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# HOME AND FOREIGN FIELDS

JUNE

1932

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# BAYER ASPIRIN

# HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION

I. J. VAN NESS, *Executive Secretary*  
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Volume 16

JUNE, 1932

Number 6

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

### FOR THE PASTOR

This is the season of the year when it is peculiarly appropriate to preach on Christian education. The pastor will find many helpful suggestions for a sermon or a series of sermons on this subject in the appeal of Dr. Poteat, page 2; in the reports of the missionaries concerning the indispensable place of education in their missionary work; and in the editorial discussion on page 18. One or more prayer meeting services should be given over to a consideration of our Baptist seminaries and training schools. A service of great power could be held in which the plea of the student volunteers, as given on page 3, may be presented.

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

The missionary topic for June is, "Christian Education Imperative at Home and on Mission Fields." On page 27 will be found an outline program, the materials for which are provided on pages 3 to 12. The leader will find ample resources for a program of thrilling interest by using the reports and illustrations given by the missionaries regarding the place and value of the Christian school in the achievement of their purposes. Especial attention is called to the articles by Missionary G. H. Lacy (page 6), by Missionary J. W. Shepard (page 9), and by Mrs. H. P. McCormick (page 11).

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

An attractive feature for the worship period of these children's and young people's meetings would be the reading of brief extracts from the stories of the missionaries about our

Baptist schools on foreign fields. An interesting project would be the making of an educational poster, using some of the pictures in this number showing our mission schools and groups of Baptist students in other lands.

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

The Senior B.Y.P.U. missionary topic for June is "The Christian College a Missionary Agency." A splendid special feature of the discussion would be a report given by the group leader on the mission schools conducted by Southern Baptists at home and abroad. A summary of statistics may be found in the minutes of the Southern Baptist Convention. Extracts from the various articles on pages 2 to 12 will illustrate the imperative need of education in missionary practice. Paragraphs from these reports may be clipped and given to various members of the group to be read as called for.

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

In Mrs. Lawrence's department, "Making Missions Real," page 25, a playlet is given entitled, "Living Pictures of Home Mission Fields." A class of Intermediates or Young People might be asked to prepare and present this graphic representation of actual results which are being achieved by our home missionaries. The poster suggested for the B.Y.P.U. might also be presented as a closing feature of the Sunday school worship service, a class of Juniors or Intermediates giving some interesting facts which gather about the pictures on the poster.

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Published monthly by the Sunday School Board of the Southern Baptist Convention, I. J. Van Ness, Executive Secretary, 161 Eighth Avenue, N., Nashville, Tennessee. Subscription price, \$1.00 the year, 25 cents the quarter. ONE FREE SUBSCRIPTION given with each club of ten yearly subscriptions, where cash accompanies order, and all names are sent at once.

Entered as second class matter March 15, 1910, at the post-office at Nashville, Tenn., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, and authorized on July 5, 1918.

## The Place of the School in the Mission Program

REV. E. M. POTEAT  
*Macon, Georgia*

A suspicion of education was common among our Baptist fathers. The sufficiency of grace to save, and of the Spirit to teach, made the preachers, and Baptist church members generally, independent of the help of the schools. And in the early days of our mission enterprises, our emphasis fell most heavily on "making disciples"—evangelism—and we scarcely saw or we overlooked the phrase, "teaching them," in the Great Commission. One remembers the time, not so very long ago, when education was introduced into mission addresses in the Southern Baptist Convention in a slightly apologetic tone, as being not quite on the level with our main business of preaching the gospel to every creature.

I recall two men who represented for Southern Baptists the two emphases. Dr. T. P. Crawford represented the evangelistic emphasis; Dr. R. H. Graves represented the educational emphasis. In the spring of the year 1922 I had the opportunity of rather extensive travel in China, touching Peking and Chefoo in the north and Canton and Macao in the south; and I had opportunity to see the results of the two types of work. This comment must not be interpreted as a criticism of either of the great men I have named. They lived grandly and have passed to their reward. But it is a simple record of fact to say that Tungchow, the center of Doctor Crawford's ardent evangelistic ministry, had sunk to the status of an out-station when I was there, with perhaps a single missionary family—Presbyterian, I believe; while Canton, the scene of Dr. Graves' ministry with its emphasis on education had become in 1922 perhaps as good an example as can be found of a "successful missionary enterprise." A large property at Tung Shan was occupied by three big schools, and I preached there to a church of 1,200 members, and to as large an audience of Chinese as I faced anywhere.

It was in this same period that I visited also the fields held by Northern Baptists, and served as a sort of field representative of Shanghai College. I had the inestimable privilege of evangelizing in some dozen or more of these mission centers. It was an experience never to be forgotten, and I learned to speak through an "interrupter" (interpreter) and really to enjoy it. My audiences were composed almost entirely of students and their teachers in the schools. And without exception they responded heartily by outright confes-

sion of faith in Christ as Saviour and Lord, or by agreement to make special study of his claims. Of course I kept no account of these commitments; the principals and teachers in the schools attended to that—their further instruction, their baptism, and training for church membership.

Sometime after this, I was detailing my experience to a veteran missionary, who had devoted his whole heroic life to evangelizing the masses, with some question in his mind about the value of schools in mission work. I can give his words: "You have had more confessions of faith in one year than I have had in thirty."

Which I interpret to mean this—that he had been scattering seed on unprepared soil, and had reaped a small harvest. I had my opportunity where others had labored, preparing the soil, dispensing the knowledge of Christ and the Christian life—above all, illustrating before the eyes of young people the beauty and the strength of Christian character. It fell to my lot only to help them across the line to which the schools had brought them.

Let no one suppose that there is here any lack of reliance on the Holy Spirit to effect the miracle of regeneration upon the telling of the old, old story of Jesus and his love. If it says anything it is this—that we must put more into the phrase, *preach the gospel*. Our Lord himself observed that his words made *no impression* of any sort on some people (Matt. 13: 19). The farmer does not lose the time he spends in preparing his soil. And my experience is that where Christian schools have given young people in mission lands a body of ideas about the Christian religion, and by a Christian way of living have awakened interest in and questions about Christ and the Christian life, the sower has a soil prepared, ready to yield a harvest, some thirty, some sixty, and some an hundredfold.

"The race goes forward on the feet of little children." Gather the children into your friendship, into schools, into daily and long continued contact with older Christians. By and by they will ask: What makes these Christians love us so? And when they get the reason—that it is the love of Jesus—they will embrace it for themselves and become the best evangelists to their homes, and to their elders everywhere, in the homeland and on foreign fields.

# "As Much as in Us Is, We Are Ready"

## The Plea of Student Volunteers for the Privilege of Witnessing



MISSIONARY VOLUNTEERS, SOUTHERN BAPTIST THEOLOGICAL SEMINARY AND W.M.U. TRAINING SCHOOL, LOUISVILLE, KENTUCKY

How much is a life worth? When there is a skyscraper or a bridge to be built, the contractors, knowing that lives will be lost, merely count up the dollars and cents involved, and go ahead.

How much is a life worth when it is *your* life, and the only one you have?

Now it is certain that Christ asks not one bit more of consecration, of self-giving, from his foreign missionaries than from every Christian who stays at home. But it is equally certain that when a man, after most careful deliberation, dedicates his life to a cause which demands more than most in exertion and privation, that cause and that dedication are worthy of our deepest attention.

There are more than one hundred young men and women who have made that dedication, have finished their preparation, and are now looking to Southern Baptists for support in their life work. There are five men of these in the '32 graduating class of the Southern Baptist Theological Seminary. We may see their lives as examples of those who are waiting.

EDWIN B. DOZIER

"Mr. and Mrs. T. M. Wiley request the honor of your presence at the marriage of their daughter, Mary Ellen,

to Mr. Edwin Burke Dozier . . ." So the chairman of Mullins Hall read to the men at dinner on April 23. Ed, of course, had to respond. "When someone sends you an invitation, you think that he wants you to give him something. Mary Ellen and I want one thing from you: that you will pray that we may go to Japan this summer."

Ed Dozier was born in Japan. He learned missionary life and methods from his parents, Dr. and Mrs. C. K. Dozier. He learned the language from daily life, and in high school, as school interpreter, he had occasion to study it with more care. Students will remember his telling at the Southwide B.S.U. Convention, Atlanta, 1930, how the sight, in high school days, of the misery and futility of Japan and her gods determined him to spend his life in bringing Christ to her.

In Wake Forest College (B.A. '29) he engaged in literary activities with some success, and in the Seminary. In his final year at the Seminary, Dozier spoke on missions, on the average, four times a week for the year. Now he and his wife are doing D.V.B.S. work in North Carolina. They want to be doing literary and educational work in Japan—now.

R. ELTON JOHNSON

Elton Johnson is known to the young people of Alabama as their State B.Y.P.U. Secretary 1925-29, from the time he was only twenty-two years old. Already, from a B.Y.P.U. assembly in his first year at the University of Alabama, he had given himself for missions.

Mrs. Johnson was born in the interior of Brazil, the daughter of our missionaries Mr. and Mrs. E. A. Jackson. She is known for her charming music and her equally charming personality.

"There are three reasons for my choice of Brazil as a field," Johnson said. "First, the need. It is a big field with few laborers. The country seems to be on the verge of a new era materially, and if there is ever a time when people need Christ, it is then. There is much atheism among the more alert young people; the religion is set, while the civilization is moving forward.

"Then there is the opportunity. The reports are most favorable. There are open doors everywhere.

"Lastly, there are the people themselves. They are approachable, responsive, and warmhearted. I feel that my work would be especially effective among just such a people. Then—they



are without Christ; he is only 'Saint Saviour' to them."

#### J. E. LINGERFELT

Lingerfelt doesn't feel called to the easy jobs. After his graduation from Carson-Newman in '27, he was for two years in one of our mountain schools, Harrison Chilhowee Institute, of Seymour, Tennessee, teaching History, Latin, and Mathematics, with Chemistry and other subjects on the side.

When he came to Louisville, he started teaching a Sunday school class in one of the Baptist churches of the city, but he decided to go where he was more needed. He resigned, and became head of the Sunday school at the Detention Home.

He believes that Brazil is his field. On April 27, with savings equal to only a small part of the first year, he engaged passage on a steamer sailing for Rio July 23. He is confident that where God has commanded, he will supply the means. He has supported himself through his seminary course, and is willing to do the same in Brazil. "My call is not from a mission board, but from God."

#### W. W. LONG

W. W. Long is another who has answered the call to the mission field. He prefers South America, but is willing to go to any field that may open. He has had a wide experience in the pastorate for one only twenty-four. He and his twin brother, W. N., come from South Carolina, but have found their place in the life of the people here through student pastorates. Recently W. W. was called to the First Baptist Church of Olney, Illinois, where he will soon take up his duties as pastor. With his college training (B.A. Furman '29) and his Seminary training, he promises to make a fruitful worker. Of course, he is needed in the homeland, but what of his call to the mission field?

#### J. C. POOL

Christy Pool is always friendly, and always serious. He will take anything seriously. Perhaps that is what has made him a leader in practical Christian work ever since his early Baylor days. There he was for some three years chairman of the deputation committee and member of the B.S.U. Council. He served one term as president

of the Student Volunteer Band, and was for three years on its extension committee. He led in the first campaign to raise, among Baylor students, the year's salary of one of our missionaries.

"The crucial time of my volunteer life," he said, "was at the close of my second year in Baylor." Many volunteers were discouraged, but he, in a farewell message to the seniors of the group, declared his purpose to go to the field at any cost, whether the mission boards could send him or not. He plans now to go as soon as he shall have cared for the remaining expenses incurred during his seminary course.

"As soon as the opportunity comes with any possibility, I'll go. I still have faith that the Lord will lead, and that his way is to be my way."

Is it a light thing to spend years preparing for a definite service, and then be buried at home a thousand miles from your work? The Board, of course, says, "Wait, there is no money." Dozens upon dozens have waited, waited until they have passed the Board's age limit, and been checked off—dropped, definitely and finally. *Is that to happen to these?*

## The Challenge of Foreign Missions to Baptist Young People of Today

Have college students of the present day larger opportunities for rendering service to the missionary enterprise than those of former generations? Because fewer appointments to missionary service are being made just now because of financial conditions, the conclusion might be reached that their opportunity is greatly limited. But upon further thought, a number of considerations appear indicating that the present generation of college-bred young men and women has some unusual advantages in the field of foreign missionary service.

In the first place, there has been in the last decade an enormous increase in the number of young men and young women entering college. In the second place, college students of today constitute, as a group, the most internationally-minded of our entire population. They are studying world problems, acquiring knowledge of other peoples and developing an appreciation of them to an extent which those of us of maturer years can scarcely realize. In the third place, college students, particularly in the present day, are less bound by tradition than their elders, have less fear of a change in the order of things, and have more faith to believe that change is a necessary condition of progress. In the fourth place, college students are getting away from the notion that dur-

*R. E. Gaines, President  
Foreign Mission Board, Richmond,  
Virginia*

ing their four-year college course they should ignore all present obligation to human society, withdraw from personal participation in service to human welfare, and devote all their energies to the task of preparing themselves for some possible service to mankind which they may render in future years. They are quite aware that they are living *now*, and that the best way to learn how to live in the future is to live nobly in the present.

#### CHANGED AND CHANGING CONDITIONS

Moreover, there are reasons inherent in the missionary enterprise itself which call for larger student participation. During the last two decades the changes that have taken place in human life have been so varied and complex, and so far-reaching, that even our wisest leaders are in a state of bewilderment as to what the next few years may have in store for us. It is a somewhat curious fact that in every generation men have fancied that they were living in an era of rapid transition in striking contrast with the conservatism of the generations which preceded them. It is, of course, true that there have been

great changes in the past which affected certain parts of the world and modified certain aspects of human life. The changes which we are experiencing differ from those of the past in that they are worldwide in their scope and profoundly affect every sphere of human life.

It is not at all surprising that these changes have entered the realm of intellect and spirit. Their influence on our religious life is too obvious to need emphasis; but many of us, perhaps, are not aware that the phase of the Christian program which is most profoundly affected is our foreign mission enterprise in which the Christian religion transcends national and racial boundaries and assumes a world outlook. In China, for example, where human life has been almost completely static for many centuries, there have been revolutionary changes as the teeming millions of that great empire have been thrust suddenly into contact with the rest of the world. Many missionary policies which worked well in the past are quite unsuited to these altered conditions. At the same time there are in the homeland changing attitudes toward the whole problem of Christian missions in pagan lands; and some persons seem to think that the ineffectiveness of certain missionary methods in the changed conditions indi-

cates the passing of the missionary enterprise itself. On the contrary, these changes will bring enlarged opportunities for world evangelization if we have wisdom enough to reinterpret our task and adopt methods which will meet the situation as it exists.

People are more conservative in religion than in any other sphere of life. Those who conceive the Christian religion as static look with suspicion on any change in the religious program, forgetting that in the past the Christian religion has been by no means static, but has been constantly adjusted to meet the ever-changing needs of an advancing civilization. These changes of course are only external. The spirit of Jesus and the principles which were embodied in his teaching and exemplified in his life abide through all the shifting scenes of the drama of human life. The recent shrinking of the world which so multiplied the contacts which the diverse races of mankind have with each other has not diminished, but has greatly increased the need for the saving power of Jesus Christ. The need for speeding up missionary effort at this time when the world is in ferment is perfectly obvious to all thoughtful students of foreign missions.

#### THE PRESENT-DAY STUDENT MIND

It is a significant fact that just when the currents of the world's life are moving so swiftly into new channels and we are confronted with the necessity for reinterpreting our missionary task, our college students are turning their attention as never before to a study of international and interracial questions—to a consideration of all the larger aspects of human progress. College faculties are not only encouraging their students to study world conditions and their bearing on human life, but are giving them definite guidance in this field of inquiry. It would be unfortunate for our students to approach these problems with an impersonal attitude and study them wholly objectively as, for example, a chemist studies the behavior of various forms of matter. To the Christian student participation in the foreign mission enterprise is the natural laboratory part of his studies in world problems. Students should be encouraged, therefore, not only to acquire knowledge of the whole human family, but to seek ways of promoting by their own efforts the spread of the Kingdom of Righteousness to all mankind as the only way by which diverse races can possibly live together in this ever-increasingly socialized world.

#### THE NEW EMPHASIS

There is one change of emphasis in the objectives of foreign missions which

ought to give the enterprise a new appeal to students. It is increasingly evident that if the multitudes of Chinese are ever brought under the sway of Christianity most of the work of evangelizing them must be done by native Chinese Christians. The development of an adequately trained native leadership, therefore, has come to be a fundamental need of the missionary enterprise there; and so it has come about that our educational work in China is a channel through which Southern Baptists can make one of their largest contributions to the evangelization of that important branch of the human family. We have

#### The Task Is Ours

*It is for us who know the Saviour's birth*

*To tell it in the far-flung lands of earth;*

*It is from us that men must know of God,*

*Spirit of whom redeems those men from clod.*

*So, mission great is given us by Him Who loved and planned while yet the earth was dim;*

*Who says to us down through each century:*

*"Missions are naught but Christianity:*

*"Go, stay, do what you will, my sons, for me,*

*Till it shall come to pass that all are free,*

*Free through the truth which lifts the world to peace,*

*To love, to hope, to heaven, till earth shall cease."*

*With hearts that burn and flame as God has willed,*

*Through centuries of service trained and thrilled,*

*Ours the high privilege to reach, to share,*

*To touch life-hungry souls with work, with prayer.*

*—Vivian Aten Long.*

established some excellent schools in foreign lands and they are becoming increasingly fruitful in evangelism, as well as in training religious leaders. This is now a most effective department of our missionary work.

Our Baptist students of the South would do well to inform themselves regarding this important phase of missionary work, and make a serious study of our various mission schools in order that they may better understand and appreciate the immense value of educational missions and adopt plans for their own participation in this work.

#### WHERE STUDENTS COUNT MOST

What may college students do to promote the foreign mission enterprise? The first step is to enlist larger num-

bers of students in a serious, systematic study of foreign missions. Unless this is done the rest of the program will amount to little or nothing. No one will make sacrifices for a cause which he knows nothing about. On the other hand, having mission study groups, putting on missionary programs and "making talks" on the subject, merely as a religious exercise to be put down to our credit, is a waste of time and energy and pious oratory. What the cause of missions needs is not simply that we should study the subject as an astronomer studies the heavens, but that we should *do something about it*.

As has already been intimated, the phase of foreign missions in which college students could most easily be enlisted is our educational work. It happens that this phase of our program is at the present time of immense importance. What a fine thing it would be if in every Baptist college in the South the students would select some school in the foreign field, learn all they could about it, keep in touch with it through correspondence with one of its teachers, and undertake to pay the salary of this teacher. There are many students who give little or nothing to foreign missions during their college days. They excuse themselves, perhaps, on the ground that they ought not to call on the family for additional money for this purpose. But how about athletic budgets, fraternity expenses and the like? Students manage to get the money for the things that they really want. Even slight economies in these incidental college expenses, if carried out by large numbers of our Baptist students, would work wonders in our mission schools in foreign lands. The foreign mission enterprise demands the spirit of sacrifice. College students are not lacking in willingness to sacrifice themselves for other persons and for worthy causes. But they are not over much inspired when their elders call upon them to make sacrifices for the ostensible reason that such exercise will be good medicine for them. They do not feel any particular need for such medicine. The argument which has weight with them is that the task itself is worth while. We have a vast multitude of young men and women in college today. Many of them no doubt will give good account of themselves in the years to come. But the cause of missions needs their service now while they are in college. The only thing needful is to present the foreign mission enterprise to them in such way as to challenge their enthusiasm and call forth their active participation.

Shanghai Baptist College aims not only to train Christian *leaders* but also Christian *followers*.

—President Herman C. E. Liu.

# Education—A Christian Imperative

## The Place and Value of Our Schools on Home and Foreign Fields



STUDENTS OF OUR SALTILLO BAPTIST SCHOOL, WITH NEW BUILDING BACK OF THEM

### "The Outlook is Dark, But God Still Lives"

*Missionary G. H. Lacy, Saltillo, Mexico*

One of the saddest commentaries on our school work in Mexico is that there has been no permanency. Back in the eighties and nineties a great normal school for girls had been developed in Saltillo in the old historic buildings of Instituto Madero. This school, in the midst of its greatest usefulness, was closed 1898.

In 1903 it was reopened. It was necessary to begin again from the ground upward. Under the blessing of our God and the self-denying labors of its different directors, and watered in their sacrificial blood, the school was regaining its old-time prestige and renown; but when Vera Cruz was taken by American soldiers during the late Mexican revolution it was occupied by the Huertistas, and of necessity closed again.

In 1922 a primary and high school for boys was opened in the same old buildings. The prosperity of this school was phenomenal from the first day. We soon outgrew the building, and had to look for other boarding quarters for a part of the boys till our new high school building was completed, and the high school could be moved.

From this time forward the building was fully occupied by the primary school. But now our appropriation has been cut. Because our people have forgotten their obligations to foreign missions, and unless there should be an

almost miraculous manifestation of divine help, we will have to close this glorious work for the third time after this year.

The High School that by its wonderful work, buildings, and furnishings has secured full affiliation with the National University, and established a reputation that is nationwide, has already received its death warrant that it must be executed on the block of foreign mission retrenchment in the midst of its youth and glory. It will be no more as a school of our Board after June.

In the early years of the century we had two flourishing schools, one for boys and one for girls, in the city of Toluca. These two schools promised to be a binding and building force for all south Mexico. But they died during our revolutionary period.

Another school for south Mexico was opened in the city of Morelia, and was doing well, but was compelled to close when we began drawing in the economic lines.

During the last few years, Brother E. J. Gregory, by almost Herculean efforts, and by divine help, built up a fine school on the Pacific Coast. But from lack of support from the homeland he was compelled to close last June.

We now have a flourishing girls' school in the city of Chihuahua, but I suppose its death-knell will be heard before very long. It will be against our custom in

Mexico for it to continue much longer. When in Mexico one of our schools becomes large and prosperous it seems to be a sign that it soon must die.

We have made various efforts at theological seminary instruction. The first school was in Saltillo. It died. The next was in Torreon. It died a flourishing death in revolutionary times.

In the fall of 1917, in co-operation with the Northern Baptist Convention, we began theological work again in Saltillo. After several years of very excellent work, finally at a critical time the school was moved to Monterrey to save its life. Now that our High School must die, it will probably be moved back to Saltillo. May the Lord by his special providence and grace keep it alive and prosperous!

