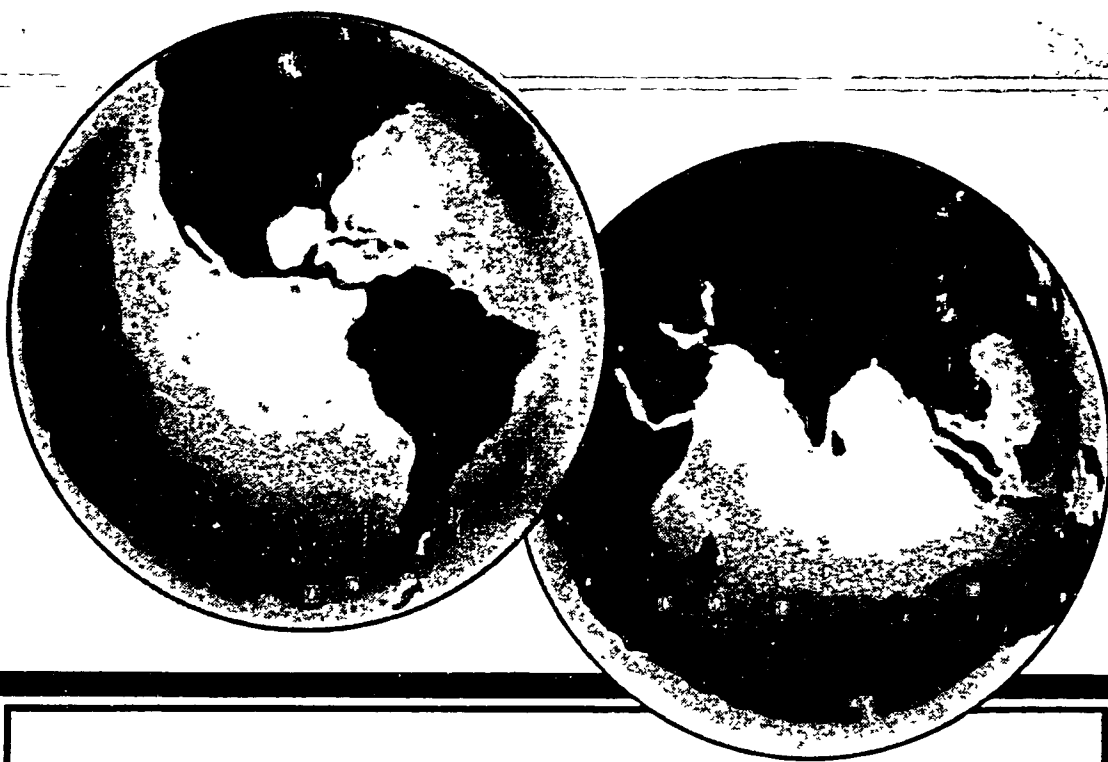


HOME ^{and} FOREIGN FIELDS



FAITH VINDICATED
WILLIE KELLY



THE RIO CONVENTION
W. H. MAIN



PRAYER AND SOUL-WINNING
FINLEY F. GIBSON



CHRISTIANITY AND MISSIONS
WILLIAM FRANCIS POWELL



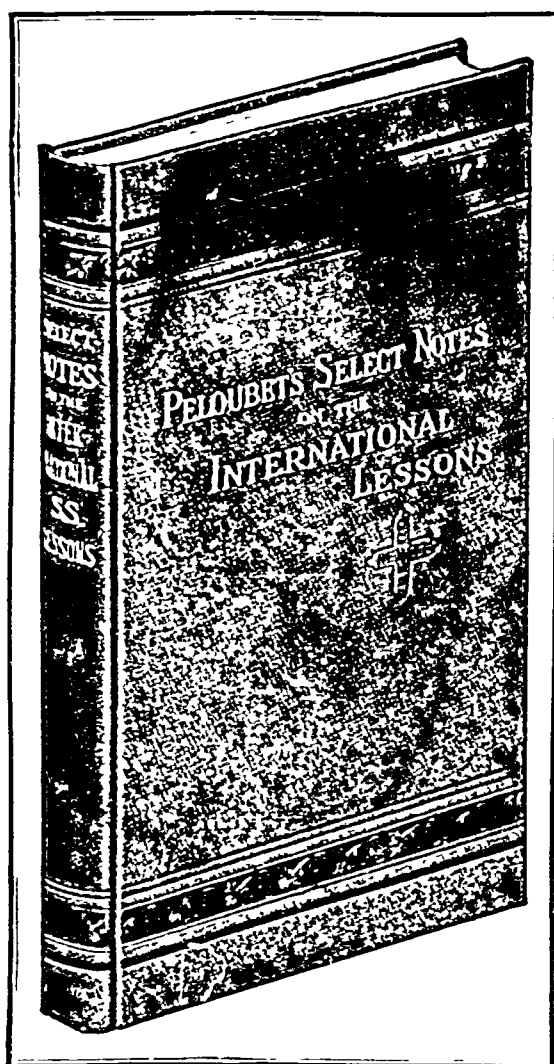
A WORTHY DAUGHTER'S BEAUTIFUL TRIBUTE
WU MING YANG

THE MISSION JOURNAL OF SOUTHERN BAPTISTS

NOVEMBER 1932

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HOME AND FOREIGN FIELDS

THE MISSION JOURNAL OF SOUTHERN BAPTISTS

JOHN L. HILL, *Editor*

Nashville, Tenn.

NOVEMBER, 1932

Volume 16 - Number 11

A Worthy Daughter's Beautiful Tribute

WU MING YANG, *Shanghai, China*

GREETINGS to all who shall read this article. It is both my great pleasure and privilege that I have this opportunity to visit your beautiful country. I am going to Louisville Training School to learn how better to carry on kingdom work in China when I go back. I hope you will remember me in your prayers.

I am a second-generation Christian. My father was converted when he was eighteen years old. Many years ago some Northern Baptist missionaries came to the town where my father lived and he was the first convert there. He was soon ostracized by his town people because he tried one day to use the Ancestral Hall to preach to the people. He was called to minister at different churches in various towns soon after he left his own town.

In 1901 my father was invited by Southern Baptists to be the pastor of the First Baptist Church in Shanghai, China. After serving more than ten years he retired and became pastor emeritus until he was called to rest in heaven in 1923.

It was to his great joy that many years before he died he knew and had seen the spread of kingdom work in the very town where he was once driven out. A church is now standing just opposite the Ancestral Hall, and a Christian school, where my eldest brother has been honorary principal for several years, is also there. The house that was given to my father by my grandfather is now used as girls' dormitory. My parents' pictures are in the pastor's social room and a church bell and a clock have been put up there to call people to worship. Both of my parents are buried in that town.

While my father was still living, he expressed the desire that his children should follow his footsteps as he tried to follow the Lord. My mother was also an earnest Christian woman. She died of Bright's disease in 1920. She suffered for months very patiently and expressed her desire in her last prayer before she died that her children should never forget God's blessings to us, and that we should all cleave to Jesus all the rest of our lives. It is because

of my Christian parents and my love to do God's work that I have decided to do some further work along religious training, so that I may be better equipped for Christian work in China. I have three main reasons:

1. Ever since I became a Christian (I was baptized by my own father when I was twelve years old) I have always had the desire to tell other people about Jesus as our Saviour. It is also my desire to reach all classes of people, old and young, rich and poor, intellectual and illiterate. In order to accomplish this, I felt the need of further work in this special field.

2. To fulfil the desire of my parents who expressed the wish that their children would follow their examples to love the Lord's work. They are in

heaven now, but they are glad that I am now getting myself ready for further Christian work in China.

3. Since America is a land of religious freedom and Louisville Training School is the best place that I know for training Christian workers, I have come here to learn how better to carry on kingdom work in China. I am confident that my very heavy debt to Southern Baptists will be greatly increased by my inspiring contacts with leaders in Louisville.



Miss Wu Ming Yang, a Second-Generation Christian

THE RIO CONVENTION

W. H. MAIN

*Executive Secretary, The American Baptist
Publication Society*

THE Eleventh World's Sunday School Convention is now history. It was held in Rio de Janeiro the last week of July.

Brazil's area exceeds that of the United States and half of Alaska, and produces 70 per cent of the world's coffee, over a million tons a year; about 100,000 tons of tea, and is the world's third largest producer of long staple cotton, and sells annually over 130,000 tons of oil producing nuts.

ROLLING DOWN TO RIO

On the ninth of July, 147 of us left New York on the *S.S. American Legion*, Charles E. Hilton, captain. This genial captain remarked that we were the finest crowd he had ever sailed with. Many others went down by the western route, crossing South America from the Pacific to the Atlantic by train or plane. Those who returned by this route had to fly, as no trains are now running.

Our company of delegates certainly knew how to pray and play. There were many meetings each day, including lectures, sermons, addresses, conferences, concerts, and a large Sunday school gathering using *The Adult Class* for the lesson.

When we crossed the Equator many of our delegates were brought before King Neptune's Court on serious charges. Those convicted were given electric shocks, lathered with paste, shaved with a wooden razor a foot long, turned over to a doctor who made them stand in a tub of melting ice while ice-cold water was poured down their backs, given a raw egg shampoo and thrown into a pool of water. Then the crowd rushed the Court and threw Neptune and his staff into the tank.

AT RIO

After a voyage of thirteen days we arrived. Rio is a beautiful city of about 2,000,000 people. It has the most beautiful and wonderful harbor in the world. The city is marvelously planned, Avenida Rio Branco being one of the finest avenues ever seen, with modern buildings and stores.

Although Brazil is strongly Roman Catholic, we received a most cordial welcome from the Provisional President and the Mayor of the city. Everywhere the people extended to us every possible courtesy.

There are 135,000 members of evangelical churches among the Brazilians, 270,000 among those of German extraction, 121,000 Sunday school pupils and a Protestant constituency of about a mil-

lion people. There are twenty-two principal evangelical churches in Rio. There is a Baptist College, a Baptist Publishing House, a Baptist Orphanage, and the leading church in Rio is Baptist. There are a fine Y. M. C. A., a Y. W. C. A., theological seminaries, American Bible Society, British and Foreign Bible Society, a Council of Religious Education, Boy Scouts, Federation of Churches, Brazilian Temperance Society and many other similar organizations.

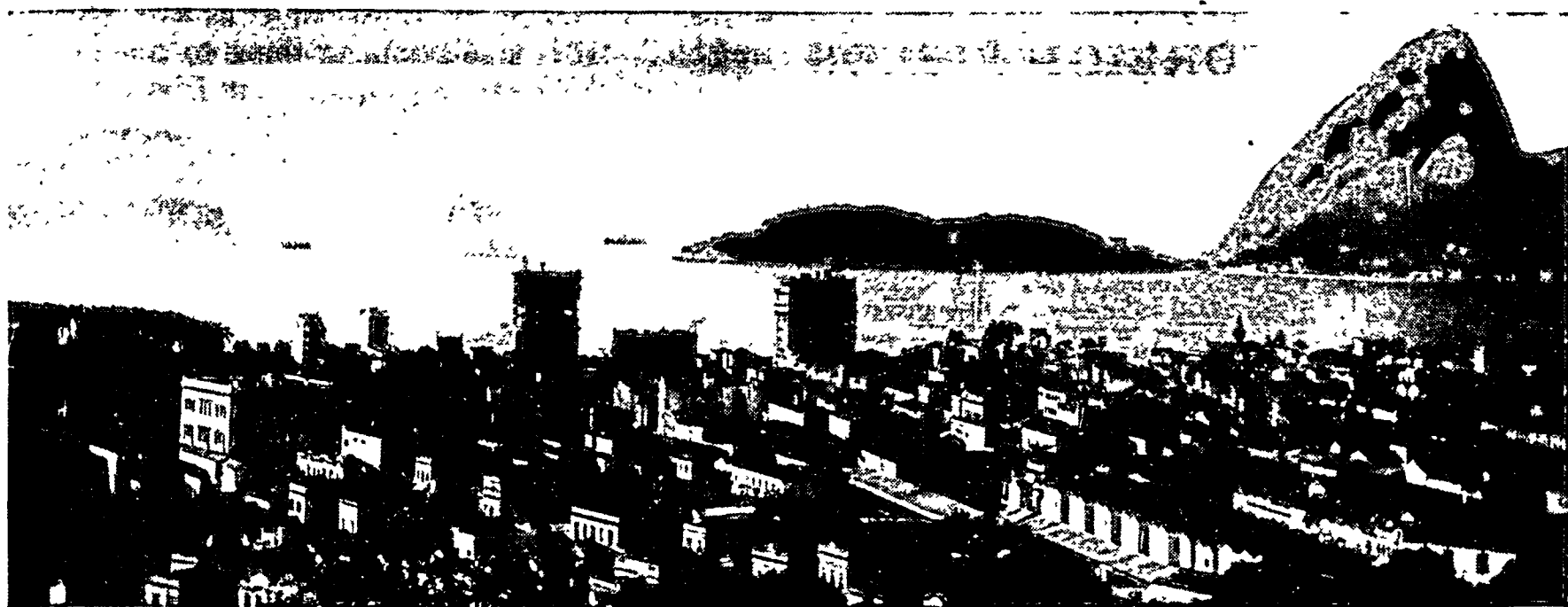
THE CONVENTION

Two great theaters were put at our disposal, one being the government theater. The paid registration was about 1300, but of these more than 300 South Americans were unable to attend owing to the wide revolutionary conditions. The attendance exceeded the 2,000 mark, and nearly 10,000 attended the out-door meeting held in the park. Everywhere there was perfect order.

At least two-thirds of the people attending the meetings could not understand English, so all of the addresses had to be interpreted, point by point. This made necessary long sessions, but the audiences were eager to hear the full messages.

Sitting on the platform it was interesting to watch faces. Not only did they express great interest, but there was every shade of color known to the human race. Thousands of Brazilians have in their veins a mixture of Spanish, Portuguese, Indian and African blood. Every one seemed satisfied and there are no racial troubles. Neither was there among ourselves. One day in the corner of the Social Hall of our ship there was a small group studying vacation school work. Among them were Lucy Main, of the United States; Hill, a Negro; Adeva, a Filipino; Prez, a Mexican; Zottele, a Chilean; On King, a Burmese; Miao, a Chinaman (Ph.D., Chicago University); Apelian, an Armenian; Chung, a Korean; Gasumra, a Japanese. There were more than 20 nationalities on our ship, but we were all of one blood.

The Convention program was soon in full swing. The official program book contained 112 pages, being printed in English and Portuguese. There were 96 speakers listed, representing 33 countries. There is no use in trying to state the scope of the addresses. They were constructive and spiritual. The general theme was "O Christo Vivo" (The Living Christ). A few topics are mentioned in order to show the general character of the subjects presented:



An Airplane View of Rio de Janeiro, Brazil

"The Hope of the World," by a Chinese; "The Living Christ in Education," by President Marsh of Boston University; "Christ and the Children," "The Spiritual Reformation of Latin America," by Professor Camargo of Rio; "The Living Christ for Modern Times," "Go Teach—I Am with You." It was really a great convention.

There has been a steady development in this co-operative work since the first Convention was held in London in 1889. During the past year the North American and the British Administrative Committees have contributed nearly \$100,000 in missionary Sunday school work, in 27 countries. Thirteen countries are under the leadership of the British Committee, and 17 by the North American Committee. Daily Vacation Bible Schools are financially aided by the North American Committee in Bible Lands, Brazil, Burma, Chile, Ecuador, Egypt, Greece, Korea, Mexico, Peru, and Japan. Six thousand dollars has been contributed towards the erection of a Sunday school Headquarters Building in Tokyo.

The following report will be of interest to all who are interested in Christian Education. These are the latest statistics, and cover the number of Sunday schools, officers, teachers, and pupils in different countries.

Africa has 15,824 schools with an enrolment of 905,742, an increase of 116,084 during the quadrennium, or 14.7 per cent.

Asia has 32,760 schools with an enrolment of 1,733,045, an increase of 57,039, or 3.4 per cent.

Europe has 78,384 schools with an enrolment of 8,503,595, a decrease of 814,155, or 8.7 per cent falling off.

North America has 185,383 schools with an enrolment of 22,825,052, an increase of 2,854,423, or 14.3 per cent.

Central America has 452 schools, an enrolment of 30,797, an increase of 9,867, or 47.1 per cent.

South America has 4,019 schools with an enrolment of 227,789, an increase of 56,934, or 33.3 per cent.

West Indies has 2,083 schools with an enrolment of 201,842, an increase of 13,148, or 6.9 per cent.

Oceania and Australasia have 11,969 schools with an enrolment of 881,456 an increase of 1,026, or 0.1 per cent.

The Grand Totals (1932) are schools, 330,874, enrolment 35,309,318, an increase of 2,294,366, or 6.9 per cent since the World's Convention meetings in Los Angeles, in 1928.

As Europe shows the only decrease, it is evident that this continent is to be one of the great battle fields of the future. With this in mind the next World's Convention will be held in Europe in 1936.

Latin America shows the largest per cent growth, and much credit should be given to the different missionary boards of North America, including the Board of the Southern Baptist Convention.

SOUTHERN BAPTIST WORK

It was my privilege to preach in the First Baptist Church of Rio and I was delighted with the beautiful building, which is probably the best evangelical church in the city, and with the consecrated pastor who gave us every possible attention. We found the Sunday school averaging about 500, and there was a large morning audience, including very many of the Sunday school pupils. We also preached in the Myer Baptist church and addressed another Baptist Sunday school not far away. We found the pastors and leaders deeply spiritual and highly intellectual men. The interpreting which they did certainly was masterful and comprehensive. After our services we were privileged to meet very many of the leading professors of the Baptist College, and officers of the Baptist Publishing House and Baptist Orphanage. It was good to note that the leading Christian influence in Rio was Baptist work.

A LAST GLIMPSE

As we left the harbor on that last night the city was busy and bustling. The darkness began to hide our view of the shore, and soon everything was in darkness. Then on a great mountain top appeared the gigantic figure of Christ, about 125 feet in height, with arms outstretched ninety feet from hand to hand, all lighted up with a great glow. It was very beautiful. When the darkness appeared the figure of a dead Christ was seen. The whole idea is wrong! When the Living Christ is exalted, it will drive all darkness away.

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*

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NOVEMBER, 1932

No. 11

EDITORIALS

GOD IS

THE fact of God is the sternest, most solemn, and at the same time most inspiring fact in life; to overlook, if not to forget, that fact is certainly one of man's commonest errors. Strange as it may seem we are prone to forget God at the very time or in the midst of the very experiences when we have the most convincing proof of his existence. In health, in comfort, in achieving endeavor, in successful activity, in contentment and happiness, the last one of us is prone to attribute his good fortune to some force or combination of circumstances apart from God, when all of us should find in these blessings eloquent reminders of the fact of God. This fact must be rescued from the purely academic and translated into terms of daily experience, if we would take the first step in Christian service, "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." We can't pray unless we know God is.

