his cause first when it *costs*?

2. Yet, in spite of "hard times," we have left the best things in life. Life itself remains, and with it are health, and home, and friends, the Bible, the church, God, the Holy Spirit, and the Saviour. Sometimes the lesser blessings of money and material things have to go before we can truly grasp the infinitely greater blessings of the unseen and spiritual. Because some of these perishable goods have slipped away, shall we be like fretful children from whom a toy has been taken—unappreciative of the manifold treasures that remain?

3. After all, we have *something* left of material value. Not many people in this country are starving. Clothing and shelter are somehow provided. Savings banks report increasing deposits. And even more important than present possession is the God-given power to get wealth. If God is All-wise—and we know he is—will he not give power to get wealth to those who will use this power unselfishly and righteously? If there ever was a time to demonstrate that God can trust us it is now. He permitted vast wealth to accumulate in the hands of people who professed to love him and to be his servants. They forgot that it was his money, not theirs, and began using it as if it were their own. The result was that God had to take it away from them. He is waiting to give it back to those whom he can trust. Are you such a one?

4. An honest debt is a sacred thing, and must be paid. But why be scrupulous about your debt to men, and ignore your debt to God? Is it of no consequence to deal fairly with him who is our great Benefactor and Partner? The old question of the prophet will not down: "Will a man rob God?" Let us not forget that all we have belongs to him. He has entrusted our possessions to us for use, and explicitly stipulated that a part must be returned to him for his own purpose. Shall we fail to deal fairly with God, the giver of every good gift?

5. Covetousness is a dangerous and ruinous sin. It denotes an inordinate desire for worldly goods. This love of money is not the vice of the godless rich alone; it is a sin into which any one of us may easily fall if we are not exceedingly careful. The antidote for covetousness is giving. When a Christian begins to feel the love of money tugging too much at his heart, when he finds himself thinking and talking too much about financial matters, his course of duty, and of safety is simple—let him give hilariously. Every time he makes a worthy gift he strikes a death blow to covetousness.

6. Why are Christian men so concerned about storing up wealth? The answer is almost invariably, "For our children." Yet how many children have been blessed by unearned wealth? On the contrary, an easy road and inherited wealth are the almost certain ruin of any child. True, their physical needs must be provided, but the richest legacy of any child would be the vivid recollection of father and mother taking money that is scarce and sorely needed and dedicating it to God. There are so many things children need more than money that it really becomes absurd to wear one's life out and turn down Christ's plea for help in order to "lay up treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal."

7. Religion, the religion of Jesus Christ, is a religion of sharing, of participation. The highest values are shared

values. It is only as we share our good things with others that they become truly good. When we give to the church, we are entering into an experience of sharing that reaches around the globe. A dollar given to the church budget is an act of sharing that reaches around the world and up to heaven. Does any man say he cannot afford to give? He cannot afford not to give! The poorest imaginable policy just now would be one of refusal to share with God and fellow church members in the one enterprise that undergirds the value and security of all life and property.

"And now," the canvasser says, "let us pray about it." Simply and frankly the whole matter is laid before the Father, and earnestly his guidance is sought.

What will the outcome be? If these arresting arguments have been lovingly but firmly presented, and if full information is freely given about every item of the church budget, the chances are that *every* redeemed man or woman, boy or girl, will heartily desire to have a worthy share in this great movement, and will make a worthy offering.

## Every-Member Giving

"What would it take to get every member of every Baptist church in the Southern Baptist Convention to give regularly and systematically to missions?" the editor inquired of a thoughtful Christian. Instantly the response came, "A miracle!"

Jesus said, "All things whatsoever ye shall ask in prayer, *believing*, ye shall receive." Perhaps it would be in the nature of a miracle if *every member* of *every* Baptist church were to respond worthily to the appeal of missions; but have we not a miracle-working God, and did not Christ definitely promise that miracle-working power would attend believing prayer?

*The first requisite to every-member giving is to expect it.* What church really expects every member to give? "If fifty per cent of my people gave regularly I would be satisfied," a prominent pastor was heard to say. When the matter is pressed definitely, a long list is produced of those not expected to give—those who are too young, those too old, those without income, the nonresident, the indifferent. "You can't get blood out of a turnip," one pastor cryptically declares. To which response might be made, "What business has a church with turnips on its membership roll?"

There ought to be only two kinds of members on any church roll—those who give to the church, and those to whom the church gives. If children are old enough to be received into the church, they are old enough to assume some obligation for its support; if they have no income of their own, this obligation should be assumed by their parents just as other obligations for their food, their clothing, their school expenses. The child should make his own offering, through his own envelope, with money that has been sacredly set apart for this purpose. No graver mistake is made in the religious nurture of children than to allow them to form the habit of giving nothing, or only incidentally to the Sunday school, after they have joined the church.

Nonresident members should be located, and every effort made to secure a transfer of their membership to the church nearest them where they now live. A nonresident member is an anomaly. He is in fact not a church member in the true sense, since he cannot receive the blessings or discharge the obligations of church membership. One of the greatest blessings that could come out of the Every-Member Canvass movement would be the wholesale transference of membership of Baptists who have moved from one community to the church in the community where they now live.

The indifferent, the careless, the unenlisted, are perhaps the most serious liability of a church. The fact that they do not give is a sure sign of spiritual ill-health. Just as fever indicates a diseased physical condition, so failure to give reveals spiritual disease. What shall we do with these sick church members? Turn them out, drop their names, put them on an inactive roll? That is not the way we deal with physically sick members of our families. Why do these unenlisted ones not give? Lack of giving is a symptom of trouble that lies deeper. There may be sin in the life, or hurt feelings, or misunderstanding, or financial misfortune, or absorption in other interests. Get at the root of the trouble, restore spiritual interest, and giving will follow as voluntarily as appetite and activity when one recovers from physical illness. What a marvelous blessing this Every-Member Canvass movement will be if it sets churches by the thousands to the task of curing sick souls that have been neglected almost to the point of death!

What of those who are without means? There are some in every church, no doubt. Especially just now, in a period of unprecedented depression and unemployment, must this group be taken into account. Two things need to be said: First, there are few *wholly* without means. Income may be greatly reduced, and real hardship may prevail for the time; but perhaps the greatest blessing which may come from financial difficulty is the joy of honoring the Lord in the midst and in the face of poverty. It was the widow who gave all her living whose loving sacrifice Jesus commended. The little given out of love is more pleasing to God than much given carelessly or unlovingly. In the second place, where the hand of misfortune has left persons wholly without available resources, the situation presents a church's great opportunity to exemplify the spirit of Christian love and brotherhood. As in the case of the Jerusalem Church, those who are more fortunate should share with the less fortunate to the end that none lack the necessities of life. It would be worth all the effort that the Every-Member Canvass costs if by means of it discovery should be made of real need among the members which the church would proceed quietly and lovingly to supply.

"We seek not *yours* but you," should be the spirit of every canvasser. Not one church member should be overlooked. Out of the study of the returns of the canvass may then be built a constructive program of visitation, nurture, enlistment, service, soul-cure, that will challenge the church to fresh devotion to Christ and his Commission.

Back of every-member giving must be every-member living. We shall miss the mark if we make the present effort primarily a high-pressure money-getting affair. Giving follows spiritual health, money flows naturally from interest and love. Our chief concern should not be for those who are safely in the fold of enlistment and service, but for those who have strayed away into indifference and selfishness.

"It is not the will of your Father who is in heaven, that one of these little ones should perish," Jesus declared. Is it not also true that it is not the Father's will that *one* of his children be overlooked, neglected, permitted to lose the priceless privilege of sacrificial giving?

## Swedish Baptists Believe in Foreign Missions

Missionary Nils Bengston, of Spain, calls attention to the fine record of missionary giving achieved last year by Swedish Baptists.

According to their recently published figures they gave a total of 500,000 crowns to foreign missions alone. The

Baptists of Sweden number only 63,000, so that this is nearly eight crowns per capita given to this one cause.

In his letter Missionary Bengston, who is thoroughly familiar with continental currency, makes some interesting comparisons. According to the official rate of exchange, he points out, the dollar is 3.70 crowns, but taking into account other factors an American dollar is almost exactly the equivalent of two crowns.

If Southern Baptists gave in the same proportion as Swedish Baptists to foreign missions, we would have given last year more than ten million dollars for the budget of the Foreign Mission Board instead of the \$1,030,329 which came from all sources into the Board's treasury. In other words, if our foreign mission gifts were in proportion to those of our Swedish brethren we would have given more than ten times as much. Such giving, for one year, would wipe out every debt on the Board, and expand its work so as to make Southern Baptist Missions the outstanding missionary enterprise of our generation.

"With the resources which they possess," this devoted missionary, who recently spent a short time in the United States, inquires, "would it not be possible for Southern Baptists to give as much as Swedish Baptists?" His answer is an emphatic affirmative. Sweden is in some respects a foreign mission field for Baptists. The Baptists of this country are relatively few, and possessed of little wealth. They might quite well justify themselves for spending their money at home. Yet they are intensely devoted to foreign missions, and while carrying on their extensive home mission operations and struggling to maintain themselves, they give nearly four dollars per capita to send the gospel to heathen lands.

Southern Baptists numbered last year 3,850,278. This makes our per capita gift to foreign missions not quite thirty cents. It is absurd to argue that Southern Baptists could not do better if they would! Perhaps it would be more nearly correct to say, if they were properly informed and led. Surely this is our next step ahead—to provide such leadership and information as will impart missionary spirit to the millions of our people who are at present on the mere fringe of missionary understanding and interest.

One may reply that it is far easier to accomplish this for a small body of 63,000 closely-knit Baptists within a small area than it is to enlist nearly four millions of Baptists in a vast territory of eighteen states. All of which throws us back on the necessity of working with and thinking in terms of smaller units. There are district associations in the South with as many Baptists as all of Sweden contains. If, then, we could marshal the district associations solidly for a great missionary program of study and support, there is no reason why ultimately every one of these progressive and homogeneous associations could not be led to do as much for missions as the Baptists of Sweden. Some have already reached this standard, and are pressing on beyond it. In the Every-Member Canvass Campaign to be conducted this fall scores of associations should be brought to this level—and will be if we are faithful.

Southern Baptists must not develop an "inferiority complex" because of comparisons that indicate their low missionary estate. No body of people in the world is more responsive than Southern Baptists to the appeal of the missionary for support and re-enforcements. We have been dealing in too large numbers and frequently in pointless generalities. Now we need to reduce responsibility by progressive steps from the Convention as a whole to individual states, from states to district associations, from district associations to churches, and from churches to individual church members. When we reach effectively the last step, and go out to enlist EVERY MEMBER of EVERY CHURCH, a new era of missionary support and achievement will be ushered in for Southern Baptists.



# The European Situation

*Rev. Everett Gill, Southern Baptist European Representative, Budapest, Hungary*

I have been hearing of "crises" and "transition periods" all my life. So, I have come to the opinion that such are the normal conditions of things. Life of every kind is just a passing from one phase to another. However, some of these transition periods are vastly more important, dramatic and even tragic than others.

Without doubt Europe, with all the world, is passing through a very grave experience, the outcome of which is still obscure. Let us keep in mind that religion is only one element in the case, which is inextricably bound up with the general political, economic and social situation. Man's religion has always been vitally affected by the kind of political ideas he lives under, the economic conditions of his life and his social environment. So, if I speak of these things freely in this brief review of Europe's present-day situation, I hope I shall be pardoned, and not considered as one who has forgotten his missionary task and viewpoint.

I shall sum up what I have to say under five heads.

*Europe is on the verge of bankruptcy.* This does not mean that, potentially, Europe is not still solvent. The trouble is she cannot cash in on her marvelous resources. She shot away her liquid capital—her gold supply—during her recent war. Only France has enough of the yellow metal. There is a famine of money wherewith to do business. There is abundance of wealth that comes out of the earth—mines and fields—but the prices are ruinously low. This is a world-problem of which every one is speaking and writing. The one fortunate element in the case is that there is an abundance of cheap food, otherwise we would have red revolution. I have heard of a Baptist preacher in Bessarabia who sat down to a meal of vegetables, without meat or bread, *that cost four and one-fifth cents for seven people*. Who cannot see that such a situation has its effect on religion?