Only revolutionary conditions were to blame for the closing of the schools of that period. We might say the financial world-crisis with the necessity of retrenchment on all lines can only be blamed for the closing of schools last year and this. But the crisis is not all to blame. There was a terrible falling off of contributions for Foreign Missions throughout the last six or seven years with the consequent gradual cutting down of running expenses of the schools. Before the crisis came we could almost see the doom of our schools written on the horizon of their existence. In the midst of the greatest material



prosperity in the United States the poison of an exaggerated nationalism was sapping at the tap-root of the foreign mission motive.

We are very much discouraged on the school question in Mexico. If conditions get better and we are told to open again we will be afraid to take hold. It takes years of labor and sacrifice to build up a school; and then to have it cut to pieces with one stroke of the pen gives wounds to the work and the workers that leave scars deep and ugly.

The problem in Mexico now is, what will there be left for a number of missionaries to do? With our schools closed there is not much else that a missionary in Mexico can do at present. Limited as we are by the laws, two or three men can look after all the field work. We are not allowed to preach or take any leadership in religious work.

The outlook is dark, but God still lives, and by his providence and grace we look for a solution. Mexico's need is as great as, or greater, than ever before. Our people in the United States have the doctrine, but the great need of the hour is that their deepest soul emotions may be stirred again along the line of the great mission obligation to all the world. The burden of a lost world needs to be laid not so much on their intelligence as upon their conscience.

The bright side to the dark picture is that our native people in Mexico are heroically putting their shoulders under the burden of education. With tremendous sacrifices the professors of both of our schools in Saltillo are determined to carry the schools on. Their faith is in God, and they are willing to come down to a hard living to keep them going. Let us pray that their sacrifices may be crowned with blessings.



MEXICO'S NEW MANHOOD OF THE FUTURE

Boy Scouts of Saltillo of whom our boys of Madero Institute formed an important part. They are being reviewed by the Governor.

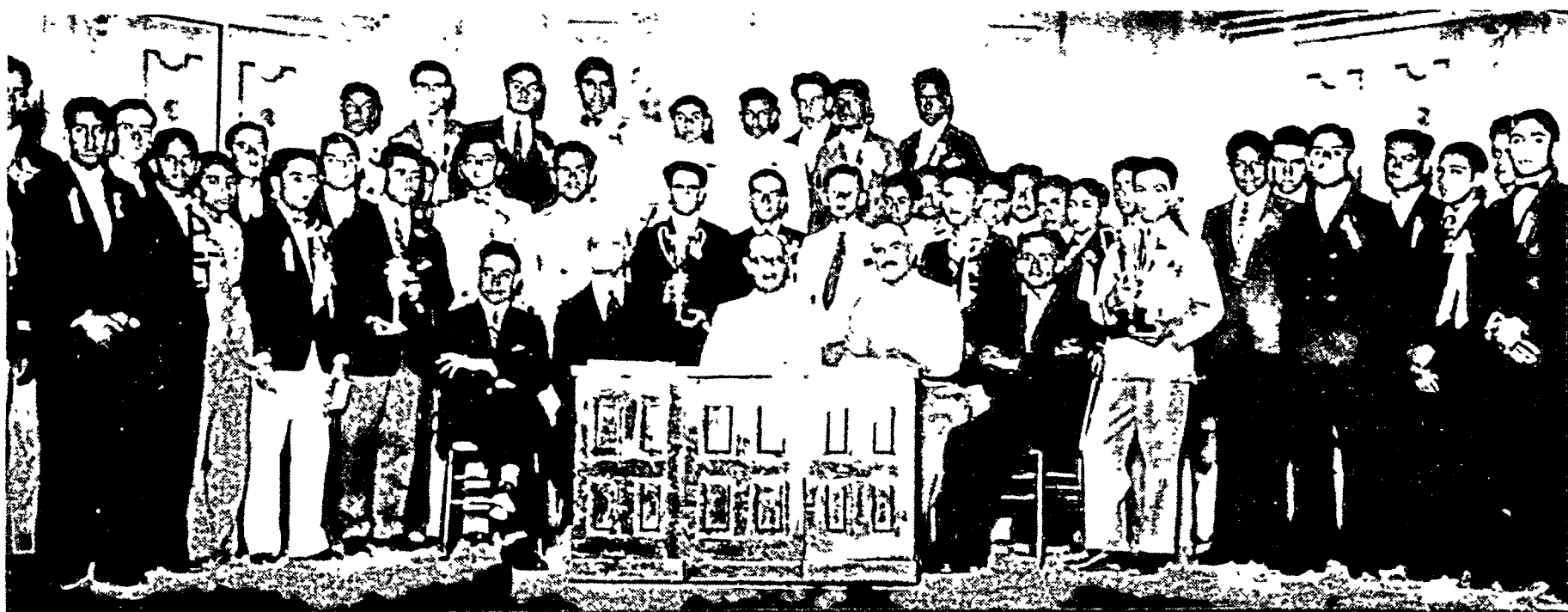
## Seminary Students at Work in Mexico

*Rev. C. L. Neal, Monterrey*

On Sunday mornings our students go out two by two to carry the gospel to the lost and to confirm in the faith those who are Christians. They work in nine missions in Monterrey, where the seminary is located, and in seventeen missions in towns and villages within a radius of 50 miles of the seminary. They take with them on these trips their lunches, Bibles, Testaments and tracts. They offer Testaments and Bibles for sale as a means of approach to the people with whom they wish to talk. When they see that a person is not likely to buy the Bible, they prolong the presen-

tation of it as long as necessary to get to read different parts and to sow the gospel seed in the heart of the hearer. Besides the joy they get out of this work, it serves to extend the Kingdom and to enlarge their preparation for future work, and they are imbued with the evangelistic spirit. A full record is kept of the work done, so that at any time a report of the work can be had.

When vacation comes they are glad to go out to the different parts of Mexico, not for pastime but to take part in extending the kingdom of Christ to all parts. They conduct revivals in the churches that invite them to help the pastor during vacation, and are constantly on the go to missions established in different places around the church. If there are no missions they establish three or four during their vacation so the pastor will enlarge his



BAPTIST BOYS RECEIVING PREMIUMS FOR EXCELLENCE IN ATHLETICS

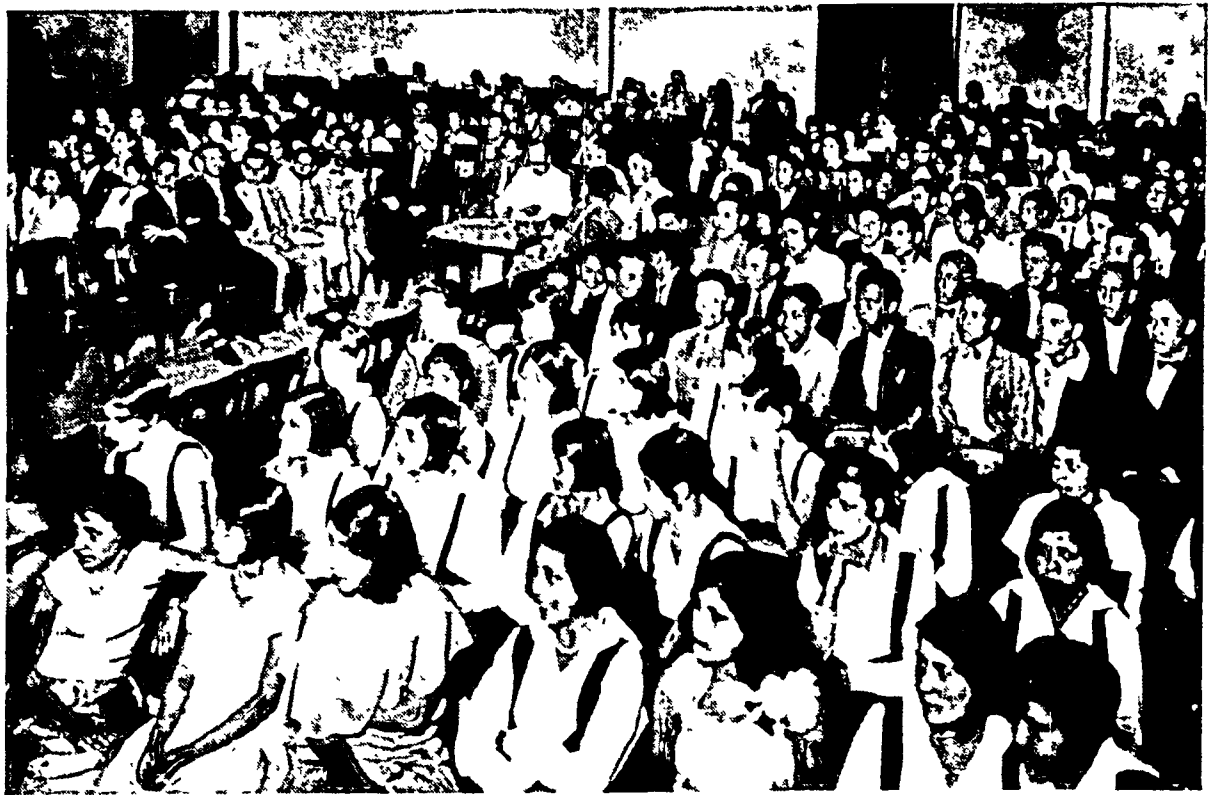
At the desk are seated the Governor, on his left the Director of Methodist School for Girls, and on his right Missionary Lacy.

work. Students going out from the seminary have a larger vision of the work than many of the older pastors for they are taught not only to be working pastors, but to have working church members and to establish new missions.

The number of converts is not as large as one might expect, but for Mexico the number of converts reported means an active vacation has been spent. The number ranges from 63 down, some 50, others 40, and on down.

As an example of what vacation meant to some of them, let me tell you about Mr. Isaias Rodriguez who went to work in Guanajuato, the capital of the state of Guanajuato. This city is submerged in a religious ignorance, superstition, immorality and fanaticism. Being a stranger in the city he began to make friends and to look for the few Baptists who live there, doing personal evangelism from house to house until he found a place in which to conduct services and people who would attend. It was not long until he had won several to Christ. In the morning he would go from house to house to gather up the children and take them to some shady spot where he would tell them interesting stories from the Old Testament and from the life of Christ in the New Testament. When he returned with the children he would talk with the parents who were in the house and had time to spare, and in this way he won the sympathy of both parents and children, and soon had a congregation of thirty or more. This attracted the people for they were not accustomed to seeing many people go to private houses, to sing and pray and have religious services. The government was curious, too, about his activities, as well as the Catholics, since he was a stranger.

One morning, which was his birthday, Mr. Rodriguez went out as usual to work, but had gone only a short dis-



SOUTHERN BAPTIST SCHOOL WORK IN MEXICO

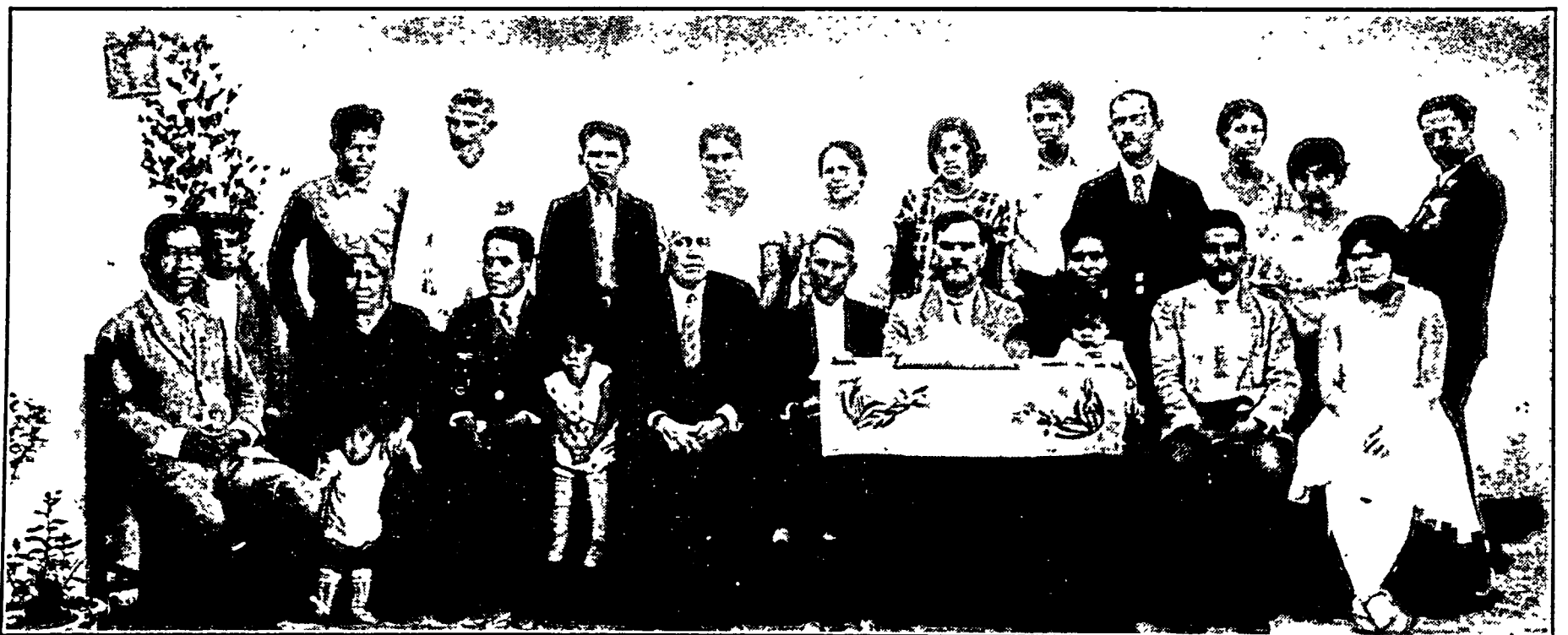
Reunion of our boys with some from another school, and the girls of the Methodist school. The Governor is by the table, and Missionary Lacy is on his right.

tance when he was arrested. He wanted to know why he was arrested, but the marshal said he did not know—that the chief of police could tell him. They went to the police headquarters, but the chief was not there. Rodriguez asked to be taken to see the mayor of the city, but he could not be found. He then asked the privilege of sending a note to the family where he was stopping to advise them that he had been arrested and could not return to participate in the birthday dinner which was being prepared for him. He was put in a small cell, the floor and walls of which were filthy. There was no furniture, but a dirty, filthy bunk, with vermin crawling on the floor, and but one small window from which to get light and air. He was kept there 72 hours without being allowed to communicate with anyone or

know why he was there. Then he was taken to the chief of police and told that he was being charged with being an agitator and having taught minors religion.

He asked that the witnesses be produced, but they refused to call them, and told him that he must get some one who would vouch for him or he would have to return to prison. He sent a telegram to Mr. Ramirez, pastor of the church in Leon, only a few hours away from Guanajuato, who arrived on the next train. After Ramirez had assured them that Rodriguez was a student from Monterrey, they gave him his liberty for seven days in which to establish his character. He wrote to the president of our seminary and received the necessary recommendation.

(Continued on page 11)



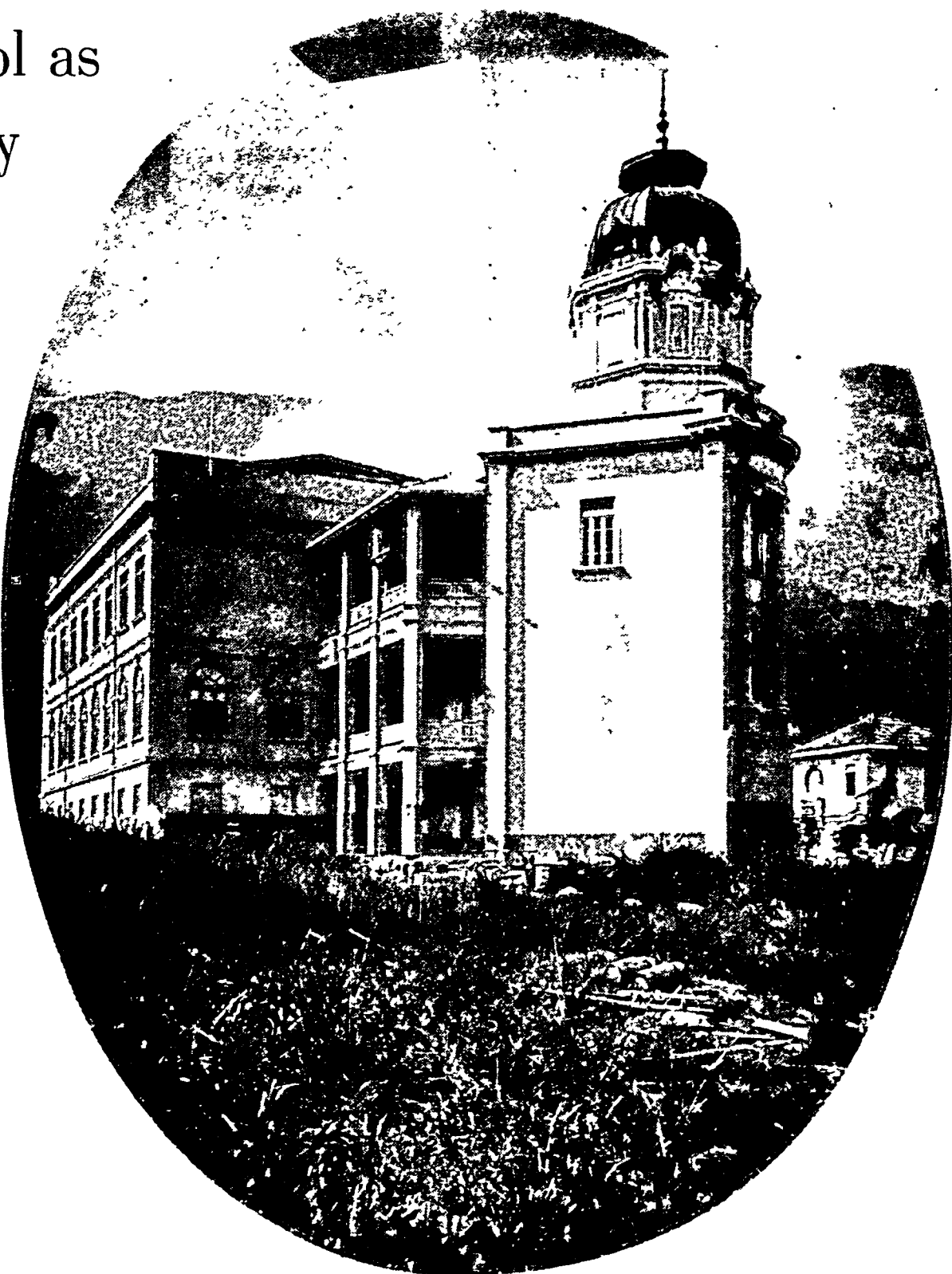
NEW BAPTIST ASSOCIATION ORGANIZED AT TORREON, MEXICO, JUNE, 1931

# The Christian School as a Missionary Agency in Brazil

*Rev. J. W. Shepard, Baptist Bible Institute, New Orleans, Louisiana*

The mission school has been one of the most powerful factors in the building of the Kingdom in Brazil. The historical development of our Baptist schools has been brief but solid. Beginning in Bahia in 1898, when Mrs. Laura Taylor founded the Collegio Egydio, the school in Recife followed in 1904 and that in Sao Paulo, founded by Dr. and Mrs. Bagby, more or less at the same time. In 1909 the Trustees of the Rio Baptist College and Seminary were constituted and the school opened in 1908. Other schools of High School grade were established later in Victoria, Campos, Bello Horizonte, Pelotas, Porto Alegre and Maceo. At the present time the schools in Rio and Recife (for both sexes) and the school in Sao Paulo (for girls only) stand out as central institutions in the system in which more than six thousand students are matriculated annually. The school in Rio has a faculty of about sixty teachers and a student body of seven hundred and is classed by the public in Rio, along with the two leading government institutions of the city, for the thoroughness and importance of its work. The Seminary has about sixty students on an average annually and has sent out over a hundred graduate prepared workers since its founding. The graduating class of the College and Seminary numbers about twenty usually.

The reader will be interested in getting an inside view of the character, aims, methods and results of these schools as wrought out during the past quarter of a century. The young missionary, especially, who goes out for educational work will need to understand that there are various types of activity in the mission school, to which he should expect to adapt himself, according to the demands. When my wife and I arrived in Recife, the pressing needs were many. The particular one I had gone out to fill was that of professor in the Seminary. The one I did try to fill from that day and for some time, was that of instructor in gymnastics, for a class of boys in the day school. I knew no Portuguese and they no English, but we went through the process by signs and we soon became friends. As the days went by we



A VITAL MISSIONARY ASSET—RIO COLLEGE AND SEMINARY

learned besides gymnastics many lessons in language, and by and by the friendship bore fruit in the gospel. Later several of those fine boys became Christians and today two of them are Baptist preachers in Brazil doing much fine work. After a few months I did become an active member of the faculty of the Theological School and remained so for the first year of our active work. But there is doubt if my work with the Theological Class was more valuable than that in gymnastics under the old bread tree on the corner of the campus.

The work of the mission school is both *destructive* and *constructive*. It undermines and destroys false ideas, superstitions and especially the traditional prejudices and misconceptions as to religion. The greatest single objection met with in the evangelization of Brazil is, "The religion of our fathers is good enough for us." It is not easy to uproot this conception, but the mission school succeeds in doing it. A

bright boy from the far-away state of Maranhao, who came to Rio College a few years ago, will serve as an illustration of many similar cases. He had never heard the gospel. But it seemed that his young heart was ready to receive the word immediately on hearing it. He accepted Jesus as his Saviour, but soon found himself in a difficult situation, because none of his people would be pleased to have him identify himself with the Baptists—a "new sect." He wrote his father of his new-found joy and hope only to receive a rebuke and admonition to "have nothing to do with the religion of the school." He persisted and received a scathing letter. He was counseled by a professor not to write more about religion to his father. But he persisted, saying that he could not keep from telling his family of his new joy. Finally his father gave over and the boy was baptized. A few days after his baptism he came into my office at the College to talk

to me about coming to the United States, after finishing in Rio, to study medicine in Johns Hopkins University, and it gave me a fine opportunity to counsel him for the high career of a Christian physician, doing a great outstanding service for his country and for Christ in the future. One could write a volume about many cases like this one among the thousands of students who have studied in Rio College during the past twenty-five years. The mission school thus does a great service in destroying false conceptions. Never will I forget the great help we found in the work done by Mackenzie College (Presbyterian) in breaking down the prejudice in Brazil and preparing the way for the good reception for a "North American School" in Rio. That institution had broken the new ground well and made our task easier, when we started Rio College.

