

HOME ^{and} FOREIGN FIELDS



BLACK OPIUM AND RED ALCOHOL
J. HUNDLEY WILEY

◆
KEEPING THE FOUNDATIONS SECURE
G. S. DOBBINS

◆
HOME MISSIONS IN BRAZIL
L. M. BRATCHER

◆
SOME PROBLEMS AMONG THE NEGROES
E. P. ALLDREDGE

◆
PERSONS AND PERSONALITIES
BLANCHE SYDNOR WHITE

THE MISSION JOURNAL OF SOUTHERN BAPTISTS

OCTOBER 1939

Every Member Canvass...

November 27th-December 4th

(If this time is impracticable, select another
date between Nov. 6th and Dec. 4th)

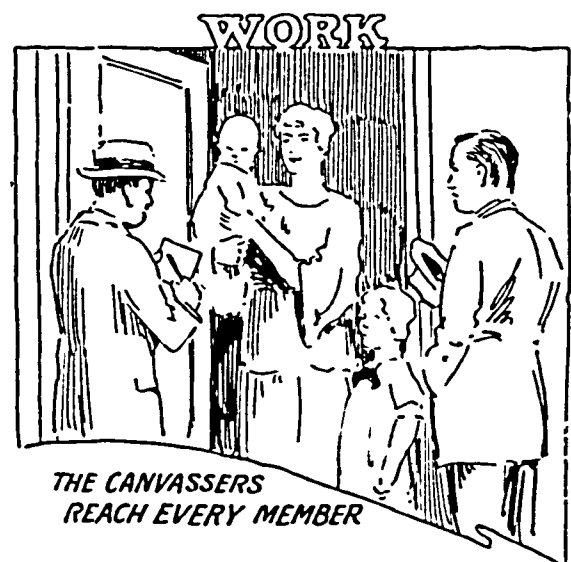
SIMULTANEOUS INTENSIVE EXTENSIVE

In Every Church
In the Southern Baptist Convention
To Enlist Every Member
In the Financial Support
Of the Local Work of the Church
And all Denominational Causes

Success Follows Proper Preparation

The Victory of the Every - Member Canvass Movement will be won or lost very largely during the days of preparation in the local churches. With all the Sunday School forces thoroughly trained and co-operating with the Pastor, Victory is assured.

"The love of Christ constraineth us"



A Winning Trio

The Promotion Committee of Southern Baptists

CHARLES E. MADDY, *Executive Secretary* WALTER M. GILMORE, *Publicity Director*
161 EIGHTH AVE., NORTH NASHVILLE, TENNESSEE

This page contributed by The Baptist Sunday School Board

HOME AND FOREIGN FIELDS

THE MISSION JOURNAL OF SOUTHERN BAPTISTS

JOHN L. HILL, *Editor*

Nashville, Tenn.

OCTOBER, 1932

Volume 16 - Number 10

"GO NOT BACKWARD!"

HALLIE GARRETT NEAL, M.D.

Missionary, Saltillo, Mexico

IN SO far as I know, all my relatives in the past and present have been and are Democrats, but they are also children of God, and they have a weighty decision to make before November 8. Like them are thousands of Baptists in the South facing the same dilemma. It seems to me that to every Christian, God and righteousness ought to come first, and in deciding to vote for or against the repeal of the Eighteenth Amendment one is voting for a principle, the influence of which is felt to the ends of the earth.

America has led the nations in her stand for Prohibition and every other nation is looking on and trying to formulate plans to rid itself of the curse of drink. You think the bootleggers have made your efforts in favor of Temperance a failure, and some of you are willing to give up the fight. Foreigners of importance who go there to study the Temperance Question do not think it is a failure.

Don't go backward and do something that will be of such wide-spread evil influence. Bringing back the saloons will not cure the evils of the present nor remove poverty, it will only increase all the evils. A public opinion needs to be created against the evil of drink and against winking the eye at the sale of it, and then there can be a better application of the law.

I have lived in Mexico twenty-five years where we have open saloons, and you with all your depression have never seen such poverty as we have here. You do not know what it is to contend with workmen half-drunk or on the day after a spree. You do not see women and men lying drunk on the streets even if you do have speak-easies. If I could describe to you the men Mr. Neal and I have tried to help—educated men from wealthy, aristocratic families; civil engineers; professors of languages; and multitudes of the

lower class, who have been drunkards since boyhood and are reduced to the lowest degradation; hopeless sots—you would see what drink leads to. Nor is it confined to men.

Well do I remember a doctor's wife who stayed so full all the time she could not look after her household or go on the streets. Another woman, my next door neighbor who belonged to the better class, had the red nose and the bloodshot eyes and the strong odor of liquor daily and all day.

Drunkard after drunkard has come to my clinics, and children of drunkards with incurable epilepsy. I have had a drunkard beg me to give him poison to end his life—one came with his arms stuck full of pins for me to pull them out. Some drunkards come to church and kneel and pray to the Virgin for help, others disturb the services.

As I look back over the years and remember one case after another of the poor, helpless, hopeless drunkards of both sexes who have lost all will-power and just about all decency, I can only ask: "*Is that what America wants?*" Would she rather have a few million dollars from the taxes on the saloons with that kind of citizens than to have men who can work and support themselves and families? The argument for revenue falls before the cold logic of statistics that show that drunkards cost the government more than it receives from saloon taxes.

Saloons can not honor God. Bringing back the saloons will not be honoring God. God honors the nation that honors him. It is not the wealth of the nation that is most pleasing to God. I have been proud of my country because of its legislation against the sale of alcoholic drinks and other narcotics—but what will the other nations think if America turns backward and forgets its stand for better things in a vain effort to make paltry dollars in taxes?



Dr. H. C. E. Liu, President, University of Shanghai, and family. Dr. Liu needs no introduction to Southern Baptists—a patriot, an educator, an executive, and above all a Christian. Mrs. Liu, President of China's W. C. T. U. gives a large part of her time to fighting opium. They are indeed Chinese Christian Leaders.

AS CHINA counts time the vice of opium smoking is a modern innovation. It was introduced into China by men of our own blood less than three hundred years ago. At the time that the twelve year old Pocahontas was attracting attention among the first Colonists in Virginia by "turning cart wheels through the sandy streets of Jamestown," there was not an opium pipe in the whole of the Middle Kingdom. In less than a century the smoking of the drug had become a widespread vice in the coastal areas, and in 1796 we find an edict of the Emperor forbidding its sale and the maintenance of places where it might be smoked. From that time until 1840 the vice was the subject of continuous official hostility and prohibition. While it is not true to say that Chinese opposition to the importation of opium was the only cause of the war with Great Britain in 1840, the fact remains that as a result of that war and the one of 1858, "opium was riveted upon Chinese life for fifty years." No whitewash can cover that spot on the policy of the so-called "civilized" countries.

Even Americans had a small share in the trade. In 1829 one-third of our imports into China was opium brought in to pay for articles for the American market. Your ancestors and mine wore silks and drank tea that was paid for with Indian and Persian opium for Chinese villagers. From that time until 1907, the Chinese Government had to yield to foreign pressure. Not being able to prevent outside importation, she began to produce it at home without any restriction. In 1906 her subjects paid more than 800 million ounces of raw silver for the drug.

BLACK OPIUM AND RED ALCOHOL

J. HUNDLEY WILEY

*Missionary, University of Shanghai,
Shanghai, China*

The ten years following 1907 the government spent in one last desperate effort to crush out the vice. At the end of that time competent students agree that she had almost wiped out the cultivation of poppy. The success of that effort is one of the most encouraging events in her recent history.

Then came the breakdown of whatever order was left from the old régime. Since then the collapse of a civilization has taken place and chaos has been her lot. Under the impact of the more powerful West, the old controls have faded into thin air until the Land of the Hans has become a country of wholesale banditry, robbery and license, with every man doing what seemeth right in his own eyes. As to present conditions, I have not the heart to use the adjectives necessary for a realistic picture.

The numerous estimates of the amount of raw opium produced, run from 8,000 to 22,000 tons a year. When I tell you that even the lowest figure is more than thirty times the amount needed for medical purposes for the whole human race, you can get an idea of the extent of the vice. It is a picture of the desolation of thousands of villages and whole countrysides. The moral ruin of many of its victims is so complete that they sell their own daughters into prostitution in order to buy opium. Its devitalized users dare not attempt the slightest exertion without another pipeful of the drug. Even as I write there are millions in this condition. The drugging of four hundred millions of one of the most capable races in the world is taking place before our eyes. When I look at these facts I feel as if the spring had been taken out of the year! Is it nothing to you, fellow Baptist, or, do you belong to those congenital optimists who do not care *what* happens so long as it does not happen to *them*?

The blame for this condition of affairs must not be laid at the door of the farming population of China. The plain people of the country at the point of the gun are compelled to plant poppy in order to pay rapacious officials who wax fat at the expense of simple folk. Outside of those who have a finger in

the opium pie, there is not a farmer in China that will tell you that growing poppy is "legitimate" business. Wang Lung knows that the Good Earth never did betray the heart that sincerely loved her. To the best of his ability he has tried to keep faith with the soil. When his lecherous militarists let him alone he turns to her for wheat and rice for his children. The responsibility for the planting, the smoking of opium in China rests squarely on those who exploit the masses. It is the age-old story of the "chief men of the nation"—to use Luke's phrase—who are willing to crucify even the Christ rather than loose their hold on the exploitation of the rank and file. To oppose such men is no summer-day's enterprise as the Son of God, himself, discovered on a certain dark Friday more than nineteen hundred years ago.

Within the last two decades a new feature of the problem has arisen to make a bad situation even worse. Prepared opium is bad, but opium derivatives and cocaine are even worse. They are being smuggled into China on a mountainous scale. In plain truth the pharmaceutical laboratories of the West are producing heroin, cocaine, morphia in quantities more than ten times that needed for medical purposes. Beyond the small amount needed for the doctors, every grain of this enormous production has its ultimate destination in the person of some addict. Finding or making a market, whether among the reckless youth of American cities or in the back country of China, means and can mean nothing but the entrapping of human beings who once enmeshed become permanent customers. As I recall the network of distribution of high tension drugs in China, I am reminded at once of that huge tropical spider that weaves her web in my front yard. There is not a province in the nation where drug-peddling is not carried on, to say nothing of Kokonor, Sinkiang, Mongolia and Chinese Turkestan. And who is to blame for this? *One of the most highly scientific industries in the world!* "There's gold in them thar pills, Stranger!" "It almost never fails—every time you uncover one of these drug smuggling affairs in China, you will find a German or a Swiss at the sending end in Hamburg, Freiburg, Baden or Basel; but it is ten to one that a Japanese will be delivering the goods." It is not entirely China's fault that Japan has something of a bad reputation among the Christians in this country. Nor is 1932 the first time in international affairs that a chicken has come home to roost. Drug smuggling is rigidly prohibited in Japan, but her control over her nationals engaged in the practise in China has been exceeding lax, to say the least. Worst of all, some of these pills are sold to the simple-minded as a guaranteed cure for



Dr. and Mrs. C. C. Chen and children. Dr. Chen, a teacher of Science and chairman of the Church Committee, has been at the University of Shanghai for more than twenty years. Mrs. Chen, dean of women, was on program at Toronto; was a delegate to Jerusalem and to Geneva the same year. "Thank God for the Chens!"

the pitifully enslaving habit of smoking opium.

Again, the task of crushing out these vices has been made more difficult by the legalizing of opium smoking in territories just outside of China's borders which are governed by foreign powers. Although opium revenue costs too much in human life to stand the scrutiny of the student of taxation, it is the general practise in the Far Eastern Colonies of Great Britain, France, Holland, and Portugal. It does seem a little absurd, for example, that a Chinese who attempts to smoke opium in Amsterdam or in London puts himself in peril of the law, while in the colonies the same governments will not only permit him to do so but will themselves furnish—at a comfortable profit—the opium with which to do it. It was reported (1924) that Hong Kong raised 22.5 per cent of its total revenue in this manner, and that in Malaya it amounted to almost half the total budget. The next time some good Baptist on a world tour rides the smoothly paved streets of Hong Kong and Singapore and feels constrained to compliment the colonial powers on their civilizing influence, let him remember the Chinese opium smoker who sold his soul in order to give him a pleasant stay in these ports. These are unpleasant facts but they are facts!

Opium, morphine, heroin, cocaine, hasheesh, alcohol, present one problem to the mind of the thinking Christian. All have at least this much in common—they are habit forming drugs, physically and mentally destructive. The recent attempts to take alcohol out from under the moral ban by calling its use "legitimate" is to use weasel- (Continued on page 10)

HOME AND FOREIGN FIELDS

The Mission Journal of Southern Baptists

JOHN L. HILL, *Editor*
 I. J. VAN NESS, *Executive Secretary*
 HIGHT C. MOORE, *Editorial Secretary*
 ELSIE RICHARDSON, *Editor's Assistant*
 NOBLE VAN NESS, *Managing Editor*

Published monthly for the Convention by the Sunday School Board of the Southern Baptist Convention, 161 Eighth Ave. N., Nashville, Tenn.

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. Additional entry at Crawfordsville, Ind., applied for.

Vol. 16

OCTOBER, 1932

No. 10

EDITORIALS

PURELY PERSONAL

THIS personal word ought not to be necessary, but articles appearing in some of our best denominational weeklies seem to require it. Of course, *Home and Foreign Fields* is not a Sunday School Board publication and is in no sense issued by the Board in competition with any state paper. This magazine is a Convention publication, published by order of the Convention, at the expense of the Sunday School Board. Many of our readers will recall that the Asheville Convention, 1916, ordered the discontinuance of the two mission journals, their combination into one under the present name, and its publication by the Sunday School Board. Within very recent years this Board has recommended to the Convention the discontinuance of the magazine; but the Convention has declined to accept the recommendation. The Sunday School Board, being both the creature and the servant of the Convention, can only do its best to comply with the instructions of the Convention. In the interest of economy, the Board at its recent meeting placed this magazine in charge of the Editorial Department, and this department designated the writer as editor. This is our introduction. We did not seek the position; we haven't the slightest desire to duplicate or compete with the work done by any other publication; our one ambition is to fire the hearts of our people in support of the cause of Missions at home and abroad. In devotion to this purpose, we shall be happy to have at least the sympathetic understanding of all of our brethren and the cordial support of most of them.

POSITION OF MISSIONS

WE HAVE read and heard much about "The Primacy of Missions," and we are not prepared to say that we are in disagreement with the position taken; but it is not always wise to classify the causes of our Lord's program according to their importance,—all of them are important, tremendously important. However, it is our judgment that even the untutored reader of the New Testament will gain the impression that Christ came to earth to make possible the salvation of the lost and that he commissioned his followers to tell the lost that such provision has been made. Likewise, it is our observation and experience that the individual who is thoroughly missionary in both belief and practice is most loyal to every other cause, that the church that cares most for the salvation of the lost does most toward maintaining every interest fostered by the denomination, that the people most sensitive to the needs of a lost world are blessed of God as his witnesses in all forms of service undertaken in his name. Missions, therefore, undergirds, embraces, inspires every other Christian activity; it is inconceivable that any program should succeed that does not magnify the importance of giving the gospel to the whole world.

IS IT NOTHING TO YOU?

THE very necessities of co-operative effort tend to obscure both the specific cause and the individual member upon whose intelligent loyalty the progress of every cause depends. Boards are simply groups of our brethren, chosen by us and charged with definite responsibilities imposed by us; they have no material resources except such as may be made available by individual Baptists. Programs carry no self-propelling force within themselves; they merely sum up the items of the Commission of our Lord to Southern Baptists, to the carrying out of which every one of us is pledged. Organization is designed to make easier and more effective the service of individual Baptists, and can succeed only as the individual makes every cause a matter of personal concern. "I am responsible, regardless of what the other fellow does or fails to do" is the conviction that must permeate our constituency.

For years the work of the Home Mission Board has been slashed to pieces, in spite of its imperative importance and the growing favor resting upon it in all of its fields of activity. Our statesman-like Executive Secretary and his greatly reduced but very capable staff are making brick without straw, wondering doubtless how long they must wait before our forces will rally in a worthy forward movement. Is that nothing to you? The steady decline in contributions has compelled the overburdened Foreign Secretary of our Foreign Mission

Board to notify forty-two missionaries now on furlough that he sees no possibility of sending them back to their work and to advise that they seek employment in this country. Is that nothing to you? As this is written, it appears that only a little more than half of the objective of the Emergency Campaign has been realized; we refrain from contemplating the effect of this failure. Did you do your best? Religion is a personal matter, and so is stewardship; God help us to recognize it as such!

THE WAY OUT AND ON

WE CLAIM no superior wisdom but we are convinced that victories are not won by retreats and retrenchments. When all has been said about financial handicaps and other discouragements, the fact remains that any military leader finding his forces in the condition in which our mission enterprise finds itself would surely order an advance. Have we forgotten that our risen Lord is our Commander? Have we searched the Scriptures for an order to retreat? We have just pride in our loyalty to God's Word; this is a good time to test it. Furthermore, we take no stock in the more or less popular idea that we are not able to finance our Lord's program. To be sure, most of us have less than we used to have but we had more than we knew how to use wisely. As indication of our wealth, suppose you try to make your way through the automobiles in any city or town in the South. If you haven't had the nerve to count up the cost of operating your own car, just ask some one who has that information in hand, and you will quickly form an opinion as to the available cash of even the average Baptist. If the giving of a dollar today involves a nearer approach to sacrifice than it did three years ago, it is that much more pleasing to our Master. Our people have the resources and a militant, sacrificial leadership can command them. The word must be, "Forward!"

LOST NOTES

WE DO not know anyone who is satisfied with the morale of our denomination. In a spirit of constructive helpfulness, we venture the suggestion that we have permitted two very important notes to become all but silent in our Christian service. We refer to the note of joy and the note of sacrifice. These notes seem to be both supplementary and complementary. The happiest Christians that we know are those who are giving themselves unreservedly to the call of Christ. On the other hand, the most frequent cause of unhappiness is the consciousness that something is being held back, that our service is falling short of our best. The Bible is a happy book; much space is given to the basis of Christian happiness, and instances of obedience to

the injunction to "Serve the Lord with gladness" abound. Likewise, it is made perfectly clear that sacrifice is an essential condition of discipleship. We believe that the revival of either of these notes will be accompanied by the return of the other. It is a good time to rejoice in the completeness of our salvation; it is also proper to bring forth fruits worthy of repentance and to acknowledge positively our stewardship. With these two notes ringing clearly, a new and victorious day will dawn for Southern Baptists yielded to the Spirit of our Lord.

OUR CIRCULATION

WE HAVE no desire to be connected with a losing proposition. Therefore, one of our first concerns shall be to make the magazine self-sustaining. From the very beginning the Board has lost money on this publication and for some years the circulation has gone down perceptibly. Whatever the cause for this decline we hasten to say most positively that it has not been due to the quality of the magazine. No mission journal ever had a more scholarly, consecrated, capable editor than Dr. G. S. Dobbins; we dare not hope to approximate his ability in this important post. No magazine has maintained through the years in all of its contributed material a higher standard; since many of these writers and others just as competent are still available we shall do our best to hold the enviable position which the magazine has won for itself. Obviously, our chance for improvement lies in other channels, some of which have been diligently followed by our predecessors. We are reducing the cost of publication; we have a much more favorable printing contract, and the editor draws no extra salary for his services. We are making some changes in style, type, and arrangement which we believe will make the magazine more attractive. Then, we propose to make it just as newsy, fresh, juicy, and stimulating as our resources will permit, in the hope that every Baptist among us will feel that he has lost something that he can't afford to be without if he misses a single number. As this program develops, we look for a quickening of interest all along the line that shall result in the multiplication of friends who will register their friendship in the subscription column. We believe our task is eminently worth doing and we shall be so grateful for the co-operation that we know our people are going to give.

PROHIBITION AND POLITICS

NO MORE shameful exhibition of spineless leadership has been witnessed in this nation than the surrender of scores and scores of trusted leaders to the noisy demands of galleries packed with the rabble from the crime centers of our country. The inarticulate masses of our land are

still stunned by statements of many trusted leaders, who through the years have fought consistently the legalized liquor traffic, to the effect that they must vote for the repeal of the Eighteenth Amendment because a party platform declares for the same. Every such leader ought to be repudiated and retired to private life. It is high time that an outraged Christian citizenship serve notice on the whole world that it acknowledges an allegiance to God that takes precedence over even party ties and that it refuses to allow a group of time-serving politicians to control its attitude toward the greatest enemy of the kingdom of God by the specious appeal of party regularity. If we mistake not the signs of the times, such an uprising is due, and selfish men may yet be taught the folly of attempting to invade the consciences of Christian men and women by fastening a political label on a purely moral question.

