

HOME^{and} FOREIGN FIELDS



JOHN L. BROWN

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HOME AND FOREIGN FIELDS

THE MISSION JOURNAL OF SOUTHERN BAPTISTS

JOHN L. HILL, *Editor*

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Shall Our Mission Work Halt?

F. F. BROWN

President, Southern Baptist Convention



NO MORE serious question confronts Southern Baptists. Ultimately the question must be answered by individual Baptists with New Testaments in their hands and the grace of God in their hearts—individual Baptists grouped in churches everywhere. The question will not be settled by committees, by boards, or conventions. All of these must function, but right now a sense of individual responsibility must press upon our hearts until each one of us decides his or her personal responsibility in giving the gospel of Jesus Christ to the whole world.

Shall our mission work halt? Yes, if we individually do not face the task of relieving our mission work of the enormous burden of debt that stands in the pathway of any progress. (And I mean by our mission work—Foreign Missions, Home Missions, Seminaries,—every agency that is essential in giving the gospel of Jesus Christ to the world.)

Our mission work at home and abroad can be relieved of the burden of debt any day that Southern Baptists want to relieve it. Willingness is the thing. This statement is not made lightly. I know about the depression, about hard times, about reduced salaries, and about unemployment. At the same time, I know that Southern Baptists could pay their creditors a quarter of a million dollars next Sunday morning and not withhold a dime or a dollar from their regular week-to-week giving.

We could do this *if, if, if* only we could give ourselves to the leadership of God's Spirit and make an offering that would represent *self-denial*. An offering that for each of us would have just a little red about it. An offering that would have in it just a little of the spirit of the Cross.

Our creditors have a right to expect a substantial payment from Southern Baptists, even in this period of financial difficulty. Our creditors have been generous, too generous, with us. A banker is not a cold-blooded individual—a Shylock demanding his pound of flesh; he is custodian of others' goods. A banker represents an institution that involves thousands of people. At present my city staggers because a great bank has closed its doors. Forty-six thousand people are involved. Many of them are members of various Baptist churches. We owe it to our creditors to go the limit for them right now.

We owe it to our work and to our workers. Surely no one would raise the question as to the central place of mission work in the program of Jesus. Surely no informed person would close his eyes to the marvelous progress of God's work around the world. No one would raise the question as to the loyalty of our missionary workers. Can any group in society give a better account of their stewardship?

Above all, we owe it to our Saviour. We are looking to him for guidance and strength now as we have not in this generation. All that he means to us stands out in bolder outlines during this period than at any other period in our lives. As we look to him and as he watches us, I can't help but think that he would be pleased to see his followers manifest some of his own sacrificial spirit.

Shall our mission work halt? Are there not a sufficient number of Southern Baptists who are ready to lock their hearts in prayer, and in a spirit of sacrifice blend their voices in a triumphant negative, saying: "No, by the grace of God we will not allow our mission work to halt"?



Three generations of God's children. Pastor and Mrs. Mu Chi-Hung, their son and daughter and grandchildren, of Mukden, Manchuria

BAPTIST BEGINNINGS IN MANCHURIA'S GREATEST CITY

CHARLES A. LEONARD

Missionary, Harbin, Manchuria, China

A STORY of how evangelistic work may be started in Manchuria on a small outlay of money and later become self-supporting will, we believe, prove of interest to your readers.

The four leading cities of Manchuria are on a direct line running north and south—Dairen (Dairen) at the extreme south, then going northwards we have Mukden, Changchun and Harbin.

There has been Baptist work at Dairen for a number of years. Then work was begun at Harbin by Southern Baptists eight years ago. Ever since our moving to Harbin from Laichowfu, Shantung Prov-

ince, eight years ago, we have hoped and prayed that Baptists might have a share in giving the gospel to the great city of Mukden. It is the largest and most important city in the three Eastern Provinces, which constitute Manchuria. There were large sections of the city where no mission work was being done.

At the last meeting of our North China Baptist Association the association was persuaded to set aside two hundred dollars for renting a gospel hall in Mukden. This now seemed imperative for an unusual opportunity had presented itself. Pastor Mu Chi-Hung, who for several years was pastor of the

Yingkow Church in South Manchuria, had moved to Mukden, his son taking a position in the Mukden Branch of the National City Bank of New York. This seemed providential, and presented an opportunity to begin work there.

Old Pastor Mu offered to superintend the work and preach as much as possible without salary if the Foreign Mission Board or the Chinese Association would provide a place for public meetings. The Mu family—three generations of Christians—were delighted when we informed them that the association had appropriated money for beginning work in Mukden. They asked that I assist in getting it started.

On my way south to our annual mission meeting at Chefoo last summer I stopped off at Mukden to assist in selecting a house on a main street as a "Fu-Yin Tang," Gospel Hall. We found a place coming within reach of our funds, not large but well situated. Taking over of the city by the Japanese army had caused many Chinese to flee, so rents were down and furniture could be had "for a song." Now the city is about normal again, but the owner of the place we rented says he is not going up on rent.

Returning from mission meeting last summer and unable to reach Harbin temporarily on account of floods we stopped off at Mukden, where some days were given to holding meetings at the new preaching hall. It was found necessary to have a worker who could live at the Gospel Hall and give his time to receiving the people and assist in preaching. So a lay worker, a faithful brother, Mr. Li Kiu, was selected for this work and to serve that part of the city as a colporteur. The Mu family and others of us personally assumed his salary, which is not large. Since then the work has gradually gone forward in a way encouraging to us all.

Now at this time I have just finished eight days of meetings with the brethren here in Mukden, on my way back to Harbin from Pyengyeng in Korea, where we spent the Christmas holidays. While there we saw our daughter Rachel, who graduates this spring from the American High School for the children of missionaries here in the Far East. We enjoyed a change from the strain of war, banditry, floods and other disorders throughout North Manchuria. Mrs. Leonard underwent two needed operations which could not be had well in Harbin, and I received dental work which was badly needed. Mrs. Leonard will be able to return to Harbin after three weeks.

While in Korea much strength was gained and it was possible to raise a few hundred dollars for the proposed Harbin Chinese Baptist Church building—they are making a hard pull to have their own place of worship—and for relief of destitute White Russians and German Lutheran and Mennonite refugees who have fled to Harbin from Siberia. We were also able to get together considerable old clothing for these refugees, given by missionaries and other foreigners in Korea.

It has been a joy to preach the gospel to these people here in Mukden twice daily these eight days. Attendance and interest were good throughout the meetings. There were services nearly all day Sunday, various ones taking part in witnessing to the grace of God, in addition to Sunday school and morning worship. I have never been permitted to take part in meetings of a place just opened where the spirit of fellowship and of hopefulness was better. The missionary's last two services were given to the discussion of the Christian's obligations to God, to Christ as Lord, to the Christian's church, his family, his community and to the unsaved. How the small but hopeful beginning of the work was begun was also told to those who had indicated their decision to accept Christ as Saviour.

At the close of this meeting old Pastor Mu related with characteristic modesty an experience of his in the opening of the Gospel Hall. It is not surprising that heathen Chinese are extremely selfish, when one remembers that even the worship of their gods is simply permeated with selfishness. Public spirit as known in Christian lands, and especially personal concern for the other fellow that we Christians feel, is almost lacking. So when a person moves out of a house the idea of sweeping it out and leaving it in reasonably decent shape for the next family who may move in seems almost preposterous. Let us boast only in the cross of Christ and not forget that our love for our neighbor has come from the teachings of Christ our Saviour.

The house rented for the worship of God and preaching of his Word had formerly been used as a restaurant. The walls and the paper ceiling were as black as midnight, and the old dirty paper hung down in many places. Dirt and filth on the brick floor was a foot deep in places. Workmen were few and unwilling to accept the job of cleaning up the place at a reasonable price. Pastor Mu is of the teacher class, who do not think ordinarily of stooping to menial work; but he put aside his long garment and proceeded to scrape the walls and clean out the rooms so they could be whitewashed and made a suitable place for the worship of the true God. This was last summer. The day was hot. When nearly through with his work this faithful old saint sat down to cool off and rest. He then did something which a Chinese should never dare do, he ate a cantaloup and then drank cold water immediately afterwards. As a rule Chinese drink only hot water or tea. The result was that Pastor Mu became seriously ill. While in bed a heavy rain came. He knew the workmen doing repairs had gone without completing their work, so he left his bed three blocks away, got a ladder, climbed to the roof and in the soaking rain covered the leaking places with old mats and pieces of tin.

But this was too much for him, so it soon became necessary for him to go to the Presbyterian Mission Hospital in Mukden. There (*Continued on page 6*)

HOME AND FOREIGN FIELDS

The Mission Journal of Southern Baptists

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EDITORIALS

CONSTRAINING LOVE

THE New Testament does not leave us in ignorance concerning the motive that we should have in Christian service; in fact, it seems to say that a certain dominant, consuming motive will possess and control us if we are really Christ's. When one gets right up close to the heart of the New Testament, one discovers that its key word is love. Love explains both the message of the New Testament and the motive for giving the revelation of that message. Likewise, love for the Master in the heart of the believer is the dynamic that sends the Christian to joyous self-annihilation, if necessary, that the will of Christ may be done. Let's enter reverently the privacy of the intimate chat that Jesus had with his disciples on the very edge of Gethsemane and let us catch in all its freshness the beautiful confidence of his words. "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me." "If a man love me, he will keep my words." Is the Master presumptuous in such statements? No one who has been to Calvary will say so. In fact, it is about time that we quit fooling ourselves. Most of us who are sufficiently concerned with our delinquency to assign a cause for it have trumped up every reason under the sun except the real one. In this same talk with the disciples Jesus said, "He that loveth me not keepeth not my sayings." Long since, our Saviour drew the distinction; we classify ourselves. Open neglect of our Master's plain commands, indifference to the dearest wishes of his heart, unconcern for those for whom he died, inactivity in the face of critical conditions that may affect permanently the causes committed to us,—such an attitude can be accounted for only by our lack of love for our Lord: we pray not, because we do not love; we work not, because we do not love; we give not, because we do not love. The times demand love translated into vigorous, sacrificial devotion to God. That great Christian of the first century, in explanation of his flaming zeal,

said, "For the love of Christ constraineth us." Exactly; and that same love, filling our hearts, will constrain us too. Applied to our present situation this constraining love would work wonders.

INSPIRES STUDY

IGNORANCE, just plain old-fashioned ignorance, is easily one of the heaviest burdens that our denomination carries. The fact that other denominations are no better informed than we are doesn't help us; maybe others can get along better without information than we can. The fact that literally hundreds of thousands of our people know nothing whatever about our denominational program is at once a standing reproach and a compelling challenge. The love of Christ will constrain us to know more about him,—his love for all men, his passion for a lost world, his compassion for lost men everywhere, his plan for winning the world to himself, and his dependence upon individual followers as bearers of his gospel message to the ends of the earth; such love will constrain us to know more about the progress that has been made in carrying out his Commission, and to understand the present condition of Christ's causes in the world and our obligation to them. Information always inspires. Southern Baptists need and must have a rebirth of missionary conviction; every church must become a veritable hotbed of contagious mission study. Even a most superficial view of the field will convince any one that missionary response is in direct proportion to missionary information. We rejoice in the signs of awakening interest in mission study courses and schools of missions; let's make it unanimous.

DARES THE IMPOSSIBLE

LOVE never did count the cost of any sacrifice; it claims only the privilege of spending itself for the object of its devotion. The Christians of the first century had no better sense (and they counted in their numbers the ablest minds of that or any other century) than to obey the perfectly clear command of Jesus and trust him for results. From the viewpoint of human judgment the undertakings of the Apostle Paul were entirely outside the pale of reason and of possible realization. There is no record, however, that Paul was much concerned about human opinion; he drew on a much surer source of inspiration, and the world knows the results. There is ample authority for the idea that convention and conformity and dignity quench the fires of spirituality; the dynamic souls of Christian history have said by deed and sometimes by word that Christianity is not a religion for sane people but for those who are mad with love for Christ and a lost world. Some years ago at a Student Volunteer Convention, a young man said, "I am going home and get reckless for Christ on Yale Campus." Isn't it about time some of us were getting reckless for

Christ? There is not lacking evidence in the ranks of our most capable people that we are getting ready to dare the impossible. Where the love of Christ constrains, let no man say the task is impossible.

SEEKS SACRIFICE

LOVE not only does not run from sacrifice; it deliberately seeks it. No better example of this truth can be cited than the mission of Jesus in the world. He came seeking, and voluntarily laid down his life for those whom he sought. We rejoice that the pages of Christian history are illumined with the lives of those who counted it their highest joy to be as their Master. We are grateful beyond words for noble souls in all departments of the Master's vineyard at home and abroad who are living heroically sacrificial lives right now in devotion to the cause of the Master. These faithful ones are indeed the salt of the earth, and they are an inspiration to all who would know the joy of service. We wonder if there is any way out of our present difficulties except by genuine sacrifices on the part of hosts of Southern Baptists; we wonder if all of us would not be better for the sacrifices. The day of sacrificial devotion has not passed from among us; Southern Baptists will yet show themselves worthy of their heritage of blood and sacrifice and mindful of their Lord's love and confidence. The love of Christ must constrain and when it does hosts of us will seek opportunity to make at least one sacrifice for Jesus.

CAPITALIZES REVERSES

IT IS to our shame that we confess our dependence upon the material by allowing even a world economic disturbance to all but paralyze kingdom enterprises committed to our hands. The spectacle of the children of the King whimpering and whining over the loss of luxuries while the causes of the King languish for lack of necessities is neither pleasing to our Father nor creditable to our loyalty. The love of Christ in our hearts would remind us in the day of adversity of the exceeding abundance with which he has blessed us in other days, would prompt us to improve the necessities of economy by increasing the proportion of our gifts to his work, and would cause us to rejoice in the reality of his presence made more precious by the changing material fortunes. Surely we have not forgotten to thank him for all his mercies, even in our time of adversity. Again we covet for ourselves the spirit of the great apostle as reflected in those heartening words, "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." The constraining love of Christ will enable us to get rich out of our reverses. God pity us if we miss the obvious lesson of these experiences.

REFINES FELLOWSHIP

HUMAN fellowship is one of the rarest of earth's treasures, and the capacity for fellowship is one of man's richest endowments. Men are bound together in all sorts of relationships, good and evil; any cause strengthens itself by being able to emphasize a fellowship feature. Christian fellowship ought easily to be the most genuine and therefore the happiest and most valuable. Alas, that such is not always the case. Brethren are often prone to be captious and critical and distrustful of one another, and what should be the most precious relationship is forced to take its place below the fellowship of merely fraternal orders. Love of the brethren is given as evidence of having passed from death into life; it is no light matter to neglect the grace of Christian fellowship. It is a good time to catch afresh the message attributed to the aged John, "Children, love one another." By applying the spirit of such an injunction we will sweeten our own lives and greatly reduce the accumulation of regrets that too often clouds old age. Again, the constraining love of Christ, by causing us to lose sight of self in considering the virtues of others, refines fellowship and lifts it to the high plane that Christ expects it to occupy. Southern Baptists will be more faithful witnesses when they learn to love one another better for Jesus' sake.

COMPELS CO-OPERATION

OF NO other people, perhaps, can it be said that the love of Christ compels cooperation. More than once the ability of Southern Baptists to march together under the leadership of the Holy Spirit has provoked the admiration of our friends of other faiths who have good-naturedly made light of our loose organization. In the absence of any overhead organization or administrative authority, Baptists are bound together only by the Spirit of Christ himself. Rather slender bond, did some one say? On the contrary, the Holy Spirit in the hearts of believers is the strongest force in the world. We love one another because each one of us loves Christ; we work together because thereby we can best promote the interests of the Christ whose love binds us. If the love of Christ had the right of way in the hearts of all of us, there would not be a single non-cooperating church or member in the bounds of our Convention. We get excited as we contemplate our nearly four million Baptists exercising their independence by banding solidly together with full resources mobilized against the giants that obstruct the way. Before such an army, how long would discouragement and doubt and depletion and debt be able to stand? Such an army is possible only when the constraining love of Christ is given free reign. Has not the hour struck for a demonstration of what God can do with a great denomination wholly yielded to the power of his constraining love?

Baptist Beginnings in Manchuria's Greatest City

(Continued from page 3)

he spent two weeks and twenty dollars. But this was not in vain. He preached and taught the Word to others in the hospital. When well enough to leave the physicians and nurses insisted that he remain and continue his assistance in giving the gospel to the patients, but he was anxious to get back to his little meeting house where later he would be privileged to preach the gospel in his part of the city, where it had never been preached publicly before. He rejoiced tonight for the experience at the hospital, for, he said, two men had become Christians as a result of his illness there, and he hoped others had been saved.

This story was used by the missionary to help lay upon the hearts of those present their privilege of also having a part in this work of the Lord. So instead of asking the association to continue assistance as last year, a hundred and thirty Chinese dollars were subscribed by those present, this in addition to what was already being given for Colporteur Li's salary. With gladness some one called for the Doxology, then "Blest Be the Tie That Binds," was sung. They followed this with "God Be with You Till We Meet Again," this for the missionary who was to leave tonight.

It was decided to continue the meetings after our departure, and to put on a special evangelistic campaign in a few days, when the Lunar (Chinese) New Year Holidays begin. Several will be baptized this spring. Our hope and prayer is that before going to his home above this faithful pastor, Mr. Mu, will see in Mukden a self-supporting, self-propagating, independent Baptist church, having its own pastor and church building. This is not impossible. We are all working toward the establishment of indigenous Chinese churches.