GOD REIGNS

WE USE the present tense advisedly, in full appreciation of our disposition to apply the future when we think of God's rule. God rules now. He is at home in his universe, and nowhere is there evidence of his having abdicated or even taken a vacation from his rightful rule over his creation. "The Lord reigneth; let the earth rejoice." So sang the psalmist centuries ago; so should we sing today. The earth has reason to rejoice and does rejoice in the competent sway of the Creator and Ruler, and "all the people see his glory." They certainly do if they open their eyes to the wonders

of his universe. "The Lord reigneth; let the people tremble." It is a solemnizing thing to contemplate the rule of the great and holy God; it drives thoughtful people to their knees in humble confession and sends them to his holy hill for worship. Too much do we prate about our ability, our strength, our capacity; the Lord reigneth, let proper recognition be given him.

GOD PROVIDES

FOR once all the world is ready to give at least a negative recognition of God. No intelligent person will for one moment attribute the prevalence of human hunger and suffering to the failure of God to provide. Wherever the fault lies, it cannot be placed at God's door. Was nature ever so fruitful? Were harvests ever so abundant? Was there ever so little excuse for any to be in want? God has been lavish, and we have been prodigal and selfish. God has provided for all, and we have organized society in such a way as to exclude many from his benefits. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." God help us to receive such gifts as faithful stewards and to use them for our Father's glory.

GOD KNOWS

THESE words bring both comfort and terror to the Christian heart. God knows the plight of a lost world, he knows the price paid for its redemption, he knows the resources in the hands of professed Christians, he knows why the delay in carrying out his Commission; God knows all about it. Likewise, he knows the indifference, the lack of vision, the unconcern, the essential selfishness of the individual Christian; God knows that most of us have no serious conception of the business of being honest-to-goodness Christians, whose reasonable purpose in life is to do the will of Christ. Best of all, he knows our limitations, he knows our hearts, he knows our thoughts, he knows our sacrifices, he knows what we would do if we could, he knows the burden and agony of soul that are ours because we are unable to do more; God knows and understands. Truly, "such knowledge is too wonderful," but we rejoice in it and lean on his understanding heart.

GOD CARES

YES, he does. Sometimes when even light affliction comes we wonder if God cares. In the face of grievous sorrow and burdens borne so patiently and happily by many of the Lord's own, we bow in humiliation and shame because of our complaining spirits. We are thinking particularly of the small army of capable, consecrated missionaries,

who have spent years in preparation—general and special—and who have found their highest joy in giving themselves without thought of material satisfaction or reward in service to those for whom Jesus died. Now, through no fault of their own and because of circumstances in the making of which they had no part, they find themselves stranded right in the midst of fruitful living. They know God cares. The most glorious witnessing for Jesus since the days of the apostles is being done right in our midst by these servants of the Cross. Maybe, our missionaries are now being called to lead a whole people back to faith in God and dependence on him. "The eternal God is thy dwelling place, and underneath are the everlasting arms."

GOD SUSTAINS

ONE of the finest psalms of David is not in the Book of Psalms; it is in 2 Samuel 22. Read it, and catch the tonic of those strong personal words, "Jehovah is my rock, and my fortress, and my deliverer, even mine." How tenderly appropriate are the little words, "*even mine.*" Our great God is a very personal God, to whom the problems of even his weakest child are matters of deepest concern and from whom currents of sustaining grace are available for all who trust him. Fortunate for all of us, if in the hours of perplexity and bewilderment and heart-breaking anxiety we are brought into a really sacred nearness with our Lord and we are able to say from the depths of our soul, again with David, "Jehovah is my light and my salvation; whom shall I fear? Jehovah is the strength of my life; of whom shall I be afraid?"

GOD CAN

MOHAMMEDAN, Jew, and Christian unite in ascribing omnipotence to Jehovah. Speaking for Christians only, we would observe that we do our intelligence no credit when we limit our conception of God to terms of our own experience and think of our own resources in terms of our own wealth. It is a good time to read Hudson Taylor's *Spiritual Secret* (cloth, \$1.00; paper, 50c). The powerful God whom he worshiped and trusted and served is our God; we have heard of no diminution of his power or shrinkage in his assets within the last half century. God can turn afflictions into blessings, disasters into victories, impossibilities into achievements, periods of gloom into seasons of glorious triumph. God can use the weakest instrument, the smallest offering, the simplest effort, if wholly and unreservedly dedicated to him by hearts of deepest devotion to his cause. After all it is God working in us that makes any one of us of any value, and it is in his strength that we accomplish anything of any consequence. The silly

world is reeling in the wreckage following its trust in its own organizing genius; it would be the most foolish of all follies for Christians to rely on their own strength in doing their Master's work. He is able!

GOD WILL

GOD'S interest in his own world transcends that of any and all of his children; God's concern for lost men surpasses the yearning of the most compassionate soul among us. In other words, God has a stake in the missionary enterprise which he will not ignore. We need to revamp our very terminology: we speak of *our* mission fields, *our* missionaries, *our* mission program; the work is the Lord's and he will not be defeated even by the disloyalty and unfaithfulness of those for whom he died. Southern Baptists should be concerned not so much for the success of the gospel the world round as for their own worthiness to be used as bearers of the good news of God. God has signally honored us and has crowned our labors with abounding evidences of his favor, but God is not limited to Southern Baptists in getting his work done. There is such a thing as presuming upon the goodness of God. Just here Southern Baptists face their greatest danger. Entrusted with the gospel in all its simplicity and purity, blessed abundantly in its proclamation at home and abroad, God can continue to use us only as we are willing to follow his leadership. It would be the tragedy of Christian experience if we should force God to find other people to do what he wants done and what he will accomplish through those whom he can use.

LET US PRAY

WHAT has been written has been designed to lead every reader to conclude that it is time to pray. We are not calling for a month of prayer, a week of prayer, nor a day of prayer; we do not suggest group praying. Our thought is that right now every reader in the quiet of his place of reading should call upon God in confession, in penitence, in praise, in gratitude, in worship, in surrender and dedication. Just as a community is saved by the regeneration of its individual members, so must a great denomination be transformed by the consecration of the individual Christian. Prayer is unquestionably our greatest need right now; we cannot rebuild our missionary morale until we as individuals regain our happiness in the presence of our Master. Let us pray!

In the face of all that God is, all that God does, and all that God longs to do in and through us, it ought to be easy for us to rededicate our poor selves to him and to beg him for Jesus' sake to use us mightily in the spread of the gospel.

HOME MISSIONS DEFINED

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

THE word "Missions" has so many varied meanings, all of them true, that it has come to be a confusing term when applied, without definition, to any specific enterprise. We have associational missions, and city missions, and state missions, and home missions, and foreign missions, and the missions run by individual churches which might be called community missions. In addition to this the work done by orphan homes, hospitals, and colleges is spoken of as mission work.

The wide and varied use of the term "Missions" has confused many people in their thinking about "Home Missions." To them "Home Missions" simply means missions at home and might be the work of an individual church, a hospital, an orphan home, a denominational college, a theological seminary, or any other worthy Christian enterprise in the homeland.

The missionary idea should of course motivate every Christian organization so that every agency would have a missionary purpose, but all the work we are doing as a denomination is not strictly speaking missionary work; all the work we are doing for the inbringing of the kingdom of God in the homeland is not "Home Mission" work, though all of it may have a missionary purpose.

Missions is the Christian constituency going forth into all the world and into all the life of the world, sent by Christ as Christ was sent by the Father, to carry on to its consummation God's redemptive purpose in Christ. It is the people of the gospel with the gospel giving that gospel to the people without it no matter who they are or where they are. It is the churches of Christ without exception, going into all the world without limitation, and preaching the gospel without modification to every creature without discrimination. Missions is the highest conception of God's elective purpose, the saving of individuals for the sake of lost nations and races.

This world-conception—the simultaneous preaching of the gospel at home and abroad—is the basis for our kingdom program. There is but one ground for a plea for any missions, and that is that Jesus Christ may be made known to men as Saviour and Lord. Here is where Home Missions centers. The making and baptizing of disciples is the heart of missions. Our plea for Home Missions is that our homeland may be made Christian and its forces mobilized for world-conquest for Christ. The Home Mission task is to help marshal the denomination and mobilize its men and money, its every resource, its institutions and its churches for kingdom conquest.

Home Missions is that group of missionary and evangelistic tasks which, either because of their nature or their size and difficulty, can best be handled by a Southwide denominational agency. Wherever the mission task requires workers with special and particular training, and wherever the type or kind

of mission work being done cuts across state lines and becomes a Southwide problem then the work needs to be in the hands of a Southwide mission agency; it is Home Mission work.

There are several distinct and definite fields of Home Mission work. The Indians offer a Southwide mission task. So do the foreigners. There is another great Southwide mission problem growing out of our responsibility to our brother in black. Add to this the city and its mission problems which more and more on account of the size and difficulty of these problems will tax our denominational ingenuity, and we have a field of great magnitude and importance for our Home Mission Board.

In the evangelization of the homeland there are problems to solve, conditions to meet and work to do of a Southwide nature that will tax the genius and command the most liberal support of the whole denomination. There are frontiers of work stretching in every direction. We cannot and must not overlook the evangelization of our home territory and the mobilization of our home forces for the world's evangelization.

IS BAPTIST DEMOCRACY MOBILE?

Charles E. Maddry, Executive Secretary, Promotion Committee of Southern Baptists

IN ALL matters of faith and practice there is a remarkable unanimity and agreement among Baptists everywhere. This fact is a source of perpetual wonder to those of other communions, whose unity and agreement is a matter of ecclesiastical law and external authority, as expressed in creeds. Unqualified acceptance of the New Testament in all matters of faith and practice has made Baptists surprisingly one throughout the whole world.

Wherein we have failed to work together is largely in matters of denominational co-operation as to plans and methods of work, and not in matters of doctrine and practice. Before the scholarship of the world we have won our contention for baptism. The whole Christian world in practice may never come to our position as to the mode and meaning of baptism, but the *scholarship* of the world has acknowledged the correctness of our position, and no Greek scholar who is jealous of his reputation, will for one moment deny the truth and correctness of our position.

We have long since won another battle for truth. From the very beginning, Baptists have insisted upon the great principle of religious liberty, the inherent and inalienable right to worship God, or not to worship, according to the dictates of their own consciences. Along with this, of course, goes such corollaries as the separation of Church and State, and the absolute autonomy of Baptist churches. This great principle of religious liberty, so dear to

the hearts of the American people, is largely a Baptist contribution.

It now remains for Baptists to demonstrate to the world that a spiritual democracy can be mobilized efficiently for a great co-operative effort in the "all things" commanded by Jesus. We have not yet fully made that demonstration or translated that dream into reality.

Here is our failure: There are more than six thousand nonco-operating Baptist churches in the Southern Baptist Convention that are omissionary in practice and did not give one cent last year for the support of any of the causes of the Southern Convention. This is a serious indictment, either of our methods and plans or co-operation, or of the leadership entrusted with the execution of these plans and methods of work.

Now many of these churches are virtually dead and others are not functioning as churches. Yet eliminating every one that ought not to be counted, the number of nonco-operating churches in our Convention is too large by far.

However, it ought to be said that many of these churches are still centers of evangelistic zeal and fervor. They hold an annual evangelistic meeting and most of them maintain a Sunday school. They are great life saving stations and are continuous feeders for our town and city churches. Many of these little nonco-operating Baptist churches are in the isolated and out-of-the-way places and have not much money to give, but they often give us something greater—they give us men and women for leadership elsewhere in the kingdom of God.

Can these little spiritual democracies be mobilized and trained efficiently for worthy denominational effort and conquest? That is the one big unsolved problem confronting Southern Baptists. We believe it can be done. A great democracy may be hard to mobilize and enlist in a great cause, but given intelligent, efficient, and sympathetic leadership, such a group may become a mighty conquering host. We have a revealing illustration of this truth in the part America played in the World War. Germany and the Central Empire despised America, the great Western democracy. They thought they could sink our ships, destroy our commerce upon the high seas, and flout their disdain and contempt in the face of America, and that she would not fight. They acted on the assumption that if she should resent it, it would be impossible for America to mobilize and train an efficient fighting machine in time to effect the outcome of the War.

It was the fatal mistake of an arrogant and top-heavy autocracy in the face of a militant, liberty-loving, mobilized democracy. November 11, 1918, will always stand out as the supreme day of triumph for a great democracy united in spirit and ideals, efficiently trained and intelligently and courageously led.

Southern Baptists, a great *spiritual* democracy, now a sleeping giant, may be aroused and trained and guided into a great worldwide conquering effort for the coming of Christ's kingdom everywhere.

It is a question of *leadership*. In many of these nonco-operating churches, the failure lies with the preacher.

We do not believe there is a Baptist church in the South so weak or indifferent, in which there would not be some faithful, loyal souls in the membership who would give something for the support of these causes, if the causes of Christ as embraced in the Co-operative Program were presented with sympathy and understanding. Here is the crux of the whole matter. If the pastors, the God-appointed leaders, could be won over to our program of co-operation, the churches would follow without a moment's hesitation.

How shall we approach the problem? I believe we must approach it through the Associational organization. This organization is a creation of the churches. They send messengers to its annual meeting. They shape its policies, and determine its program. Therefore, the Associational organization is the one agency among us, closest to the life and thought of the churches, that can make vocal and concrete the will of the churches with reference to the whole denominational program.

If every district Association in the South will elect a Promotion Committee that will *promote* an Every Member Canvass in all the churches on November 27 to December 4, we believe that hundreds of these nonco-operating churches may be won this year to the missionary, educational, and benevolent program of Southern Baptists.

Is Baptist Democracy mobile? We believe it is. Baptist churches now have the opportunity of demonstrating to the world that they can walk together, not only in matters of faith and practice, but also in a great constructive, co-operative effort, for the advancement of Christ's kingdom from Jerusalem to the world's end.

* * *

FOUR CONTINENTS TOUCHED IN FIFTY-ONE YEARS

Recently a note in one of our denominational papers carried the encouraging statement that "Portuguese Baptists are now sending foreign missionaries to Africa." One sentence in which four continents were touched and fifty-one years of missionary service reviewed. For in 1881 Texas and Missouri lent a son and daughter to the Lord for the evangelization of Brazil. "In the fulness of time" the people in Brazil called Baptists, under the leadership of the Holy Spirit, set apart their own foreign missionaries to Portugal. Now the Baptists of Portugal reach out to Africa, North America, South America, Europe and Africa! And the devoted Bagbys still live. In far Southern Brazil W. B. Bagby and Anne Luther Bagby are serving, while their spiritual children speed the message around the world.

CHRISTIANITY AND MISSIONS

WILLIAM FRANCIS POWELL

Pastor, First Baptist Church, Nashville, Tennessee

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matthew 28:18-20).

From this mountain peak in Galilee, the Lord Jesus in these verses proclaims:

First, The mission of Christianity.

Second, The Christianity of missions.

Third, World conquest by missionary consecration.

THE MISSION OF CHRISTIANITY

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." The Bible begins with the proclamation of the Lord's Monroe Doctrine for all the world. He made it; it is his. The heavens are his; he made them. Man is his; he made him. Man is his by creation and his by redemption. As the Bible unfolds its plan we realize that its one increasing purpose is to bring a lost and ruined race back to God. The Old Testament covenants prove a world charter and a world goal and establish a world relationship for believers. And the covenant blessing for Israel was that Israel was to be a blessing to all the world.

To Abraham: "In thee shall all the families of the earth be blessed."

To Moses: "As truly as I live, all the earth shall be filled with the glory of the Lord."

By Solomon: In dedicating the temple Solomon's marvelous prayer included: "Moreover concerning the foreigner, that is not of thy people Israel, when he shall come out of a far country for thy name's sake (for they shall hear of thy great name, and of thy mighty hand, and of thine outstretched arm); when he shall come and pray toward this house; hear thou in heaven thy dwelling-place, and do according to all that the foreigner calleth to thee for; that all the people of the earth may know thy name, to fear thee, as doth thy people Israel, and that they may know that this house which I have built is called by thy name."

To the Psalmist: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

To the prophets: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

And Christ is proclaimed not only as Saviour but as conquering King over all the world—

By David: "They shall fear thee as long as the sun and the moon endure, throughout all generations. . . . He shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . . Yea, all kings shall fall down before him: all nations shall serve him."

By Isaiah: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end."

By Daniel: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

By Micah: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

In the Old Testament, then, in its history, law, poetry and prophecy there runs this one increasing purpose. In the New Testament the first four books are with Christ in Palestine. The remaining twenty-three books of the New Testament are with him on foreign fields and in the glory. In the Old Testament through the crimson lenses of the bleeding sacrifice, pious patriarch and priest foresaw the coming of the Lamb of God. The New Testament is the new covenant in his blood, "shed for the remission of the sins of many." The message and the mission of the New Testament are for all the world.

From the Angel of the Lord to the Shepherds: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." On the banks of the Jordan John the Baptist hailed him and cried, "Behold the Lamb of God, that taketh away the sin of the world."

Jesus said in the Temple: "My house shall be called the house of prayer."

Then after his death and resurrection he issued three statements of his world program. *The first*, in the upper room on the evening of his resurrection: "As my Father hath sent me, even so send I you." *The second*, on a mountain peak in Galilee: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." *The third*, at the ascension from Olivet: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Here, then, is the purpose, the power, the program, the promise and the presence of Christ in the mission of Christianity.

THE CHRISTIANITY OF MISSIONS

The promised presence of Jesus not only empowers the mission of Christianity but guarantees the Christianity of missions. The power which diffuses Christianity proves it. The mission of Christianity is compelled by the Christianity of missions. When Dr. R. J. Willingham visited China on his tour to our mission fields, the Chinese presented him with a beautiful banner bearing these words: "Wherever you go there is a transformation." They had it right. That is the history of Christianity since Jesus sent his followers forth nineteen hundred years ago. Wherever Christianity goes "there is a transformation." "Be ye transformed" is not only the aim but the actual experience of every one everywhere receiving Christ and believing on his Word. Christianity not only saves a man from drowning; it teaches him to swim. It saves a soul and sends forth a life to rebuild the waste places of the world as the Lord to whom it witnesses redeems the souls of men.

An intellectual as well as a spiritual renaissance follows the open Book. It brings in also a new commercial and industrial era everywhere it goes. People who boast that "trade follows the flag" ought to go further and admit that the flag follows the missionary. Livingstone said: "I go back to Africa to try to make an open door for Christianity and commerce." A Chinese-English merchant said: "Our very commerce in China is based upon the missionary." Shipping points were opened up by missionaries. Typewriters in foreign lands were

invented by missionaries. Carey carried the first steam engine to India. The first electric light plant in South Africa was operated under Dr. Laws. Educational systems and processes are the work of missionaries. Christianity opens doors of hope, establishes orphanages and builds hospitals where none was ever known in heathen lands.