But the work of the mission school is *principally constructive*. Like Boniface of Mayance, who cut down the oak, sacred to the worship of Thor, and since he was not stricken down by a thunderbolt, succeeded in undermining the old pagan faith, the mission school follows the constructive policy he adopted, when he constructed a Christian chapel of the lumber, made of the felled oak. The very best blood and effort of the Seminary faculty in Rio are put into the three sectional chapel exercises every morning for those seven hundred students, many of whom come from homes where the Bible never entered. The work goes on every day and the ninety-ninth lick breaks the stone. There is opportunity to build up the Christian mind until the heart will admit the Saviour and the will become submissive to him. Their Christian character is in the building every day and every hour of the day, in classroom and out.

The mission school is effective in *evangelizing the better classes*. Three hundred families are represented in Rio College, most of whom are from the very heart of the best society of that capital and other parts. These fine families are gradually but surely being leavened by the influence of the school. That institution has also helped to give the Baptist cause a front pew in Rio and in all South Brazil especially. Since the Seminary was founded three Baptist churches in Rio have been multiplied to over twenty, largely through the Christian faculty and student body. Our other mission schools do a similar work in their respective centers.

Another great service our mission schools are doing is to build up gradually intelligence and *leadership among the lay membership* of our churches. Many small church schools are built up around our educational system through the effort of pastors and teachers trained



HIGH SCHOOL STUDENTS, RIO COLLEGE

"Thank God for what our mission schools have been able to do in the last quarter of a century in Brazil! But they are just in the beginning of their glorious work."

in these schools. Thus education is brought to the door of our poor believers in many places.

The greatest service perhaps of the educational work is that of *building up a body of Christian workers and especially the Baptist ministry*. We cannot overestimate the work done by our seminaries in the homeland. But the seminary in the foreign field is even more strategically located and an even greater necessity if possible. Years ago a student made his way to the Seminary



MANOEL AVELINO DE SOUZA

A notable Brazilian Baptist, typical of the high type of leadership being developed.

from the landing place where he and others disembarked from a coast vessel and was admitted there as a student, on recommendation of one of our missionaries, on the faith basis. He developed slowly at first but his work was solid. After eight years he graduated, not brilliantly, but as a student above the average and his record had demonstrated a dependable character, a firm faith, and a determination to make his life count for Christ. He was called to the difficult pastorate of a small church in Nictheroy, a city of forty thousand inhabitants. He stuck to the job and has remained there until his persistent effort has won a great victory. The church put up a good, ample house of worship and is now the center of many mission stations operated by its members. He is useful also in other ways to the cause, teaching in our Seminary and serving in many other capacities. More than twice Manoel Avelino de Souza has been the capable president of the Brazilian Baptist Convention. He is one of many who have been trained in the Rio and Recife Seminaries, "workmen that need not be ashamed." These men are standing behind the guns today, when the home base has fallen down and no new missionaries are being sent out. Thank God for what our mission schools have been able to do in the last quarter of a century in Brazil!

But they are *just in the beginning of their glorious work*. The opportunities are unlimited! These are the years of foundation-laying. Fifty years from





TRAINING FUTURE TEACHERS AND LEADERS FOR BRAZIL

Rear view of Judson Hall, Rio College—Normal School girls in training in a Christian atmosphere and under Christian teachers.

now and Brazil and the Brazilians will be largely transformed into a great, powerful, modern nation. But what kind of a nation? The population has almost doubled in the last twenty-five years. The flow of immigration, impeded in its North American direction has turned to South America; and the vast areas of Brazil, as large as the United States, are receiving this influx from Europe and Asia. That people in fifty years is destined to become what its educational ideals today set forth. North American education has won a leading place in the esteem of the people, and our mission schools occupy a fine place of leadership in spite of their scanty equipment. The advantages gained ought to be held at every cost and the larger victory secured by pressing on and not retrenching further! Let the people of God who are behind this great cause re-enforce our mission schools in Brazil and elsewhere!

## Seminary Students

(Continued from page 8)

During these seven days the parents of the children whom he had been teaching testified that he was teaching by their invitation. After that he received protection of the law and his work had greater success than before.

Rodriguez is a very fine young man, as are all our students. He had nothing to do in any way with politics, but Satan knows how to hinder and tries in many ways to impede the progress of the kingdom of Christ.

## School Time in Africa

*Mrs. H. P. McCormick, Ogbomoso, Nigeria, Africa*

"Come, Wura, and let us begin our journey. We must not be late as the rains may delay us." This is part of the conversation carried on by two women who had been chosen as delegates from their church to attend the W.M.U. Training School which was to be held in the center of their district twenty miles away. They made hurried preparations to leave because twenty miles is a good day's journey if all goes well, for their path lay over rugged rocks and steep hills. Then of course it is an advantage to walk in the cool of the morning and to reach shelter in case the afternoon showers should overtake them.

One would scarcely think they were starting out for a two weeks' stay, because the small loads on their heads seemed to contain little more than could be packed into an ordinary shopping bag. On the back of the younger woman a baby almost a year old jumped up and down, evidently sharing in the excitement of the mother and her companion.

"It is so exciting to be going to school. I wonder what it is like? I see the children in the town going to school at the church and I have always had a longing to go too. Of course that is not possible now, and even when I was young I had to work, so the pastor taught me in the afternoons to read the Bible. I never saw a school where grown

people could attend. And they say that even the pastors and other men from the churches will attend this one." Thus Wura talked as her friend was putting the baby on her back and getting her hymn book and Bible to add to the load on her head, before they were ready to leave on their long journey.

In the meantime the missionaries who were to assist in the school were also on the way. They, however, were in a car and their journey was over a hundred and twenty miles. In the car was a mother with her two small children; Miss Young, who is the leader, or in the natives' own words, the Mother of the W.M.U. in Nigeria; and Doctor Green, who is father of medical work.

As we were nearing Saki, congratulating ourselves on the fact that the shower did not last long, and that there had been only one flat tire, and that we had had a very splendid trip so far—what should we see before us on the roadside not many yards away but two lions? Yes, lions, real and life-size. Now, I find on reflection that none of us were quite sure of the proper procedure when meeting the King of the Forest on the road, as we had not had that experience before. Miss Young was driving and evidently she knew, instinctively, that it was not proper to try to dash rudely by—or was it the trembling of her knees and the shaking of her hands which cut off the gas enough to allow the car to slow down? At any rate, the car hesitated long enough to allow His Majesty to make the first move. We were relieved to see that he absolutely ignored us and turned and walked leisurely away, followed by the young prince. We might consider ourselves fortunate, for evidently the hunt that night had been successful and the Royal Family was not hungry, so we all escaped to relate the story.

Mr. Richardson lives at Saki and of course he had made every preparation for the school, as well as for the comfort and the welfare of the missionaries. I just wish I could give you a picture of the school as it really was, and make you realize something of what it meant to the people of this far-away section of the country. There were over a hundred delegates from the different churches in the association. It was quite a mixed group—some could understand English well, some had gone as far as learning to read well in their own language, while others could neither read nor write. And since many of the things were entirely new to them, you may see that we had to teach them as we would little children. Fortunately, those most advanced do not object to things being presented in the simplest manner, for they are usually

the pastors and are anxious for each person to understand. For this reason they often ask questions about things which they themselves know because they feel that perhaps some may not have grasped some of the most difficult points.

We used interpreters, for few of us will attempt to get up and speak for an hour in Yoruba if we are interested in their deriving any benefit from our lessons. Doctor Green is an exception in this though, for he never uses an interpreter, but few have the mastery of the language that he has.

No doubt this special training school is quite different from any you have attended in America. All training classes, however, strive to meet the needs of the people, whether in America or in Africa, and so this school only differs from those you have known in so far as the needs differ. Therefore, you will find in the curriculum besides W.M.U. methods various other subjects which will tend to develop the people along much neglected lines, or to make it possible for them to meet and adjust their daily experiences to fit into their Christian standard of living. In other words, to make it possible for them to live and live abundantly.

There is a class in congregational singing. Since most of the churches have no musical instrument and since their hymn books have no notes and only one in a thousand could read them if they did have, it is rather difficult for them to remember and hold the tunes even if they have once learned them properly. Then it is not always that the song selected suits the occasion. For instance, they are apt to go out into the streets to preach to the heathen singing such songs as "To the Work, To the Work," rather than those with an evangelistic message for the people. They like to sing and this class is very popular.

There are the various problems arising in the churches, which must be met by the pastor and other leaders. How shall they know what to do if a group of Mohammedans try to interfere with their services? Or suppose some man says that the church is in his way? What shall we do about this member or that one, or this situation or that one? All these questions need answering, and so they bring them to school where there is a class dealing with the problems and others that beset them.

Baptist doctrines are all found in the Bible, it is true, but there is an ever-recurring need for teaching them, reviewing and emphasizing them.

The matter of church books and simple accounts is a course also on the program. Since many of the workers have not been very far in school, and practically none of them have had any

training for their position, this very important phase of the work must be dealt with. Helping the pastors and laymen as well as the women in keeping up with the business end of their work is a very important task.

The people are watching their children and their loved ones die around them of diseases which a little practical application of the simple rules of hygiene could prevent. Therefore hygiene is taught. The death rate of mothers and babies is appalling—they are eager to know how to prevent this and so there are classes and practical demonstrations showing them how to treat and care for a baby from birth on up. Just what to give it, and most important of all, what NOT to give it to keep it well

### Noblesse Oblige

*"If I am weak and you are strong,  
Why then, why then,  
To you the braver deeds belong;  
And so again,  
If I have shade and you have sun,  
If you have gifts and I have none,  
'Tis yours with truer grace to live;  
'Tis yours with freer hand to give;  
Than I, who giftless, sunless stand  
With barren life and hand.  
'Tis wisdom's law, the perfect code  
By love inspired  
Of him on whom much is bestowed,  
So much required.  
The tuneful throat is bid to sing;  
The oak must reign, the forest's king.  
The beaten steel its strength must prove,  
The rushing stream the wheel must  
move;  
'Tis given to the eagle's eyes  
To face the midday skies."*

—Selected.

and strong. And, oh, the home—the utter lack of home life in the average house! How can they have privacy and live in decency with only one room which may not even have a window! In the school they are encouraged to plan to have a place large enough for their needs and to cut windows where necessary, to serve the food and all to eat at the same time after thanks have been offered; and to make the home as attractive as possible with their income. This usually means the cutting of windows, the acquisition of a table for their books, a cupboard for their other belongings, and a place to hang their clothes. And special attention is given to sanitary conditions about the place.

Then there are Stewardship and Evangelism and the teaching of Sunday school and other things which must find a place on the program. All must be included for it may be many years before another such school is held in this district since there is only one person to plan them and to get around to them.

We are so thankful for the gift which the women at home sent out for the women's work here this year, because that means that it will be possible to reach many sections which would have been untouched. It happens that the ones who need help most are least able to pay for the traveling and other expense connected with such a school.

Thus were the various subjects selected and the class room work given. All the morning was spent in the classes with five or ten minutes of intermission. But the afternoons were used to spread the inspiration and enthusiasm they gained. The delegates were divided into groups and each group went to a certain section of the town to hold prayer meetings. There was a regular evangelistic service in each compound.

During the second week a revival was planned for the Christians themselves. The two missionary men and three of the leading native pastors each took one of the churches in the districts near-by and preached there for a week. You can imagine what an influence this group of Christians had on the community. The crowds increased each day and finally in some of the churches there was no more room on the inside and people who wanted to hear had to crowd around the outside. There were Mohammedan men who came in and sat through the entire service, and women with babies on their backs, not just looking in the windows but walking right down to the front and sitting down on the floor of the pulpit after the other spaces were filled. There were boys and young men and numberless children hearing the gospel for the first time.

Is it worth while? If you had been present there would be no doubt left in your mind as to the answer. It is one of the most needed types of work just now. It is the way in which we can have the most immediate, as well as the most far-reaching influence in these great sections of the country where the people seldom see a missionary. If it can be followed up and supplemented by other classes later there can be developed in this manner more efficient pastors, stronger Christians, better mothers and home makers, and on the whole, a people who can really live a Christian life and carry on the work of the Master in an acceptable manner.

### World's Sunday School Convention

The first assemblage of Christians from all over the world to be held in South America will be the World's Sunday School Association Convention in Rio de Janeiro, July 25-31. At least fifty nations will be represented. A youth conference will be one of the features.

## Home or Foreign Missions—Which?

Mary C. Alexander, Canton, China

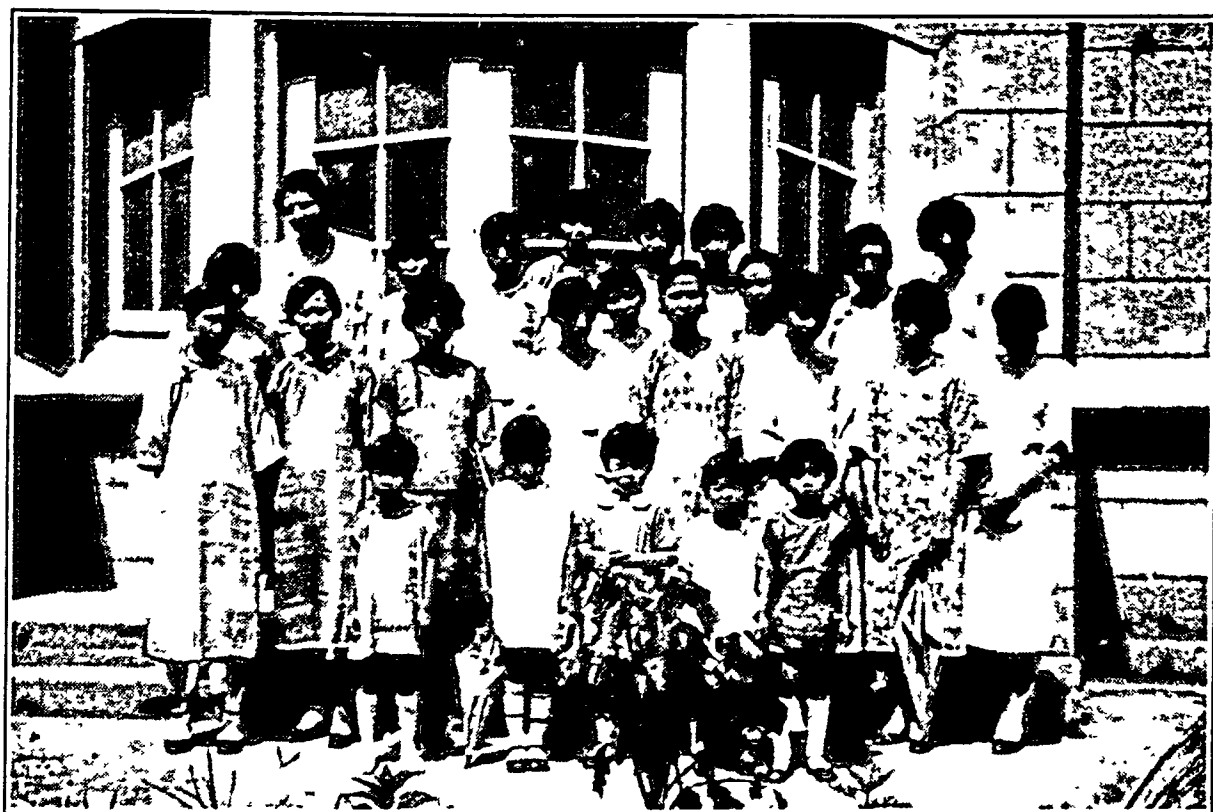
From a typical small country village in the Hoi Peng District of South China, and from a typical small gray, sun-baked brick mud-floored house in the village, Joe Lung went at the age of seventeen to America. That was back in the seventies and eighties of the last century. That seems like a long time ago, doesn't it? It was so long ago that many of the events of the intervening decades must be omitted here, even were they exactly known.

We must know, however, that life for Joe as a Chinese immigrant boy in America in those days was not a life of ease and pleasure. From the Western coast he made his way to Texas. It was in Texas that he found his life's helpmeet. Mrs. Lung had first greeted the light of day in America, "the land of the flowery flag." To her America was home and native land. Her language, her ideals, her thinking were American. It is not strange then that with her help and influence, the home of Joe Lung came through the years to be what one might call a typical American home.

Into this home came six stalwart sons and three daughters. From Calvert to Austin was the last move the family made. The varied experiences of the family as the children came and grew from childhood to manhood would make an interesting volume. It is, however, of only one side of the story that we would write now—and that the religious side.

One of the daughters said in telling of her Christian experience: "One of my earliest recollections is concerning some heathen ceremonies which my father conducted at the cemetery near Calvert, Texas, in connection with the death of one of our relatives. Fear, dismay, doubt, misunderstanding, and wonder were all mixed in my child's soul that day. I have never forgotten it."

Soon after this experience the family moved to Austin, Texas. The same daughter continued the story: "We were the only Chinese family in Austin. School doors were closed to us. We did not know why, nor care so much then, perhaps, as we did later when we grew older. Through the kindness of some Catholic neighbors, the doors of St. Mary's School were opened to us. It was there my oldest sister and I studied, she through the grammar grades, and I through high school. Needless to say that the treatment I received through those years at the hands of our Catho-



YOUNG WOMAN'S CLASS, TUNG SHAN BAPTIST CHURCH, CANTON

With such Christians as these, the religion of Jesus is firmly planted in China, and one day this great land will be a fruitful vineyard of the Lord.

lic friends and teachers has left indelible marks in my heart. I shall ever remember with gratitude my Catholic friends and teachers. It is difficult for me to give credence to many of the un-Christian criticisms I hear of the Catholics. I am not a Catholic, nor could I be, but they were my friends and friends of my family, when others turned a cold shoulder."

About twenty years ago, plans were made for three of the Lung children to come back to the land of their fathers. The mother, in true mother concern, had great misgivings and heartaches as she contemplated the three children's leaving the home-nest. Annie, the oldest daughter, had been her mother's standby in the rearing of the smaller children. How could her mother let her go? Annie, stirred by the stories her father told of his far-away home in Hoi Peng, eagerly looked forward to a trip to China. The boys considered it an adventure which promised excitement and interesting scenes. The father began making plans for the long and much-talked-of journey. In preparing and securing proper papers of exit and entrance into the United States for the three, Mr. Lung and his daughter met a Christian immigration officer. He was a Baptist. Their meeting led to an invitation to services and to personal testimony by the immigration officer for the Lord, and to faith in Jesus as her Saviour for Annie, and to winning the whole Lung family for Christ. Mr. Lung, himself, became an earnest, faithful Christian, a member honored and respected, of the First Baptist Church in Austin, Texas. All of the family are Christians now except one son.

You say, "It was home missions, of course." Not so fast! One of the three daughters, Miss Inez Lung, graduated from St. Mary's Hall, Austin; took her B.A. and M.A. from the University of Texas, and her B.M.T. from the Training School at Fort Worth. She heard the call of God in her heart to come to China to preach the Word of Life. Door after door was closed before her in the realization of her dreams. Finally the door opened China-ward in 1927, and she came as a teacher to Pooi To Girls' Middle School, Canton. Cultured, refined, attractive, well-equipped and prepared for her life-work as a missionary as few foreign missionaries are, her devoted Christian mother bore the major part of her daughter's traveling expenses to China. According to the rules of the Foreign Mission Board, she was not eligible for appointment as missionary under the board. Her salary at current rates of exchange is less than half a missionary's salary. She is paid from current funds of Pooi To Middle School. She has never complained, for she knew it would be as it is before she came, and came willing to make the sacrifice; but truly we often ponder in our own hearts the actual unfairness of the situation. A more devoted, efficient and consecrated missionary one will have to travel far to find. Do you think the home missionary, that Christian immigration official in America in telling the Lungs of Christ, and Inez Lung, the foreign missionary in China, can help us better understand the meaning of the Master when he said: "The field is the world"?

*Home missions or foreign missions— which?*



## East and West at the Judgment Seat

*Rev. A. R. Gallimore, Waichow, China*

We have been used to thinking about far-away China and Japan; we have thought of the far East as half way round the world; and we have considered India as only a dreamy somewhere in Southern Asia. They have not been real to us. The Indians we have thought of as one of the colored races of men and the Chinese and Japanese as of the great yellow race, but too far away to consider seriously. But all at once they have been brought near to us. Mr. Gandhi is no longer a man of fiction, but a real person. Indeed, we are learning that the Chinese are something more than the pictures we see in caricatures, and that Japan is one of the five great powers of the world.

In other words, do we realize we are thinking about half the human race and nearly half of the world's territory? We are thinking of the two great divisions of the world, East and West. And they are infinitely more than directions of the compass. It was a Westerner, Mr. Kipling, who has spent much of his life in India, who wrote that poem:

"Oh, East is East, and West is West,  
And never the twain shall meet,  
Till Earth and Sky shall stand presently  
At God's great Judgment Seat;  
But there is neither East nor West,  
Border nor breed nor birth,  
When two strong men stand face to face,  
Though they come from the ends of the  
earth!"

Now we have some strong men of the earth standing face to face. Has it ever happened in the many wars of this old world that Christians of two belligerent nations conferred as to the possibilities of settling their differences on Christian principles? We are told that is just what has happened in the case of China and Japan. Then would we say our efforts in taking the gospel to those peoples have been a failure? Christ is the only hope for bringing brotherhood among individuals or among the nations.

But the world is face to face with a problem. The peaceful East has learned the arts of war from the West and the nations have adopted Western militarism. We have tried to teach them the principles of the Prince of Peace, and too often perhaps they have failed to realize him in their hearts and lives. At the same time the actions of Western peoples have often spoken so loudly they could not understand what we said. Just at the time when the nations of Europe were talking about peace, they jumped at each other's throats in the



BETHEL EVANGELISTIC BAND

These Chinese young men, led by Dr. Sung (Ph.D.), shown in the middle, are holding revival meetings throughout China.

most terrible war of human history. And the East could not understand.