Rents on the rooms now being used are only \$180 a year, Chinese currency. Colporteur Li's salary is only \$150 for the year, and incidentals are less than \$50. This total of \$380 for a whole year is only eighty dollars in American money. One can see how God can thus use greatly here in Manchuria a comparatively small amount of money.

The Church of Scotland Foreign Mission Society and representatives of other denominations are doing fine work in Mukden. We were made to rejoice to hear of advance being made in self-support by some of the churches of Mukden, but great numbers in this city and its suburbs of near a million souls in normal times have not heard the gospel of our Lord. An important part of the city, the Japanese Concession, adjoining the "South Market Section," where we have opened work, has a population of thirty thousand Chinese, among whom no Christian work is being done. Then in the city of Changchun, to the

north, half way between Mukden and Harbin, recently made the New Capital of Manchukuo, there is a large section, embracing 40,000 Chinese, where likewise there is no Christian work. We should open work there. If this were done, our Baptist mission work would be connected all the way from Chefoo in Shantung and Dairen to Harbin in the north. Thus we would be partially meeting our obligation and privilege of giving the gospel to these thousands of unsaved men, women and children.

This story is being written at midnight here in a crowded room of the Mukden Railway Station. One is constantly reminded of the strained condition in Manchuria. The train is late, due to three attempts to blow up trains coming from the south the past five nights, this by enemies of the newly formed state, "Manchukuo." Whether anything will happen to our train remains to be seen. Thousands of Chinese bandits, soldiers and civilians have been killed the past months. Large numbers of Chinese soldiers have also been driven across the border into Russia. There is still a great deal of discontent, and a reign of terror prevails in some country districts. In the meantime mission work is being pushed in the cities.

Nearly a month after writing the above account, a letter was received from Mr. Mu Tien-Teh, son of Pastor Mu, stating that the daily meetings in Mukden were still going.

TWENTY-FIVE YEARS OF MEXICAN MISSION WORK

A. N. Porter, Waco, Texas

BACK in 1907 when Dr. A. J. Barton was pastor of the First Baptist Church in Waco, Texas, Mrs. Barton, with other good women, became interested in the Mexican people living in the city. A little later they organized a Sunday school for Mexicans in the basement of the meeting house of that great church. Still later a Mexican church was organized and a Mission property purchased in the Mexican quarter of the city. Through all the twenty-five years the Lord has blessed and prospered this work.

On Sunday, February 26, 1933, the Mexican Mission celebrated with a special program the completion of twenty-five years of mission work. More than five hundred Mexicans have been converted and baptized in Waco during these years. One brother gave a brief historical review of the work. On that day seven converts made public profession of faith and were received as candidates for baptism. Another gave a very long list of those converted and baptized here, who are now living and serving the Lord, some in Old Mexico, others in California, several in Chicago, in Detroit, and in many other places. A brief memorial service was held.

At the evening service a group of fine Mexican girls gave a pageant entitled, "The Challenge of the Cross." This was given in a manner to stir the deepest emotions of the soul and to make a lasting impression.

Surely the Lord hath done great things for us. We believe that nowhere can be found a greater or a more fruitful mission field or one that will show greater fruits for the investment made, than among the Mexicans of Texas and the great Southwest.

BAPTIST GROWTH IN THE NATION'S CAPITAL

H. L. SWEINHART

Chairman of Publicity, Washington, D. C.

WASHINGTON has been the center of the nation not only in a political sense but in a religious way as well. Pre-existent in the imaginations of the builders of the Republic, its influence on political life began even before its position as the National Capital was a physical fact. In similar fashion it played an influential part in our religious development. Particularly has this been true of the Baptist denomination, for from Washington have emanated influences which have spread throughout the length and breadth of the land. These influences have made themselves felt, not only throughout the nation but throughout the world, because much of the missionary inspiration and zeal developed during the early part of the past century was due to such leaders as Luther Rice, himself a member for fourteen years of the First Baptist Church of Washington; the founder of Columbian College (now George Washington University); a man who, more than any other, it has been said, was "the originator of those institutions through which the Baptist life of America has expressed itself for more than a hundred years."

The Baptist denomination got its start in the Nation's Capital in the days when Thomas Jefferson was in the White House. In a room overlooking the grounds of the White House, in the old Treasury Building, the first Baptist Church of Washington was formed on the Sunday afternoon of March 7, 1802. (See picture of present building, page 16.) On that historic occasion there met in that room five men and one woman, "inhabitants of the city of Washington

and its neighborhood, who being regularly baptized according to the apostolic mode by immersion, and humbly desiring to be established into a regular society to worship God, were constituted into the First Baptist Church." From the nursery of this mother church went out groups of believers that made possible the strong congregations of Baptists in Washington of today.

From its small beginning in the early days of the Republic, the work and influence of the Baptist denomination has grown in Washington, until today the Columbia Association of Baptist Churches, the official name under which the churches in that district have been organized for almost fifty-six years, numbers twenty-seven churches with a total membership of more than 14,000. Thirty churches have been members of the Association since its existence, two of them having disbanded, while the third united with another church.

The missionary motive illumines the early record of the Baptist church in Washington, as is shown by numerous references to the great mission of the church and to the work which was being done in the direction of helping to spread the gospel message throughout the nation and the world. This guiding motive has continued throughout the years, from the days of Luther Rice more than a century ago down to the present, as an important factor in the spiritual development of our denominational life and power in the Capital. As early as 1816, we read in the records, that the clerk of the Baltimore Baptist Association, which had been organized



Photo by Shultz

Washington Auditorium, Washington, D.C., where the seventy-eighth session of the Southern Baptist Convention will be held, May 19 to 22, 1933



A group of Baptist pastors, Washington, D.C. Left to right: Samuel Judson Porter, First Church; John Compton Ball, Metropolitan Church; Charles B. Austin, West Washington Church; John E. Briggs, Fifth Church

in 1793 and which was the earliest association in the history of Washington churches, Spencer H. Cone, was instructed to supply the secretary of the Baptist Board of Foreign Missions with a copy of the minutes of the Association annually. Brother Cone, who was to become one of the most notable pastors in a long ministry in New York City, was at that time a member of the First Baptist Church of Washington but preaching for the Navy Yard, or Second Baptist Church, which had been constituted in 1810.

Previous to 1877, when the Columbia Association of Baptist Churches was organized, seven Baptist churches were formed in the city of Washington. In addition to the twenty-seven white Baptist churches now in the District of Columbia, there are nearly one hundred colored Baptist churches, some of them with large memberships, and the total running well into the thousands. Of the twenty-seven churches now in the Columbia Association, nineteen of them, or seventy per cent, were organized under the auspices of the Association. The Washington churches during their youthful and formative years were in the Baltimore Baptist Association; in the Maryland Baptist Union Association, beginning in 1836, and until the organization of the Columbia Association in 1877.

The Columbia Association during the little more than half a century of its existence has experienced three waves of evangelizing influence: *the first*, a wave of Sunday school enthusiasm that swept through the early years of the Association; *the second*, a co-operative movement for denominational establishment, in the organizing of churches, the founding of homes, the payment of the mortgage indebtedness of the churches, aid in building enterprises, and the strengthening of mission churches; and *the third*, adoption by the Association of the unified budget, equalizing the relations of the Baptist churches in the Columbia Association to the two Baptist conventions, and lifting into prime importance in the Association the cause of missions throughout the world. These three objectives—Sunday schools, denominational establishment, and the unified budget for missions—have inspired and united Washington Baptists and made the history of the Columbia Association throughout the past fifty-six years one of deepening power.

Of the Sunday schools in the churches of Washington it can be said that there are well organized and efficient Bible classes in all the schools, while the departments, the super-

intendence, the teaching, the educational and spiritual fitness and devotion leave little to desire in the way of proper Christian preparation for this branch of the work. The Sunday school organization of the District stimulates every activity of the churches.

Baptists of Washington cherish two homes: one the Woman's Baptist Home, organized in 1879 by the donation of a piece of property given for the purpose of a home for aged and destitute women of our denomination; and the Baptist Home for Children, organized by the Association in 1914.

On two occasions during the history of the Columbia Association of Baptist Churches has the Southern Baptist Convention met in Washington; and the Northern Baptist Convention, which was organized in Washington in 1907,



West Washington Baptist Church, Washington, D.C.

has met once since then, in 1926, in the National Capital.

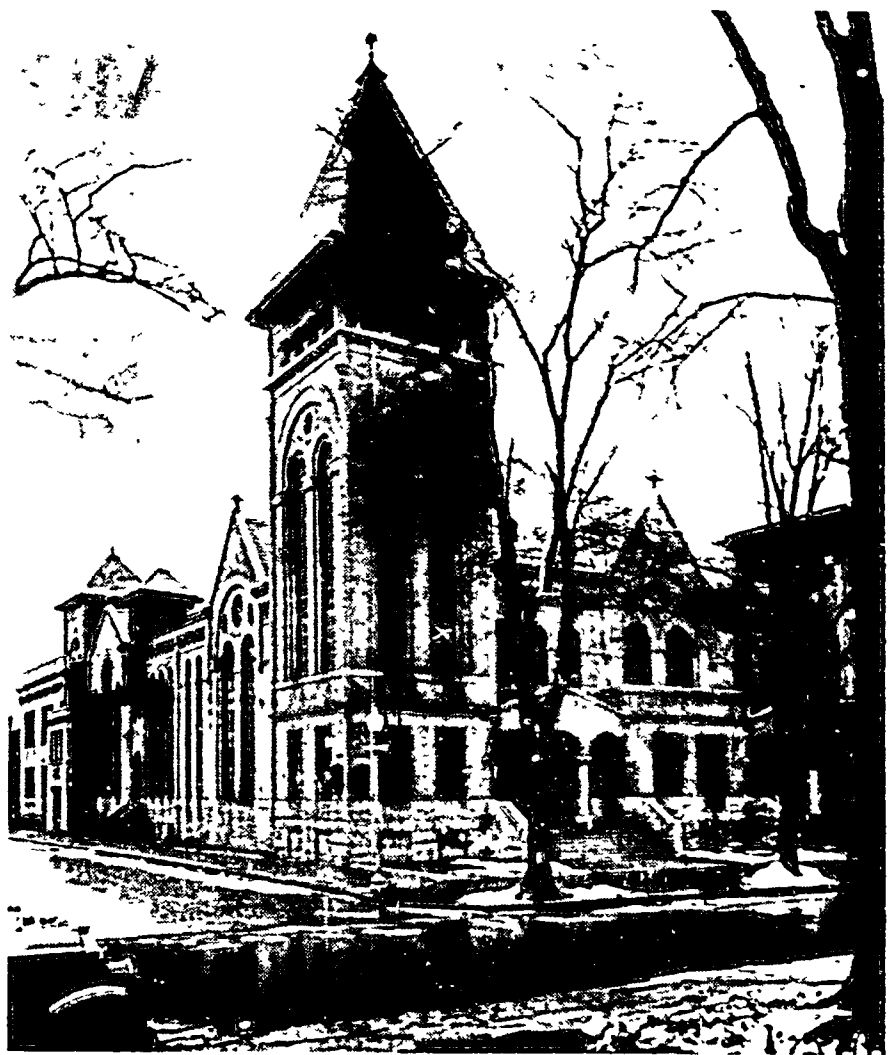
The Southern Baptist Convention met at Washington in May, 1895, with the First Baptist Church. This was the fiftieth anniversary of the Convention, the first meeting of which had been held in Augusta, Georgia, in 1845. The Washington meetings were largely attended and did much to strengthen the bonds of denominational fellowship.

The second meeting of the Southern Baptist Convention was on the occasion of its seventy-fifth anniversary, in May, 1920, and of the celebration of the completion of its 75 Million Campaign. The meetings were held in a World War Y. M. C. A. tabernacle on the Union Station plaza. Six thousand delegates attended this gathering.

The Northern Baptist Convention, accepting an invitation from the Columbia Association, met at Washington in May, 1926. The general chairman of the Washington committee to arrange for the convention meetings was Dr. Wm. S. Abernathy, pastor of the Calvary Baptist Church, where the Convention itself had been organized nineteen years previously.

With the Southern Baptist Convention in session there this year from May 19 to 23, and the Northern Baptist Convention from May 23 to 28, joint sessions of the two conventions being held on the over-lapping day, a particular fitness and appropriateness seem to lie in the fact that the first time these two great denominational bodies have met in the same city for many years past, that city should be the capital of our united Nation.

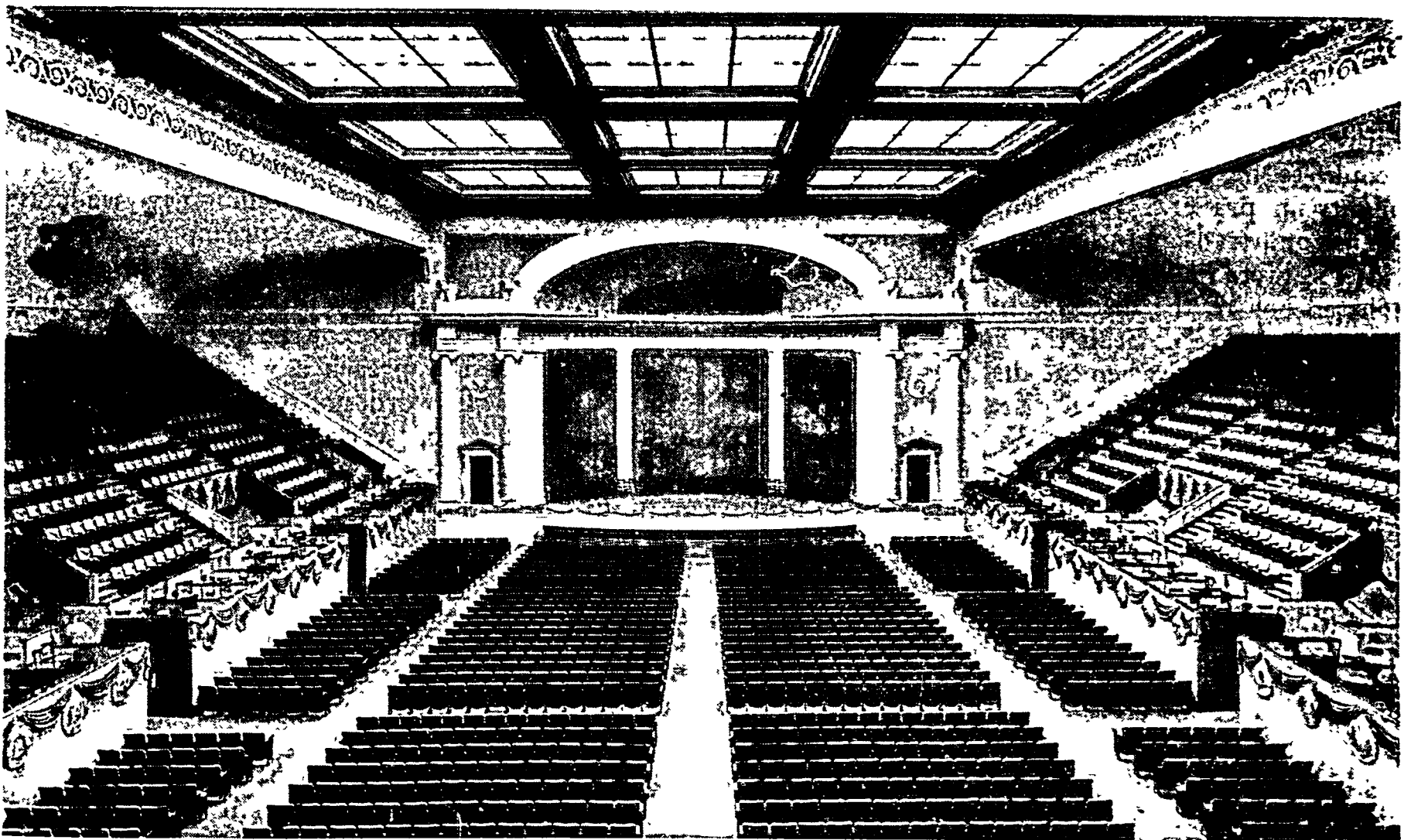
With a background of one hundred and thirty years of honorable history and a heritage of achievement that is the common possession of these two bodies, the sessions of 1933 take on peculiar significance. The problems facing them are colossal, but the expanded work, out of which the problems have arisen, is but a reminder of God's blessings upon the



Fifth Baptist Church, Washington, D.C.

labors of his people and a challenge to higher things.

The city of Washington, itself the creation of our common country and the scene of many events of transcending importance, is happy in the contemplation of the history-making deliberations and conclusions of our two great Baptist conventions.



Commercial Photo Co.

Interior of Constitution Hall, Washington, D.C., where the forty-fifth annual meeting of Woman's Missionary Union will be held, May 18

MISSIONARY PREACHING

JOHN F. VINES

Evangelist, Missouri Baptist General Association, Kansas City

CERTAINLY a good work has been begun and it must be carried on! To lessen our efforts now means largely to lose what we have so far gained. Kingdom work has reached a crisis, because we have talked depression and practiced retrenchment until failure stares us in the face. We must move forward in a solid phalanx carrying on for God. Shall we succeed or fail? We can succeed if we will. It is not a question of opportunity or of ability, but can our denomination be led to practice the principles of honesty as revealed in the Word of God? If preachers will preach and practice the things we have professed so loudly and so long, and our people will obey them, well and good; and if not, then God have mercy!

As I think of the subject assigned me, I am made to realize that nothing less than blood-red earnestness expressed in sacrificial living will succeed, and we should expect *nothing else to succeed*. This is the way the Master trod, and we have no right to expect an easier path. Missionary preaching that is to accomplish real results in finishing this task must embrace certain elements and practices.