*Europe is still ruled by international hatreds and jealousies.* The World War taught her nothing. Europe combined against the central powers and crushed them—with America's help—and now, in most cases, the victorious nations are repeating the same old senseless blunders and injustices against which they so loudly protested before the war. The question is, Will Europe come to sanity before it is too late?

*The defeated nations see no hope for righting their wrongs other than by war.* Even the best Baptist brethren we have, talk in that strain. The political and national ideas that prevail in the press and in general conversation have their effect on the followers of the Prince of Peace. This is not a new fact.

The victorious nations are armed to the teeth. The defeated ones are arming themselves surreptitiously and as speedily as they can. All of them are spending what wealth they can create or borrow on armaments, instead of meeting the needs of sanitation, public health, education, industrial reform and the general benefit of the citizens.

The rulers of Europe seem to have forgotten the story of the most democratic, independent, autonomous, "self-determining" and civilized race of antiquity—the Grecian states—who destroyed themselves and passed from history, because of mutual jealousies. Probably, the next war in Europe will be her Peloponnesian War; and her last.

*Bolshevism is biding its time.* There is no need for Russia to invade Europe. All that is necessary is for her to wait

till Europe shall have bled herself white, destroyed her remaining wealth, killed off untold millions of her best sons, and reduced herself to utter impotency. The rest will be easy. Russia will merely take charge of the carcass. Remember that Russia is half-Asiatic.

*America holds the destiny of Europe in her hands.* As present events portend, the Disarmament Conference at Geneva next February will, very largely, decide Europe's fate; whether or not her War of Extermination will become history.

The growth of militarism in America since the close of the war is a disheartening fact. For America's attitude at Geneva will decide matters. What she wishes—what she *wills*—will be done.

As we see it, American Christianity is on trial in a very special way. There are enough of evangelical Christians with votes in America to control the Geneva Conference. Now is the time for every church, district association, state convention, board, woman's club, and all organizations that have the good of humanity at heart, to bring moral pressure on the Federal Government, on representatives and senators to stand for the Christian and peaceful ideas of the majority of Americans.

Meanwhile, our denominational work in Europe goes on. Great numbers are being led to Christ and baptized. It is poignantly to be regretted that at present we are not numerous enough, nor of sufficient social and political standing, to have much influence on events of international importance. If the multiplied millions of evangelical Christians of America cannot or will not mould the course of events for the glory of our Lord, what can our few tens of thousands do?

One last word! *The destiny of America is fatally bound up with that of Europe.* As Europe goes we shall go, eventually. Remember the words of Mordecai to Esther: "Think not with thyself that thou shalt escape more than all . . ." the rest. Every consideration of self-preservation, love for lost men, love for Christ would lead us to make one Herculean effort to save Europe.

\* \* \*

The despotic Soviet Government is determined that the Russian people shall become educated in everything save religion. Last year ten million adults were taught to read and write. The Red Army is ninety-five per cent literate, whereas two or three years ago sixty per cent of the recruits were illiterate.

\* \* \*

Dr. John McDowell, Secretary of the Presbyterian Board of National Missions, maintains that 10,000 American rural communities have no type of church, 30,000 have no resident pastor, 13,400,000 children under twelve years receive no sort of religious instruction. This constitutes a vigorous challenge to Home Missions.

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The Dublin Y.M.C.A. is one of the most potent factors in the evangelizing of the Irish Free State. In the face of varied difficulties it has forged a way into the hearts of men for eighty-two years. Captain Reginald Wallis, general secretary, states that the Association Committee raises its yearly budget of \$10,000 by prayer to the Lord, as the Chancellor of his own Exchequer. The weekly gospel meetings are attended by 1,500.

# European and American Baptists— A Plea for Closer Relations

*Rev. M. Baranyay, Hungary*

The hymn, "Blest be the tie that binds our heart in Christian love," is sung on both sides of the ocean. Back of this song are many blessed experiences. The closer the tie, the deeper the source of blessings.

Fortunately we live in an age in which there is a possibility of strengthening the bonds between European and American Baptists. There was and is now such a relation between many of the European and American Baptist groups that it is very natural that they wish to strengthen these blessed ties. Further, we are living in an age in which the message of the gospel as represented by Baptists is an urgent need, and the closer we are to one another the more we can give that blessed message to the world. Let us therefore consider the need, the condition, the means, and the blessings of strengthening the bonds between these Baptist groups.

## THE NEED FOR CLOSER RELATION

The need for closer relation is evident, for the present bond is too loose. In many cases we have a common name, but practically we know nothing about one another's work, methods, current events, general history, and so forth. This lack is really that of the knowledge of the wonderful works of God. It is true that our bond must be chiefly spiritual and internal, not external and official; but just because we have no external authority which binds us together, we must find the way to a close relation with one another. We lose much because of loose relations.

We need a closer relation, for that means close co-operation, and closer co-operation means greater results and more power for the kingdom of God. In this wise there would come exchange of ideas and methods used in the kingdom's work, and thus better results for us, for mankind, and for the glory of God.

## THE CONDITION AND MEANS FOR MAKING THESE BONDS STRONGER AND CLOSER

The conditions and means are at hand, we have only to use them.

*The condition: To know one another.* Many things are implied. Some of these are: To know what characterizes Baptists on both sides of the ocean. It can be set out only in a very general way, but it is always interesting to know and see where to put the emphasis. Is it on the external or the internal things?

It is also necessary to know the work which is done. What, how, among whom, by what method, by what means, and with what results, is the work carried on? The work of Baptists is not and must not be the work of a human group; it must be the work of God. It must have the Lord's goal in sight. Such knowledge about the different fields is helpful, inspiring and unifying.

It is necessary also to know the conditions of the different Baptist groups. Most of the European Baptists think that in America there are scarcely any difficulties, though in reality there are many. Many Americans think that they need to have little concern for Europe, though the truth is that if Europe be not won to Christ, Europe will perish and America can hardly stand. Because of insufficient

knowledge on both sides there are opinions which interfere with our interest, prayers and mutual help, and so naturally hinder the answer of the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

What are the means by which the bond may be strengthened? Chiefly there are two at hand: personal contact and literature.

*Personal contact*—Today traveling is not a rare thing. Many of our Baptist brethren and sisters are coming from America to Europe. When Baptists are going to see countries, towns, mountains, views, museums, and the like, let them go to the Baptist brethren and visit them, on Sunday if possible, or in midweek prayer meeting, or if not then, let them see the pastor and get some information, bringing also greetings from their home churches. It will mean good for both, and the bonds will be strengthened. Let Baptists have as much interest in the work of the Lord as in towns, museums, and buildings. The same ought to be done by any one who goes from Europe to America.

It will be good also if occasionally some representatives of the different groups could be present at conventions or other denominational meetings. There they may convey the greetings of their brethren, and give an address on their own land, telling about the work of the Lord; and going home they may give an account of what they have seen and heard. The personal contact cannot reach directly the whole brotherhood, but it will have effect indirectly on the whole.

*The other means is literature.* Every Baptist group has its own paper, weekly or semi-monthly. By these nearly the whole Baptist brotherhood can be reached and informed. A good plan is for information to be given systematically about the different mission fields. It might be that at one time information be given from one or two fields, in general or in particular, or a certain phase of the work could be compared in the different lands. In such articles there ought to be given also some history, statistics, interesting events, descriptions of how the work is carried on, the difficulties and problems, and what effect the Mission has on the different phases of life—religious, political, economic.

## STRENGTHENING THE BOND WILL BRING BLESSINGS

Strengthening the bond will imply more unity in spirit and feeling. We are liberty-loving people in every respect, but in spirit and feeling as regards the kingdom of God we must be one. We ought to put our shoulders together in the great fight. It is not a little thing for which we have to work and live. It is not less than to win the whole world for Christ. We have one war-front—the whole world! On that front there are weak points, with imperfect weapons and insufficient enthusiasm. A more unified spirit and feeling can do much.

The bond so strengthened implies greater interest in God's cause. If it is known how the work of the Lord goes and that the Lord counts on his children in this work, surely many will see that there can be no rest till "every knee shall bow before the Lord," and for the sake of the high end will sacrifice more of their powers and possessions.

The strengthened bond will deepen interest in one another. "No man liveth for himself" is the concept of the Apostle, and is verified by our present age. Baptists have

a heart to help—they need only to know and understand the needs, situations, circumstances, and the will to do their part.

By the closer and strengthened bond those who sacrifice for other fields will see that the work as a whole is worth while. Information will convince all that there is hardly a field which is not worthy of co-operation or needing help, and that "it is more blessed to give than to receive."

Closer relations will bring to light many unknown good methods, plans, methods of organization, and so forth, which can be used in other places. In this wise not only the spirit can be unified more and more, but the work also.

The strengthened bond will bring more gratitude to God. God is doing miraculous work. Everywhere things happen which cause not only joy and wonder, but deep gratitude to God. The gratitude is a trait which ought to be strengthened in every possible way.

The thought that American and European Baptists may strengthen their bonds is surely Christian. Let every group do its very best that in unity and love we may lift higher the banner of the cross. This world is near to destruction, and only Christ and his cross can save it!

## Religious Revolution in Italy— Its Cause and Significance

*Rev. D. G. Whittinghill, Rome, Italy*

The last few months have witnessed hostile and sometimes violent demonstrations against State churches in Europe. The cruel persecution against all forms of religion, and especially against the Greek church in Russia is too well known to need any comment from me.

At the present time the Roman Catholic church is paying a high price for her so-called liberty which was granted to her by the Mussolini Government in February, 1929. The Argentine Republic, Mexico, Lithuania, England (over the Malta situation), Spain and Italy have had serious conflicts with the Vatican, some of which are by no means settled. All of these troubles may be traced to the activity of priests and other ecclesiastical authorities who meddle in political and civil affairs of other countries.

The anti-Catholic demonstrations in Italy in May were a great surprise to the outside world, but the Italians were not taken unawares, as they had foreseen trouble brewing between the Papacy and the Mussolini Government. Ever since the "Peace Pact" these two powers have each been claiming the right to educate and control the youth of the land. Mussolini reserves this privilege for the State, while the Pope claims this privilege for the Church. No modern State could afford to concede to a State church, much less to the Roman Catholic Church with her Jesuitical standards, such power and responsibilities over the youth of this country. Mussolini is the last man in Europe to make such a concession to the Roman Church, which has been Italy's chief enemy throughout the centuries.

Owing to disloyal, not to say treasonable conduct, on the part of Roman Catholic Societies, called "Catholic Action," in one day between ten and fifteen thousand were closed. In some places stern measures are used, especially in case of opposition. Some evangelical circles were also closed, but were opened almost immediately as it was soon discovered that Protestant organizations do not "meddle in politics."

The destruction of these numerous societies in Italy represents the first installment of Pius XI's premium for what he has done in Italy during the last few months. His

violent and disgusting campaign of slander and persecution against Protestants and their work in Italy, and especially in Rome, is beginning to bear fruit. He has sown the wind; now he is getting a little of the whirlwind which is due him, and that too from a source which he little suspected.

The significance of the conflict will certainly be far-reaching in political circles. It will be difficult to heal this breach. Already its sinister effect is being seen in religious circles. Religious ardor towards the church is cooling off. In some cases Roman Catholics especially even have abandoned the church. Respect for the priesthood in general is on the decline. On the contrary, evangelical pastors are more respected. Several have received marked attention from people in authority. On the whole, one may say with certainty that Protestant stock has gone up at least one hundred per cent. What the *spiritual* results will be, it is not easy to say at present. At any rate, Baptists and Protestants generally are quite happy in this sudden turn of affairs in their favor. We are praying that God may use this occasion for the progress of his kingdom in Italy.

Baptist progress in 1930 was marked. It was the best year in our Italian work. There were more baptisms—396—more collections and greater church attendance than ever before. In Turin there were 70 baptisms. Several other churches had between thirty and forty, and the present year promises to be better than last year. The Conference for Latin countries, held in Rome in October, was well attended and the effects doubtless good. This conference afforded visiting brethren an opportunity to see at first hand the character and value of our Italian Mission.

A new Pentecost seems to be taking hold of our pastors and churches. There is a spirit of growing responsibility for soul-saving. Faith in God and in his power to save is evident in both pastors and laymen.

Our hopes are strong for the future notwithstanding financial crises, persecution, and the material poverty of our brethren. Pray for us!