And now what have we? Japan, the Island Empire of the Pacific, is pressed for territory for the expansion of her large population and the extension of her trade. Her people, or rather the rulers of the nation, have looked about as they have traveled on Japanese 'round-the-world ships, and they have studied a bit of world history and they have seen how nations expanded. Looking over to China, imperialistic officials have seen the possibilities of taking advantage of China's confusion. In 1915, when the Western world was too busy with their own great war, Japan imposed upon China the famous twenty-one demands, which the Chinese have resented with all their being. These demands forced the Chinese into subjection to Japan's greedy policies of exploitation. One of the principal holidays in China has been "humiliation day," when the Chinese people, at least once a year, spend a day in open resentment. Then again, in 1931, following the devastating floods in the Yangtse Valley and at the time when the so-called united government of China began to shake, Japan realized her chance to strike, and strike she did. Now big, but weakened China lies at her mercy.

The world looks on in disfavor. But Japan knows it is not the first time such policies have been practiced, and she pays little heed to protests. And what will the world do with her most recent militaristic defier? The question still remains unanswered.

And finally, let us face some seeming facts. Fine as some of the by-products of Christianity have been, and far be it from us to discredit them,

we must realize some of our failures as so-called Christian nations. By-products at best can be only in terms of what we call Western civilization, and often Western civilization is taken for Christianity. And this civilization of the West is a conglomeration of good and evil. A critic on a homeward-bound ship once said to the writer, "Do you think you will ever succeed in getting the nations of the East 'to take on to' our Western civilization?" A real privilege it was to say that that was just what we were not about. If we do not bring Christ to the East we fail in the main thing. How well is this expressed in the following by Bishop Nicolai of Serbia:

"The East represents wisdom and the West power. All through the years the East has been striving for more wisdom and the West for more power. What is wrong with the East is that it lacks divine revelation, and the West lacks inspiration. Therefore the wisdom of the East has sunk into a spiritual sadness, nothingness, idolatry and ignorance that require divine enlightenment. The power of the West has sunk into brutal wars, revolutions, suicides, divorce, fear, crime, troubles that cannot be settled by human power. In the East the wisdom has been acquired without Christ, and in the West the power has been gained without Christ—him who brings a better wisdom and a better power. Both have failed to heed him who is wiser than the East and stronger than the West. The East needs Christ to cleanse men's minds and elevate their heart. The West needs Christ to instill more brotherly love. We need today most of all Christ's revealed wisdom to rectify and vivify the wisdom of the East, and his divine inspiration to spiritualize the power of the West."





THE FUJISAKI SUNDAY SCHOOL TEACHERS, FUKUOKA, JAPAN

The modern Sunday school, begun and developed in the West, is ideally adapted for teaching and spreading the gospel in the East, witness these capable workers.

## An Every-Member Canvass on a Chinese Mission Field

*Rev. Wilson Fielder, Chengchow,  
Honan, China*

We have just been reading about the Every-Member Canvass which you have been putting on at home, so I thought you would be glad to hear something of the way our Chinese folks do it over here.

In the first place, let me say there are some who do not do it, just like some of you do not do it that way. The devil can make excuses for the Christians in China just as he can for you, and we hear the same complaint from them here that you do. Some of our churches just will not budge and that is the end of their budget for the time being.

But I wish to tell you of one church which has caught the vision and is launching out into the deep. This pastor first got the burden on his heart of evangelizing, and especially does he feel the burden of giving the gospel to those in his district who have never heard. And here I repeat what often has been said, "The pastor is the key man to the situation." It works here in China just as it does in your home town or country. The pastors of the Southland can lift the debt which is so much hindering our Foreign Mission Board just when they feel the burden of this debt.

So it was with Pastor Chang of the Baptist church of Kunghsien. Two years ago he talked with me of the awful need of giving the gospel to those around about him who had never heard. Last year his people began to catch the spirit of his message and wanted to have a part in this great task. Last year under the leadership of their good pastor they supported an evangelist. This year they are planning for their budget to cover the cost of two evangelists. The church is united in their effort and happy in their work.

The mission spirit is to a church fuss what water is to a fire. When folks get busy giving the gospel to others they quickly forget their own troubles. Another church in our field which is the same age and has just the same attention by the missionaries on the field, is today spending their time writing to the missionary about helping them. Their building is just about to fall down. The members have been quarreling among themselves. Lawsuits, suicide and almost everything else has befallen them while they grudgingly try to find an excuse for not giving their tenth to the support of the work. How searchingly true is the question which our Saviour put to Peter, "Do you love me more than these?" Do we love him more than we do ourselves? Do we love him more than we do our possessions? It matters not what we may say or what we may preach, our usefulness in his kingdom is measured by how much we love him. How clearly we have seen the truth of this statement demonstrated in our church here in our own city of Chengchow.

For more than a year they have been quarreling among themselves and also with the missionaries because missionaries were insisting on their giving more to the support of the work and they were planning just how they could make the church support them. For months it looked as if they would close up the entire church work, and many ugly threats were made against the missionaries. But as in Elijah's time, they had not all bowed the knee to Baal. A small group kept on praying. We had no pastor and on top of all other burdens came the word from the Foreign Mission Board that no money could be given this year for the support of a native pastor. A few native Christians, together with the missionaries, would not let go his promise to us. These disgruntled church members laughed at us, saying we could not call a pastor and if we did call one they would not let him preach. How the devil can use unconverted church members to carry out his plans! But a small group kept on claiming God's promises. After more than a year of confusion and strife the prayers of the faithful few were answered.

Just one month ago some six or eight Chinese Christians met with the missionaries and decided to call a pastor. The pastor was called and his salary promised. Then followed another meeting to arrange for the support of the pastor and church. Many plans were suggested and fear was expressed that we could not raise the money. Finally one of the group said if we would tithe we could do the thing, but plans and committees most likely would fail. In a very few moments those who were present had subscribed far more than they thought could be secured. They were happy in doing this and some of them volunteered to go out the next day and see some others who were not present, but who would help. Last Sunday they announced that their budget for the church had been over-subscribed. They were so happy in doing this that now they want to go on and get money enough to employ an evangelist for our city mission work as well as support a pastor. When this little group got busy and launched out on faith the devil's crowd, who were not going to permit us to carry on, took to the bushes.

Last Sunday our new pastor preached a great sermon on tithing. That little group who had stood by so faithfully were a happy lot, as they followed their pastor in that sermon on Bible giving. We are praying daily for the unconverted members of our church, and ask that you join with us in this prayer. You pray while we sleep, and we pray while you sleep, and thus keep it going, for our nights are at the same time you have your days.

It was a great disappointment to us when the Foreign Mission Board said, "You will have to reduce your work this year, we have no funds." Now we are beginning to see God's leading in this, for we are going to press our people for self-support on the Bible plan of giving the tenth. If his children had faith sufficient to give their tenth, whether in China or United States, we would have no debts. Faith and not money is the victory that overcometh the world.

We feel that we are going to have a sweeping revival in the near future. All of our workers are beginning this week in our spring evangelistic campaign, which continues until July. Wars, bandits and unsettled conditions have made great demands upon our time and strength. But the Lord has kept, will keep, and his strength will ever be sufficient for us. We are quieter now since the Japanese have made such a violent attack upon Shanghai. Just what it will mean to us and our work in the future no one can say. Our American Consul in Hankow has warned us of the dangers and asked us to be on our guard. We shall trust in the Lord and wait for his leadings.

At present we have no idea of leaving our field of labor, and unless ordered out by the American Government we shall continue. We are so glad that we have your love, your sympathy and your prayers, it does help. And we are glad we can have a letter from you. We need your encouragement and your letters can do this for us.

\* \* \*

### The Aims of Zionism

At a recent World Zionist Congress, after a heated discussion lasting a week, the following resolution was unanimously passed in regard to the ultimate aims of Zionism:

"Zionism is a national movement to secure the freedom of the Jewish people. It adheres firmly and unalterably to its aims as laid down in the Basle program to create for the Jewish people in Palestine a publicly recognized and legally secured home, and to bring about in Eretz Israel a solution of the Jewish problem. The homeless and landless Jewish people who are compelled to migrate strive to overcome the abnormal, political, economic and spiritual condition by re-establishing themselves in the historic homeland through large and uninterrupted immigration and settlement and re-creating in Eretz Israel its national life with all the essential features of a people's existence. The Congress emphatically rejects any attempt to minimize this fundamental aim of Zionists."

\* \* \*

Of forty-one individuals who gave more than \$1,000,000 to philanthropy during 1930, fourteen were Jews, according to a report compiled by the *New York Times*. Though Jews constitute less than four per cent of the population of the United States, they provided more than twenty-five per cent of the outstanding philanthropic gifts of that year.

## Cuban Baptists Who Give Sacrificially

*Rev. M. N. McCall, Havana, Cuba*

We do not have among our Cuban Baptists those who give large sums, because, unfortunately, our people are almost without exception poor. But we have many cases of sacrificial giving. Most of our churches have tithing bands whose members have remained constant in their practice of stewardship through the years. We are going to mention three who have been selected out of many whom we could mention.

Juan Peña is a countryman, of the small farmer class. From the beginning of his conversion he had a deep sense of his responsibility for the spread of the gospel, so it was easy for his pastor, Rev. Rafael Fraguera, to lead him into avenues of usefulness, and to see his individual duty to the kingdom. In his country community near Cienfuegos he became known far and wide as a Christian. He made it a point to find some time each day to do personal work with his neighbors, trying to lead them to Christ. The neighborhood cock-pit, which is the Cuban countryman's favorite amusement and gambling opportunity, accused Juan of damaging its business so much that it had to close.

The little country congregation decided to build a church. Juan Peña was a consistent tither, and had given liberally toward the construction of the chapel. But as the work went on, more

money was needed, and Juan gave again, practically all the cash he could raise. When the work was nearly completed, it was found that thirty dollars were needed to finish paying for the flooring before they could use the building. Juan said, "I will do it," so he mortgaged his oxen with which he did his farm work, and raised the money so that the little church could open its doors.

We are not surprised that Juan is a happy Christian. The years brought a certain amount of prosperity, but Juan never forgot his tithing pledge, and his gifts meant much for the cause of Christ. Later years have brought hard times and scarcity, and while he cannot give as he once did, his liberality is still phenomenal, and his smile of joy is as bright as ever.



Mrs. Isabel Silva and three children, Havana, Cuba.



Rev. Edelmira Becerra, of Matanzas, Cuba, with a group of his young people. He is seated at right.

Rev. Edelmiro Becerra, at present pastor of the church in Matanzas, has been a tither for years, and perhaps has led more of his brethren to accept the tither's pledge than any other Cuban Christian. He himself was led to become a tither by a fellow Christian who asked his opinion on the matter, and was advised negatively. But he at once began to question in his own mind and said, "Perhaps I am not right after all." So he began to study his Bible on the subject of giving, and became convinced that there must be not only tithes but offerings also. To be convinced was to put into practice his convictions without delay. As a pastor his income has always been small, and his family is large. At first there came the temptation at times to go into his tithe for other expenses, after he had separated it from his salary, but he determined to go hungry, if need be, rather than touch the Lord's money. Now after several years he says his Christian life, since he became a tither, has meant more than it ever did, and he can speak without fear to others.

He has in his congregation a number of public school teachers, and a member of Congress. They have all been led to tithe through his efforts and example.

Mrs. Isabel Silva had known better days before she became a Christian. Long sickness had impoverished the family, and she did not have much to give. But when the tither's band was begun in Havana, she was among the first to enroll herself. Struggling as she was with a sick husband and a family of three children, every penny had to be counted and every expense watched. But she had accepted the Lord in earnest and determined that she would do her part. She never failed in her tithe. Her life for the past ten years is a story of heroism along many lines. She has taken in washing and done work of every kind, but she has

kept her children in school and has always met her tither's pledge. Things are a little easier with her now because two of the boys have begun to work also. One of her greatest joys in the increased earnings of the family is to be able to increase her tithe to the church. The children are beginning to show the qualities of their mother, and while the family is poor, it is honored by all those who know the story of unselfish liberality which has become a family habit.

### The Signal Lights

*"Honor thy father and thy mother."*

"It was well you stopped when the red light flashed,"

She said as we drove along.

"For an officer stood at the corner there  
In charge of the traffic throng."

And I smiled and said to my daughter  
fair,

As we waited on the spot,

"I always stop when the red light shows,  
Be an officer there or not."

Then she sat in thought as we drove  
along

And suddenly this she said:

"There ought to be lights for us all  
through life,

The amber and green and red.

What a help 'twould be if a red light  
flashed

When danger and shame were near,  
And we all might wait till the green  
light came

To show that the road was clear."

"My dear," said I, "we have tried to  
light

Life's road for your feet to fare,

And we pray you'll stop when the red  
glows,

Though none of us may be there,  
We have tried to teach you the signs of  
wrong

And the way to life serene,

So stop when your conscience post  
shows red,

And go when it flashes green."

—From *The Public Ledger*. Sent by  
W. E. Griffin, Atlantic City, N. J., in  
*S. S. Times*.

### Two Striking Testimonies

These are taken from the recent Stewardship issue of the *Christian Index* and published here because many of our laymen do not see the valuable Georgia paper.

The first is from M. S. Shivers:

"Giving the Father at least a tenth of the income received from his own good hand is becoming more and more the joy of those who believe on him and desire the advancement of all Kingdom interests.

"My experience is that those who begin to tithe because they love the Master never go back to the old, careless, haphazard methods, but rather increase the amount to more than a tenth.

"But stewardship does not begin or end with money—it *must* include time, thought, prayer, energy, influence—in fact everything.

"Try the tithe now in these disconsolate days, and your heart will not be filled with 'fear, but with peace and joy and a sound mind.'"

The second testimony comes from F. H. Leavell, secretary of Student Work:

"It was in February of 1913 in Chattanooga, during a Southwide Conference of Baptist laymen, called and presided over by Dr. J. T. Henderson. Throughout the meeting stewardship was stressed as a pre-eminent duty and privilege of all Christians. To tithing, *per se*, was given especial emphasis, but, true to the safe thinking and teaching of Doctor Henderson, it was never stressed as the full duty of the Christian.

"In the course of the program a proposition was made. (Incidentally I believe in definite propositions. The controlling decisions of my Christian experience have come as results of such.) All tithers were asked to stand. They did so. Then, quietly, Doctor Henderson suggested that others join them. I arose. For me it was an epoch. From that day in 1913 until this time, tithing has been, for me, an abiding joy. It has afforded a satisfaction never before known. I like it. I would be thoroughly uncomfortable, uneasy, miserable, and guilty if I should discontinue it for any single period of time. *I tithe because I enjoy tithing.*"

Brother Leavell gives three additional reasons for tithing: (1) Because it is practical. (2) Because it is profitable. (3) Because it is scriptural.

Many other strong laymen reached a similar decision during this conference.



A SCENE IN ST. PETERSBURG, FLORIDA, WHERE SOUTHERN BAPTIST CONVENTION MET, MAY 13-16



# THE EDITOR'S POINT OF VIEW

## Meeting an Emergency With Heroic Spirit

Emergencies test intelligence and character.

This truth is being demonstrated day by day in the business world. Men of inferior intelligence and mushroom character have gone down like rotten and poorly rooted trees before a gale in the financial storm through which the world has been passing. Perhaps this is one reason for the apparent disaster. Just as the storm is nature's method of getting rid of trees that are unfit in order to make room for new growth, so are emergencies God's way of weeding out from positions of responsibility those who are unfit and unworthy. Men of sturdy intelligence and real character will emerge from the present economic crisis, and into their hands will fall power and authority. The old group of self-seekers, plungers, manipulators, demagogues of business and politics, will go down into oblivion, while another group with sounder sense and tested worth will be elevated to positions of industrial and civic leadership.

It is not otherwise in religious circles. For example, in a certain church were two men of wealth. The financial crash swept the fortunes of both away. One man cancelled his church subscription, dropped out of active service, and grew sour, pessimistic—a living picture of defeat and failure. The other man walked cheerfully into the church office—and increased his subscription! It is easy to see which of these two men will come out of the crisis equipped for leadership and success in the new era that lies just ahead.

As it is with individuals, so will it be with churches. Some churches, faced with decreased income and discouraged by "hard times," will take the easy and cowardly way out by cutting off their gifts to denominational objects. Other churches, with the spirit of true heroism, will stand by the program and prove their faith by their sacrifices. It is not difficult to forecast which of these churches will emerge victorious and powerful in the great new day that is bound to come.

The emergency that confronts the Home and Foreign Mission Boards is the most critical in the history of these two great agencies. Further retrenchment is impossible without disaster. The limit has been reached, and some speedy means of relief must at once be discovered and made operative if we are to avoid calamity from which it will take many years to recover.

Have Southern Baptists sufficient intelligence and character to meet this emergency successfully? To ask the question is to answer it. Of course we have! Our numbers now approximate three millions. Out of this vast multitude of church members will undoubtedly be found as large proportion of men and women with good minds and noble souls as in any similar group in the world. They need only to be challenged with the problem to show themselves capable of and willing to work it out.

Since the regular income from Co-operative Program gifts is not enough to meet the urgent needs of the two boards in this emergency, the only logical thing to do is to seek an extra offering. The sum of half-a-million dollars has been tentatively set by the Promotion Committee as the amount needed to tide over the Home and Foreign Mission

Boards, to take care of the immediate needs of the seminaries, and to provide for the expenses of the Executive Committee. A half-million dollars from three million Baptists is a relatively small sum, and beyond doubt can be easily raised *provided the pastors get whole-heartedly behind it.*

Does some one object that a special offering breaks faith with the promise implied in the budget that no other offerings will be taken? Two replies occur immediately: (1) A very great number of churches do not operate on the budget plan, and if they give at all it will be as the result of an effectual appeal for a special offering; (2) the great majority of churches on the budget plan never reach all their members, and rarely do those who subscribe pledge all that they can or should give. A special offering for a great cause does not exhaust the fountains of giving as some suppose; rather, it unstops the fountains and starts the water to flowing in even greater volume. Of course such special appeals, in a budget church, must be occasional, and must be based on unusual need, else they will interfere with and even destroy the plan for systematic weekly giving; but to refuse to permit any special appeal whatever would be dangerous and unwarranted. In the best regulated family, where the income is most carefully budgeted, emergencies arise calling for extra expenditure, as in cases of illness or accident. To say, "We have a certain item in our budget for illness, therefore we cannot take care of this unexpected need" would be absurd. Equally unjustified is the attitude that "We have made up our budget, hence we cannot take a special offering." The emergency is upon us, some of the interests dearest to the hearts of Baptists and of our Lord are in jeopardy, and to refuse to heed their appeal and to fly to their relief would be disloyalty to the denomination and to the Master whom we all own and claim to love.

If the pastors of the Southern Baptist Convention will get on their heart the burden of our missionary crisis and spend much time in prayer concerning it, and then go to their people with Spirit-endued passion for this emergency appeal, there is not the slightest doubt about the outcome. Will not *you*, Brother Pastor, as you read this message, accept the call and acknowledge the responsibility, determining to throw your very soul into this effort to relieve our boards and seminaries of the burden that threatens to crush them?

In an emergency that tests our intelligence, our devotion, our loyalty, let not one of us be found wanting. The time will come when we shall bitterly regret it if we fail now, and rejoice with joy unspeakable if we stand fast and do our duty.

## Missions and Education

Luther Rice, one of the greatest of our pioneer missionaries, was fond of saying that "Christian schools are the seed corn of the Kingdom." The wise farmer knows well the necessity for selecting and keeping the best ears of corn for seed; and any farmer knows that he must have seed for planting if he expects a crop for reaping.

Education is absolutely essential to Christian progress. Christianity is an intelligent religion, and demands intelligent adherents. While knowledge is not the whole, at



every point in the Christian system knowledge is necessary. Take the great essentials of the Christian life—conviction of sin, repentance, faith, confession, obedience, growth in grace. Without a background of intelligent understanding of what these things mean, it is obviously impossible for them to be experienced. One cannot repent of sin in the New Testament sense who knows nothing of its nature and consequences as revealed in the Scriptures. One cannot have saving faith who knows nothing of the person and work of Christ. One cannot confess and obey who knows nothing to confess and do. Assuredly one cannot grow in sanctification whose mind is empty of the ideals and demands of Christ.

It is clearly evident, therefore, that knowledge is fundamentally necessary to the genesis and continuance of the Christian life. This knowledge may be gained in many ways—through personal study of the Bible, through preaching, through personal contacts, through teaching. The Christian school has as its highest function the communication of that knowledge which leads toward Christ, to Christ, and into the effective service of Christ. Instead of haphazard and undirected acquisition of this desired knowledge and training, the Christian school undertakes to systematize, to co-ordinate, and to guide the processes so as to guarantee results which otherwise would be left more or less to chance. Thus Christian education becomes the ally of the church, the home, the press, the missionary enterprise, and all other agencies set for the bringing in of Christ's kingdom.

Let us realize afresh that Christian education is not marginal but central in the program of Christ. Preaching and teaching, teaching and preaching—over and over we find these two methods of propagating the truth emphasized and exemplified by Jesus and the first disciples. Doctor Truett once expressed it with passionate earnestness when he said, "Wisdom will have fled from us if we neglect and lose our schools." A denomination without schools would be like a church without Sunday school and B.Y.P.U. It might exist, but at a poor dying rate. Doctor Gambrell once put it aptly when he said, "Baptists must educate or abdicate."

At the head of the list of our educational institutions stand our seminaries and training schools. These are the chief source of supply of consecrated, equipped, capable leaders. To lose or to cripple in usefulness these institutions, at home or in the mission fields, would be in the highest degree calamitous. The cause of missions is inseparably bound up with the successful on-going of these institutions for the training of the men and women who are to go as missionaries and lead churches that support the missionary program.

Next in importance are our Christian colleges and academies. Those in the homeland are of inestimable value because of their Christian influence, their defense and propagation of the faith, their supply of leadership. We ought never to give our consent to the hampering and hindering of these institutions of learning, without which secularism in education, for the time being at least, would triumph. Without our denominational schools we would be poor indeed, and the missionary enterprises would limp where it ought to run.

In addition to these schools of higher grade, let us not overlook the large number of Baptist schools of high school standing, and the many schools for children. On the mission fields these schools have been the most fruitful of all our undertakings for evangelism and enlistment. The abandonment of these agencies for soul-winning and Christian development would be disastrous beyond calculation.