1. *Prayer*. Our messages must be saturated with prayer. We have, because of the multiplication of *things*, too much allowed the "quiet hour" to be a thing of the past. I heard, many years ago, one of the world's religious leaders say, "If we are to communicate the Christ, then we must first commune with the Christ." Men whose lives have influenced people to be givers to kingdom work have been mighty in prayer. Jesus leaves the mountain of prayer and transfiguration to answer the call of the valley. Here he finds a father who has brought his afflicted boy to the disciples to be healed and they have failed. Jesus heals the child and restores him to the father, and when the disciples are alone with this Master over sin and disease, these humiliated and failing disciples ask, "Why could not we cast him out?" The answer is given for our instruction, "This kind can come forth by nothing, but by prayer and fasting." Only prayer that persists is effective in preaching. So if God's ministers, this year, are to produce glorious results along the lines so much needed, then we must pray *and keep on praying*. Alone with Christ in Gethsemane we must go, if we are to conquer the cross and the grave and live the triumphant life that will produce telling results in the lives of those entrusted to our care and teaching.

2. *Preach*. We believe in the unified budget but it will not take care of itself. Souls willing to burn out for God must proclaim the message glorious if it is to set on fire cold hearts. We must feed the

fire if the light is to glow with heat and power. If we are to produce and develop powerful church members, alive to every good cause, then we must feed upon the Bible. Our task is too great unless the truth is accompanied by the power of the Holy Spirit. Our preaching must have the crimson coloring; if we would bless, we must bleed. Christ came to win all, but he said, "And I, if I be lifted up from the earth, will draw all men unto myself." Love of gold, golf, and godlessness will not furnish God's workmen with power to lead men to "give as the Lord hath prospered." We must preach more and better. I have found in my pastorates that our people will do *just about* as well as we will teach them.

In one pastorate I saw a church go easily from \$7,000.00 per year for all causes to \$40,000.00, and another from some \$9,000.00 to \$60,000.00, and I had wondered why in my present work I was not able to see the same growth. One year our State Secretary sent out a list of questions, among them being these: When have you preached on Foreign Missions, and what was the text? on Home Missions, and the text? In trying to answer I discovered that I had preached few sermons during the year on any one of the great objects. I thought I had, but Dr. Godbold's searching letter revealed that the cause of our lack of giving might be at least partly traced to the preachers' preaching. I began then to teach and to preach more the call of our Lord to give, to send the gospel to the world; and I believe it will tell. Yes, we must have a vision, a message, and preach it. We are watchmen on the lookout, and if we fail to give the warning, God has said he will require at our hands an accounting. The blood of the lost will be upon us unless we faithfully preach a whole gospel to the whole world. His word, not ours, proclaimed by us will tell. Let it be, "Woe is unto me, if I preach not *the gospel*."

3. *Practice*. Only preaching that is incarnated in the preacher will make our Co-operative Program to be supported by a sufficient budget, supplied gladly by our people. I heard recently a speaker tell of one of our ministers who received a call to a field paying a larger salary, the new salary was declined but the brother charged up the loss in salary to his tithe. It is a poor policy to charge to God what is not and never was ours. Some people charge to their tithing account their bad debts as if they were gifts. This is not honest even for a preacher.

I know one of the greatest professional men in America who gives not a penny to his church or to

missions because he says he gives so much free service. This may pass in this world, but it will not pass in the Judgment, for it is robbing God and one's own soul. A fellow who thought only physicians were called "doctors" heard some one call a man "Doctor" and he asked him where he practiced! The answer was, "I do not practice, I only preach." If the preacher is to be effective he must first make his message live in his own life. We must try out our message ourselves before we ask or expect others to practice it very enthusiastically.

God's Book is a book of missions and it is wonderful how many great texts we have allowed to remain dead letters. Once I heard a pastor speak at an associational meeting on Foreign Missions and then the pledges for this cause were taken for the year. This speaker had just married a rich widow, one of his members; and one of his deacons was perhaps the richest Baptist in his city; and his church was composed of several hundred members; when his church was called he responded with the enormous pledge of \$25 for the year—and I suppose they managed to pay it. We must pray and preach and practice as if all depended upon God, and then work and give as if all depended upon us. No other kind of preaching than that which is first practiced by the preacher will carry on this work so splendidly begun.

4. *Persevere.* There is at least one safe brand of predestination, and it is found in God's promise, "He that endureth to the end, the same shall be saved." So in this battle for funds: *a gift from every member, to every good cause, on every Lord's day.* Only in persistent perseverance will we find victory, but what a victory if we will continue to the end! This is something worthwhile we are attempting for God and the salvation of the world, and we cannot afford to stop short of doing our best. The plan as outlined and agreed upon has the ring of destiny in it. It means we are going somewhere!

It is not like the incident I read of the other day. The president of Leland Stanford University was driving in a fine car over some of California's magnificent roads on a sultry day when he came upon a weary looking tramp carrying a big pack. The president thought it was a shame since he had no one with him, not to give the man a lift. So he said, "Friend, would you like a lift?" The traveler with a lazy yawn said, "Well, I don't think I would; you see, it is like this, I am not going anywhere and I am not in any hurry to get there." In this campaign we are headed for the heights of success if we will press the battle. Too many great causes fail because after the resolutions are made and the plan formed, we start off with a spurt and when the enthusiasm of the first steam is gone, we stop. We too often use up all our strength and enthusiasm in passing some good law and then leave it to the devil to enforce, which means sure failure. So here we have a plan for the age, for the cause, and it is worthy of our

best efforts to complete it. We can afford to be consumed in bringing to the fullest fruition this God-ordained plan. Let us "work out our salvation" in this understanding. *Let us persevere!*

5. *Prevail.* The imperative must enter into our souls in this effort. It is not enough to hope and trust and expect but the *I must* is the imperative necessary. It must be, "This one thing I do." We have worked the willing class—the number who always respond, the easy ones—and now remains that great class unmoved, undeveloped, yet unfruitful because we have not given them proper attention. It is up to us to cultivate, dig about them, fertilize, pray and plead with them, show them the better life! We do not make people happy by leaving them alone in their grave clothes, but by freeing them from themselves, leading them to participate in the soldier life. They will rise up and call us blessed if we assist them; otherwise, they may curse us for our negligence. Jesus lived and taught in the imperative mood, and if we would make tracks in kingdom building we, too, must find our lives bearing this stamp. *We must keep on keeping on until we prevail in God's name.* We must be about our Father's business. The load must be lifted, the work of God must be placed on a substantial basis, the retreat must be halted and a great advance made. The recalling of missionaries, the keeping of sterling young lives at home, the giving up of strategic fields, must shame us into living and giving in keeping with our creed, our Christ. The iron must enter into our souls until we shall give at least a tithe of our income and lead others to do so. This is the task and it cannot be done in a few days or weeks or months but *it must be done regardless of the time it takes.* We have slumbered in camp long enough; it is time to get up and attack and win. If we will pray, preach, practice and persevere the thing will be made to prevail.

Somewhere I have read of a king surrounded in battle and about to be struck down. He had a son, dumb from his birth, who had never spoken a word. The son saw the peril of his father, whom he could not reach; the father was unaware of the danger. In this crisis the tongue, long dead, was loosed and the son cried out the warning that saved. Our tongues have been too long tied; let us repeat, "Woe is unto me, if I preach not" the warning that will bring victory. The Convention motto is worth our attention now: "If Baptists fail, who'll carry the whole gospel to the whole world?"

We are told that the Baptist *tithe* would lift every debt—meet every need. It is due the Lord, it is a matter of honesty! *Dare we be honest in this day!* We have the numbers, the money, the field, the creed, and if we will come to the help of the Lord against the mighty, God will hold the sun in the heavens until we prevail! We have the promise, if we will claim it, that even "the gates of hell shall not prevail against the church!"

A HOME MISSION CITY

T. D. BROWN

Pastor, St. Charles Avenue Baptist Church, New Orleans, Louisiana

BAPTISTS should commit themselves for all time to a worthy program of city missions. There is as much scriptural warrant for such work as there is for repentance, faith, baptism, or the Lord's Supper.

When the Father's time came for preparing heralds of the gospel for many lands, he spoke through Spirit-filled apostles to a waiting, wondering multitude in a great city.

When the Lord wanted a servant to evangelize sinners, establish saints, and constitute them into worshiping, witnessing, and working units for the extension of the gospel program, he called a city man, Saul, who was also called Paul. In leading Christianity west, he touched cities like the two Antiochs, Lystra, Derbe, Philippi, Thessalonica, Corinth, Ephesus, and Rome. And every step of the way he was God's man.

Baptists, throughout their history, have made much of Paul's great letters to the churches. His messages, which interpret Christ and the gospel of God, have been our doctrinal backbone. But we have not followed as faithfully his methods of missionary endeavor. It is well to understand what he has written; it is equally well to consider where he worked.

If Paul were one of us, and were asked to invest his life for Christ in some strategic center within our Southern Baptist territory, we believe that he would turn his face southward, follow the Father of Waters almost to the great Southern Gulf, and establish headquarters in New Orleans, America's most interesting city. And in less time than a week he would adopt the slogan, "The Crescent City for Christ." Here he would find a Home Mission City of unequaled challenge demanding uncompromising conquest.

To convince that such is true, we invite you to consider with us the field, the forces, and finally, to face our findings.

THE FIELD

That New Orleans is a city of unequaled challenge and opportunity, no serious student of our home mission task would dare to question. The cosmopolitan population at once arrests our attention. The 1930 census revealed some interesting facts about our foreign born and mixed parentage population. Consider the following: Italy led with 6,821 foreign born men and women. Germany came next with 2,159. France was third with 1,838, and Russia, 985. Central and South America, 948, England, 947, and Ireland, 831. But there are others here, from Canada, Mexico, Poland, Norway, Greece, Austria, West Indies, Scotland, Sweden, Denmark, Switzerland, Palestine, Syria, and Belgium, and they run in varying numbers for each group from 479 for Spain to 75 for Belgium. There are nearly 1,000 others listed from other countries not named above.

But that is not all. Native whites of foreign or mixed parentage were divided as follows: from Italy, 17,190; Germany, 15,953; France, 9,648; Ireland, 7,636; England, 3,032; Spain, 1,626; Russia, 1,464; Canada, 1,090; Austria, 865, and Scotland, 861. And on they run into the thousands, from 15 or 20 other countries, all here in our Home Mission City.

It might be interesting to know, in this connection, that there are 37 consuls in New Orleans, with established headquarters. They are from Argentina, Belgium, Bolivia, Brazil, Chile, China, Colombia, Costa Rica, Cuba, Denmark, Dominican Republic, Ecuador, El Salvador, Estonia, France, Germany, Great Britain, Guatemala, Haiti, Honduras, Italy, Japan, Latvia, Mexico, Netherlands, Nicaragua, Norway, Panama, Paraguay, Peru, Portugal, Spain, Sweden, Switzerland, Turkey, Uruguay, and Venezuela.

The geographical location of the city makes its own appeal. The habitable portion of our Southern country, except for limited bits, ends here. Then comes the Gulf of Mexico. We sit in the mouth of "Old Man River" and the Creator seems to have written "Finis" to the story of North America and spelled it *New Orleans*.

Here is America's second seaport city. The ships of the nations, manned by crews of every class and type, steam their way into our harbor. *They bring more than bananas, and they take away more than money.*

New Orleans is a leading winter tourists' paradise. Its people, landmarks, and many places of interest and charm, to say nothing of its wonderfully mild climate, cast a spell unmatched by that of any other city of the New World. Many think of it only as a place to see. That of itself constitutes a mighty challenge to Christian forces.

To Christian forces, too, the Roman Catholic population of the city stands out as a constant challenge. In 1926 the population of New Orleans was over 419,000. The religious census report of that year shows that there were 209,193 Catholics here—half the entire population of the city. But the figures perhaps do not tell the whole story. Such a census in a city like New Orleans rarely ever covers the entire ground. We may be safe in saying that sixty-five or seventy per cent of the population is Catholic in sentiment.

The 1926 religious census gave all other groups reporting, a combined membership of 67,297, making the total number of church members at that time 276,490. On the outside, not including Catholics, there were 142,510 people. But Baptists must include Catholics. On the basis of the 1926 census, then, there were 351,703 people here, including Catholics of all ages, 9,000 Jews, and others, young and old, in need of the gospel. There are hundreds more today.

In addition to the great numbers of unevangelized and unchurched peoples, there are great sections of the city untouched by any organized Christian force. The church of the writer is located in the uptown section of the city. It is the only Baptist church in a territory having a population of perhaps 40,000 people. Of course, members of other Baptist churches live in that territory, but St. Charles Avenue Baptist Church is the only established Baptist church in that particular section. There are some six or seven Protestant churches in that section, but two or three of them are on the very edge of the territory and they minister to adjacent sections of the city.

Since 1926 the population of the city has grown to be considerably larger. It is estimated now that we have 485,000 people, 66,000 more than there were in 1926.

Such, in brief, is the description of the field and its unequalled challenge.

THE FORCES

Let us think now of the forces at work here for Christ. Among these are the churches, denominational institutions, missions, and the like.

OUR CHURCHES—First of all come our churches. At the last meeting of the New Orleans Baptist Association, 19 churches reported 5,877 members. Since then two other churches have been organized. The membership of New Orleans Baptist churches now numbers more than 6,000.

Besides group work by the members of our churches in jails, missions, Good Will Centers, almshouses and the like, Coliseum Place Baptist Church has regular services each week for Spanish-speaking people, and the First Baptist Church has services for the French, and also maintains a mission. Other churches participate in mission activities.

BAPTIST BIBLE INSTITUTE—Next to the churches stands the Baptist Bible Institute, occupying commodious historical quarters and giving itself largely to evangelism. It is without question the greatest missionary force in the city among non-Christian people, and its influence is telling in smaller or larger measure in all of our churches. It is impossible to estimate the value and importance of this spiritual powerhouse in New Orleans.

WORK AMONG THE JEWS—For some months past, Rev. L. B. Noblitt has been doing special work among the Jews of the city, working under an inter-denominational board, and receiving his support from them. God has richly blessed his witness among the people of our Lord.

INTERNATIONAL MISSION—On September 1, 1932, an International Mission was opened in a densely populated section of the city, where regular services are being held in French by Rev. Maurice Aquillard, and in Spanish by Rev. Isaiah Valdivia. We propose to have services in Italian as soon as satisfactory arrangements can be made.

SPECIAL HELP TO NEGROES—For some time students and members of the Bible Institute faculty have been rendering special help to our colored brethren in conferences and special meetings with their pastors and leaders. There are 100,000 Negroes in New Orleans, and Catholics are making alarming progress in reaching them. There are about 130 Baptist churches among them. Our white brethren are helping the colored leaders to outline definite programs and courses of instruction for their preachers, ministerial students, and other leaders.

BAPTIST RESCUE MISSION—Incomplete indeed would be any report or summary of Baptist activity in New Orleans without special mention of the Rescue Mission, of which Brother J. W. Newbrough is the efficient superintendent. Thousands of men, foreign and native born, young and old, wrecked and worn, tossed by every wind that blows, hopeless and hungry, come under its beneficent influence every year.

OTHER DENOMINATIONS—In addition to our Baptist forces there are, of course, our Disciples, Methodist, Presbyterian and other Protestant brethren. They maintain work very much like our own. The 1926 census reported 560 Disciples of Christ, 8,503 Lutherans, 3,958 members of the M. E. Church, 4,219 M. E. Church South, 1,039 Presbyterians U. S. A., and 4,871 Presbyterians U. S. There has been a fair increase in these bodies every year since the census, but their increase is not equal to that of the Baptists, especially in winning the lost to Christ.

FACING THE FACTS

With the foregoing facts before us, what should be said in conclusion? Surely it is evident to us that Southern Baptists hold the key to the situation in New Orleans. What they will do with it is quite another matter.

The unevangelized are here, not a few, but *multitudes*. Not fewer than 375,000 challenge our best every hour. As exponents of the pure gospel of Christ, Baptists are divinely fitted for winning approach to these lost ones for whom Christ died.

The unenlisted are here. The subtle appeal of the city, the climate, the great irreligious mass of men and women who are our neighbors, the wiles of the devil, all conspire against Baptists and other Christians who move here to live. It has been said that there are as many Baptists out of our churches as there are in them today.

The unenlightened are here. Catholicism has laid hold even on many Baptists. They talk about "making their Novenas" just as many members of the Pope's family do. Often when pastors are called on to pray in the sick room, they are requested "to say a little prayer." The difference between praying, and saying a prayer, is utterly foreign to the minds of many who ought to know.

But the forces of Christ are forging ahead. Baptists are enjoying a steady growth. They have an enviable record here. Their pastors are equal to the best, but the odds are overwhelming. And the denomination at large seems to have taken its eyes off this great terminal city as their supreme Home Mission objective.

Every type of Christian work known is demanded here. New Orleans' population, as a whole, presents the appeal and challenge of a great foreign city. More than once has it been said that here is the gateway to South American countries. One great argument for a larger support of the Baptist Bible Institute is right on that point. Men taught and trained here should be better fitted for work in these lands than those from any other school in the land. Southern Louisiana, with its own problems of peoples and religions, calls for a ministry of the same type.

But why multiply arguments for conquering the Crescent City for Christ? Our space, like our hearts, is full. May the Lord turn our minds again to a prayerful reconsideration of our whole Home Mission task. May he lead us to see and to do our duty in this respect in our day and generation; for "the night cometh, when no man can work."