READERS' FORUM

IF INTEREST justifies it, we shall be glad to inaugurate a "Readers' Forum," in which every reader will be privileged to participate. This feature would invite expressions of opinion by any reader concerning any article or sentiment found in the magazine. We are persuaded that the service of the magazine can be improved and extended by the participation of its readers in these matters of mutual interest. It's up to you. Send in your communications, signed; we will withhold your name, if desired.

* * *

BAPTISTS RETREAT

Editor O. P. Gilbert, Atlanta, Georgia

A BUGLER in Napoleon's army could not sound the notes of retreat but he could blow a charge, which he is said to have done so successfully that the French took courage and won a great victory. This is what we hoped Baptists would do when the Southern Baptist Convention, in session at Saint Petersburg, Florida, asked the churches to raise a three-hundred-thousand-dollar emergency fund. To this end *The Christian Index* gave utmost support, as did other Baptist papers in the South. But word has come, from a reliable source, of the failure of the campaign because there was no bugler who could sound the grand notes of a sacrificial charge.

We are retreating from the doctrine of missions preached by our fathers; we are retreating from the advanced positions occupied by our missionaries; we are retreating from native converts who trusted us; we are retreating from the high esteem our convictions won for us and we are retreating from agencies and institutions that will be lost for all time. Why

should we retreat? God has not changed. The Great Commission still stands. Our numerical strength is at the highest point in history. Our people are better trained than ever before. Our preachers and leaders are cultured and competent. Our wealth is beyond the wildest dreams of Carey, Judson, Rice, Fuller, and others, who put down the foundations of our foreign missionary structure. Our missionaries on the foreign fields are meeting with unparalleled success. Hundreds of college and seminary trained young people are eager for assignment and those furloughed home are restless to return. All things are ready for a master stroke. Why retreat when all things favor a strong advance?

Secretary T. B. Ray answers this question:

Since the continued decline in our income amounted during the first six months of this year to approximately twenty-five per cent of the receipts of the corresponding period last year;

Since the Southern Baptist Convention last May instructed all of its boards to make their appropriations for 1933 on a basis of eighty-eight per cent of the amount they receive during 1932 exclusive of the amount received in the *Emergency Relief Offering*, which offering has been given for the relief of the budget for the present summer and fall months;

Since these facts make it apparent that further and even more drastic curtailments of our expenditures must be affected in addition to the \$585,000 reduction in our budget we have made during the last two years;

Therefore, preparatory to the heavy readjustments we must make January, 1933, we, with broken-hearted sorrow,

Resolve, that the following missionaries now on furlough and due to return in 1932, be continued on furlough until a time in the future when the Board shall become able to send them back to their fields with some assurance that it can support them. We advise them to seek some form of service here in the homeland. The Board will continue their support during as many months of the remainder of this calendar year as may be necessary while they are seeking some other means of service and support.

The decline in receipts is symptomatic of causes that lie deep down in the life of our people. May we not call attention to these: First, our people do not believe in the God of their fathers. Oh, yes, they believe in God, but their concepts, opinions, and decisions are different. Second, our people do not believe the heathen are lost. The study of comparative religions, while not common, has done much to soften the attitude of our leaders toward other religions. Third, our people are more and more asserting their private interpretations of the Scriptures. They resent interpretations that conflict with what they consider a humane religion. Fourth, of late, our Board has not made the emotional appeal to which our people readily respond.

To put foreign missions on its feet again it will be necessary for our leaders to answer the implications suggested in the foregoing paragraph; to give it the right of way over all other causes fostered by our churches. Meeting houses must be paid for, if already completed, in course of construction or under consideration, but these must be cared for in

the light of the need of the foreign fields; pastors and choirs must be retained and supported, but even here the missionary program must not be sacrificed to local pride; the teaching forces must be kept in the field at home, but these must not overlook the fact that evangelization comes first at home and on the foreign field. The Board must place a man in the field in thorough sympathy with knowledge and ignorance, with youth and old age, with progress and backwardness—in fine, he must be a diplomatic soul large enough to be a servant of the churches, not a valet or a butler; but a servant like Abraham Lincoln in politics, like Edison in invention, like Burbank in agriculture, and like Crawford Long in medicine. He must be big enough to get under the entire missionary program and lift and lift, until our people see this great cause emerge from the depths to which it has fallen of late years.—*The Christian Index*.

HIS FRIENDS

Wade H. Bryant, Pastor, Barton Heights Baptist Church, Richmond, Virginia

IT WAS next to the last night in the School of Missions in one of the Virginia churches. The speaker at the assembly period was telling of the amazing results in our mission work in every part of the world. It was graphically pictured that revival fires are burning in almost every mission field. Then the speaker turned to the tragic plight of our Foreign Mission Board, pointing out that after making retrenchments in all of the work and cutting it to its very heart, we have allowed a debt of \$1,100,000.00 to accumulate on the Foreign Mission Board.

These facts gripped those who were present and led to serious thought and prayer. The next night the School of Missions closed and one of the laymen asked the pastor to stop by his home to talk about a matter. He raised in a most earnest way the question as to whether or not we could share with our missionaries the sacrifices they are being called upon to make. This layman felt that the time for action had come and it was decided to call together a group of the leaders in the church and discuss the matter with them. On the following Tuesday night about twenty of the men and women and a few young people met at the church and discussed the matter very seriously. Could we not in some way share the burdens and sacrifices of our missionaries? This group of leaders was of one mind, *that something had to be done*.

The plan was then suggested that every person present would like to become a member of an inner company of Southern Baptists who would contribute twenty-five cents a week for one year, in addition to their present gifts, and retire the whole debt on the Foreign Mission Board. Expressing their conviction in a tangible way, all of the members of the

group signed their names to a statement that they would gladly adopt such a plan.

The next night the matter was brought before the church at the Wednesday night prayer meeting service and after a full and thorough discussion of nearly an hour, the church approved the plan by a unanimous vote, and some fifty members signed the plan. To discuss the matter at still further length, the church service on the following Sunday morning was given over to it and the pastor told briefly of the deep conviction that had been born in the hearts of a great many of the members. The service was then given over to an open conference and discussion about the matter, and a number of the members of the church came to the pulpit and spoke about it. The very greatest interest in this movement was evident and the members fairly hung on to the words of those who spoke. It was clearly seen that the sentiment was crystallized and that the church was unanimous in backing such a movement.

At the close of the service 185 members had voluntarily signed their names to the plan and this list quickly grew to over 200, or approximately twelve and one-half per cent of the church's membership. There was the distinct impression that the Holy Spirit was leading in this matter, and a local church was following his leading.

SOME FACTS

The Foreign Mission Board owes.....	\$1,100,000.00
Annual Interest on this debt.....	\$ 66,000.00

THE PLAN

I hereby express my purpose to be one of 100,000 Southern Baptists who will give twenty-five cents a week for one year, in addition to my present gifts, to retire the debt on the Foreign Mission Board.

Amount that would be received per week..	\$ 25,000.00
Total amount that would be received for year	\$1,300,000.00

OTHER FACTS

1. Foreign missions is the greatest single cause claiming the support of Southern Baptists.
2. The debt of \$1,100,000.00 on our foreign mission work is proving a serious and crippling handicap. It is saying to our work and workers, "Beat a retreat," and to missionary volunteers, "You cannot go."
3. This debt must be paid, sooner or later.
4. The plan suggested goes straight to one member out of twenty in each local church who is best informed and most missionary-minded and sacrificially-hearted, and who has twenty-five cents a week.
5. The Co-operative Program is safeguarded. No member is asked to contribute who cannot give twenty-five cents a week *in addition to* his present subscription.

Surely there are 100,000 of the nearly 4,000,000 Southern Baptists who can lay by twenty-five cents a week, in addition to their present contributions, for the cause that is so much upon the heart of Christ and his friends—that of Foreign Missions.

SOUTHERN ON THE



BAPTISTS MAIN TRACK

J. B. LAWRENCE

Executive Secretary, Home Mission Board

SOUTHERN Baptists have a Kingdom Commission from the Imperial Christ to wage a world campaign. This campaign is not to be a series of isolated attacks nor is it to be a warfare waged by disconnected divisions; it is to be a world campaign waged through the preaching of the gospel at home and abroad by the whole denomination. It is to be the united forces of the whole denomination carrying out the Imperial Commission of our Lord to disciple the nations.

The key position in this world-warfare for Christ is the homeland. Keep the homeland evangelized and we have the hope and the assurance of the world's evangelization. Let apostolic faith perish from the homeland and our mission in fields afar will fail for lack of support.

OUR mission task is not, therefore, simply to enlist recruits for the firing line in foreign lands and in home fields; we must marshal a denomination for world-conquest for Christ. Every resource we have in men and money, every institution, every organization, and every local church must be enlisted for and dedicated to the God-given task of preaching Christ and him crucified, the only Saviour, to a lost world.

This is a serious matter. Our Lord commanded this or nothing. When Southern Baptists take him seriously then will they become really missionary. The missionary purpose will immediately become dominant in all denominational life, thought, and activity. Missions will become the master passion, the keynote of the ministrations from every pulpit, the basis of education in all the training work, the objective in the activities of every institution, the supreme appeal in every financial program, and the dynamic of the whole denominational organization.

THIS business of reaching the world for Christ is profoundly more significant than many of the members of our churches have realized. It is a far greater task than filling the geographical areas of the globe with preachers of the gospel. Though all the surface of the globe were covered tomorrow with mission stations or churches, our task would still be incomplete. The work we are called upon to accomplish is the moral renovation of the whole world. Every province of the world's thinking, every area of the world's social life, every region of the relation of men to each

other must be brought under the influence of Christ.

Not a corner of the world's life is to be left unreclaimed. Over all of it Christ is to reign. To those who would go to foreign fields, let us say, *Go*; go as fast as ships can carry you, but do not go because you think that it is only by going to lands afar that you can work for the inbringing of the kingdom of God. Go only because you have a divine call to foreign fields. But remember that the army of King Jesus is worldwide, that the campaign of conquest is universal, and that every point of contact with evil is the front of battle.

THE value of any particular enterprise fostered by the churches is to be determined by the importance of that enterprise in the structural work of building a Christ-like world. Home Missions fits in here. The objective of this work is to transfuse the life-forces in the homeland with the spiritual potencies of the kingdom of God.

Here in the homeland, as elsewhere in the world, forces are at work on a gigantic scale destined to give "set" to our social, economic, cultural and religious life for generations to come. Vast changes are taking place. Cities are growing like magic. Industrial centers are springing up. A new world is being created right in our midst.

The forces at work are mighty and in many respects sinister. There is the modern world spirit, the passion for possession, the revolt against the traditions of the past, the throwing off of the restraint of authority, the drift to intemperance, crass materialism, atheistic communism, racial antagonisms, and the casts of organized labor and capital. In this field of cross currents and adverse elements we are laboring in our Home Mission work to bring cosmos out of chaos.

THE purpose of Home Missions is to evangelize the homeland for world-conquest for Christ. Home Missions is not, therefore, simply a matter of emotional concern or evangelistic zeal. It is an essential part of our world-campaign for Christ. A saved homeland holds the key to a world's saving. All of our missionary enterprises, near and far, should realize that the saving mission is and can only be the welling forth of the saved life. We must have for our mission of salvation in lands abroad the motivation of a great denomination saved by the blood of the Lamb here at home.

THE EIGHTEENTH AMENDMENT AND FOREIGN MISSIONS

MISSIONARY H. H. MUIRHEAD

*Rio Baptist College and Seminary,
Rio de Janeiro, Brazil*

IT IS really extraordinary how much interest is manifested by Brazil in the coming presidential election of the United States. Especially is this true in church and temperance circles, for the people understand very well that it is the wets against the drys, law against license, greed and appetite opposed to the forces of religion, morality and service for others.

The papers and moving pictures from home have done their best in other lands to ruin the reputation of the Americans, principally the young people, and it only needs the victory of the wets in this next election to confirm the Brazilians in their growing opinion of the instability, general lawlessness and drink obsession of our citizens. Also, unfortunately, many of our countrymen, who live abroad, are not of the sort to help much in dispelling this uncompimentary impression which has been rapidly built up through the press of the United States and the unpatriotic producers and distributors of films.

One is appalled when one considers how widespread and devastating would be the results of the victory of the anti-Prohibition forces next November, not only upon the people of America themselves, but upon every civilized nation in the world. The drink evil is in all lands producing its terrible harvest of sickness, poverty and crime, destroying everything that is finest in life—health, character and happiness—and for this reason, the Temperance movement is established in all parts of the globe to combat this acknowledged foe of order and progress. The Woman's Christian Temperance Union alone is organized in fifty-two countries, one of which is Brazil.

The first result of such a victory would be seen on this worldwide Temperance movement built up through so much devotion and self-sacrifice. It is not necessary to go into particulars, but it is certain to give a handle to the friends of drink with which to oppose, more vigorously, the people who are fighting this great evil. It would discourage the workers themselves and spread abroad the idea that it is hopeless to battle against this traffic if a great country like America is so supine and helpless.

The forces for good everywhere have watched eagerly the working out of Prohibition in the United States, believing, despite everything said to the contrary, that there is a large self-respecting element

who lives with dignity and observes the laws of the land as an offset to the childishness of the other group illustrated in the "Beer Parade" with its infantile placards—"We want beer"—and sponsored by the flippant mayor of New York City. It may interest the public at home to know that a film of this procession was displayed in the moving pictures in Brazil, and if Mr. Walker could have heard some of the remarks of the spectators it might have dawned upon him that it was not good propaganda for himself, his city or the United States.

One of the most striking results of the wet victory would be the blow dealt the gospel of Jesus Christ because the fight against drink has always been associated with militant Christianity. In mission fields, not only the missionaries but the native evangelists, whatever their denominations, have generally stood four-square against the drink evil.

The foreign missionary is finding his task more and more difficult as the world gets smaller. All the evil which breaks forth in so-called Christian lands is to those who follow other faiths a new evidence of the failure of Christianity. It is almost impossible to explain that crime and wickedness are the exceptions and not the usual thing in countries where Christ is honored, because the newspapers and the moving pictures magnify them to such an extent that even those of us who know the facts have difficulty in keeping our sense of proportion. If to all these obstacles is added the overthrow of the Eighteenth Amendment, then the burden of the foreign missionary becomes almost insuperable and his teaching of but little effect.

One can scarcely understand the attitude of members of churches in the homeland who are ready to vote for any candidate nominated by their party regardless of his stand on vital principles, especially in relation to this all-important question. When one thinks of the misery of the past caused by the legalized liquor traffic and the great change for the better under Prohibition, despite the efforts of the wets to break down the morale of the unthinking drys, one stands amazed that there can be any doubt as to how the Christians will vote during this coming election. America has undertaken a great moral reform, which, because of the unpatriotic and unaltruistic elements, has scarcely had a fair chance to demonstrate what results it could achieve under more

favorable conditions. If church people are willing to ally themselves with the enemies of the Christ they profess to follow, to go into partnership with the lawless, the selfish, the "poor sports" who have demonstrated again and again their lack of even common honesty, then they must shoulder a large share of the responsibility for the results that are certain to follow.

And what will be these results? Not only the misery and suffering which are always found in the wake of the traffic in alcoholic drink whether it is beer or wine, whatever the beverage, but also the rewarding of disrespect for law by the weakening of the Federal Constitution upon which rests the stability of the United States of America, and again the demonstrating to the world of the inadequacy of evangelical Christianity to face courageously and victoriously a great moral emergency!

BLACK OPIUM AND RED ALCOHOL

(Continued from page 3)

words that suck the vitality out of the language of common sense. To dress alcohol up in fine feathers does not change the nature of the bird. I could think as I recently read Rosenau's, *Preventive Medicine and Hygiene*, that I was looking through the latest bulletin from my Christian friends in the Anti-Opium Society in Shanghai. Black Opium and Red Alcohol are two of a kind. They lower resistance to disease, shorten life, decrease efficiency, foster poverty, cause accidents, impell towards vice. Their more sinister allies are prostitution, gambling and crime. Worst of all, they lessen the ability to think, hamper will power and dissolve the inhibitions that protect self-control. A man under the control of either almost loses his right to be called a man.

If the purpose of our faith is to redeem the eternal soul of man, there can be no hesitation in our attitude towards this unholy pair. They destroy everything that the Christian holds dear. The moment that you lift the lid of this Pandora's box, you are bewildered by the cloud of vices that rise up to suffocate every element in life that deserves the title of Christian. Any religion that does not fight against them deserves the stricture of Stalin and the Communists; *verily such a faith is, itself, the drug of humanity*. I would rather be a pagan, suckled in animism or cradled in some other creed outworn, than to be the foreign representative of that type of Christianity. While the small army of Christ in China almost exhausts itself in the fight with opium, what will the three millions of Southern Baptists do in the war with alcohol? In the name of our Christ and for the sake of his cause abroad as well as at home, we appeal to our brethren of the South to stand firm against this arch enemy of our Saviour and Lord.

WITHOUT COMMENT

By the Editor

Church Publicity Movement.—Under this name a group of people have organized in New York to publish weekly articles on the usefulness of the church to the nation. They have secured the co-operation of newspapers and press associations. Men of national reputation will write articles which will be syndicated throughout the daily and weekly newspapers of the nation. *World Call*, in reporting favorably the above news item, observes that we might have thought of this plan sooner if we had known what is going on in Japan. Japanese Christians have a newspaper evangelism association, and great papers like the *Osaka Mainichi*, with its million readers, carry regularly the news and opinion of the religious world. Japan also publishes *Christian Graphic*, a picture weekly, printed in rotogravure, which preaches the gospel through the language of pictures.

A Mission of Fellowship.—In the United Kingdom from September 9 to December 15, a small band of Indian Christians from the different churches in India will visit the principal centers to share their spiritual treasures with the churches in Great Britain and Ireland, concluding with a Thanksgiving Service in St. Paul's Cathedral for the Church in India.

Evangeline Booth Prays.—Before the recent Democratic Convention in Chicago, Evangeline Booth offered the following prayer:

Dear crucified Lord, in the shadow of thy Cross may we receive that moral strength, that divine courage which will enable us to combat the evils of selfishness, greed, indulgence and all unworthiness that would prevent our deliberations leading us to decisions for the highest good of the little village as well as of the great city; for the poor and the nearly poor as well as for those who have plenty; for the places of hard toil as well as the places of affluence; for those who are weak in the face of temptation as well as for those who can stand strong. Help us, dear Saviour, to remember that in this great throng this morning we appear before thee as individuals, separate and alone. Be thou the captain of our souls! Then if poverty comes we shall not be so poor and if sorrow comes we shall not be so sad, and if death comes we shall not be afraid. O Thou God of all nations, Jesus Christ the world's Redeemer, hear us as we pray, and have mercy upon us, for Jesus' sake, Amen.

Jubilee Conference.—The Baptist Union of New Zealand will hold its Jubilee Conference at Auckland, October 7 to 17. The souvenir program contains a history of the Union, appropriately illustrated. This conference promises to be one of unusual interest, and will feature Dr. J. H. Rushbrooke as principal speaker.

Praying It Through.—The recent session of the Northern Baptists Convention held in San Francisco was notable for its spiritual emphasis, many experienced Convention-goers pronouncing it the most spiritual meeting they ever attended. The high point, perhaps, was reached when, in the midst of consideration of perplexing problems, Dr. Bernard Clausen suggested that they take their problems to God, and the whole Convention was at once turned into a prayer meeting of tremendous power.

KEEPING THE FOUNDATIONS SECURE

G. S. DOBBINS

Secretary, Committee on Missionary Instruction

THE newspapers some time ago carried the story of a great building in New York that suddenly collapsed, carrying with it death and ruin. An investigation disclosed that the foundations had become unsound. In the beginning secure foundations had been laid, but in time they had become weakened from the settling of the building, and following a storm the underpinning gave way and collapse resulted.

Our Baptist foundations were securely laid during the past century. Independent, self-governing churches voluntarily associated themselves together in small groups for purposes of fellowship and co-operation. Then larger units were established, to the end that all the Baptists of a state might work together for common ends. The work of this larger state body has come to be known as State Missions. State Missions looks in two directions—at the smaller church groups called District Associations, and at the larger comprehensive body known as the Southern Baptist Convention. State Missions is like the central pillar of a great building. On one side rests the right wing, and on the other side the left wing of the structure. Should this central foundational pillar give way, everything would be endangered, and if the defect were not quickly remedied disaster would certainly ensue.