## Strengthening the Bonds Between European and American Baptists

*Rev. Aristarco Fasulo, Rome, Italy*

These modern times are characterized by a fanatically strong tendency towards nationalism, which has been accentuated by the Great War. This is the cause of the false attitude assumed more or less by every country, by which each nation takes for granted that it is the chosen people possessing every virtue and being predestined to have lordship over other nations, and all this is to the disparagement of other countries. This exaggerated nationalism, which became stronger after the Great War, has already been the cause of great evil to all nations, raising egotistical barriers, creating pernicious distrust among the various peoples, loosening the bonds of international solidarity and causing enmity between the nations. The whole world is suffering on account of this insanely exaggerated nationalism and cries out for a radical change in the present state of things.

On the occasion of the visit to Rome of Mr. Stimson, the American Minister of Foreign Affairs, last July, for the purpose of discussing the ways and means of helping Germany, Signor Grandi, the Italian Minister of Foreign Affairs, made this fine statement at a banquet given in honor of his American colleague: "*The moment has come in which nations must no longer consider themselves potential enemies.*"



but rather as *Allies in the common cause of peace.*" These are words which Baptist Christians must appreciate and make their own.

Exaggerated nationalism, by provoking, irritating, intoxicating, offending, and embittering the peoples, has to a certain extent poisoned even the Christian world, by weakening the bonds of fraternal love between Christians belonging to different nations.

A reaction is necessary! It is necessary that the "children of light" should not allow themselves to be influenced by the ideas and methods of the "children of darkness." It is necessary to revive the spirit of Christian friendship and solidarity, remembering that our Lord expects us to feel debtors toward "all the world" (Mark 16: 15) and toward "all nations" (Matthew 28: 19). Woe to him who in his heart says: "Am I my brother's keeper?" That is the voice of Cain!

But in order to be bearers and exponents of peace and goodwill towards all men and "especially unto them who are of the household of faith" (Galatians 6: 10), it is necessary to be influenced by principles which are not subject to limitations of time and space. The Roman Catholic Church claims for herself this spirit of universality, but she is not a free family of followers of Christ, but rather a clerical worldwide organization which subjects consciences for purposes which are mainly of this world. The lay-brethren are reckoned only as sheep which have no will of their own.

Socialism thought that it was bearing a message of universal brotherhood, but it concerned itself too exclusively for the material welfare of one class of society, neglecting spiritual values and insisting too much on class-war.

Our only hope is in the Christianity of the gospel, because the message of the gospel is the only one that is uninfluenced by time, that is universal, and that is meant for all peoples and for all classes.

The Baptist denomination, by means of the Baptist World Alliance, founding itself on the principle of absolute obedience to the commands of Christ, forms a worldwide family and is the best accredited means of heralding the message proclaimed from the skies by the angelic choir at Christmas: "Peace on earth"!

It is necessary, however, that Baptists should acquire, or at any rate strengthen, the consciousness of their mission, a mission which goes beyond national boundaries and reaches "unto the uttermost part of the earth" (Acts 1: 8).

The most important groups of Baptists are to be found in America and in Europe, and it is therefore necessary to strengthen the bonds of brotherhood and solidarity between them. From a historical standpoint, American and European Baptists are closely united. They arose in Europe—in Italy, in Switzerland, in Germany, in Holland and in England. They were drowned, burnt at the stake, hanged or quartered, and by their faithfulness unto death, witnessed to the strength of their living faith in Christ. A wonderful history indeed of faithfulness to principle which bore a rich harvest! From Europe, Baptists went to America and transplanted there the Christian principles which, in an atmosphere of greater peace and liberty, were able to develop more freely. That, too, was a glorious history. Roger Williams: "*tanto nomini nullum par elogium*"!\*

During the last century, American Baptists turned their eyes once more towards Europe and sent missionaries to many European countries, where they are still at work and support the local Baptist work. This action on their part is just and Christian, not only from the general duty of all Christians to be missionaries of Christ in obedience to his last great commandment, but also on account of the specific

reasons emphasized by the Apostle Paul in the following words: "For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem. Yea, it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to minister unto them in carnal things" (Romans 15: 26, 27).

American Baptists, who are the strongest, both numerically and financially, should continue to consider as a privilege granted to them by God, the duty of helping with love and generosity their European brethren: "Ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said: It is more blessed to give than to receive" (Acts 20: 35).

European Baptists should in their turn feel that—as Europe has in the past given to the world its great contribution of spiritual, intellectual and civil renewal, by which America has also profited—so today it is America who can and should send her contribution to Europe. These two continents which are one in regard to civilization, lead the world. By turns one or the other is called to take upon itself the initiative and to bear the honor and the onus of the situation. It appears to me that in this century it behooves America to give to Europe to which she is religiously greatly indebted. God grant that American Baptists may realize at the present time more and more clearly their duty and great privilege!

President Hoover's generous initiative during the past summer concerning European war debts, gives one cause for hope. Also from a spiritual point of view European Baptists expect their brethren in America to reach out a hand and that they should resolve to return, in regard to the genuine Christian faith, what they received from Europe in the sixteenth and seventeenth centuries.

In Christ the experience of believers is similar to the ebb and flow of the tide: giving and receiving, joyful in giving and joyful in receiving. From Christ we all receive grace and the gospel. This gospel, when accepted, becomes to each single believer a personal treasure, even as the Apostle Paul felt when he spoke of "my gospel" (Romans 2: 16 and 16: 25). When the gospel has been accepted and has become a personal treasure, the believer feels irresistibly his duty towards others: "I am debtor both to Greek and to Barbarian, both to the wise and to the foolish" (Romans 1: 14). Here is the ebb and flow. Here are the bonds of deeply felt solidarity between man and man, between one nation and another nation! He who receives should be grateful for what he has received, and he who gives should be equally grateful for the privilege which is given him of making himself useful to others. Both should glorify the name of the Lord Jesus Christ who "is all and in all" (Colossians 3: 11).

How shall we strengthen the fraternal bonds between American and European Baptists? There is only one way: Loving Christ our Saviour. His Spirit in us gives us his mind (1 Cor. 2: 16) by which there is born and developed in us a feeling of responsibility toward others. Cain is slain in our heart and we learn to rejoice in our feeling of brotherhood, respecting one another, assisting one another, co-operating with one another, and loving one another.

Dear American Baptist brothers, be assured that the Baptists of Europe love you and are grateful for your love in Christ!

"Follow, and honor what the past has gained;  
And forward still, that more may be attained."

\*"Before so great a name no praise sufficeth."

# The New Spain and Baptist Opportunity

*Rev. V. L. David, Valencia, Spain*

Sunday, April 12, 1931, will never be forgotten by any one in Spain. It was Sunday, election day, the first chance the Spaniards had had in a long time to express their desire to the King and the world.

At five-thirty in the afternoon the men of the congregation began to gather at the Baptist Church in Valencia, and as they awaited the hour of the service they talked of the election. The atmosphere was tense, but there was no wild excitement. An old republican enthusiast led the conversation. He told how a poor man had been offered money to buy food with if only he would vote for the King, and how the poor old fellow rose up in his dignity and refused to vote against his conscience, although he might have to go without several meals. Then he told of a priest who had been caught going to different voting boxes and voting at each one until he was detected by some republicans and punished. But the fact he wanted everyone to realize more than all else was that God had heard the prayers of his people and Spain faced a new day.

Events moved very fast after the election. A minister of the King was asked the following day what he thought of the election, and what would be the results. He said: "What more proof does the government need, when a man wakes up he is living in a monarchy and before he goes to bed he finds that he is living in a republic." He realized that a republic was the only way out as the people had expressed their desire. Within forty-eight hours after the election the King was on his way to the border.

The Republican Provisional Government took over the reins and from the start showed a spirit of patience and justice rather than of retaliation. The meanest man could feel that the government was the best place to seek protection: that is, the government would give a man justice and guarantee a just trial. This is the spirit of the new Spain.

Right well can one agree with the old republican, that God had heard the prayers of his people. Unexpectedly to the world, and to the majority of the Spaniards, Spain in a peaceful revolution overthrew one of the oldest European monarchies. Spain has told the nobility that the day of lordship by the few is gone, and even the Catholic Church is being told that it must reset itself and adjust itself to a new day and time. God has wrought a notable miracle and its greatness will not be realized except with time.

It was stated that the church would have to reset itself. The church has been the power behind the throne far more than kings or noblemen, according to the opinion of the average Spaniard who has seen, felt, and lived with the church. As a result of this intimacy the Spaniard wants the Church to be separated from the State. The majority of the Spaniards do not think of leaving the church, but they want the zealous Catholic to support the church and not the indifferent Catholic, Protestant, or Jew. He will support his parochial priest but he wants to cut off the income from the religious orders. The monks and nuns he considers a detriment to society and

especially to the church. We can say the present generation of Spaniards are not likely to follow the church blindly. On the contrary, the church is going to reform or many Spaniards are not going to co-operate with it.

In the past the church held such power that the individuals who wanted to come to evangelical services refrained from coming because they feared the result. Many times men have lost their work because they attended evangelical services. Often relatives have lost positions because some member of the family has exercised his God-given right to join a Baptist church. Many other classes of suffering could be indicated.

In Spain the church gives much publicity to an evangelical who joins the Catholic church. If the church were to give as much publicity to the priests and nuns who leave and those who want to leave their office it would be a very unhealthy publicity for her. Rarely does a month pass but that some evangelical worker is visited by some Catholic clergyman asking for employment and confessing weariness as a clergyman in the Catholic church.

But the dissatisfaction with and in the church, and the coming in of the Republic with its desires to give justice are not the largest things to be noticed in Spain today. The revolution has only given liberty for the expression of opinions and desires which have been held for a long time. The people were willing to hear something new, since confidence had been shaken in the old institutions. In one small town this last summer a great hearing was given the gospel where the preachers had met only closed doors before the advent of liberty. At the close of the service where 3,000 persons had listened, the minister was given a hearty invitation to return.

In another place last summer four workers were given a good hearing, and at the close of the service urged to return. Here four or five months before, at the instigation of the priest, the lives of four or five workers had been threatened.

In Madrid two weeks after the planting of the Republic a meeting was begun in a neighborhood where services were not commonly held. In eight days twenty souls were saved. The joy of the Republic instead of deadening the people to religious things made them feel their freedom to come and learn the way to God.

For this new and great day Baptists have the pitiful force of sixteen people to preach to twenty millions of souls. Some twenty halls are rented, about thirty places are used for informal services. It would seem that as the good man of the house (Southern Baptists) sleeps, an enemy will be free to come in and plant tares, as Spiritualism, Russellism, and so forth. Spain is in the pliable condition TODAY. We cannot vouch for tomorrow. Southern Baptists had a wonderful opportunity in Mexico a few years ago but did not respond. Russia called at the psychological moment. Other nations have called at the given moment. God will hold us responsible if we do not respond to this heaven-given opportunity.



DR. ARISTARCO FASULO  
Rome, Italy.

# MAKING MISSIONS REAL

Conducted by UNA ROBERTS LAWRENCE, 2718 Linwood Blvd., Kansas City, Missouri

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

## A Stay at Home Tour of Europe

By Dr. Everett Gill, Conductor

(Arranged from outline by Mrs. Geo. A. McWilliams, Liberty, Missouri)

Teachers of *Europe and the Gospel* (50 and 75 cents), may make the study of this book one of unusual interest and activity on the part of the members of the class by having each one make a notebook, as she surely would were she taking a real trip. If the notebook sufficiently portrays a knowledge of the text and a true interest it may take the place of an examination and awards be given on its merit.

Encourage use of pictures and articles found in current newspapers. Many companies will be glad to furnish pamphlets which will make notebooks bright, up-to-date, and interesting. (See list on this page, with addresses.)

HOME AND FOREIGN FIELDS and *World Comrades* should be used for pictures, and late facts concerning Baptist work in the countries studied.

The last *Minutes of the Southern Baptist Convention* should be used for the latest facts concerning the progress of the work and names of missionaries. (See page 32.)

Encourage the making of maps: a world map, a map of Europe, and maps of each country studied. These maps can be used to work itineraries and places where Baptists have churches. The teacher can make interesting the history and geography which make up such a large part of the book by gathering these facts into map talks. Sometimes she may use class members on assignments of map talks.