"ONE OF A CITY, . . . TWO OF A FAMILY"

Jacob Gartenhaus, Home Mission Board Jewish Evangelist, Atlanta, Georgia

THE truth of the prophet's words, "I will take you one of a city, and two of a family" (Jer. 3:14), was forcibly brought home to the writer while on a recent tour in Texas. God's Word tells us that the prophet had been commanded to call backsliding Israel to return to Jehovah, to acknowledge their iniquities and transgressions. Instead of heeding his words, they laughed and jeered at him, choosing to follow the misleading prophets of blind hope who led them into a long exile. As it has always been, only a small remnant heeded God's message then. And the prophet's words are still true today. A very direct example of the truth of this prophecy is illustrated in an experience that we recently had in Texas.

The Lord laid the burden of Israel's salvation on one of

his faithful servants who tried in every conceivable way she knew to bring the gospel message to her Jewish friends. She would perform neighborly deeds, say a kind word here and there, and was regarded by them as a friend of their people. She told how her love for them was born, tactfully shared with them her rich experiences, giving them suitable Christian literature, and when the opportune time presented itself, invited them to accompany her to church.

One evening when the writer spoke in a Baptist church, he noticed this good woman in the congregation. Sitting beside her was a young Jewess, her face beaming as she drank in the words being spoken. The message apparently fell upon good ground, for not long afterward, the Jewess publicly accepted Christ and united with the church by baptism. This church became a sanctuary to the young girl; to it she turned whenever the doors opened and she rejoiced to hear God's Word expounded. The Word became so clear that she could not understand why her people did not see the light as it is revealed in the true Messiah.

Although fully aware of her parents' attitude should they learn of her new belief, she dared not remain silent, and as it was to be expected, the price paid was a high one. Yet, in spite of her mental suffering, she sympathized with her people, and urged the writer to pray earnestly for them. The only weapon she knew to defend her faith was "the word of God . . . sharper than any twoedged sword, piercing even to the dividing asunder of soul and Spirit" (Heb. 4:12). She had secured a copy of the Bible and to this she referred her people. By example more than by anything else, this Israelitish daughter patiently and prayerfully sought to brighten their lives, but with the exception of a younger brother, they refused to hearken to any argument, preferring to cling to the traditions which had been handed down.

The young brother occasionally joined his sister at the church services, and with joy in his heart one day he responded to the invitation given. The brother and sister with a dauntless courage determined as never before to bring the wonderful revelation they had found into the lives of their loved ones.

This young girl was not satisfied to remain active in her church. She felt a definite call to serve her Master in a fuller way, and saw the need of entering some school in order to prepare herself for her chosen task.

Several weeks later a letter came from the girl's Christian friend, seeking the writer's advice concerning a good school. Information was furnished, and I communicated with the president telling him of the evidence of a remarkably transformed life and of the desire to fit herself for still greater service, further explaining that she had no available means for securing this education. If her parents were financially able to supply the necessary means, being strictly orthodox Jews, they would refuse to do so. This president assured us of his personal interest in the young convert and suggested that the amount needed would be gladly given by her spiritual mother church, it being a privilege to aid such a one. This information was communicated to the church. Having the opportunity to address the student body of this school, imagine the writer's joy to see the young woman, and radiantly happy, we found on talking with her. Surely the Lord's ways are wonderful!

On making inquiry about her parents I was told they had moved to another city, and that with great reluctance her brother had joined them. His parting words were, "If they interfere with my faith, I shall have to leave them."

Sometime afterward the writer spoke at night in the First Baptist Church in the city where the young woman's people

had gone, and following his address threw the meeting open for questions. One from a young boy, to the surprise of many of the older people who lacked courage, was whether we had come in contact with any Hebrew Christians in our travels. The writer stated he had met several who had given evidence of the power of the gospel in their lives, making particular mention of the Jewess of our story.

Much to the surprise of the writer, at the close of the service this same boy revealed himself as the brother of the young Jewess, stating that he had been in the city less than two weeks but had transferred his membership to the First Church. (A splendid example for many Baptists who carry their letters around in trunks.)

"How did you learn I was to be here?" was asked him. "My pastor announced your coming," he replied, and reaching down into his pocket brought out a paper bag from which he drew a banana. "I picked this banana, the largest of seven dozen, for you. I wish I had more to give for all you have meant to sister." Then he told of the many trials he had endured, adding that in spite of them all, he would follow his Saviour wherever he led him.

On inquiring where the boy lived, he replied that his home was fifty blocks from the church and he would walk. Does no street car go in that direction?" I asked. Hesitating for a moment, he said, "Yes." Knowing what that meant, I insisted on his taking twenty-five cents. He refused to take the coin until it was forced into his hand, and then declared he would return it in his first letter. Leaving the church a few moments later, the minister's wife in whose home I was a guest, handed me a twenty-five cent piece, saying, "A young boy told me to give this to you." On looking around for him, he was a block away walking as fast as his feet could carry him. Needless to say this greatly touched me.

If nothing more had transpired on this trip to many cities in Texas, these experiences with these two young people would compensate the writer for his efforts. He may not be able to turn the multitudes, but if he succeeds in getting "one of a city, and two from such a family," he will be satisfied. If we understand God's plan aright, the missionary in this age is not "to convert the world," but "to preach the gospel" as a witness among all nations. This is to be continued until Israel, humbled by punishment resulting from broken covenants, seeks the Lord Jehovah and he makes a new covenant with them.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31-34).

Paul tells us that Jesus made possible for man what Jeremiah saw in hope and faith.

NOTE—Information concerning the work, or special literature may be secured by writing to Rev. Jacob Gartenhaus, 310 Red Rock Bldg., Atlanta, Georgia.

TRANSLATING THE WORD OF GOD INTO LIFE

MEXICAN YOUTH PREACHING THE WORD

Paul C. Bell, Principal, Mexican Baptist Institute, Bastrop, Texas

DURING last summer we were in revival meetings constantly. At times we had four or five meetings going at the same time. As a result of our work there were approximately 1,000 conversions. In some few places we met with opposition from the priests, but in most places we were gladly welcomed with large attendance in our services. Thirty-one meetings were held in that many towns, villages and rural communities, the majority being in our mission stations and churches that have been cared for during the year through the student preachers.

Four fields were entered for the first time, and here Sunday schools and regular mission stations were organized. In one of these places I recently baptized seven converts.

In the school we now have fifty enrolled—seventeen preacher students and thirty-three orphans.

Our student preachers are caring for twelve churches and mission stations. Local American churches and associations provide small salaries for the support of these student pastors. There are many, many places that we should reach, and several student preachers are without support. Then there are many other young men who would come if we had some way to provide the \$15.00 to \$25.00 a month that will support one of these preacher students and enable him to care for a mission or church. The distance the student has to travel determines the amount needed for his support.

You ask how work is begun in a settlement. At present we are a bit slow in opening up new fields, but there are two ways of entering a field. One is that a group of Baptists move into a community where no evangelical work has been done. They see the need of evangelizing their new neighborhood and appeal to us to come and help them. Another is that the American Baptists become interested in the Mexican people and appeal for help. Sometimes the Americans themselves organize Sunday schools and B. Y. P. U.'s in their church for the Mexicans and we are asked to come and put on special services, and the Mexicans are received into the American church. Practically all of our preachers have come from South and Central Texas, though we have one from Spain and one from Mexico.

You will be interested in one of our boys, Benito Villareal. Some eighteen years ago my wife and I pitched our tents in the little town of Charco and conducted a two-weeks' meeting. There was a small boy who attended the services. On the last Sunday we moved to the bank of the San Antonio River, about a mile from where we had our tents. Under the big pecan trees we had Sunday school and a preaching service in the morning, and then went down into the river with thirty-two converts to be baptized. Just as the baptismal service began an old man came out of the

brush with a gun and began to blaspheme and point his gun at me. I ignored the old man and proceeded with the service until I was through.

Afterwards I went to the old man and persuaded him to put down his gun and let me talk with him. Members of the church came up when the old man had put down his gun, and we soon had him listening with keen interest. We invited him to eat dinner with us under the big trees and he stayed on through the afternoon service. When the invitation was given the old fellow came and fell down at our feet and cried out for us to pray for him. He was gloriously converted, and some twelve more came forward and surrendered. Benito, though a Catholic boy, looked on with keenest interest and was so impressed that he never forgot.

Some twelve years passed before he had an opportunity to hear the gospel again. But when he learned that there was a Baptist preacher in his neighborhood he made haste to go to hear him, and soon surrendered. He soon felt the hand of the Lord upon him and surrendered to preach. He began studying at home and to use every opportunity to testify on behalf of his Lord. An American associational missionary heard him one night and was so impressed with his zeal and sincerity that he encouraged him to come to our school. He has been here now four years.

"Brother Bennie," as every one calls him, is one of our most beloved student workers.

A Little Book Called the New Testament

Mrs. H. R. Moseley, Havana, Cuba

SELDOM a week passes without a call to at least one of Havana's big hospitals. Maybe some of our own Havana people are sick, but more frequently the call is to see patients from a distance, whose pastors or friends have written us about them. A hospital visit always means numerous and unexpected contacts, and affords great opportunities for the distribution of religious literature.

Gustavo is a little boy from the interior of the island, who has been in Reina Mercedes Infirmary some six months or more. The first time I went to see him I gave him a Sunday school paper and a picture card. A little girl in the next bed looked so wistfully, first at the picture, then at me, that I gave one to her also. Immediately other little hands were stretched out, and weak, childish voices cried,

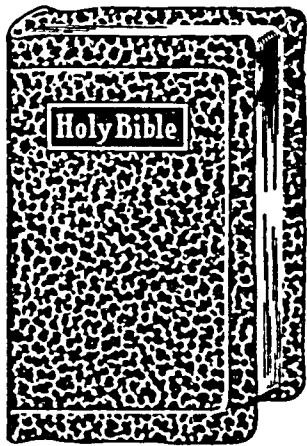
"Give me one, *senora*,—please give one to me."

When I asked permission of the nurse to distribute my papers, she said,

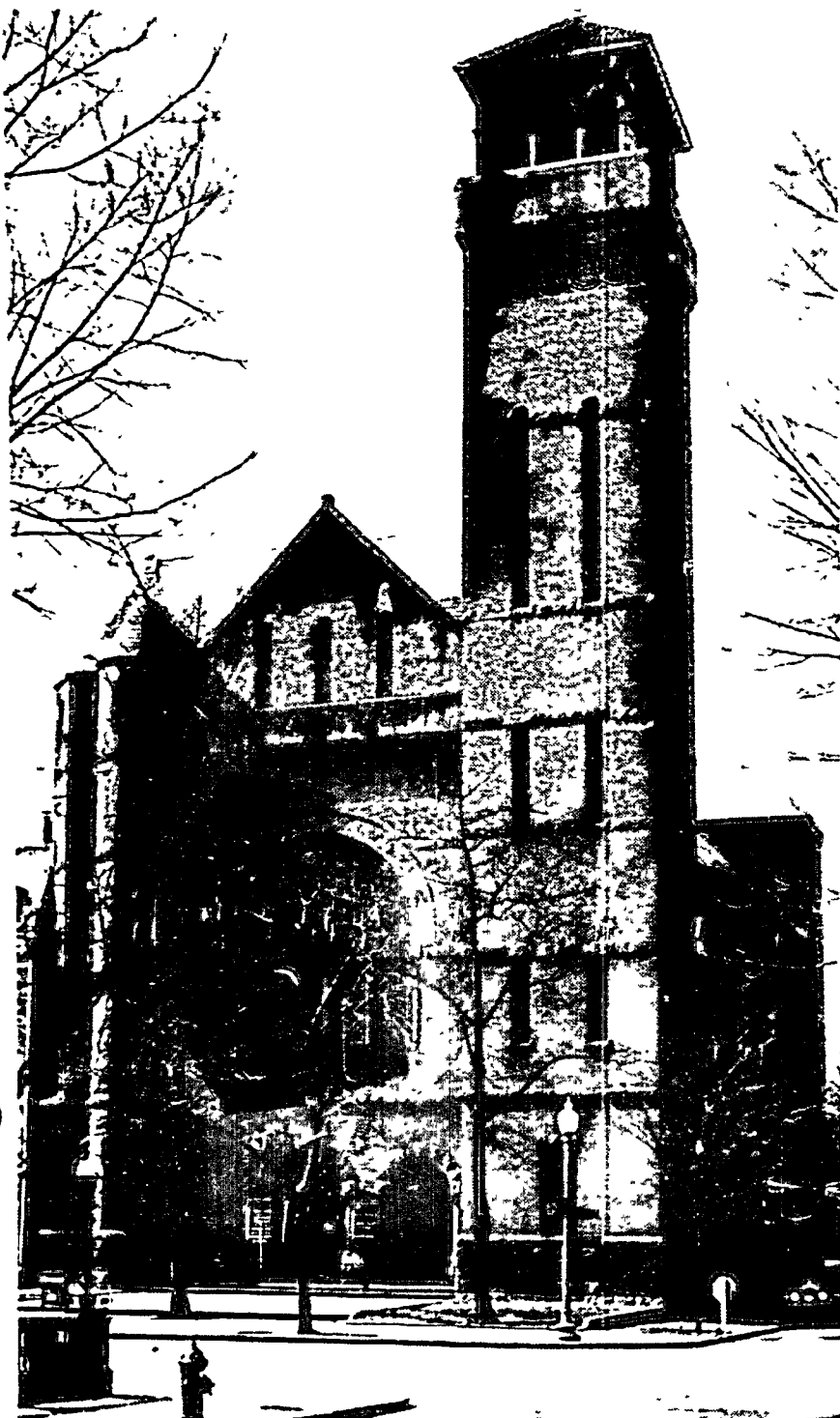
"Certainly! Anything to entertain them and keep them quiet!"

So after that, every time I went to see Gustavo, I carried cards and papers for Ramona and the other children in the Diseased Bone Ward. And there were Gospels and tracts for their visiting friends, also. Of course, I was allowed to go only on visiting days.

One day recently I found a new nurse in charge of the ward. She called me to her desk and asked if the literature

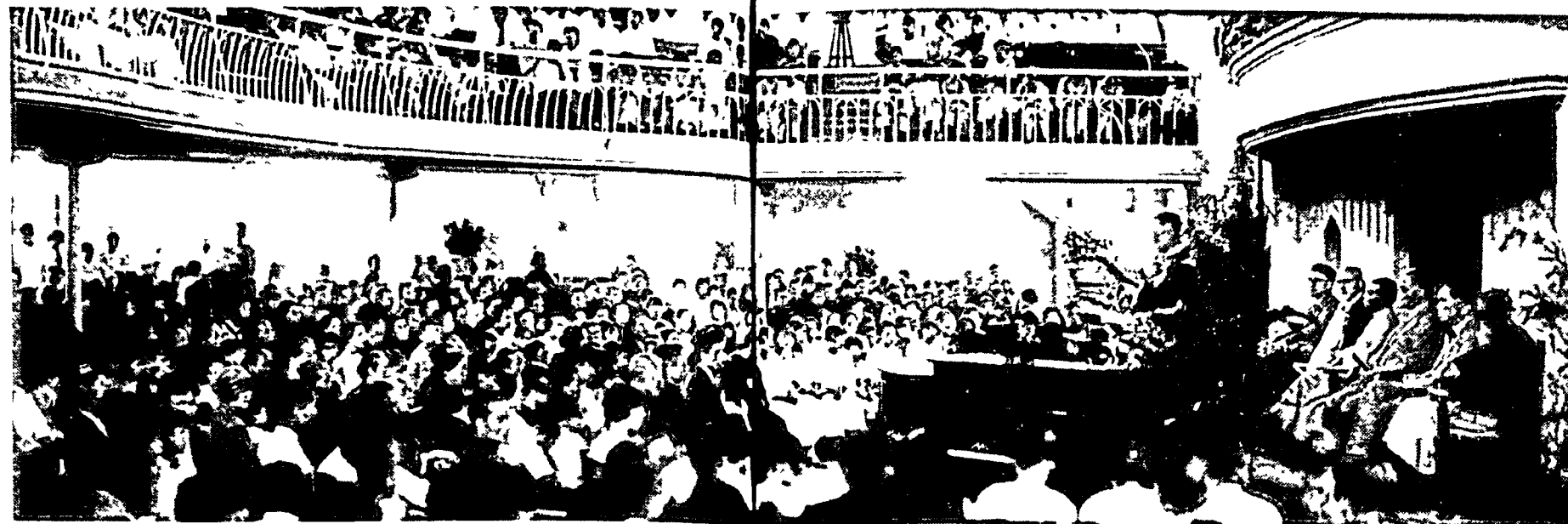


BAPTIST CHURCHES THE WORLD OVER



First Baptist Church, Washington, D. C.
(See article, page 7)