No greater folly could well be imagined than to neglect our organizational foundations, to permit them to become weakened, and to go careless and unheeding of the danger until our co-operative plans fall into wreckage. Yet this is precisely the folly of which Southern Baptists will be guilty if they do not give attention to State Missions, taking account of the present situation of need and peril, and responding quickly and generously with the support necessary to sustain the work on a level of safety and efficiency.

The writer has insisted, and continues vigorously to insist, that at least one month each year should be set apart in our Baptist calendar for the serious and intelligent consideration of the functions, the tasks, the methods, the responsibilities, the opportunities, and the needs of State Missions. During this month every co-operating Baptist church in every state of the Convention should inquire into the status and demands of the State Mission organization; its record of achievement should be analyzed; its responsible agents should be brought to the church's attention, for better acquaintance, for appreciation, and for prayer; its right to support should

be considered, and plans made for regular and special offerings that will insure a budget sufficient for effectiveness.

The setting apart of the month of October has been approved by the Southern Baptist Convention and the various State Conventions for these very purposes. The women will consider State Missions in their monthly missionary meetings; the B.Y.P.U. and B.A.U. will present special State Mission programs; the men of the Baptist Brotherhood will turn their attention to the subject; the Sunday school will devote its periods of opening and closing worship to a series of attractive State Mission programs; and all of this will head up on the last Sunday in October in a special State Mission offering, sponsored by the Sunday schools, that loyalty and love may have an avenue of expression in the form of worthy gifts from every Baptist Sunday school in the South.

In every possible way, therefore, the situation has been created for a great State Mission Month. Southern Baptist churches will have to dodge the issue deliberately and shirk their duty knowingly if they ignore this appeal of one of their greatest agencies for consideration, prayer, and support. Is it possible that there are such churches, in which the month will pass with no mention of State Missions, and the Sunday set apart for the special offering go by with no loving response? It is difficult to believe that there are any such churches, except perchance where leadership is so feeble and lacking in denominational loyalty that creeping paralysis has already set in and death and dissolution are just a matter of time.

When we plead for an intelligent, enthusiastic, practical observance of State Mission Month, and the making of a worthy offering on State Mission Day, we are pleading for Baptists of the South to examine and re-enforce their foundations. The program materials mailed to Sunday school superintendents should be carefully used, and from *The Sunday School Builder* and *The Teacher* should be secured additional materials for an attractive presentation of State Missions in connection with the Sunday school lessons. Never did the State Mission workers need more than now the encouragement and help that would come from an outpouring of interest, prayers, and money for the ongoing of the work which their Baptist people have committed to their hands.

Make October State Mission Month!

HOME MISSIONS IN BRAZIL

MISSIONARY L. M. BRATCHER

*Corresponding Secretary, Home Mission Board,
Brazilian Baptists*

THE new Editor of HOME AND FOREIGN FIELDS has asked me to furnish an article for its readers for his initial number, upon the above subject. I accepted his invitation because that is the work that has been upon my heart for six years as has no other. As I have studied it and planned for it, that love has grown into the one directing motive of my life and work.

As I shall speak of this work there is one caution that I want to put in the minds of the readers in the beginning. At times we dare not speak fully of the work and success of our Christian brethren on the foreign field for there are those here at home who find in that success an excuse for the growing idea that foreign mission work is just about at an end, that it can now be carried on by the peoples where we are working. There was never an idea that was farther from the truth than this. It is just a plan of the devil to hinder the glorious work of carrying the gospel to those who are waiting for its message.

So with this initial warning we want to try to place before you the work of "Home Missions in Brazil." May the message of this article find lodgement in your heart, and may you consecrate anew to the Master your life of service for the lost. May the success of that work be an inspiration to all and help us all to realize how God is blessing his work.

HOME MISSIONS IN THE PAST

From their very beginning as a denomination, Brazilian Baptists have had before them the duty of calling their own people to the Saviour. As soon as the National Baptist Convention was organized in 1907, a Home Mission Board was organized. It was composed of a fine group of missionaries and Brazilian brethren whose hearts were aglow with the wonderful task that they had reserved for themselves.

Naturally the work was very limited at the beginning. The churches were weak and much limited as to resources. The men were few and overburdened with the many tasks just at hand. The country was very large and in great part unknown. But with a steady faith in God they began their task.

In the far interior of Brazil there exists the only territory, that of Acre. To reach that territory many weeks and months of travel are necessary. But it was to that far distant territory that Brazilian Baptists turned their eyes for the beginning of their

Home Mission Work. A missionary was sent and after a time a church was organized that is in existence today,—the only one in that far away land, that is as remote from Rio de Janeiro as is China from San Francisco.

From there the Board turned its eyes to the southern part of the country from whence there had come a Macedonian Call. They opened work in the State of Rio Grande. From there they entered the States of Santa Catharina, Paraná, Matto Grosso, and finally Goyaz. So to the Home Mission Board is due the credit for the opening up of work in five of the twenty states in Brazil.

The names of some of the very best workers in Brazil have been linked with the Home Mission Board. Those names are both Brazilian and American. Among the Brazilians are Barbosa; Avelino de Sousa; F. F. Soren, a member for twenty-five years; J. F. Lessa; Noemi and Zacharias Campello and others. Among the missionaries are Bagby, Deter, Ginsburg and Edwards. All of those men have labored with one purpose in view, the salvation of the Brazilian Fatherland.

THE PRESENT

By the present we mean that period which began in 1926 with our National Convention when it met in Pernambuco.

At that Convention there was a very interesting and at times a rather bitter discussion over the work of Home Missions. There were those who felt that its task was at an end. There were others who had lifted up their eyes and looked on the fields. These were of the opinion that the work of the Board had just begun. Fortunately the plans of the latter won and a new era was begun.

There was a complete reorganization of the Board and its plans for the future. A permanent location of the Board was voted and new plans were proposed. A new spirit began to grow up in the Board, and as a result of that, in the churches.

Two new plans were the beginning of the work among the Brazilian Indians and the emigrants. Ever since the organization there had been a desire in the hearts of Brazilian Baptists to try to help in the winning of the lost Red Men in the forests and out on the plains of Brazil. That desire had been kept alive by articles and by studies that had been made by the Board and its agents. Those articles and studies not only kept that desire alive but culti-

vated it until it just had to have some expression.

The desire burst into a living flame when a fine, consecrated couple offered themselves as the first missionaries to the Indians. They were accepted and a new task was begun, that of the salvation of the despised and neglected Brazilian Red Men. The work was begun and carried on in such a way that it has meant a spiritual revival for our own people. Their lives have been lifted up and their visions enlarged by the work and sacrifices of our missionaries to the Indians. That is especially true since God called to himself our very first missionary to the Indians, Noemi Campello. Her name will always be a memory that shall call Brazilian Baptists to higher and nobler efforts.

But it was not only to the Indians that we turned our thoughts. Hundreds and thousands of emigrants were coming to Brazil. Nothing at all was being done to take to them the Word of God. The Home Board began and carried on for three years a most fruitful work in the distributing of Gospels and fine tracts among them. That work gave wonderful results but has been stopped by the successful efforts of our enemies, the Catholic priests. We are praying that it may not be stopped for long.

Then, too, the great interior was calling. Time after time we received letters from our isolated brethren there, begging us to send some one to their help in the spreading of the gospel message. After turning them aside year after year, we finally heeded that call and a young preacher was sent. Now they are calling for more and more helpers. We have not heeded those calls, due to our limited resources of men and means.

THE IDEALS OF THE HOME MISSION BOARD

One ideal, since the beginning of the new era, has been to create a *work* in proportion to the *spirit* that

we are able to create in the hearts of our people. We were determined not to build our work upon the future expectations of the development and liberality of our people. For that reason we set our face like a flint against any idea of debt. Due to that attitude we have seen our work increase over four hundred per cent in contributions and six hundred per cent in development. We have finished every year with money in the treasury. Due to that fact our people are looking to the future with hope and courage. They are creating within themselves a real spirit of conquest.

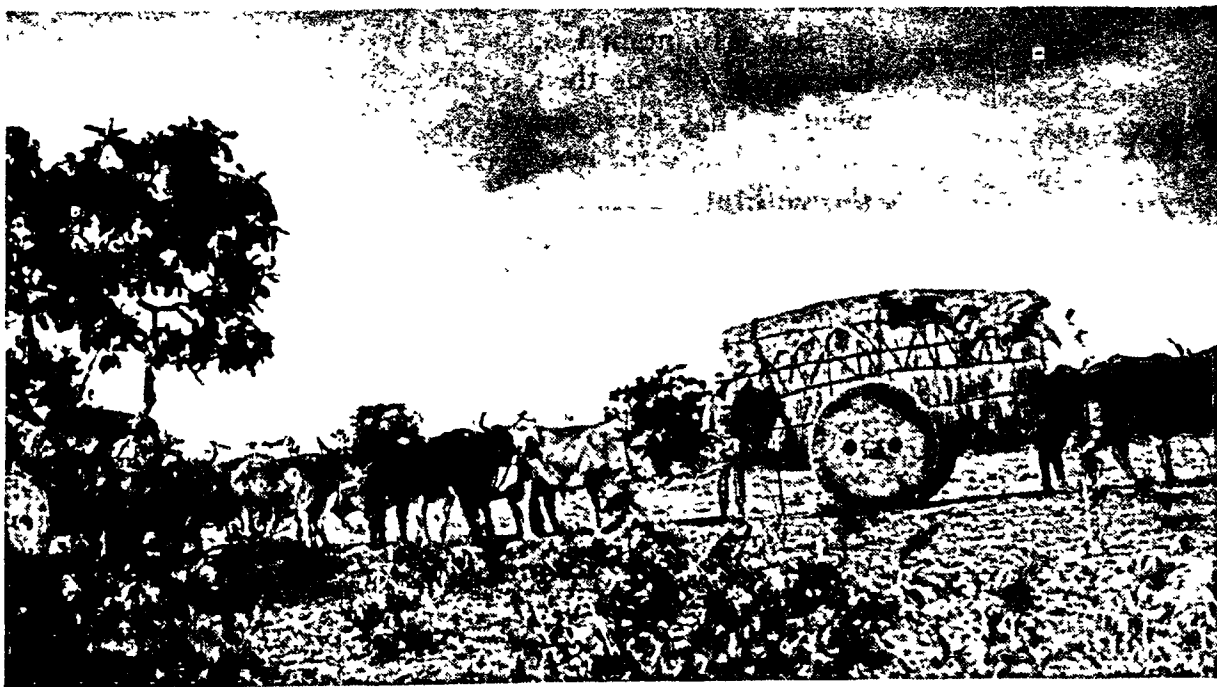
Another ideal has been the *salvation of the Indian*. Our people have really caught the vision. They have seen that despised and downtrodden race as an opportunity for service and salvation. They have felt the call of the lost Red Man and have set themselves to the task of carrying him the gospel. Many things have contributed to the deepening of that desire until it has become a true and flaming passion. The task is mighty, but their desire is mightier.

A third ideal has been the taking of the gospel to the emigrants as they come seeking a new Fatherland. Brazilian Baptists have determined to teach them of the Eternal Fatherland. As was mentioned above, that ideal has been frustrated and hampered for a time by the enemies of the true Word of God but we are sure that that hindrance is only temporary.

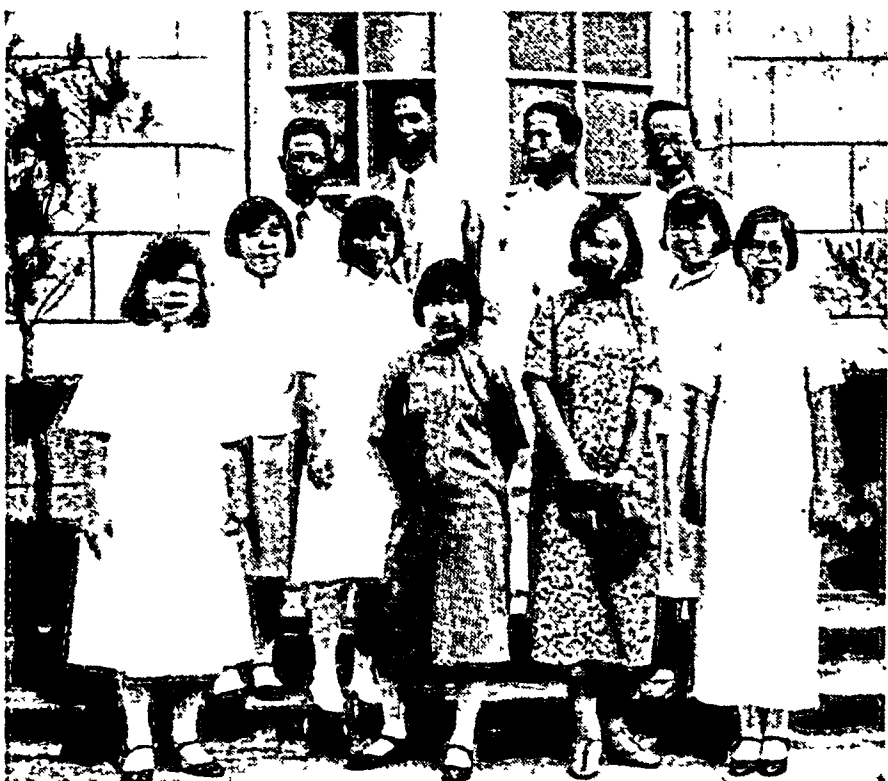
A fourth ideal is the salvation of the people of the far interior of Brazil. Due to certain journeys and information Brazilian Baptists have caught a vision of the needs of their own beloved Fatherland. They have seen the great need that exists among their own people in the far away places and they are determined to satisfy these needs and longings. They have heard the Macedonian call of their own people and they are resolved by the help of God to

answer that call. One evangelist has already been sent. One school has already been opened. Several centers for the distribution of the Word of God have already been established. The work has been well begun. It must be carried forward for the honor and glory of God.

Thus we have a brief glimpse of the work that has been done, of the work that is being done, of the ideals of the work for the future. A new denomination is being built up. It must be endued with a vital, powerful, all-dominating spirit of Missions that will brook no opposition



A scene in the interior of Brazil. Here Brazilian Baptists do Home Mission work in a section as remote from Rio de Janeiro as is China from San Francisco.



Sunday school teachers and officers, Primary Department, Tung Shan Baptist Church, Canton. The Mo Kwong blind girls joyfully and eagerly attend all services in this church.

and will accept no defeat. It must be shot through and through with that spirit until every difficulty will be looked upon as just an opportunity to show forth the power of the gospel of our Lord and Saviour Jesus Christ.

The Home Mission Board has as one of its principal aims the creating of that spirit. Its members are determined to preach MISSIONS until every BAPTIST CHURCH in that great land is obeying the command of our Lord and Saviour Jesus Christ to take the gospel unto every creature. They are determined to work and teach until every church has caught the *only* purpose for which Jesus Christ ever called his churches into being—the carrying of the gospel “unto the uttermost parts of the earth.”

Pray for the Home Mission Board and for Home Missions, that they may be true to that task and purpose.

A CHRISTLIKE MINISTRY

Missionary Mary C. Alexander, Canton, China

SEEING is believing what a blessing inexpressible has been the Mo Kwong Home and School for Blind Girls in Tung Shan, Canton, China, to many blind Chinese girls. The stories of the sordid, sad and terror-full lives of blind Chinese “Sing-Song” girls are familiar perhaps to all. Sold at an early age, as the most undesirable of undesirables to ruthless and cruel mistresses, many blind girls are led by slave girls or their mistresses into the streets and restaurants and playhouses with their Chinese musical instruments to solicit patronage for the houses of ill-fame. Until Christianity and its liberating influence came to China through the messengers of the Cross, the life of a “Sing-Song” girl was practically the only door open for blind girls in China—and what a terrible door to enter!

In 1872, when Miss Lulu Whilden left her South Carolina home and came to China, her heart was stirred as she realized what life meant to the girls with blinded eyes and darkened lives. Miss Whilden opened a number of day schools for China's opportunity-less girls and spent much time in house-to-house visiting in the homes of the day-school pupils and others in her work of telling the “good news” to Chinese women and girls. Oftentimes in the homes of Christians and non-Christians, she found blind girls not yet sold into “sing-song” slavery. To save these girls from such lives of degradation, Miss Whilden took many personally to care for. As the number who came under her care increased, she greatly felt the need of an adequate place and equipment for really properly caring for them.

So in July, 1910, Mo Kwong Home and School for Blind Girls was founded. The first students were nine girls whom Miss Whilden had taken personally, and for whom permanent gift papers had been obtained from their parents or other relatives. The several thousand dollars needed for the first building for Mo Kwong was raised by Miss Whilden and Dr. and Mrs. R. H. Graves through friends in the U. S. A. and the students of Blue Mountain College, Mississippi.

Due to ill health, Miss Whilden had to go home before her dreams came true in the actual opening of Mo Kwong. The opening, finally, was under the direction of Mrs. Janie Lowry Graves and Dr. E. Z. Simmons. Miss Whilden returned to China in 1912 and took over the work in Mo Kwong for a brief period. She found the work very trying on her nerves, however, and was forced again to return to America. The work of Mo Kwong Home and School for Blind Girls was then turned over permanently to Mrs. Graves. Through the twenty years since that time Mo Kwong has been Mrs. Graves and Mrs. Graves has been Mo Kwong.

In the early '80's, when Mrs. Janie Lowry Sanford (later Mrs. Graves) left Blue Mountain College for San Francisco and the work among the Chinese there, the Blue Mountain College girls organized the “Janie Sanford Missionary Society,” and through their missionary society contributed to the mission work in which she was engaged. In 1888, when Mrs. Graves came to China this society continued its interest and support of her work. In 1904, when Mrs. Graves was home on furlough, she presented the claims of Mo Kwong Home and School for Blind Girls to the students of Blue Mountain College. They responded generously to her appeal for the then so sorely needed building and equipment. That same generosity of response and interest has continued now for nearly three decades. Each year, through the faithful service and efficient organization of Mrs. T. C. Lowry, Blue Mountain College students and alumnae send the required funds, some \$300 or \$400 Mex. per month.

At present there are some sixty-six blind girls in Mo Kwong. After breakfast and the early morning work is finished, the hours until noon are spent in school work—Bible study, Chinese classics, singing, and so forth. In the afternoons the students are free for Braille writing and reading, knitting and other handwork, care of their own clothes and rooms, and recreation. It is surprising what beautiful and intricate knitting is done by these girls. The profits from the sale of knitting helps greatly in the running expenses of Mo Kwong. Part of the profit goes directly to the girls for “pin-money.” About one-half of the girls in Mo Kwong are permanent wards, while the other half are supported, fully or partially according to ability, by parents or friends.

Five of the blind teachers in the school are alumnae of Mo Kwong. These teachers give faithful and efficient service in the teaching of their little blind sisters. Two consecrated matrons help Mrs. Graves in the Home.

All of the students in Mo Kwong, who have come to the years of accountability are Christians. Physically blind!—Yes! but with eyes opened spiritually toward God and his Truth as it is in Christ Jesus. How faithfully and joyfully and eagerly they attend all the services in Mo Kwong and in the Tung Shan Church! How they love to sing, and how sweetly, accurately and harmoniously they sing! And what power of memory! The Gospel Hymn Book most commonly in use in China is known by heart from cover to cover by all the older ones. One never ceases to marvel at one of the blind teachers, Miss Wong, who often plays at the Tung Shan Church for the services. With all confidence the pastor without any previous arrangement with or announcement to Miss Wong calls the number of any hymn in the book from one to two hundred. Without a moment's hesitation, Miss Wong plays that hymn. And how much of God's Word they know from memory, I would not dare to say. Each student writes her own Bible in Braille as it is studied. How thrilled the Mo Kwong students were when last Christmas a Victrola and many good records were presented.

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight" (Isaiah 42: 16).

ALEJANDRO PEREIRA

Missionary M. N. McCall, Havana, Cuba

WE CALL him Alejandro Pereira, which should be translated Alexander Pear Tree. This seems a peculiar name, perhaps, especially when we are told that he



Alexander Pear Tree explains his zeal for the Lord's work in the words, "The time is so short, and the need so great"

gave himself the latter part of it. But there is after all a certain appropriateness in it, for the fruits of his life are many, and are a great blessing to many people.