The influence of the gospel on government traces the growth of civil as well as religious liberty in the world. Sun Yat Sen said: "It was Christianity which gave me my passion for democracy." The gospel establishes individual liberty, emancipates womanhood and compels the conservation of the childhood of the world. Let the silent lips of the immortal Sun Yat Sen speak once more: "*The greatest thing for China, and the greatest thing for the world today is applied Christianity.*"

Above all, Christianity meets humanity's supreme need. The genius of Christianity is to save the lost—and the world is lost without the gospel. Our one obligation is to carry it to all the world. Dying millions today are doomed forever because we have withheld from them the Word of Life. However we magnify every marvelous ministry of missions, the great eternal meaning of it all is that through the gospel a lost soul believes on Christ and finds peace with God. It carries to every heart the joy and blessings of the saved. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Should have everlasting life!

That is *the Christianity of missions!*

WORLD CONQUEST BY MISSIONARY CONSECRATION

Then the main motive for world missions is the Master's marching orders. All authority is his. To disobey the Great Commission is to repudiate the right of Jesus to command his people. All authority is his. The word "Lord" occurs in the Bible eight thousand times. Jesus must be Lord of all or he is not Lord at all. When we carry out his Commission we crown him Lord.

When asked how long it would take, an English officer said the British army could carry a message from King George to all the two billions of people in the world in six months' time. Nineteen hundred years have passed since the Lord Jesus left his message to be carried to all the world. We have failed to relate the thinking of our people to the binding authority of Bible teaching on missions, and we have failed to fire the hearts of our people with the vision of the world mission of Jesus and our partnership with him in his world program. But more than that, we, his professed followers, are leaving unkept his last commandment and untreasured his parting words.

It is not enough to sing, "Trusting Jesus, That Is All." Jesus is trusting us—trusting us with the redemptive enterprise in which he invested the love of God, the life of the Son, and the leadership of the Holy Spirit. To whatever extent we have failed to witness for Jesus everywhere, we have failed to keep faith with him anywhere.

It is our business to witness for Jesus in all the world. It is a matter of grace as well as geography. We must witness for him in the business world, in the intellectual world, in the social world—"into all the world"! Our duty and the world's destiny alike depend upon our hearing him saying now, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to

observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

The trademark of the first master printer in the history of printing was a cross within a circle. What a prophecy of the place of printing in the evangelization of the world. But Jesus came to set the cross within the circle. That is what we must do—set the cross within the circle. We need great Christians to do that. But a great Christian must have a great Christ. How great a Christian is a Southern Baptist? Euclid said: "A point is a position without magnitude." We have church members like that—purely local—points—positions without magnitude. When Christ comes into a life he expands the point, he gives position magnitude until the whole world rotates on its axis inside of a redeemed soul, until the centre encircles the circumference, until a unit embraces a universe.

Horizon depends on altitude. The higher up one is the farther one sees. We can see all the world from the Cross. The individual Christian is measured here. How far do his sympathies and vision extend? A mind which is not international has never met its Master. Above all else is the Great Commission. World conquest comes by missionary consecration. We are undone unless we seek to save others. Christianity must go everywhere or it will stay nowhere. No church can survive the repudiation of the fundamental purpose of its being. That is why churches die. We must go out of business or get down to business. We must evangelize or fossilize. We must preach or perish. We must be a missionary force or become a missionary field. We need to pray much for ourselves before we can pray effectively, prevailing for a lost world.

A great church must be a world-conquering church. It is great in proportion to its missionary program. Progress along missionary lines means progress along all lines. Too many of our churches are described by Dryden, "To heathen lands no sound of her has come. Humbly content to be despised at home." Some of our churches have even been placing music above missions. A church which does not major on missions cannot pray, "Thy Kingdom come. Thy will be done in earth, as it is in heaven."

World conquest by missionary consecration was the strategy of those who "went everywhere speaking the word with great boldness." They were his witnesses. "Neither did any of them call anymore their possessions their own." What was the secret of their conquest? Something had taken place that day at Pentecost. Being Spirit-filled, they were Spirit-led. It was missionary consecration for world conquest. By days of prayer the church got on the Cross at Pentecost. Prayer always puts the church on the Cross—rather, prayer, pentecostal prayer, puts us on the Cross—and we conquer only in the Cross. The Cross is on the church now. That which was once an instrument has become an ornament. Here and now let us put the Cross above the dollar mark in our lives, above pleasure, above self, above all else in our lives! We have not had the courage to deny ourselves and to take up our cross daily, and follow him. Well, we must come to it. We cannot go further until we go deeper. The Cross must become an experience. "God forbid that I should glory save in the Cross of Jesus Christ by which the world is crucified unto me and I unto the world." There is an experience without which we cannot glory in the Cross. Not until then are we willing to be poor for him—to "give till it hurts."

Our problem is spiritual, not financial. Our need is spirit-

ual more than financial. The Cross must be an instrument. It must be real. The early Christians paid the price for the power with which to witness. They "tarried at Jerusalem." They were not after an endowment. They wanted an endowment. That is what it takes. The Holy Spirit came down like tongues of flame and rested on one and all. Christ's death was immediately witnessed to then and there—and everywhere. A baptism of blood and fire! Remember the blood!

My friends, we must come to that experience. We cannot make the world better until we are better than the world. We cannot move the world so long as we are moved by the world. We need missionary consecration to save us *from* worldliness, and selfishness and sin—to save us *for* the salvation of the world, the glory of our Lord and Christ—to conquer ourselves in order that we may conquer the world.

Surely God is giving us the greatest opportunity, the greatest facilities, the greatest material equipment for world conquest in human history. Science has made the world a neighborhood, it is ours to make it a brotherhood in Christ, to win it through missionary consecration—a consecration here and now for one and all—a consecration of all that we are, and have and can do by the will of God.

Southern Baptists, back to the battle front—on to the far flung firing lines around the world!

Nothing else matters. There can be no other ambition for a victorious life but to do his will. No life is victorious which does not overcome the world. Let us go forth, then, so to live, so to give, so to witness that we shall be worthy of a place among the glorious host which some day will march up the hills of God from a world conquered to a Christ crowned—when all languages shall blend in one chorus—

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

GLIMPSING CUBAN MISSIONARIES

Esther J. and Ruth W. Crooks, Teachers, Goucher College, Baltimore, Maryland, and Tennessee College, Murfreesboro, Tennessee

A PERSONAL contact, even though brief, brings greater understanding and inspires more vivid interest. Because of this experience we should like to record the impressions received during a tour in August among some of the Cuban churches under the Home Mission Board of the Southern Baptist Convention.

Our first glimpse of the loyal service that is being rendered in western Cuba was in the capital city, Havana, where for almost twenty-eight years Dr. M. N. McCall has been the beloved and efficient superintendent of the churches of four provinces. With great poise and ability he has met the heavy responsibilities of his extensive work and now is resolutely striving to face the difficulties occasioned by the tremendous cut in their apportionment from the Board. This summer he has received assistance from a Louisville Theological Seminary student, Maxfield Garrett, of Conway, Arkansas, whose father sent him to Cuba to aid without remuneration his classmate of former years. This plan strikes us as an admirable way for young persons, if capable of fitting easily into a position, to gain valuable experience as well as relieve overburdened workers.

On the third floor of a former theater where now is located the Baptist church, the Mission offices, and the superintendent's home, Mrs. McCall graciously entertained us at dinner and proudly showed us her roof garden. At the table we enjoyed the company of Miss Catherine Sewell, who has been associated with Baptist Missions in Cuba since 1918, and of Miss Eva Smith, whose artistic ability enables her to supply the deficiency of pictures by producing original illustrations for the first grade and the mission study classes.

In the McCall home that day we met again, after an interval of almost twenty years, Mrs. H. R. Moseley, who for the past five years has been in Havana under the Southern Baptist Home Mission Board. Our thoughts went back to the days when we knew her in El Cristo as the very happy wife of the excellent executive head of the Baptist churches and schools in the two eastern provinces of Camaguey and Oriente, established under the Northern Baptist Mission Board. Besides her duties as the mother of two sons and as the mistress of a home where there were frequent guests, she was the music teacher for the girls' and boys' schools at El Cristo and through her superior musical talent furnished unusually good music for all the school programs and church services. Like a typical Southern woman, under all circumstances she was charming, gentle, and in good spirits. These characteristics, as well as her ability to speak Spanish exceptionally well, endeared her to the Cuban people with whom she associated freely and easily. As we went among the Cuban churches this summer we found her enshrined in the hearts of all her acquaintances and we realized that the fine work being carried on today in many Cuban churches by her former students is proof of the solid foundation laid by Doctor and Mrs. Moseley. With remarkable physical strength and the buoyancy of a young girl she is throwing herself whole-heartedly into the work in Havana and its suburbs. Fortunate are those who have come in touch with a spirit like hers.

One of the young men to whom Mrs. Moseley has meant much, Moises Gonzalez, whose father was drowned many years ago while serving as a Baptist minister in Cuba, is the pastor of the fine Baptist church in Santa Clara. Here he is doing a good work and is very popular with the young people and children.

We visited in Cardenas another student of Mrs. Moseley, Dr. Antonio Martinez (see picture, page 17), now a pastor. Besides his church work Dr. Martinez uses his medical knowledge in ministering to the poor of his church and city. A great pity it is that the work of a brilliant man who has a bachelor's degree, a doctor's degree from the University of Havana, theological training and two years of study in Colgate University should be torn by anxiety because his salary has been cut seventy per cent in six months. Protestant work cannot be promoted as it should be without leaders of culture and ability, and such persons are worthy of a sufficient salary. In the face of having to provide for four children, however, Dr. Martinez and his charming wife have generously adopted into their family the daughter of a deceased missionary colleague.

Great pride we feel in the efficient, unselfish service of these and other well prepared, consecrated missionaries under the Southern Baptist Home Mission Board in Cuba. Very worthy are they of the highest esteem from the home churches, and they should not fail to receive in this time of tremendous economic strain and political tension ample support and hearty co-operation.



Group of members of the College Volunteer Bible Class, Seinan Gakuin, Fukuoka, Japan. As graduates are scattered all over the land the volunteer group grows into volunteer service for Christ in Japan.

GOD ANSWERS PRAYER

A SCHOOL TRANSFORMED

Missionary Effie Baker, Fukuoka, Japan

MY PRAYER through the years in Japan has been that God would ever be with us in our Boys' School, "Seinan Gakuin," where I have been working. That Jesus might ever be with us there. That our school might have the Holy Spirit working in the lives of the professors and young men, and in my life.

What would Jesus do today
Were He here instead of me?
Let me live a life today
Just as He would have it be.
A life with Jesus let it be,
Constant, loving, patient, free.

That the student body might not be alive, yet dead. That the Christians there might ever be able to take up their crosses and follow where the Master leads, in a land where temples to Buddha and shrines to ancestral gods line the would-be penitent souls' pathway, and where ceremonial extravagances and beauties, ancestral customs, and class distinction breathe in the lives of all. Yes, where the lost have not been aware of their sin and their great need of a Saviour, yet where all long for something higher and nobler.

How lovely is the friendly greeting from a charming young lady dressed in her pleasing kimono tied about with an "obi" (sash) of beauty! The houses and gardens how dainty and lovely, fit for a fairy king and queen to pass their time in leisurely and joyfully, under the evergreen trees where a stream rolls tricklingly by over stones into a tiny lake surrounded by shrubs, cherry trees and iris, on which the moon

throws its beams as leaves and cherry blossoms fall on the breeze, lighting softly on the faint ripples, while close by waits an offering to the moon! Young men stroll along the seashore in meditative awe of the greatness of things. Old people at sunset and break of day stroll here and there with their tiny children to a shady nook where there is enshrined an image of that for which they hope. Nature, yes, has its way in the Orient. Man breathes of nature and in her meditative calmness young men and young women roam and dream of life in passive joy. They, it seems, would like to fly calmly away on a twilight breeze and melt away in the oneness of the universe.

Customs and ceremonies, too, have bound the nation together into a united whole. The world can hardly comprehend the strength of the nation derived from the tradition of the oneness of their nation. The Emperor is placed as a descendant of 2600 years from the Holy Grandson of the Sun-goddess of Heaven. Pictures place the Emperor above the clouds sitting in a seat of reverence and awe. Customs and ceremonies draw the nation together in military reverence of their Ruler and their country. The past has been an age of chivalry when severity and extravagance of ceremony held first place. They have been a people secluded from the world, having time to sit and ponder over the beauty of things carried out in strict style, rhythm and order. Ceremonies at the ancestral shrines had set forms of procedure. The heart had no place, it seems, to fill in the long drawn out ceremonies of things, worship (if it could be so called) must be carried on as it had always been.

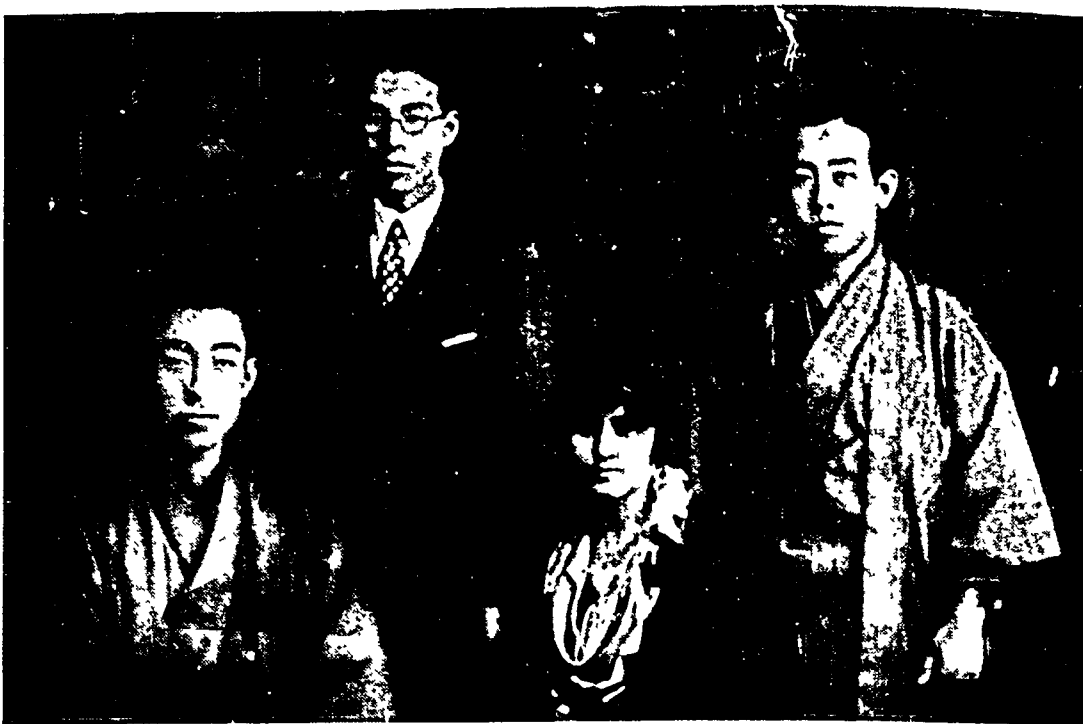
Our school teaches in such an environment. We have the Imperial Rescript read several times yearly, which shows

the deep reverence held by each student for the Emperor. All stand with bowed heads as a professor dares to chant beautifully the proclamation sent out by the Emperor. Not a pin drops; not a noise is heard. The whole Auditorium breathes as one mighty, humble subject waiting before his master, not worthy to lift his head until the proclamation is read and the scroll tied and placed securely in its special box on a special table under a silken spread. What reverence! What awe! It puts the poor Christians to shame, yet if, as Christians we could love the kingdom of God as earnestly as do the subjects of Japan love their Emperor and their country, what a wonderful kingdom that would be! If each Christian, in whatever phase of work he has been called, would serve the Lord beautifully and give praise back to him, what a lovely kingdom that would be! My prayer has been that these loyal subjects of Japan might receive entrance into this more glorious kingdom "not made with hands." *And God answers prayer.* Although customs abound, the Holy Spirit can change the hearts of men and cause them to serve him.

In the accompanying picture of three young college graduates of our school are Mr. Kitsuki and Mr. Otsuka who came to our Mission Home one afternoon with heavy hearts for their Commercial Class, of about forty students, that was to graduate in another year. They said, "Baker Sensei (teacher), there are only a few Christians in our class, it is a wicked class. We want them to know Jesus before they leave this school. We two have been praying especially for our class. We want to start a Volunteer Bible Class and want you as our teacher. We feel that only God's love can change the hearts of men."

We three prayed together and it was decided to begin the class on the following Saturday afternoon from one o'clock. How earnestly these young men worked! They felt it was their class. In it, they, together with the many friends that began to come, felt a oneness of spirit that was powerful, beyond words. They felt it was a place where the Holy Spirit dwelt with them and led them out into a greater Christian faith and love for their brothers. It was alive and is alive, and continues to grow. They never fail to meet for the study of the Bible when it is at all possible. The class has grown to include any student from any class in the college. God has blessed these earnest young men and will continue to bless them and answer their prayers. They long to help lead the student body to find life that is living and not dead. This group continues year by year under the guidance of the Senior class and their teacher. Many of the graduates and those in school go out to teach in Sunday schools, and so forth, and to live with Jesus in service, never forgetting, though they be scattered all over the land, to pray and in many ways encourage the volunteer group at school. So our volunteer group is growing into volunteer service all over Japan.

There are besides this Bible class, other Bible classes in all the four years of college, and all are doing great work, but I am especially proud of this one as it goes forward from the hearts of its members. The work is not carried on by the teacher in her own power, but all are trying to let the Holy Spirit that is within lead them out into the Master's service.



Originators of the Seinan Volunteer Bible Class. Back row, left to right, Mr. Kitsuki and Mr. Otsuka; front, Mr. Matsumoto, with Baker Sensei (teacher). With heavy hearts they said, "We have been praying for our class. Only a few are Christians, we want them to know Jesus before they leave this school."

In it I feel that God is especially answering the prayers of the two earnest students who longed to see their brothers saved. May it continue to grow and grow as a group of praying young Christians who are found going about doing good in the student body at Seinan!

Yes, *God answers prayer.* This last year the faculty, of about fifty members, of our Seminary, College and Middle School decided to have a special prayer meeting once a month for the school, that they as Christians might live more beautiful and useful lives before the student body and the unsaved professors. To have such a prayer band had been the special prayers of some for years.

In our Middle School for about three years a group of fourth-year boys became so burdened for their class and for the school that they decided together, to meet every Tuesday morning before school to pray over the problems that the school was facing all the time. Such an earnest group! They never missed having this season of prayer of their own accord. Such groups as these show that the Holy Spirit is alive in the hearts of some who are not ashamed to serve him wholeheartedly!

God can use his own throughout the earth to glorify his name in beauty of spirit. "*The prayer of a righteous man availeth much.*"

WITH HUMAN CO-OPERATION

George W. Sadler, Pastor, Second Baptist Church, Liberty, Missouri

FROM my study window I see a recent graduate of one of our junior colleges washing a window of a neighboring house. I haven't known this lad long, but from my acquaintance with him, I feel fairly safe in saying that he is helping God to answer his prayers. He is soon to become a member of the junior class of William Jewell College and by washing windows he is earning a portion of the cost of his room and board.

