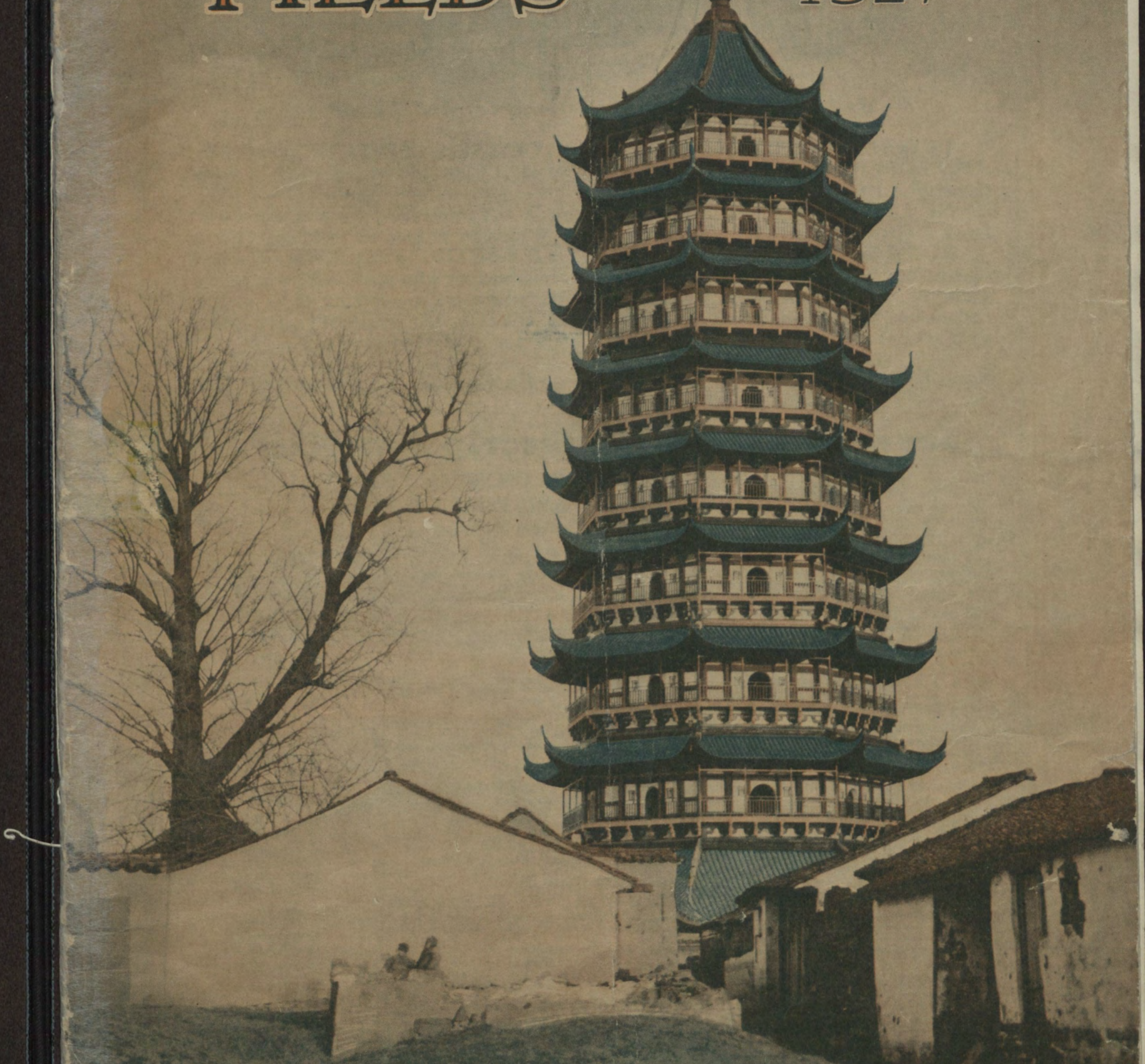


HOME AND FOREIGN FIELDS

DECEMBER
1927



A CHINESE PAGODA

After four millenniums China's heathen religions have utterly failed. Is it not time for us to give Christ a chance?