He was born in Brazil of parents whom he never knew, for they were swept away in an epidemic of disease when he was very small. He was taken in and reared by a family that did not even know the surname of his parents, and took no steps to investigate or to

give him another. When he became old enough to be interested in such things he became troubled because he did not have a surname. One day, as he was out in the orchard under a pear tree that he very much admired, he said to himself, "My name shall be pear tree," so Pereira he became.

His early educational advantages were almost none, but having an active, inquiring mind, he became a great reader. Unfortunately his early reading was of atheistic and communistic literature. He drifted from city to city in South America, supporting himself by manual labor, investing his spare funds in books and devoting much time to reading. He would not accept a permanent job, because when he got enough saved to keep him going a few weeks, he wanted to stop work and devote all his time to reading. He came in contact with the gospel in Brazil, but his attitude was more of hostility than friendliness. His associates were largely laborers who scoffed at religion. Later he drifted to Portugal, led by a desire to see the mother country, and later, like most drifting Latin-Americans, came to Havana. Here he came in closer contact with Christian people, became interested in the gospel, and was gloriously converted. At the Baptist Temple, about twenty years ago, we baptized him.

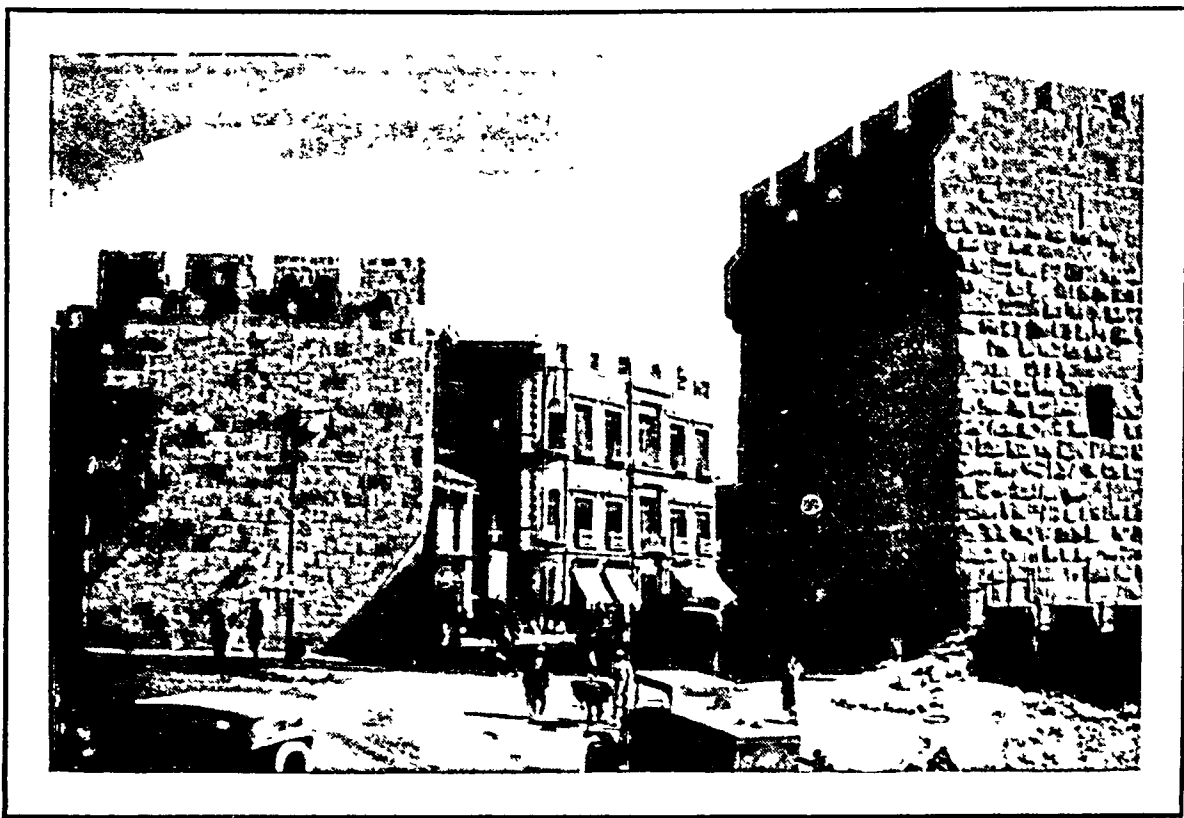
Immediately all his activities, mental and physical, were directed toward advancing the truth he had scorned. He began to preach everywhere, frequently walking ten miles to an appointment, and back again after an evening service.

After a while, because he wanted to learn English in order to have access to our large body of Christian literature, he went to the United States. A good Baptist deacon near Asheville gave him work at a sawmill. After getting ahead a little he went to New York, where he got a job as shipping clerk, at the same time continuing his studies.

When the first call was made by President Wilson for service in the world war, he offered himself but was rejected in the physical examination. He found that he had tuberculosis, which became so serious that he had to spend a year in a sanatorium on Staten Island. At the close of the war, somewhat improved, he returned to Cuba, opened a private school and at the time did such religious work as his limited strength permitted. He improved wonderfully, and soon went to take charge of a small field among the hills near Cienfuegos. But his restless energy would not be satisfied to limit itself to the small town. Soon he was making excursions out into the country, preaching to groups large and small, in private houses, tobacco barns, or wherever he could.

The energy of brother Pereira is amazing. He weighs hardly a hundred pounds and is badly stooped. But his bright eyes are the windows of a mind wonderfully alert and well informed. He has a strong sense of humor which makes him good company anywhere, and the people are always glad to see him coming. No man is better known or more highly respected for many miles around Cumanayagua, where he lives. Perched on his little horse which carries him on his country trips, he is an odd figure, but no one who knows him and his work ever thinks it.

The list of his activities is long. Four services a week in a town of 2000 inhabitants, with a liberal amount of pastoral visitation and personal work, would seem enough for a man of depleted physical force, but that is only a small part of it. Every week there are three or four trips to the country, sometimes with several services a day. He has to walk four miles to get his horse before starting on these trips. He goes preaching and teaching, for in some homes



Principal entrance into Jerusalem

VIEWS FROM HERE AND THERE

*Pastor Zang and family, of
Ziang Nga Zien Baptist Church,
Soochow, China*



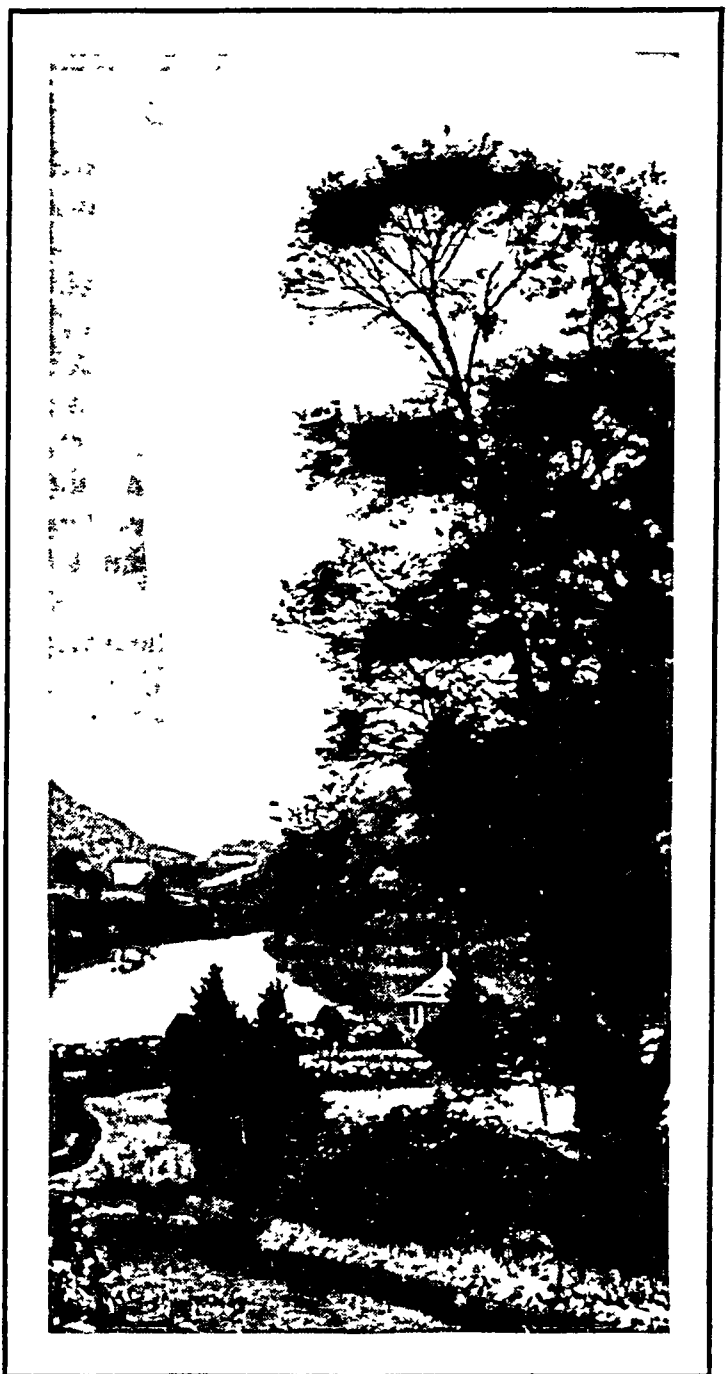
*A Cradle Roll member
in a Rio Baptist Sun-
day School*

*Missionaries on way to
the railway in Argen-
tina*





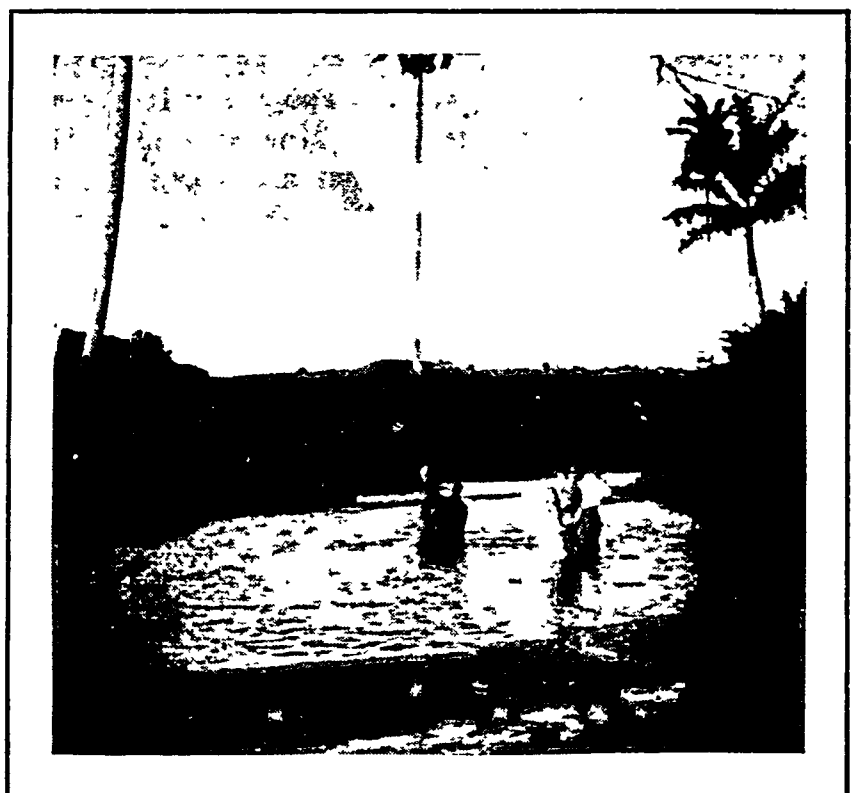
Drummer boys, Ogbomoso, Nigeria, Africa



Beautiful suburb of Petropolis, Brazil



*A devoted Chinese Christian mother
and her children*



*"In obedience to his command" under
Cuban palms*

he meets the neighborhood people for a religious service, and in some he meets the children to give them lessons in the three R's. His brethren say he sometimes wakes the children up in the morning to teach them.

One native pastor who visited Pereira last year asked to be taken with him on one of the country trips. He laughingly says, "Never again! he called me at three o'clock in the morning to start, and at four we were teaching a group of three children, before they got the sleep out of their eyes. We had three preaching services that day, and I do not remember how many classes. I know it was late at night when we reached home, and I was worn out. But I honor him for what he is doing."

"I do my writing at four o'clock in the morning, from four

to six, for then the house is quiet," Pereira said. He keeps up a large correspondence, and every letter carries a tract. He writes regularly for twenty-one religious papers scattered throughout the Spanish-speaking world. He has published several books, two of them good-size volumes. One is a splendid little volume called *Advice to Young People*. All this is done with slender resources, for his salary is very small and is his only income.

I have remonstrated with him many times about overtaxing his strength. His reply usually is, "My doctor told me twelve years ago that I could not live eight months, and I have grown stronger on work." And then in a more serious vein, "The time is so short and the need so great, how can I do otherwise?" We thank God for him!

ON SAFARI IN AFRICA

ANNE WOODLEY

A Serial giving true and vivid descriptions of the life, customs, superstitions, degradations, and scenery in Central Africa, where the writer lived and labored many years as a missionary.

CHAPTER I

CHARLOTTE," said dainty little Mrs. Nelson to her friend, as they sat in the cozy, bright sunroom of her home in the city of Chicago, "do you know what I am thinking of doing?"

"Well, not being a mind reader, I couldn't very well say that I do, Esther, but I suppose that it is one of your peculiar idiosyncrasies," smiled Charlotte. "I hope it is something sensible."

"You may not consider it very sensible, but I have had an idea in my head for a long time now. . . ."

"Really!" interrupted Charlotte.

"Yes, really, and it has been like a snowball, gathering weight every time it is turned over until I have about decided the question."

"But what is it, Esther? It must be something wonderful if it has taken you so long to decide."

"It is a big thing, and you don't know how I have longed for some one to decide it for me. How I do miss Tom to decide things for me. That's what a husband is for, you know, Charlotte. It's such a relief to settle back comfortably and say, 'oh, do just as you think best, Tom, or Dick, or Harry'; don't you think so?"

"Perhaps. When one doesn't particularly care what may happen, but I usually have a pretty good idea of what I want, when I want it, where I want to go,—and all such things."

"Oh, you are one of those, 'I want-what-I-want-when-I-want-it persons', aren't you? But, listen, what do you think of my going to Africa?"

"Africa! Of all places on earth! Have you turned missionary? There's nobody but missionaries and cannibals in Africa, is there?"

"I don't know. I have always wanted to take a sea voyage. . . ."

"Yes, but why Africa? Europe is all right, or why not go around the world if your, your 'innards' are strong enough?"

"Everybody can go to Europe, you know, and I am the sort of person who likes to do a little different from everybody else."

"Well, this will be different, I assure you. Unless, of course, you are joking! You mean to take a trip to Egypt to see the Pyramids and things. I see the point now. We seem to forget somehow that Egypt is in Africa."

"No, indeed, I didn't mean to go to Egypt although I hope to go to Cairo and look in on King Tut-ankh-Amen and climb the 'Triangle', or—now, really, Charlotte, do you climb *up* the pyramids or climb *down*?"

"I rather guess it is both, Esther; aren't people woefully ignorant about such things?"

"That's just the reason why I wish to take this trip to Africa, because I feel that my geography has become nothing but a dream to me—where is Timbuktu, anyway?"

"Or Kalamazoo?" laughed Charlotte.

"Yes, it is laughable, but since I was over on the North side a few days ago, I have been racking my brains and trying to remember something of the map of the world. I also searched my library for an atlas but finally I had to go and buy one—and talk about ignorance—I should say it is appalling. Why, Charlotte, I hadn't a ghost of an idea I had ever known as much as I have forgotten. Do you know I had pictured a land-trip North through India as going straight as a string up through Arabia. . . ."

"Well, wouldn't you?" demanded Charlotte.

"I should say not! Not even touch it. Just let me show you. Here, we will start from Bombay; going practically straight north, where do we 'get off at'? as the boys say."

"Bostonese to the core, forever and ever, amen, Esther," laughed Charlotte at her friend's little apology for her slang phrase. "I see unless one was equipped with rubber boots and a good diving suit, it does rather look as if he might have a wet trip going to Arabia from Bombay, doesn't it? But what happened over North to develop, or enforce, or discover to you your ignorance of geography, in particular?"

I had always thought that you appeared like a woman with the ordinary allowance of gray matter."

"Thanks, if that is meant to be complimentary. It was this way—my friend over on the North side has a friend who represents, as you think, one-half of the inhabitants of Africa—a missionary. When I was there, she had just received a letter from her telling of some of her experiences with the other half. . . ."

"Oh, come now, Esther, of course, I know perfectly well there are other people there beside cannibals. I doubt if there are any cannibals anywhere in the world today anyhow. I think lots of those stories about cannibals and things were colored up somewhat, as it makes good reading stuff."

"But, listen, the letter was very interesting."

"Religious—preachy—I suppose," sarcastically.

"A little, of course—no cant, Charlotte. The most interesting thing I have ever heard in that line; the woman must be very clever and observing. She told about some experiences she had had while camping and I have been thinking and reading and studying maps ever since *and* I go a-hunting in Africa about next spring."

"But, Esther, you are no hunter. Did you ever kill a—*a—flea* in your life?"

"I don't 'spects I've ever done so', as Centella would say—don't think I ever saw one, but one reason is as good as another. There are other things to hunt for besides animals, aren't there?"

"Well, yes I suppose so. Ponce de Leon hunted for the fountain, you know. But then, Esther, you can't go alone, a woman of your age. . . ."

Esther sniffed. "How old do you think I am, anyway? That missionary woman is older than I am, and I just rather think I can do as much as an old missionary any day."

"Excuse me, dear. No offence, I hope. I was just thinking that you are not used to an outdoor life."

"I used to go camping up in Maine every summer."

"But it wouldn't be like that in Africa. So hot you could not breathe—mosquitoes, flies, ants, spiders, bugs, cockroaches, lizards, fleas, worms, snakes,"—Mrs. Nelson quailed at the last word,—*"fever, chills, dysentery,"* going on with the dreadful category. "Then, if you want to go hunting, it would take an enormous sum of money. Why, I suppose Roosevelt's expedition cost thousands of dollars and you haven't old Uncle Sam backing you. Yours will have to come out of your own little old bank account."

"Yes, I have thought of all that. I think I shall take Centella. She can take care of me and preserve me from the cannibals. They will decide from the fact of my traveling with a Negro that I am not very good eating or I would have been devoured long ago."

"Oh, you! Gowan!"

"Maybe you would go with me?"

"Me! I! I should say not. You don't catch me trusting myself to Mother Neptune's embraces."

"*She's a he-man, dear.*"

"Oh, yes, Neptune. Well, I don't like him—in fact I am afraid of the sea. I am like the Irishman who came over to New York on a boat and just as they were landing, a diver came up from the depths below. The Irishman looked at him in amazement and then said, 'And, begorrie, the next time I come over, I'll walk, too.' Now, if I could walk or go by train, I would love to go to Europe, just to see the wooden shoes and windmills in Holland. But how about Centella, is she anxious to go with you?"

"I haven't asked her yet. She may be a coward like you, but I should think a voyage to any country without expense would be quite an inducement to anybody, wouldn't you?"

"But you didn't offer to pay my expenses!"

"No, and I don't intend to," declared Mrs. Nelson, "because you are a coward and wouldn't be of the least use to me, and Centella would. About the expense, I know perfectly well that it would be far beyond my means to go as Roosevelt went. I am beginning correspondence right away with a number of people over there and have a good plan revolving in my brain."

"You are a wonder, Esther. How did you find out how to go about it?"

"From the missionary lady where I got the other idea. I will just carry out Rooseveltian ideas on a Nelson pocket-book, and go via the missionary route."

"What do you mean—not as a missionary?" said Charlotte, aghast.

"No, nothing so silly as that. I said 'via the missionary route', don't you see? I am writing these friends of Nan's asking for information and for their help in the event of my going. They will certainly be able to fit me out and take care of me just as well and much cheaper than anyone else."

"But," gasped Charlotte, "isn't it a good bit of—of—nerve, to ask them to do for you? I should imagine they had plenty of work and expense in their own line without taking on other work along this line."