Soon after I became a theological student it was borne in

upon me that God wanted me to go as a missionary to Africa. In spite of the surprise which my decision occasioned my football friends, who apparently thought I was better fitted for pugilism, I never wavered in my purpose.

Three full, happy years, in which prayer played a prominent part, were almost at an end. There was no evidence that the Board would be able to send me to Africa, but God and I had settled it: I was to go! One night during a meeting of Kentucky laymen when student volunteers staked their lives against those business men's money, my salary and traveling expenses were raised. I was on my way to "the land of my love and prayers" not long after I completed my course.

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About fifty years ago a Negro boy was born in South Carolina. His parents had known the horrors of slavery and their hearts turned to Africa. In his infancy the mother dedicated her son to God, asking that he might grow up to be a missionary to Africa. The boy knew not that his mother had given him to God and Africa. On account of the fact that his father was a preacher-teacher and his mother a woman of great piety, the boy was surrounded by unusual influences. He was sent to the local schools and later to the Virginia Union University, at Richmond, Virginia. Here he formed a friendship with N. D. Oyerinde, a native of Africa, who enrolled about the same time. These two spent a number of years together in the academic, collegiate and theological departments. In due course, Oyerinde returned to his native land while his friend remained here.

The war, which changed so many life currents, affected our South Carolina friend. On the eve of his departure for East Africa where he had volunteered to do army Y. M. C. A. work, his mother made known to him that she had dedicated him to God in his infancy and that through the years she had been praying that he might go as a missionary to Africa. After a period of service in East Africa, he was assigned to work in India. En route from that part of the world to the United States, he "ran down" from England to Nigeria to see his old friend, Oyerinde. While there he made a profound impression on those of us whose privilege it was to meet him. We longed to have a man of his culture and consecration and experience in our school, but the policy of our Board with reference to appointing Negroes as missionaries seemed to render our hopes groundless.

To abbreviate a somewhat lengthy story, after unwinding a good deal of British red tape and using money that was provided locally, the Baptist College and Seminary was able to employ our Negro friend. A little more than two years ago he arrived in Ogbomoso, and on the afternoon of his arrival he told in a most striking address how God had answered his own and his mother's prayers. William H. Simons is a monument to the grace and power of God. His life is telling in a remarkable way on the lives of all who come under its spell.

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The point, which I hope has not been missed, is that in each of these cases there was co-operation with God. It seems to me that this is the lesson which we need to learn: God answers prayer when and if we let him, when and if we co-operate with him. Debts will disappear, faith will be fortified, spirituality will be strengthened, Christ's kingdom will come, if we give God a chance to work out his will in our lives.

FAITH VINDICATED

Missionary Willie Kelly, Shanghai, China

THE Chinese Christians have such transcendent faith in prayer that they often put me to shame. An instance as told me by a native Christian follows:

We have one member in the North Gate Church—Tsen Ta Ta—whose testimony I want to give, hoping that it will strengthen the prayer spirit in our beloved homeland.

About twenty-five years ago Tsen Ta Ta, a deaf woman, came into possession of a real new life in Christ Jesus, and, being deaf, most of her Christian life has had to be dependent upon our Great Teacher, the Holy Spirit. She had, since she was ten years of age, trusted in idols of wood and stone, and the priests who taught her about them had made her spend hundreds of dollars for several sheets of yellow paper filled with little round stamps or seals, which were to assure her that she was to have barrels and barrels of wheat and grain of all kinds to be used as food in the next world. She chanted in four years the stated number of prayers that were supposed to be said in ten years. By getting up at four o'clock in the morning every day she accomplished this task. She was also given a certificate containing the statement that she would come into all that wealth in the next world. She asked the priest how they would recognize her as being the one who should receive this bountiful reward. He assured her that he had sent on ahead her picture and name so that there would be no mistake. When the glorious free gospel entered into her heart and she was genuinely born again, she brought all this worthless paper and her Buddhist rosary to me and said: "These were to be burned at my death, but now I know they are worse than useless, and I want you to send them to America so that Christians there can see how such things are ruining China, and they will send more missionaries to tell the story that *frees* men and women from such practices."

One morning in January, just before I left in February, she came to me in church and asked me to come outside and said: "You know I have not been to church in three weeks, but I have had a wonderful experience. My grandson has been ill unto death, and the three heathen mothers (her son had three wives) beat the air and laid his illness at my door." They had sent for the fortune teller and he said the house was divided against itself so that the forces of evil had full sway and the cause must first be removed. Then they sent to inquire of a Buddhist priest, and he said practically the same thing, and so did the Taoist priest. The Nuns reported that the ancestral tablets for seven generations had all fallen from their respective places. Thus did chaos reign. After hours of prayer she was given the courage to go downstairs and say to them, "Go out, close the doors and leave this unconscious child with me." Then kneeling down by the bedside she closed her eyes, lifted her hands towards heaven, and told her Heavenly Father that his name was being dragged in the dust and that his power was held in contempt in that house. For some time she prayed thus, not asking for the life of the beloved grandchild, but that God would show *his* power and exonerate his name; and then *some one* seemed to touch her on the shoulder and a voice seemed to say, "Arise, thy prayer has been answered." She arose and touched the child's forehead, the fever had left him, and he opened his eyes and called her; then throwing open the doors, she said, "Here is your child. God has given him back to you."

As she told this to me, her face truly shone with joy and peace.

Prayer and Soul-Winning

FINLEY F. GIBSON

*Pastor, Walnut Street Baptist Church,
Louisville, Kentucky*

THERE are four essentials in the conversion of every soul: The Bible, prayer, Holy Spirit, and personal testimony. Without prayer a soul cannot be won to Christ. If we should be asked what is the greatest need of this hour, our answer would be *prayer*. The agent in regeneration is the Holy Spirit, but he does not work apart from prayer.

When one studies the history of great spiritual awakenings, it is seen that prayer always precedes them. Scriptures could be given in support of this statement, and none would question. As to the theory of it, we are agreed, the trouble is that we just do not pay the price in prayer.

There is no church difficulty on this earth that could not be settled by prayer. Prayer is the power that will fill the churches of our Southland with poor lost souls seeking the light. Prayer is the force that will revive the preachers of the Southland.

Below I give an illustration of prayer and soul-winning. I trust it will help more than a theoretical discussion of the subject.

In a meeting there was a husband in whom the people were greatly interested. It was difficult to get him to attend the services, so it was arranged that we would take luncheon in his home on Saturday. His wife thought that would be the way to "trap him." The singer, pastor, Mrs. Gibson and I went. He had just telephoned his wife that he was not feeling well and so would not be home. How disappointed she was, and how she made apologies for her husband.

Monday morning at eight o'clock this good woman came where we were stopping and asked that I come that afternoon at five-thirty, just a few moments after he would come home, and make an effort to lead him to Christ. I hesitated, telling her that I thought it would do harm rather than good, as he might resent it. She urged, and so it was agreed that at that hour I was to call and she would arrange for him to go to the door to meet me.

At about five o'clock Mrs. Gibson came in and said to me, "Did you know that Mr. E—— is going to be converted tonight?" I looked up and asked, "What did you say?" She repeated the statement. "What do you mean?" I asked. She then told me that she had been with a band of praying women that afternoon, praying for the conversion of this one man. They were in this prayer meeting several hours. She said that while they prayed God gave them the answer, and they thanked him for the salvation of this man.

I raised the question as to the effect on those women if he was not saved that night. Knowing the man and the circumstances, my faith was small.

Mrs. Gibson insisted that he would be saved. God had given those women the answer. There kept coming to me the question, Suppose he is not saved, what then?

At the appointed hour I rang the bell and the man opened the door. I could see at a glance that he resented my presence. We sat down and I stated the purpose of my visit. He told me at once that he was not ready to become a Christian, and it was useless for me to talk with him. The more pressure I brought, the more he set himself against it. Then I suggested that we get down on our knees and pray. After I had prayed, I asked him to pray which he refused to do. For several minutes I insisted and he continued to refuse, and really with vigor. When we arose from our knees it was 7:00 P.M.—time for the evening service to begin. I asked him if he was going to church, and he said he didn't know.

I went immediately to the church. Just before taking my text I noticed the man came in and took a seat in the rear. The service in results was a failure, preaching was hard work—more perspiration than power. The benediction was pronounced and practically every one left. It was the one night so far in the meeting without any move whatever; a dismal failure, apparently.

The devil said to me, "What about your man, what about your praying band of women?" It was a sickening moment. Failure.

I was standing in front of the pulpit with my back almost to the front of the church; my spirit was low. Some one put his arm around me and I saw it was the man. He literally dragged me into the pastor's study, and said, "Get down on your knees and pray for a lost sinner on his way to hell." I prayed and before I finished he commenced to pray, and what a prayer; what a confession. He told God all about his life and his sin, and in the midst of his prayer he cried to God for mercy and yielded his heart to Christ. Then he threw his arms around me, and hugged me, and shouted, and the first thing he said was, "I want to join the church tonight."

I said, "Every one is gone," but when I opened the door into the auditorium there was that band of praying women; they had not gone. We called the church to order, heard his confession, and he was received for baptism. What a night; what hallelujahs; how hearts were stirred!

What is the explanation? A band of praying women. *God heard. He still hears. He answers.* The greatest need in all the world for our churches is prayer. "*When they had prayed, the place was shaken . . . and they were all filled with the Holy Spirit.*"

A VOICE FROM THE FAR EAST

CHAS. G. McDANIEL

Missionary, Yates Academy, Soochow, China

SOME time ago the barmen, waiters, chefs and others engaged in the dispensing of liquors held a convention in Italy. The chairman in his opening address said that he had rarely had the privilege of speaking to an audience so well prepared to drink in his thoughts on a subject.

I am sure that I could not easily choose a group of men and women better able to appreciate anything I may want to say on the subject of Prohibition than the readers of HOME AND FOREIGN FIELDS.

In 1902 when I was pondering over what seemed to me a call to China, one of the considerations which laid some sort of claim on my staying at home was that I might help in ridding America of the liquor traffic. The fight at that time was reaching its final stages. In my thinking I said to myself, "There are many preachers and others who are well able to uphold the cause of Temperance in America, but there is a scarcity of young men offering themselves for service on the foreign fields."

The victory was won. The old serpent was stunned into stupefaction, but alas! not unto death. After a while he began to show signs of returning life, and now he is completely revived and is fighting in a death struggle to regain his ascendancy. Art, craft, and guile, he is using with such effect that he seems to be deceiving some of the very elect. Many of the Lord's chosen servants are joining in battle against this ancient foe of mankind, but I think a sword thrust or two from me will not be out of place.

Just a few days ago, the Japanese Diet passed a regulation forbidding the sale of intoxicating liquors within the precincts of the Diet. Why this prohibition against the dispensing of "liquid joy" to the thirsty legislators in their arduous duties of guiding the destiny of their country? Because of late there have been so many fisticuffs and rowdy scenes in the Diet, due to the intoxicated condition of members of that body, that non-Christian Japan is ashamed of the reports going abroad.

Would that our American law-makers were as sensitive of their country's honor. A certain well known American legislator was traveling in China last year. A newspaper reporter told me that while he was stopping in Shanghai, he was so drunk that his speech was incoherent. Champagne is served regularly on the Fourth of July in the American Consulate in Shanghai. Surely the American people in many cases have not been careful in selecting their officials. Prohibition has never had a fair trial. Too many of the so-called dry legislators have been personally wet and have been more bent on getting their dram than they have been in carrying out the will of the people and keeping the country dry.

How it makes our hearts sick when we see our sailor boys drunk on the streets of Shanghai! How we would protect them if we could! I am happy and proud to say, however, that not all of our sailors and marines drink liquor when they come ashore. Right here let me put in a

word for the Navy Y. M. C. A. in Shanghai. In this splendid place we may see hundreds of our sailors and marines enjoying innocent games and quenching their thirst when needs be with harmless soft drinks.

One wholesome effect of Prohibition in America has been the releasing of American raisins at a cheap price for the market in China. These raisins, hitherto used in the making of wine in the United States, are now used for food purposes in China. On these raisins the tariff is not so high and many Chinese are enjoying the delicious Sun-Maid Raisins and other brands from California.

However, the wine and beer producing countries have been doing their best, and are still doing it, to encourage the consumption of their liquors in China. Thanks once to a high tariff, the Chinese Government is making it well nigh impossible for the average Chinese to indulge in foreign wines, though the rich are increasingly doing so. One can easily see what the repeal of the Eighteenth Amendment in America would mean for China. The makers and vendors of spirituous liquors in the United States would seek a market for their surplus products in China, if indeed thirsty America would leave any surplus.

While the drinking of alcoholic liquors has not done so much visible harm in China as in America, yet we deceive ourselves if we think that wine is not "a mocker" in China, as it is everywhere else in the world. The late Dr. Park of the Methodist Hospital in Soochow once said in my hearing that wine drinking was directly or indirectly responsible for the majority of the cases that came under his view in the hospital. So much harm is done by wine drinking in this country that Chinese look upon total abstinence on the part of missionaries as the thing to be expected of those claiming to be representatives of high moral and ethical standards. Excessive drinking on the part of a missionary would be looked upon with the same scorn as would bigamy and other gross moral imperfections, although some of the non-Christian Chinese themselves might indulge in these sins. Drunkenness would certainly call for discipline in any of our Chinese churches.

The repeal of the Eighteenth Amendment would, therefore, certainly make the Chinese in general and the Christians in particular feel that America had backslidden and would soon be in need of China's sending her missionaries to re-enforce her in the faith which she had once so zealously preached to the world.

Perhaps I have said enough for one so far away from the scene of action. But I wish your readers to know that I still love the land of my birth, that I have not forgotten in all these years in a foreign land the curse of the saloon in my boyhood days in old Virginia. If there ever was a reason for making America dry, that reason holds doubly good in this nerve-racking speed age.

FROM HERE AND THERE

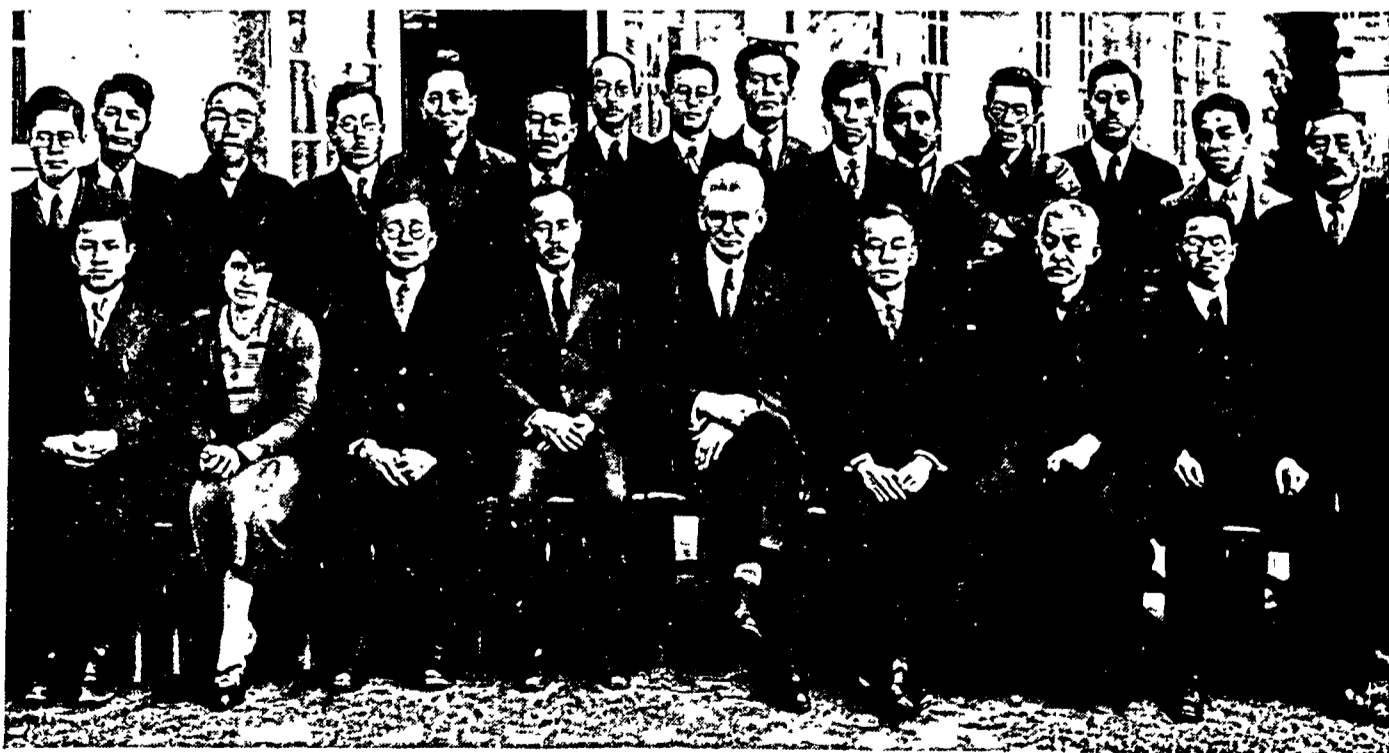


*Little sister carrying
little brother*



*Missionaries' children at
Ridgecrest, N. C., in July*

Left to right (front row)—John Shepard, Sam Shepard, Enid Lowe, Charlotte Green, Ruth Anderson, Phyllis Lowe, Dorothy Green, Jackson Lowe. (Top row)—Mary Shepard, Mary Frances Marriott, Evelyn Shepard, Ida Shepard, Mary Langston, Alice Shepard, May Green, Florence Lowe, Mary Dee Lowe



*1932
Faculty
of
Seinan
Gakuin
(Willingham
College),
Fukuoka,
Japan*



*Children about the
Fountain at Nazareth*



Public Chinese clothes menders



*Dr. Mary L. King with afflicted Chinese patients
and famine sufferers, Pochow Field*



Members of the Baptist Sunday School, Cardenas, Cuba, with their pastor, Rev. Antonio Martinez (second row)

On Safari in Africa

ANNE WOODLEY

The second instalment of our Serial dealing with actual conditions in Central Africa, written by one who gained her knowledge from many years of varied experiences as missionary.

CHAPTER II

FOR the first time since her girlhood days, Mrs. Nelson was preparing to go camping. Her appearance had been somewhat of a shock to the missionaries to whom she had written and who had replied just as she had told her friend Charlotte that they should: "We will be very glad indeed to do all we can to help you about your *safari*. It is so seldom that we come in contact with our own countrymen who come here for the purpose of hunting that we shall deem it a pleasure to have you with us for a longer or shorter period."

And here she was—a little plump lady on the sunny side of forty, who frankly told them that she was not a hunter and was only hoping to get a good insight into "Missions" and see what the country was like, if it was safe for her and her maid to travel about alone. She perceived from her experience on the railroad that it would be most necessary for them to go by motor or *safari* most of the time.