In this discussion we have not dealt with the educational work of the individual church. Any fair consideration of

Christian education, as it relates itself to missions or any other kingdom enterprise, must take into account the Sunday school, the B.Y.P.U., the teaching work of the W.M.U. and the Brotherhood, and the significance of worship and preaching. Here the masses of our people are reached, and missionary information and inspiration given that produce a vital missionary conscience, if it is ever produced.

Thus we see that Christian education is fundamental to missions, just as the spirit of missions is indispensable to dynamic Christian education. We speak in no exaggerated terms when we declare that "Christian education is imperative at home and on mission fields." Study the stories about our schools as given in this number. We are facing a grave crisis in our educational work. Pray that God will lead us out of darkness and difficulty into the glorious light of a new day for all our schools, to the end that they may not only be saved but given a place of ever-increasing power and usefulness in the achievement of Christ's redemptive purposes.

## Who is Making the Mistake?

Recently a group of young men, completing their seminary training, stood before an assembly of Baptist students and others and said in effect:

*"We are ready to go. We have prayed, worked, and sacrificed for seven years in college and seminary. Our one thought has been to get ready for the mission field. And now we graduate. Who will send us?"*

*"The missionaries are ready to welcome us. They are few. The gaps are many. They are praying for recruits. They are waiting for us to come. Who will send us?"*

*"The fields are ready. The heart of the world is aching and open. Needs cry out for us to come. Who will send us?"*

*"Christ is ready for us to go. He has commanded it. His plan of redemption demands that we go. Who will send us?"*

With overpowering conviction these young men declared, "God has called us to the mission fields." Is it possible that they are mistaken?

If they are making no mistake, and God has truly called them, we must reverently face another question: Since the chances are that they will not get to go, just as many others equally confident of their call have been turned back, is it possible that God has made a mistake in calling them?

Agreeing instantly that God makes no mistakes, yet facing the fact that these men whom he has called to go are not going as matters now stand, we are compelled to ask: Are Southern Baptists making a mistake in withstanding the will of God and refusing to be his agents in sending those whom he has chosen and who are ready?

"But," you may argue, "God makes no mistakes, and no one can thwart his will." True, God makes no mistakes; and ultimately his will must be accomplished; but it is God's will that his people work together with him in carrying out his plans; if they refuse or fail, for the time being God's will is delayed. Ultimately he will accomplish his purposes; but immediately his plans are blocked by the disobedience of those whom he has taken into partnership.

There is no lesson of history clearer than this. The mistakes, the failures, the disobedience, the selfish obstinacy of so-called Christians through the ages cannot have been in accordance with the will of God. In his divine wisdom and patience he *permitted* them, and in this sense these blunders and acts of disobedience may be said to have been according to his permissive will; but to charge that God actively willed the ignorance, the superstition, the intolerance, the anti-missionary spirit of Christendom during much of Christian history would be little short of blasphemy.

What happened? God at length rejected those who refused to fit into his redemptive plan, and raised up others who would obey him. History repeats itself. As surely as Baptists cease to be missionary, and come to stand in the way of God's purposes, he will reject them and raise up somebody else whom he can trust.

Here are in round numbers one hundred men and women who feel in their deepest hearts that God has called them to special service on the mission fields; here are fields white unto harvest pleading for these laborers; here are nearly three million Southern Baptists, the majority of whom are refusing to share even in a small way the privilege of working with God and these whom he has chosen. For if *all* did just a *little* some of the choicest of these volunteers could go out this fall.

"It is a terrible thing to fall into the hands of an angry God." Does it not cause you to tremble as you contemplate the outcome of persistent and stubborn disobedience on our part? It is not yet too late. May we turn while there is time, and give God the right of way in our lives and churches, that we may not make the irreparable mistake of being found fighting against God!

"We are ready," these consecrated young people are saying. "We are not," respond Southern Baptists. "I have called and appointed them, and commissioned you to send them," declares God. If they do not go, whose will be the mistake?

## Another Spirit and a New Day

*Rev. J. B. Lawrence, Executive Secretary, Home Mission Board, Atlanta, Georgia*

"But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereunto he went; and his seed shall possess it" (Num. 14: 24).

Southern Baptists have returned from their annual meeting. What they did is history. The reports read and the resolutions passed are to be printed in a book and handed down to future generations, thus preserving the mechanical things. But what about the spiritual things? What about the Unseen One who walked in their midst? Did he not touch hearts and stir souls and kindle spiritual passions and start to blaze the love fires for a lost world? Did Southern Baptists come away from their Convention without "another spirit"?

What our people need is "another spirit." We can never be a different people until we come to have a different spirit. Spirit determines everything. Character is a matter of spirit; it is an affair of inward and spiritual glow. Engineers lay out a town, but the people who live in it create the spirit and this spirit makes the town what it is. The quarter-master's corps feeds the army, but its morale, a spiritual something that comes up out of the hearts of the men, determines the fighting ability of the army. Carpenters build a house, but the homemakers themselves must furnish the spirit that makes the home. The denomination may plan, budgets may be fixed either by control or consent, but it is the spirit of our people that will determine what is done.

We are told that Caleb had "another spirit." His spirit was that of complete dependence upon God. In the midst of a people who were cringing with fear in the face of difficulties, Caleb was unafraid. He was no Samson. He was no Hercules. All we are told about him is that he was a man with "another spirit." But that tells everything. He was a man who had not lost confidence in God nor in his brethren. He had been out in the land of the giants.

He had seen the walled cities. He had measured the strength of the fortified places. He had stood in the presence of the sons of Anak. But in the place of saying, "We were in our own sight as grasshoppers, and so we were in their sight," he said, "Let us go up at once and possess the land, for we are well able to overcome it."

Caleb had confidence in God and his brethren. He believed that God's promises are centered in the solidarity and certainty of the Divine Purpose. Therefore, God was to be trusted. Here is where our confidence should be centered. We should believe God and take courage. We should not be held up by appearances, nor cast down by resources that can be totalled in arithmetical figures. We have only to ascertain first, Did God send us? and secondly, if he sent us, then nothing can drive us back but our own lack of faith and courage.

God can do nothing with a cowardly people. God can't use a man who is licked in his own soul. To those who believe, the matter of taking possession of the land is a process in which Jehovah figures and they should not be afraid. Shall not Southern Baptists gird themselves in the strength of Jehovah and go out to take the land for Christ? Armed with the promise and power of Christ are they not "well able"?

Caleb's spirit was that of triumphant certainty. Not for one moment did he doubt the outcome of the issue. God had promised the land to Israel and Caleb believed that he would make good that promise. He did not know how it would be done, but he believed that it would be done. We can never know how God will work, but we can be assured that he will work. Each new movement in the world's redemption has been a startling revelation of God's infinite resources and power.

Has Christ sent Southern Baptists out to all the world to disciple the nations? Then they are not to waste their time debating the problem of processes as if these were final points; their task is to go on through. The call of God to attempt the world's evangelization is a pledge that it can be done. It is here that we are revealed to ourselves. We are either men with "another spirit" or we are not. Our test is our willingness to begin our obedience to God even though we cannot see how it is possible to succeed. A Negro preacher, preaching on the fall of Jericho, said to his congregation: "Brethren, if God commands you to jump through a wall ten feet thick, it is your business to jump at the wall and God's business to jump you through it." Christ has said "Go," and "Lo, I am with you always." We should take him at his word. In the going we will be made strong to go, and as we walk by faith the way will be opened.

Right now Southern Baptists are facing a task that will test their spirit. Immediate provision must be made for the needs of their work. Our Mission Boards cannot meet their obligations through these summer months unless we come to their relief with a special offering. Other institutions we love are also in dire need. We must raise \$500,000. Shall we say it can't be done? Shall we cry out that the sons of Anak are in the way and in their presence we are as grasshoppers in our own eyes and also in theirs? This is what Israel did and God sent them back into the wilderness and for forty years they wandered until that generation perished. But Caleb had a different spirit. Had the Children of Israel listened to him, if his spirit had gripped them, everything would have been different. Shall his spirit grip us? Shall we, as a denomination, say we are well able in the month of June to raise \$500,000 for the immediate relief of our work, and, saying this and feeling it in our hearts, victoriously and gladly set about doing it? Shall we have "another spirit"?

## A Missionary on the Field Reports the Shanghai Disaster

*Pearl Johnson, Shanghai, China*

God's protecting care has been with me through these days, and his peace and quietness have been in my heart. He has graciously answered our prayers, and underneath have been the Everlasting Arms. In fact, I have been in no real danger except from an occasional stray bullet or shell, for I have lived in a section of Shanghai which has not been affected directly by the war. While large sections of the city have been wiped out, other large sections have been undisturbed, except by the general confusion and disorder, the careful watchfulness on the part of the police, and the big forces of marines and soldiers with their barbed wire and sandbag barricades, and the almost incessant sound of cannon and machine gun fire.

But I have learned many things and seen much during the six weeks since war began. I have learned how unspeakably terrible, how utterly horrible war can be! As I have gone on the streets day after day, I have seen people, by the tens of thousands, running hither and thither seeking places of safety. In many cases, they were carrying on bamboo poles, or in rickshaws, carts, carriages or automobiles their entire remaining earthly possessions. As I have seen these poor sufferers my heart has cried out again and again against the hatred which could cause such a cruel, wicked war. I have seen flames and smoke rising sky high as one section after another of our great city was consumed by the fires, thus leaving thousands and thousands of the people destitute, out in the cold with nowhere to go. I have seen young girls weeping because of being separated from parents. I have talked with heart-broken parents whose children have been lost or captured and killed. One preacher, a big, strong, splendid man, with whom I talked one day, was all bowed and aged by grief because his fine nineteen-year-old son had been taken prisoner, and he (the father) had no hope of ever seeing him again in this world. With this boy six or eight relatives were taken, and they shared the same fate as he.

I have not been to the battlefields where the dead and dying soldiers and poor innocent villagers and farmers lay in great numbers until funeral pyres finally removed these gruesome sights from view. But what I have read and heard about these places has blanched my cheek and made me shudder in horror. I have seen none of the "glories of war," only the inexpressible horrors of it, the utter sinfulness and wickedness of it. All honor is due the brave men who for five weeks so valiantly fought without yielding ground, and I hope their names will appear in history along with other great patriots. Indeed, they deserve honorable mention among the great heroes of the world. But, oh, the utter wrong of a war which demanded such a sacrifice!

Then I have seen, gathered in camps, refugees by the tens of thousands, from this city and the villages and country round about, innocent victims of this ruthless warfare which took all from them; people who before it began were going quietly along their way, living their simple lives unmolested. Now they are huddled together in camps, objects of charity, many of them having a haunted look on their faces because of the horrors they have seen, and the hopeless prospect of the future for them. By day and by night there is heard *so often* the wail of a mother whose little child has been sacrificed to this cruel war, because of insufficient nourishment, exposure or disease; or an older per-

son is seen being carried out to await a charity coffin and burial.

Go with me to one of these camps where for days the numbers crowded together were from two thousand to two thousand five hundred or three thousand. For some little distance before reaching the entrance we will see men, women and children sitting on or beside their little bundles of clothes patiently but anxiously awaiting admittance into this place of refuge. Just inside they often lie or sit so thick it is difficult to get in—those who have been admitted and are awaiting the assignment of places. One cold day while I waited a short time at the entrance I saw an old man very thinly clad and barefoot, except for straw sandals, come several times with tears streaming down his face begging for permission to enter. The Boy Scout in charge had to kindly but firmly push him back until a place could be found for him. An hour or two later as I was leaving the building I saw him still there. He had wrapped himself in his one ragged, dirty quilt and was trying to keep the cold out.

The first floor still in the process of building can't be used, but the second, third and fourth floors are all full. On little bundles of straw the quilts are spread out and individuals cuddle up or whole families huddle together to keep warm. As we pass along they look up with *such* appeal in their eyes, sometimes pointing to a shivering child or a sick one, or telling a tale of misery which makes the heart ache. Yes, the heart does ache as we move among them, but how grateful we are for the privilege of ministering to them in the name of our Saviour! How happy we are to tell them of the Heavenly Father who loves them and is grieved at their misery and suffering! Glad, indeed, are we that we can point them to the Man who while on earth had not where to lay his head, but is now preparing a *mansion* for every one who believes on him! It matters not to us, the inconvenience, the anxiety, the constant sound of cannon and machine guns in our ears, if we can be used in leading some of these to the Saviour. Would I be elsewhere at this time? No. I have feared nothing so much as the possibility of having to evacuate, of having to go away from Shanghai. I thank God for this work of witnessing for him, and for the new light he has let me see in the faces of some of these refugees.

We are wondering now what will become of this great company when help is withdrawn. Many will, we fear, go away to starve. Work is hard to get, the crops won't yield their harvests for several months, help can't be given for much longer, funds are already getting scarce. The toll of war sufferers will continue to mount for a while even though peace should be declared very soon. All this destruction and suffering and death and no section, no person, no country the gainer by even a very little bit! Many crimes committed, not one wrong righted! Yes, for this is *war*!

Shall we not pray more earnestly, and work harder to bring peace on earth and good will among men and nations so that war will be impossible? Our mission property has suffered some, but all our buildings are standing. Two churches which were in the section where fires raged almost continuously for weeks have been left to us. We feel this is nothing short of a miracle wrought for us by our Father in Heaven. We are humbly grateful to him. He has, indeed, been very near and very precious to us.

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After I have prayed for the carrying out of the Master's purpose through the length and breadth of the great parish of God, what may I ask for myself? Three things: Daily bread, daily forgiveness, and daily leading. Feed me, forgive me, and keep me straight!

—James A. Francis.

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## A Missionary Looks at Courage

Rev. J. Hundley Wiley, Shanghai, China

In one sense the present is an unfavorable time to plead for the courage of the Christian. For, if we define that virtue as the willingness to face a situation from which it would be more or less natural to run away, we are talking about a trait that is somewhat lacking now. All the signs of the times offer advice of another sort to the people, "working and wandering in the world as they must." They all point men to a shelter in the time of storm, to the City of Safety First. We do have a few that offer advice of another character. Economic prophets, for example, are not lacking who suggest courageous advance rather than retrenchment as the way that leads to prosperity. But in spite of their increasing number, the man in the street pins his faith to a gospel of another sort.

"The typhoon gun has sounded," says he, "and no one but a fool would head his junk towards the open sea."

The world's business seems to think that sailing for a refuge is the one way to save shipping. Even this supposedly safe course has resulted in a surprising loss of tonnage. Vessel after vessel has gone down until the value of the fleet remains but half of what it was before. If Adam Smith could return to earth he would be astonished at the wreckage caused by our naive acceptance of his doctrine. The "best of all possible worlds" which he promised to all who would allow "free competition" turns out to be a rather sorry mess. We are now engaged in running away from our own creation! And not only business; journalism, education and everything else seem to be steering for some safe harbor in order to save themselves. Is it the part of wisdom for Christianity in general, and for missions in particular, to head in the same direction? Is the world to be saved by our caution or by our faith, by our timidity or by our courage?

One needs to read no further than the first page in the history of missions to find the answer to that question. The founder of missions pinned the "red badge of courage" on this movement of ours in the days of its youth. Physical, moral, intellectual bravery—he insisted on them all. There were enemies in the early days that charged him with all sorts of vices. There were men that called him a glutton; there were men that called him a drunkard. Even his own family spoke of him as a lunatic. There were others that hailed him as heretic, as blasphemer, as traitor. But so far as I can discover the record contains mention of no person that accused him of cowardice. He never thought that one could overcome "the world" by running away from it. And our own mission program will not be able to save itself, either, by any such tactics. In no generation have the "timid good"—to use Roosevelt's phrase—been able to underwrite a world mission program. That's a task reserved for the more capable hands of *the terrible meek!*

Let us also remind ourselves that courage for this undertaking is not born out of mass enthusiasm and emotional propaganda. We have tried that and it has failed. There seems plenty of evidence that in some quarters, at least, human emotions have been exploited as far as that system will carry. Deadened sensibilities is the penalty that over-emotional methods must always pay. To interpret Christian heroism exclusively in spectacular terms in order to whip up enthusiasm is a short-sighted policy that defeats its own end. The courage of the Christian has an enduring quality about it that these caricatures lack. It is the calm and deliberate refusal to run away from the enemies of the kingdom. There is emotion in it, but the fundamental constituent is a loyalty born out of conviction. Nothing less than a deep sense of the truth in Christ can give us the

courage to face the indifference and the opposition that meets everyone that tries to build the New Jerusalem in any "green and pleasant land." Southern Baptists can perpetuate Pentecost when they are willing to "*out-think, out-live and out-die*" the paganism of this age. How heavy has been the casualty list in your particular neighborhood? Is God still at war against unrighteousness or do you believe "in a God who died in the days of Oliver Cromwell" to have his place taken by one that is less efficient?

When one looks at the workings of our Baptist program, one becomes slow to apply the word courageous. There are appeals made to support it, but who among us is willing to explain to our people the practical implications of world missions? Who among us is willing to speak the truth concerning the unregenerate selfishness on which much of the world's business is built? Who among us is willing to stand up like a man against the growing secularization of life? Who among us is willing to rebuke the super-patriotism of our time that gorges itself on the altruism of plain people and is just now preparing another unholy feast for itself on the plains of Manchuria? And hardest of all, who among us is willing to live the New Testament answer to this honest man's question:

"Is a man's manhood less because his skin is black?" Or, if that one is too hard for us, Who is willing to heed the demand of the gospel that a Christian *must* live the simple life?

My Fellow-Travelers-in-the-Way, it is questions like these, rather than drop in receipts, that shorten the life-span of the missionary and make him grow old before his time. The drop in income is but a symptom; the primary cause of our affliction is the low level of Christian courage among us all.

It is not that we do not know enough. Time was, when plenty of Baptists could not read and write, but that day is gone. For years our Baptist schools, to say nothing of the others to which our people go, have been pouring forth an annual crop of educated men and women to swell our ranks. Our last report shows ninety-seven schools, seminaries and colleges, a teaching staff of 1,761, and an enrollment of almost thirty thousand young people. Surely there is enough intelligence among our educators to mark the line of battle between "the world" and "the kingdom." It is a line of battle that now encircles the planet. Our schools have had a long hard pull to achieve academic respectability, and with that I have no quarrel. As institutions of learning they pride themselves on their tolerance, on the value of the suspended judgment until all the facts are in. But neither science nor the gospel demands neutrality after all the returns have been counted. *A Christian system of education, timidly pacing the paths within its cloistered walls, is a contradiction in terms.* We have paid too heavy a price for our educational system if we allow it to substitute culture for courage. May we look to our schools for leadership in this crisis or must it ever be that, "Hesitation is the badge of the scholar tribe"? The typhoon gun to the Christian is but a signal to

"Sail forth! Steer for the deep waters only!

For we are bound where mariners have not yet dared to go,  
And *we will risk the ship, ourselves and all.*"

Summing up the whole matter, the answer to the question lies in the open secret of the God-planned Life:

"Why do I drift on a storm-tossed sea  
With neither compass, nor star, nor chart,  
When as I drift, God's own plan for me  
Waits at the door of my slow-trusting heart?  
Down from the heavens it drops like a scroll,  
Each day a mite of the veil will he lift—  
Why do I falter, why wander and drift?  
Drifting, while God's at the helm to steer;  
Groping when God lays the course so clear!"



# Anti-Catholic Demonstrations in Spain

*Rev. A. Celma, Barcelona*

Rarely in history has so important a matter as the change of regimen been realized so easily as in Spain, the land where monarchy seemed to be the only possible government. This extraordinary fact, however, is surpassed by the demonstration of the falsehood of the apparent solidity in which was based the system of power and privileges of the Roman Catholic Church, which pretended to possess the adherence and fidelity of all Spaniards. The unexpected establishment of the Republic has sufficed to show the unreality of this pretended majority of which the church has boasted so much, because when some of the privileges she enjoyed have been taken away, the great mass of the people has shown most evidently that they are not such good Catholics and friends of Rome as it was believed. It is true that the Church could use the power of the State, and that she had in her hand the direction of all important centers of teaching and philanthropy by means of which she exercised great influence, but in spite of all this the church has entirely failed to gain the heart and respect of the people whom she has educated and guided for so many centuries.

It is a matter of grief to think of the sad consequences produced by the ignorance and tyranny which have been fostered by Catholicism for so many generations; the same people who have been instructed in the system arise now against it, burning temples and destroying the very images before which they have knelt so many times. The seed has brought its fruit, as the Word says: "Sow the wind and reap the whirlwind."

This has been the result of a dead religion. It is a known fact that where Catholicism prevails real religion, which is of the Spirit, is almost unknown. The religion becomes only a custom more or less national, generally practiced in most cases as a matter of routine if not for worse motives. Catholicism with its priesthood and sacraments has never occupied itself with bringing souls in contact with God. Man always remains at a great distance from the Creator, because it is not possible to have any other relation with God than that which the church offers by her priesthood, which alone has power to confer the grace of the monopolizing church according to a scale of prices, but never gives to the soul the desired peace.

It has often been said that all Spaniard are Catholics, but the facts have shown the contrary. It is true that they have been officially Catholics while it was not possible to be anything else, and in order to keep them in this state the church took care constantly to announce the religious unity of the nation, avoiding in this way any reform of the law so that liberty of worship should be given to other religions. In spite of its absolute power, of which Catholicism has been so proud, it has always by every means, even the most unjust, tried to prevent the least thinking to which it objected, availing itself of all the privileges of the State to persecute, fine and imprison those who even in their own houses privately tried to worship God in spirit and truth. Therefore, it is not at all strange that the people at last have shown themselves to be against a church which has proved to be anything but what is divine. What we say about Catholicism in Spain is, according to our experience, true in other countries where the system prevails. To pretend that Catholicism is something different is to show that we do not know it, and is a great mistake. "It is," as one of our friends said, "to want to have a lion without teeth and claws; where it is in a minority it is a lion cub with which we can play; but let it grow, and soon it will show its real instincts."

The anti-Catholic manifestations do not signify that the people are irreligious, but only that they depart from a church which has made them slaves. The Spanish soul is religious in its essence, and for its faith, though mistaken, it has many a time fought and suffered with an incomparable courage. It is undeniable that the abuses committed in the name of God have made the people look with suspicion and even with hostility at the representatives of this religion incarnated in the priests and monks, who have always utilized the good faith of the people in order to get money. Now it is hard to believe any longer in the miracles of the saints and apparitions of virgins, or in the fire of purgatory; but in spite of all that there remains in the hearts of many people a certain respect for the God they have not known, but whom they feel is much better than the one whom they have been taught to fear instead of love.