"But why shouldn't they? That's what missionaries are for—to help people, isn't it? Of course, I will pay my way and they ought to be glad to see a white face from America once in a while. And then, too, that's another urge of mine, I want to find out for myself. You know, Charlotte, I never did take much stock in this foreign mission business and this will be a very good chance to look into the whole affair. My friend over North is very much interested in the subject—in fact, she and her husband send a great deal of money to missions. Why, she has worn her last year's hat all winter and I know that she sends to this missionary woman enough money to buy half a dozen hats. I never expect to go without a hat for foreign missions; in fact, I never gave a cent to foreign missions in my life. I leave that luxury to the rich and the poor. I have enough to do to take care of myself, and charity begins at home, anyway. But I would like to get hold of a few ideas on the subject at first hand."

"Well, I wish you luck and a good time; let me know all about it when you get things arranged, and you must write me often, or better still, keep a diary so you can give me a good account of your trip when you return," and Mrs. Charlotte began to gather up her knitting preparatory to taking her departure.

In answer to her letter of inquiry, Mrs. Nelson received some disquieting information. Messrs. L. C. & Company begged to inform her that a sum equal to more than half her yearly income would be necessary for a month's "safari," as they called it, and as she sank into her little rocking chair, after reading the letter, she murmured, "Thank you, Mr. L. C. & Company, but I think I can do better than that. They must think that money grows on bushes over here in America."

As she was one not easily deterred from an avowed purpose, her mind once made up, six months later the ship in which she and Centella had sailed two months before stood off the coast of Africa, and she was eagerly wondering what the following days had in store for her. (*To be continued*)

FACTS FROM THE FIELDS

E. P. ALLDREDGE, Secretary of Survey

SOME PROBLEMS AMONG THE NEGROES

THE Negro people of the South, comprising 9,517,315 souls in 1930, have been made to face some acute and difficult problems during the past decade (1920-1930). Some of these problems, however, do not fall within the purview of this article. Six of these problems nevertheless hold such immediate, vital and general interest with our people that we venture to call attention to them briefly at this time:

1. *The Problem of Illiteracy.* A very favorable development has taken place among the Negro people all over the nation, in the last decade (1920-1930), with respect to the education of the masses of this people. The record of the Negro people in reducing illiteracy among themselves in the last ten years is truly remarkable. This record may be summarized as follows:

Illiteracy in United States (all races) decreased from 6.0 per cent in 1920 to 4.3 per cent in 1930.

Illiteracy among the Negroes of United States decreased from 22.9 per cent in 1920 to 16.3 per cent in 1930.

Illiteracy among the Negroes in the South decreased from 26.4 per cent in 1920 to 19.39 per cent in 1930.

According to the Census of 1930 the various race groups have the following comparative standing in illiteracy:

- | | |
|---|-------------------|
| (1) Illiteracy among native whites of foreign or mixed parentage..... | 116,665 (0.6%) |
| (2) Illiteracy among native whites of native parentage | 986,469 (1.8%) |
| (3) Illiteracy among foreign born population | 1,304,084 (9.9%) |
| (4) Illiteracy among Negro population.. | 1,513,892 (16.3%) |
| (5) Illiteracy among "Other Races" (Indians, etc.)..... | 362,643 (25.0%) |

2. *The Problem of Unemployment.* Another serious problem which has become very acute among the Negro people of the South, and indeed of the whole nation, is that of unemployment. At the beginning of the present prolonged depression, when the Bureau of the Census gathered its data on unemployment, (April 30, 1930) the Negro people suffered less from unemployment than other racial groups. In fact, next to the native born whites and the Chinese and Japanese, the Negroes suffered less than any other racial group, as may be seen by consulting the table below. The unemployment situation stood as follows at that time:

Native born whites of native parentage 1.9 per cent unemployed.

Native whites of foreign or mixed parentage 3.1 per cent unemployed.

Foreign born persons, 5.1 per cent unemployed.

Negro population 2.7 per cent unemployed.

Mexican population 3.1 per cent unemployed.

Other races (orientals) 2.1 per cent unemployed.

By April 1932, however, the foregoing situation was radically changed in many ways. First of all, unemployment had mounted up to 8,000,000—or more than double the numbers in 1930. Not only so, but under the protection of the Labor Unions (from which most of the Negro workers are barred), the whites, both native and foreign born, had asserted themselves, with the result that Negro workmen were

let out in ever-increasing numbers, until at the end of the summer of 1932, far more Negroes, proportionately, are out of employment than that of any other racial group—unless it be the Mexicans who are fast returning to Mexico in search of employment.

3. *The Problem of Disfranchisement.* In *The World Tomorrow*, under date of July, 1932, the following statement was made:

According to United States census figures compiled for 1930, and reprinted in the *Kansas City Call*, nearly two-thirds of the Negroes in the United States of voting age are disfranchised. All of these disfranchised citizens live in a few states of the South and the District of Columbia. The total Negro voting population of the United States is 6,531,939 or nine per cent of the general population, but it amounts to only three per cent when diminished by disfranchisement. The Negro population of voting age which lives in states where it is not disfranchised is 2,441,067.

This is perhaps as nearly correct a statement as may be expected from any magazine writer and propagandist who is not acquainted with the facts at first hand, but it misses all the main facts a thousand miles. The reader will note that it is naively assumed in this statement that all the Negroes of voting age who did not vote were disfranchised! By the same process of reasoning, however, it may be shown that 32,000,000 of white voters were disfranchised, since there were about 72,000,000 of persons of the voting age in the United States in 1928; and only 36,000,000 of them (whites and Negroes) actually voted! If the 36,000,000 who did not vote were disfranchised and only 4,000,000 of these were Negroes, it follows that 32,000,000 white voters were disfranchised!

But were not a great many people actually disfranchised in the 1928 presidential election? Yes, and so far as the South is concerned, as many whites as Negroes were practically disfranchised. That is to say, the restrictive laws governing elections in a number of the Southern states are not aimed at the Negroes as a race altogether or perhaps mainly, but are designed specifically to assist the Democratic Party in retaining its undisputed domination of public affairs in the South. No other party, white or black, is to have even a chance to contest this supremacy. If the Democrats of South Carolina, for example, can not conscientiously support the nominees of "the Party," why let them stay at home and not vote! The clearcut and ruthless assumption is that if any one is not a dyed-in-the-wool party Democrat he really has no right to vote! Thus it happened in South Carolina in 1928 that, although there were approximately 475,596 white people of voting age and 343,788 Negroes of voting age, *only 65,888 votes of both races were cast in that election—65,888 out of a total voting population of 819,384!*

In a modified degree, moreover, the same restrictive regime, designed for the same purpose, obtains in Mississippi, Arkansas, Alabama, Louisiana—and to some extent in Georgia and Florida and the other Southern states.

4. *The Problem of Medical Attention.* We can only touch upon another very great problem among the Negro people of the South—the need of better medical attention,

particularly of well regulated and effective public clinics.

It may not be generally known, for example, that deaths from syphilis among the Negro population in the South is 850 per cent greater than deaths from the same cause among the white people living in the same states. In the eleven states of the South which require registration of the causes of all deaths, the following situation obtained in 1926:

White population in 11 states, 16,268,973.

White deaths from syphilis 663 or 1 to every 24,538 persons.

Negro population in 11 states, 6,636,717.

Negro deaths from syphilis, 2,254 or 1 to every 2,944 persons.

Excess deaths of Negroes over whites, 850 per cent.

Now this does not mean that syphilis is 850 per cent more prevalent among Southern Negroes than Southern whites; but it does mean that it is more prevalent and that Negroes suffering with this infectious, and death-dealing disease do not have as prompt and effective medical attention as whites.

The prevalence and unchecked course of syphilis and other venereal diseases furthermore, have, as many of us believe, begun to tell on the number of the children and other factors of the homelife of the Negroes of the nation. The 1930 Census, for example, discloses the fact that the per cent of children in the Negro homes of the United States is falling rapidly. Note well the following facts disclosed in the Census figures:

Total Negro population 1920,10,463,131

Negro children under 20 in 1920,4,957,695

Negro children in 1920 constituted 47.38 per cent of total.

Total Negro population in 1930,11,891,143

Negro children under 20 in 1930,5,333,035

Negro children in 1930 constituted only 44.85 per cent of total.

From 1920 to 1930 total Negro population increased 1,428,012—or 13.65 per cent.

From 1920 to 1930 the Negro children increased only 375,340—or only 7.57 per cent.

In addition to the foregoing, the census also points out the fact that the numbers of children under five years of age in several of the Southern states are actually much fewer than in 1920. How much of this fall-off in the number of the children in the Negro homes of the South is due to venereal infections no one perhaps is competent to say. But the situation makes very acute the problem of securing more adequate medical attention for the Negro population of the South.

5. *The Problem of a Mounting Homicide Rate.* Says the *Information Service* of June 25, 1932:

The mounting homicide rate in this country, which has grown from 5.01 per 100,000 of the population in 1900 to 10.8 in 1931, is a matter of major concern. In comparison with the rate here, Canadian cities, according to a study made of 14 principal cities, have a rate of 1.6, while out of 53 foreign cities only 7 have a rate of over 10. Recent studies in the United States show that 11 of the 17 states with a rate of over 10 per 100,000 of the population are in the South.* A study in Atlanta, Ga., in 1931, made by the Atlanta School of Social Work, brings out some significant facts about the connection of Negroes with the situation. In 128 homicide cases recorded in the Atlanta police court in 1931, 106 of the victims were Negroes and 22 were whites. Three out of every five slayings were committed by Negroes, and more than 80 per cent of the victims were Negroes. Four of the 22 white victims were killed by Negroes, 9 by whites and 9 by unknown persons. The cause of the homicide was given in 55 cases the most frequent being "arguments and fights." Intoxication was the cause in only one case.

The annual survey made by Dr. Frederick Hoffman, statistician of the Prudential Life Insurance Company, gives Atlanta the third highest ratio of homicides per 100,000

population in the United States in 1931—a rate of 49.5. Birmingham, Alabama, leads with a ratio of 54.9, and all of the 10 cities with the highest murder rates are in Southern states. In each case where the statistics are given on a racial basis the Negro homicide rate exceeds that of the white population. In 1930, Memphis, Tennessee, for instance, reported a rate of 20.4 for the white population and 120.5 for the Negro. Nashville's record was 15.3, white; 95.7, Negro. (The emphasis here is ours.—E. P. A.)

Further light on this situation comes from Dr. R. N. Whitfield, director of the Mississippi State Bureau of Vital Statistics, as reported in the *Literary Digest* for June 18. In that state "Every day (in 1931) saw the killing of a Negro. . . . on an average, and every five days the killing of a white man." Homicidal deaths totaled 497, a rate of 24.4 per 100,000 of the population, and in 1930 the rate was even higher—25.8. The Jackson *Daily Clarion-Ledger* carries a significant article on the report, which is quoted by the *Literary Digest*: "The killings of Negroes by Negroes can not be reduced until the white people, all of them, including police, officials, judges, and jurors, regard such murder as the killing of a white by a white or by a Negro."

"They can not be reduced as long as so many white people, on the police forces, the bench, and in the jurors' chairs, regard such crimes as 'just another Negro killing,' as such trials are regarded in too many cases.

"When every killing of a Negro by a Negro is investigated and prosecuted as such, then we shall be able to reduce not only these killings, but the killings of whites by Negroes.

"Aside from our own interests, and the state's repute, which suffers the notoriety of these high homicide rates, the honest and law-abiding tens of thousands of colored people among us are entitled to this protection from the killers of their own race, as well as from the killers of the white race."

6. *The Problem of a Lingering Lynch Mania.* Three outstanding facts are disclosed in the records of lynchings in the United States in the last ten years. First of all, the lynch mania is still with us, a total of 289 lives having been snuffed out during this period, in defiance of the laws of the land. Second, distinct improvement has been made in handling this mania, there having been 50 fewer victims of lynching in 1931 than in 1921. Third, the Negroes, as a race, however, still bear the great brunt of the unspeakable harm and hurt of this savage mania, there having been nine times as many Negro lives taken by it, in the last ten years, as was the case with the whites. Education and interracial co-operation are proving very effective in reducing this problem. Surely we will soon find a way to cure or to block this deadly mania!

Note our eleven-year record of lynchings:

ELEVEN YEARS' RECORD OF LYNCHINGS

1921-1931

(From *World Almanac*)

Years	Whites	Negroes	Total
1921.....	5.....	59.....	64
1922.....	6.....	51.....	57
1923.....	4.....	29.....	33
1924.....	0.....	16.....	16
1925.....	0.....	17.....	17
1926.....	7.....	23.....	30
1927.....	0.....	16.....	16
1928.....	1.....	10.....	11
1929.....	3.....	7.....	10
1930.....	1.....	20.....	21
1931.....	1.....	13.....	14
Total 11 years....	28.....	261.....	289

**Literary Digest* (New York), "Why So Much Blood Is Spilled in Dixie," June 18, 1932.

PERSONS AND PERSONALITIES

BLANCHE SYDNOR WHITE, Corresponding Secretary, Virginia W. M. U.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

"We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear."

And Underneath are the Everlasting Arms—Deut. 33:27

"S. O. S. Japan" were the words flashed under the ocean and across the continent from Japan to Richmond on August 21, 1932. "Save our souls!" Surely this is a Macedonian call which God's people dare not disregard. Through this message throbs the prayers of our missionaries to Japan—that thin, thin line over there. One missionary family for our Middle School, College and Seminary in the city of Fukuoka and the evangelistic work of the Fukuoka District. One missionary family for the Tokyo work, and it seems necessary for the wife to return to America with the children. One missionary family for the great Hiroshima District. No missionary for the Kumamoto and Nagasaki fields. Two single women for the Girls' School. One missionary family for the Kokura District. And in Shimonoseki we find our veteran missionaries, Rev. and Mrs. E. N. Walne. Sent out by our Board in 1892, they have served faithfully and well through these forty years. On Dr. Walne there must fall the publication work of the Mission, the evangelistic work of the Shimonoseki District, and no committee or mission meeting is complete without his presence, for who is so wise as he? Through this message throbs the bewilderment of our Japanese pastors and the church members, for in this most critical period in Japan, how can they carry on the work without the American friends? Through this message throbs the yearning cry of the Japanese who are searching for the true God. "S. O. S. Japan!"

And down in North Carolina a young man and his wife wait for the word that will enable them to go. Born in Japan, the son of our missionaries, Kelsey Dozier and wife, Edwin Dozier soon surrendered his life for service in his native land. The years between have been years of preparation for this service. Now college and seminary days are over and he is ready to go. Who will send him out? "S. O. S. Japan!"

To our dear missionaries in Japan and our missionaries-to-be, waiting in North Carolina, comes the message: "*And underneath are the everlasting arms.*"

A LIFE STORY IN ONE LINE OF TYPE

In next month's "Missionary Miscellany" you will probably see the note: "Sailed: Dr. and Mrs. George Green to their work in Ogbomoso, Africa." What will it mean to you? To me it is telling this story:

Twenty-six years ago a young doctor and his bride sailed from New York to Nigeria, West Africa, to open up medical work for Southern Baptists. A knowledge of medicine, a few drugs, a host of friends at home, a distinct call from God—what better equipment could young missionaries desire? Medical work was opened in the home and first

operations were performed on a shining, clean kitchen table, with the bride as anesthetist. There were no idle days, for opportunities to practice and to preach abounded. Then a hospital building and a nurse. Then other doctors and another nurse. In the meantime, four children were born. That first white baby was a curiosity in West Africa. The time of anguish came soon, for white children must not be kept long in West Africa and Virginia, the eldest, must be left in America. The three other girls went back to Africa with the parents. Then Mrs. Green brought them back to America and the doctor remained on the field alone, with the promise that when he came home on furlough the family would stay a few years in America until the girls were old enough for college. Over those years of separation we draw a veil, lifting it once to tell of the dozen nice, new, white shirts in reserve, the pride of the doctor's heart, and the tragedy of the discovery that the shirts had been reduced to a handful of dust by industrious white ants which had accumulated during his régime as housekeeper. "Go to the ant, thou sluggard; consider her ways and be wise," took on a new significance to the doctor as he threw himself with renewed zeal into his medical-evangelistic work. For upon him had devolved the work of three missionaries. He was secretary-treasurer of the African Mission, general secretary of the Nigerian Convention and senior physician in the Virginia Baptist Hospital in Ogbomoso.

Furlough time came at last and the family reunion in Danville, Virginia. In the meantime, Mrs. Green had fought her battle and God gave her strength to leave three children in America and faith to take the baby back to West Africa. Then a letter from you and from me, through the Foreign Mission Board, with the stunning information that we simply could not afford to support the Greens. Think of that letter! Surely Southern Baptists did not know it had to be written. But God had not revoked his call, and God always has a way. Fifth Church, Washington, the Lottie Moon Christmas Offering and the White Cross Department of their own State Woman's Missionary Union, met the challenge and the Greens have sailed.

Just a line in "Missionary Miscellany." Read into it the eagerness of youth, the consecration of years, the agony of separation, the glory of renunciation, the humiliation of rejection by those who had promised to hold the ropes, the joy in the faithfulness and love of friends, the bravery of that experience in a railway station in Danville, Virginia, when three children must stand on the platform, while mother, father and little sister move away on the long trip to Africa. The secret of that story? "*Underneath are the everlasting arms.*"

THE TRAGEDY OF THE MISSING LINE

"Missionary Miscellany" should also contain the following line: "Sailed: J. C. Powell and wife for their field in Oyo." Read this story into that space left blank.

On July 15, 1932, four single ladies of our African Mission, traveling to Mission meeting, came to our Station Oyo, Nigeria. One of them wrote concerning that visit: "This is the station of Mr. and Mrs. Powell and since they are at home on furlough we had to go into a house where the white ants have played havoc. We found many lizards, spiders, and so forth, in charge of the place, but they soon gave way to us. The man who cooked for the Powells is expecting them any day, so he has a lovely garden waiting. He brought us the nicest green beans, mangoes, oranges, and so forth. There is a day school and a dispensary on the mission grounds. The school was in holiday, but we saw the dispensary at work. One morning we arose at 5:30 and the patients were already gathering for the dispensary that opened at eight. The native dispenser and one helper were carrying on. They gave out tiny cards with numbers on them, so there would be no question as to the order of arrival, which is the order of treatment. At eight a worship service was held and the old pastor who lives across the road preached to the people. Then treatments began. Such ulcers! You wonder how people who have them can ever walk again. Two babies were especially interesting. One had just been born that morning. It was brought on the back of the head wife of its father. The other was seven months old. When it was born it was unable to cry or utter a sound. The dispenser told them just to be patient. He said he knew nothing to do and that it was a miraculous healing, for today that child can cry as loudly as any you ever heard!"

And over on this side of the Atlantic the Powells, ready to return to their station, have been turned back by the Board because we cannot afford them. The only white missionary in a tremendous district. How long will that garden wait for them? How long will the native Christians wait for their pastor? How long will the heathen in that district wait for the messenger of Christ? How long must the devoted missionaries wait over here for the joyful message to sail? But they, too, have the promise, "*Underneath are the everlasting arms.*" God has not failed, we know. He has a way. Watch "Missionary Miscellany" and pray that soon there will appear the line, "Sailed: J. C. Powell and wife to Oyo, Africa."

WHEN WILL SHE COME?

"Mr. and Mrs. Connely and Pastor Wang have gone to the West country for a week or ten days. For the first time I am left alone on the compound." So writes the youngest member of our North China Mission, Martha Linda Franks, of South Carolina and Tsining.

Happy Martha Linda Franks! It is hard to think of her as a country evangelist, living and traveling alone. But her letter is written in her usual happy style, though the need and the loneliness are making her a veteran missionary too soon. In describing her living quarters, she says:

"I am safely and comfortably settled down in my own little home and am having a delightful time at 'playing house.' My three rooms and storeroom are furnished throughout in period furniture. Some of it is the 'Queen Lila' period,—relics of the sojourn of dear Lila Watson in Tsining. Other periods represented are 'The Field,'

'The Littlejohn' (Red Littlejohn), etc. A 'Watson' dresser, with the mirror taken off, makes an excellent buffet; a cot with some bright pillows, makes a wonderful davenport and day bed. I forgot the dining-living room has five windows and only prepared curtains for three, but an extra curtain donated, cut in two, with a little lace on the end to make it just the right length, takes care of the two extra windows and leaves plenty of sunshine space. The rats have eaten rows of holes down the entire length of the new ceiling paper, but we will put arsenic in the next paste. The unpainted floors will be varnished and 'rugged' gradually. The walls are nice and fresh with a few homeside pictures, a quantity of flowers from the Connely garden and a few extra dashes here and there, my little home is very cozy and fairly attractive. I am near enough to my wonderful neighbors, the Connelys, to use such necessities as their piano and bathtub! An old copper chafing dish with six copper plates brightly polished lend an air of real elegance to my house and a blue vase purchased on the street for less than twenty cents, with a Japanese parchment shade, makes a very beautiful lamp for my desk. *My only need and desire is a co-worker—When will she come?*"

DEPRESSION RAISED TO THE NTH DEGREE

Upon being asked the question, "Do you feel the depression on your field?" one of our missionaries answered by reading the following letter:

"Kind Sir,

"On opening this epistle you will behold the work of a dejobbed person, and a very much bewifed and much child-enized gentleman, who was violently dejobbed in a twinkling by your goodness.