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HOME AND FOREIGN FIELDS

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CONTENTS

	PAGE
CHRIST AND CONFUCIUS. <i>Rev. A. R. Gallimore, Canton, China</i>	2
China's Sage and his teachings contrasted with Jesus of Nazareth and the gospel of salvation.	
WHAT CONFUCIANISM AND OTHER HEATHEN RELIGIONS OF CHINA HAVE FAILED TO DO. <i>Rev. T. F. McCrea, Chefoo</i>	3
The gospel, the power of God, compared with the powerless ethics of a pagan system of philosophy.	
BUDDHISM AS I KNOW IT. <i>Mrs. C. G. McDaniel, Soochow, China</i>	8
What Buddha has done and has failed to do for his followers who have sought through him peace and rest.	
BAPTISTS AND ORPHANAGE WORK IN CHINA. <i>Rev. J. R. Saunders, Shiuchow</i>	9
What our missionaries are seeking to do for the helpless Chinese children whose terrible condition challenges every Christian heart.	
IN SPITE OF DIFFICULTIES THE GOOD WORK GOES ON. <i>Rev. Jesse M. Rogers, Shanghai, China</i>	11
INTERIOR CHINA MISSION, KWEITEH, HONAN. <i>Rev. Sydney J. Townshend</i>	11
EDITORIAL.....	13
THE FUTURE OF CHRISTIAN MISSIONS IN CHINA. <i>Rev. Hendon M. Harris, Kaifeng</i>	17
A thoughtful student of wide experience ventures a prediction as to the work of the Christian missionary in this greatest foreign mission field.	
CHINA'S DEEP NEED OF CHRIST. <i>Rev. I. D. Eavenson, Kaifeng</i>	18
"The Christian world is in danger of becoming so absorbed in watching new developments that China's real need of Christ is obscured."	
THE FUTURE NEED AND PLACE OF THE FOREIGN MISSIONARY. <i>Ullin Leavell, Hwanghsien, China</i>	18
Changed conditions that call for a changed approach and method on the part of the foreign worker.	
WHAT THE CRISIS IN CHINA IS REVEALING. <i>Rev. H. H. McMillin, Soochow</i>	19
"I am absolutely sure the most glorious day in mission work in China is just ahead."	
HOW WE CAN HELP CHINA MOST IN THIS CRUCIAL HOUR. <i>Rev. J. R. Saunders, Shiuchow</i>	19
"Christ must conquer first of all in our own lives if we are to conquer for him in the vast waiting fields of China."	
GOD'S CHALLENGE TO SOUTHERN BAPTISTS. <i>Mrs. C. K. Dozier, Fukuoka, Japan</i>	20
"Surely the God of the world is not going to permit America to live for America only."	
A DAY OF FASTING AND PRAYER FOR CHINA.....	21
ITALY'S THREAT AGAINST RELIGIOUS LIBERTY. <i>Rev. D. G. Whittinghill, Rome</i>	22
JEWES GO TO CHURCH. <i>Jacob Peltz</i>	23
WHY I BECAME A CHRISTIAN. <i>J. C. Fajans</i>	24
THE MISSIONARY MESSAGE IN THE SUNDAY SCHOOL LESSONS. <i>Rev. W. O. Carver, D.D.</i>	25
FROM THE WOMAN'S MISSIONARY UNION. <i>Kathleen Mallory</i>	26
FROM THE BAPTIST BROTHERHOOD OF THE SOUTH. <i>Secretary J. T. Henderson</i>	29
MISSIONARY MISCELLANY. <i>Rev. T. B. Ray, D.D.</i>	30

THE MISSIONARY PILOT

SENIOR B.Y.P.U.

December 4—Topic, "Bearing Life's Burdens as a Good Soldier." Let the leader assign to some one who reads well the two stories on page 11 in which our missionaries tell how "they carry on" in spite of difficulties.

December 11—Topic, "Has God's Spirit a Place in My Heart?" See page 19, "How We Can Help China Most in This Crucial Hour." Show that the Holy Spirit must have his way in our lives if we are to witness effectively for him in the foreign fields.

December 18—Topic, "Am I Keeping Myself from idols?" Close the meeting by reading Mrs. C. K. Dozier's stirring appeal, "God's Challenge to Southern Baptists," page 20.

December 25—Topic, "Prayer for China and the Uttermost Parts." See especially Editorial on pages 14 to 16, and the call to prayer for China, on page 21.

SUNBEAM BAND, G.A., JUNIOR AND INTERMEDIATE B.Y.P.U., AND OTHER CHILDREN'S MEETINGS

An impressive and attractive program on China may be arranged for Christmas, which falls on Sunday, through the

use of the many stories and pictures in this number. See especially the article on "Baptists and Orphanage Work in China," on page 9.

W.M.S. AND Y.W.A.

The outline program on page 28 will serve as a guide to the wealth of material in this number for the missionary topic, "A Character Study: Christ and Confucius." See especially the articles on pages 2 to 10.