She had struck an almost unsurmountable obstacle at the coast when she asked for tickets for herself and Centella; just as the station master handed them to her, he spied the latter standing a few feet away guarding the luggage. The sight of a Negro woman dressed quietly as a white person, with shoes and helmet of good taste, was so unusual that his attention was immediately arrested and addressing no one in particular, he said:

"My word! Who is that? Where did she drop from?"

And Mrs. Nelson replied, "That is my maid, for whom——"

"But Madam," he argued, "Please return her ticket. You can't take a native in the compartment with you."

"But she isn't a native woman. She is a colored woman from America."

"It doesn't matter where she comes from," responded the man. "She is not allowed to travel with white people."

Then, looking at Centella again and seeing the distress dawning in Esther's eyes, he said kindly, "And she surely can't travel third class with our natives."

"What can I do?" Sighed Esther.

"Well, I hardly know," responded the man removing his helmet to wipe the perspiration from his brow. "Let me see. I think all the compartments are full up but I'll see whether I can fix you up in a two-berth first class, if it's satisfactory to you, for I am quite sure, Madam, no white person in this country would travel in the same compartment with even as intelligent and genteel looking a colored person as your maid."

And so it was arranged, but Esther had no desire to repeat the performance. So she decided now that she was here, they would hie themselves afar from those unaccommodating railroads and walk or motor until they wished to go home, when, of course, she would have to go through all that unpleasantness again. For she had found the question of color looming high all along the way, and instead of Centella

being, as she had boasted so boldly to Charlotte she would be—a great help to her, she had found that so far she had been a nuisance; if she had had the courage to brave alone the unknown dangers of that dreadful country of "bugs and worms and spiders and lizards and snakes," she felt that she would have packed Centella off for home on the first boat which would take her.

But, now, all that was passed and these new friends were so kind and so helpful she was glad that she had not done so.

"Oh, yes," they assured her, "you will be perfectly safe and you will find things much better than you anticipate. We will send for a good boy at once, one who knows English, to go with you and you will find the natives willing and eager to serve you, especially if you just whisper the little magic word *baksheesh* now and then."

A few minutes later, the *Bwana* came in laughing, with a note in his hand.

"Now, listen to this," he said. "Daudi writes, 'Dear *Bwana*, please excuse me to come today, as I sick with my stomacher.' So, Mrs. Nelson, I am afraid you will have to wait a day or two until his 'stomacher' gets better."

And she laughingly replied that it would seem better, as a bad 'stomacher' was not a good traveling companion under any circumstances.

Finally the start was made. The heavily laden black men bending under their loads had been trudging on the broken paths in the hot sun for hours, before Centella and her mistress mounted the mules which had been provided to take them to their camp. As they approached the animals, the little missionary lady gasped in horror and dismay and looked at her husband in terror and amazement. It was plain to be seen that neither one had ever been introduced to his "Rocky Mountain Majesty" before, and they came to the rescue.

"Be careful about the rear appendages of mules," they cautioned them. "Always go around the head, grasp the bridle straps and the mane this way in your left hand, then with the right hand take hold of the saddle, put your left foot in the stirrup and as you jump throw your right leg over the saddle, and there you are," suiting the actions to the words, the missionary man managed to get the women in the saddles.

The narrow hill paths winding in and out through the leafy forest was a source of deadly terror to Mrs. Nelson. Trees, trees, trees—cedar trees, wild olive trees, wattle trees, camphor trees—proudly uplifted their heads on every side, growing out of the side of the mountain which reared itself, as it seemed to her, straight to the blue sky on her left hand and dropped to the bottom of the earth down there on the right. Her unacquaintance with mules communicated itself to her animal and it became nervous and frisky. He seemed almost to read her thoughts. Should his foot slip on a rolling stone, where would she be? And the path was so narrow in places! Why, her shoulder grazed the mountain there! And she did bounce around so—how did one stick to a mule's back anyway? A figment of a story she had read long ago came back to her and she remembered some words: "Hug the horse with your knees"; she began to press the animal's sides with her knees and at once felt confidence returning.

The path led up and up and up, but suddenly with a narrow sharp curve it commenced to descend. The boy suggested that she dismount.

"Dismount! What for?"

"Because of the hill—it is very high."

She couldn't understand that—why dismount going *down* hill—would it not be very hard for her to mount again?

Halting at the little stream at the bottom of the hill, she looked back and up at the two mules clambering over the rocks and stones, walking, as it appeared, almost on their heads. Centella preceded them. As she waved her hand to her mistress, her foot struck a rolling stone and the next instant she was flat on her stomach sliding down the sandy incline. Luckily regaining her equilibrium quickly, she jumped to her feet and brushed the dirt and dust from her clothing.

Mrs. Nelson looked at the mountain of stone towering before her. She could not see the end of the path, as it curved around the elbow of the hill, but it did not look very inviting. A narrow gully worn deep by torrents of rain and bare dusky feet wended its way here and there over and around the huge boulders which blocked the path. As she waited, dreading the attempt of mounting the mule, which the boy was coaxing to cross the little muddy stream, she wondered how she would ever reach the top of that perilous looking path; she certainly would slide off the mule's back.

"Well, I'll just hang onto its tail," she informed Centella, after telling her her thoughts.

But her anxieties were soon relieved by the information that she would have to walk up that hill!

"Walk!" She expostulated. "Up that steep place! Why, what did we bring the mules for? I thought they were to pull us up the hills."

"Yes, Mrs. Nelson," explained Daudi respectfully, "but this very high. Path very bad—mules cannot pull up."

So she started to climb, the mules following slowly picking their way from stone to stone, stopping now and then with panting sides to recover their breath. The women began bravely enough, catching hold of a small tree or bush at the side of the path and drawing themselves up to the stones beyond. The path became steeper and very slippery. Gnarled roots of trees fortunately protruded in the middle of these steep places, and by these they pulled themselves up to the higher spot, then bracing their feet against the roots behind them and grasping a tree trunk conveniently near, they reached the place above and stood there gasping for breath.

But the worst lay behind them and lumberingly and awkwardly mounting the mules, they slowly gained the top, left the forest and began to take note of their surroundings.

Hills in every direction—hills showing cultivation by their "crazy-patch-work" quilt designs of multi-colored green and red on their rugged slopes.

"What place is that?" Esther asked Daudi, pointing to a neat looking little farm on the adjoining ridge.

A well-cut broad path led the way from the small stream in the valley up to the two small wooden cottages with shining tin roofs situated on the very tip-top of the mountain. These, with a number of round, native huts, built of slabs and thatched with native grass, were surrounded by a bamboo fence. Mrs. Nelson had seen many real native huts, so she knew no raw "shenzies" lived in those two neat cottages.

"Those are the homes of Mission natives," responded the black boy. "The first one is a farmer and these are his gardens. Those are his cattle."

He pointed to a large herd of sleek looking, well-fed cattle grazing nearby. The little shepherd, a naked black boy tinkling with native ornaments on arms and legs, curiously and smilingly watched their procession.

"Jambo," said he, but no one answered his friendly greeting. Esther was interested in other things at present.

"But these cattle are not native cattle," she objected. "They have no hump between the shoulders."

"Yes, they are half and half English cattle. Very good. Most of the Mission people have half-breed cattle these days, because they are so much better than ours. You see, we get only about a pint of milk a day from one native cow."

"Really!"

After a short time, she began to realize that her legs and feet were aching horribly. She drew one leg up carefully and slowly against the mule's neck. Would he shy if she threw her leg over the pommel of the saddle and rode sideways for a short distance? How restful that would be! But she didn't dare to try, so holding her cramped leg up as long as she could, she finally placed her foot back in the stirrup and repeated the process with the other leg. The sun—it was so hot—the dust was so thick—how much farther had they to go that day? The reins dropped over the pommel and she braced herself against a small stick which she held between herself and the saddle. She sagged back in the seat and slumped down on the end of her spine, but a quick side movement of the animal brought her up again instantly. She felt sick at her stomach—nauseated—overcome—still she must go on and on and on!

"I just wonder what that fool woman's name was away back there in Chicago who boasted about going a-hunting in Africa," she murmured, as she picked up the reins and glanced over her shoulder to see how Centella was faring.

Quickly she drew on the lines, whirled the animal around, holding her breath at the wondrous picture spread out before her. A continuous horizon of hills and mountains, some green and wooded, some brown and barren looking, with the brown looking plain stretching off to the foothills of these same mountains. Far off—miles in the distance—could be seen the little tin-house-tin-roofed-town gleaming in the sun, while here at her feet lay the peaceful granges of the hill people covered with its green velvet pasture. She forgot her weariness for a moment as she gazed and as Centella came up, she said,

"Esther, my dear Esther Louise, I do believe you are going to like this country." Then she turned to her maid, "Centella," she informed her, "that fool woman's name was Esther."

"Yessum, Mis' Nelson," assented Centella, "but I'se gettin' mighty tir'd, isn't you? This yere boy he says as how if we'uns gits off and walks a spell we'uns don't be so tir'd. 'Pears to me as how it's a heap sight mo' fatigin' walkin' than ridin' but I dunno. . . ."

"It would appear so, wouldn't it, Centella, but I think I shall have to try something or I shall fall off of this beast. Perhaps the idea is to counteract one sort of suffering with another—like cutting off one's finger to cure the toothache."

"Yessum, Mis' Nelson," answered Centella, not understanding in the least what her mistress was saying.

"I certainly can't stick on this mule much longer, so I guess I will get off and walk until I can't walk any longer. Perhaps by that time, we will be near enough to our camping place that I can be carried in if we can't find some other mode of locomotion."

She laughed feebly at her small joke.

"Yessum, Mis' Nelson," said Centella, as she followed her example and trudged wearily behind her.

(To be continued)

FACTS FROM THE FIELDS

E. P. ALLDREDGE, Secretary of Survey

ARE WE WINNING THE SOUTHLAND TO CHRIST?

THE Southland* is growing! If we include the whole territory of the Southern Baptist Convention and look back over forty years (1890-1930) the population growth of the field of the Southern Baptist Convention is indeed challenging. Are the churches of all faiths keeping pace with the population growth in the South? Or are we losing the battle for Christ?

I. GREAT POPULATION GROWTH

In spite of the migrations of millions of Negroes from the Southern states, particularly during the period of 1918 to 1922, the growth of the population of the Southern field has moved up from 21,775,957 in 1890, to 41,561,438 in 1930! That is to say, there were 19,785,481 more people here in the Southland in 1930 than were here in 1890—a gain of 90.86 per cent for the period, or an average annual gain amounting to 494,637, or almost a half million souls each year, for the past forty years.

In 1890, for example, there were 21,775,957 souls in the Southern Baptist field.

In 1900, there were 26,486,657 souls in the Southern Baptist field—a net gain of 4,710,700.

In 1910, there were 32,392,038 souls in the Southern Baptist field—a ten year gain of 5,905,381.

In 1920, there were 36,491,724 souls in the Southern Baptist field—a ten year gain of 4,099,686.

In 1930, there were 41,561,438 souls in the Southern Baptist field—a ten year gain of 5,069,714.

II. HAVE THE CHURCHES KEPT PACE?

Let us next inquire: Have the churches kept pace with the population growth of the Southern Baptist field? On this point we have some very definite and very interesting information.

According to the Census of Religious Bodies as published by the Bureau of the Census at Washington, covering the past 36 years (1890-1926) the church people (members) of all faiths in the bounds of the Southern Baptist Convention numbered 7,835,839 souls in 1890; whereas by 1926, they had grown to 17,558,165, *having had a net gain of 9,722,326 (124.07%) for the 36 years; that is, an average annual net gain of 270,064 souls!*

Now, if we compare this 270,064 annual net gain of all the churches with the 494,637 annual net gain of the population, we see that, while the percentage of gain coming to the churches as a whole is much larger than the percentage of gain made by the growth of the population, the churches are nevertheless falling behind in their task of winning the people of the Southland to Christ, to the number of 224,573 each year. And, while the churches in some states are succeeding better than in others, and while some denominations, notably the Baptists, are doing better than most of the other denominations, we must nevertheless face the fact—and it is a fearful fact—that there is a quarter of a million more

lost souls in the Southland at the end of every year than were here the year before. So that in 1930 there were approximately 22,900,000 unchurched people in the bounds of the Southern Baptist Convention.

III. GREATER GROWTH OF THE BAPTISTS

It is perhaps not generally known that the Baptists as a whole, including all bodies in the Southland, both whites and Negroes, have had greater growth in the last 36 years than any other denominational group in the South. According to the Government's Census of Religious Bodies, for example, there were 2,824,010 Baptists (white and colored) as compared to 5,011,829 of all other faiths here in the South in 1890. That is to say, in 1890, 36 per cent of all the church people in the Southland were Baptists (white or colored); whereas in 1926 (last Census of the Government) there were 6,671,730 Baptists in the Southland (counting whites and Negroes), as compared to 10,886,435 of all other faiths, giving the Baptists 38 per cent of all the church people of the Southland. *It will be noted also that, while the population has shown a growth of almost 91 per cent, all the churches showed 124 per cent increase in 36 years, but the Baptists (whites and Negroes) showed an increase of 136 per cent in the same 36 years.*

IV. SOUTHERN BAPTISTS LEAD ALL OTHERS

Taking up the growth of Southern Baptists, during the past forty years, we are able to note still further encouraging facts:

Population growth of the Southern Baptist field for 40 years, 19,785,481 souls (90.86%).

Growth of all church people of all faiths for 36 years, 9,722,326 souls (124.07%).

Growth of all Baptists (whites and Negroes) for 36 years, 3,847,720 souls (136.25%).

Growth of Southern Baptists for 40 years, 2,571,494 souls, (201.1%), or over twice as fast as the population growth.

Looking at the situation from the standpoint of population, we have the following facts:

Average annual gain of population of Southland, 494,637 souls.

Average annual gain of all church people in Southland, 270,064 souls.

Average annual gain of all Baptists (white and colored), 106,885.

Average annual gain of Southern Baptists, 64,287.

Annual gain of population over all churches in the Southland, 224,573 souls.

It should be noted, however, that the total gain of Southern Baptists for forty years has been 2,571,494, or an annual average net gain of 64,287, in face of the fact that 117,000 B.M.A.'s in Texas and Landmarkers in Arkansas withdrew during this period and organized separately. The percentage of gain for Southern Baptists for the period is also more than twice that of the population gains.

In some of the states, Southern Baptist gains have been remarkable indeed. It should be noted, for example, that

*The "Southland" and "the South" are used throughout this article to include the whole territory of the Southern Baptist Convention.

Alabama, Georgia and North Carolina each had over 200,000 gain for this forty year period, with Tennessee almost reaching this same mark, whereas Texas, in spite of the defection of 57,000 B.M.A.'s had almost 400,000 gain for the period.

V. GROWTH OF LAST TEN YEARS

In concluding, let us note carefully what has taken place in the various states of the Southern Baptist field during the past ten years (1920-1930). Taken as a whole, the Southland has not kept pace with the nation in the growth of its population—the United States showing a growth of 16.1 per cent as compared to a growth of 13.76 per cent for the Southland. The moment we begin to look up the records of the various states in this matter, however, we come upon the secret of this poor showing for the Southland.

The migrations of the Negroes from the South told heavily upon Georgia, Virginia, South Carolina, Tennessee, Mississippi, Alabama, and in fact all the states having Black Belts, or large settlements of Negroes. It will be noted also that Florida drew heavily upon Georgia, South Carolina, Missouri and other Southern states, for its marvelous 51 per cent growth. The states of the Southwest, along with North Carolina, however, showed great gains, in spite of the serious losses to which we have referred.

VI. SUMMARIZING THE SOUTHERN BAPTIST FIELD

If we now summarize the population growth in the field of Southern Baptists during the past ten years, we find the following results:

Population	1930	1920	Ten Years' Gains
Whites	—74.44% 30,939,725	—73.32% 26,757,149	—15.63% 4,182,576
Mexicans	—2.18% 905,217	—1.48% *540,180	—40.32% 365,037
Negroes	—22.90% 9,517,315	—24.74% 9,025,096	—5.45% 492,219
Indians	—0.46% 190,152	—0.44% 162,119	—17.29% 28,033
Chinese & Japanese	—0.02% 9,029	—0.02% 7,180	—25.75% 1,849
Total population	41,561,438	36,491,724	—13.76% 5,069,714

*This entire summary, however, and particularly the figures covering the Mexicans, are only approximately correct, since the census of 1920 numbered the Mexicans as whites. Also the Mexicans, as numbered by the census of 1920 and 1930, do not include the native-born Mexicans in Texas, New Mexico and Arizona which, taken together, would perhaps double the number of Mexicans as given in the figures here.

"According to the Fifteenth Census," says Professor Robert E. Chaddock of Columbia University, "any thousand of the population of the United States is made up of 887 whites, 97 Negroes, 12 Mexicans and 4 others."

In every 4,492 persons in the bounds of the Southern Baptist Convention, on the other hand, 1 is a Chinese or Japanese, 21 are Indians, 100 are Mexicans, 1,054 are Negroes and 3,316 are whites.

The Dutch Baptist churches in Holland reported 307 baptisms last year. This was the largest number ever recorded. The membership of the Union is now 4,020.—*Watchman-Examiner*.

CANADA'S PEOPLE AND CHURCHES

ACCORDING to the recent (1931) census Canada has 10,376,786 population, as compared to 8,788,483 in 1921—a net gain of 1,588,303. The statistics of the various religious groups in Canada, unhappily, deal with "adherents" rather than actual church membership—the adherents, presumably, being three and one half times the actual membership. The comparative adherents, for the past decade, covering the main denominations are as follows:

RELIGIOUS BODIES	1921	1931
Roman Catholics	3,389,636	4,098,546
Presbyterians	1,409,407	870,482
United Church	none	2,016,897
Anglicans	1,407,994	1,635,321
Methodists	1,159,458	In United Church
Baptists	421,731	443,229
Lutherans	286,458	394,053
Congregationalist	30,730	In United Church
Greek Church	169,832	186,587
Jews	125,197	155,606

OTHER DENOMINATIONS

"Other religious denominations are supported in the following proportions: Mennonite, 88,565; Salvation Army, 30,635; Pentecostal, 25,917; Confucian, 23,982; Evangelical Association, 22,080; Mormon, 21,947; Christian Science, 18,418; Adventist, 15,983; Church of Christ and Disciples of Christ, 15,778; Buddhist, 15,670; Brethren and United Brethren in Christ, 15,067; Doukhobor, 14,905; International Bible Students, 13,439; Christian, 11,431; Plymouth Brethren, 6,881; Pagan, 4,994; Unitarian, 4,445; Holiness Movement, 4,115.

"Baptists know that the above statistics are inaccurate as far as Baptist churches are concerned. They are those of Baptist adherents, and not members alone. The serious fact is that nearly 450,000 people in Canada look to the Baptist churches for their spiritual leadership although only 120,000 or thereabout are members of the churches of the three Conventions."—*Canadian Baptist*.