"For heaven's sake, sir, consider this catastrophe as falling on your own head, and remind yourself on walking home at the moon's end to five savage wives and sixteen voracious children, with your pocket filled with non-existent pounds, shillings and pence. Not a solitudery sixpence to pity my horrible state. When being dejobbed and proceeding with a heart and intestines filled with misery to this den of doom, myself did greedily contemplate culpable homicide, but Him who protected Daniel (poet) safely through the lion's den will protect his servant in his home of evil.

"As to reason given by yourself, esquire, for my dejobbment, the incrimination was laziness. NO SIR! It were impossible that myself can have a lazy atom in his mortal frame, and the sudden departure of eleven pounds monthly has left me on the verge of the abyss of destitution and despair.

"I hope this vision of horror will enrich your dreams this night, and good Angle will meet and pulverize your heart of neither milestone, so that you will awaken and, with as much alacrity as may be compatible with your personal safety, you will hasten to rejobulate your servant.

"So mote it be, Amen,

"Yours despairfully."

~~~~~  
Let none hear you idly saying, "There is nothing I can do,"

While the souls of men are dying, and the Master calls for you:

Take the task He gives you gladly, let His work your pleasure be;

Answer quickly when He calleth, "Here am I; send me, send me."

~~~~~  
—Daniel March.

MAKING MISSIONS REAL

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

FOR YOUR MISSIONARY SCRAPBOOK

Missionary's Lament

Mabel McCurdy Derby

In August the Foreign Mission Board was forced by the drop in receipts to notify 42 missionaries on furlough that they could not be returned. This poem might have come from their hearts.

Thirty soldiers ordered home!
They come with leaden feet,
No laurel wreaths are theirs;
Advance-guard in retreat—
Each in his soul despairs.

Thirty soldiers ordered home!
Our army challenged—"Re-enforce!"
"Impossible! We must retrench!"
We signaled back with due remorse
(A flame once kindled, can we quench?)

Thirty soldiers ordered home!
To Jamaica and Tibet we say "Farewell!"
In Japan, our islands, and in Mexico
They hearken to the knell;
Their native leaders stricken by the blow
Which stunned them as it fell.
In cushioned pew we quiver for their woe.

Thirty soldiers coming home!
Find us driving sixty miles per hour;
(Fiddling Neroes . . . burning Rome)
Over deficits we have no power . . .
We cling to furs, cosmetics, cigarettes,
Golf-sticks, plus-fours, yes, even cellarets,
Electric-heat, electric ice,
And every other known device.
The "DEPRESSION" is our alibi;
To them . . . and God . . . we lie.

—In *World Call*.

Reply

My dear Doctor Barnett:

Your letter with its request for a list of thirty missionary books to add to your present library is very interesting. It is a pleasure to help build on a foundation already laid, and to know that you have a definite plan for providing for this most necessary feature of the development of church life—the missionary spirit. Missionary books, well chosen and extensively circulated among young and old are good seed for a harvest of increased missionary intelligence, interest and support.

In reply let me first direct your attention to a list of the **FIRST BOOKS FOR YOUR MISSIONARY LIBRARY**, (printed in the September number of *HOME AND FOREIGN FIELDS*.) This list will also be sent from my office on request. Check your present library against this list of *First Books*. My suggestion would be for you to first buy those books on that list which you do not have now in your library. That list provides a general library of books of widest interest in all fields of missionary work.

In making up a list to suit your needs, I am presuming you have either many of the books on this first list, or books similar to these. So I am giving you here a list containing some of the most valuable reference books, a few of the most valuable new books and many fine biographies, attractive to both old and young. There are not many books for children. Another list, **MISSIONARY BOOKS FOR CHURCH AND HOME**, which is especially for young people and their leaders, will be given later.

I will be happy to render any further help I can in selection of books for your library.

Cordially yours,

UNA ROBERTS LAWRENCE.

BOOK CORRESPONDENCE

The Letter

105 Highland St.,
Nashville, Tenn.,
December 27, 1931

Mrs. Una Roberts Lawrence,
2718 Linwood Blvd.,
Kansas City, Mo.

My dear Mrs. Lawrence:

I have read your offer to give the names of missionary books for Sunday school and church library. We have a pretty good start in the way of a library. Will you please give me the names of thirty missionary books and the order in which you would purchase them? We use birthday offerings for purchasing books. I am rather proud of what we have and want to have one second to none—not in number but in quality. I thank you.

Yours sincerely,
EDGAR W. BARNETT.

Thirty Books That Should Be in Every Missionary Library

First check your books with the list, *First Books for Your Missionary Library*. None of those is repeated here.

I. BOOKS OF GENERAL MISSIONARY INTEREST:

The Bible, a Missionary Message, by Carver. Revell, \$1.50.

A thorough presentation of the missionary teaching of the Bible.

The Field is the World, by Vance. Presbyterian Committee, 60 cents and \$1.00.

An inspirational study of missionary impulses.

Are Missions a Failure? by Selden. Revell, \$1.00.

A newspaper man is converted by what he sees of missionary work in the Orient.

The Clash of Color, by Mathews. Doran, 75 cents and \$1.25.

The best presentation of the far-reaching world race problem.

Roads to the City of God, by Mathews. Missionary Education Movement, 50 cents and \$1.00.

A readable and thought-provoking discussion of modern

missionary problems and opportunities growing out of the Jerusalem Conference.

New Paths for Old Purposes, by Burton. Missionary Education Movement, 60 cents and \$1.00.

A stirring presentation of some particularly appealing world needs, especially those of industry and race.

The Challenge of the East, by Eddy. Farrar and Rhinehart, \$2.50.

A book on the turmoil of present-day China and Japan by one who knows the situation.

The Orient Steps Out, by Jenness. Abingdon Press, \$1.00.

A collection of stories from Japan, China and India written by a master story teller especially for use in D. V. B. S.

Two Thousand Years of Missions Before Carey, by Barnes. Judson Press, \$1.50.

A missionary history for constant reference.

Will America Become Catholic? by Moores. Harper, \$2.00.

An unbiased discussion of present religious trends in America.

What the Negro Thinks, by Moton. Doubleday, Doran, \$2.50.

Best presentation of race problems in the United States from viewpoint of outstanding conservative Negro leaders.

2. BIOGRAPHY FOR ALL AGES:

Borden of Yale, by Taylor. C. I. M., \$1.00.

A story of missionary consecration every young person should read.

Reminiscences—Twenty-Five Years in Victoria, Brazil, by Reno. Foreign Mission Board, 50 cents.

An appealing story of one missionary couple in Southern Baptist Convention pioneer work.

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

The biography of John Mason Peck, home mission pioneer.

Fighters for Freedom, by DeBlois. Judson Press, \$1.50.

Stories that trace the fight for religious freedom through the centuries.

Pioneering for Jesus—The Story of Henrietta Hall Shuck, by Dunaway. Baptist Sunday School Board, 50 and 75 cents.

Life of the first Southern Baptist woman missionary to China.

The Story of David Livingstone, by Livingstone. Harper, \$1.50.

One of the best biographies of the African missionary for old and young.

The Forest Hospital at Lambarene, by Schweitzer. Holt and Co., \$2.00.

A modest record of medical missions by one of the most remarkable figures in modern missions.

Aggrey of Africa, by Smith. R. R. Smith, \$2.50.

Life of one of the greatest of Africa's sons.

Shelton of Tibet, by Shelton. Doran, \$2.00.

Life of the great doctor of Tibet written by his wife.

Wilfred Grenfell, by Mathews. Doran, \$1.50.

Life of the pioneer missionary doctor of the Labrador.

The Spirit of the Game, by Mathews. Harvey M. Shelley, Philadelphia, Pa., \$1.50.

A book especially for young people on the motives of great lives.

The Americanization of Edward Bok, by Bok. Scribner, \$1.00.

The autobiography of an immigrant who became a great American.

3. BOOKS ON MISSION FIELDS AND PEOPLES:

The Bantu Are Coming, by Phillips. R. R. Smith, \$2.00.
An account of the rise of an African people for young and old.

That Mexican, by McLean. Revell, \$2.00.

A comprehensive study of the Mexican in Mexico and the United States.

Adventures with Christ in Latin America, by Miller. Abingdon, \$1.00.

A book of real adventure in lands where the Bible is not known.

Creative Forces in Japan, by Fisher. Central Committee, 50 and 75 cents.

An account of some of the new issues that are shaping Japan today.

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

This gifted story-teller's latest and best for Juniors.

Little Kin Chan, by Converse. Missionary Education Movement, \$1.00.

A most delightful story from Japan for Primaries.

China's Real Revolution, by Hutchinson. Missionary Education Movement, 50 and 75 cents.

A guide to understanding the problems of modern China.

MY MISSIONARY BOOKSHELF

Una Roberts Lawrence

BOOKS ON PROHIBITION

Two recent books will be very helpful to those who would keep up with the progress of the movement to keep the United States free from the control of the liquor traffic.

Dry America, by Atticus Webb (Cokesbury, 50 cents), is a splendid book for discussion groups, study classes, or as a source for program material. It does not take up the political entanglements of the present situation, but goes back of these and brings out the fundamental problems of alcohol as an evil to body, mind and soul. It has a whole chapter on "Alcohol a Social Cancer." Then clearly, but very forcefully, it takes up the history of the Prohibition Movement, the results of the Eighteenth Amendment, exposes the nonsensical arguments of the frantic Wets, and challenges the forces of Christian churches to go on with their task, with courage and determination.

These Agitators and Their Idea, by Chalfant (Cokesbury, \$2.00), is a fascinating collection of biographies of the leadership of the Temperance Movement, from Benjamin Rush, the pioneer, down to our present day of Mary Harris Armour and "Pussyfoot" Johnson. I am especially grateful for a complete and authoritative account of the life of Wayne B. Wheeler. Much more is told than just the lives of those selected for the titles. For into each story there come names and bits of history that lift one's heart with the thrill of daring, venturesome living, poured into a righteous cause.

One of the greatest calamities that could befall both home and foreign missions would be the failure of the United States in this great pioneer adventure to outlaw and stamp out the liquor traffic. So these books should be interesting and helpful to every lover of the missionary enterprise.

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

WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

"BUT".... "BUT"

CONJUNCTIONS are fascinating in the study of grammar. Have you ever noticed how many times in the "Book of Acts" occurs the conjunction "but"? It is used fully eighty times, at least six of them being most impressively employed to emphasize relief from dire straits. Consider some of these incidents.

In Acts 5: 17 (RV) the conjunction "but" introduces the most jealous opposition to the apostles, resulting in their imprisonment. The nineteenth verse pictures the contrasting situation, the conjunction "but" announcing deliverance by the angel of the Lord. In the eighth and ninth verses of Acts 11 the same tiny word shows Peter arguing about eating what he considered unclean, the conjunction introducing God's convincing reply: "What God hath cleansed make not thou common." Over in the fourteenth chapter, verse 19 begins with the conjunction, telling how "they stoned Paul and dragged him out of the city." Their astonishment and God's deliverance are emphasized by the repetition of the conjunction in the following verse: "But as the disciples stood round about him, he rose up and entered into the city."

One of the most fascinating things about conjunctions is that some of them always connect ideas or situations of equal importance: "but" is one of these coordinate conjunctions. In the Scriptures quoted above it is evident that the pending calamity was fully met by God's intervention. Remembering that "his goodness faileth never," let us consider just one responsibility which now faces W. M. U. members. The fact that it is a big undertaking is a challenge—but—the fact that its motives are definitely Christian in their purpose presupposes the privilege and plan to claim the promise of God's guidance and power.

This immediately present task calls for participation in the Extension Program as launched by the Union in annual session last May. The chairman of the Extension Commission is none other than the W. M. U. President, Mrs. W. J. Cox. She is asking that during October there be held many rally luncheons, their rally cry to be "The Call of the Cross." To these luncheons will doubtless be brought many surveys and suggestions resulting from "Discovery Month"—September. "But," you say, "we did all such surveying of our community and association during the Ruby Anniversary and we have continued to foster the weak Women's Missionary Societies and W. M. U. Young People's organizations." "But," replies the Extension Program, "there were large returns from the Ruby Anniversary and it can but profit the cause of missions for every society to be just as alert to extend its work as it was during the anniversary. In fact, extra effort will be necessary because during the intervening three years certain societies may have become very discouraged or even disbanded. If statistics prove anything, then it is clear; (1) that there are at least 10,463 S. B. C. churches which do not maintain even one missionary society for the women or young people; (2) that there are only 1,799 S. B. C. churches which have the Full Graded W. M. U., which means that 11,544 churches need one or more missionary societies to complete their W. M. U. Family;

(3) that 10,463 unreached churches added to 11,544 only partially enlisted churches present the challenging total of 22,007 S. B. C. churches into which W. M. U. work may be extended. Surely one such church is near yours! In fact, your church may be one of the 11,544 churches whose W. M. U. Family is incomplete."

"But," you say, "we do not have leaders for new organizations." "But," replies the Extension Program, "you can get them. Read again Matthew 9: 38 and follow Christ's prayer plan for securing leaders. Then read afresh Mark 1: 16-20 and see how he personally pressed them into service. Capitalize on the fact that many people capable of being missionary leaders or assistants are unemployed in any business just now. Surely you can gently guide them into using enough of their unemployed time to lead or assist in a mission organization for women or young people."

"But," you say, "many of our members are now unable to use their automobiles or do not have carfare to do such extension work."

"But," replies the Extension Program, "you can ask some other members to take the leaders in their cars or your society can furnish the carfare. Why not have at your society and circle meetings an offering box shaped like a street car or automobile and let pennies, nickels, street-car tickets, and so forth, be dropped therein so that your society's extension work may proceed? It is challenging to remember that on many a mission field practically all of the extension work is done not in cars but on foot! Where there's the will, there's the way!"

It will hearten you in such extension effort to study the financial record given in *Royal Service* showing what W. M. U. organizations report for the first half of this calendar year. While the total of \$408,539.81 is less than the total for the same period in 1931, it is gratifying in these stressful times that it is less by only \$68,854.63. Does the average business firm have as encouraging a record? Perhaps the March Week of Prayer offering as itemized on this page is the biggest financial victory which Woman's Missionary Union has achieved in this calendar year, for it is almost eight-ninths of the goal for that "Thank-Offering for Home Missions." An achievement like that is almost an assurance of success in the Extension Program, especially if one believes that new organizations would have given at least the other ninth, for where one's heart is there is one's treasure also!

The following figures show what the Home Mission Board had received up to August 15 from the "W. M. U. Thank-Offering for Home Missions" as ingathered during the "Week of Prayer for Home Missions" last March. Sincerest gratitude is herewith expressed toward every one who contributed:

Alabama, \$4,653.74; Arizona, \$81.06; Arkansas, \$2,458.26; District of Columbia, \$29.65; Florida, \$1,502.05; Georgia, \$6,382.21; Illinois, \$1,078.04; Kentucky, \$5,396.18; Louisiana, \$2,717.73; Maryland, \$1,811.00; Mississippi, \$6,167.55; Missouri, \$5,758.46; New Mexico, \$745.39; North Carolina, \$9,083.14; Oklahoma, \$2,878.61; South Carolina, \$4,195.96; Tennessee, \$2,553.54; Texas,

\$10,066.51; Virginia, \$11,554.00; Canal Zone, \$150.00—a total of \$79,263.08.

PROGRAM FOR OCTOBER

TOPIC—"ENEMIES OF THE CROSS OF CHRIST": Philip-
pians 3: 18, 19.

Purpose of the Program—To show: (1) sins fostered by avarice and appetite, notably war and the traffic in strong drink; (2) responsibility of Christians militantly to oppose all that hinders the progress of the Kingdom; (3) how W. M. U. can help.

Hymn—"Holy, Holy, Holy."

Prayer of praise for all that the cross of Christ means to Christians.

Bible Lesson—Drunkenness Denounced by God: Prov. 20: 1; 23: 20, 21; Isa. 5: 11; Gal. 5: 19-21; 1 Cor. 6: 9, 10; Prov. 23: 29-35; Eph. 5: 18; "Peace, the Gift of God's Love": Isa. 2: 1-4; Psalms 29: 11; 119: 165; Isa. 52: 7; 9: 6; Luke 1: 76-79; 2: 14; John 14: 27; Rom. 5: 1; 8: 6; 14: 19; Eph. 6: 15; Col. 3: 15; Rom. 14: 17; James 3: 18; Eph. 2: 17; Num. 6: 26.

Hymn—"Make Me a Channel of Blessing."

Reading—"War—Put Up Thy Sword." (Order leaflet for 3 cents from W. M. U. Literature Dept., 1111 Comer. Bldg., Birmingham, Ala.)

Discussion—Why Christians should "not learn war any more." (Have several members well prepared to lead out in this discussion.)

Negro Spiritual—"I Ain't Going t' Study War No More." (Try to have this very reverently sung.)

Reading—"A Woman's Prayer for Peace." (Order leaflet for 2 cents from W. M. U. Literature Dept., 1111 Comer. Bldg., Birmingham, Ala.)

Sentence Prayers: (1) that every W. M. U. member and other Christians may pray and work for international peace;

(2) that they may even more earnestly pray and work to evangelize the world, thus publishing "tidings of peace."

Talk—Why the Liquor Traffic Is an "Enemy of the Cross." (See articles pages 1, 2, 9, 25.)

Rendering of Leaflet—"The Responsibility of Christian Women." (Order leaflet for 2 cents from W. M. U. Literature Dept., 1111 Comer. Bldg., Birmingham, Ala.)

Discussion—Why Christians should "not look upon the wine when it is red." (Have several members well prepared to lead out in this discussion. Information will be found in articles on pages 1, 2, 9, 25.)

Sentence Prayers: (1) that W. M. U. members and other Christians will religiously observe the law; (2) that they will earnestly work to prevent the repeal of the Eighteenth Amendment.

Talk—How W. M. U. Members Can Help in the Present National Crisis as to the Liquor Traffic. (Facts for this talk may be secured from local W. C. T. U. or Anti-Saloon League members.)

Hymn—"My Soul, Be on Thy Guard."

Discussion of Article—"But".... "But." (See article on page 26.)

Business Session—Reports on: (1) Extension; (2) Personal Service; (3) Mission Study; (4) Stewardship; (5) W. M. U. Young People's Organizations; (6) Literature—Marking Up Standard of Excellence—Offering—Minutes.

Hymn—"Loyalty to Christ."

Lord's Prayer (in Unison).

Special Articles in This Number

For material about "Enemies of the Cross," see especially pages 1-4, 9, 25.

"Persons and Personalities," by Blanche Sydnor White, page 22.

"Making Missions Real," by Una Roberts Lawrence, page 24.

BAPTIST BROTHERHOOD

J. T. HENDERSON

NONE TOO EARLY

TIME is an important element in getting ready for a successful Every-Member Canvass. The preparation should already be underway.

In this discussion the District Association is used as the unit of organization and activity.

The Promotion Committee should be capable and aggressive, representing all the organizations of the churches and should have as chairman the best man, pastor or layman, in the association.

The preparation is two-fold: It should quicken the spiritual life and impart information. Every organization of the church should be utilized in this preparation, the pastor leading and directing all.

There is no better time to enlist the people in the service and support of the kingdom than immediately following a successful revival. The people are responsive.

As the outcome of study, observation, and experience, it is suggested that a central school or conference for the prepa-

ration of leaders and for outlining plans to enlist every church, be conducted as the first step. To be sure every member of the Promotion Committee and a representative group of hand-picked leaders, consenting in advance to attend, should be in this conference. The leaders that take this training are intended to serve any churches that may desire help. Even churches that have good leadership will find that a trained helper from the outside will greatly re-enforce the local workers.

Immediately preceding the Every-Member Canvass a school of at least five evenings should be conducted in every church, by either the pastor or other trained leader, agreeable to the pastor and church. If the unenlisted are successfully reached, this season of prayer and study must be held in their own churches. A central school for the Association, or even for groups of churches, will reach only a few people. Neither do central rallies reach the masses.