SUNDAY SCHOOL

Why not plan a "Lottie Moon White Gifts Christmas" for the Sunday school? Instead of "treats" let each teacher and pupil bring a gift for the "Lottie Moon offering." See especially pages 26, 28 for suggested material for a brief program.

PRAYER MEETING

Let the prayer meetings for December center about China and her deep need at this crucial hour. A series of prayer meeting topics may be easily arranged from the unusually appealing articles in this number setting forth the situation in China and calling Southern Baptists to prayer.

Christianity and China's Heathen Religions



A TYPICAL CHINESE TEMPLE IN SOOCHOW SHOWING PARTY OF SAILORS FROM VISITING U. S. WARSHIPS

Christ and Confucius

By Rev. A. R. Gallimore, Canton, China

A real comparison between Christ and Confucius can not be made. One was the Saviour of the world, the Son of God, the great Teacher. The other was only a sage of a particular country. So it is really impossible to compare them. Confucianism is not a religion in the true sense of the term.

The teachings of Confucius are worthy of great esteem and it is well for any one of any country to be familiar with what he said and taught, but his teachings are only the words of a wise man. Indeed Confucius himself made no claims of being anything more than a man.

The ideal of Confucius, "the princely man," is one to be admired, but hard to attain. The method of becoming a superior man is by self-culture. But man needs something within which is greater than himself, and this Christ gives. Jesus says: "Be ye therefore perfect, even as your Father who is in Heaven is perfect." (Matt. 5: 48).

Jesus spoke those words which we often call the Golden Rule: "And as ye would that men should do to you, do ye also to them likewise." Confucius expressed something of the same idea, but stated it negatively: "What you would

not like done to yourself do not do to others." However, there is no connection between the two. Jesus taught great principles of life. Confucius was a formalist. His idea was to renovate the state and society, while Jesus went deeper into the life of each individual.

But we ought, before going further, to inquire into the life of the sage of China. He never thought of himself as anything more than a man. Born in Shantung Province 551 B. C., he grew to manhood and became an official. It was a troubled period into which he came. There was great political corruption which was a source of much sorrow to Confucius, so he, like many other men of virtuous character, left his official position and retired to a life of seclusion, oftentimes wandering from place to place. Confucius was not without his followers, who revered his teachings and brought them down through successive generations. His own resume of his life was as follows:

"At fifteen, I had my mind bent on learning. At thirty, I stood firm. At forty, I had no doubts. At fifty, I knew the decrees of heaven."

In contrast to this we can not do better than read the Gospel of John: "In the beginning was the Word."

We are told that Jesus stooped down, and with his finger wrote on the ground. How we should like to know what he wrote! In addition to the Five Ca-

nons,—the Book of History, the Odes, the Book of Changes, the Annals of the State of Lu, and the Book of Rites, all of which were edited by Confucius, there are other Four Books the Chinese count among their sacred writings,—the Great Learning, the Doctrine of the Mean, the Analects of Confucius (compiled by his disciples) and the Book of Mencius, which was compiled by the latter.

The five cardinal virtues of Confucius were—"kindness, rectitude, decorum, wisdom and sincerity." The princely man was to be the exemplar of these among the people. "Let the superior man never fail reverently to order his own conduct and let him be respectful to others and observant of propriety: then all within the four seas will be brothers." Confucius was himself, we are told, punctilious to a degree.

"When you have faults, do not fear to abandon them." Sin and its punishment are recognized, but retribution is looked for in this present world rather than in a future existence. Prayer was thought of as a duty and efficacious, but there was no idea of any communion with God. Future life was not denied by Confucius, but he avoided the discussion of it.

Thus we find the ethical code of Confucius excellent, but it lacks life. That is just what Jesus brought. "I have come