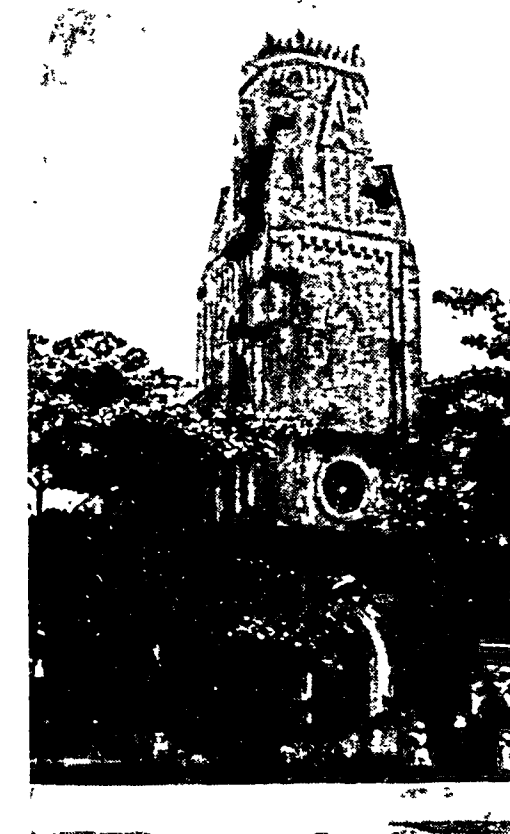
Baptist Church,
Sagua la Grande, Cuba



Dedication, Tung Shap Baptist Church, Canton, China



Gipsy Baptist ch, Golenzi, Bulgaria



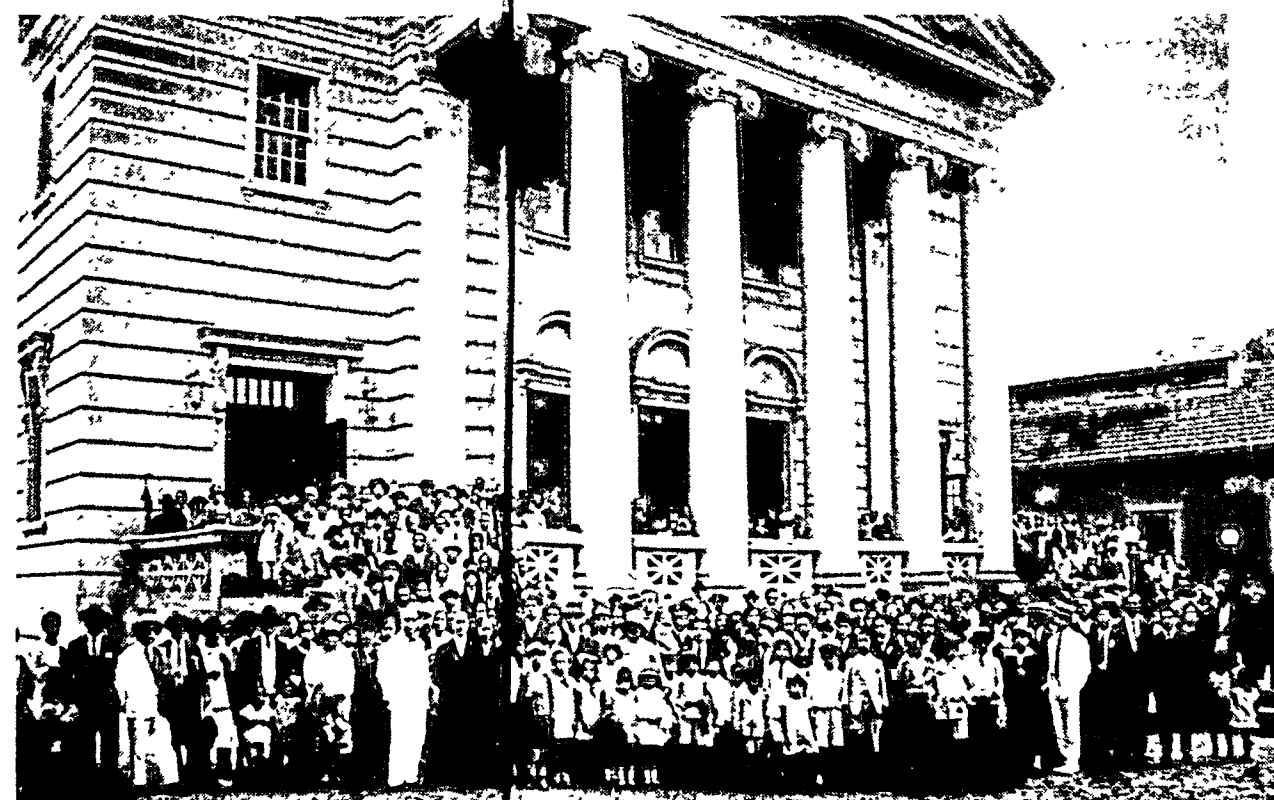
First Baptist Church (Old North Gate),
Shanghai, China, built in 1874 by
Matthew T. Yates

First Baptist Church,
Lagos, Africa

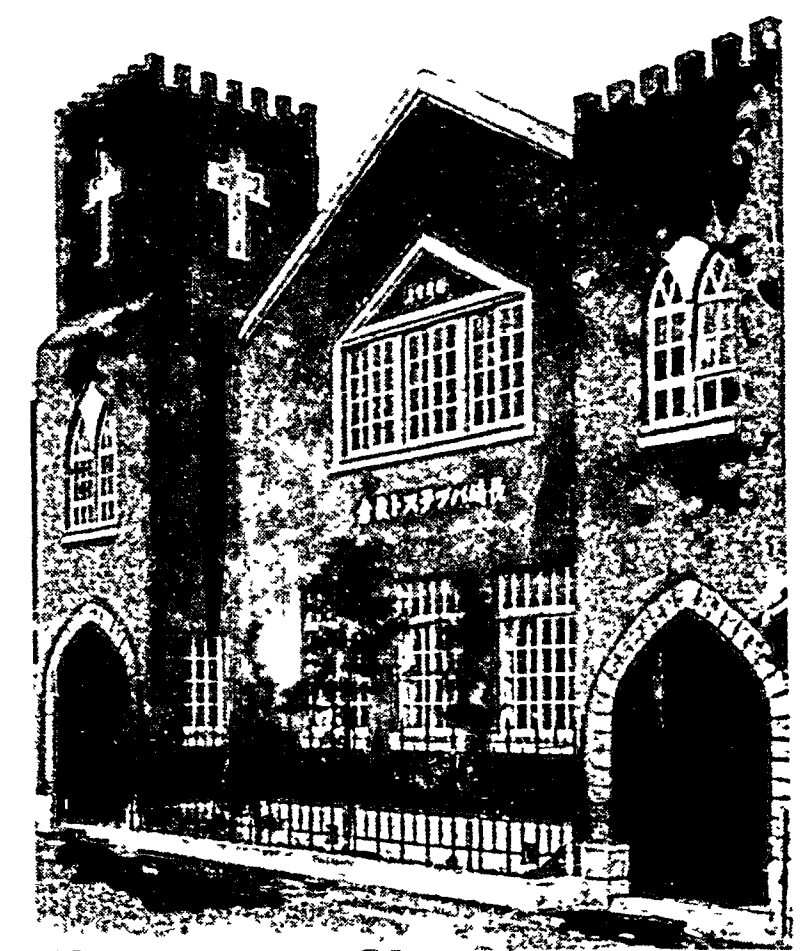


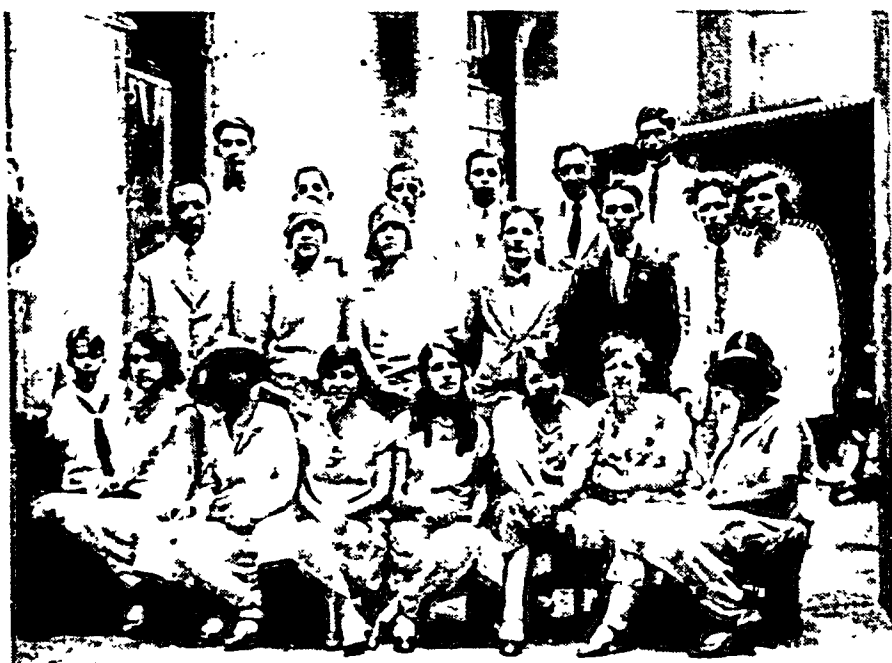
Left:
A Sunday School
group,
Nazareth Baptist
Church, Palestine

Right:
First Baptist
Church,
Rio, Brazil
(Dedication)



Right:
First
Baptist
Church,
Nagasaki,
Japan





Cuban young people eager for training in Christian work that they may more effectively "pass on the blessings"

I was distributing were *religious* literature. I said it was, but that her predecessor had given me permission to give it to the little patients.

"Oh! I was not objecting," said she. "Religion is what the world needs."

To this I replied, "Jesus Christ is what the world needs, *senorita*."

"Of course," said she, "and he is the founder of my religion, and of yours also."

"He is the only *sure* foundation for any of us," said I.

"True," she replied, "and if the world had obeyed his teachings we would not be in our present sad plight."

Then lowering her voice, she asked:

"*Senora*, are you the one who gave a little book called the *New Testament* to a child in this ward?"

My heart sank, for I thought she was going to say I might give papers and picture cards to the children, but *not* little books called the *New Testament*.

I confessed that I had given one to Gustavo, and to my surprise and delight she asked:

"Would it be possible for you to get one for me? Gustavo lent me his, and I was so pleased with it, I would like to have one of my own."

She was called away just then, but returned in a few minutes, smiling, and holding up her soiled hands.

"Will you please slip the book into my pocket," she said. "I must go and wash my hands."

So into the pocket of that white uniform went "a little book called the *New Testament*," and to heaven went a prayer that it might find its way into the heart of this bright, attractive nurse, and prove a lamp unto her feet and a light unto her path.

"THAT THE WORD MIGHT BE FULLY KNOWN"

Mrs. Una Roberts Lawrence, Kansas City, Missouri

DURING the summer vacations our two Negro teachers in Selma University toward whose salaries the Home Mission Board makes an appropriation each year hold three Summer Institutes for Negro Baptist preachers. The country preachers come to these summer schools in great numbers and at great sacrifice.

Out of one of these schools last summer comes a touching

story. A Negro country preacher, too old to enter school again, and with a family of small children dependent upon him, came to one of the institutes, his heart hungry for enlightenment concerning God's Word.

One day his roommate in the school came into the room unexpectedly and found this humble man of God on his knees in such an agony of prayer that the interruption was unnoticed. Hesitating in the half open door, the friend heard this man's prayer.

"Lord, you know how hard it was to leave home. But you told me to come, and I came. You know I have to leave all my family affairs with the neighbors and I don't know whether they are feeding my cow or not. You know I could have gone that six miles back home tonight and come again in the morning. But it would have taken time from my studies to walk that road, so I decided to commit all these affairs back home to you. Now I am just reminding you that they are all in your hands, for I am here because you told me to come, and because I want to know more about your Word so I can tell it to my people."

Dr. Pollard writes in concluding his report of this work,

"The services of the dean and Rev. Jordan Davis are made possible by the help of the Home Mission Board. If their salaries were withdrawn there would be no other way now in sight to carry on this work."

NEITHER HOME NOR FOREIGN MISSIONS!

IN SEDALIA, MISSOURI, there lives only one Chinese, Ing Qwong, a laundryman. Perhaps no one had ever thought of the lone and lonely Chinese laundryman until John Lake, missionary to China, came there to speak for Foreign Missions at the Missouri Baptist General Association. But there is really no Home or Foreign Missions, for it is just Missions. And John Lake in company with Dr. D. H. Willett, pastor of First Baptist Church, went down to visit Ing Qwong, make friends, leave a Bible and invite him to First Baptist Church.

He came the next Sunday, joined a Sunday school class and began his study of this Christian religion. That was in October. On the first Sunday in December he presented himself at the morning service for membership by baptism. Ing Qwong surely must have had a waiting heart that day when the foreign missionary and the American pastor came to seek him for Christ. His pastor says he is the happiest man in Sedalia and his new Christian brethren are rejoicing with him. Why can't every Baptist church be doing this sort of mission work all the time! There are thousands of just such waiting hearts. They do not know how to make contact with the ones who have that knowledge of God for which they long. Should it be necessary for a missionary to come back to us from a foreign field to show us the opportunity at our door? Thank God, that is what these foreign missionaries held at home by our lack of vision are doing—in many places!

In this they may be doing more foreign mission work than they realize. Every Chinese in America expects some day to return to China. Some day in a village John Lake would never have reached, Ing Qwong may be a quiet, effective witness for Jesus Christ. Thus does Home Missions become Foreign Missions.

PERSONS AND PERSONALITIES

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

MISSIONARY LEADERS MUST BE

Able to Co-operate and Determined to Co-operate
 Able to Mobilize and Wield Volunteer Forces
 Appreciative of Youth and Sympathetic with Youth
 Unalterably Convinced of a Divine Call
 Sensitive to the Ordering of Providence, Masters of Strategy
 Capable of Dealing in Large Dimensions
 Possessed of the Gift of Humor
 Able to Feed on Difficulties

IF TO any one belongs the right and responsibility of utterance in this time of vast adjustment in missions, it is to Dr. Mott," we read in a review of *The Present-Day Summons to the World Mission of Christianity*, by Dr. John R. Mott, for forty years a missionary prophet and teacher.

In the tenth chapter of this book, Dr. Mott discusses the character of missionary leadership competent to guide during these momentous and decisive years. He calls for thirty or forty leaders at the home base who are "able to co-operate and determined to co-operate; able to mobilize and wield volunteer forces; appreciative of youth and sympathetic with youth; unalterably convinced of a Divine Call; sensitive to the ordering of Providence; masters of strategy; capable of dealing in large dimensions; possessed of the gift of humor; able to feed on difficulties."

If these characteristics are desirable in missionary leadership here, they are invaluable abroad, where the metal of men is tried by fires thrice heated in the furnace of critical and sometimes unfriendly scrutiny. Have Southern Baptists such leadership among our missionaries on foreign fields? After twenty-five years of personal contact with these men and women, I answer, without hesitation, *WE HAVE*. We have more than the forty who possess all of these characteristics to a marked degree. Dr. Mott has selected the outstanding characteristics of the majority of our missionary friends. Space permits mention of only six beloved representatives of our denomination whose life and work seem dominated by each distinctive trait suggested.

ABLE TO CO-OPERATE AND DETERMINED TO CO-OPERATE

Southern Baptists have very decided views concerning co-operation, but did you ever consider the difficulties which must be overcome by those who are determined to co-operate with us?

Once upon a time two beloved Southern Baptist missionaries felt led by God to leave the beaten path of hospital work and enter the fields of medical training. Baptists had (nor have they now) no Medical School in all China. These missionaries, therefore, joined the faculty of the medical department of a university controlled by Christian forces but not by our own denomination. According to the rule of our

Foreign Mission Board, they severed official connection with Southern Baptist mission work.

We were dealing, however, with two missionaries who were *determined* to co-operate with Southern Baptists in our great soul-winning program. Groups in that great university center were not being reached by the gospel message. Students were hungry for Christian contact. Nurses in the hospital needed to know the Great Physician. Quietly, the missionaries opened a mission center in their own home. Interest grew, larger quarters were secured, and soon the appeal went out to their former co-laborers in the North China Mission, "An entrance has been found for the gospel. Come and claim the blessing."

Thus Southern Baptists entered Tsinan, the capital of Shantung Province. Through the determination of Dr. and Mrs. Philip S. Evans, of Baltimore, Maryland, to co-operate with Southern Baptists in spite of Southern Baptists and their ability to co-operate with us without in any way embarrassing our distinctive views on this matter, a foothold was won in a great city and a new mission station was established.

ABLE TO MOBILIZE AND WIELD VOLUNTEER FORCES

A woman in Nigeria, for generations steeped in superstition and paralyzed by fear! Just one paragraph taken from *Baptist Missions in Nigeria* will give some idea of what it means to be born a girl-child in that African Province.

"When a girl is very young, usually before she is ten years old, and often earlier than that, she is betrothed to some man who has agreed to pay a sum of money for her, usually from five to twenty-five pounds, according to the district and family to which she belongs, or her fatness, which is considered a sign of beauty. The money is usually paid on the instalment plan, year by year, until she is old enough to be married. She may also be exchanged for produce, as barter."

How many generations of Africa's womanhood must live under the influence of Christianity before she can be mobilized as a missionary force? In 1920 Neale Covington Young was sent out by our Board as a teacher in the Girls' School, Abeokuta. Almost immediately she determined to organize the Nigerian Baptist women into a National Woman's Mis-

sionary Union. "It cannot be done," she heard on every hand. But it *has* been done and that right quickly.

Missionaries were mobilized in this effort. From preaching tours, from operating room and hospital corridors, from industrial school farms, from classrooms and dormitories, from housekeeping duties, she has drawn her missionary helpers. Practically every man and woman of the foreign mission force in Africa has helped in Woman's Missionary Union institutes and field work.

Nigerian ministers were mobilized. Native pastors, evangelists, teachers and students were honored—and acknowledged the call to be an honor—by being asked to have some part in Woman's Missionary Union work.

And how the Nigerian women have responded! Soul-winning, education for their girls, banishment of degrading social customs, dirt, disease, missionary passion for those outside of their own Provincial boundaries—all these things have come to pass through their efforts in an organized capacity. Volunteers? With the exception of a small sum which the Woman's Missionary Union of the Southern Baptist Convention has given for the past three years through its Lottie Moon Christmas Offering, all of this work has been done by volunteer forces, under the leadership of Neale Young, whose enthusiasm is contagious, whose joy in service is a challenge to unselfish consecration.