The organization and canvass should immediately follow these church schools. This will be considered next month.

SUGGESTIVE

The report here given should be stimulating and helpful to any church that has not installed the scriptural plan of kingdom support.

"Two of the laymen of the Mt. Lebanon Baptist Church, Tennessee, went with me as messengers to the annual meeting of the Chilhowee Association in August, 1931. They heard a discussion of the importance of a thorough Every-Member Canvass, following a season of prayer and instruction, also some suggestions in regard to organizing and conducting such a canvass.

"On our return from the meeting they expressed their interest in this discussion and suggested to me as their pastor, that our church adopt the plans presented.

"The preparation and canvass were conducted in a hearty and thorough way and the results have been most gratifying. Our local expenses are met promptly and a check is sent monthly to the state treasurer for the Co-operative Program. It has solved the financial problem in our church and has also promoted co-operation and spirituality among the membership. Such a plan is entirely practical with the country church."—*Raymond T. DeArmond, pastor.*

NEWS NOTES

A DELIGHTFUL OCCASION—This heading refers to a joint picnic of the Dandridge, Oak Grove, and White Pine Churches, Tennessee, of which Dr. J. R. Johnson, teacher of Bible in Carson Newman College, is pastor. Dr. Johnson presided and made most fitting introductory remarks. Following addresses by President Warren of Carson Newman, Dr. J. M. Anderson, ex-pastor, and the General Secretary, the dinner and fellowship in that cool retreat were ideal.

Such occasions "make for the furtherance of the gospel."

HOLSTON VALLEY ASSOCIATION—On July 30, the Secretary attended the Fifth Saturday meeting of the Holston Valley Association, Tennessee, which was held with the Beech Creek Church. There were fifteen churches represented and the building was literally crowded with people.

While the program was varied and practical, the Secretary was given forty minutes, beginning at 11:20 A.M., to stress the urgency of the Relief Offering. The primary object of the discussion was to prepare the preachers and laymen for an intelligent and forceful presentation of the Emergency Offering the next day in the various churches of the Association. The missionary note was sounded in all the speeches.

MCPHEETERS BEND—The Secretary was invited to present the urgent situation with the Home and Foreign Mission Boards to a fine audience in this, one of the leading country churches in the Association, on Sunday, July 31. He also accepted the invitation to conduct the study of the Sunday school lesson with a company of interested men.

While these farming people claimed to have little money, they made a fair contribution to the Relief Fund. A few years ago there were several prosperous men in this church who "abounded in the grace of giving." While they have lost their property, their religion abides and they are still happy and loyal in the service of their church. It was a matter of regret that the popular pastor, Rev. S. M. McCarter, could not be present.

GRAINGER COUNTY ASSOCIATION—C. B. Cabbage, the moderator, reports that all the churches of this Association on Sunday, July 31, had speakers who presented the claims

of the Emergency Fund and took an offering. Most of these speakers were laymen.

The moderator claims that these churches contributed a larger sum of money than ever before on a single day and that this was the most significant occasion in the history of the Association. One church, with a very small membership, went far beyond a hundred dollars!

There is hope that most of the churches of this Association will soon install the scriptural plan of kingdom support.

NASHVILLE—It was a rare pleasure to spend two hours on August 4 with Dr. Maddry, promotion secretary, and Rev. W. M. Gilmore, publicity director, in considering plans and literature that might prove most effective in the enlistment program for the year.

Dr. Maddry is thoroughly devoted to this vital cause, and is in every way a worthy successor to Dr. Brown, who wrought so acceptably in this field. He is intelligently and sympathetically re-enforced by Brother Gilmore. These two zealous and capable workers are entitled to general and enthusiastic support.

GEORGIA—On Sunday, August 7, the General Secretary rendered his first service with the Baptist churches of Washington and Greensboro, two historic towns of Georgia. He found a substantial citizenship, vigorous Baptist churches with a membership of six hundred and five hundred respectively, and both worshipping in substantial and attractive buildings.

The pastors, Rev. W. T. Evans and Rev. C. H. Kopp, are capable and are supported by a loyal membership. They are both deeply concerned to see their men a distinctly militant force in the kingdom and have in mind the organization of Brotherhoods at an early date. The Secretary therefore spoke in both churches on the importance of utilizing as effectively as possible the man-power in our churches. He also had the privilege of speaking to a fine company in the Young Men's Bible Class at Washington.

THREE ASSOCIATIONS—(1) *The Chilhowee*. From August 13 to August 22, while the office secretary was on her vacation, the General Secretary was able to conduct the affairs of the office without a supply and to attend three East Tennessee associations for a day each.

At the Chilhowee he found the beautiful brick building of Cedar Grove Church crowded with messengers and visitors. He was greatly interested in the reports and discussions of the various kingdom enterprises, also in the devotions and sermon. Moderator Haddox kept everything moving smoothly and on time; the spirit of the meeting was fine and there was special rejoicing over the announcement by Prof. Roy Anderson that the Harrison-Chilhowee Institute is free from debt.

(2) *The Nolachucky*. This Association met with the Russellville Church, six miles northeast of Morristown, August 17 and 18. The state representatives were at this meeting, as well as at the Chilhowee, and the large attendance heard them with absorbing interest. The Association gave the Brotherhood Secretary a fine hearing as he tried to discuss "Men and the Kingdom," laying special stress upon the importance and outlook of the Country Church. Rev. W. E. McGregor, pastor at Bulls Gap, was made moderator to succeed Chas. S. Stephens, esquire, and directed the meeting with grace and dispatch. While moderator, Brother Stephens was active throughout the year in promoting the interests of the churches; no doubt this enlistment policy will be continued by the new moderator.

(3) *Jefferson County*. This Association met at Flat Gap, about four miles from Carson Newman College. W. A. Hull, a zealous layman of Jefferson City, was re-elected moderator. It was fine to see President Warren and a number of his faculty in this meeting. They are all deeply interested in the denominational enterprises, and co-operate most heartily with Pastor C. W. Pope as promotion chairman. With such leadership it will not be long until every church in this Association will be systematically supporting the Co-operative Program.

It was refreshing to hear Secretary Bryan recite in a calm and deliberate manner exactly how every dollar that reaches his office is spent. Tennessee Baptists justly appreciate Secretary Bryan and rejoice in his improved health.

The doctrinal sermon by Rev. J. A. Lockhart was sound, well delivered, and heard with interest. In the midst of a crowded program, the General Secretary was invited to speak on the work of the laymen.

INTERESTING FIGURES—One who is deeply concerned to see the man-power of our denomination utilized in a larger way, finds encouragement in the figures given below. They were compiled from Secretary Brittain's report of receipts from the churches of Florida to the denominational program for the first six months of 1932.

The leading city in each association, with its population, is given:

ASSOCIATION	LEADING CITY	POPULATION	CONTRIBUTION
1. Jacksonville ...	Jacksonville	129,549	\$9,271.48
2. Tampa Bay	Tampa	101,161	9,767.65
3. Miami	Miami	110,637	11,684.36
4. South Florida ...	Lakeland	18,554	13,271.99

It is interesting to note that the South Florida, whose leading city has a population of only 18,554, leads the other three associations, in which are cities of more than a hundred thousand people.

The South Florida has no advantage in pastoral leadership, but its laymen are perhaps better organized and more active than in any other association in the state. It has an Associational Brotherhood and more than a dozen Church Brotherhoods, all of which are alive, aggressive and loyal.

It may be claimed that the conclusion reached might be classed in Logic as a *non causa pro causa*; at any rate, it is interesting and striking.

SEPTEMBER BROTHERHOOD MEETING—The topic for the September meeting of the Brotherhood, as given in the *Manual*, is "The Larger Stewardship." There are four sub-topics suggested, with about one page of information on each sub-topic.

It is gratifying to report that a growing number of the Brotherhoods are using this *Manual*. It is furnished for 12c a copy postpaid.

MISSIONARY MISCELLANY

T. B. RAY

BIRTHS:

Rev. and Mrs. R. L. Bausum, Kweilin, China, announce the arrival of George Robert, on May 29, 1932.

Rev. and Mrs. Wilson Fielder, Chengchow, China, have announced the arrival of Florence Ann, on July 15, 1932.

ARRIVALS ON FURLOUGH:

Miss Effie Baker, Fukuoka, Japan. Home Address, 1506 4th St., Brownwood, Texas.

Rev. and Mrs. I. N. Patterson, Abeokuta, Africa. Home Address, Owings, S. C.

Rev. J. S. Richardson, Iwo, Africa. Home Address, Wakita, Okla.

SAILINGS:

July 30, on *S. S. Empress of Japan*—

Dr. and Mrs. P. S. Evans, Tsinan, China.

August 6, on *S. S. President Jefferson*—

Rev. and Mrs. P. W. Hamlett, Wusih, China.

August 26, on *S. S. President Coolidge*—

Miss Lolita Hannah, Kokura, Japan.

SHOWERS OF BLESSING AT LAICHOWFU.—"God has been working marvelously in our midst. There have been no such reports as we heard this year since I have been here. In Pingtu alone there have been between two and three thousand conversions. And the work goes right on. The local church members are on fire, personally feeling the responsibility of the lost in their families and villages and among their kinsfolk. There have not been so many in other fields, but there

have been just as marvelous changes in evangelists, Bible women and teachers on every field. How we do praise the dear Lord for letting us see his glory. He has done it. We have been only very weak instruments. We are going to try to get some of this report printed so the people at home may get the inspiration of it."—*Alda Grayson, Laichowfu, China.*

REVIVAL IN KAIFENG.—"Shih Yu Bible Institute closed May 20, and our women and girls went everywhere telling the great things the Lord had done for them. The Lord had blessed us all the year in many ways, but he saved the best for the last. We had prayed that every one might know that she had been born again before leaving school and that lives would be consecrated to the Lord in a special way. The marvelous way in which he answered was a rebuke to my faith. Pastor Chang Hsueh Tao, and Misses Katie Murray and Olive Lawton, of the Chengchow district, came to us the week we were reviewing for examinations. Pastor Chang preached in the early morning and late afternoon each day for an entire week. He began with a series of sermons on the Ten Commandments and faithfully preached sin in all its hideousness, not neglecting to show forth the Saviour in all his loveliness. There was conviction from the beginning. The meeting started on Monday. On the following Saturday a day of prayer was held in one of the homes. So many attended that at times it was hard to find kneeling space. That day meant much in the lives of many.

"The men prayed on the porch. One of the personal workers told us how the Spirit worked there. He said that when one man finished his confession of covetousness, dis-

honesty, lying, and so forth, there were two puddles of tears on the concrete floor. It did not stop with confession only, in the case of some, but things were made right and stolen money was returned. In the house the Spirit was also busy convicting both Christians and unsaved of their sins. One girl for whom much prayer had been offered during the year had seemed never to have one serious thought about her soul. She came with others and while kneeling was seized with sudden conviction. She cried out in horror as she realized the awfulness of hell. She left the house with the light of Heaven on her face. In testimonies frequent references were made to the Saturday of prayer.

"It is a joy to hear that the women and girls are busy in their homes living and witnessing for the Lord. One visitor helped examine three of them for baptism in their home church and was struck with their clear testimonies. One missionary said the Chinese say, 'They are different from what they used to be.' It was good to see one girl slipping around doing personal work with some of the women who came to the association last week.

"A sixty-seven year old mother-in-law of one of our Christian women came to the women's meeting furious with her daughter-in-law. She could think and talk of nothing else. At the close of the meeting some stayed to talk with her and to show her that God considers hate the same as murder. Before long the Lord opened her heart and she was born again. She went home and apologized to her daughter-in-law and there is joy in that home."—*Josephine Ward, Kaifeng, China.*

GREAT PROGRESS IN AFRICA.—"We are happy to be able to report progress in the work which has been entrusted to us for the past three years. There has been a slow but steady growth in our churches, resulting in a net increase of about two hundred members. Abeokuta, as you know has always been a slow and difficult field, but if some of those old pioneers could have seen what we see there today, they would have rejoiced indeed.

"Perhaps more improvement has occurred in the high school than anywhere else. Our building and equipment are very modest and we have never had money enough to employ an expensive staff. But in spite of our handicaps the school has gone forward until it occupies a very respectable place among the schools of Nigeria. We have been able to secure a valuable addition of land from the King of Abeokuta which doubles the size of our original site. We have also ceiled the uncompleted buildings we found there seven years ago. A new dormitory was completed just before we left for our furlough.

"We have tried to keep first things first in the life of the school. We make it a practice to hold two revival services a year in connection with the school work. We have been made especially happy by the conversion of some fine Mohammedan boys, of whom we have quite a number in the school. But perhaps the thing which has rejoiced our hearts most has been the steady stream of boys we have been able to send to Ogbomoso for training as preachers and teachers. Until five years ago only one or two boys had gone to the College and Seminary. Practically all of our workers had to be imported from other districts. Since that time we have had about twenty-five boys to go for training at the College and Seminary. The first contingent of them graduated last December and we put four of them to work in our district

the first of this year. We are not going to be able to absorb all of them into the Abeokuta work but we feel that the addition of a few of these well-trained native sons is going to mean a great deal to the progress of the work in our field. A few years ago it was most difficult for us to obtain good workers for the Abeokuta district because they had to be imported from other fields and these other fields did not want to lose them. That situation is rapidly being remedied now."—*I. N. Patterson, Abeokuta, Nigeria, West Africa.*

FAITHFUL.—"I am up in the interior at Aymones on the line between the two states, giving eight days to the pastor here. Both he and his wife are hard workers in a vast field. Both are Rio trained and get a salary of \$75.00 a month or \$50.00 at present rate of exchange, and the church is behind a month at that. It hurts not to be able to help them. They gave me to drink in a tin cup for they do not have a glass. There were two knives on the table for seven of us. They love me like a father and reverence me like a pastor, and I can imagine how they feel about the table they can offer me."—*L. M. Reno, Victoria, Brazil.*

* * *

My Testimony

AND shall I fear
That there is anything that men hold dear
Thou wouldst deprive me of, and nothing give
in place?
That is not so; for I can see Thy face,
I hear Thee now, "My child, I died for thee;
And, if the gift of love and life you took from Me,
Shall I one precious thing withhold, to all
eternity,—
One beautiful and bright, one pure and precious
thing withhold?"
It cannot be.

Elisabeth A. Scott, in *S. S. Times*.

CONTENTS

	PAGE
"Go not Backward!"— <i>Hallie Garrett Neal, M.D.</i>	1
Black Opium and Red Alcohol— <i>J. Hundley Wiley</i>	2
Editorials	4
Baptist Retreat— <i>O. P. Gilbert</i>	6
His Friends— <i>Wade H. Bryant</i>	7
Southern Baptists on the Main Track— <i>J. B. Lawrence</i> ..	8
The Eighteenth Amendment and Foreign Missions— <i>H. H. Muirhead</i>	9
Keeping the Foundations Secure— <i>G. S. Dobbins</i>	11
Home Missions in Brazil— <i>L. M. Bratcher</i>	12
A Christlike Ministry— <i>Mary C. Alexander</i>	14
Alejandro Pereira— <i>M. N. McCall</i>	15
On Safari in Africa— <i>Anne Woodley</i>	18
Facts from the Fields— <i>E. P. Alldredge</i>	20
Persons and Personalities— <i>Blanche Sydnor White</i>	22
Making Missions Real— <i>Una Roberts Lawrence</i>	24
Woman's Missionary Union— <i>Kathleen Mallory</i>	26
Baptist Brotherhood— <i>J. T. Henderson</i>	27
Missionary Miscellany— <i>T. B. Ray</i>	29
With Our Exchanges.....	31
Foreign Mission Board Directory.....	32

WITH OUR EXCHANGES

HERE is the Church's opportunity: to declare, with the fearlessness of the Hebrew prophets, that we can never permanently cure the economic evils from which we are suffering until we reconstruct society on Christian principles, until the acquisitive impulse is mastered by the impulse to serve helpfully, until the profit-motive is transfigured by the desire to contribute one's best to the welfare of society until the ruthlessness of competition is mitigated by an eager desire for that co-operative society which will achieve for others, also, what we seek for ourselves.—*The Presbyterian Magazine*.

○○○○○

JESUS did not say, "Go ye into all the world where my disciples are preaching the gospel and tell them to come home." But the churches of America, caught in an avalanche they cannot stop but which they helped create, are saying just that.—C. M. Yocum, in *World Call*.

○○○○○

THE need for an evangelical, evangelistic, aggressive, optimistic, red-blooded, forward-looking, Christ-centered ministry is here. The world needs such a ministry, the churches need such a ministry—a ministry, loyal to Christ, loyal to his Word, loyal to the denomination which they serve, ready to meet conditions in the home, the city, the state, ready to spend and be spent in seeking to get the gospel believably into the hearts of men and women and applied in business, social, civic, national and international affairs, and sent on its way to the ends of the earth.—W. L. Ferguson, D.D., in *The Missionary Review of the World*.

○○○○○

THE contention is continually made that this question of the manufacture and sale of intoxicating liquors is purely one of political expediency, and one in which the Church has no interest, and with which it has nothing to do; that it is purely a political problem and in no sense a spiritual one. As a matter of fact whatever greatly and inevitably influences sobriety, purity, God-fearing living and the welfare of old and young, the hearts of mothers and fathers, the joy of little children, the sanctity of the home and the marriage relation, is a moral and spiritual matter of supremest importance.—*The Presbyterian Survey*.

○○○○○

OUR fathers expressed their faith by closing the saloons. In the ten years immediately following the World War it seemed as if all our enthusiasms were dead and that Protestantism had turned from moral issues to vested choirs, elevated communion tables, and pulpits that you climb into. But a better day is dawning. The fire of enthusiasm is burning in the youth of our churches once more! And they are setting their hearts upon goals which are just as high and infinitely more difficult than those which inspired their ancestors. The youth of our churches are increasingly committed to the eradication of racial prejudice, the elimination of war from

the world, and the evolution of a more equitable economic order. These are reforms which cannot be achieved either by fighting a war or by amending the Constitution. They must be wrought out through infinite toil. But the spirit of our churches is rising to new heights as these purposes are envisaged with increasing clearness. Protestantism is neither dead nor passing. It has work to do. Great days lie ahead.—John R. Scotford, in *The American Missionary*.

○○○○○

REMEMBER Browning's career of a diver, the two moments in it, one when a beggar he prepares to plunge, one when a prince he rises with a pearl! All through this life, yours and mine, there are those dark moments when there is nothing to see, when our poor past fairly yells in our ears that we can never be any better. Nevertheless at the Lord's word I plead with you this day to rise up and live as you have never lived, believing the God who called you can make you victoriously able. Go out today believing that God who has called you can lift you up, wants your co-operation, and will return you to the final triumph of your soul!—Rev. Adam W. Burnet, in *Record of Christian Work*.

○○○○○

IN a country kitchen a boy of eleven or twelve sat on the table alone, with his feet on a chair, eagerly devouring (think of it!) the annual report of the foreign mission board of his church. He was hungry for something to read. The Bible and that classic of the Old Testament, *The Pillar of Fire*, were his only reading matter and he had read them over and over. In the report a meeting was described in which volunteers for foreign missionary service were called for. Their rising in various parts of the room was dramatically described. As the boy thrilled to that scene, it got hold of him and he rose, joining himself with the other young recruits. Alone in the kitchen, standing on the chair, he read on through the story of that meeting, making himself thus a part of it and so of the missionary enterprise. Ten years later in a student conference he became a volunteer. The world outreach of Christianity has been a dominant factor in his thoughts and work ever since. He received his lifelong motivation in missionary service in five minutes. These few minutes placed motives into life that controlled all the rest of life.—P. R. Hayward, in *International Journal of Religious Education*.

○○○○○

WHAT does the *World Outlook* favor? We favor the Constitution that now outlaws the drinking and making of liquor, nothing less, a plan of enforcement involving high as well as low, rich as well as poor, and a spirit in the government behind the plan as keen to enforce the law against illicit liquor as against murder, arson, burglary, kidnapping, and that would employ all its machinery, mobilize all its man force to the point of making a constabulary of its standing army to make bad men respect the Constitution and obey the law.—*The World Outlook*.

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, W. H. Carson, Mrs. Carson, B. L. Lockett, M.D., Mrs. Lockett, J. C. Anders, M.D., Mrs. Anders, Miss Naomi Robertson, Hugh P. McCormick, Mrs. McCormick.

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.