Not Enough Synagogues

In the United States there are 471 cities and towns which have more than 100 Jewish residents and yet which do not have a Reform Congregation, according to the *Hebrew Union College Monthly*.

* * *

OUR FOREIGN MISSION SECRETARY

We have great personal satisfaction in saluting the new Executive Secretary of the Foreign Mission Board, Dr. Charles E. Maddry. Equipped by excellent training and long years of successful denominational experience, Dr. Maddry brings to this position of supreme importance a vigorous body, an alert and resourceful mind, a compassionate heart and a sacrificial spirit; he has much to give, and he gladly puts it all on the altar in service. We rejoice with all of our people in the coming of the new Secretary; we predict a rebirth of missionary zeal and consecration under his leadership, and we pledge him our utmost of co-operation in any way in which we can be used. God bless you, Dr. Maddry, and give you the hearts of his people as you lead on to splendid heights of worthy achievement.

PERSONS AND PERSONALITIES

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

*"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."*

*"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy and shall break
With blessing on your head."*

*"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a shining face."*

*"Blind unbelief is sure to err.
And scan his work in vain;
God is his own interpreter,
And he will make it plain."*

"Our God is a God that doeth wonders"

THANKSGIVING DAY IN JAPAN AND AT HOME

Do you remember the S. O. S. cablegram from Japan quoted in October HOME AND FOREIGN FIELDS, and the appeal from Edwin Dozier, son of our missionaries, C. K. Dozier and wife, of Kokura, printed in the June issue of that magazine? If not, please pause right here, hunt up the copies mentioned and read them. Then, better prepared than before, listen to the marvelous story of God's mysterious movements "his wonders to perform."

As far away from Japan as the United States will allow one to go on the "sacred soil," there is a camp building for Royal Ambassadors. In the summer of 1932, the Lord brought young Edwin Dozier to teach the Mission Study Class in this Royal Ambassador Camp. Not one word of appeal for personal gifts came from his lips, but who could be with Edwin long and fail to discover the aching desire in his heart to return to Japan? The Royal Ambassadors and their counselors discovered it. One morning the following document was drawn up and personally signed by boys and counselors.

"Royal Ambassador Camp
Virginia Beach, Virginia
Charles K. Dozier Chapter
July 29, 1932

"To the Woman's Missionary Union of Virginia:

"We, the thirty-four Royal Ambassadors in camp, representing fourteen associations and fifteen cities and towns in Virginia, respectfully submit the following petition:

"We petition you, the W. M. U. of Virginia, to add \$2,600 to your Lottie Moon Christmas Offering for 1932 and with this money send Mr. and Mrs. Edwin Dozier to Japan. We believe Japan needs Mr. and Mrs. Edwin Dozier. Mr. Dozier 'got us boys' and we believe he will 'get' the boys of Japan.

"We, as representatives of R. A. Chapters pledge ourselves to go back home and tell the boys of our respective churches of the many interesting and informing things which Mr. Dozier told us of Japan. We will work hard for our Lottie Moon Christmas Offering next December, making it as large as we can, so as to help send Mr. and Mrs. Dozier to Japan."

What *could* the Woman's Missionary Union of Virginia do when this petition was presented to them? Or, let us ask, what *did* they do? Well, a cable has already gone to Japan announcing the sailing of the Doziers early in November. You see, Edwin Dozier "got" those Royal Ambassadors; the Royal Ambassadors "got" the women of the Union, and Japan "gets" the Doziers. But God had been moving upon the hearts of all concerned.

Thanksgiving Day in our Japan Mission will be truly a thanksgiving season. The Doziers will welcome their son

and his bride; the Japan Mission will feel the re-enforcement of those well-prepared, devoted young people, the life of Seinan Gakuin (The Willingham Memorial), Middle School, College and Seminary, in which the Doziers will teach, will be saved. And the Royal Ambassadors of Virginia will be on the eve of their Christmas Offering, through which God will work "his wonders to perform."

FORGETTING THEMSELVES, THEY PLEAD FOR OTHERS

Thirty-two of our foreign missionaries at home on furlough find themselves set adrift by our denomination. In spite of the Emergency Offering, which saved the credit of our Foreign Mission Board during the summer, it seemed necessary to take this drastic step. We do not publish the list here, hoping that, even yet, it will be possible for the Board to restore some of these men and women to Southern Baptist missionary rolls and return them to their fields of service. How do these missionaries regard the calamity which has separated them from their life work? One who has a right to speak, for he and his wife are two of the thirty-two "abandoned" missionaries, is Rev. James C. Quarles, who opened Baptist work in Uruguay twenty-four years ago. Later on, he was transferred to Buenos Aires, where he organized our publication work for the Mission. In answer to the question, "How do you feel about this action on the part of your Board?" he said:

"We have been hearing many remarks about the crisis in our foreign mission work. The denominational press is now discussing the situation of the thirty-two missionaries who are being detained at home for lack of funds. It may be that the situation as a detained missionary sees it, will find an echo in some heart.

"At the outset, let us remember that there is a serious depression in our River Plate Mission field. Relatively speaking, we find ourselves in a fine way here in this country. Native churches in other lands are feeling the strain very acutely. Yet many of these churches are loyally supporting the kingdom's enterprises; others, however, are absolutely unable to take on greater financial burdens. When I contemplate the situation, I cannot exactly come to the point of self-commiseration on being detained at home,—or, speaking more plainly, on losing my job. The more serious aspect of the matter is that young churches run the risk of being crushed to death and young pastors are being forced to seek secular positions in order to live.

"My brother and I, as pioneer missionaries in Uruguay, have always been interested in carrying the gospel to the interior of that splendid little country. After years of longing for an opportunity, a fine congregation was established in the beautiful town of Minas. Pastor and Mrs. Tinao later moved to the field and were doing a splendid work. Now, this is a lovable, consecrated

young couple; he, studious, earnest, a good preacher, a fine leader of young people; she full of 'pep,'—consecrated 'pep,' if you please,—and devotion to the work. But when, at the beginning of 1932 our budget was cut 44 per cent and then later in the year another 12 per cent, Brother Tinao had to give up. He is now interested in secular employment as a means of earning a living for his family.

"For a number of years there has been a small work in Coronel Pringles, in the southern part of the province of Buenos Aires. This work was begun by an independent English missionary, but later came under the protection of our Mission. Pastor Paterno has been in charge in recent years. This man is not one of the strongest workers, but his wife, a Dutch-Argentine, is cultured and capable. This young man is now peddling shoe polish, fly-powders, and so forth, as a means of earning a living.

"Sr. Rafael Galizia and wife are the very finest products of Christian missionary work in the city of Buenos Aires. I do not hesitate to say that he is the most enterprising of our workers, being able to carry the gospel message where others would find only closed doors. For reasons of conscience they gave up work with another denomination, with a fine salary and brilliant prospects for advancement, to come with us. For several years they have been working with our native mission board in Corrientes, up on the Paraguayan border. Because of the financial crisis, they have had to resign and accept a teaching position in the college of another denomination.

"Sr. Mauricio Scardigno is one of the finest spirits I have ever taught in our theological seminary. On completing his preparation, he felt called to real missionary work and went under our local board to work in the Chaco territory. He was finding a great field of usefulness in that boom territory, when our decreased budget brought him face to face with the problem of his daily bread. He is trying to hold on and carry on, but we cannot say how long he will be able to do so.

"Other pastors are literally 'up against it.' The situation of these fine young men and their equally fine wives touches our hearts as the loss of our own jobs cannot do. They are our spiritual children; we have labored to bring them to Christ and sacrificed to train them for the ministry, and now what is to be the final outcome?

"Do you wonder that I find it almost impossible to think of my own problems at this time?"

BEHIND A FROWNING PROVIDENCE

Every missionary mother and father will tell you that the most severe test which they are called upon to undergo comes when children must be sent to the United States for college training. In some fields they must be sent away from the parents much earlier than in others because of conditions in those countries.

J. Lewis Shuck was the first missionary father of our Foreign Mission Board who faced this decision. Leaving his motherless babies in Virginia with the father of their sainted mother, he returned to Canton and Shanghai to open the way for the newly appointed missionaries of our Southern Baptist Convention. Since that day hundreds of fathers and mothers have gone into this Garden of Gethsemane, praying, "Father, if thou be willing, remove this cup from me," but bowing in submission to the Father's will, they have been able to say, "nevertheless, not my will but thine be done."

We ask our own souls, "How can they bear it?" But we, who have not agonized in that Garden know nothing of the angel of the Lord who comes and strengthens them. One who does know has painted for us three pictures. Lucy Ayers Henry, the daughter of our missionaries, Dr. and Mrs. T. W. Ayers, of Hwanghsien, North China, now our most zealous Georgia Margaret Fund Chairman, in an address before the annual meeting of Woman's Missionary Union, chose her colors from her own experience. She said, in part:

My first picture is such a happy one. It is the home of a family of missionaries. Is there a dearer or more sacred place on this earth than the home of a missionary? It is a place where the first and last thoughts are of the Great Commission. The picture I see is an evening one. A busy day spent in Christ's Name is ended. A happy father, mother, children and, perhaps, one or two dear single women who represent us across the waters, have

gathered around the table to look at home papers and to talk of the work of the day. How close the family tie; how interested the young women are in helping to plan the future of the dear children as the parents talk of home schools and the future work. As the evening passes and the time comes for the mother of that family to end her day, what do you think her prayer is? Yes, she prays for the lost, she prays for the new Christians, but her last prayer is that God who has given her the dear children will guide and keep them.

The second picture is a sad one. The picture in the missionaries home has changed. It is the same comfortable home that you Southern Baptists gave them; the home where the gospel story has been told daily to the lost, and the home in which many happy evenings have passed. But there are tears in the eyes of the single missionaries who have come as friends into the home. Faint, brave smiles on the faces of the father and mother in that little home. What is it? Has death come? No; the day has come when the missionaries in that home are called upon to make the supreme sacrifice. A break in the home must be made. The oldest child is leaving for America, for college. The time has come, the goodbyes are said, and we hear the father whisper to the mother; "The love of Christ will guide and keep him." They go to the port; they put the boy on the little boat with a smile which comes from a heart that is bleeding. The boy must remember smiling faces not tears during the seven or more years of separation. As they turn away they know that the boat will put ocean and continent between them and their dear boy; that he is gone from them for a long, long time.

The clearest view I have of this picture is that mother's return to that lonely home from which the dear boy has just gone so far away. She re-enters the old gate which leads into her home and smilingly says to the old gatekeeper: "Yes, he has gone." It is hard to understand how the old Chinese gatekeeper loved the boy. The mother does not walk fast as she nears the house. Something has gone out of her very life. Her feet move slowly, yet she smiles. As she opens the home door that dear old amah who has nursed the boy from babyhood rushes to her, throws her arms around her, and says: "By Kwu, by kwu." (Don't cry, don't cry.) The mother still smiles, for has she not taught the Chinese that the love of Christ is sufficient for every need, and at all times? She realizes she must be brave.

A little later night comes. The mother now is alone in her room. The Chinese cannot see her, and only God can hear. What is the burden of her prayer? Listen. Between her sobs, can't you not hear her say: "O God, I cannot care for him now. Oh, guide and keep him for me."

HE HIDES A SMILING FACE

The years pass. God enables the parents to bear the cross of separation and anxiety and guides the child day by day. One morning those same parents, grown older now, are again at the port. They strain their eyes to catch the first glimpse of the liner as she nears the land. Will she never dock? At last, the passengers are released and down the incline they come. His fellow passengers and others on the shore see a man with his arms around two laughing, weeping, overjoyed older people. But in that man the mother and father see just the little boy who went away from them so long ago. Theirs is joy unspeakable. It would be joy enough to welcome him again strong and well and clean. But to welcome him as one who has dedicated his young life to the work which is dearer to them than their own lives, yea, dearer than their own children—that is joy whose language is spoken only in silent prayers and tears and shining face. The party of three go back to the city which is home now, back to the missionary compound. The gatekeeper cannot control his joy as his little boy, now a full-grown man, recalls lovingly the many kindnesses of the past. In the house, the old amah takes him away from the fond clasp of the parents. Her boy! That evening the deacons of the Chinese churches in the city come in to welcome the new missionary son, who, speaking in the language so familiar in his childhood prattle, talks seriously of larger things in kingdom extension. Here is one who is better equipped for service than ever his parents could be.

When the visitors are gone, the mother does what she has longed to do night after night during the slow-moving years of separation. She tucks her son in bed again under her own roof. Back in their own room at last, the parents fall on their knees and their prayer that night goes little further than the words, "Father, we thank thee." *Joy unspeakable!* And the Heavenly Father who has guided through the years understands; and the Blessed Son, our Lord, whose promised Presence has been their strength through the years, seems nearer than ever before; and the Holy Spirit, whose guidance has brought the son back to their arms and to the work, broods over that home that happy day, when after the night of weeping, joy comes in the glad morning.

WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY



By permission of The Perry Pictures Co., Malden, Mass.

PRAYING AND GIVING FOR FOREIGN MISSIONS

FROM its inception Woman's Missionary Union has emphasized the privilege and power of prayer and gifts in behalf of foreign missions. The above picture is one artist's idea of the announcement of the coming to earth of Christ the Missionary. This picture will be used as the illustration for the W.M.U. Week of Prayer for Foreign Missions, December 5 to 9 inclusive. Please begin now to plan for prayerful observance by the W.M.U. organizations in your church. Reserve that entire week as "set apart" from all social and other conflicting engagements so that your mind and heart may be centered upon your prayers and gifts for the Lottie Moon Christmas Offering. Please begin now to save and to sacrifice so that your offering will be altogether acceptable not only to yourself but also to the Christ who gave his all.

As a definitely foreign mission study during November the W.M.S. and Y.W.A. organizations are urged to use the new booklet, *Great Joy*, a free copy of which is intended for each such organization. Additional copies, at twenty-five cents each, may be secured from the state Baptist bookstores or from the Baptist Foreign Mission Board, Richmond, Virginia.

Programs and envelopes for the December week are supplied from the state W.M.U. headquarters. If the supply for your organization has not been received please write to your headquarters. On page 26 will be found a list of the

priced leaflets for the Week of Prayer: you may find it greatly to your advantage to order early, so that the contents of the leaflets may be memorized or at least "digested" before their use in December.

Among the programs is one for Wednesday, December 7, which has been set aside as the "Day of Prayer Around the World." Early enlist your pastor and others in the observance of that day. It will help you and them to read the following account of how a similar day last December was observed in Argentina.

"THE DAY OF PRAYER" IN ARGENTINA

It was a real day of prayer in Once Church in Buenos Aires. Several weeks before, the president of the W.M.S. appointed a committee to arrange the program so we were able to organize and advertise before the day. Mrs. L. C. Quarles translated and distributed the programs in time for each society to have a copy at hand for adapting to its particular needs.

At Once Church, we had three periods for the night meeting. A week before the time, we handed out individual slips of paper with a verse of Scripture asking that they memorize it if possible and most of them did—or a special object of prayer, praise or testimony. In all of our meetings, both women and men took part. The noon meeting was in charge of the young people, during which "The Entrusted Letter" was given as a reading by one of our talented young women.

The morning meeting, which began at 10 o'clock with exactly ten present but before the end of the meeting we had a good crowd, proved to be our biggest and best, excepting the night meeting, because most of our members are working people and many cannot get away excepting on holidays. The testimonies in this meeting were unusually good. One woman bought the Bible on a train—she had learned to read after she was grown. Another heard the gospel the first time in our open air meetings. A young girl, sister of one of our fine boys—by the way, he worked for years before being able to interest even one of his family but now three of them, besides himself, are converted—said that Jesus had knocked many times at her heart's door before she opened to him. There were also scripture quotations and testimonies at the night service, which was in charge of the pastor; besides a splendid sermon on God's gift to mankind. The pastor stressed the "worldwide" part of the praying.—*Missionary Minnie D. McIlroy, Buenos Aires, Argentina.*

ATTAINING A-1

(The Olympics and other worth-while tests prove that it pays to check up on one's self straight through to the goal. W. M. U. organizations have this month and December in which to do their best on their Standards of Excellence for 1932. The following articles will show how two churches were A-1 in the calendar year 1931.)

A little boy heard a conversation between his mother and a friend in which the word co-operation was used several times. After the visitor left he asked his mother the meaning of that big word. She illustrated by building up his blocks

with him, she one part and he another, until a pretty structure was completed. Then he exclaimed, "O mother, I see: co-operation means the together-way."

So it was that the Georgetown, Kentucky, W.M.U. was able to attain the A-1 record in 1931. Each leader of the various organizations has a firm conviction that the W.M.U. is God's work and is an opportunity to be "Laborers together with him that the world may know." The enthusiasm of the leaders was contagious, so every member was equally concerned in doing her best for the Master and unconsciously the Standard was reached.

The mother organization, the W.M.S., is thoroughly organized, the officers and chairman of each department not only feeling the responsibility of their own task but also keeping accurate records and giving quarterly reports of the status of the work. And oh, what a thrill to hear those reports! Listen! The stewardship chairman says that the literature she has distributed is bearing fruit and there are three more tithers this quarter; that systematic personal service chairman reports two conversions at the jail service Sunday afternoon; that the old folks at the county infirmary were so pleased with the "treat" and quilt squares one circle took them when they conducted the monthly service; and that there were thirty-six present for the colored children's story hour. The Standard of Excellence chairman gives out the fact that the race for the banners, which the president offers for attendance and new members, is between the Sallee and Stout circles but that by hard work another circle might win out. The counselors of the auxiliaries report every thing going fine, only they need more subscribers to *World Comrades*, the children cannot afford to take it. Some one says that the "mother" must provide for her "children" and moves that the society subscribe for several copies for use in the auxiliaries.

The young people's director says it is time for another party for the Sunbeams, that the R.A.'s. are going on a "hike" and she wishes she could have some "hot-dogs" and sandwiches to take along.

Oh, how those young people need our help! The counselors give their best to them, and every time they call, the women respond.

Our Prayer Seasons! Revivals they are. Sometimes we set apart a day when the church is open and a group is there praying and meditating on God's Word all day, with a leader for each hour. The answers to our prayers have been such that "we know whom we have believed, and that we can do all things through him who strengtheneth us."—*Mancie Ware, First Baptist Church, Georgetown, Ky.*

Together with fervent prayer, intelligent co-operation and unceasing work, it seems to me that the following are the outstanding factors which enabled our W.M.U. organizations to reach and maintain the Standard of Excellence in 1931.

1. *Automatic Membership.* When a women joins the church she automatically becomes a member of the W.M.S. either as an active or an inactive member. If inactive, efforts are unceasingly made to render her an interested, active member.

2. *Circle Leaders.* The W.M.S. is divided into circles, the number of members subject to the number on the church roll. This includes the Business Women's Circle also. At the beginning of the year, a chairman for each circle is elected by the society. To these untiring, ever faithful leaders be-

longs much of the credit and honor of our A-1 attainment. Aside from her regular responsibility of the circle, each leader keeps in touch personally with every member of circle.