GIFT OF APPRECIATION OF YOUTH AND SYMPATHY WITH YOUTH

What would be *your* mental picture of the pioneer in Southern Baptist medical mission work? Would you expect to find a solemn, severe, unapproachable old man in whose presence one must preserve the most painful dignity?

A group of young people were gathered in Summer Assembly. In the center of the group, entirely hidden by the circle of adoring youngsters, was the most popular member of the faculty of that assembly. Shouts of merriment rang out and cheers were heard in which one name was repeated again and again. As we drew nearer, we distinguished the name of Dr. Ayers, and we changed our mental picture of the man who established the first hospital Southern Baptists ever erected in China or on any foreign field. The pioneer, whose twinkling eyes, hearty laugh and loyal championship of the young people surprised and charmed them, had no trouble in enlisting young recruits in their first mission study class. Into his classroom they trooped, and there he played on their sensitive hearts as the artist on the keys of an organ. Vesper services found them sober and alert to the call of God. In spite of the years which intervened and the wide margin of experience which would tend to separate them, the seventy-year-old missionary and the seventeen-year-old boys and girls met on the common ground furnished by the appreciation of this missionary leader of the problems and unselfish aspirations of our young people.

UNALTERABLY CONVINCED OF A DIVINE CALL

A young Pennsylvanian of ready speech settled upon the law as his avenue of expression, but the Lord turned his attention to the ministry. The young minister at Cornell University, fully decided upon service in America, was led to link his activities with the Student Volunteer Movement

of the University. One night he had a vision, a record of which he has given us in his book, *Reminiscences*.

"I saw two corn fields," he wrote, "one comparatively clean, where the hoeing was easy, and the other full of fine corn but very needy, dirty and difficult. I heard my father say, 'Loren, you may hoe corn today.' I knew I would not ask him so foolish a question as 'where,' but that I should, without asking, use my sense and go to work where the need was the greatest, without *having to be sent*. I volunteered and have never hesitated. It was a vision. Not a voice from Macedonia, nor was it a mysterious, superstitious vision. But a vision of need, of possibility and results. I needed nothing more."

The conviction of this divine call must have been as deep as life itself, for it held true in spite of the fear that the young lady of his choice had decided upon city missions at home and was strengthened by the discovery that the foreign field was her choice. Rejection by his own Foreign Board was interpreted as being the closing of *a* door, not *the* door to foreign service. *The* door was opened by the Southern Baptist Foreign Mission Board. Twenty-seven years of trial and hardship, sickness and sorrow, disappointment and frustration as our missionary in Victoria, Brazil, have disturbed Loren M. Reno's conviction of his divine call not a mite, for with each trial God has given strength to endure, hardship has brought closer fellowship with Christ, sickness has revealed more clearly the treasures of God's grace, sorrow has been sweetened by divine sympathy, disappointment has prepared his heart for victory, temporary frustration has developed faith, and faith has won the victory.

I present to you Missionary Loren M. Reno, Baptist Bishop of our most successful missionary field in the State of Victoria, Brazil, whose vivid and abiding sense of divine call has turned apparent defeats into immortal triumphs.

SENSITIVE TO THE ORDERING OF PROVIDENCE—A MASTER OF STRATEGY

During the last weeks of the World War, a young man wearing the uniform of our country, came into the Foreign Mission Board office, with the glorious news that peace would come within a few days. A missionary in khaki! How did it come to be?

Charles A. Leonard, of North Carolina, whose service of eight years in North China, had already included unusual missionary activities, heard the voice of God calling him away from the old walled city of Laichowfu, and into the fields of France. Thousands of Chinese had been drawn into the forces of the Allies as laborers behind the lines. No chaplain understood their language. In strange environment, no friendly voice would be heard speaking words of cheer and encouragement. So their missionary followed them and the Prince of Peace was heard above the roar of the heavy cannon. No one can estimate the value of this strategic attack upon the enemy. Friendships were cemented, new contacts were formed, disciples were drafted from among those who, perhaps, would never have heard the gospel in China. When peace had been restored, the missionary took off the uniform and hurried back to conserve the results of his war work.

Soon, however, the strategic importance of Manchuria challenged him, and into that section he pressed. It is no accident that Southern Baptists had established Mission Stations in Harbin and Dairen before these cities became front

page "news" in the newspapers of the world. It is no accident that Russian Baptist churches in Manchuria are proving flag stations of hope to Baptists in Russia, and Chinese Baptist churches in Manchuria lighthouses of spiritual strength to the hard-pressed Chinese who have gone from Shantung Province into this promised land of plenty. No accident, certainly, but masterful strategy on the part of one who had "understanding of the times" and whose sensitiveness to the ordering of Providence has resulted in these twenty-three years of missionary service in the establishment of the Baptist Orphanage of North China, famine relief throughout Shantung Province, wide evangelistic work in and around Laichowfu, and the expansion of Southern Baptist work into the Province of Manchuria—desired of all nations—and claimed for Christ's Kingdom by our missionary-strategist, Charles A. Leonard.

CAPABLE OF DEALING IN LARGE DIMENSIONS

An office secretary, filing correspondence from Southern Baptist foreign missionaries, allowed no precious word to be hidden away in the steel cabinets until it had been carefully read. Again and again her imagination was fired by appeals from a young missionary to Italy. Dr. Everett Gill, like the Apostle Paul, kept his eyes upon the "nations" of earth. "Central Europe," Dr. Gill declared again and again, "needs our help. Tremendous dividends will be received from relatively small investments of interest, prayer and money in these fields where an apostolic movement toward New Testament Christianity is beginning to take shape." Seventeen years of prayer, study and personal investigation served to deepen the conviction of the missionary and prepare his heart and mind for the responsibility of leadership when Providence thrust Southern Baptists into the larger European missionary task.

Is Dr. Gill capable of dealing in large dimensions? He was the first Baptist from the outside world to penetrate to the beleaguered Russian Baptist hosts after the World War. He served heroically in Russian Relief work of our Government, comforting and encouraging our persecuted brethren in that great country. As Soviet Russia opened fire upon all religions, Dr. Gill slowly withdrew, but pitched his camp just outside the gates of this Baptist Empire-to-be. When those gates open again to the Christian world, he will enter once more, ready to make helpful contact with Russian Baptists whose multitudes "no man can number."

In the fields of Central Europe over which Dr. Gill maintains a brotherly oversight, we find one-third of our foreign mission membership. In his adaptability in conferring with the proud Hungarian and the romantic Roumanian, the gracious Spaniard and the colorful Gypsy, he has proved himself a diplomat of great power. In his insistence upon evangelical fervor, he is a faithful representative of our Southern Baptist spirit. In his conception of the dignity of and necessity for world missions, he ranks along with Judson and Carey, Livingstone and Marshman. Hear him as he introduces his book, *Europe and the Gospel*, with these words:

"What the missionaries are doing eclipses all that diplomats, bankers and business men are doing—as great as that really is—for world-peace and prosperity. . . . When Christ's Kingdom comes we'll save our war-budgets and world prosperity will come. . . . Some day the world-builders will see that 'foreign missions'—the stone that they

are now rejecting—is in reality, 'the head of the corner.'

"It is self-evident that we are living in epoch-making days. Of all times in history this is *not* the time for retreat, but for glorious advance. Never did the world's needs cry out more tragically for a Saviour. Do we dare to continue this going back? Would that from the skies could be heard the 'General Orders' for every man to advance, if possible; if not, to stand and die."



On Safari in Africa

ANNE WOODLEY

The eighth 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 VIII

FOR Nyokabi, although she had not understood a word of their conversation, and Daudi had refused to interpret to her Esther's harsh words, yet was keenly aware that Esther had refused to help her and had no sympathy for her.

As she hastened down the narrow, muddy path, with the high wet bushes on either side beating against her leather clothing and stinging her cold and bruised and quivering body, her heart was torn with conflicting emotions. Should she go back as Daudi had advised her and submit to more and more cruelties? She could so easily slip away and "lose herself," which, in the native language meant *suicide*. Yes, she would just take her strap and end it all that very night. That would be the best way out of it. Nobody cared for her. Her husband didn't care; she was only his slave, bought and paid for, and there would be some satisfaction in bringing a curse upon him by hanging herself in the village. The white woman didn't care,—she had pinned her faith on her; Daudi had done the best he could, but surely if the white woman, who was a Christian, had no sympathy for her, then God didn't care, either. But as she contemplated ending it all with her strap, or in the river, the thought came to her,—would not that great and loving God whom she had just learned to know, take care of her? Daudi had said that he would. Why had the white woman refused to help her? Surely she was a Christian—are not all white people Christians?

Passing through the opening in the thorn fence which surrounded the village, the sudden hush which pervaded the atmosphere as she appeared was very apparent. 'The village was alive with men, women and children, and the very suddenness of the silence brought to her mind the chattering voices which unconsciously had been beating in her ears as she neared the compound.

She was surprised to see the women, for at that hour of the day they were expected to be cultivating their gardens or hewing fire wood and the village should have been deserted. Then, too, why were the children not out with the sheep and goats and cattle? They looked frightened and some were hanging onto the hide skirts of their mothers, while others peered from the low doors of the dirty brown huts, where they had hidden in fear. And all these men—they

should have been in the *thingira* talking about their worldly possessions—their sheep—which was the eternal subject of their conversation, but the lowing of the cattle in the thorn-fenced patch beyond the mud huts told her that the cows and calves were still corralled there and had not been taken out to pasture at all that morning. She wondered where Cege was; he had led her sheep out of her hut early in the day and she had swept everything clean before going to see the white woman. But he was not there with the other children, so he must be out with the sheep.

Nyokabi's bare feet dragged her slowly through the filthy mud of the compound toward her hut where stood her husband glowering down on an old woman, who had been talking excitedly to him when she had appeared and all were stricken into silence, it seemed. She bent her straight, slim body to enter the low door but her husband detained her.

"Where have you been?" he asked.

She straightened up quickly and answered boldly, "To see the white woman."

"What did you go to see the white woman about?"

"I wanted her to help me run away to the Mission."

A flush of anger surged up into his face while a thrill of astonishment ran through the whole crowd gathered there, silently listening to husband and wife. Had she lost her mind? Didn't she realize that her husband might beat her again and might even kill her upon such an admission? "Well, it was her affair—" and they shrugged their bare brown shoulders and listened further, for the man was talking:

"What did the white woman say to you?"

"She told me to come back and obey my husband." Nyokabi spoke scornfully. "And am I not here?"

Her husband stared at her in amazement and then he

burst into a loud laugh in which all the listeners joined, not because their sympathy and apprehension for Nyokabi had lessened but because the tension had been broken so unexpectedly and so pleasantly.

"Oh," he rejoined, "so she sent you back, did she? Well, she is a wise woman and I shall have to give her a sheep for doing me that favor." And he shouted with mirth, then he continued:

"It's too bad your precious son did not go with you; he would not have been where he is now."

"Cege! Where is he?"

"Out in the bushes waiting for the hyena!"

"The hyena! What have you done to him? Have you killed him?" Nyokabi shrieked in alarm.

"No, not quite," answered the fiend, "but I should have finished him if these fool women had stopped their noise. As it is——"

But Nyokabi waited to hear no more; she clutched the loose flowing blanket which only partially concealed his naked brown body and in her fury and fear nearly tore it from its moorings on his left shoulder, as she appealed to him to stop and tell her where her son was, that she might go to him. To which he replied by ripping her hands from his shoulders and thrusting her from him with such force that she sprawled on her back in the mud before the hut.

"No," he roared. "You stay here. It is not your affair."

Nyokabi regained her feet presently and without a word she sped out the gate and flew along the rugged path in the direction of the river, followed by the cries of the men and women.

"Catch her! Bring her back!" they shouted.

"Come back, you fool!" shouted her husband. "She is going to drown herself." And the women and children hid their faces in terror. (Turn to page 30)

WOMAN'S MISSIONARY UNION

KATHLEEN MALLORY

WASHINGTON AS A CONVENTION CITY

THE history of the Baptist denomination in Washington almost parallels the history of the Federal Government in the Capital City. In 1802, nine years after the corner-stone of the Capitol was laid, a group of seven Baptists—six men and one woman—met in the United States Treasury building and organized the First Baptist Church, which has continued to function since and has been the stem from which all other Baptist churches in the District of Columbia have sprung.

Many illustrious names appear in the annals of the denomination here. Undoubtedly the most fascinating to Baptists is that of Luther Rice, a member of the early church, to whose ardent endeavors we owe the launching of the foreign mission enterprise in America and the founding in 1822 of Columbian, now George Washington University, originally a Baptist institution.

Twice only since 1802 have the Southern Baptist Convention and Woman's Missionary Union met in Washington, first in 1895 and again in 1920. Hence the coming meetings in May are looked forward to with eager expectancy.

Many of those coming may remember the inadequate facilities our city had to offer in 1920. The old Billy Sunday Tabernacle was much too small for the throngs who desired to attend the Convention sessions, and Calvary Baptist Church, which then had not been enlarged into its present commodious buildings with their splendid equipment, met only in part the needs of the Woman's Missionary Union.

But visitors coming to the meetings in May can erase all bad memories from their minds upon the assurance that they will be entertained in modern hostelries and meet in commodious and comfortable auditoriums and churches. The steadily growing attractiveness of Washington as a Convention City has called upon the resources of the community to provide proper entertainment for the increasing number of visitors annually.

Several hundred conventions meet every year in the Nation's Capital, and Mr. Curtis Hodges, director of the Greater National Capital Committee, predicts that the number will be greatly augmented this year. Twenty-one are scheduled for April alone, bringing approximately ten thousand people to our city.

April, May and June are the loveliest months in Wash-

ington, when the early warm days deck our city in a gown of tender green, embroidered with many-hued blossoms. It is sometimes said that Washington has samples of weather. However, the samples are good, giving us an equable climate, unusually free from extremes and catastrophies. But friends from the far South, where the days are always balmy and summer comes early, should be warned that the spring lingers long in this section and summer hesitantly pushes her claim. May days may be very cool days when top-coats are comfortable.—*Ann Wingfield Jackson, Chairman, W. M. U. Publicity, Washington, D. C.*

ANNUAL REPORT FROM SOOCHOW

Nannie B. McDaniel, Soochow, China

My diary for another year has been shelved with the thirty ahead of it. The few facts recorded would give you some idea of how I have spent my time. Scanning its pages you would see nothing very different from last year; but there are some differences; I shall note them as I proceed. For the most part I have done about the same kind of work; partly with the same groups, and partly with changing groups. Do I see any progress? Yes, for I have learned from the great Master Teacher and Worker a little better how to work. In the fall the Lord sent Dr. E. Stanley Jones among us. No one has more effectively unfolded to us the Scriptures nor given us a more concrete example of what it means to be wholly under the guidance of God's Spirit than he did. Missionaries and natives were together lifted to a higher plane of Christian life and service.

Here at the Ziang Nga Zien we are touching the lives of the neighborhood children through an afternoon Sunday school. We are trying to make this service mean as much to these children as the morning service means to the more favored children. Their intelligent response to questions about the gospel is very encouraging.

We also reach this same class of children through the Daily Vacation Bible School which is held for six weeks every summer, and for the most part, is operated by the advanced students in our schools. These children have a chance in the night school, with a three months' session in the spring and in the fall. This very commendable piece of uplift work is done by the Civics Club of Yates Academy. I admire our boys for doing this piece of voluntary work year by year.

You are, perhaps, wondering how many children there are in our community who have not school and other privileges. They are legion; no matter what we do, there are still others untouched. And yet what we have done for the children through the years has brought a knowledge of the gospel to many.

While I am deeply interested in the Daily Vacation Bible School, and in the night school, I give no time to them. I work in the morning and afternoon Sunday schools. I am interested in every phase of work that means for the uplift of neglected children.

I teach two classes in Wei Ling Girls' School, and I want to continue doing this as long as I am able to do anything. I count it an opportunity for vital Christian service which nothing else offers.

Tuesday afternoons are given to meeting with the women of the church for prayer and Bible study; for discussing

plans for personal work; for reports of personal work, and for witnessing to the Lord's goodness.

During the troubles in Shanghai last spring, on Tuesday afternoons the women brought their needles and thimbles and sewed on garments for the soldiers while one woman conducted the meeting. At this time several neighbors came to sew who would never have come to a regular prayer meeting. Some women who refugeed here heard the gospel in our meetings. Gradually more of our neighbor women are becoming interested in the gospel through attendance upon these meetings, and are earnest enquirers after the Truth.

The attendance of our women upon these meetings never ceases to be an inspiration to me; no matter what the weather, they come. The leaven which a woman took and hid in three measures of meal, is leavening the whole. Their development in prayer is a constant inspiration to me. At one meeting eight-tenths of the women prayed. Their faithful attendance and prayer life are the foundation for the service that follows. They are ready and willing to serve wherever there is need.

They have visited our own sick more this year; they have given more; they have learned more about world-wide mission work through the regular monthly missionary meeting, and from the World-Wide Day of Prayer for Missions; they have become more interested in the unsaved women in our community; and more interested in the unsaved in their own homes. They realize more deeply what it means to be Christian mothers.

At present our women are organized for the distribution of gospel literature in our community, and at the Tuesday meetings they report on what they have done and get more literature. They like to work by two's, which gives them more courage, and a better approach in some homes, and, is it not the scriptural way? We have God's promise for the success of such work: "My word shall not return unto me void."