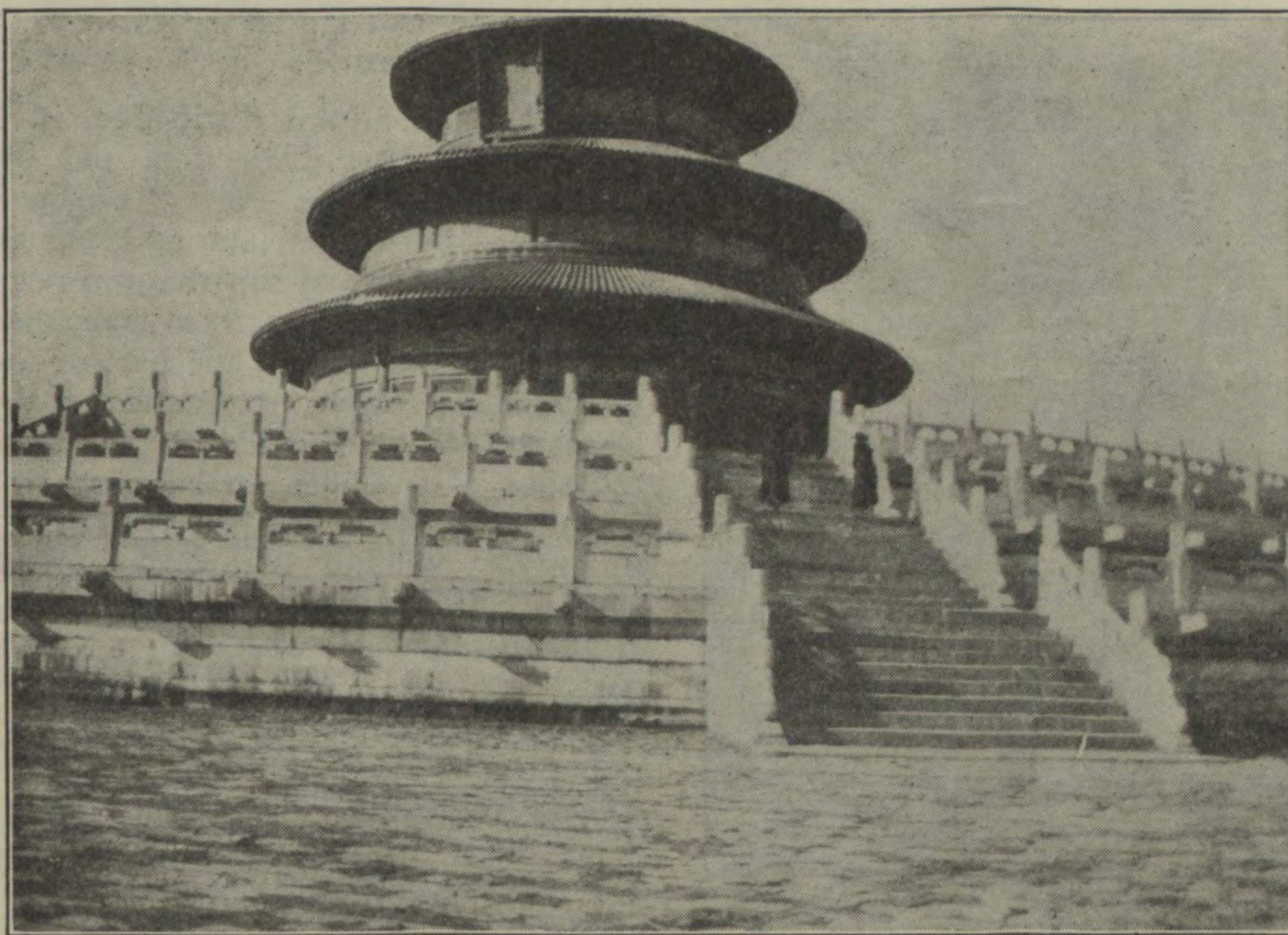
that they might ha

"Hold principle failed to and poly In pres would b could no in any s any real Father.

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Confu he was o appealed spent on wounded fered an the grave liveth to is the " and "alto the morn

"Fairest O thou Thee wil Thou my



TEMPLE IN WHICH THE TABLET TO SHANG-TI IS KEPT

China is a land of temples, some of them beautiful and magnificent, but they are cold and powerless.

that they might have life, and that they might have it more abundantly."

"Hold faith and sincerity as first principles," said the sage. But his faith failed to lead his people out of animism and polytheism to the One True God. In present-day parlance Confucius would be termed an agnostic. So he could not be called a religious teacher in any sense. He never knew God in any real sense and certainly not as a Father. But the sage's ideas of virtue have become the summit of Chinese religion and morals so far as the intellectual and official class are concerned. Yet we must never forget that the gospel of our Lord and Saviour Jesus Christ is permeating the lives of China's millions, so many of whom are still depending upon false gods whether they be of wood or stone or in dependence upon some thing within themselves.

Confucius lived to a ripe old age, but he was only a pedantic philosopher who appealed to nothing heroic. Jesus Christ spent only a few years in the flesh, was wounded for our transgression and suffered and died for a sinful world. And the grave could not hold him. "He ever liveth to make intercession for us." He is the "chiefest among ten thousand," and "altogether lovely," and "the bright, the morning star."

"Fairest Lord Jesus, Ruler of all nature,
O thou of God and man the Son,
Thee will I cherish, Thee will I honor,
Thou my soul's glory, joy, and crown."