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

ARGENTINA

BUENOS AIRES—Bolanos 262—Robert Logan, Mrs. Logan, L. C. Quarles, Mrs. Quarles; Calle Alem 1302 Banfield F.C.S.—R. F. Elder, Mrs. Elder; Ramon Falcon 4100—J. C. Quarles,* Mrs. Quarles,* Miss Minnie McIlroy, S. M. Sowell, Mrs. Sowell, G. A. Bowdler, Mrs. Bowdler.

MENDOZA—Escuela Evangelica, Goday Cruz—F. J. Fowler, Mrs. Fowler.

BAHIA BLANCA—Erhardt Swenson, Mrs. Swenson.
ROSARIO—Calle Maipu 3132—M. S. Blair, Mrs. Blair.

CONCORDIA, Entre Rios, Alvear 666—Z. Paul Freeman, Mrs. Freeman.

LAS ROSAS (F.C.C.A.)—T. B. Hawkins, Mrs. Hawkins.

URUGUAY

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

NORTH BRAZIL

BAHIA—Caixa 184—M. G. White, Mrs. White, Miss Pauline White.
JAGUQUARA, via Nazareth, E. da Bahia—J. A. Tumblin, Mrs. Tumblin, F. Willard Taylor,* Mrs. Taylor.*

PERNAMBUCO—Caixa 178—Robert S. Jones,* Mrs. Jones,* Miss Essie Fuller, Miss Bertha Lee Hunt,* E. G. Wilcox, Mrs. Wilcox, Miss Eunice King,* John Mein, Mrs. Mein; Caixa 441—W. C. Taylor, Mrs. Taylor; Caixa 487—A. E. Hayes, Mrs. Hayes.

MANAUS—Caixa 84 A—E. A. Nelson, Mrs. Nelson.
CORRENTE—Piahuy, via Cidade da Barra, Bahia—E. H. Crouch, Mrs. Crouch.

MACEIO—John L. Bice, Mrs. Bice, L. L. Johnson, Mrs. Johnson.
GARANHUNS—C. F. Stapp, Mrs. Stapp.

SOUTH BRAZIL

RIO DE JANEIRO—Caixa 352—S. L. Watson, Mrs. Watson, T. B. Stover, Mrs. Stover, W. W. Enete, Mrs. Enete; Rua Conde de Bomfim 743—Miss Ruth Randall, Miss Bernice Neel; Caixa 828—C. A. Baker,* Mrs. Baker,* Caixa 1876—A. B. Langston, Mrs. Langston,* Caixa 2844—L. M. Bratcher,* Mrs. Bratcher,* Caixa 1982—A. R. Crabtree, Mrs. Crabtree; Caixa 2655—J. J. Cowser, Mrs. Cowser, W. E. Allen, Mrs. Allen, Miss Minnie Landrum; Dr. Jose Hygino 350—H. H. Muirhead, Mrs. Muirhead, A. J. Terry, Mrs. Terry.

PETROPOLIS—Caixa 21—Es do Rio—Mrs. D. P. Appleby.
PORTO ALEGRE—Caixa 118, E. de R. G. Do Sul—R. E. Pettigrew, Harley Smith,* Mrs. Smith,* W. B. Bagby, Mrs. Bagby.

PELOTAS—Caixa 196—A. L. Dunstan, Mrs. Dunstan, Miss Pearl Dunstan.

SAO PAULO—Caixa 574—Miss Mattie Baker, Mrs. S. L. Ginsburg,* T. C. Bagby, Mrs. Bagby, H. A. Zimmerman,* Mrs. Zimmerman,* Paul C. Porter, Mrs. Porter.

CURITYBA—Caixa T—A. B. Deter, Mrs. Deter.
CAMPO GRANDE—Caixa 78—W. B. Sherwood,* Mrs. Sherwood.*
BELLO HORIZONTE—Rua Pousa Alegre, 602—O. P. Maddox, Mrs. Maddox, J. R. Allen, Mrs. Allen, Miss Jennie L. Swearingen,* Miss Ray Buster, W. H. Berry, Mrs. Berry.

VICTORIA—L. M. Reno, Mrs. Reno, Miss Edith West.
CAMPOS—A. B. Christie, Mrs. Christie, F. A. R. Morgan, Mrs. Morgan.

CHILE

TEMUCO—Casilla 191—W. D. T. McDonald, J. L. Hart,* Mrs. Hart,* Miss Cornelia Brower; Casilla 185—Miss Agnes Graham, Miss Anne N. Laseter, Miss Marjorie Spence,* W. Q. Maer,* Mrs. Maer.*

CONCEPCION—Casilla 186—R. Cecil Moore, Mrs. Moore.
SANTIAGO—Casilla 3388—Jas. W. McGavock, Mrs. McGavock.

CENTRAL CHINA

SHANGHAI—R. T. Bryan, Mrs. Bryan, Miss Willie Kelly,* Miss H. F. Sallee, Miss Pearl Johnson, Miss F. Catharine Bryan,* Miss Rose Marlowe, Jas. Hamilton Ware, Mrs. Ware, Miss Lillie Mae Hundley, J. T. Williams, Mrs. Williams, Mrs. R. E. Chambers, W. H. Tipton, Mrs. Tipton, Miss Lila Watson, L. E. Blackman, Mrs. Blackman, C. J. Lowe,* Mrs. Lowe.*

SHANGHAI BAPTIST COLLEGE AND SEMINARY—C. H. Westbrook, Mrs. Westbrook, J. B. Hipps, Mrs. Hipps, J. Hundley Wiley, Mrs. Wiley, T. Neil Johnson, Mrs. Johnson,* Miss Lillian Thomason, Miss Juanita Byrd, Miss Alice Wells, Miss Hannah J. Plowden.

SOOCHOW—C. G. McDaniel, Mrs. McDaniel, Miss Sophie Lanneau, H. H. McMillan, Mrs. McMillan, Miss Blanche Groves, Miss Ola Lea, W. B. Johnson, Mrs. Johnson.

CHINKIANG—C. C. Marriott, Mrs. Marriott, L. B. Olive,* Mrs. Olive,* Miss Grace Wells, A. Y. Napier,* Mrs. Napier.*

YANG CHOW—Mrs. L. W. Pierce, Miss Alice Parker, Miss M. E. Moorman, Miss E. E. Teal, E. F. Tatum, Mrs. Tatum, Miss Mary C. Demarest, Ethel M. Pierce, M.D., Miss Irene Jeffers, D. F. Stamps, Mrs. Stamps.

WUSIH—P. W. Hamlet, Mrs. Hamlet, T. C. Britton, Mrs. Britton, J. E. Jackson, Mrs. Jackson.

INTERIOR CHINA

CHENGCHOW, Honan—Miss Kate Murray, Victor Koon, Mrs. Koon,* Miss Olive Lawton, Wilson Fielder, Mrs. Fielder.

KAIFENG—Mrs. W. E. Sallee,* Miss Blanche Rose Walker, Miss

Addie Estelle Cox, Miss Zemma Hare,* Miss Viola Humphreys, Miss Minnie Alexander, Miss Josephine Ward, W. W. Lawton, Mrs. Lawton, A. S. Gillespie, Mrs. Gillespie.

POCHOW—Wade D. Bostick, Mrs. Bostick, Miss Olive Riddell,* Mary L. King, M.D., Miss Clifford Barratt, G. W. Strother,* Mrs. Strother.*

KWEITEH—Sidney J. Townshend, Mrs. Townshend, Miss Attie Bostick.

NORTH CHINA

HWANG-HSIEN, Shantung Province—T. W. Ayers, M.D.,* Mrs. Ayers,* Miss Anna B. Hartwell, W. B. Glass, Mrs. Glass, Miss J. W. Lide, N. A. Bryan, M.D., Mrs. Bryan, Frank P. Lide, Mrs. Lide, Miss Florence Lide, Miss Lucy Wright, Chas. L. Culpepper, Mrs. Culpepper, Miss Doris Knight, J. R. Mashburn.

PINGTU, Shantung—Mrs. W. H. Sears,* Miss Florence Jones, A. W. Yocum, M.D.,* Mrs. Yocum,* Miss Pearl Caldwell, Miss Bonnie Ray, Earl Parker, Mrs. Parker, Miss Blanche Bradley,* Robert A. Jacob, Mrs. Jacob.

LAICHOW-FU, Shantung Province—Miss Mary D. Willeford,* Miss C. A. Miller, J. McF. Gaston, M.D.,* Mrs. Gaston,* Miss Bertha Smith,* Dr. Jeanette E. Beall, Miss Alda Grayson, I. V. Larson, Mrs. Larson.

CHEFOO, Shantung Province—James W. Moore, Mrs. Moore, T. F. McCrea,* Mrs. McCrea,* C. W. Pruitt, Mrs. Pruitt, Miss Pearl Todd.

TSINGTAO, Shantung Province—Mrs. S. E. Stephens, E. L. Morgan,* Mrs. Morgan,* W. C. Newton, Mrs. Newton, J. W. Lowe, Mrs. Lowe.

TSINAN, Shantung Province—P. S. Evans, M.D., Mrs. Evans, J. V. Daves,* Mrs. Daves,* J. A. Abernathy, Mrs. Abernathy.

TSININGCHOW, Shantung Province—Frank Connely, Mrs. Connely, Miss Mary Crawford, Miss Martha Franks.

HARBIN, Manchuria, P.O. Box 32—C. A. Leonard, Mrs. Leonard.
DAIREN, Koku—Seki, Sho 62, Manchuria—W. W. Adams,* Mrs. Adams.*

PAKHOI CHINA MISSION

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

SOUTH CHINA

CANTON—Mrs. R. H. Graves, Mrs. G. W. Greene, John Lake,* Miss Flora Dodson, Miss Mary Alexander, M. T. Rankin, Mrs. Rankin, C. A. Hayes, M.D., Mrs. Hayes, Miss Lydia Greene,* W. D. King, Mrs. King, P. H. Anderson, Mrs. Anderson.

SHIU HING—Miss Margie Shumate.
SHIUCHOW—Via Canton—Miss A. M. Sandlin, Miss Nellie Lee Putney, M. W. Rankin, Mrs. Rankin, J. R. Saunders, Mrs. Saunders.

WUCHOW—G. W. Leavell, M.D., Mrs. Leavell, Rex Ray, Mrs. Ray, Miss Mollie McMinn, Miss Pearl Johnson, H. H. Snuggs, Mrs. Snuggs.

MACAO—J. L. Galloway, Mrs. Galloway.
KONG MOON—Miss Lora Clement, Miss Sarah Funderburke,* Miss E. E. Rea,* Miss Leonora Scarlett, F. T. N. Woodward,* Mrs. Woodward.*

KWEI LIN—Miss Hattie Stallings, R. L. Bausum, Mrs. Bausum, Miss Mattie Vie Summer, Miss Reba Stewart, Mansfield Bailey, M.D., Mrs. Bailey.

WAICHOW, via Canton—A. R. Gallimore,* Mrs. Gallimore,* Miss Ruth Pettigrew.

EUROPE

BUCHAREST, Roumania—Str. Berzei 29—Mrs. Dan T. Hurley, Miss Earl Hester, Everett Gill, Mrs. Gill.

BARCELONA, Spain—C. Tavern 15—Nils Bengston, Mrs. Bengston.

VALENCIA, Spain—C. Jorge Juan 15-3—V. L. David,* Mrs. David.*
ROME, Italy, via Del Babunio, 107—D. G. Whittinghill, Mrs. Whittinghill.

JAPAN

FUKUOKA, Seinan Gakuin—Miss Effie Baker,* G. W. Bouldin, Mrs. Bouldin, Norman F. Williamson, Mrs. Williamson.

NAGASAKI—1041 Narutaki Cho—E. O. Mills.*
SHIMONOSEKI—Kami Tanaka Machi, care Fukuin Shokwan—E. N. Walne, Mrs. Walne, Miss Florence Walne.*

HIROSHIMA—456 Senda Machi—J. Franklin Ray, Mrs. Ray.
TOKYO—41 Kago Machi, Koishikawa Ku—W. Harvey Clark, Mrs. Clark.

KOKURA—Seinan Jo. Gakuin, Itozu—Mrs. J. H. Rowe, Miss Cecile Lancaster, Miss Lolita Hannah, C. K. Dozier, Mrs. Dozier.

TOBATA—Miss Naomi Schell.

MEXICO

TOLUCA, Allende 30—L. O. Engelman, Mrs. Engelman.
SALTILLO, Coahuila—G. H. Lacy, Mrs. Lacy, C. L. Neal, Mrs. Neal, C. W. Branch, Mrs. Branch.

CHIHUAHUA—D. H. LeSueur, Mrs. LeSueur.
EL PASO, TEXAS (Mexican Baptist Publishing House)—J. E. Davis, Mrs. Davis, J. H. Benson, Mrs. Benson, W. F. Hatchell.

EAGLE PASS, TEXAS—Box 170—Frank Marrs, Mrs. Marrs.

PALESTINE

JERUSALEM—Miss Elsie Clor.
NAZARETH—Roswell E. Owen, Mrs. Owen.

Postage to any of our Missions is given below. Please read all of it carefully as it may save you money and trouble. Put on enough postage but not too much.

The postage to each of our Missions is Five Cents for the first ounce or fraction of an ounce, and Three Cents for each additional ounce or fraction of an ounce, except to Mexico, Argentina, Brazil, Chile, and Spain, where it is Three Cents for each ounce or fraction thereof. Put on enough postage.

*At present in this country.

5 Practical Catalogs

*Helpful to Those Leaders Who
Have Progressive Objectives*



Autumn Book Buddings

A catalog containing in compact compass the latest and best books of all publishers, best sellers of the religious press, appropriate fiction, books of permanent appeal.

Song and Social Catalog

Selected song books of all publishers, books on hymnology, best books on church social life.

Study Course Books Catalog

The text books of all departments of church work grouped by departments and courses.

New Complete Supply Catalog

Presents Departmental Equipment, Administrative and Educational Courses, Record Systems and Organization Schemes, Bibles and Testaments, Books and Periodicals, General Supplies for every department of church work.

The New Holiday Catalog

Brings to you in classified arrangement the best and most appropriate Books, Bibles and various novelties as gifts, the 1933 Sunday School Lesson Helps, Christmas Candy Boxes and Lists of Gift Suggestions for various ages.

WRITE THE BAPTIST BOOK STORE SERVING YOUR STATE

— CATALOG COUPON —

To the Store
Serving Your State:

Send Catalog as Checked to

Name _____

Address _____

Church _____

Office Held _____

- ☐ Complete Supply Catalog ☐ Song and Social Catalog
☐ New Holiday Catalog ☐ Study Course Books
☐ Autumn Book Buddings ☐ Catalog

ALABAMA.....517 North 22nd St., Birmingham
ARKANSAS.....716 Main St., Little Rock
FLORIDA216 West Church St., Jacksonville
GEORGIA.....317 Palmer Bldg., Atlanta
ILLINOIS.....Brookings Bldg., DuQuoin
KENTUCKY.....323 Guthrie St., Louisville
LOUISIANA.....301 Giddens-Lane Bldg., Shreveport
MARYLAND.....405 Hearst-Tower Bldg., Baltimore
MISSISSIPPI.....500 East Capitol St., Jackson
MISSOURI.....(Book Dept.) 1023 Grand Ave., Kansas City
NEW MEXICO.....Box 485, Albuquerque
NORTH CAROLINA.....Biblical Recorder Bldg., Raleigh
OKLAHOMA.....223 W. First St., Oklahoma City
SOUTH CAROLINA.....1301 Hampton Ave., Columbia
TEXAS.....1019 Main St., Dallas
VIRGINIA.....110 North Second St., Richmond
TENNESSEE, and all states not listed above, Baptist Sunday
School Board, Nashville, Tennessee.

"30 Minutes to Prepare Sunday School Lesson"

writes well-known teacher

. . .

Couldn't have done it without



The New Analytical Bible

"THE OUTSTANDING FACTS IN THE NEW ANALYTICAL BIBLE

in connection with each of the 66 Books are worth the price of the complete Volume, in the best binding. Certainly, no minister, Sunday School teacher, or church worker who knows of this Bible would deprive himself, or herself of the many scholarly, time-saving helps it contains." The quotation above is from a well-known minister who did not think he needed a new Bible until he saw and examined the New Analytical. This is a new kind of Bible — nothing else like it ever published — just off the press.

A Whole Biblical Library Compact in One Handy Volume

The New Analytical Bible contains the complete Bible text. It is not simply a collection of Bible helps but a complete Biblical library, containing both the Old and New Testaments in the King James Version, with 5,566 bracketed renderings taken from the American Standard Version and placed in the text where they belong.

Just Published — Copyright 1931

Every Bible use anticipated, every need fully met. The New Analytical Bible is the work of profound scholarship, yet lucid, clear and simple as A, B, C. Has a tremendous appeal to children and young people, teachers, preachers, Bible students, lawyers, doctors and professional men, fathers and mothers.

Why You Need This Bible

For the last thirty years you have been comparing the Text of the King James Version with that of the American Standard. On how many important passages can you give the exact translation of each version? In the Analytical Bible you have 5,566 corrected renderings placed in brackets right in the text where they belong. All references are printed in 8-point type immediately following the verses to which they refer. The Contemporaneous History of each Book follows Outstanding Facts.

FREE CATALOG

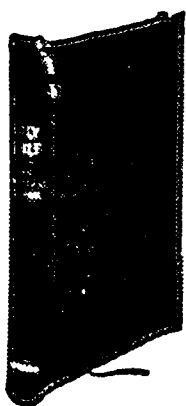
It is impossible to describe this great work completely in this space. Send Catalog Coupon for descriptive price list showing your choice of nine different bindings and prices. Do not miss this opportunity for richer spiritual living and greater mastery of Bible truths.

-----CATALOG COUPON-----

Please send "New Analytical" Catalog to

NAME _____

ADDRESS _____



WRITE THE BAPTIST BOOK STORE SERVING YOUR STATE

ALABAMA.....517 North 22nd St., Birmingham
ARKANSAS.....716 Main St., Little Rock
FLORIDA.....216 West Church St., Jacksonville
GEORGIA.....317 Palmer Bldg., Atlanta
ILLINOIS.....Brookings Bldg., DuQuoin
KENTUCKY.....323 Guthrie St., Louisville
LOUISIANA.....301 Giddens-Lane Bldg., Shreveport
MARYLAND.....405 Hearst-Tower Bldg., Baltimore
MISSISSIPPI.....500 East Capitol St., Jackson

MISSOURI.....(Book Dept.) 1023 Grand Ave., Kansas City
NEW MEXICO.....Box 485, Albuquerque
N. CAROLINA.....Biblical Recorder Bldg., Raleigh
OKLAHOMA.....223 W. First St., Oklahoma City
SOUTH CAROLINA.....1301 Hampton Ave., Columbia
TEXAS.....1019 Main St., Dallas
VIRGINIA.....110 North Second St., Richmond
TENNESSEE, and all states not listed above, Baptist Sunday School Board, Nashville, Tenn.

II CORINTHIANS 3:18

18 But we all, with open [unveiled] face beholding as in a glass [reflecting as a mirror] the glory of the Lord, are changed [transformed] into the same image from glory to glory *even* as by the Spirit of the Lord.

Ro. 8:29; I Co. 13:12; 15:49; 1 Ti. 1:11.

PHILIPPIANS 3:11, 12

11 If by any means I might attain unto the resurrection of [from among] the dead.

Lu. 14:14; I Th. 4:16; Re. 20:4-6.

12 Not as though I had already attained, either were already perfect: but I follow after [press on,] if that I may apprehend [lay hold on] that for which also I am apprehended of [I was laid hold on by] Christ Jē'sūs.

1 Ti. 5:12; He. 12:23.

Facsimile of type showing corrected renderings in brackets and references after each verse.

Over 2,000 in use by Leading Ministers

I have a copy of the New Analytical Bible, and refer often to the helps in such work with a distinct sense of profit. The work deserves to be in the hands of every preacher, and every Bible teacher in the Sunday School and missionary classes. Indeed it would be most fortunate for such work to be in every home, because in the one volume are found helps so conveniently arranged that the careful Bible reader will derive untold profit from such helps.—Dr. George W. Truett.

I have no hesitation in giving the New Analytical Bible a high place among the many editions of the Holy Bible. It ought to be very useful to all students who wish in handy form to get a clear grasp of the actual contents of the King James Version of the Bible. I wish it well on its mission.—Dr. A. T. Robertson, professor New Testament Interpretation, Southern Baptist Theological Seminary.