I delight in the spiritual growth and development of these women, who are truly "workers together with God" in leavening the whole, and I count it a privilege to live and work among them.

ANSWERED PRAYERS

The W. M. U. was meeting each day to observe the September week of prayer. Word had passed around that Miss Elam was not being permitted to return. We could not understand it for we knew how badly she was needed, so we took the matter to God in prayer. On December 1 it was our joy to have our prayers answered in Miss Elam's safe arrival upon the field.

One of the teachers was sick. Word came that he was much worse and that he wanted to go to the farm to his people. The missionary knew that this meant he did not expect to get well. Duties to the school kept her from going to see about him, for it was the hour for the school revival service. However she sent his brother to see if he could not persuade him to go to the hospital. When he returned and said that they had sent for his father to take him home she could do nothing but pray. She knew that this teacher really loved the Lord and was striving to win the lost. Much of that night was spent in prayer until the assurance came that he would live. In a month's time the teacher was back in school. He is

working in a mission in the midst of a group of villages where he continues to seek the lost for the Saviour. Pray for him.

In one of the school revivals a Mohammedan pupil in the high school accepted Jesus as his Saviour. He knew that his people would object but he slipped away from home and was baptized. His people troubled him, assigning him definite work to do on Sundays at the church hour. This year they decided that something had to be done about it so they told him that he had to take part in the Mohammedan fast, or they would drive him from home. He came to us about it and we advised him to obey his Lord, praying that the Lord would give him strength to remain true. When Miss Elam knew that he was seeking work and had found none she decided to employ him to help her in the B. Y. P. U. work. So today he is working with her, rejoicing in the fact that the Lord looks after his own.—*Lucille Reagan, Baptist Academy, Lagos, Africa.*

I have been wanting to tell you about our part in the Round the World Day of Prayer. Programs in the language of our people had been sent to each Union early in November so that our women were reminded each week to pray in preparation for that day. Early in the morning women began to arrive from the Drum Tower Church in the central part of the city, from the Double Dragon Church in the eastern part of the city, from the church in the south suburb, and from the Sallee Church in the school center.

All came together into the chapel of the Woman's Bible Institute. Mrs. Fan, wife of the pastor of Drum Tower Church, was the leader of the morning. She showed by her quiet, humble manner that she had come from her prayer room. We were proud of her and thanked God for her. She is a faithful mother of six little folks.

A timid little sister from another center led the first part of the afternoon session. Mrs. Tung had charge of the last two hours and Mr. Han, of the Bible Institute, in his effective way asked for the collection. Many earnest prayers were offered for all parts of the world as a word picture of each was presented by the leader. We were especially thankful for the world vision and fellowship which the meeting brought to many. The day was also enthusiastically observed in the country churches which had received the programs.

"Lord revive our church. First revive me, is our prayer."—*Mrs. W. W. Lawton, Kaifeng, China.*

PROGRAM FOR MAY

TOPIC—HOME MISSIONS TRANSLATING THE WORD

Purpose of the Program—To tell: (1) of the Spanish-speaking people of Cuba and the South and of the Indian peoples; (2) of migrant labor and its needs; (3) of the spread of the gospel within home mission fields through our Cuban, Mexican and Indian Baptists; (4) how home missionaries are doing their work; (5) stories of the needs

Hymn of Praise—"Come Thou Fount of Every Blessing"

Prayer of Thankfulness

Scripture Lesson—Translating the Word in His Homeland: Acts 8: 25-40

Hymn—"O Zion, Haste"

Talk—"The Opening of Thy Words Giveth Light" (Psalm 119: 130)

Prayer of thanksgiving for all who are "opening" God's Word to others

Talk—"My Word Shall not Return unto Me Void" (Isa. 55: 11)

Prayer of thankfulness that the proclamation of God's Word "accomplishes his purpose for it"

Hymn—"Break Thou the Bread of Life"

Talk—"Epistles of Christ" in Cuba (Stories of Cuban Christians will be found on page 15 and in *Cuba for Christ*, price 40 cents, from State Baptist Bookstores.)

Rendering of Leaflet—Matias Garcia, Evangelist (Order leaflet for 3 cents from W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Prayer for all evangelists and other Christians as they witness among the Cubans and Spanish-speaking people in the Southland

Talk—Indians as Soul-Winners (Help for this talk will be found in *People of the Jesus Way*, price 25 cents, from State Baptist Bookstores.)

Rendering of Leaflet—Indians Rejoicing in the Gospel (Order leaflet for 3 cents from W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Season of Prayer for work among the Indians and throughout the homeland

Hymn for Year—"Jesus Calls Us"

Business Session—Reports on: (1) Personal Service; (2) W. M. U. Young People's Organizations; (3) Mission Study; (4) Stewardship; (5) Progress toward being A-1 in 1933—Marking Up Standard of Excellence—Offering—Minutes

Hymn—"Jesus, Keep Me Near the Cross"

MAKING MISSIONS REAL

Conducted by UNA ROBERTS LAWRENCE, 4111 Kenwood Blvd., Kansas City, Missouri

A DEVOTIONAL THOUGHT

"Whosoever" (John 3: 16, Romans 10: 13-15)

We quote John 3: 16 so often without giving thought to the implications of obligation upon us that lie in that word "whosoever." Paul later explained these obligations in his letter to the church at Rome: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"

If we accept John 3: 16 as the heart of the gospel, we must accept Romans 10: 13-15 as the program of the gospel. We cannot evade the obligation laid upon us by that word "whosoever," for they for whom the Great Gift was given have not all heard of him upon whom they may believe and through whom they may have eternal life. Nor shall they hear without a preacher, nor can the preachers go except they be sent. God is calling men and women to go as his especial messengers of the gospel. By various means they are going, a few brave, daring spirits, making their own way, trusting completely his Spirit and his promise

to be with them. A thinning line of missionaries on home and foreign fields are holding the work in the hope that re-enforcements so sorely needed will come before their frail strength breaks. Dare we face the obligation laid upon us, we who believe the words of John 3:16!

Down to a forgotten remnant of Navaho people went your home missionary, C. W. Burnett, a year and a half ago, the first messenger of the Word of God they had ever known. For two generations or more they had lived far away from their own people. For that reason even the teachings and practices of their ancient heathen religions had faded from their minds. Their hearts were like white pages of paper on which the missionary could write the words of God. They heard, accepted and entered with joy upon this new faith in God, and today there is a little church in that lonely canyon, a church which is the center of all the life of this isolated people.

Every word your missionary has spoken to them has had to be translated from English into the Navaho language, for scarcely a dozen of them understand English. For many years Christian Reformed, Presbyterian and Catholic missionaries up on the Reservation, a hundred miles from this canyon, have been toiling at the task of reducing the Navaho language to writing and translating the Bible into it for this vigorous desert people. There is now a slender little volume with parts of the Old Testament, all of Mark, all of John, and parts of Matthew, Luke, Acts, Romans and Revelation in the Navaho language.

Because these "sent ones" have toiled, and our "sent ones" have taught, today in our little Navaho Baptist church, at Alamo, a people come together to say the words now as precious to them as to every child of God, "*Halah, God ei nihoka dineh t'aiyisi ayoayo'ni'go banh Biye't'ala'i bayiz-cin'igi yeniltinh, t'-hai-dah bodlanigi ei do adodinl dah nidih holago inah hwe hodolel.*" ("For God so loved the world, that he gave his only begotten Son, that *whosoever* believeth on him should not perish, but have eternal life.")

The hope for those peoples of the earth whose eternal fate is bound up in this beautiful expression of God's love lies in what *we* do about sending the messengers to tell them of this Gift.

Paul Harrison, of Arabia, says in his dynamic little book, *The Gospel of St. John* (Eerdmans Publishing Company, \$1.25),

"For Eternal Life is no easy and comfortable thing. The man who hears the voice of the Son of God thereafter sees the world through Christ's eyes. Some fraction of the plan and will of God becomes to him luminous and beautiful and divine, and life thereafter is one long, unrelenting and undiscouraged effort to objectify the heavenly vision. The voice of the Son of God has sent men into the depths of Africa to die there in feverish forests as they bring Christ to those men. It has burned men out in the effort to abolish human slavery, a task even yet incomplete. It has sent men to prison as pacifists and to the stake as martyrs. Every man who hears the voice of the Son of God gains Eternal Life and fares forth into the great stagnant world of dead men to be the source of divine life and energy and light."

In God's infinite wisdom he has ordained that the story of the atonement shall be taken to men by men.—"How shall they hear without a preacher? . . . How shall they preach except they be sent?" On the answer of Southern Baptists to that question hangs the fate of thousands of the world's people today.

MY MISSIONARY BOOKSHELF

This month the Bookshelf is being occupied by books chosen by friends from all over the South. In generous response to a request sent to men and women of all phases of Southern Baptist life, selected somewhat at random with no particular thought except to get as wide and varied a slice of our denominational life as possible, have come brief reviews of *the book on Missions that has meant the most to me in the past twelve months*. The widest possible interpretation was given these friends in their choice of books—just so they were definitely on the missionary enterprise, past, present, or future.

As might have been expected, several have reviewed the same book, in several instances. But it has been most interesting to see the variety of viewpoints even these choices reveal. For instance, six have chosen to bring *Re-Thinking Missions* as the book that has meant the most to them.

In other reviews of the same book, one will find a like variety of viewpoints from which the book is judged. We believe that this cross-section of the missionary thinking of our Southern Baptist leaders will prove exceedingly helpful to all who thoughtfully consider these choices, and read these conclusions. Impressions of other books will appear in subsequent issues.

The Book on Missions That Has Meant the Most to Me the Past Twelve Months—and Why

"I think I must set down as the most important mission book of the year, *Re-Thinking Missions*, because it reports the most elaborate, extensive and expensive survey ever made of the missionary enterprise; because it is the most complete assembling of criticisms of the enterprise; because its recommendations are most radical and involve changing the nature of the enterprise so that it would become a humanistic program and not a Christian message to humanity; because it must result in a deep searching of the nature, aims and plans of organized, evangelical Christianity in all parts of the world. It must be met with aggressive support of our work."—*W. O. Carver, Southern Baptist Theological Seminary.*

"*Re-Thinking Missions* has meant more to me during the past twelve months because it has really made me think as no other has. I have not been at all in accord with much that it contains, but that very fact has made me the more determined about the things I do believe in and want to see advanced. We needed something to stab us awake on this whole missionary question, and for me this book has done it."—*C. O. Johnson, pastor Third Baptist Church, St. Louis, Missouri, and president Northern Baptist Convention.*

"In response to your request to write a brief statement concerning the most meaningful book on missions which I have read during the last twelve months, I wish to say that *Re-Thinking Missions*, which is the report of the Laymen's Committee on Missionary Inquiry, is that book. It is not quite so easy, however, to say why it is the most meaningful. There is much in the book to provoke profound thought and to cause us to make a re-study of our Baptist missionary program. This part of it I appreciate very much.

"But the value of the book to me is that part with which I wholly disagree. I feel that it will stimulate us to a new appreciation of our missionary task as we conceive it, and of our methods in accomplishing it. In my judgment, Southern Baptists will be awakened to the necessity of a renewed interest and enthusiasm in missions by the very proposals that we will not accept."—*Ellis A. Fuller, pastor First Baptist Church, Atlanta, Georgia, and president The Home Mission Board.*

"*Re-Thinking Missions*—It may seem strange to many who have read this book, that I should say it has meant more to me than any other recent book on missions. This reaction is not due to any agreement with the conclusions reached and the modifications suggested; far from that. But because the book makes me think. I think more keenly of the needs of the pagan world today. I think more of the unique value of Christianity in its purity. It helps me to see Jesus Christ more potently in the center of the stage."—*Claude W. Duke, pastor First Baptist Church, Tampa, Florida.*

"*Re-Thinking Missions* has meant more to me than any other book on missions read in the past year, not because I agreed with the main findings of the book, but rather because the book provoked me to a new and deeper appreciation of the ultimate scope and purpose of the gospel as the one adequate solvent for lost and hungry souls."—*Louie D. Newton, pastor Druid Hills Baptist Church, Atlanta, Georgia.*

"The most significant, the most far-reaching and the most dangerous book on missions which I have read in the last twelve months, or at any time in life, is the volume entitled, *Re-Thinking Missions*. This so-called Laymen's Inquiry reduces Christianity to the level of other world religions and substitutes a thoroughgoing program of Christian social service for the program of Christian missions as now carried on by all denominations, Catholic and Evangelical."—*E. P. Alldredge, secretary of Survey, Statistics and Information, Baptist Sunday School Board.*

MISSIONARY MISCELLANY

T. B. RAY

BIRTHS:

Rev. and Mrs. Earl Parker, Pingtu, China, announce the birth of David Gayle, on December 15, 1932.

Wide Open Doors—"Opportunities in all phases of our work have been most encouraging. No one has had to sit down with folded hands waiting for some door of opportunity to open. 'The harvest indeed is plenteous.' The anti-Christian wave seems to have passed, and we hope its influence will soon be forgotten. Multitudes are hearing the gospel, while schools and hospitals are running on regular schedule. We cannot begin to enter all the doors that are open to us. It is marvelous how God works. Six years ago the doors of opportunity were slammed in our faces, as the forces opposed to our religion 'ragged and imagined vain things.' Today we are carrying on as if that storm had never broken upon us. We thank God, and take courage."—*P. H. Anderson, Canton, China.*

Fine Progress in Chile—"We had a wonderful Convention. Our younger men are thinking and are putting new blood into our meetings. Our pastors are facing the new problems of life with calmness and faith in God. We plan to have all pastors in Santiago for a week or more in July to study together some of the social as well as economical problems. There seems to be a desire on the part of our people to find the Christian interpretation of the changes through which we are passing.

"At the present we are in a great Vacation Bible School with an enrollment of some two hundred children. This is our first attempt. Our work is growing and the people are enthusiastic. We had forty additions last year, and have begun the new year with fine success already."—*Jas. W. McGavock, Santiago, Chile.*

A Thankful Missionary—"I want to thank our Father for the large measure of physical strength and health that he

gave me throughout the past year. I perhaps have never put in a fuller year's work. I came out feeling well and fit. I have held seven revival meetings, and various other irregular preaching services. I have carried sixteen hours of teaching in the seminary during school terms, have pastored two churches, preaching to them from once to twice each per month. I have usually led one, two or three chapel services a week, and have baptized one hundred and twenty-three people. Spiritually it has been a year of great refreshing, God's blessings have been greatly multiplied to us here. Our prayer meetings have been times of sweet communion and power. What we have received has infinitely surpassed anything we remotely hoped for at the beginning of the year. Praise his holy name forever!"—*W. B. Glass, Hwanghsien, Shantung, China.*

The Gospel Triumphant—"A steady revival has been on among us for two full years now. Pray with us that it may continue, that it may spread and grow. We need united, earnest prayer help. We know you cannot send the funds in abundance. Please plead with the people that they do the greater thing—strive with the Lord in earnest believing prayer for us, for the work, for every worker, for every Christian, for the unsaved.

"While on a recent itinerary two young men teachers came and asked that we go to their school and hold meetings. Mr. Chen is of Christian family and within recent months has become very earnest. Mr. Miao was a recent convert from a heathen family. They were anxious that their 50 pupils be saved. Almost every one of these are from heathen homes. We refused the invitation at first as our program was full, but they literally prayed us there. And such a meeting! Mr. Hon and a young high school graduate and I were working together. The pupils were saved—all of them. They went home for their parents, some of them to out towns. Some came, but some refused to have anything to do with the Jesus religion. The pupils were just filled with a consuming desire to see others saved. Little

nine-year old LaYue, '12th moon' (because he was born in the last moon of the year he was given this name), when he was saved was greatly burdened for his parents and grandparents. He went home weeping, and one by one pulled them to church and when we left he was rejoicing that they were all on the Jesus road. The house gods were burned and now their hearts have been made clean by the blood of Christ. Praise his name! In many places there has been a 'great burning' as people have brought out the gods made with their own hands and burned them. Our hearts do sing praises to his holy name."—*Miss Pearl Caldwell, Pingtu, Shantung, China.*

A Hospital that Witnesses—"The financial and statistical report of the Stout Memorial Hospital shows the work of the year in figures, but this is not the real work of the hospital. On the surface the reports show progress, for progress has been made. Deeper than this, however, goes the progress made in giving the gospel of Jesus Christ to the people that it has been our privilege to serve. In the free clinic, in the wards, at the bedside, and in the operating room and treatment rooms, the message of salvation has been proclaimed of our Risen Lord. Thousands have heard the Good News of salvation. Many have responded in a visible way. Others have been definitely impressed. Some have gone away without manifestation. The opportunity has been ours and we praise God for the blessings."—*Geo. W. Leavell, Wuchow, China.*

The Best Revival—"We have had well over one hundred baptisms this past year and have just closed the best revival service ever held in our field—in fact, the only revival service of its kind, I believe. We had one of the best evangelists in this part of China, a Mr. Leland Wang, to come and help us. He is a powerful preacher, a close follower of the Bible, and a great believer in prayer. Fifty odd converts were the least evidence of the strength and power of the meeting. He was in Kweilin for eleven days and then spent a week visiting as many of the stations as

we could take him to in my car."—*Robert L. Bausum, Kweilin, China.*

Turmoil but Hope—"There is quite a bit of excitement just now about political matters. The leaders of the revolution are trying to reestablish the constitutional government, giving the women the right to vote. The clerical party is very active trying to get a recognition that is beyond all possibilities in a republican form of government, and the large anti-clerical element is equally active in their efforts to protect religious liberty. We are praying that there will be a peaceable settlement and no more armed outbreaks."—*Carlos F. Stapp, Garanhuns, Brazil.*

Promising Young Folks—"Uruguay is supposed to be one of the most difficult fields in South America, because of the general unbelief and indifference to all religion in the country. While this is true, we do have a small group of promising young folks in our churches in Montevideo. Our three churches in Montevideo are doing fairly good work at present. There are no special difficulties in the churches, and, in spite of hard times, they have increased their contributions to the work."—*B. W. Orrick, Montevideo, Uruguay.*

Look Up, Get Up—"There was a boy who used to carry parcels from a bookseller to his customers. Every day he trudged through the streets heavy-laden. One day, going to the house of a great duke with Clarendon's *History of England*, three folios, his shoulders were so tired that as he passed through Broad Sanctuary, opposite Westminster Abbey, he laid down his load and sobbed at the thought that he had nothing more in life to look forward to than being a bookseller's porter. But, looking up at the building which towered above him, he bethought him of the high truths and brave souls there enshrined. Brushing away his tears, he replaced the load on his shoulders and walked on with a light heart, resolved to work his hardest, and to bide his time. His time at last came, for Joshua Marshman became one of the noblest and most learned of our English missionaries."—*Dean Stanley.*

BAPTIST BROTHERHOOD

J. T. HENDERSON

THE WASHINGTON MEETINGS

ARRANGEMENTS for the two meetings of men in connection with the Southern and Northern Baptist Conventions are almost completed. The first begins at 9:30 A.M. Thursday, May 18, the day before the opening of the Southern Baptist Convention in the Calvary Baptist Church.