All anti-Catholic manifestations have been principally directed against the religious orders, and especially against the Jesuits, the most genuine representative of the clericalism which has always been an enemy to liberty. The people by their rebellious attitude have only expressed their will that the Church should be separate from the State.

A long experience has taught that liberty is impossible so long as the union between the Church and the State exists. Even the most elementary rights of man are always in peril as long as monks, nuns and priests are not treated by the law as other subjects are, but allowed to benefit by innumerable privileges at the cost of right and liberty. We have arrived at the point when the law has to be the same for all; and therefore the people have proceeded with a certain violence, insisting that their voice shall be heard in order that laws that give privileges to some and limit the rights of others may cease for ever.

With the help of those exceptional laws Catholicism has established a business center in each convent, taken possession of all centers where it could exercise its influence and obtain benefits, offering in exchange nothing more than ignorance and superstition and getting rid of the responsibilities and charges that the rest of the citizens must assume.

Besides this, the rights of the individual claim the separation of Church and State. As long as the separation does not exist, there will be a regimen of exception for the official church, a regimen which establishes a difference in treatment between citizens, imposing certain conditions on the conscience of non-Catholics in matters in which God only has the right to interpose. What are the rights that give authority to the Church and the State absolutely to command the consciences of men? There is no justification for such absolute command; therefore the single guarantee of liberty of conscience is founded on the application of the words of Jesus: "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." Only when this divine principle is rightly applied is real liberty possible.

It is easily understood how mortifying it must be for Catholicism to descend from the heights of official favor, and cease to be proclaimed as the religion of all Spaniards; but if it has a real hold, then Catholicism has lost nothing but gained, because what it loses in numbers it gains in the fidelity and sincerity of those that remain in the church.

The Spaniards have also uttered their protest against the mixing of the church in political matters. It is a rare coincidence that two of the most Catholic countries—Italy and Spain—are in conflict with the ecclesiastical power of the

Pope. Catholicism does not willingly give up supremacy in temporal matters and civil power. Undoubtedly the Catholics have forgotten that Jesus said that his kingdom was not of this world; and in Italy before Fascism as in Spain in their fight with Republicanism they wish to monopolize the kingdoms of this world as well as the kingdom of God.

In Spain on the day following the proclamation of the Republic, the greater part of the prelates of the church made public profession of adherence to the new government, but this fact has not hindered them from doing all in their power to create obstacles and destroy the newly established Republic. Catholicism is always the same, and Spaniards know too well what has been the conduct of the Roman Church and its influence on politics. It is not easy to forget that with too much frequency all the national resources have been employed to serve the interests of the Pope and the benefit of the church, and therefore has the country been thrown into the fearful calamities which have produced national weakness. This is one of the great reasons of the actual unpopularity of the church among the masses of the people.

In our days not only do people know more of past history, but they also understand that religion has to be kept apart from politics, understanding that its efficiency will be so much the greater as it is separated from the conflicts of men. The mission of religion ought to be a contribution to peacefulness of spirit instead of a kindling of passions and fighting for the supremacy of a temporal power which does not belong to it.

There are also in this matter of the anti-Catholic manifestations other motives of an economic order. In most countries there exist great financial difficulties which require the most gigantic efforts to be solved, and Spain, unhappily, is not an exception. The nation is fighting to balance its budget and normalize the situation of its treasury, but at the same time a powerful religious institution carries away a considerable amount of the money which is necessary. Not all Spaniards are Catholics, as has been demonstrated, and therefore it is not just that money taken from all should be given for that which most refuse. The church does not give her service gratis to the people, but obtains her revenues according to settled scales of prices. According to this principle, the church receives payment for her service twice over: once indirectly from the national budget and a second time when the devotees find themselves in need of her help. Therefore, the people have protested against a recompense, both excessive and unjust.

These are, in our opinion, some of the aspects and significance of the anti-Catholic manifestations, in which a part of the Spanish people has expressed what it thinks about the Roman Catholic Church and its long domination in Spain.

What will happen in the future? It is difficult to predict, but we believe we can affirm that national opinion will never return to the bosom of Catholicism as in the past. It is true that the fanaticism of many, and the interests of more, may exploit the tradition in order to conserve the feasts and customs which Catholicism has established, but the very heart of the people has left Rome and will never return to her. The great peril is now that the people who have been deceived and are tired of a false religion will tend to indifference and incredulity, and this peril puts on us a greater responsibility than ever before to do all we can to lead the people to the new way of faith and progress. Anarchy and Communism are ideas which are making great progress among the working class, but we believe in the power of Christ who can save men from all sorts of evil.

What have we, Spanish Baptists, in facing this profound political, economic, and religious crisis? As men we have nothing except increasing difficulties. But, thanks to God,

we have a handful of devoted and consecrated workers prepared to give the plain message of the cross to our countrymen. We have not beautiful cathedrals nor a priesthood pompously dressed, but in the modesty of our halls and the humility of our preachers, we can say to the Spaniards that "God is love," and that he gave his Son that everyone who believes in him should be saved; that Jesus Christ is the perfect Saviour of souls, and that he is at the same time the only and eternal Liberator of the nations.

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## A Veteran Missionary's Suggestion to Pastors

*Rev. John W. Lowe, Tsingtao, China*

1. Preach several sermons on Worldwide Missions.
2. Review HOME AND FOREIGN FIELDS at prayer meetings for one month, or use some recent book on missions.
3. Urge pastors to help brother pastors put on a School of Missions.
4. For the inspirational address get some one whose soul is aflame for missions.
5. Let pastor see that all officers and leaders are enlisted and that they attend.
6. Sow down the church membership with latest and best literature on missions. Order copies of HOME AND FOREIGN FIELDS for deacons, teachers and officers, W.M.U. and B.Y.P.U. leaders. Write to your State Headquarters for free tracts.
7. Have Sunday school superintendent give five minutes' missionary program every Sunday, using stories, maps, charts, and so forth. Have a boy or girl tell a missionary story. Everybody will listen.
8. The School should begin Sunday morning and close Friday night or the next Sunday with a great Mission Rally.
9. Let pastors exchange pulpits and preach their best new sermons on missions.
10. I hope the suggestion by Dr. Sallee that churches undertake the support of whole stations will be acted upon by some of our churches.
11. I have been urging Doctor Ray to divide up our territory into sections and have missionaries to supervise Schools of Missions as we did a few years ago. We must do more along this line or we shall fail God at a time like this.

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## How Big Is Africa?

Do you realize that every eighth person in the world lives in Africa? That its population doubles every twenty years, the whites every eighty? That nearly a quarter of all the land is within Africa? That it is as far around the coast of Africa as it is around the world? That within Africa's area could be placed the United States, the British Isles, Germany, France, Norway, Sweden, Italy, Argentine, China, India, fifty Belgiums, and half-a-dozen Spains?—*Record of Christian Work.*

\* \* \*

"Palawan Islands, a part of the Philippine field which the Presbyterian Board has handed over to the Baptists, is a most needy and difficult field. A hundred pagans have never heard the gospel. These extremely poor people have no system of writing, are without medical attention, but are eager to receive friends. A young Scotchman, Alexander Sutherland, who has worked under the Baptist Mission of Scotland in the Orkney and Hebrides Islands has greatly strengthened the Palawan work. He is trained in tropical medicine, dentistry and house building."

# MAKING MISSIONS REAL

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

## "Living Pictures of Home Mission Fields"

Arranged by Mrs. A. B. Brown, Atlanta, Georgia

I

**Leader:** "Dear, dear Nina! And by what good fortune am I privileged to have this delightful visit?"

**Nina:** "Oh! Have you not heard? I am no longer Nina Forte. I am now Mrs. Angelo Traino. We are on our wedding journey, and I left my husband at the hotel just long enough to slip out here to see you today."

**Leader:** "Best wishes to the lovely bride! You look so happy. And the wedding, sit down and tell me all about the wedding. But . . . But Nina, where were you married?"

**Nina:** "Oh, dear friend! Do not get that sad look on your face and fear to ask me *where* we were married. We were married in the North Boulevard Baptist Church, of Tampa, and none other than my good pastor, Dr. J. F. Plainfield, married us, with dear Miss Fannie Taylor playing the wedding march."

**Leader:** "Good for you! But how did you manage it?"

**Nina:** "Oh! My mother said I must be married in the Catholic church, by the priest, as all good Catholics should be. And my relatives said that surely I would not forget that my family had some claims on me, and that I must not disregard them entirely. Some of them insisted that if I would not have the priest, that we go to the registry office and just have a civil official perform the ceremony. But not Nina Forte! For too long I have been a Baptist and have loved to work in the Sunday school, and certainly on this happiest occasion of my life I was not going to have it marred."

**Leader:** "And from the way you look it would not seem that even one tiniest fleck of cloud put in its appearance on that day. You have stood the supreme test, Nina dear, and surely your family must know by now that you are a real Baptist and intend to worship Jesus with your whole heart. But were any of your family present at the wedding?"

**Nina:** "Yes, my mother was there, and all the uncles and aunts and cousins; and, do you know, they were tremendously impressed by the service. The church was beautifully decorated, and of course I was all in white. Doctor Plainfield's ceremony is so simple and reverent, and my uncle, who was most opposed to my being married there, told mother afterward that the whole service was just as sacred as any he had ever seen in a Catholic church. And somehow I believe that their coming to my wedding will change their minds about me and a Baptist church. I think some of them will come back again to the regular services."

**Leader:** "And to think that your wedding is to serve as a testimony for Jesus. You know Isaiah once said, 'Therefore with joy shall ye draw water from the wells of salvation,' and you have surely drawn the highest joy. . . . And you say Miss Fannie Taylor is still working in the church with her old-time enthusiasm. She has been in Tampa a long, long time, hasn't she?"

**Nina:** "Miss Taylor came to Tampa eighteen years ago to work with the Italians. It was all so strange and new to her, but she has told me many times that she prayed hard to know how to begin her work. The Sunday school then was in a small empty store, with

an Italian family living upstairs. Her first Sunday morning, only twelve people were in the room when she began the service, playing the little old piano and directing the singing. Three little girls were walking along the street and heard the music. They entered the open doorway. How funny we must have looked! Our father had just died and, as is the custom, we all three were dressed in plain black. My oldest sister was nine, the other seven, and I was just five. I loved Miss Taylor the minute I saw her. She came often to our home and cheered mother in her bereavement. But that was a long time ago. From that little Sunday school, with fifteen women and children present, has grown the North Boulevard Baptist Church, with nearly two hundred studying the Bible every Sunday. They have several study and club groups during the week, and a Good Will Center just a few blocks away."

**Leader:** "And how happy Miss Taylor must have been to have the privilege of watching the development through all these years, and especially of you who were her youngest pupil on that first day. You have brought great joy to her heart, and are today a joyous testimony of the value of our Home Mission work in Tampa. Tell your beloved Angelo that he must let you continue your good work in the Sunday school, and I do hope it will not be long before he too will be helping Miss Taylor and Brother Plainfield in their good work."

**Leader:** "Ah! My dear Damacia Jojola, and why are you not at Isleta, doing what they call your share of the work of preparing the Catholic church for the annual fiesta? It has been my understanding that each year the church selects certain of its members who *must* clean and make the church ready for the annual fiesta. And did I not hear that you had been called for the work this year?"

**Damacia:** "True, true enough. They selected me. But I not go. I never go any more. I no longer member that church."

**Leader:** "I know that you have in your heart become a Baptist and that last year you refused to work, but the people said so many ugly things about you, and the priest made so many threats that I really wondered if you would have the courage to refuse again this year."

**Damacia:** "I know people talk. People talk lot. Priest make threats. But I not care for talk. I not care for threats. I care only for peace in my heart. Priest give no peace. Jesus gives peace. Priest try *make* me work for his church. Last year I refuse. This year I refuse. I always refuse. Priest send for me this time. Jojola, my husband, away at sheep camp, but I know he not want me work. When I not go, priest say he hire some one work my place, and when Jojola come back from sheep camp he pay for my helper. But he not know Jojola. I know Jojola. He will not pay, for he believe Jesus long time."

**Leader:** "Damacia, you have shown real courage and have proven yourself a true follower of Jesus, as has also your husband. How fortunate were Rev. and Mrs. C. W. Burnett when they arrived in the little village of Isleta in 1929, in the heart of that desert land near Albuquerque, to find the home of Seferino Jojola awaiting them. And although Jojola was not then a Christian, he was one of the few people who were friendly to the missionaries at first. And although your hus-

band was busy with his little fruit farm and his herd of sheep, he found time to help the missionaries, and really opened the way for them. I remember how he helped them organize a Sunday school and gave them the use of the hall he owned in the very center of the town. By the way, how is that Sunday school progressing now?"

**Damacia:** "Oh! It good. It grow all time. Children learn Bible stories. Children sing. You should hear children sing. They no longer afraid to sing—to sing loud. They love Jesus, too."

**Leader:** "And you, Damacia, have helped your husband to sow seed that will bring forth much fruit in the days ahead. If only we had the money to build you a church, where you could have a real Sunday school, to teach all the boys and men and women who would come. But even with your tiny little one-room hall you are doing much good work. That little valley which was once a desert place, but which is now a beautiful land, made fertile by the little irrigation streams of fresh water that run through the corn fields, is fast becoming a valley rich in the knowledge of the love of Jesus Christ. Isaiah might well have been writing of it when he said, 'For in the wilderness shall waters break out and streams in the desert. And the parched ground shall become a pool and the thirsty land springs of water.' And *courage* such as yours is making it possible. Keep it up, good friend, in the days ahead."

**Leader:** "Dr. Salassi, welcome!"

**Salassi:** "The doctor part is very much out of place, unless you have reference to a doctor of sick souls. And truly I have enough sick souls to minister to that maybe I might merit the title on that score."

**Leader:** "Sit down and tell me all about it. Are you still playing your violin?"

**Salassi:** "Oh! I play some, but I am so busy preaching and having personal interviews with people of my community and beyond, that I have little time left for playing. But never will I cease to give thanks for my violin. Do you know, I perhaps owe my very soul's salvation to my violin. Because, when my brother and I left home in Southern Louisiana and went to Vicksburg to work in the shops, we soon quit attending even our Catholic church. And just because I could play the violin, a B.Y.P.U. boy invited me to play at a social given at the Bomar Avenue Baptist Church. Then the pastor invited me to play for his Sunday school class of men the following Sunday."

**Leader:** "Well, and how did a Catholic feel in a Baptist Sunday school?"

**Salassi:** "Being in the Sunday school was not the worst part. They had me sit on the very front row. Of course, I did not have a Bible or Quarterly, and the pastor opened his Bible at the correct place and handed it to me. A terrible fear seized me, and I trembled at the very thought of having a Protestant Bible on my lap. It was then I remembered that I had sworn before the priest, when I was an altar boy, never to read or touch a Protestant book, and especially their cursed Bible, which he had taken particular pains to tell us was the chief book of the devil to lose good souls. As I sat there with the Bible on my lap I trembled, not knowing what to do. I had been told that if I ever looked into a Protestant Bible I would go crazy. I was full of superstition and feared evil spirits of all kinds. But I finally decided



that I would peep a little and see if any evil spirits would really seize me, and if I saw or felt one, I would throw the Bible down and run out of the church and never come back again. But, to my surprise, I saw something there about God. I listened, and the preacher was telling the story of the walls of Jericho falling down. That was the first time I understood anything from the Bible."

*Leader:* "And did the spirits get you?"

*Salassi:* "Not the spirits, but the Spirit of God took hold of my heart, and some time later when I was playing in the church, I was asked to play the violin accompaniment to the old hymn,

'Just as I am, without one plea,

But that thy blood was shed for me.'

It touched me. My heart was broken, and I sank back on the seat trembling. The pastor's wife came to me, and after the service she took me home, and there in the study, with the pastor and his wife, we wrestled with God in prayer until after midnight. And at four o'clock on that Monday morning one more Frenchman was added to the list of true believers in the saving power of Jesus Christ. If I live a million years, I will never forget that night and those dear ones who led me to Jesus."

*Leader:* "What a great thing love is! God loved the world. Jesus loved sinful, dying men, and believers in Christ love him and their fellow men. Those two friends spent that night with you because of their love of Jesus and their love of you."

*Salassi:* "Yes, and I feel that I have a great debt to pay. That is why I was willing to wear old clothes and shoes in school, that I might prepare myself for the ministry and spend the remainder of my life leading others of our French people in Southern Louisiana to know Jesus Christ as personal Saviour."

*Leader:* "John records some words of Jesus, 'But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life.' Oh, that we had enough money to prepare many, many others for the ministry so that in each village there might be a preacher to unfold the love of God to those who know it not. But you keep working away in your field, and maybe Southern Baptists will soon wake up to the great opportunity right at their very doors."

*Leader:* "O Mrs. Arias, what a great victory was won for Jesus when you finally accepted him as your Saviour. I heard that you had joined the Baptist Church at Devine, and that the priest is very angry, because you were the most influential Mexican woman in his church. How did you come to take so courageous a stand?"

*Mrs. Arias:* "For a long time I was greatly disturbed. As you know, Mr. Arias is one of the leading merchants of Devine, Texas, and had just built a new dance hall from which he expected to have a good income. But just as he completed it, he began to hear men in his store discuss the teaching of a new missionary, Rev. J. A. Lopez. Brother Lopez has a large field nearly two hundred miles long, in which he cares for three churches and two missions as the representative of Southern Baptists."

*Leader:* "That is quite a large territory for one man, isn't it?"

*Mrs. Arias:* "Yes, it is entirely too large, but there is no one else there, and so he is trying as best as he can to reach as many as possible through each of his churches. When I first learned that Mr. Arias had been to hear him preach, I grew angry. I had been taught that any one was committing a great sin who dared disobey the priest, and of course the priest had told us over and over again that Baptists were false teachers, that

they did not know the truth about the Bible, and that their souls would not be saved. But it was not long before Mr. Arias' faith began to impress me, and I think he knew that I was anxious to find some peace for my troubled heart. So he invited Brother Lopez to visit us and explain the gospel to me. I was interested, but I did not dare to let him know of it."

*Leader:* "Did you let any one know you were interested?"

*Mrs. Arias:* "I did not mention it, but in some way the priest heard of his visit and sent for me to come to him. He told me that I had sinned and had done great wrong in even allowing this man to come into my home to try to teach me. Then he demanded that I must humble myself and confess my sins to him in order to be taken back into communion and restored to fellowship in the 'mother church.' But he did not know that I had listened to Brother Lopez as he explained that we must confess our sins to God, rather than men. I did not quite believe all Brother Lopez said, and my heart was sorely troubled, but I decided to find out the truth. So I talked to my husband about it, and he asked Brother Lopez to come again to talk with me. And then, from my own Catholic Bible and a Revised Version, he taught me the truths of God. He showed me where my Bible had changed the word 'repentance' to 'penance,' and he made it all so plain to me that a great peace and calm came over my soul and I knew that I had at last found the truth. I accepted Jesus as my Saviour, and that night I went, not to confess to the priest, but to the Baptist mission to confess my faith to God before my neighbors in the mission. Since then I have been so happy."

*Leader:* "And you are truly a living example of the promise, 'I will give unto him that is athirst of the fountain of the water of life freely.' And now I know that you are proving a great help to Brother Lopez. He writes that Mr. Arias has torn down the dance hall, and that because you, the most influential woman in the town, have confessed Christ, that many others are willing to come to the services. How I wish that we could put more workers in that large territory of Mexicans to help Brother Lopez."

*Leader:* "Come in, good friend. And who . . . ?"

*Cuban:* "Never mind about me. It does not matter who I am. It only matters that you hear what I have to say. I not speak English very well. You listen?"

*Leader:* "Yes."

*Cuban:* "I live in Cotorro, near Havana. For one long time my life was dark, my heart was black. I could not see any light. Then one evening I pass by place where I heard singing. I saw light coming through crack under door. I pushed the door open just one little bit. But the light it nearly go out. I slip in and close door, and the light it flare up again. It was such a tiny room, and so crowded, and the night so hot, that the people have to leave door open to patio to get fresh air. Then each time street door open the wind almost blow out the light."

*Leader:* "The wind almost blew out the light!"

*Cuban:* "But it not blow it all out. Mrs. Moseley she not let it, and Rev. Rene Alfonso, he not let it. Nearly two years ago they come to Cotorro to preach Jesus. They have no hall to meet, but they meet just the same. They have one service this house, another service that house. Not long five people accept Jesus and Rev. Alfonso baptize them. I happy to say I one of them. Now they hold services in my house. I glad for them meet there."

*Leader:* "It is indeed kind for you to offer your home to these missionaries."

*Cuban:* "But it is such small house. They not have enough room. When Mrs. Moseley has finished playing her baby organ and we not sing any more, Rev. Alfonso stand up to preach. And, it may seem strange to you, but he stand almost under some saints on the wall. My mother-in-law she Catholic, and the house really hers. She lets us have service there, but she not take down her saints, not yet. But right between two of the saints she has placed a big wall text which Mrs. Moseley give to her. On it is verse from the Bible, 'And Jesus said, Come unto me all ye that labor and are heavy laden and I will give you rest.' Many of our Cubans are so heavy laden and do so need his rest!"

*Leader:* "And you know now what that rest from Jesus means."

*Cuban:* "Yes, oh, yes, but so many more do not know. The family next door, they buy radio, and just when they know we have service they turn it on—they turn it on loud. The wall is so thin that the radio nearly drown out what the preacher is saying. I know I go long round about way to say what my heart wants to say. We need place to hold service in Cotorro, and we need it bad. So many would come, but there is no place for them to come. My house is so small, I beg Mrs. Moseley get money to rent hall, but she say she cannot. She say Mission Board it not have money to send. But I say to her, We pray. We have faith that it come. So I tell you—and now I go back."

*Leader:* "'And the city hath no need of the sun, neither the moon to shine in it; for the glory of God did lighten it, and the lamb is the light thereof . . . and the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.' John writes there of a city that is lit by the glory of God, but in Cotorro even the flickering light is almost extinguished by the passing breeze. Shall the light in Cotorro go out?"

## The Call

Sadie M. Lawton

Some bow down to the god of wealth  
And some to the god of fame,  
And some to joy, and some to health  
And some to a mortal name,

While you and I, though knowing God,  
The King and Maker of all,  
Are quite content to toil and plod  
Nor answer the Master's call.