The notebook should be large enough to take a page of the *National Geographic* (7x10 inches) as this magazine will prove the source of best pictures.

### I. SOURCES OF MATERIAL FOR CLASS WORK

1. *Travel books on Europe*. Find out what is available in private and public libraries. Perhaps some one has a set of Stoddard's *Travel Books*. That is a real treasure for this course. For many years Carpenter's *Geographical Readers* have been used in our public schools. The one on Europe is the best small reference book you can get.

Other good books of reasonable price are:

*Planning a Trip Abroad*, by Hungerford, published by McBride. Price \$2.

*Finding the Worth While in Europe*, by Osborne, McBride. Price \$2.50.

*Picture Towns of Europe*, by Osborne, McBride. Price \$2.50.

Any book store can give you others equally as good.

2. *Free pamphlets and folders on Europe* are cheerfully sent on request by the following steamship and travel companies:

United States Lines, Atlanta, St. Louis and New Orleans offices.

French Line, 19 State St., New York City. James Boring Company, "Booklet A," 642 Fifth Ave., New York City.

Canadian Pacific, "Itinerary Booklet," of the Mediterranean Cruise, 126 Newbury St., Boston.

American Express Co., Booklets on European Travel, 603-608 Standard Bldg., Atlanta.

Hamburg-American Line, Booklets of European Itineraries, 39 Broadway, New York City.

Cunard Line, Booklets on England and Europe, 25 Broadway, New York City.

National Board of Travel in Spain, Booklets, 695 Fifth Ave., New York City.

The Travel Guild, "Motor Travel in Europe"—Booklets E39 and B39—189 N. Michigan Ave., Chicago, Ill.

Frames Tours, Booklets on Europe, 4 West 16th, New York City.

North German Lloyd Line, Booklets, 57 Broadway, New York City.

Simmond Tours, "European Booklet," 1344 Broadway, New York.

Inter-Collegiate Travel Bureau, 64 page Free Booklet, 500 Fifth Ave., New York.

Franco-Belgique Tours Company, Booklet D-3, 551 Fifth Avenue, New York City.

### 3. Maps and Pictures—

(1) Maps. From National Geographic Society, Washington, D. C.:

New Map of Europe with index, paper, \$1, linen \$1.50.

Map of Races of Europe, paper, 25 cents, linen, \$1.

Map of Western Theater of War, paper, 50 cents, linen, 75 cents.

From World Wide Travel Bureau, 11 West 42nd Street, New York, Modernistic Map of Europe, free on request.

(2) Pictures. Pictorial Geography, Italy, from National Geographic.

### 4. Magazines—

*National Geographic Magazine*, 50 cents per copy, or \$3.50 per year, Washington, D. C.

An inquiry to the magazine enclosing remittance for the number of copies you wish and stating purpose for which you wish them, will bring you a selection of those issues containing helpful articles about European countries.

*Travel*, 4 West Sixteenth St., New York City. 35 cents per copy.

Similar selection will be made for you of recent issues having articles on Europe in answer to such request with remittance for number of copies you wish.

*The World Tomorrow*, 52 Vanderbilt Ave., New York. 25 cents per copy.

Contains in nearly every issue articles on economic and political condition in Europe. September issue had article, "Can France Be Saved?" that gave clear-cut survey of present financial and political entanglements in Europe. Other articles on Italy, Russia, and Peace in Europe came out in recent fall issues.

### 5. Books on Baptists in Europe—

*Modern Baptist Heroes and Martyrs*, by Prestridge. Published 1912 by Baptist World Publishing Company. Out of print.

*Southern Baptists in Sunny Italy*, by Taylor, Walter Neale, New York City. Price \$2.

*Baptists in Europe*, by Rushbrooke (out of print).

*Baptists in Italy: Their History and Work*, by Chiminelli, B.S.S.B. Price 50 and 75 cents.

### UTILIZING YOUR MATERIAL

Make long tickets, listing the chief cities of the countries presented in the book. Punch these tickets at every lesson.

## II. OUTLINE OF A SIX SESSION COURSE

### SESSION I

#### 1. PLANS AND SUGGESTIONS FOR THE MAKING OF THE NOTEBOOKS

(1) A "passport," in the form of an outline picture of a ship, enrolling the member in a "Stay at Home Tour of Europe"—Everett Gill, conductor.

(2) Guidebook used—*Europe and the Gospel*.

In your notebook should be steamship study. Use picture of a ship. Indicate Southern Baptist lines.

(3) A map of Europe used throughout the study for marking the itinerary.

(4) A calendar marking the study periods.

(5) The ship's log might be the marking of attendance, interest, and so forth.

(6) Facts about Dr. Gill, the conductor of the tour.

(7) At the close of every session write in your notebook challenging sentences and special objects of prayer found in each chapter.

#### 2. PURPOSE OF TOUR: FOREWORD OF BOOK

(1) Purpose of book.

- Justification for work.
- Information for interested.

(2) Aims.

- Introduce five peoples.
- Demonstrate greatness of missionary enterprise.

(3) Motives for World Missions (see page 6).

Lecture of Dr. Gill. All people aboard a ship have to be entertained. Use the challenging facts presented in Chapters I and II as a lecture by your conductor to prepare you for the trip ahead.

#### 3. STUDY CHAPTERS ONE AND TWO

Make an outline of Chapter I, according to your own plan of teaching it. On a good map of Europe, outline in red or black the five countries for which Southern Baptists are responsible. From *The Album of Southern Baptist Foreign Missionaries* (50 cents), secure the pictures of Dr. and Mrs. Gill. From back number of *World Comrades* secure picture of Dr. Love. In this magazine is a picture of Dr. Rushbrooke.

Let class help you outline Chapter II, recording in their own notebooks what they consider the main points.

From your map, talk about this Eurasian Continent, following Dr. Gill's discussion. Trace the significant steps in the Great Discoveries: Columbus west to America, Fall of Constantinople, Turks in the Balkans, places occupied by the white race and places held but not occupied by the white race.

Make posters:

Facts of the Continent of Eurasia, page 30.

Figures on population, page 33.

Additional information can be found in *From Jerusalem to Jerusalem*, by Mrs. Montgomery, Central Committee, (price 50 and 75 cents) on the following subjects touched on in this chapter:

Jesus and the Oriental, page 47.

Scandinavian conversion, page 100.

Development of the church, page 23.

Clovis, page 91.

Valdimir, page 88.



## SESSION II

## I. OUTLINE CHAPTER III

Make your outline of Chapter III. For additional helps, secure from Perry Pictures a copy of picture of Trajan's Column, which is connected with the story of the Roman Yoke. From *National Geographic* may be secured pictures of Rumania and beautiful Bucarest.

## 2. MAP TALK

Three features of the land  
Millennium of Oppression  
Wallachia and Moldavia  
The Annexed territory after the World War

## 3. SUPPLEMENTAL MATERIAL

By watching the picture sections of your Sunday paper you can find perhaps a picture of young Prince Michael, descendant of Michael the Brave. Also pictures of the present king, Carol, Mother-Queen Marie. Discussion of what you think of the present king will bring in the influences of the Greek and Phanariote strains.

Articles that will help may be found in HOME AND FOREIGN FIELDS: December, 1929; April, 1930; July, 1930; April, 1931.

Poster—small map of Rumania, with four bayonets pointing to it. (See page 47.)

## SESSION III

## 1. OUTLINE OF STUDY OF SPAIN

Have your outline of the chapter ready, and keep the class notebooks up-to-date, if you have to use a blackboard and take time for it to be copied.

## 2. MAP TALK

Have brisk recitation on pages 85-98, with the map as the central interest.

## 3. POSTER

Spain of Today (arrange facts given in the chapter).

## 4. PICTURES

Spanish cathedrals, some of the finest in the world.

Art Museum (Museo del Prado) one of the most noted.

Former King Alfonso and the Royal Family.

Ferdinand and Isabella, Cortez, Pizarro, Columbus.

Most of these can be obtained from Perry Pictures.

From the *Album of Southern Baptist Foreign Missionaries* get pictures of missionaries David and Bengston.

## SESSION IV

## 1. OUTLINE OF STUDY OF HUNGARY

Use your outline of chapter for class discussion. Point out the unusual ties that bind the United States and Hungary.

## 2. MAP TALK

Trace boundaries of Hungary before the war—after the war.

## 3. PICTURES

The bronze tablet in Jamestown Church. (In any large U. S. history.) Picture of Peace Room in Versailles, where Hungary's territory was signed away.

## 4. POSTER

An open Bible with HUNGARY across it. Talk of the discussion of Hungary and the Religious Question, pages 126-135.

## SESSION V

## 1. OUTLINE OF STUDY OF JUGOSLAVIA

Cover the chapter with your outline, making sure the class is up-to-date with their notebooks.

Make assignment of topic on history of the word *SLAV*.

## 2. MAP TALK

The Land and Its Peoples.

## 3. RETELL THE STORY OF CYRIL AND METHODIUS

(See *From Jerusalem to Jerusalem*, page 86).

## 4. PICTURES

Turks, Appian Way, Different Ways of Travel, President Wilson.

## SESSION VI

## 1. OUTLINE OF STUDY OF ITALY

Be sure this outline finishes every notebook.

## 2. MAP TALK

The Land that Ruled the World. Point out the great significance of location of Italy in center of the ancient world, its present strategic situation for the control of Mediterranean trade. Does location of a country have much to do with its history?

## 3. POSTER

Land of the Cæsars. (Use pictures of modern Rome to make attractive poster.)

## 4. PICTURES

Copies of the masterpieces from the Piiti, Uffizi, Vatican, and other great art galleries of Italy. Cathedrals, Roman Tower, Coliseum, Mamertime Prison, Bridge of Sighs, and Ponte Vecchio.

## GENERAL SUGGESTIONS

At close of every session put down in notebooks a record of Baptist work in each country. Search back issues of *National Geographic* for beautiful color prints from each of these countries. Make the notebooks as attractive as possible, just as if you had traveled and taken the pictures yourself. Close notebooks with a 500-word story of the country you liked best, and why, with complete account of Baptist work there.

## Pertinent Points for Your Church School of Missions

Try planning one Church School of Missions all on one theme. You will like the way it stirs the whole church to interest in this one field.

Try using two or three of the stereopticon lectures available from both the Home Mission Board and the Foreign Mission Board for your inspirational period. Write them for lists.

Let the Young People's Class prepare a missionary play for the inspirational period on the last night of your school.

Have a display of the posters and scrapbooks made by the young people's classes on the last evening of the school.

See to it that every devotional is definitely missionary. Try using one passage through the entire week, getting all its richness of meaning into the hearts of your folks.

For instance, here are four devotionals on Romans 10: 14, 15:

1. "How then shall they call on him in whom they have not believed?"

*Do we believe that people are lost without Christ? Prayer for a deeper conviction that Jesus is the only Saviour.*

2. "And how shall they believe in him whom they have not heard?"

*The vast untouched field of lost people—prayer for deeper realization of the millions who have not yet heard of Jesus.*

3. "And how shall they hear without a preacher?"

*The Baptist obligation to send missionaries into all the world—prayer for our missionaries on every field at home and abroad.*

4. "And how shall they be sent?"

*The present crisis—what can we do about it?—prayer for every missionary force at work among Southern Baptists, and for every Baptist to find a place in the task.*

## Did You Know—

Mary C. Alexander, Canton, China

1. That Pooi To Baptist High School is the largest high school for girls in all China?

2. That Pooi To Baptist High School is the only Junior or Senior Baptist high school

for girls in Qwangtung Province where population is from 35,000,000 to 40,000,000?

3. That Pooi To Baptist High School is the second oldest and the largest high school for girls in Canton, China, a city of 1,500,000 to 2,000,000 in population?

4. That the little school, which 43 years ago started with an enrollment of 30—ten women and twenty girls in all grades—has now in Junior and Senior high school departments only, an enrollment of 325?

5. That Pooi To Baptist High School for girls was founded in 1888, by Miss Emma Young, now Mrs. W. S. Ayres, 38 Holland Ave., Westfield, Massachusetts?

6. That 5,000 gold, for the first permanent building for Pooi To High School, was given by the women of Missouri, 43 years ago?

7. That the newest permanent building on the campus of Pooi To High School up to 1928, when the 40th Anniversary Memorial Building was started, was erected in 1917, by funds contributed through the Judson Centennial Fund?