3. *Circle Banner.* At each monthly meeting a banner is awarded to the circle attaining the highest number of points according to the following basis: (1) Devotional and missionary program, 15 per cent; (2) one new member or an inactive member, 15 per cent; (3) meeting of budget, 15 per cent; (4) two magazines in one-half the homes, 20 per cent (5 per cent for new subscriptions or renewals), (5) definite personal service work, 15 per cent; (6) half the enrollment present at circle, 20 per cent.

4. *Circle Organization.* The society is so organized that each circle is a miniature auxiliary functioning according to departmental officers in the W.M.S. Each officer has a committee composed of one member in every circle, elected by that circle. This plan provides a committee for every phase of the work, such as program committee, personal service and all the other duties of the W.M.U. organizations, thus making it possible for practically every woman in the society to have a share of work which stimulates interest and promotes activity. This plan is carried out in the junior organizations.

5. *Circle Activity.* Aside from the regular work of the society, the junior organizations are fostered by the circles. This activity was begun in 1931 and has proved very helpful in keeping the junior organizations A-1. Each one is sponsored by one or more circles, depending upon the number of circles. Each circle is ready to respond when called upon to share in any worth-while activities. This with careful study and constant checking up on the Standards of Excellence has enabled them to keep the A-1 record.—*Mrs. Frank G. Allen, First Baptist Church, Rock Hill, S. C.*

PROGRAM FOR NOVEMBER

TOPIC—Around the World with Our Prayers and Our Money

Purpose of the Program—To show: (1) that all must go into all the world. "How can they go except they be sent"?; (2) that all Christians can be intercessory missionaries; (3) how the Co-operative Program helps; (4) what the 1930 Lottie Moon Christmas Offering accomplished.

Hymn of Prayer—"Sweet Hour of Prayer."

Prayer, thanking God for the privilege and power of prayer.

Scripture Lesson—"I will pray": I Sam. 7: 5-7; John 14: 16, 17; 16: 26, 27.

Poem—"Prayer" (See page 27.)

Reading—"The Day of Prayer" in Argentina (See page 24.)

Prayer—for the observance of the "Week of Prayer for Foreign Missions," December 5-9 inclusive.

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

Hymn on Giving—"I Gave My Life for Thee."

Scripture Lesson—Times when God said, "I will give"—Lev. 26: 3-6; Isa. 49: 6b-13; 56: 1-5; Ezek. 36: 26-28; Matt. 11: 28-30; John 6: 51; 4: 13, 14; Rev. 21: 6b; Rev. 2: 17b, 10b.

Talk—"It Is More Blessed to Give than to Receive."

Rendering of Leaflet—"Brother Brown and His Gifts" (Order leaflet for 3c from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Season of Prayer—(1) that all may realize that Christians are stewards for God; (2) that W.M.U. members may ask God's guidance in redeeming their pledges for his work; (3) that love may constrain the gifts for the Lottie Moon Christmas Offering; (4) that the Every Member Canvass may be successfully made.

Discussion—Suppose mission gifts continue to decline, what then? (See pages 22, 31.)

Attaining A-1 (See article on pages 24, 25.)

Prayer—that W.M.U. organizations of women and young people will bestir themselves to be A-1 this year and will determine to be A-1 in 1933.

Hymn of Devotion—"I Love Thy Kingdom, Lord."

Business Session—Reports on: (1) Plans for December Week of Prayer for Foreign Missions; (2) Plans for Every Member Canvass; (3) Extension; (4) Mission Study; (5) Stewardship; (6) Personal Service; (7) W.M.U., Young Peoples' Organizations—Marking Up Standard of Excellence—Minutes—Offering.

Hymn for Year—"Jesus Shall Reign."

Lord's Prayer (in unison).

Priced Helps for Week of Prayer for Worldwide Missions

December 5-9, 1932

Demonstrations—

Cents

"To All People" (*Pageant—20 or More Adults, Several Children*)..... 5

Voices from Afar (*Radio Program—8 to 12 or More Women; Chorus*)..... 10

The Christmas List (*Monologue*)..... 5

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First Day—The Other Half of the Christmas Message 2

A Missionary Church..... 2

Second Day—Tsing Low's Trust and the Famine... 3

Fourth Day—The Story of Alfonso..... 3

Fifth Day—The Good News Spreads in South America 3

Leaflets for Young Woman's Auxiliary—

The Great Bright God of Self-Restraint..... 3

Leaflets for Girls' Auxiliary—

Diana's Conversion 3

Leaflets for Royal Ambassador Chapter—

The Orange Wood Image..... 2

Leaflets for Sunbeam Band—

The Book He Brought for an Egg..... 3

Wise planning includes early ordering of helps for programs.

Send remittance with order, please, using money order or draft, made payable to Woman's Missionary Union; or use registered letter if money is enclosed. Stamps, preferably of 3 cents denomination, are acceptable in payment of amounts not over 50 cents. Order from W.M.U., 1111 Comer Building, Birmingham, Alabama.

* * *

It may not be known generally that subscriptions to HOME AND FOREIGN FIELDS may be paid quarterly, if the magazine is ordered with Sunday school literature. We are anxious to accommodate all who would be served by this quarterly rate of twenty-five cents.

WITHOUT COMMENT

By the Editor

The Judges Resolve.—Some years ago the judicial section (composed only of judges) of the American Bar Association adopted unanimously the following statement:

"When, for the gratification of their appetites, or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders, both men and women, disobey and scoff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery and homicide; they are sowing dragon's teeth, and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest."

The Orient Leads.—Kagawa, the Japanese of the Christ-like spirit, while Japan was waging war in China, sent Chinese Christians in Tsinan, the following message: "Dear Brothers and Sisters: I want to ask your pardon for my nation. Because of what we are doing, I cannot preach in the name of Christ. . . . I ask your attention to this fact, however, that even in Japan at least the majority of the Japanese people were against sending any kind of troops to your province of Shantung. And we Christians were bitterly opposed to it. Therefore pardon us, pardon me especially, because our Christian forces were not strong enough to get the victory over the militarists. But the day will come when we shall be strong enough to do so, and when both nations will be harmonious and peaceful in the name of Christ. . . . We Japanese love China."

Wanted: a Great Poem.—"Perhaps what this country needs is a great poem. Something to lift people out of fear and selfishness. Every once in a while some one catches words out of the air and gives a nation an inspiration. You remember Kipling's 'Recessional,' and that poem of Markham's suggested by Millet's painting, 'The Man with the Hoe.' We need something to raise our eyes beyond the immediate horizon. A great nation can't go along just watching its feet. The kind of words I imagine needn't be very complicated. I'd like to see something simple enough for a child to put his hand on his chest and spout in school on Fridays. I keep looking for it, but I don't see it. Sometimes a great poem can do more than legislation."—Herbert Hoover, quoted in *The Saturday Review*.

Henry Ford Speaks.—"I cannot as a citizen consent that my Government shall be partner in the business whose best customers are our worst citizens, nor can I consent as a citizen to share the money taken as taxes from a business that makes merchandise of the souls of men."

Notable Anniversary.—October 4-6 last, the Philadelphia Association celebrated its 225 anniversary. This Association, mother of all such in America, was organized in 1707 in the First Church, worshiping then with the Quakers and Presbyterians. Five churches from Pennsylvania, New Jersey, and Delaware constituted the Association. It now numbers eighty-one churches in its organization, and in the years between some two hundred churches have been admitted and dismissed to form other churches.

MAKING MISSIONS REAL

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

Prayer

Lord Jesus, I am watching
For Thy return to reign;
I'm longing and I'm praying,
"Lord Jesus, come again."

I'm hoping and I'm waiting
Thy triumph shout to hear;
I'm striving and I'm singing,
For Thou art very near.

Lord Jesus, haste Thy coming,
Thy Kingdom soon proclaim,
For earth is weary waiting—
Lord Jesus, come again!

—Gwynn McLendon, Ky.

SOME NEW MISSION STUDY PLANS

"FORWARD STEPS" IN MOBILE

FOR unique plans and results, the palm this month must go to Miss Mattie Sheibley, superintendent Mobile Associational W.M.U., Mobile, Alabama, and her efficient group of mission study leaders. Mission study work had been lagging in Mobile Association. Classes had been taught but there was little spirit of keen interest in finishing the work. Some women had begun a course but had never finished it. Something had to be done to stir a new spirit of interest and vita' concern about missions. Something was done. From January to June, 1932, Mobile Association majored on mission study, driving home in every class the obligation that knowledge of missionary needs lays upon every Christian for support of missions. The results were very interesting. Mrs. Eldred M. Stewart, secretary of the Associational W.M.U. tells of the movement and its climax, a Mission Study luncheon on June 28, 1932.

"During the closing months of 1931 plans for a 'Forward Step' for 1932 were well under way. This 'Forward Step' as presented by the superintendent of the association was—Intensive Mission Study.

"With the rural women largely unorganized and some in the city not mission-minded, the mission study chairman decided to concentrate her efforts on these two groups and by adhering to the plans as outlined by the superintendent, to create a positive missionary atmosphere.

"To provide against an indifference to the undertaking, a Standard was raised, or rather certain requirements set to be reached. 'Only those completing 4 books by June 20 will be privileged to attend luncheon.' 'Any book needed to complete any course will be accepted.' 'Names of books and names of those qualifying must be filed with the associational mission study chairman not later than June 22.' 'The chairman's registration must govern the attendance, no list will be accepted after June 22.'

"The interest of the mission study chairmen of the societies was aroused and they in turn inspired the students to strive for the goal. The associational superintendent, who is also mission study chairman of her society, visited and organized societies and taught mission classes in most of the

rural churches. (One of these societies was 100 per cent, studying and taking the examination.)

"Fourteen out of the nineteen societies in the association were represented at the luncheon. Other societies held classes but failed to qualify by not finishing four books.

"There were 467 enrolled in the classes studying 48 books.

"This idea conceived in the brain and heart of Miss Mattie Sheibley, associational superintendent, and under her efficient leadership, was carried to full fruition on June 28 when 150 mission students assembled in the dining room of the First Baptist Church, Mobile, to enjoy the luncheon prepared for them.

"The tables, arranged in 'horse-shoe,' were beautifully decorated with cut flowers and ferns. The officers and speakers found their places at the bend with hand-made W.M.U. monograms in purple and white as markers. Before being seated the entire throng joined with Mrs. Melville Nester in singing, 'We are a Band of Students.'

"The invocation was delivered by Mrs. Iola Calhoun, the association chairman of Mission Study, who then called upon Miss Sheibley to preside, and very graciously did she present the program. As she stood to announce the first number a messenger delivered to her two telegrams of greetings—one from Mrs. R. T. Anderson, of Birmingham, president of the Alabama Baptist W.M.U., the other from Mrs. Una Roberts Lawrence, Southwide Mission Study chairman. Solo by Mrs. Nester. For roll call, societies responded exhibiting posters, depicting the four books in the study of which they qualified for the luncheon. Toasts—'To the Efficient Mission Study Chairman,' Mrs. H. L. Bryan. 'To Those Stedfast in Study,' Mrs. Adair; and an impromptu toast, 'To Our Superintendent who conceived the idea of thus magnifying Mission Study,' Mrs. Eldred M. Stewart. Song, 'Keep Studying, My Lady, Keep on.' Solo, Mrs. Nester. Playlet, 'When We Major in Mission Study.' This clever playlet in three acts was written by Mrs. Roy Smith, of Springhill Avenue, and the cast was composed of members of the W.M.U. family. Closing number, Song, 'Blest be the Tie that Binds.'

Tune: (Bonnie Blue Flag)

We are a band of students
Of missionary heart
Our all to give,
Our lives to live,
The Christ to all impart.

Chorus

So on! And on!
His message we'll proclaim
'Till all the world shall hear His word
And bless His holy name.

We study mission courses
His will and way to know,
With all the Word in all our hearts
To all the world we'll go.

Tune: (Goodbye, My Love, Goodbye)

The study of missions has worked us hard,
Keep studying my lady, keep on;
It has brought much joy to say naught of awards—
Keep studying, my Lady, keep on.

Chorus

We are students of mission study,

We are students of mission study,
We are students of mission study—
Keep studying, my Lady, keep on.

Four books were required to win here a place—
Keep studying my lady, keep on;
It was worth all our while, as you see from each face—
Keep studying, my Lady, keep on.

Now that we've started, all our cards we must fill.
Keep studying, my lady, keep on;
Those bright little seals always give such a thrill—
Keep studying, my Lady, keep on.

A MISSION STUDY COMMENCEMENT

From First Baptist Church, Longview, Texas, comes this interesting program of a Mission Study Commencement.

The graduating class consisted of 26 women who had finished either Course 1 or Course 2 of the W.M.U. Official Mission Study Courses, 6 women who had won Honor Certificates by finishing the Official courses and teaching a Mission Study Class, and three women who had finished the Home and Foreign Mission Study Course.

Besides these graduates there were 217 other awards made for the completion of one mission study book by women, and 35 awards for the same completed work by Y.W.A.'s, R.A.'s and G.A.'s, making a total of 252 awards given in this Commencement Program.

This work was carried through by an enthusiastic group of missionary women, led by Mrs. D. W. Meadows, president of the W.M.U. and Mrs. E. D. McCally, Mission Study chairman. During the year they had brought three outstanding guest teachers to the church and had enlisted 15 of their own women as teachers. As Commencement speaker they secured Mrs. J. E. Leigh, the corresponding secretary of Texas W.M.U.

MY MISSIONARY BOOKSHELF

Una Roberts Lawrence

LETTERS!

The Missionary Bookshelf looks as if the postman's bag had been emptied on it. Yes, here are some new books, but there are more letters than books, and all of them asking about new missionary books.

"We are planning to study Africa in our circle this fall. I have all the books on our own Baptist work. But we need a good general missionary history of Africa with a map that would help us see the whole continent and its needs. Is there such a book?"

Yes, there is a very helpful new book that has just come to The Bookshelf which will give you background for all your study. It is *Gospel Dawn in Africa*, written originally in German by H. Beiderbecke, for many years a German evangelical missionary to the Herero People of Southwest Africa. A good translation has been made by E. F. Bachman and J. F. Bornhold, and published by the Lutheran Book Concern of Columbus, Ohio, price \$1.25.

Now here's another letter. This time from a busy pastor.

"Is there a book that would give briefly a sane, authoritative interpretation of the present situation in the Far East? I

don't want propaganda, or a long drawn out discussion. I want something that I can read in an hour and know I am getting facts that will help me understand what is behind the newspaper headlines, and especially what it all means to our mission work in China and Japan."

There must be a lot of people asking that same question, for Fleming H. Revell has just published a book that could not better suit the need of this busy but alert pastor, if it had been made to his order. It will suit the busy merchant, and banker and farmer and school teacher and all the rest of us as well. It is *The New Crisis in the Far East*, by Stanley High, and costs only a dollar. Anything Stanley High writes is interesting. This book is unusually so. Every page is full of illuminating information concerning the Japan-China-Russia-Manchurian mixup. The book gives in few words the essential elements in the struggle from the standpoint of all four nations involved, with especial reference to America's stake in the whole matter. He shows that further war movements in the Far East will inevitably involve us and the whole world. He traces the historical background of the issues through all four of the chief actors in this war drama, and with fairness to them all interprets their recent actions.

And next comes a letter from a B. Y. P. U. leader saying that they will have a foreign mission program during the month. Please can I tell them of some stirring, peppy, right down-to-the-minute material that can be used as a source for at least one good talk on *The Urgency of Foreign Missions in the World Today*?

The very day that letter came, there came to my desk exactly what that B. Y. P. U. needed to add to their regular program material. It was an article in the July issue of *The Christian Herald*, written by Stanley High, author of the book we have suggested for the busy pastor.

This is a Missionary Bookshelf, but until the things that Stanley High says in that article get between the covers of a book, that issue of *The Christian Herald* will repose right on this bookshelf, along with all the good missionary books of the day. If you love missions and want a ringing call to meet the present issues of missions to use on a program or for your own encouragement, send ten cents in stamps to *The Christian Herald*, 419 Fifth Avenue, New York City, and ask for the July issue, 1932. Then read it yourself, and read it to your neighbors. You may not agree with all he says, but you will find food for your soul in the message he is trying to get across to the dulling hearts and selfish souls of our Christian people.

And while we are talking about foreign missions, here comes a unique contribution to our Baptist literature on current foreign missions in the State Mission program from Arkansas W. M. U. Some women leaders got the idea that after all the greatest argument for the support of State Missions was to take stock of what State Missions had produced in tangible, present missionary results. So they made a list of the men and women now on mission fields from Arkansas. They found that for the most part these missionary sons and daughters had come from what was usually termed mission territory in their state. What more telling arguments, then, for state missions than the lives of these men and women who had gone from the remote and neglected sections of the state to far frontiers of the Kingdom. If one gangling Ozark

lad could become a missionary to Chile, why not others, if the call is voiced in those Ozark regions?

So, from relatives and friends the gifted State W. M. U. Secretary, Mrs. W. D. Pye, gathered the facts about these present missionaries from Arkansas in mission fields outside the United States. The booklet that resulted has been named *Hands Across the Sea*, and is being used this month as a basis for the annual Program and Offering for State Missions, Arkansas W. M. U., price 25 cents. Such a linking of State and Foreign Missions is certain to produce healthy

results for both causes, which after all are just two phases of the one great task of world missions.

The booklet has 77 pages of stories about the early life and present work of seventeen missionaries in Brazil, Uruguay, Argentina, Chile, China, Nigeria, Mexico and Cuba. While of special interest to Arkansas people, yet these stories would add life to any mission program on these countries.

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

BAPTIST BROTHERHOOD

J. T. HENDERSON

CHIEF WEAKNESS

A SUCCESSFUL plan of kingdom support, as this writer has announced before, calls for three *Thorough's*: (1) *Thorough Preparation*; (2) *Thorough Canvass*; (3) *Thorough Follow-up*. Southern Baptists should be vigorously engaged in the first now, and should continue with growing intensity until November 27, 1932. This preparation should quicken the spiritual interest of all the people and inform them regarding the condition, needs, and triumphs of all the Lord's work.

As a means of deepening the spirituality of the membership, they should all be called to daily prayer, fervent prayer, concert of prayer. Some of the more wonderful answers to prayer published in *George Muller's Narratives* should be given to the members.

In the matter of informing the people every educational agency at our command should be utilized to the fullest extent. Among these are the pastor's sermons, the instruction in the Sunday school, the W. M. S., the B. Y. P. U., the Brotherhood, the School of Missions and Stewardship, the denominational press, the tract, brief talks by leaders, the personal letter, and so forth.

Southern Baptists have not been thorough in this preparation; this is our weakness. It should not be much of a surprise that 73 per cent of our people have no share in the co-operative work of the denomination. The associational leaders have not carried this preparation into every church; the church leaders have not taken the information and personal appeal to every member. Neither the association nor church can claim thoroughness; we fail just here.