He calls for men who will tell the  
world  
Of a Saviour and Lord Supreme—  
For men who will bear the banner unfurled  
And joyously echo the theme

That God is God, and He alone  
Can save from every sin,  
And through the blood of Christ  
atone—  
Give joy and peace within.

The highest honor in heaven and earth  
Is the one of which we sing—  
To tell of Christ and the soul's re-  
birth—  
To be called to work for the King.

Oh, how will we answer the summons  
clear,  
"Go preach the gospel to all,  
While the Lord Himself will ever be  
near,"  
Oh, say, will we answer the call?



# From the WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

## "That the World May Know"

With one accord the vice-presidents of Woman's Missionary Union, in submitting reports from their states for the annual meeting in St. Petersburg, emphasized forward steps by their constituencies. Much of this progress is seen in the statistical tables as compiled at W.M.U. headquarters in Birmingham with reference to the calendar year of 1931. Many a column forms those tables, a fact which is borne in mind while trying in this brief article to describe a few of the forward steps. Just as this article cannot adequately set forth all the meanings of the statistical tables, neither do the tables reveal all the sacrifices and heartbeats, all the human-interest stories that made the tables add. They have become history and yet these tables are our cherished present possession and from them we will for months if not years seek proof for further advance. Confident are we also that a big majority of the gifts of self and substance were lovingly made "that the world may know—may believe" that God sent Jesus as the Saviour of the world.

All through the calendar year of 1931, as covered by the statistical tables, this part of Christ's prayer—"That the world may know"—was the Union's annual watchword. With it was constantly linked, by small as well as large societies, the Union's general watchword, "Laborers together with God." Both are certainly in heart and mind in rendering the following deductions from the tables as mentioned above. On page 28 of this magazine you will find the W.M.U. treasurer's report for the same period of time. By comparing it with a similar record for the calendar year of 1930 (see the *Birmingham annual meeting entry on page 43 of the W.M.U. Year Book*), you will regret to see that the total is less, but it is gratifying that the loss is almost evenly distributed among the various items. Humanly speaking, money seems vital to the evangelization of the world—so every W.M.U. organization is urged to do its best through tithes and offerings this and each succeeding year.

As a forerunner to all such paying and giving will be prayer. The 1931 totals show that the seasons of prayer for state, home and foreign missions were observed by more W.M.U. organi-

zations than in the previous year. In fact, each season was observed by almost two-thirds of the Women's Missionary Societies and by much over one-third of W.M.U. Young People's organizations. What might not the tithes and offerings have been if every organization had remembered that it was in prayer that Jesus said: "That the world may know!"

Incentives to paying and giving also resulted from mission study. Seldom if ever in the history of the Union have so many mission study classes been held as in 1931. In fact, there was almost an average of one for each organization. Only those who have taught and otherwise participated in mission study classes know what a victory it was for 28,156 such classes to be held by 30,149 organizations of W.M.U. young people and women. But imagine the far finer victory if they had met their ideals, which are: "At least one mission study each year by each of the young people's organizations and at least two by each Woman's Missionary Society." Had these minimum standards been reached, there would have been over 41,000 such classes learning reasons why the world should know about Jesus.

Stimulus for the classes that were held was found in the organizations' Standards of Excellence, which were really the chief means of checking up in general. Every requirement was met by 4,021 of the Union's societies for the women and young people and there were 3,856 others that were almost A-1, while over 6,300 attained four or more points. But just suppose that each of the 30,149 organizations had reached its standard—oh, the volume of prayers, the search after missionary knowledge, the teaching of missions to the young, the paying and giving, the zeal for souls that inevitably would have resulted!

Facing these and other facts, one gives genuine thanks for inward and much other assurance that the prayers, study, tithes and offerings of Woman's Missionary Union were and will be blessed of God. However, the thought returns that a vast majority of the world does not yet know that God sent Jesus as the world's Saviour. Because of this and "because of the hope which is set before us" we would this year all the more earnestly and enthusiastically serve as "laborers together with God" greatly to increase the number of those who both know and believe that God did send Jesus to redeem the world.

## Program for June

TOPIC—CHRISTIAN EDUCATION IMPERATIVE AT HOME AND ON MISSION FIELDS

*Purpose of the Program*—To show: (1) that the maintenance of our Christian colleges is one of the most acute and vital problems which Southern Baptists face; (2) that there is an absolute necessity for such schools on mission fields; (3) some products of these schools

*Hymn*—"O Worship the King"

*Prayer of thanksgiving* for the Great Teacher as revealed in the Word of God

*Scripture Lesson*—Education Emphasized by Christ: John 3: 1, 2; Matt. 5: 1-16; 7: 28, 29; Mark 10: 1; John 7: 14-17; 6: 45; Luke 11: 1-4; 19: 47, 48; 20: 1-8; Luke 12: 11, 12; Matt. 28: 16-20

*Silent Prayer* in thought of Scripture as read

*Hymn*—"Have Thine Own Way, Lord"

*Rendering of Leaflet*—He was Content with Twelve (Order leaflet for 3 cents from W.M.U., Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

*Talk*—Why Should Christians Seek an Education?

*Talk*—Why Should Christians Maintain Educational Institutions?

*Prayer* for all Christian teachers and students

*Hymn*—" 'Tis So Sweet to Trust in Jesus"

*Three Talks*—Baptist Schools in (1) State (2) Home (3) Foreign Field (For help see state publications, also articles on pages 3 to 12 of this magazine.)

*Rendering of Leaflet*—The Little Red Schoolhouse (Order leaflet for 3 cents from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

*Season of Prayer* for Baptist schools in state, home and foreign field

*Discussion of Article*—"That the World May Know" (See article on this page.)

*Hymn*—"What a Friend We Have in Jesus"

*Business Session*—Reports on: (1) Meeting in St. Petersburg; (2) Ridgecrest Y.W.A. Camp; (3) Plans for Summer Assembly; (4) Personal Service; (5) Stewardship; (6) W.M.U. Young People's Organizations—Marking Up Standard of Excellence—Offering—Minutes

*Hymn*—"Jesus Shall Reign"

*Lord's Prayer* (in unison)

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

JUNE—CHRISTIAN EDUCATION IMPERATIVE

CENTS

A Father's Verdict . . . . .	2
He Was Content with Twelve . . . . .	3
The Chinese Country Day School Speaks . . . . .	4
The Education of Chinese Women . . . . .	3
The Little Red Schoolhouse . . . . .	3
School Boys and Girls in Nigeria . . . . .	3

Please order the above leaflets, remitting with order, from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala.

From the  
**BAPTIST BROTHERHOOD of the SOUTH**

Secretary J. T. HENDERSON

The two statements below from Dr. Robert E. Speer of the Foreign Mission Board of Northern Presbyterians, and from Dr. Jeff D. Ray of the South-western Baptist Theological Seminary, are so sound and forceful that it is thought proper to give them first place in the Brotherhood Department of HOME AND FOREIGN FIELDS.

**The Church at Its Best**

Robert E. Speer

The foreign mission enterprise represents the church at its best, but it cannot go beyond this, any more than a stream can rise above its source. The essential problem of the enterprise abroad, accordingly, is in the life of the church at home. Is that life so strong and true that it must flow forth to all the world? If it stops to ask this question, and in doubt, proceeds to care for itself, this procedure in itself is evidence that the life of the church is not strong and true and cannot make itself so. If it is strong and true, however, it will pour out over the world in the spirit and will of Christ, and in doing so will uplift and inspire the whole character and influence of the church. It is because this life is in the church today that we have any foreign missions at all. We shall have them as long as this life is there and men remember and are loyal to their Lord.

**My Code**

Jeff D. Ray

I shall seek to cultivate:  
Loyalty without partisanship.  
Deep conviction without narrowness.  
Co-operation without sacrifice of independent thinking.

Confidence in men without hero worship.  
Charity without condoning wrong.  
Love without fawning.  
Spirituality without cant.  
Duty without bluster.  
Courage without brag.  
Self-sacrifice without self-praise.  
I shall seek to be:  
Genial but not frivolous.  
Candid but not crude.  
Cordial but not effusive.  
Sincere but not caustic.  
Gentle but not flabby.  
Firm but not pugnacious.

In short, I would wish to be the kind of genuine gentleman I think Jesus would be if he were in my place.  
God help me!

**Mississippi**

The notes for last month closed with the report of a visit to Laurel. This tour of Mississippi included two services each in three other cities—Meridian, West Point, and Tupelo.

Baptists hold the first place as to numbers in Meridian, a city of thirty-one thousand nine hundred fifty-four people, with a half dozen Baptist churches. The First Church, of which Dr. H. C. Bass is pastor, is one of the strongest in the state. In addition to marked courtesies by Dr. Bass, Pastors T. M. Fleming and B. S. Vaughn gave the meetings their sympathetic support.

A very interesting incident of the visit to Meridian was a call, in company with two of the pastors, to see Dr. R. A. Venable, Pastor Emeritus of the First Baptist Church and Ex-President of Mississippi College. While we found him a confirmed invalid and helpless, he was in fine spirit and still enjoys a good joke, as in the days of his vigor. We were refreshed spiritually to note his unwavering faith and triumphant hope.

The next day, March 25, was spent at West Point. Dr. E. F. Wright, the pastor, had been conducting devotional services all week, preparatory to a spiritual climax on Easter Sunday.

At the day service there were four pastors and a number of representative people from other churches of the association. At the evening hour there was an attendance of at least two hundred of the best people of the local church and association.

When the Secretary reached Tupelo on Saturday about noon, he was welcomed at the station by Pastor H. R. Holcomb and his brother, W. E. Holcomb, the new President of Mississippi Woman's College.

The pastor remarked that Saturday is the only day in the week that offers the business men the hope of making any money. To the surprise of all, there was a creditable attendance from the association in the afternoon, and at the evening hour so many of the local church came that the pastor felt prompted to congratulate them.

He too had been conducting prayer meetings all week in preparation for a spiritual revival on Easter Sunday.

In all these four centers, the visitor found a fine spirit of co-operation between the pastors and their membership; he was also gratified to learn that their financial condition is an improvement over last year.

**South Knoxville**

The evening service at this church on Sunday, April 3, was considered one of the most impressive in the history of the church. It was a fine preparation for the "Week of Prayer and Consecration" to be observed April 10-17.

This particular occasion was the ordination of eight new deacons. All the deacons sat immediately in front of the pulpit during the discussion of the "Qualifications and Duties of Deacons"; following the impressive ceremony of "prayer and the laying on of hands," the great throng of members came forward and gave the hand to the pastor and all the deacons as a pledge of their hearty co-operation.

"The Week of Prayer and Consecration" was observed most successfully; lack of space

**A Year's Financial Record**

January 1, 1931 to January 1, 1932

WOMAN'S MISSIONARY UNION, AUXILIARY TO S. B. C., Mrs. W. C. Lowndes, Treasurer

Reported by State Treasurers as having been remitted by them to the respective Boards						Received by W.M.U. Treasurer				
STATES	Foreign	Home	Ministerial Relief	Christian Education	State and Other Objects in S. B. C. Program	Margaret Fund and Training School	Training School Current Expenses	Scholarship Fund	Special Gifts	Cash Total
Alabama .....	\$ 26,458.34	\$ 13,415.56	\$ 3,066.25	\$ 26,309.05	\$ 37,847.87	2,200.00	\$ 236.86	\$ 700.00	\$ 147.50	\$ 110,381.43
Arizona .....	259.03	144.16	19.46	47.73	597.92	15.00	4.11	.....	4.00	1,091.41
Arkansas .....	15,661.18	7,700.88	6,548.90	4,285.73	12,823.05	878.87	41.80	250.00	37.25	48,227.66
Dist. of Columbia.....	10,997.39	10,544.64	.....	.....	13,680.65	200.00	81.83	.....	4.00	35,508.51
Florida .....	12,180.74	5,679.13	1,707.29	6,165.56	23,172.41	500.00	177.77	400.00	99.00	55,081.90
Georgia .....	48,442.67	21,028.99	3,924.45	9,936.41	101,530.24	3,200.00	209.61	900.00	618.30	189,790.67
Illinois .....	2,878.37	2,194.43	82.14	953.90	24,327.72	406.82	17.53	300.00	.....	31,160.91
Kentucky .....	53,236.07	22,959.68	4,068.21	27,219.51	56,897.86	3,124.00	463.90	1,099.76	38.50	169,107.49
Louisiana .....	7,279.18	5,543.70	452.06	14,713.41	25,050.54	500.00	44.52	200.00	31.00	53,814.41
Maryland .....	8,871.91	2,873.75	1,102.23	1,285.94	10,591.27	400.00	.....	200.00	55.50	25,380.60
Mississippi .....	16,032.36	11,458.51	915.95	15,103.50	17,366.32	2,020.00	218.20	400.00	402.76	63,917.60
Missouri .....	21,328.97	11,156.95	1,241.40	7,814.90	18,403.52	2,280.00	201.32	1,000.00	120.00	63,547.06
New Mexico .....	1,064.12	637.21	2.77	6.79	7,817.58	75.00	.94	.....	2.00	9,606.41
North Carolina .....	51,289.84	23,028.63	4,500.72	88,951.60	48,687.85	1,558.64	359.02	2,200.00	87.00	220,663.30
Oklahoma .....	17,564.97	9,661.85	1,427.12	27,820.93	24,947.22	*1,500.00	.....	400.00	65.00	83,387.09
South Carolina .....	34,353.35	17,467.52	3,671.74	15,564.28	59,038.88	1,860.00	357.72	1,300.00	46.50	†150,009.99
Tennessee .....	44,725.73	24,134.13	4,459.90	36,147.92	52,901.17	2,000.00	457.32	1,260.00	339.00	166,425.17
Texas .....	63,612.86	31,680.39	7,190.67	89,623.31	225,326.26	2,400.00	230.40	.....	437.40	420,501.29
Virginia .....	96,884.84	38,855.58	7,592.49	59,566.98	90,547.73	3,760.00	1,029.64	896.95	143.00	299,277.21
Special Gifts .....	223.26	160.00	.....	.....	.....	.....	5.61	.....	2.00	390.87
Total Gifts .....	\$533,345.18	\$260,325.69	\$ 51,973.75	\$431,517.45	\$856,556.06	\$28,878.33	*\$4,138.10	\$11,506.71	†\$2,679.71	\$2,197,270.98

\*These amounts were sent through the Executive Committee, S.B.C.

†This column includes \$2,643.71 Margaret Memorial Gifts, \$33.50 Special Gifts to Margaret Fund, and \$2.50 Special Gift to Training School.

‡This amount includes \$16,350.00 Gift of Miss Varina D. Brown of Anderson, South Carolina.

Valuation of Boxes to Missionaries \$118,394.81. Total Cash and Box \$2,315,665.79.

will not permit any reference to the unique program, except to say that three different laymen spoke each evening on some phase of prayer.

Rev. J. K. Haynes, the popular pastor, is now conducting a class each Sunday evening with his deacons and reports fine interest.

### Lagrange, Georgia

Monday morning, April 4, the secretary took an early morning train for LaGrange, Georgia, two hundred fifty miles away, where he was scheduled to speak at eight that evening on "The Office of Deacon" in the First Baptist Church of that city. This was the second day of the one hundred fourth anniversary celebration of the founding of this great church. The program was outlined for nine days and included the discussion of every denominational interest by a representative speaker.

On Monday evening, Rev. W. E. Howard, the enterprising pastor, expressed gratification with the attendance, including almost one hundred per cent of the deacons. One interested deacon was unavoidably kept away.

It should be a matter of general satisfaction that a new day has dawned for the deacon, the second most important official in a Baptist church.

In writing later of this anniversary, the pastor says, "The whole occasion was a tremendous success."

### Maryville, Tennessee

The General Secretary had the privilege on April 7 of visiting the second regional Sunday School Convention of Tennessee for this year, which was held in the First Baptist Church of Maryville, under the direction of W. D. Hudgins, Educational Secretary. The attendance was representative and the program attractive. The addresses of President McGlothlin on Teaching and Winning were very practical and impressive.

There were other addresses of merit but the General Secretary did not have the opportunity of hearing them. He responded to a gracious invitation to speak for thirty minutes on Money.

### Live Oak, Florida

In response to an invitation from the First Baptist Church of Live Oak, Florida, extended through the Pastor, Rev. Jos. G. Wood, the General Secretary spent five days with this church, beginning Wednesday evening, April 13. For four evenings there were two classes conducted from 8 to 8:50. The class for women studied Missions under the direction of Mrs. Parshley, daughter of the late Doctor Hovey of the Newton Theological Institution, Massachusetts, and herself a missionary for several years. She is a very capable and consecrated woman, greatly appreciated by this church.

The other class was for men, studied *Financing a Church*, and was under the direction of the Brotherhood Secretary.

There were eighty-five members in the two classes, the women having a small majority. While some eight other churches were represented, most of the members were from the local church.

The first night every deacon was present; one deacon was kept away two nights because of illness. This was an unusual record.

Following the class period, the General Secretary spoke each evening for thirty minutes on some enterprise of the Kingdom to an open meeting.

On Sunday at 10:15 he spoke to a class of men on "Christianity not a Charity but Big and Significant Business." At 11:00

he sounded a Note of Optimism to a fine audience.

Ex-Governor Hardee is a member of this church and is now engaged in a vigorous campaign for re-election.

The aggressive pastor, Rev. Jos. G. Wood, and Rev. W. T. Newsome, the popular pastor of two country churches, were a constant inspiration to the visitor.

### Knoxville

During the four days that the Secretary remained at the office because of important correspondence and other pressing duties, he accepted an invitation to speak on the evening of April 20 in the Training School of the Bell Avenue Baptist Church, Knoxville, on Five Duties of a Church Member. There must have been something like four hundred people present at this lecture hour; it was a most inspiring mid-week audience.

There were 1,170 in Sunday school on April 17.

Pastor Harvey is having first-class support in his aggressive policies.

The next evening the General Secretary was expected to speak in a very successful Enlistment School conducted by Rev. G. W. Griffin in the Park City Baptist Church, Knoxville. To his regret he was prevented by an unexpected event.

This is a new church located in a populous community and gives promise of growth and increasing service.

### Alabama

Today, April 23, the General Secretary is leaving for a service of five days with the First Baptist Church at Roanoke, Alabama. There is prospect of a good representation from the Second Church of Roanoke, also from the other churches of the association.

Rev. Scott Patterson, returned missionary, conducts a class with the women and the General Secretary has the men in the study of Applied Stewardship. We alternate in speaking to the joint meeting following the class period.

### Program for June Meeting of Brotherhood

The copy is about ready for a *Manual of Programs* for the remainder of the year, beginning with June. The printer hopes to have this booklet ready within ten days. It will contain fresh information to help in preparation for each program. It will be furnished at a price that will merely cover cost and carriage, perhaps 10c per copy. Order from Baptist Brotherhood of the South, Box 585, Knoxville, Tennessee.

### Report of T. J. York

#### CENTRAL, LITTLE ROCK

The week, March 27 to April 1, was spent with Rev. M. L. Moser, and the men of Central Baptist Church, Little Rock, in teaching Stewardship. During the week seventy-five men were enrolled with an average attendance of more than forty. Twenty-five of the men qualified for the Brotherhood certificate. On the last night we organized a Brotherhood; they have had one regular meeting since the organization, with more than fifty men in attendance.

Since coming as pastor less than a year ago, Rev. Moser has baptized more than one hundred fifty people, seventy-five of whom are men.

#### REGIONAL CONFERENCE

On Sunday, April 3, a Regional Conference for men was held with the Southside Church, Pine Bluff, Arkansas, with one hundred twenty men present, coming from thirteen different churches in three associations. Rev. Perry F. Webb, pastor of the First Church, Pine Bluff, brought a devotional message which challenged every man present. This was followed by an address on the "Men and the Co-operative Program," by Deacon C. L. Durrett of Little Rock. The Secretary conducted a brief round-table conference, and then State Secretary, Ben F. Bridges, spoke on the Arkansas situation. Every man present seemed deeply interested in the program and in the work of the men in our churches.

#### HOT SPRINGS

On Monday, April 4, the Secretary attended a meeting of men in the Central Baptist Church, Hot Springs, Arkansas, and after a splendid banquet spoke on the Brotherhood work. Following this a Brotherhood was organized with Mr. Will H. Hall, president.

Rev. Roy L. Hurst is supply pastor for this church and is doing a fine work in enlisting and in re-organizing the various groups. Several additions to the church have been received under his brief leadership.

#### SUNDAY SCHOOL CONFERENCE

On Tuesday, April 5, the Secretary had the privilege of turning aside from the Brotherhood work to visit the Arkansas Baptist Sunday School Conference in session in the First Church, Pine Bluff. The Sunday school work in Arkansas is under the able leadership of Secretary J. P. Edmunds, who is doing a constructive work.

#### NEWPORT

On April 7 we attended the regular meeting of the local Brotherhood at Newport. This Brotherhood is small, but meets regularly and takes seriously its mission to the local church and to the denominational program.

#### ENGLAND

The week beginning Sunday, April 10, was spent with Dr. J. F. Tull and his good people in England, Arkansas, observing the "Week of Prayer and Revival," in connection with a conference on Stewardship each evening through Wednesday. Both the pastor and the visitor felt greatly encouraged by the attendance and the deep interest manifested by the members of this good church. We hope to return to this church within a few days for the purpose of completing a Brotherhood organization.

#### BATESVILLE

The Secretary had a full week in Batesville, Arkansas. From Sunday, April 17, through Wednesday night, he was with Rev. Elmer J. Kirkbride and his loyal members in the First Church in the "Every Member Revival." The meetings were well attended and a real spiritual feast resulted from these meetings. This is one of the best churches in this section of Arkansas and is making splendid progress under the leadership of this fine, consecrated young pastor.

Thursday, April 21, through Sunday, April 24, the Secretary was with Pastor T. J. D. King and his men in the West Batesville Church, in the study of Stewardship. The meetings were well attended and the interest was as fine as we have seen in any group.

Pastor King is in his sixteenth year with this church, and is held in high esteem by his people.



# MISSIONARY MISCELLANY

Secretary T. B. RAY

## Births:

Rev. and Mrs. R. A. Jacob, Pingtu, China, announce the arrival of Martha Irma on March 4, 1932.

## Arrivals on Furlough:

Rev. and Mrs. L. M. Bratcher, Rio de Janeiro, Brazil. Home Address, Caneyville, Kentucky.