8. That Mrs. Janie Lowry Graves, of Mississippi, was for 35 years the loved and honored principal of Pooi To High School?

9. That Mrs. Carrie Bostick Lake, of South Carolina, was for eight years the principal of Pooi To High School and all her missionary life an honored and beloved friend and helper of the school?

10. That Miss Helen Huen, president of the South China W.M.U., and Miss M. Y. Im, corresponding secretary of the South China W.M.U., are honored alumnae of Pooi To High School?

11. That Mrs. Pearl M. Loo, our Pooi To representative in America, raising funds for the completion of the 40th Anniversary Memorial Building, is an honored member of the Pooi To High School Alumnae Association?

12. That one-half of the funds needed for the erection of what is known as the Pooi To Fortieth Anniversary Memorial Building were contributed by the friends, alumnae, and students of Pooi To High School?

13. That students are turned away from Pooi To High School each year because there is no room for them?

14. That the completion of the 40th Anniversary Memorial Building will help Pooi To School still further on its way to self-support?

15. That of the annual budget of about 60,000 Mex., less than one-tenth is provided by the Foreign Mission Board; and grave doubt has been expressed as to the continuation of this amount for 1932, on account of lack of funds by the Foreign Mission Board?

16. That Miss Chan Yuen So is principal of Pooi To High School, and Miss Mary C. Alexander, of Texas, for seven years principal of Pooi To is advisor; that Miss Flora Dodson, of Kentucky; Miss Lydia Greene, of South Carolina; Mrs. W. D. King, of Arkansas, Miss Floy Hawkins, of Arizona, and Miss Inez Lung, of Texas, are members of the Pooi To High School staff?

17. That from 50 to 60 per cent of the student body of the Pooi To High School for girls is Christian; that there were some 40 or 50 professions of faith in Christ among the students last year?

18. That the S.S., B.Y.P.O. (including B.Y.P.U. and W.M.U. young people's organizations), Y.W.C.A., and other church work and organizations are fostered in Pooi To High School?

19. That the returns on the investments in the work of Pooi To High School in the past gives hope and faith to believe that the further investment for the Master will be in every way worth while and for our Master's glory?

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen" (Eph. 3: 20, 21).

# From the WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

## "Just a Word of Prayer"

In Birmingham one of the most highly esteemed and at the same time well beloved citizens is an elderly Presbyterian minister. He is a Princeton graduate and is known to be well educated, but his piety is far better known. Several years ago he was awarded the city's loving cup, a large majority voting that he had "served best." Perhaps three customs will describe this Dr. Bryan: (1) He goes about visiting not only his own congregation but any known to him to be sick or in sorrow; (2) he personally practises philanthropy and leads his church to help the poor and discouraged; (3) he believes in and practises prayer. It would be interesting to give incidents of his Christian visiting and charity, but for the purposes of this article his third characteristic is chosen by way of illustration: he is a man of prayer.

The story is told that he was once stopped by an armed man who commanded him to hold up his hands while his pockets were searched. Dr. Bryan did as commanded: when the man had robbed him, Dr. Bryan said: "Now brother, you have my money, but before we part, let us have just a word of prayer!" Down on his knees went the man of God to pray for the one who had robbed him. When he arose the robber handed back the money to Dr. Bryan!

"An extreme case," you say. Perhaps so, especially in the fact that prayer has become such a habit with Dr. Bryan that even a desperado could not frighten him from resorting to it. Truly it will not seem such an extreme case to you if you will search through this magazine for incidents showing how the missionaries and native Christians have won victories through the prayer of faith.

This is the month when W.M.U. members begin very definitely to plan for their participation in the Week of Prayer for Foreign Missions. In fact, the week really commences in November, its opening day being Monday, November 30. Covenant now, please, within your heart to pray—if only "just a word of prayer"—each day in November that the Week of Prayer may be altogether for the glory of God through praise of him and in the advancement of his kingdom. The week's booklet emphasizes prayer by giving a large number of incidents that prove that prayer has been answered on all the Southern Baptist Convention foreign fields. You will want to read and then

meditate upon these proofs: the title of the booklet is, *Prayers . . . a Memorial before God*. One free copy is to be sent to each W.M.S. and Y.W.A. It is conceivable that a small organization can manage with just the one free copy but an extra copy will be well worth the 25 cent price. The larger societies will doubtless order many copies: they can be obtained at 25 cents each from the State Baptist Book Store, or from Baptist Foreign Mission Board, Richmond, Va.

Not only does the booklet lay the week's emphasis on prayer, but the closing day (Friday, December 4) of the week has been set aside as a "Day of Prayer around the Globe." The hope is that a vast number of Southern Baptist Convention churches will that day be continuously in prayer from ten o'clock in the morning until ten that night. Each W.M.S. is being sent a suggested outline for the day, care being taken to keep it a day for prayer rather than the occasion for talks and discussion;—they are "the order of the day" for the four preceding days of the week. An added stimulus to the Friday plans is the fact that the women missionaries and many of the native Christians have promised to use that same day as a time for prayer. Can't you feel the thrill of it? Consider for a moment: in interior China, where Dr. Sallee labored and lived a life of prayer, the "day" of twelve hours (10 A.M. to 10 P.M.) will have been prayed through just as ten o'clock that Friday morning is entered by those using Central Standard time. But three hours before they commence praying in the interior China stations the Baptists of Japan will have been "advancing on their knees." And in Monterrey, Mexico, the time is one hour later than Central Standard time. Thus the "Day of Prayer around the Globe" will represent at least twenty-eight hours of praying. Each Southern Baptist Convention woman missionary out on the foreign fields has been sent a copy of Friday's program. Many will translate it for use in their churches.

Rereading Acts 10: 4 you will be reminded that the angel told Cornelius that not only had his prayers "gone up as a memorial before God" but that his alms had ascended also. Linked in like manner is giving with the Week of Prayer. Its booklet and programs explain the dozen or more causes that are to be helped by its Lottie Moon Christmas Offering, the goal of which is \$200,000. The offering of last December was not quite \$190,000. Do you re-

member what you gave toward it? Can't you, won't you begin to plan and save so that you may be able to give at least 5 per cent—not just 5 cents—but 5 per cent more than you gave last December? If each one—down to the tiniest Sunbeam—will increase last December's offering by 5 per cent then the \$200,000 is assured. Some may not be able to do this or to give even as much as last December—but they may "redeem the time" by getting new contributors. To the society president the offering envelopes are sent: from her you can get yours and one or more for those whom you can interest in the offering. Perhaps you can more easily win their interest by giving them a human interest story from a mission land. This magazine contains many such stories; also there are narrative leaflets as listed on page 27 and page 28. You and the week's program chairman will find it greatly to your advantage to order the week's leaflets right away. Thus the stories can be learned, told to less interested friends and given from memory during the week's meetings.

Another help in which your society may invest is the poster bearing the illustration of the December Week of Prayer. It is done in two colors, is about 16x19 inches and costs only 20 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala. The drawing is a gift from the talented Miss Emma Whitfield of Richmond, Va. It is reasonable to believe that if this poster is displayed in the vestibule of your church every Sunday and at your society meetings many will notice it who otherwise might not join in the praying and giving of November 30-December 4.

Again meditate upon the title of this article: "Just a Word of Prayer." Will you, won't you offer it there in your home, at your work, in the "secret of his presence"?

## A Circle Meeting as It Should Not Be

*Place:* The Home of Mrs. Roberts.

*Enter Mrs. Smith; Mrs. Roberts meets her at the door in negligee; after usual greetings:*

*Mrs. Smith:* Oh, isn't the circle to meet here today? I thought the calendar said it met with you at two-thirty this afternoon.

*Mrs. Roberts:* Why yes, the circle meets here, Mrs. Smith, but you just don't know these women like I do. We never start on time. Just have a seat and excuse me until I finish dressing.

*Enter Mrs. Brown who comes in unannounced and introduces herself to Mrs. Smith and says:*

*Mrs. Brown:* Oh, you are the lady who joined our church last Sunday, aren't you?

*Mrs. Smith:* Yes, and I was so glad when I noticed that this was the week for circle meetings; that is such a good way to get acquainted with the ladies of the church and I have been so lonely since I've been here.

*Mrs. Brown:* Well, I don't know many of the ladies myself. I don't even know all of them in my circle because I usually come on time and have to leave before the circle is over. You see my maid leaves at four and I just have to get home to look after the baby.

*Mrs. Smith:* Well, it will be just the same with me; it is ten minutes to three now. *(Enter three ladies, but in the stir of greetings nobody introduces Mrs. Smith.)*

*Mrs. Jones:* You know I thought I couldn't come today, I missed one car and I just knew I would be late.

*Mrs. Brown:* Why didn't you phone me? I pass right by your house and would have been delighted to have you come with me. *(Enter three more; Mrs. Roberts by this time has finished her dressing and is there to greet them; still no introduction of Mrs. Smith. General chatter.)*

*Mrs. Roberts:* Will, I guess Mrs. Thomas will be here in a few minutes. It's just five minutes past three. She phoned me that she was getting a permanent wave and you know that does take time and you never can tell when you are going to get through. *(Mrs. Thomas, the circle leader, rushes in, hat in hand, breathless—)*

*Mrs. Thomas:* Oh, girls, I am a wreck! I forgot all about this being circle meeting day when I made an engagement at the Marinello—

*Mrs. Roberts (Interrupting):* Oh, do you like the Marinello? I always go to Madam Chernoff—

*Mrs. Weeks:* I like Holmes parlor more than any other, the curl is not so kinky—

*Mrs. Carter:* But the curl doesn't stay in any time—*(Just at this point Mrs. Brown and Mrs. Smith slip quietly out.)*

*Mrs. Thomas:* Ladies, we had better come to order and have our meeting. I forgot to get any one for the devotional so we will just all answer to roll-call with a Scripture verse.

*Mrs. Roberts:* Oh, let me say mine first before somebody else gives it; that's one thing I just can't do, quote Scripture: "The Lord is my shepherd, I shall not want."

*Mrs. Thomas:* We can't find a better verse than that so let's all say it together *(which they do).*

*Mrs. Thomas (Constantly fingering with her hair):* Let's see: is there any other business? Oh, yes, let's take the collection.

*Mrs. Weeks:* Ladies, I hate to leave, but it is now four o'clock and I have just got to get home.

*Mrs. Jones:* May I ride with you, I hate too, to have to leave, but it is so much easier than to have to go on the car.

*Mrs. Thomas:* Well, before you leave let me tell you what we are to do next month; it is our time to serve the Y.W.A. supper.

*ALL TOGETHER:* Again! That certainly comes often.

*Mrs. Thomas: (Madly searching her notebook):* Ladies, we have had one new member assigned to our circle this month, Mrs. Smith, who joined our church two weeks ago; she lives at 1328 Peabody; does anybody know her?

*Mrs. Roberts:* Oh, she came this afternoon but left just as you came. I told her she would have to learn that we never did meet on time. *(Mrs. Roberts begins to pass around the napkins.)*

*Mrs. Thomas:* Oh, I almost forgot that we are going to have a mission study class at the church next Tuesday; I did know the name of the book, and let's see who is going to teach it: I just can't remember but I know

it will be good and I want every one of you ladies to be there. Then, too, ladies, our president urges that we take more literature, that is one point we fall down on. *(In this confusion the meeting breaks up, all talking at once.)*

*Mrs. Thomas:* A wonderful meeting we have had. I just know our circle is the best in the whole society. So long, every body!