Such a policy calls for organization, zealous workers, grace, patience, and perseverance. Promotion Committees, both associational and church, have large and serious responsibility. The Southwide Committee, under Executive Secretary Maddy and Publicity Director Gilmore, is announcing scriptural plans and has provided a wealth of fine literature, including the *Mission Manual*, by Dr. Maddy. This should be carried to every member of every church. A thorough canvass and a thorough follow-up will be considered later.

NEWS NOTES

GRAINGER COUNTY, TENNESSEE—This Association met with the Central Point Church, located in the country four miles from Rutledge, the county seat. The hill was literally covered with people, not more than one-third of whom could

be accommodated in the building. The Secretary's interest in this Association is intensified by the fact that it is giving a prominent place to the work of the men; on every fifth Sunday a large number of its most capable laymen speak in the churches on the different enterprises of the denomination. Rev. C. B. Cabbage, recently a layman and still a bank cashier, is the moderator; he is held in high esteem by the churches and is recognized as a strong factor in its work.

CAMPBELL COUNTY, TENNESSEE—In going to this Association the General Secretary, to his delight, had as a traveling companion Dr. O. E. Bryan, as he did in visiting the Grainger County Association. This Association assembled with the Cedar Creek Church, six miles in the country east of La-Follette. The people came to this meeting also in great crowds. Rev. J. M. Newport was re-elected moderator and was careful to see that every enterprise of the kingdom received due consideration. It was interesting to note the rapt attention of the large audience as Dr. Bryan gave a report of the progress and condition of the work in Tennessee, a very stimulating story.

It is gratifying to report that this Association has an organization of its men, divided into four groups, and the report of the chairman for the first year was encouraging.

A matter of special interest is the fact that Rev. G. L. Ridenour and the Rev. G. L. Winstead, men of training and consecration, are located at Cotula and Westbourne respectively, in the very heart of this mountain region, and are giving their very best effort not only to the development of their own local churches, but to a number of others not far away.

ARLINGTON BROTHERHOOD—On Friday evening, August 26, the Secretary responded to an invitation of the Brotherhood of the Arlington Baptist Church, Knoxville, to address their organization at its monthly meeting. While the Brotherhood is young, it has a zealous leader in President Layman and he is strongly re-enforced by Pastor Simmons. There is good prospect for growth and useful service.

MISSISSIPPI—Starting at 5:35 A.M. on Saturday, August 27, and arriving at Pontotoc, Mississippi, at 10:15 that evening, the Secretary found that he had been on the way about fifteen hours and had traveled four hundred seventeen miles on a day coach. Through the courtesy of the railroads, he paid no fare.

At Pontotoc, a town of some three thousand people, he found a most attractive church building and a pastorium in thorough keeping with the church edifice. They are both beautifully located, constructed of light brick, and up-to-date in their architecture.

Sunday, August 28, was a rather strenuous day with the Secretary; he spoke at both the morning and evening hours in the First Baptist Church of Pontotoc and in the afternoon to a crowded house at Algoma, six miles in the country. As Pastor A. L. Goodrich is very anxious to secure an effective organization of his men in the near future, the Secretary spoke at the evening hour on "Men and the Kingdom." In addition to serving the First Baptist Church of Pontotoc, Rev. A. L. Goodrich is pastor at Algoma, where he preaches two Sunday afternoons each month.

On Sunday afternoon, August 28, Brother Goodrich was closing a very successful revival with this church, baptized twenty-two candidates that afternoon, and reported thirty-four additions in all during the meeting. Recently he held a revival in a church that had not had services for months, secured a re-organization of the membership, a complete overhauling of the building and grounds, the calling of a successful pastor, and the church is now one of the most active in all the Association, thoroughly sympathetic with the Co-operative Program.

On Tuesday, August 30, at the request of the pastor, Brother Ray, the General Secretary made a talk at 11 A.M. at Spring Hill Church on the "Scriptural Plan of Church Support," right in the midst of a revival.

Monday, Tuesday, and Wednesday evenings were devoted to class study on Applied Stewardship and Missions. Pastor Goodrich expressed the opinion that he could not do more than secure the attendance of fifty interested men and women each evening for this class work; the work opened on Monday night with an attendance of fifty-five; Tuesday, fifty-nine; and Wednesday, the closing evening, one hundred forty. Several of the men qualified for the Brotherhood certificate.

LAFOLLETTE, TENNESSEE—By special invitation of Rev. A. J. Seale, the pastor, the Secretary spent Sunday, September 4, with the First Baptist Church of LaFollette. This church has a considerable debt on its beautiful building and it calls for a large element of faith and heroism on the part of the membership to meet the present demands. The objective of the visitor was to encourage and stimulate the people to keep their spirits up during the depressed times. At 10 A.M. about one hundred of the most representative men and women assembled in the auditorium and the General Secretary sought to impress them that they would be able to handle their situation, if they would stand together and each one observe the scriptural plan of kingdom support. He reminded them that they represented a very large percentage of the intelligence, influence, and money of the church. At 11 A.M. he spoke to a good audience on "The Sacrificial Spirit." Pastor Seale is a very capable man, and is giving to the church a fine illustration of the sacrificial spirit.

GEORGIA—Beginning with Thursday, September 8, the General Secretary spent four days in and around Americus, Georgia. On the first evening he spoke to a fine company of men and women in the Baptist Church at Plains, twenty miles from Americus. A visitor is bound to be impressed with the personnel of this membership, and was not surprised to learn of their sympathetic co-operation with their young pastor, Rev. Royal Calloway, and of their generous and sympathetic support of the Co-operative Program.

The chief event in this visit was an address at a joint banquet of the Brotherhoods of the First and Central Churches of Americus. It was a fine body of men that assembled at 7:30 Friday night to hear a discussion of "A Challenge to Men." H. O. Jones, a prominent lawyer and president

of the Brotherhood of the First Baptist Church, was toastmaster. A delightful banquet was served, some special music was furnished by the men, and a few brief reports given, especially by representatives of the Brotherhood of the Central Church. These men are greatly interested in the work of their organization.

At noon of the same day the Secretary spoke at the weekly meeting of the Kiwanis Club. He considered it a tribute to the spirit and policies of this Club that he was invited to discuss Stewardship as it relates to the business and professional man. The men of this organization were so sympathetic that it was difficult for the Secretary to realize that he was not in a distinctly religious meeting.

On Sunday morning, September 11, the Secretary found himself in the initial stages of influenza; he, however, spoke at the Sunday school hour to a company of about one hundred men and women in the First Baptist Church of Americus on "The Scriptural Support of the Lord's Work"; he then hastened away in company with a fine layman to Preston, twenty miles distant, where he spoke on "The Baptist Situation and Outlook" to a good company of people of the Preston Church and community.

The invitation to visit this community was extended through Mr. J. W. Lott, a valued friend, a zealous church member, and a successful business man. He and Mrs. Lott made a large contribution to the pleasure of the Secretary's visit by their thoughtful and generous hospitality. Rev. O. M. Seigler, the popular and able pastor of the First Baptist Church, was likewise very helpful in his co-operation.

A significant feature of this visit was a delightful conference with some seven officials of the two Brotherhoods in regard to methods of conducting a successful Brotherhood.

JEFFERSON CITY, TENNESSEE—Soon after his return from Georgia, the Secretary went to Jefferson City to participate in the annual training school of Carson Newman College and the First Baptist Church of Jefferson City. He was not then conscious that he had a genuine case of "flu," but thought he had nothing more than a cold that would soon pass away.

On Monday night at 7:30 in the First Baptist Church he spoke on "The Financial Support of the Kingdom" to an unusually fine audience, composed of the pastor, president of the college, faculty members, ministerial students, other students in large numbers, deacons of the local church, and a good representation of members of the church in general.

The next morning, to his surprise and regret, the General Secretary found himself unable to pursue this delightful work any further for the present, and in addition to this was under the necessity of canceling a very important engagement with the churches of Camden and surrounding territory in South Carolina. He is glad to report, however, that he is now able to come to the office for limited service and hopes to be entirely normal within a few days.

OCTOBER BROTHERHOOD MEETING

The topic for the October meeting of the Brotherhood as given in the *Manual* is "Scriptural Support of the Kingdom." The program provides for five talks of six minutes each, and furnishes a number of suggestions that should be helpful in making the needed preparation.

Only this morning our office had an order for twelve copies of this *Manual of Programs* for one of the Brotherhoods of Spartanburg, South Carolina.

MISSIONARY MISCELLANY

T. B. RAY

BIRTHS:

Rev. and Mrs. J. H. Ware, of Shanghai, China, announce the birth of James Hamilton, Jr., on June 27, 1932.

Rev. and Mrs. A. E. Hayes of Pernambuco, Brazil, have announced the birth of a son on August 17, but in their joy they failed to give us the name.

ARRIVALS ON FURLOUGH:

Rev. and Mrs. A. R. Crabtree, Rio de Janeiro, Brazil. Home Address, Baptist Hospital, New Orleans, Louisiana.

Mrs. J. H. Rowe, Kokura, Japan. Home Address, 821 E. Cotton St., Redlands, California.

Mrs. H. P. McCormick, Ogbomoso, Africa. Home Address, 429 S. Church Street, Brookhaven, Mississippi.

Miss F. Catharine Bryan, Shanghai, China. Home Address, 33 Maddox Drive, Atlanta, Georgia.

SAILINGS:

August 30, on *S. S. Leviathan*—

Mrs. Dan T. Hurley, Bucharest, Roumania.

September 7, on *S. S. Hikawa*—

Rev. and Mrs. Victor Koon, Chengchow, China.

Dr. and Mrs. A. W. Yocum, Pingtu, China.

September 18, on *S. S. President Hoover*—

Dr. and Mrs. J. M. Gaston, Laichowfu, China.

Rev. E. T. Snuggs, Lui Chau City, China.

NINE YEARS WITHOUT RE-ENFORCEMENTS.—“There is a limit to human strength and I quake for the health of those who are carrying double and treble duties. There is no way but to add responsibilities as one by one our people go home and do not return because of lack of funds. It is nine years now since it was our joy to welcome a new missionary. The ranks are growing thinner each year and the end is not yet. Some of us are growing old I suppose, though I do not feel it, still in these thirty and a half years I have seen many come and go. The opportunities for actual service are wider now than when I came. Then you had to open doors, force an entrance, as it were; now doors are wide open on every hand. Do beseech our people to pray that they may see and know the Lord's will with their lives and for us that we may be faithful to the trust committed to us.”—*Mrs. W. B. Glass, Missionary, Hwanghsien, China.*

CONCERN FOR THE HOMELAND.—“I am sure there are blessings ahead of us. We can not foresee just how it will all work out, but I am not so much concerned about the future of the work on mission fields as about the spiritual condition of a great part of our constituency in the homeland. I can not judge our people at home either, because I don't know their circumstances, but I do believe there is enough money in Christian hands to carry on the Lord's work if those hands would only give it to the Lord.”—*Missionary L. G. Quarles, Buenos Aires, Argentina.*

FINE PROGRESS.—“We had a fine mission meeting this year in spite of all the disturbing conditions. Reports from the fields were encouraging indeed. The fine progress of our work in all fields makes us happy and gives us courage.”—*Missionary A. R. Crabtree, Rio de Janeiro, Brazil.*

THE CONTROLLING MOTIVE.—“We are praying daily that Southern Baptists may not fail our Lord. That they are having financial difficulties we know, but in financial difficulties they may find God nearer than ever before. There is the temptation to neglect gifts to God before we cut elsewhere. But the work we have started must go on and we shall have to provide for the schools at least for four years even though we decide we cannot carry on. Our evangelists have families and these cannot live without support any more than can your missionaries. The campaign in June and July was based upon a plea that made us hang our heads, for we were the center of the plea. At times, I, personally, wished that I had money enough to relieve Southern Baptists of any further responsibility for my support. I felt that they had forgotten the real motive behind all missionary work. If Jesus Christ dying on the cross to save a lost world is not sufficient to solicit support for missions, then we are hopeless. I realized at the same time that you were dealing with human beings and it takes such appeals to rouse some people to action. We have to endure shame for the cross of Christ even in the twentieth century. I am not blaming the leaders, for this was possibly the only way to rouse people, but I wish that the love for the lost world could be the controlling motive and personalities might be kept out of it.”—*Missionary C. K. Dozier, Kokura, Japan.*

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WITH OUR EXCHANGES

THERE is great need today for youth crusades—crusades for temperance, honesty, personal purity, social and economic betterment and Christian discipleship. We need the enthusiasm of youth, the spirit of daring and adventure, the readiness to attempt seemingly impossible tasks and to suffer for a worthy cause.—*The Missionary Review of the World*.

GERMANS, who have a reputation for logical and methodical thinking, speak of Heathen Missions and include under it all work done among non-Christians in any country. Thus they list as Foreign Missions whatever work is done in the United States and Canada among Indians, Eskimos and Negroes. What we term Home Missions is to them an unknown church activity but they have designated any work done among Germans in foreign countries as Diaspora Work and they speak of Inner Mission Work, when they mean the effort of the Church to reclaim the lost, estranged and afflicted in their own immediate communities.—*The Foreign Missionary*.

IT SEEMS, too, that there is a new imperative for teaching the Cross—not as a dogma of theology nor as the source of low-plained vesper hymns—but as a way of life. As we try to find the causes of the present distress we come at last to the ideal which has undergirded our society—the acquisition of wealth. This aspiration has become the very climate in which we live. Somehow the Church has got to change this underlying motive of men. It has got to call men, not to occasional acts of sacrifice, but to a life of glad and heroic self-renunciation. It must teach its industrial leaders that they were never meant to be lords over their fellow men, but servants of them. In short, the Church, in this day, must teach that Jesus has undertaken nothing less than changing man, over the whole range of his life, from an acquisitive to a contributive being.—William H. Boddy, in *Federal Council Bulletin*.

IT IS an interesting and significant fact that recent troubles have brought many nearer to God. Our Chinese brethren and sisters in the recent hostilities have realized this to their great comfort and spiritual uplift. In connection with the hurricane havoc in the New Hebrides, one eye-witness said, "The natives are in a chastened mood. In bygone days they would have attributed the disaster to the wrath of offended spirits. The present generation, however, looks upon the visitation in a very different light, and if the natives have misgivings at all it is about themselves and their forgetfulness of God." It looks as if we all must learn the lesson that "all things work together for evil to them that ignore God." In these days when life is a riddle to many, and the insoluble nature of life's depressing problems fills many with despair, it is well to recall the things "we know." "We know that all

things work together for good to them that love God." Let us draw closer to him in love and trust, realizing that trials are intended to perfect our character, and bring a real peace. In the work of the rural church and in all our activities may there be such a turning to God that there will be a transformation of our way of living and working that will flood with sunshine large areas of our own lives and the lives of others.—*The Chinese Recorder*.

IT MAY be said at once that our spiritual influence decreases as our scale of charges go up. We cannot tell the story of the Good Samaritan and then charge the wounded man with the oil, wine and twopence paid to the inn-keeper. Apart from the constant anxiety of making both ends meet, this is the chief concern of the medical missionary. Sacrificial love loses its value when a charge is made for it. We cannot bring these people to The Great Physician if we profit by their suffering.—*The Missionary Herald*.

ONE of the most heartening signs of these times is the interest which the "strong church at the center" is taking in the spiritual needs of the surrounding countryside. But this problem is not one which can be solved from the outside. Strong churches can and must help if worthy weaker churches are to survive these critical days, but the final solution does not lie in their hands. When the church as a whole awakens to the peril which broods over its great rural source, it will provide the best possible training for the rural ministry of the new day and it will intelligently and prayerfully mobilize the demoralized lay forces of rural Christianity. The final solution lies in their hands.—*World Call*.

AT THE Annual General Meeting of Dr. Barnardo's Homes, London, the report showed that 111,501 destitute boys and girls had entered the Homes to December 31 last. Last year 17,019 children and young people were dealt with; 1,643 boys and girls and babies were admitted to the benefits of the Homes in 1931,—1,340 permanently and 303 temporarily; 8,247 children were in residence at the end of the year, constituting the largest family in the world. This large family included 1,319 babies under five; 447 sick, crippled or afflicted children; 1,124 boys and girls under industrial and technical instruction; and about 400 in training for the navy and mercantile marine. About 1,549 young people were placed out in life during the year. These Homes have no red tape, no waiting list, and no voting system. The charter of the Homes is:

"No destitute child ever refused admission." The need of the child is the only consideration. The Homes rescue the nation's children, nurture, care for and train them, and give them back to the country as useful, honest and healthy citizens.—*Record of Christian Work*.

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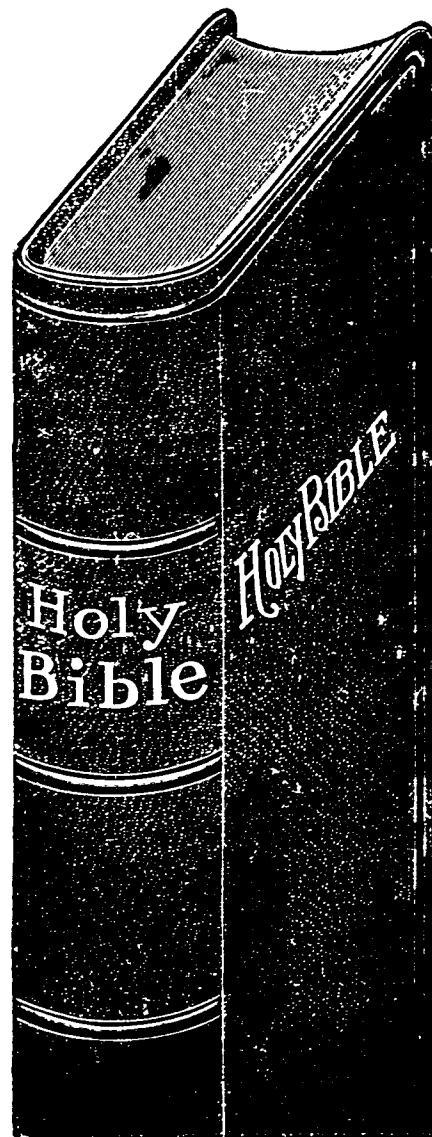
963 CHAPTER 6.

1 Christ is condemned by his own countrymen.
16 Of John Baptist's imprisonment and death.
34 The miracle of the loaves and fishes.

AND ^ahe went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, ^bFrom whence hath this *man* these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

John 7. 15.
c Isa. 53. 2, 3.
1 Cor. 1. 23.
d Matt. 12. 46.
Gal. 1. 19.
e Matt. 11. 6.
f Jer. 11. 21.
Jer. 12. 6.
Matt. 13. 57.
Luke 4. 24.
John 4. 44.
g Gen. 19. 22.
h Isa. 59. 1, 2, 16.
i Matt. 9. 35.
j Matt. 10. 1.
Luke 9. 1.
1 The word signifieth a



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