## Sailings:

April 21, on *S. S. Chichibu Maru*.  
Miss Anna Hartwell, Hwanghsien, China.

## Death of Robert Edward Chambers:

On April 22, 1932, we received a cablegram announcing the death of Dr. R. E. Chambers, of Shanghai, China. The only other news contained was that Doctor Chambers died of Pneumonia.

He was born in Bedford County, Va., April 24, 1870. He graduated from Richmond College in 1892, and from the Southern Baptist Theological Seminary in 1894. For several months after he graduated from the Seminary he was Assistant Secretary of the Foreign Mission Board. He served for a few months the Baptist City Mission Society of Richmond.

He was appointed February 23, 1894, and sailed for his field in South China in the fall of 1895. His life as a missionary has been devoted chiefly to developing the work of the China Baptist Publication Society. He was the organizer of this Society in February, 1898, and has given it his capable and solicitous care down to the time of his death. He has developed it into a great institution. He has recently finished a new building, which now places the Society in a position where it can render even wider service.

Doctor Chambers was a very active preacher. He spoke the language well, and had in him the heart of the evangelist.

He was one of the most capable missionaries ever sent out by the Foreign Mission Board. A big heart filled his bosom. His strong, energetic body seemed capable of rendering hard and continuous service. He gave himself to his work without reservation. His pleasing personality brought to his side multitudes of admiring and devoted friends. He loved the Lord with all his heart and served him with all his strength.

Our hearts go out in tender sympathy to Mrs. Chambers and all the children.

*Prayer Needed above Everything*—"We are hoping and praying for the spring campaign for foreign missions. Prayer is needed above everything else. Our people must be brought face to face with God and then the facts of our mission work in foreign fields in order to stimulate them to the best possible giving. May God hasten the coming of that glorious day! And it will come. But we hope it won't be after many of the best opportunities have passed on the mission field. It seems to us that this is our day—may God help us to conserve it! If the Lord should tarry—we should hasten. Man's disappointments are God's appointments, so while we have been left to wonder about the support of foreign missions from the home-end, we have been encouraged to press on in greater faith. (Romans 8: 28.)"—Geo. W. Leavell, Wuchow, China.

*More Baptisms*—"In November we held a special meeting in our church and there were 75 professions, 45 received for baptism and 35 of them were baptized, 10 were kept back by parents."—R. T. Bryan, Shanghai, China.

*Revivals in Brazil*—"I held a meeting at Piraquara where a lieutenant of the army is serving as military chief of police. He is a deacon of the Ponta Grossa Church. He is one of the most wonderful workers I have ever seen. At the end of the meeting we baptized the treasurer of the city council, and many of the leading merchants of the city. In a few weeks we have baptized 37, and next Sunday I will baptize about seven more. The pastor of the First Church here baptized 13 two weeks ago."—A. B. Deter, Curitiba, Brazil.

*Prayer in Midst of Troublous Days in China*—"There is much earnest praying being done by the Christians in the city. On Sundays, immediately following the regular church services in all centers, there is a union prayer meeting at the most central place. The most of those who attend, fast as well as pray. We know that God's people everywhere are praying for both Chinese Christians and missionaries at this time. The promises in the forty-sixth Psalm mean more to us than ever before. Our pastor is a true shepherd. He has a large family of children, ranging in age from three to eighteen; he says he will not consider leaving his church at this time."—Mrs. C. G. McDaniel, Soochow, China.

*Being Born Again*—"I have never seen the Spirit so busy in Kaifeng convicting of sin, of righteousness, and of judgment. The Chinese put it that he is come to make the person himself reprove himself. One of the interesting things that came to light was that about eight tiny boys in the second and third grades, of their own accord, hunted up an empty house on the campus and all knelt and confessed their sins to the Lord, item by item. I know the angels enjoyed looking down on that group. Sunday morning one of the mothers gave this report. Her little son had been a bad child, but for several days he had been so good and had obeyed so well that she asked him, 'What is the matter with you that you are suddenly so good?' His ready reply was, 'I've been born again.' Another mother who lives near said that her daughter had been saved and there had been an absence of the usual fussing amongst her children. So we hope the revival will spread over all this neighborhood."—Josephine Ward, Kaifeng, China.

*Revival in Pingtu*—"How we thank God for the revival he has sent into our midst. Miss Moon, Mr. Sears and others did the sowing and planting, and now the harvest is here—an abundant harvest, and the song of the reaper is heard in the land. Praise our Father it is all of him. I have 230 girls in school and this spring we complete our thirtieth year as a school. We are looking to God to continue to keep our school open."—Mrs. Grace Boyd Sears, Pingtu, China.

## Sun Ruh Ting's Experience in Being Born Again

Attie T. Bostick, Kweichow, Honan, China

"My mother died when I was only six years old, and early in life I became a prodigal in every sense of the word. I entered the army and one day five hundred of us were sent to fight some bandits, only one hundred surviving that attack. We were being pursued, and of three ways out there seemed little hope of life being spared. I looked up to heaven and prayed, 'Heavenly Father, if you will save me now I will take you as my Heavenly Father forever.' I raised my gun and cartridges over my head and plunged into the river to cross to the other side where there was a mountain. One of the enemy saw me but I was saved from his shot. Upon reaching the mountain on the other side I came upon a man who befriended me by giving me a pear to eat, which greatly relieved my thirst.

"Some time after this I was at a fair and heard a missionary say, 'If we do not believe in and accept Christ we are no better than a dead dog.' I pulled out my gun and drew it on this missionary and asked him what he meant by saying such an ugly thing. The Chinese evangelist was quick to apologize and asked me not to mind what the missionary had said as he had come from a distant country and did not very well understand our language. I went home that night and got very anxious over what I had said and done. What if this foreigner, whom we all felt had great power with the official class, should indict me to my captain? Nor could I put out of my mind the comparison he had made. Later I threw away my gun and went to a fair where missionaries were preaching and where there were also Buddhist priests whom I had heard could help us find peace. I started to this priest first and found he was engaged in opium smoking, so I decided he had no peace and could not help any one else find peace. I then sought the missionary and his evangelist. The missionary was preaching on The Prodigal Son. I listened till he had finished and asked, as I broke down crying, 'Do you suppose the Lord will have me when I have sinned every sin that the prodigal did?' Then he talked directly to me, telling how the father welcomed the prodigal with open arms, and assured me that Jesus would thus welcome me."

Sun Ruh Ting accepted Christ and was sprinkled. Later he came to this city, found there was a Baptist church here and from reading his Bible himself was convinced that immersion was the Bible baptism and so requested it for himself. He prayed the Lord for a real helpmeet in a wife and was soon acquainted with a young widow whose father-in-law wanted two hundred dollars for her, but he could not spend even ten dollars. He told the young widow he had no earthly goods to endow her with, but that he would promise not to beat her because he believed in the God of Love. She cast her lot with him and has made him a good wife in the Lord. Sun was colporteur for a while and then the two of them went to Mr. Harris' Bible school until they graduated. He has been at two outstations as leader, and has had some trying experiences at both places. They have lost six children but still have two sweet little girls, four and one years old.

Four years ago when they had word of the death of his wife's mother he took her and their little daughter to the home, three hours by train. On starting back to his chapel work he decided to walk and save the ten dollars the family had given him to get home on. He was arrested by bandits and marched to a place where they had many more captives, but he kept crying to our Lord for deliverance, and told the bandits there was no need to



hold a poor evangelist for ransom as there was no money to redeem him. He was asked to explain some doctrine as proof that he was an evangelist, and evidently he did it satisfactorily for they gave him his freedom. However, they had an evil man escort him away who searched him for money. Before starting Sun had hidden his ten dollars, one each in ten of eighteen biscuits he carried, and the man broke open four and found no money, so let him go. Sun praised God for deliverance.

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### The New Home of the China Baptist Publication Society

Rev. John W. Lowe, Tsingtao, China

NOTE—Since this was written Dr. Chambers has passed to his reward.  
—Editor.

The plans for the new building were approved at the meeting of the Board of Directors two years ago. We are happy to announce the completion of this new home of the Society. The building is seven stories high, built of ferro-concrete with red brick veneer; and occupies one of the best sites in the city of Shanghai. The view from the offices of the Society on the sixth floor is well worth a trip to the city to see. A magnificent scene appears before you from that elevation. Near by are the Missions Building, the Union Church and the British Consulate. The American Consulate is just across the river. The Hwangpoo River, with its ships of all countries arriving, and departing, presents a scene to the eyes never to be forgotten.

In the enforced absence of the Secretary, Dr. R. E. Chambers, the burden of the supervising of the construction of the building fell upon Dr. J. T. Williams, who has given himself unreservedly to the tremendous task which he has so successfully completed. Let all Baptists praise God for the faithful work of James T. Williams in the erection of the building, and the co-operation of the missionaries in providing the necessary funds as they were needed, so that all bills were paid when due.

The salesrooms are located on the first floor. The Business College of the Shanghai University will occupy the second floor. For this privilege the friends of the University have paid into the building fund, or will pay, the sum of \$50,000. The offices of the Society are on the sixth floor. The remaining space has been rented to parties whom I found delighted to be moving into such lovely rooms.

I must say a word about finances: The income from rents will be about \$32,000 (Chinese currency) annually. The upkeep will be approximately \$8,000, leaving a handsome balance, which will be applied on the indebtedness. The directors, at the request of the secretary, voted to use the income to cancel the debt before using any of the funds to extend the work of the Society. So you see we must depend on gifts from friends of the Publication Society to carry on for the next few years. I feel sure there are many who will be happy to make a contribution to this great work.

#### THE CHIANG KAI-WEN MEMORIAL HALL

That is the name of the beautiful hall where our meeting, and all the public meetings of our Baptist folk in Shanghai, will be held hereafter. It will be the prayer-room, and the power-house of the staff, and the Baptists of Central China. This will be, as you can see, the "upper room" of Baptists of China. In this room there will be no North or South, neither Chinese or foreigner, but we shall all be one in Christ Jesus. In this room Baptists will feel the heart-throb of the world,

and try to respond to the world's need of the gospel of Jesus Christ in some worthy way.

#### BAPTIST GOALS

1. Seven thousand new subscribers for our *True Light Monthly Magazine*.

2. To raise a fund of \$50,000, to be known as the Chiang Kai-wen Memorial, in loving memory of the editor of *True Light* for twenty-seven years.

3. To retire debentures and pay the debt on the new building at the earliest possible date.

4. Prevailing prayer for funds for two writers; and \$500 gold for the financing of *Kind Words*, which publication was discontinued last year, owing to lack of funds.

5. To secure the whole-hearted co-operation of our Baptist constituency in our effort to "sow down China with Christian literature."

6. To promote by Christian literature a nationwide revival.

#### THE CHINA BAPTIST ALLIANCE

The recent visit of Doctor and Mrs. MacNeill to China has been a great blessing to the Baptist cause in this land. Their messages are still fresh in the minds and hearts of all who heard them.

In his splendid address, given at the luncheon for the directors of the Publication Society, Doctor Bao, the National Secretary of the China Baptist Alliance, gave us the following interesting statistics of Baptist work in China:

China Baptist Conventions.....	10
Foreign Mission Boards represented.....	4
Baptist churches and stations.....	1,513
Members .....	52,373
Shantung Province leads with.....	27,000
Chinese pastors .....	369
Chinese evangelists—men and women .....	900
Missionaries engaged solely in evangelism .....	262
Sunday schools .....	508
Pupils .....	20,689
Contributions by Chinese .....	\$56,000
Gifts for the support of the Alliance.....	250
Total number of churches of all denominations .....	8,000

It is hoped the Alliance will be able to finance two delegates to the meeting in Berlin. Our women plan to send one of these. We hope those who attend the meeting in 1933 will have the joy of meeting two Chinese delegates.

The Board of Directors (names below), urgently request all Baptists to pray unceasingly that funds and re-enforcements may be forthcoming during this year to enable the Society to measure up to its responsibility at this hour in China. I recall now the names of Mr. King and Mr. Wang, of South China; Miss Culley, of Swatow, and Miss Zimmerman, of Ningpo; Miss Marlowe and Mr. Hilbert, of Shanghai; Mr. McDaniel, of Soochow; Doctor Bao and Dr. Herman Liu, of Shanghai University; Frank Lide and the writer from North China. The secretary and his staff join us in this request.

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#### Our Cause in Far South Brazil

Rev. W. B. Bagby, Port Aleger, Brazil

I am writing this from far down in South Brazil. Across the Uruguay River on the west one can see the wooded hills of Corrientes, Argentina, and on the south the rolling fertile cattle plains of Uruguay; while not far over the way is the hermit nation of South America, Paraguay.

This is the great State of Rio Grande do Sul with its 100,000 square miles of rich territory—cattle farms, varied agriculture, coal mines and forests, north and west. It is a section of Brazil with every element of prosperity, worth and promise for the future. It

has a climate temperate and salubrious. In the mountainous regions of the Southland west a slight snow sometimes falls, in the southern winter, from May to August. It is a land of wheat fields, vineyards, corn, rice and other cereals, and varied fruits and vegetable products. Its population, while containing a considerable Uruguayan and Argentine element, mixed with its aboriginal *Guarani-Indian* blood, has today a very large German, Polish and Russian mixture—for through many years immigration from North and Eastern Europe has been coming to the state, attracted by the cool and healthful climate and its rich and productive soil.

The population at present is between two and three million, and is fast increasing. The capital, Porto Alegre, is a beautiful modern and progressive city of about three hundred and fifty thousand souls, and even now, in spite of general hard times, continues to grow and expand in every way, and bids fair in the near future to have well on to a million people within its borders.

It is a commercial, industrial and social, as well as an intellectual center of exceptional promise. It was here that the work of our Board was begun a little over fifteen years ago by Rev. A. L. Dunstan and wife, who spent some years here in Porto Alegre and established several churches. They are now living at Pelotas, the chief commercial center in the extreme south of the state, and in that city and Rio Grande City, nearby, they carry on evangelistic and educational work, aided by a daughter, Miss Pearl.

In Porto Alegre, and in the region around it, in the center of the state, we have our immense field, where there are many fine towns and numerous villages, with rich farming sections all around, and with a population ripe for the gospel. Oh, that we had a good, live missionary couple full of ardor and love for souls to come down here and help in the harvest! In the northern part of the state we have a good number of churches and many preaching points. There we have no resident missionary, but a number of very efficient native evangelists who travel over that extensive region, and are doing most faithful service for our cause. The people in all that country are most responsive to the gospel appeal and teaching, and we are cheered on every visit by attentive crowds of hearers of a number of races and nationalities. Work in a land like this is surely worth the while. Oh, that I were twenty or more years younger! Then I would ask that Mrs. Bagby and I be allowed to go to that crowded section where there is so great and effective an opportunity!

Here in the capital, Porto Alegre, a small handful of us are toiling on, and there is everything to cheer and encourage and inspire. At two points we are doing new work which is full of promise. We have had a number of conversions at both places.

Our school in this city is a mighty factor in the work, and is always going to be, we are very confident. I have never given up field (evangelistic) work in the long years past for educational work, and I do not intend to, but I have since the beginning been heart and soul intensely interested in Christian education, and have done all possible to help build up our Baptist schools in all parts of Brazil. We have never had as many clear proofs as at the present moment of the indispensable necessity and incalculable value of missionary schools. I appeal to Dr. John R. Sampey for confirmation of what I am writing about education on the mission field. He knows. He has been here, and we hope that he will come again—and that this coming June. And when he comes he must not fail to visit Porto Alegre where we are building up this Baptist mission school which is destined to have an immense influence on all our future work in this part of Brazil.

# NAMES AND LOCATIONS OF MISSIONARIES

OF THE FOREIGN BOARD, RICHMOND, VA.

T. B. RAY, Executive Secretary

## AFRICA (NIGERIA)

OGBOMOSO, via Lagos—George Green, M.D.,\* Mrs. Green,\* Miss Ruth Kersey, G. W. Sadler,\* Mrs. Sadler,\* W. H. Carson, Mrs. Carson, B. L. Lockett, M.D., Mrs. Lockett, J. C. Anders, M.D., Mrs. Anders, Miss Naomi Robertson.  
ABEOKUTA, via Lagos—Miss Susan Anderson,\* Miss May Perry, Miss Neale C. Young, I. N. Patterson, Mrs. Patterson, Mrs. L. M. Duval.  
OYO, via Lagos—J. C. Powell,\* Mrs. Powell.\*  
LAGOS—Miss Lucile Reagan, Miss Elma Elam,\* Miss Eva M. Sanders.  
IWO, via Lagos—Dr. E. G. MacLean, Mrs. MacLean, Hugh P. McCormick, Mrs. McCormick.  
SAKI—J. S. Richardson, Mrs. Richardson.\*

## ARGENTINA

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BAHIA BLANCA—Erhardt Swenson, Mrs. Swenson.  
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CONCORDIA, Entre Rios, Alvear 666—Z. Paul Freeman, Mrs. Freeman.  
LAS ROSAS (F.C.C.A.)—T. B. Hawkins, Mrs. Hawkins.

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

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Flexible (slated cloth) Blackboards mounted on wooden roller and furnished with hanging cord. Complete at prices listed.

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Class Record	Quarter	1st SUNDAY	2nd SUNDAY	3rd SUNDAY	4th SUNDAY	5th SUNDAY	6th SUNDAY	TOTAL
Roll								
Attendance								
Conduct								
Discipline								
Enrollment								
Expenses								
Income								
Proficiency								
Progress								
Records								
Religion								
Science								
Social Studies								
Spelling								
Writing								
Grand Total								

### Class Six Point Record Blackboard No. 1

For record week by week throughout the quarter. Used by the Elementary and Intermediate classes. Price, \$3.00.

REPORT OF DEPARTMENT SECRETARY
DEPARTMENT SUNDAY
CLASS NAME OR NUMBER
1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
Total
New Pupils Today
Visitors Today
Grand Total

For Secretaries in Junior, Intermediate, Young People and Adult Departments. Similar to Form 40. Use this board to keep members informed concerning the work of the department. Space for 16 classes. 50x65. \$6.50.

### Class Six Point Record Blackboard No. 2

RECORD OF	CLASS	DEPARTMENT
Present Today	Month of	19
SUNDAY	1	2
1	3	4
2	5	6
3	7	8
4	9	10
5	11	12
6	13	14
7	15	16
8	17	18
9	19	20
10	21	22
11	23	24
12	25	26
13	27	28
14	29	30
15	31	

For Class Secretary to keep the record before the class week by week throughout the month. 52x26. Used by the Young People's and Adult classes. \$4.00.

TODAY'S DEPARTMENT RECORD
CLASSES
1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
Total
New Pupils Today
Visitors Today
Grand Total

### Department Six Point Record Blackboard No. 2

A new board, green slated on one side only, capacity sixteen classes. 36x48. \$3.50.

### General Secretary's Six Point Record Blackboard No. 1

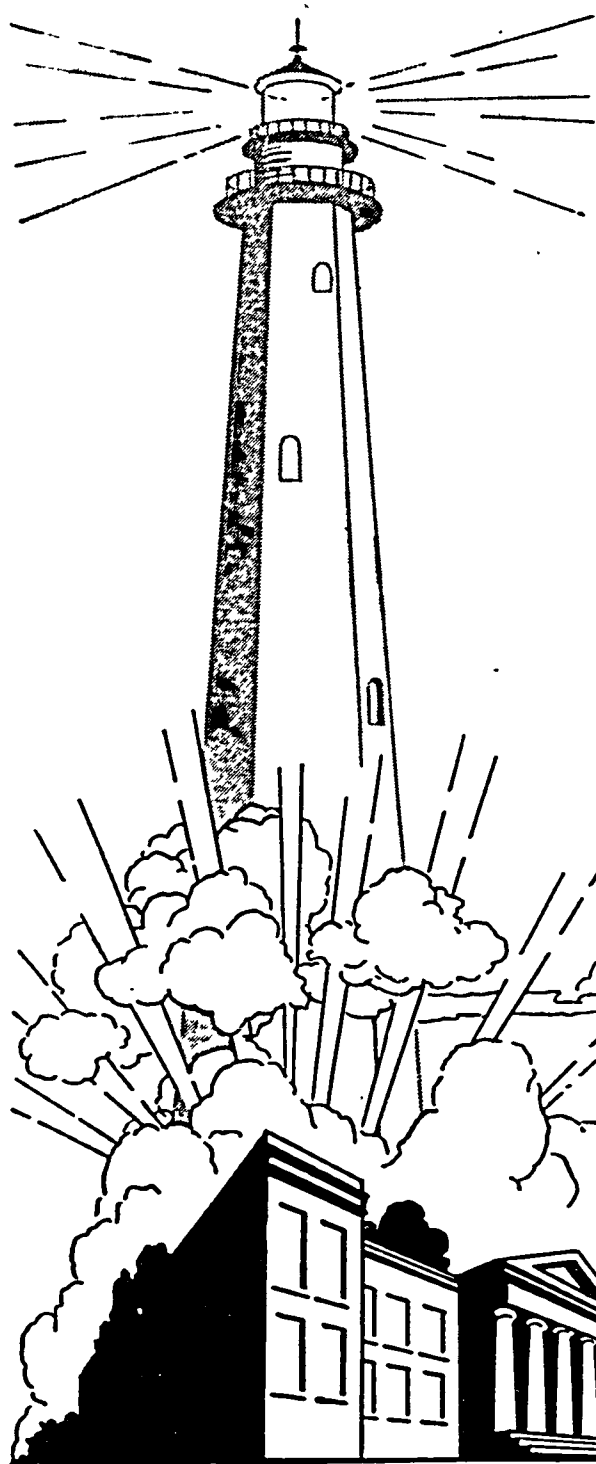
GENERAL SECRETARY'S REPORT
SUNDAY
1
2
3
4
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6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
Grand Total
New Pupils Today
Visitors Today
Grand Total Present Today
Grand Total Present Last Sunday
Grand Total Present

For weekly report. Gives in detail by departments standing of school on Six Points, new pupils, visitors, total roll, and previous Sunday's totals. 5x4. \$6.00.

### General Secretary's Blackboard No. 2 For Schools Not Departmentized

SECRETARY'S REPORT
SUNDAY
1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
Grand Total
New Pupils Today
Visitors Today
Grand Total Present Today
Grand Total Present Last Sunday
Grand Total Present

Standing of classes on six points given in detail; also number of new pupils, visitors, total enrollment and totals of previous Sunday's report. 5x4. \$6.00.



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