*(Throughout the whole meeting an air of extreme levity prevails.)*

## A Circle Meeting as It Should Be

*Setting the same as above—The Home of Mrs. Roberts.*

*Mrs. Roberts (comes in, straightens pillows, chairs, and so forth; enter two or three ladies; all greet each other and by the time they are seated, others come, all seated; Mrs. Smith is introduced to all by same woman who brought her; very informal, and so forth.)*

*Mrs. Thomas—Ladies, let the meeting be in order. I want you all to know how very much I appreciate your co-operation in bringing those who have no cars. We can accomplish so much more for the Master when we do things in order and on time. In our memorizing of Scripture verses—and I do hope every one of you has remembered to memorize at least one verse each day since last we met—we planned, you know, to use for today the words of Jesus himself, spoken while he walked on the earth. One of the most precious verses to me is: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." *(All quote a verse, each: for words of Jesus see Matthew, fifth and seventh chapters, inclusive, and throughout the Gospels.)* Now we have with us today a new member, Mrs. Smith, who has come to us from *(insert name of some city)*. The story of her good works has preceded her and we are so happy that she has been assigned to our circle. I have asked her to lead us in prayer.*

*Mrs. Thomas—We will now have the minutes of our last meeting. (Minutes read); You hear the reading of the minutes; are there any corrections? If not, they stand approved as read. Mrs. Carter, will you pass out the personal slips? We will now have the report from the Missionary and Education Chairman.*

*Mrs. Brown—I am happy to report that six of our circle attended the mission study class held at the church last month. Don't forget that the usual day for mission study is the third Tuesday of each month. This month Mrs. Walker is going to teach Baptist Missions in Nigeria. Mrs. Walker is a fine teacher; none of us can afford to miss this study.*

*Mrs. Thomas—Our Literature Chairman will now report.*

*Mrs. Roberts—We have six members who take two denominational papers and three who take one. I will be glad to take subscriptions today. We can't be very good workers unless we know something about the work. I think the editorials in *(insert name of state paper)* are well worth the price of the paper, and how my heart thrills as I read letters and articles in HOME AND FOREIGN FIELDS. I wish our circle would set an example to the others by being 100 per cent in taking at least one magazine.*

*Mrs. Thomas—We will now have the personal service report: (Mrs. Carter reads the personal service report which she has compiled from the slips given out.)*

*Mrs. Thomas—Ladies, our work for the next month is at the Good Will Center. We go there on the afternoon of the fourth Tuesday. Will the ladies who have cars please bring the same member that you did today, and let's be on time so we can really do some work.*

*Mrs. Thomas—We will now hear from our Stewardship Chairman.*

*Mrs. Weeks—Ladies, we know that the time is fast approaching for our Every-Member Canvass. Doesn't it seem real and natural that every member of a church should want to have a part in the financial program of our church which is in reality our mission program? We must have money for the spread of the gospel. We have seven tithers in our circle. I hope that every member of this circle will be sure to be present at the morning service on November 29 when pledges will be taken from all those present. Wouldn't it be a God-honoring thing for every member of our church to come gladly and voluntarily and make their pledge and not make it necessary for the Finance Committee to come soliciting? Let us not forget "The tithe is the Lord's." Do you think he is going to let a child of his keep something that does not belong to him? We believe he loves us too much.*

*Mrs. Thomas—Enlistment Chairman, what have you to report?*

*Mrs. Jones—I have here some names of unenlisted women which I should like to give to you for visiting. Now don't take one unless you can visit them before next Sunday. There are many Baptists in our city who attend no church and this is an opportunity for us to serve, and it will help them also to become enlisted.*

*Mrs. Thomas—Ladies, this closes our business session. Since our study at the church this month is to be on European missions, our Missionary and Education Chairman is going to give us some up-to-the-minute information from the European fields from the current issue of HOME AND FOREIGN FIELDS. *(This is not given on account of time, but Mrs. Thomas makes the following announcement to the audience: "We shall not have this feature of our meeting this afternoon, but we make this use of HOME AND FOREIGN FIELDS each month, and this has greatly increased our subscription list to this fine missionary magazine.")**

*Mrs. Thomas (dismisses meeting with prayer; do not demonstrate prayer; just have Mrs. Thomas state to audience: "Right here we shall have prayer of dismissal, praying for the person mentioned on the Calendar of Prayer as given in Royal Service for today.") We will now adjourn for the social hour. We hope that every one can remain and enjoy this time together. It is only 3:30. (Leader goes over to speak to Mrs. Smith and stands and introduces everybody else.)—Mrs. J. A. Sproles, Louisiana.*

## Leaflets for Season of Prayer for World-wide Missions

November 30-December 4, 1931

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Preaching the Good News Where It Is News ..... 3

### SUNBEAM BAND—

Zung's First Christmas ..... 3

Send your order early, please, to W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala.



## Program for November

### TOPIC—THE CRUCIBLE OF WORLD DESTINY

*Purpose of Program*—To show recent developments in Europe and Palestine; to tell of Baptist leadership in Europe and of the hope through Baptist seminaries there

*Hymn*—"Stand Up, Stand Up for Jesus"

*Prayer of Thanksgiving* that the gospel went from Palestine into Europe and on to America

*Devotional*—"Blessed Assurance" expressed by Paul while in Europe to Europeans: Phil. 1: 3-6, 9-11, 19-21; 2: 5-13; 3: 7-14

*Hymn*—"Blessed Assurance"

*Historical Background of Baptist Work in Europe*—(Let this be given by four or more short talks based on Dr. Everett Gill's new book: *Europe and the Gospel*, price 50 and 75 cents, from State Baptist Book Store, or from Baptist Foreign Mission Board, Richmond, Va.)

*Hymn*—"There's a Wideness in God's Mercy"

*Round-Table*—(Let a large number be requested to glean from this magazine at least three facts showing how Baptist work is growing in Europe and Palestine. Make the telling of these facts very animated.)

*Prayer* for God's continued favor on Baptist work in Europe and Palestine

*Talk*: "European Baptists Looking to the Future" (see Dr. Gill's book, also articles in this magazine on pages 2 to 5; 19-23.)

*Season of Prayer* for missionaries and European Baptists, also for those in Palestine

*Rendering of Leaflet*—Christ's Under-Shepherds in Roumania (Order leaflet for 3 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

*Another Leaflet*—Dark Days in Russia (order from same Birmingham address, for 3 cents)

*Special Prayer* for Russia that Christians may follow the leading of God's Spirit and that they may be spared unnecessary suffering

*Discussion of Article*—"Just a Word of Prayer" (see page 26)

*Announcements of Plans* for December Week of Prayer and for distribution of envelopes for Lottie Moon Christmas Offering

*Discussion of Articles* on Every-Member Canvass (see pages 11 to 14, 16.)

Prayers that W.M.U. organizations and members may enter heartily into the Every-Member Canvass and into the December Week of Prayer for Foreign Missions

*Business Session*—*Report of*: (1) Stewardship chairman; (2) Mission Study Committee; (3) Personal Service, Especially for Thanksgiving; (4) W.M.U. Young People's Organizations; (5) Literature Committee—Minutes—Offering

*Repeating of Watchwords*—1 Cor. 3: 9; John 17: 23

*Hymn*—"America, the Beautiful"

*Lord's Prayer* (in unison)

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

### NOVEMBER—THE CRUCIBLE OF WORLD DESTINY

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Dark Days in Russia .....	3
The Pilgrim Woman.....	3
Motoring into Palestine.....	5
The Hope of Islam.....	5

*Note to Program Committee*: Any of these leaflets will be adaptable to programs in your society and circle. Kindly order early, sending remittance with the order to W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.

From the

## BAPTIST BROTHERHOOD of the SOUTH

Secretary J. T. HENDERSON

## Found Helpful

These suggestions bearing on the important work set for November 29 and the seven days following have grown out of a large experience.

The Every-Member Canvass Committee of the Promotion Committee recommends that pledges be taken in the churches in connection with worship on November 29. The first suggestion is the careful selection of the canvassing teams of two at least a week in advance.

It is also vital that at least one member of each team shall be a salesman of experience. Expert salesmanship reinforced by consecration will insure efficiency. So much importance does not attach to the selection of the second member. After all the first men have been selected, it is safe to allow each of them to select his associate. The recognized leader will and should do most of the solicitation.

This is properly a man's job and if capable and zealous men are available, they should be used. Efficiency, however, should not be sacrificed for the sake of using incapable and indifferent men. In such cases, it is the part of wisdom to utilize some intelligent and interested women.

It is also important that the church membership be divided into groups of about thirty-five in advance. The teams then may have their lists at least seven days prior to November 29 that they may "get in line" on those they are to solicit, and by personal effort induce as many as possible to be present on November 29, sit by families, and get the benefit of the hallowed influences of the sanctuary. This should quicken their generous impulses.

### Middlesboro, Kentucky

These notes open with a brief report of a delightful visit to this attractive mountain city to speak to the Brotherhood of the First Baptist Church. This was only the second meeting of the Brotherhood, but it is already well under way and means to be thoroughly loyal to the church and pastor. Dr. S. E. Tull is co-operating with the officials in formulating the policies and directing the activities of the organization.

The forty-five men present gave sympathetic attention to the visitor's discussion of "Laymen In Action."

### Maynardville, Tennessee

On Friday, August 28, the General Secretary drove to Maynardville with T. H. Haynes, director of the Southwide enlistment campaign for East Tennessee, to attend a conference with some leaders of the Northern Baptist Association. After a discussion of the purpose, policies, and plans of this movement, the pastors and laymen present expressed their

heartily approval of this great undertaking and proceeded to nominate a promotional committee of nine capable and interested people. The spirit of the conference gave promise of an advanced movement in this association. Only one or two churches in this association have ever adopted a budget and conducted an every-member canvass. As a result of this campaign it is hoped that one-half of these churches may adopt a worthy budget and install scriptural giving.

### Avondale, Tennessee

While spending a week-end at Avondale Springs to get a little recreation, the General Secretary was urgently solicited to visit the Sunday school of the Avondale Baptist Church near-by and speak to the Men's Class.

It was a real joy to find a good company of men in this class, all of whom were interested and responsive.

It was not their day for preaching, being the fifth Sunday, and the Sunday school pressed the visitor into making a talk at the preaching hour. He greatly enjoyed speaking to this group on "The Ideal Church Member."

The country churches this writer has had the privilege of visiting are by no means dead, but are much alive and ready to adopt aggressive policies.

### Smoky Mountain Academy

One of the most refreshing experiences of recent weeks was a visit in company with Mrs. Henderson and Mr. and Mrs. C. M. Blanc, of St. Petersburg, Florida, to Smoky Mountain Academy, located in the heart of the mountains fifteen miles from Sevierville, Tenn.

The stay was brief. Mrs. Mamie Grimes Hill, the principal, suspended class work for an hour and a half and called the teachers and students to assemble in the chapel. After a spirited song service and prayer, the visitors were introduced and then this writer was invited to speak without any time limit. These hundred boys and girls of varying ages and grades listened with rapt attention as he spoke of "The Abundant Life."

A visitor must be impressed with the earnestness of these boys and girls, their orderly conduct, and their willing response to the regulations of the institution, so quietly, yet firmly, administered by the principal. These young people have no other opportunity for such training, inasmuch as the County High School is fifteen miles away and inaccessible to them.

After the chapel meeting, the visitors were shown about the campus and buildings, stopping occasionally to enjoy the beauty and grandeur of the surrounding landscape.

This writer was especially anxious to see the new dormitory; he had been able to secure a considerable gift from a prosperous man to make this building possible. It is beautiful, a model of neatness, not a scar or pencil mark on the walls.

Had not this benefactor been suddenly called to his reward, he no doubt would have made other gifts to this worthy institution. He should have a successor.

### Elkhorn Association, Kentucky

In response to a cordial invitation from the Committee on Program, the General Secretary had the opportunity to spend September 2, with this association in annual session with the South Elkhorn Baptist Church, seven miles west of Lexington. He spoke for thirty-five minutes on the claims of the present

Southwide, simultaneous enlistment effort and is glad to report that the Associational Committee has already been set up and plans are being projected for the most thorough preparation to culminate November 29-December 6, in an equally thorough canvass.

Rev. Ross E. Dillon, pastor of the First Baptist Church, of Paris, writes as follows:

"The Committee 'has a mind to work' and the churches are responsive to the policies announced. Following a season of preparation through prayer and study, the committee hopes to see an intensive Every-Member Canvass in every church."

### Knox County Association

This Association has not yet had its meeting for 1931, but the Promotion Committee has been created and is installing some most aggressive measures for general enlistment. Rev. T. C. Wyatt is the wide-awake chairman and will allow "no grass to grow under his feet."

The General Secretary was invited to attend one of the committee meetings, and speaks from first-hand knowledge. Simultaneous schools in all the churches during November with capable leaders is a vital feature of his plan.

### Providence Association, Tennessee

In company with T. H. Haynes, director for East Tennessee, the General Secretary spent the evening of September 8, with the Promotion Committee of the Providence Association in session at the First Baptist Church, of Lenoir City.