The morning and afternoon sessions will be devoted largely to brief reports from the field and to round table discussion, each session closing, however, with an inspirational address. At the evening session J. L. Kraft, cheese manufacturer of Chicago, will speak on "The Challenge." The Committee hopes to secure President Pat M. Neff, of Baylor University, Waco, Texas, for the other address. Men from the Northern Convention are cordially invited to attend these meetings. In addition to the address of J. L. Kraft,

Mr. W. G. Boyle, secretary, is to give a report of the activities of Northern Baptist men.

SECOND MEETING

The Committee of representatives from the two Conventions, appointed to provide a program for the joint fellowship meeting to be held on Tuesday, May 23, has requested the laymen to furnish the program for the afternoon session. The Northern men are to be represented by W. C. Coleman, a successful business man and zealous Christian from Wichita, Kansas; our Committee has secured President E. W. Sikes, of Clemson College, South Carolina, a speaker of rare ability, for the other address. This meeting is to be followed by a joint banquet at 5:30, when greetings will be brought by Presidents Johnson and Brown. Shall we not have a good company from the South to enjoy this fine fellowship with our brethren from the North?

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NAME.....

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ADDRESS.....

NEWS NOTES

SHREVEPORT, LOUISIANA—The first service for the month was rendered in connection with a visit of fifteen days to Louisiana and Texas, beginning with an address at a banquet of men on February 21, in the Highland Baptist Church of Shreveport, Louisiana. Fifty men, including twelve deacons, attended this meeting. The next three evenings were given to informal discussions of "Applied Stewardship" and *The Office of Deacon*; there were two sessions each evening, with a brief intermission between. At the regular worship hours on Sunday, the audience was large and gave a responsive hearing to the discussion of "The Sacrificial Spirit," and "The Spirit of Optimism."

Several churches were represented in the afternoon session of that day, when "Men and the Kingdom" was the subject considered. The pastor, "Happy" Ingram, is greatly encouraged by the spirit and co-operation of his men; he refers most favorably to the loyalty and aggressive spirit of his deacons. He was agreeably surprised to find that the offerings on this closing day of the conference, went considerably beyond the average amount needed each Sunday to meet all of their demands; for a few weeks prior to that time the offerings had been falling short. It was very encouraging to the visitor to have the regular attendance of D. H. Powell, president of the State Brotherhood, and Dr. D. R. Isom, Brotherhood Secretary for Louisiana, in virtually all of these meetings. A number of the men qualified for the certificate.

TEXAS—Leaving Shreveport at 10:30 Sunday night, February 26, we missed our railroad connection at Houston, but by rushing across town, secured a bus which put us to Edna, one hundred and four miles distant, in time for our engagement. Proceeding at once to the Baptist church, we found a fine company of men assembled for a noon luncheon, conducted under the auspices of the local Brotherhood. At this meeting there was a large representation of men from the Presbyterian and Methodist churches of the town. It was a source of very great encouragement to find such a fine company of men, willing to leave their business in the interest of the Lord's work, and to hear Pastor Barrett speak of the hearty co-operation of his men.

This invitation was extended to the General Secretary through H. W. Nowlin, a zealous layman, and a nephew of Dr. W. D. Nowlin, of Florida.

Leaving Edna at an early hour that evening, about a dozen men of the Edna church drove over to Victoria, twenty-seven miles away, to attend a banquet of the Associational Brotherhood. There were about sixty-five men in attendance, including six pastors, twenty-two deacons, and representing six churches. Brother Cook, the toastmaster, conducted the proceedings in a most interesting manner and seldom have we seen a finer spirit of interest and enthusiasm. Victoria is a very attractive town of about 10,000 inhabitants, among whom are sixteen millionaires. The aggressive pastor, Rev. A. J. Carson, drove the visitor through the city that he might have the opportunity of seeing some of the elegant mansions that adorn this little city.

On Tuesday evening, February 28, the General Secretary began a School of Stewardship and Missions with the First Baptist Church of Harlingen, located in the heart of the lower valley of the Rio Grande. Rev. W. W. Lee has been the pastor of this church for several years and is held in highest esteem by the entire community. The church has a magnificent new building, nine hundred and thirty-five members, with one hundred and fifty-four tithers.

Beginning with Wednesday, March 1, there were two conferences each evening on Scriptural Support and the Deacon; while this school was intended for both men and women, it was found that the men were considerably in the majority at each meeting. The service with this church closed on Sunday morning with an address at 10:15 A.M. to a joint meeting of the Adult classes, attended by one hundred and seventeen men and women, and by an address at the regular hour of worship on "The Heroic Spirit."

While the proclamation for the bank holiday was rather depressing to the people, it was gratifying to find the large auditorium filled with earnest worshippers on Sunday morning. Our services in the valley closed with an address in the Baptist church at Edinburg on Sunday evening. Pastor Lee, son of Rev. W. W. Lee of Harlingen, is resourceful and arranged to have the members of his Brotherhood occupy

front seats at the meeting. They were a great inspiration to the visitor as he discussed "The Layman Four Square." It was also very stimulating to note the eagerness with which these men received some suggestions regarding the successful conduct of a Brotherhood.

It was a very great pleasure to have the opportunity to attend on two different mornings the revival meetings in progress at the San Benito Church, of which the Rev. C. S. McKinney is the successful pastor. Dr. W. R. White, pastor of the Broadway Baptist Church, Fort Worth, and former State secretary, was preaching each day to the quickening of the unsaved and the edification of the Christians. The San Benito church also has a very attractive building. The Secretary accepted an invitation to speak at a banquet of the Brotherhood at an early hour one evening. This is said to be one of the most active Brotherhoods in all that section.

It is remarkable that there are so many Brotherhoods in Texas, and yet the State has no Brotherhood Secretary to help organize, direct, and stimulate such organizations.

LOUISVILLE—It was a real privilege to attend on March 10 the closing sessions of the Conference on Church Efficiency conducted at the Seminary by Dr. G. S. Dobbins. Perhaps the leading feature of the day was the address by Dr. Robert E. Speer on the "Finality of Christ." The Christian, however well established in the faith, is greatly strengthened and refreshed by such a strong presentation of this vital doctrine. Dr. H. E. Tralle was heard with great profit as he lectured in his unique and entertaining manner on practical church problems. The General Secretary had the responsibility of speaking in the chapel at the morning session on the Brotherhood as a Church Asset. There are few places in all our territory where a speaker will be given a more sympathetic and respectful hearing if his remarks have any merit. Most favorable comments on the value of this Conference were heard both from the local people and from visitors. It is a source of great inspiration to visit this school of the prophets, see the attractive buildings and grounds, and note the fine spirit of the large company of young men in preparation for their high calling.

A LIVE GROUP—The General Secretary had the opportunity of attending the weekly meeting of the John

Cruze Brotherhood of First Baptist Church, Knoxville, on Sunday evening, March 12. Their entire program includes three leading objectives: *Spirituality, information, and service.* The first two are a preparation for the third. Prayer and study are the leading features of each meeting; the *service* of the Brotherhood is rendered both in connection with their own church and with other churches that apply for their ministry. At this time several members are assisting in evangelistic services with a country pastor. This Brotherhood is entering heartily into the promotion of "Layman's Day," April 9.

BROTHERHOOD BANQUET—It is always a pleasure to visit Newport, Tennessee. The First Baptist Church of this enterprising town has in its membership a number of valued friends. On the evening of March 14, the women of the church served a delightful supper to fifty of the men. An orchestra, composed of Dr. Northcutt, his wife and three children, gave inspiring music. Following a fine address on Spiritual Values, by C. S. Stephens, a Christian attorney from Morristown, the General Secretary presented the claims of a Baptist Brotherhood. Rev. Mark Harris, the pastor, called for expressions in regard to organizing a Brotherhood. After several responses, the men voted to proceed at once to organization. A committee was appointed to draft a constitution and nominate officers.

A UNIQUE MEETING—This was an Associational Rally under the direction of M. M. McFarland, Promotion and Brotherhood Secretary for Kentucky. While the entertaining church and most of the churches of the association are located in Tennessee, it was strictly a *Kentucky* rally. Brother Mahan, the efficient moderator, is associational missionary under appointment of the Kentucky State Board.

The day was given to a discussion of our denominational problems, laying special emphasis on the cause of Missions. Among the speakers were Rev. T. C. Wyatt, Knoxville; Dr. W. H. Moody, Bardstown, Kentucky; M. M. McFarland and O. M. Huey, Louisville; Dr. and Mrs. H. A. Miley, Lincoln Memorial University; and J. T. Henderson. It was a fine meeting.

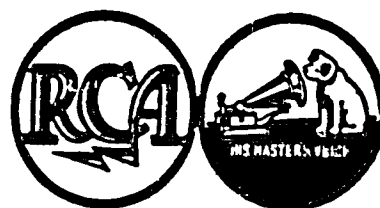
Egan, where the rally was held, is a mining town located in the heart of the Cumberland Mountains. Pastors Gregory and Gibson, who are giving

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full time to the churches at Egan and Clairfield respectively, are capable and zealous. They are doing a notable work in this mining section. The First Baptist Church, of Jellico, also located in Tennessee, is the leading church in the association and Dr. Fred T. Moffatt, the pastor, is a popular and valuable force among all the churches. The attendance at the rally was good, although Egan is only three miles from storm-swept Pruden, which is a scene of destruction, desolation and death.

ILLINOIS—These notes are finished on the train en route to Illinois, where we are to spend four days with Secretary E. W. Reeder, speaking at three different churches on Sunday, March 19, and addressing associational rallies on the three following days.



On Safari in Africa

(Continued from page 22)

But Nyokabi was not going to drown herself—she wanted to go to her son, but it soon occurred to her that she knew not which direction to go, she knew not where they had taken the little bruised and beaten and bleeding body of her son, so she suddenly stopped and slowly made her way back again to the village.

Meeting her husband at the entrance, she saw the upraised strap in his hand and she knew that his anger would now be vented on her again. She dropped on her knees in front of him, as if waiting for the strap to be applied. This so surprised him that his hand was stayed, and she sobbed:

"Kanyaga, I beg of you, tell me where he is and let me go to him."

"No," he again shouted. "Get up, you fool, and go to your house."

But Nyokabi did not move. "I beg of you," she said again, holding tightly to his blanket.

And then the strap descended again and again, on her hands, her face and her head, until the hands loosened their grasp, the blood trickled down her cheeks, and finally, Kanyaga grasped her by the shoulders, pulled her up from her kneeling posture, pushed her towards the open door of her hut, forcibly stooped the almost lifeless body for the low entrance, and hurled her into the darkness and gloom of her squalid hut. Then he pulled the slab which formed the door into place and snapped the padlock.

Turning to the score of frightened women (all of them his wives) huddled

together in the corner of the compound, his voice rang out like a whip:

"Get out of here, you women! Go to your gardens and see that no one goes near the *Grove of God*."

And all the women scampered like frightened rabbits down the wet paths towards their gardens.

(To be continued)



The fact seems to have been generally overlooked that the Christian Churches comprise the strongest organization of patriotic citizenship in the United States, having at least one building, society, and leader in practically every community of the land. If and when the issue of prohibition comes directly down to the people, stripped of partisan aspect, and from consideration of candidacies, it will be in a very peculiar sense the duty of the church to be ready, organized through every branch, to oppose a proposition deemed essentially immoral in character and, therefore, a proper subject for direct action by Christian societies. This has a strongly practical side, as it will be possible for various denominations to contribute both personnel and material to a united effort.—Bishop Edwin Holt Hughes, in *The World Outlook*.



The goal of evangelism is the production of Christ-like character and life in individuals and in society;

through moral and spiritual conversion; by faith in and fellowship with God through Jesus Christ, his Son, our Lord and Saviour; through sharing of a brotherhood life transcending all distinctions in the new divine society, the kingdom of God on earth; and through becoming witnesses, in word and life by the power of the Holy Spirit, of this new life to others.—E. Stanley Jones, in *Federal Council Bulletin*.



For a present-day example of real self-denial, turn to that great body of men and women working in America today, called by the humble title of home missionaries. These modern fools for Christ have caught in their souls the spark that kindled the fires of passion and sacrifice exhibited by the earlier followers of Jesus. They serve in unassuming positions at a wage whose microscopic smallness staggers description. They labor among foreign-speaking people who are ostracized by American society. They are found among the coal miners, and in foreign settlements of large cities. They educate the Negro. They quietly mould the character of the people in the rural sections. Men and women of the highest intellect gladly sacrificing life itself, unknown and unheard of, working day and night to bring to this country the realization that unless America builds a Christian nation it cannot build at all.—Virgil A. Sly, in *World Call*.

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4 Thus saith the LORD God of Is'-
ra-el; Behold, I will turn back the
weapons of war that are in your
hands, wherewith ye fight against the
king of Báb'y-lon, and against the
Chál-dé'an, which besiege you with-
out the walls, and I will assemble
them into the midst of this city.
5 And I myself will fight against

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Isa. 13. 4.

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AND the LORD said unto Nô'ah,
Come thou and all thy house
into the ark; for thee have I seen
righteous before me in this gener-

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31 It hath been said, Whosoever
shall put away his wife, let him give
her a writing of divorcement:
32 But I say unto you, That who-
soever shall put away his wife, sav-
ing for the cause of fornication, caus-
eth her to commit adultery: and

1 Sermon
Serving
hortatio
things.
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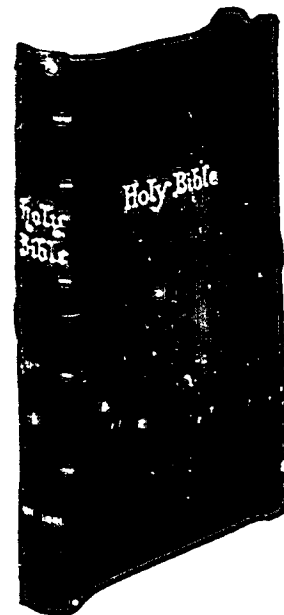
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the son of Nûn,
before thee, he
er: "encourage
cause Is'ra-el to

B. C. 1491
Num. 14.
30.
Ex. 24. 13;
33. 11.
See 1 Sam.
16. 22.

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again, Peace be unto you: "as
my Father hath sent me, even
so send I you.
22 And when he had said this,
he breathed on them, and saith

a Mt. 28.
18-20.
ch. 17. 18.
2 Tim. 2. 2.
He. 3. 1.
b Ge. 2. 7.

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From 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?

10.
Matt.
Matt.
Luke
1 The
signifi

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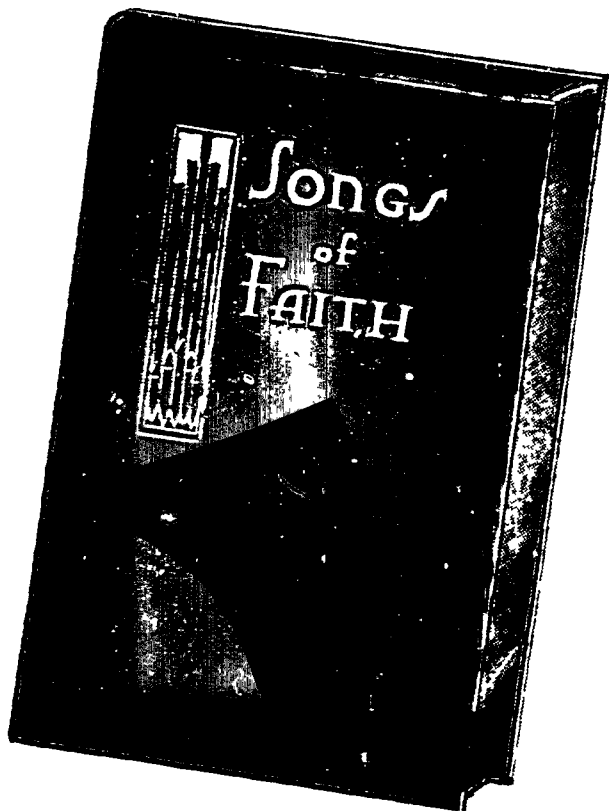
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