The two hours were spent in a practical and informal discussion of "ways and means" to make this enlistment effort effective among the churches.

The interest manifested by these committees is most encouraging.

### Sevier County Association, Tennessee

Director Haynes and the General Secretary reached this association the second day. The large auditorium of Millican Grove Church was crowded with interested people, and T. J. Stafford, the moderator, had planned to give the best period of the morning session to the consideration of the Southwide enlistment campaign. The speaker had a sympathetic hearing.

Immediately following the dinner hour, the Promotion Committee, with a large number of pastors and other zealous Christians, assembled to outline plans for *thorough preparation*.

Early in October, the leaders are to assemble at Sevierville for three nights to fit themselves for effective service in the individual churches.

Mr. T. J. Stafford is chairman of the Promotion Committee and a zealous layman, who puts the Lord's work first in his program.

### Calvary Baptist Church, Knoxville

While detained at home for a few days with important office work, the General Secretary spent Sunday, September 13, and two nights following, with the Calvary Church in the study of Stewardship. The response of the membership was gratifying and at the closing session Pastor Williams announced the purpose of himself and leaders to plan for an intensive personal canvass of the non-givers. This will, no doubt, result in a number of new contributors and large spiritual gains.

### Big Emory Association, Tennessee

On September 15, the Promotion Committee of the Big Emory Association, with sixty-five other leaders, assembled in Harriman for

an all-day study of "ways and means" to make their canvass November 29-December 6, effective in all the churches. There were five periods of fifty minutes each given to conference regarding most vital matters. The General Secretary conducted three of these conferences and Director Haynes the other two.

Rev. J. B. Tallent, chairman of the Promotion Committee, is very much encouraged over the outlook for the Big Emory. Eight members of the Promotion Committee and eleven pastors were present and twenty-two churches represented.

### Midland Association, Tennessee

Director Haynes and the Secretary spent the morning of September 16, at the meeting of the Midland Association. While there is perhaps no church in this association that has ever adopted a budget covering all the enterprises of the Baptist Program nor conducted a thorough Every-Member Canvass, the pastors and others were sympathetic and gave the best hour of the day to a discussion of the canvass set for November 29-December 6. Following the dinner hour, a number of interested pastors and laymen assembled for a conference concerning this vital movement.

The sentiment everywhere is encouraging.

### Etowah, Tennessee

The McMinn County Association met in the First Baptist Church of Etowah, on September 17, with a large and representative attendance. Following a brief period of song and prayer, the association effected its organization with dispatch, re-electing E. L. Willson moderator by unanimous vote. The other preliminaries were abbreviated that the Southwide, simultaneous campaign of enlistment might have the right of way.

The large audience gave most thoughtful attention to the discussion of this vital matter and at the noon hour the Promotion Committee, with a number of other interested people, held a conference to outline their method of procedure.

Dr. A. F. Mahan, pastor of the First Baptist Church, of Etowah, is chairman and means to see the campaign succeed.

The Brotherhood Committee reported nineteen organizations in the association, number of revivals held and assisted in fifty-one, and number of conversions three hundred fifty-seven.

These laymen pledge their most zealous support to the promotion of the present Southwide effort.

### Eastman, Georgia

The Baptists of Eastman gave their visitor a warm reception on Sunday, September 20, perhaps 98 degrees Fahrenheit.

Eastman has about four thousand people, including a mill suburb, and five Baptist churches, all of which are white *except three*. These two have a joint membership of seven hundred twenty.

The most significant meeting of this strenuous day was a conference in the afternoon attended by one hundred twenty-five people, representing seven associations. Among this company were seven pastors and thirty-three deacons.

This conference was given to a consideration of the present Southwide enlistment campaign; Secretary Merritt presided and made some very timely remarks but accorded most of the time to the visitor.

The Secretary's efforts at the regular morning and evening hours at the First Baptist Church were intended to be preparatory to the Every-Member Canvass set for the next Sunday.

This church has a very attractive building. Rev. J. S. Hartsfield is serving his second pastorate, and seems to have a secure place in the confidence of the membership. He is

outlining a great program of education for the coming year and is giving to Missions its rightful place.

### Baxley

A very interesting feature of the visit to Georgia was a day at Baxley. This town of twenty-five hundred people has a strong and progressive church, a modern and beautiful building, and some of the members told this writer that Rev. W. B. Feagins, the pastor, is the best preacher in the state. I did not take issue with them, especially as he hails from Tennessee.

About one hundred twenty people, representing seven churches, assembled in the beautiful First Baptist Church at 8 P.M., and gave most sympathetic attention to a consideration of "This One Thing We Do."

The pastor and John H. Jarman, one of the noted quartette of brothers, have visited every church in the Consolation Association, promoting the God's Acre plan among the men, and the chicken and egg movement among the women.

This service is greatly increasing the receipts for the Lord's work among these churches both for local support and missions.

### Hawkinsville

The visit to Georgia included an evening with the First Baptist Church, of this historic town, which lacked one vote years ago of being made the capital of the state. This church is composed of a substantial membership and is fortunate in having a pastor of culture and consecration. The fact that Pastor and Mrs. Baggot are trained musicians adds very much to their usefulness. The elect company that assembled to hear the discussion of the main issue now before Baptists, indicated their vital interest in this measure of supreme concern.

Rev. Frank Cochran, pastor at Cochran, and some of his members added interest by their presence.

### Flint River Association

"The first shall be last" had fulfillment in the order of meeting engagements on this trip to Georgia. The first invitation accepted was that of J. P. Nichols, the zealous layman of Griffin, to attend the annual meeting of this association.

It was a matter of universal regret that he was indisposed and could not attend. For years he has been the most vital force in this association.

Largely through the effective service of Brother Nichols and other active laymen, every church last year reported a contribution to the Co-operative Program. He was deeply concerned that "This one thing we do" should have major consideration in this session. Dr. G. W. Garner, the moderator, and Rev. J. B. Turner, pastor of the First Baptist Church, of Griffin, and chairman of the Promotion Committee, are vitally interested and made the best provision practicable for a discussion of this supreme matter by Secretary Merritt and the writer. At the noon recess a significant conference was held by the women; it was addressed in a most practical way by Chairman Turner.

### Associate Secretary T. J. York

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

The Associate Secretary has been very cordially received by the Baptists of Arkansas; Secretary Bridges and Editor Sipes have been exceedingly sympathetic and helpful.

The first Wednesday night in Little Rock, the Secretary was invited to the teachers' meeting of the Immanuel Baptist Church, where he taught the Sunday school lesson to the teachers of the Adult department. Seventy-six officers and teachers attended this meeting, twenty of whom were in the Adult department.

At the close of the teachers' meeting, one hundred seventy-five people attended the mid-week prayer service. Dr. Otto Whittington, the aggressive pastor, has things well organized and is doing fine work.

The Secretary attended a Fifth Sunday Brotherhood meeting in the Arkansas Valley Association near Helena, on August 30. Some eight or ten churches were represented at this all-day meeting where a good program was carried out. The Secretary spoke at the 11 o'clock hour to the saints at Elaine, down the river from Helena, and then drove thirty miles in the early afternoon to Turner for the Brotherhood meeting.

On Tuesday night, September 1, six or seven laymen and that many pastors met in the First Baptist Church of Little Rock, at the call of Secretary Bridges, and organized a steering committee to direct the work of the secretary in this section.

On the night of September 3, the Secretary attended a Brotherhood rally at Lonoke. Some sixty or seventy men assembled in the dining room of this church, where the ladies served a banquet, after which an interesting program of music and readings was rendered. This was followed by the Secretary's address.

During the week from September 6 to 12, the Secretary attended three associational meetings with Secretary Bridges and Dr. F. F. Brown, of the Promotion Committee. Dr. Brown's visit to Arkansas has stimulated and inspired the Baptists of this state in a marvelous way.

During the week of September 14, the Secretary conducted a class of Stewardship in the Immanuel Baptist Church, of Little Rock. Ninety-five men were enrolled in the class, with an average attendance of fifty-four. Of this number fifty-one qualified for the Brotherhood certificate. Very fine interest was shown throughout the week.

### Program for the Monthly Meeting of the Brotherhood

#### *Song, Scripture, Prayer.*

Have different members read the following Scriptures: 2 Cor. 8: 1 to 4; 2 Cor. 8: 7, 9; 2 Cor. 8: 12, 13, 14; 2 Cor. 9: 6, 7; Deut. 16: 16, 17; 1 Cor. 16: 2; Lev. 27: 30; Prov. 3: 9, 10; Luke 6: 38; Acts 20: 38.

#### *Business Session.*

#### TOPIC—"NOVEMBER 29"

##### 1. Large attendance (five minutes).

State how the members of the Brotherhood can help to secure a large attendance of the members on November 29.

##### 2. Why important? (five minutes).

Attendance will quicken their interest and make them more responsive and liberal.

##### 3. Families sitting together (five minutes).

This will make it more easy to confer. A conference with prayer regarding the pledge each member should make should be held in the home. This may have been neglected or there may be a disposition to revise the pledge first agreed to. Other reasons may occur to you.

##### 4. Nature of the music (five minutes).

Songs suited to the topic of the day, calculated to stimulate the generous impulse. Let all sing.

The committee may decide to add other sub-topics as, "The Nature and Length of the Sermon," "The Details of Taking the Pledges," etc.

*Voluntary Remarks* (one minute each).

*Closing words by pastor.* Adjourn with song and prayer.

## MISSIONARY MISCELLANY

Secretary T. B. RAY

#### *Arrivals on Furlough:*

Rev. and Mrs. E. J. Gregory, Culiacan, Mexico. Home address, Van Alstyne, Texas.  
Miss Elma Elam, Lagos, Africa. Home address, Madison, Mo.

Rev. C. J. Lowe, Shanghai, China. Home address, 2306 Highland Ave., Nashville, Tenn.

Rev. and Mrs. W. B. Sherwood, Campo Grande, Brazil. Home address, Dillon, S. C.

#### *Sailings:*

September 12, on *S. S. Lancaster*—  
Miss Eva Sanders, Abeokuta, Africa.

### Our New Missionary—Eva Mildred Sanders

"My parents, Herbert Wharton Sanders and Lena Spies Sanders, are both native Virginians. I was born at 630 Salem Avenue, S. W., Roanoke, Virginia, December 30, 1902. I graduated from the public school system of Roanoke, May 20, 1920.

"When I was eleven years old I joined Calvary Baptist Church and was baptized March 29, 1914, by Dr. H. W. Virgin. I had been a regular attendant upon Sunday school and the church and prayer meeting services. When I was thirteen, a Girls' Auxiliary was organized and I became a member. When I was fifteen I joined Senior B.Y.P.U., as there was no other. A year later a new worker was needed in the mission Sunday school at Norwich, a cotton mill district three miles west of the city, so I began leading a Sunbeam Band and teaching a Sunday school class. The Sunbeams grew into a miniature settlement, meeting once a week. The Calvary W.M.S. appointed a chaperone as I was soon the oldest worker. I continued in this work until I left for college, at which time a man took up the work and organized it into the Norwich Baptist Church.

"I entered Westhampton College. From my first arithmetic problem I recognized that my favorite subject had to do with numbers, therefore, I majored in mathematics, and because of my desire to be able to read the Bible



MISS EVA M. SANDERS

Newly appointed missionary to Abeokuta, Nigeria, Africa.

in the original, I wanted Hebrew and Greek. Hebrew was not offered, but I also majored in Greek. I was very fond of sociology and physics. During college days I did coach work in mathematics and physics. I worked in the Y.W.C.A., Y.W.A., B.Y.P.U. and Volunteer Band. Each Sunday, a group of us went to the City Home (almshouse) and held services. I also worked in the college class at the First Baptist Church, not missing a Sunday until my Senior year when I took a class of Primaries at Broadus Memorial. All through college I continued my piano lessons which I had begun from a private teacher when I was at home.

"During the summers I went home for a vacation. The first year I taught several study courses in Pulaski and Giles counties for the State Board. The second and third years I took charge of the kindergarten department of a Daily Vacation Bible School conducted at Norwich by the Community Center of the Methodist Church.

"On June 1, 1924, I received my A. B. degree from the University of Richmond, Westhampton College.

"After a rest of some weeks I entered training, August 4, 1924, at the Jefferson Hospital Training School for Nurses in Roanoke. On July 15, 1927, I received R. N. degree, having passed the State Board examination at the University of Virginia the previous June. That summer I did private duty nursing.

"In September, 1927, I entered the W.M.U. Training School in Louisville. I took the prescribed course there, having as my practical missions the first year a story hour for kindergarten children at the Baptist Good Will Center, and the second year, superintendent of the Beginners and Primaries in the Sunday school.

"I had hoped to go to the foreign field when I finished school, but having filed my application with the Board and finding that there was no opening at that time I accepted the offer of the principal at the W.M.U. Training School to stay another year on the condition that if an opening for mission service abroad appeared for me I would not be bound. I had been the student teacher of athletics during my Senior year and continued to have charge of athletics and became the assistant director of the Good Will Center. I continued in this work from the time of my graduation, April 30, 1929, until May, 1931. My vacation month for 1931 was May, and it was while visiting in Richmond that I decided to go to Norton, Virginia, as the extra worker for the Daily Vacation Bible School there in the Good Will Center. It was during that school that I learned that there was a possibility of my getting to go to Africa to do mission service. That possibility became a reality, for on July 23, 1931, I was appointed for service in Abeokuta, Nigeria, West Africa. I sailed from New York September 12, 1931.

*Burning Idols.*—"Our work is growing faster than we can take care of it. One entire town, probably three thousand people, has turned from idols and accepted Christianity. They made a great bonfire of their idols in the market place. The chief told Dr. Green and me that he burned his idol, which cost four hundred pounds, along with those of his people. Other towns in that section are doing the same. What a splendid opportunity for a man to go and direct them."—H. P. McCormick, Ogbomoso, Africa.



*Good Fruits.*—"Work in Goyaz goes along well. Herval is proving himself the right man in the right place. His wife is proving herself a real helper to him. Both are products of our school here. Makes a fellow's heart rejoice to see such fruits of the work we are trying to do here."—*J. R. Allen, Bello Horizonte, Brazil.*

*Heroic Work.*—"A queer feeling to realize that I am the only man missionary in the whole station! What can the Lord do in Wusih and its country field with one poor weak missionary and one sick Chinese pastor and one evangelist?"

"June 7, was the last Sunday that Brother and Sister Hamlett were with us. A great day brought to a close their seven years of untold sacrificial labors. Brother Hamlett preached, we had the Lord's Supper, and six were baptized into fellowship of our church. There were two other applicants, one of whom had to be absent. These eight people stand as witnesses to Brother Hamlett's unceasing efforts to bring the kingdom to Wusih.

"Back in 1927, when the revolutionary army was in this section and soldiers were in all our houses and churches that were vacated, and when they would not get out, what did Mr. Hamlett do? You might be surprised if I tell you. He went up alone from Shanghai and lived, rather slept, on the Britton house porch while the army officers occupied the house. None of us know how much of the OLD BOOK those officers and men heard! Later on when Mrs. Hamlett went up they were alone until we moved in August, 1931. Just after the war and with the new government and with all the anti-foreign and anti-Christian feeling, it was trying on them to carry on, but they did.

"As they were preparing to go on furlough, we received the doctor's report that our Chinese pastor would need a rest from his work. To Mr. Hamlett this spelled 'no furlough now.' Finally, after our urging, and certain things happening, he reluctantly said, 'I'll go if it is the Lord's will.' Thank the Lord, we got one new man, Mr. Wu, and one man for two summer months. I had hoped to give all my time to the country work, but I have to serve as pastor and so can give little time to the out-stations, merely visit the churches for baptisms and the Lord's Supper.

"In view of the deep need here and the need felt by us in our new and lonely experience, we urge your prayers for us and we beg for help. Often we are bankrupt but we remember that we are fighting a winning battle. Loyalty of the saints and conversion of sinners keep us on the mountain top."—*J. E. Jackson, Wusih, China.*

*Are we "Cold People"?*—"As I realized how our people, it matters not to what church they belong, are hungry for the deeper truths in God's Word and for a spiritual fellowship, my prayer is that we, as Baptists, may be able to feed these hungry hearts who are in our churches lest they be forced to turn to others to be filled. This is a peculiar problem that is facing us, a wonderful opportunity. Pray that we may be led by the Holy Spirit into this heritage. Do we deserve the name that some give us as a 'cold people'? We pride ourselves on our not being demonstrative, but have we in trying to live up to this ideal gone so far that we are missing some of the spiritual blessings that others have claimed? Are we not in danger of worshiping the Baptist denomination rather than our Lord? This came to me when I was at home on furlough last year as I heard the pastors inviting people to unite with their churches. I did not see them calling for those who were dead in sin to come apart and pray through until they

felt the Lord had forgiven them and created them anew in Christ Jesus. Are our churches not being filled with members of organizations for fellowship rather than redeemed men and women burning with a desire to carry the message to others? Yes, I fear we are drifting away into church mechanism and unless there is a reaction we shall go the way of many other denominations."—*Miss Nell Putney, Shiuchow, China.*

## Gleanings from Many Fields

### From North China:

I was amused at my cook's little girl while I was staying in Hwanghsien. She had only recently started to a little Sunday school that Mrs. Bryan opened in the hospital for the neighborhood children. The first Sunday, they asked her if she believed in Jesus. She came home quite indignant and said: "Here I have been in Hwanghsien all this time, and they do not know yet that I am a Jesus child!" I wish more people were as concerned that people should recognize they belong to him. She was eight. The little boy of six was much concerned because they did not take up a collection. He said, "How will they feed the poor at Christmas if they do not take up a collection?" This was several weeks after Christmas. He believes in taking up collection.—*Dr. Jeanette Beall, Laichow.*

### From Uruguay:

We had interesting cases during our tent meeting at Minas. One pertained to a young man who was working on the highway six miles from Minas. Every other night he came to the services and then walked back to the camp, arriving there about midnight. These meetings resulted in his subsequent attendance at regular church services and in his asking to be baptized. At Minas there is a woman who was converted before she ever went to a service. She lives next door to a family that the pastor visited often and she had heard them talk about him and told them to tell him to come to see her. She is almost an invalid and seldom can go out. So he visited her and talked with her about the gospel and left some literature to read. The next time he went to see her he found her converted, and after the second visit she asked for baptism and was one of the charter members of the Minas Baptist Church.

We had a wonderful service last April in Industria. The chapel was filled with people to witness the baptizing of five candidates. One was a lady 73 years old, who is a relative of General Artigas, the great revolutionary leader of this country, who is to these people what George Washington is to us. Oh! she was so happy when she came out of the water. She said while changing her clothes (*I was in there helping her and the two other ladies who were baptized, too*): "I have been born again; I am not one bit cold, my blood runs hot in my body like a baby's blood when it has been born into the world." It was a cold, damp day and the water was quite cold, but she seemed so happy, she didn't mind it at all.

While we were decorating for the baptism Mr. Orrick remarked that we just must add a room to the back of the Industria chapel to use for classes, for changing of clothing after a baptism, for committee meetings, prayer services and for many, many occasions. Just to have the chapel, with no other room at all, is very inconvenient. He talked on awhile, saying that the members could do the work on holidays, co-operating in it, and that the main thing was to get the material for making it. He said: "My wife and I will give 1,000 bricks toward it." There was a lady from the Montevideo First Baptist Church helping us in the decorations, who was baptized a little over a month ago into that

church; she said, "I'll promise to give 500 bricks toward it." There were two members of another one of our Montevideo churches present and they said that they and their families would give 500 each, so that made 2,500 bricks (*approximate value is \$55*) promised in a short time.—*Mrs. B. W. Orrick, Montevideo.*

### From Interior China:

*Misery changed into joy*—Miss Liu went as bride to the new home, not through her own volition but because the marriage had been previously arranged and the wedding day came inevitably. She was twenty-two and the groom eighteen. She disliked him and all his family, especially his step-mother whose temper was unruly. Cursing, fussing and fighting prevailed within the family circle. Three members were addicted to gambling. After ten months the young husband and his wife were cast out because he gambled constantly and refused to work. The bride was most miserable. She was so angry with her husband day after day that sickness ensued. Then a wonderful change occurred: he went to the chapel, heard the gospel and believed. He insisted that she go also, but she was "too busy." When the Christian women invited her she said, "I have a step-mother, a step-mother-in-law, a step-grandmother and a step-grandmother-in-law. They all say I am mean in disposition. Having such a dreadful reputation, it would be improper for me to associate with good people." "No, do not think that," they said. "Although your step-mothers and grandmothers think you unlovely, Jesus loves you and can heal and bless you if you believe in him." "Can it be," she asked herself, "that some one really does love me and that one, God's Son, as they say?" She decided to go and hear more. Ere long her faith was sufficient and the Lord forgave and healed her. She learned to read and studied the Bible so diligently that she was in time recommended for the Bible school. Her family objected. They said, "If you go to school you will eventually be carried away to some foreign country and we cannot claim kin with such a person." They wept over her. She said, "Do not cry. I shall not suffer but, even if I do, I am still determined to follow the Saviour wherever he may lead." When she was examined for baptism Dr. Harris asked these questions. "Do you believe in Jesus?" "I do, indeed," she replied. "What is your object in believing?" "Jesus can save me," she said. "How can he save you?" "He died on the cross for me and his blood has cleansed my heart and washed away my sins," she answered with a bright smile indicating heart-peace. She attended the Bible school for two terms. Upon returning, none of her own or her husband's family would speak to her. But she prayed for them, as we exhorted her to do, and finally their prejudice disappeared. When testifying to the Master's saving grace, she often tells how her misery was changed into joy because her husband reformed through Christ's strength, her own disposition improved and they learned to love each other. Now he is in the Bible school and she is helping in our country evangelistic work. He is distinctly pleased to refer to her as "my wife."—*Addie E. Cox, Kaifeng.*

\* \* \*

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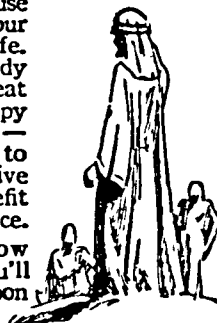
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toward the east of As-syr'i-á. And  
the fourth river is Eû-phrà'tês.  
15 And the LORD God took the  
man, and put him into the garden of  
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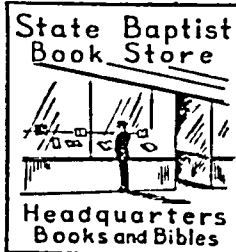
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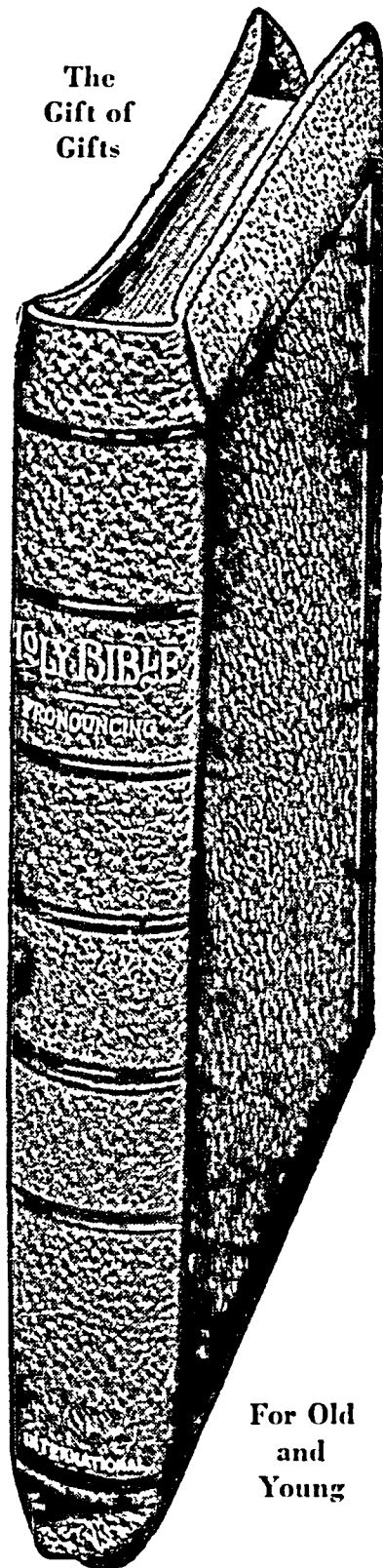
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