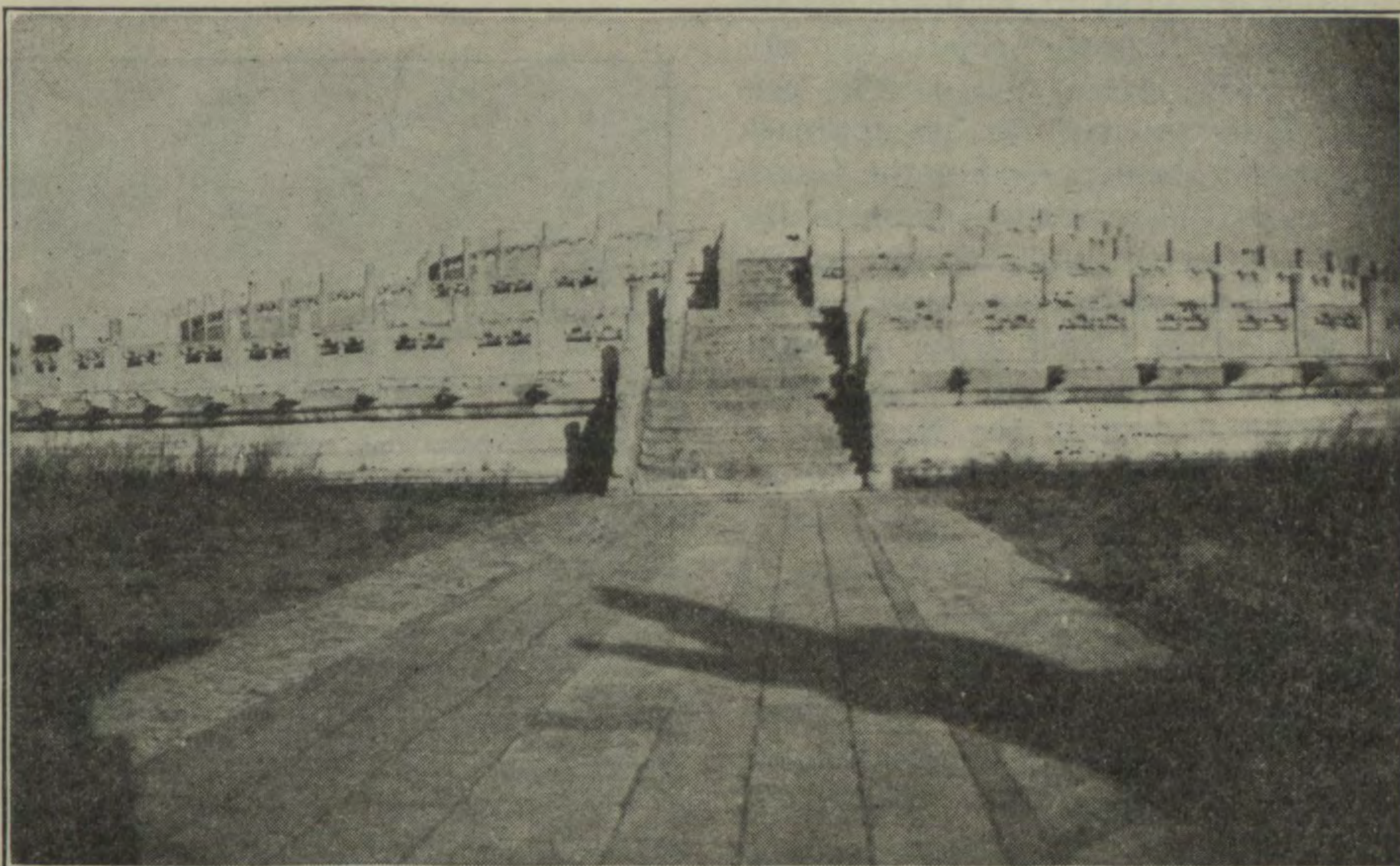
*Though Christ a thousand times in
Bethlehem be born,
If he's not born in thee, thy soul is all
forlorn.
God's Spirit falls on me, as dewdrops
on a rose,
If I but like a rose my heart to him
disclose.
In all eternity no tone can be so sweet
As when man's heart with God's in
unison doth beat.
Whate'er thou lovest, man, that, too,
become thou must;
God, if thou lovest God; dust, if thou
lovest dust.
Immeasurable is the Highest; who but
knows it?
And yet a human heart can perfectly
inclose it. —Johannes Schaffer.*

What Confucianism and Other Heathen Religions of China Have Failed to Do

By Rev. T. F. McCrea, Chefoo, China

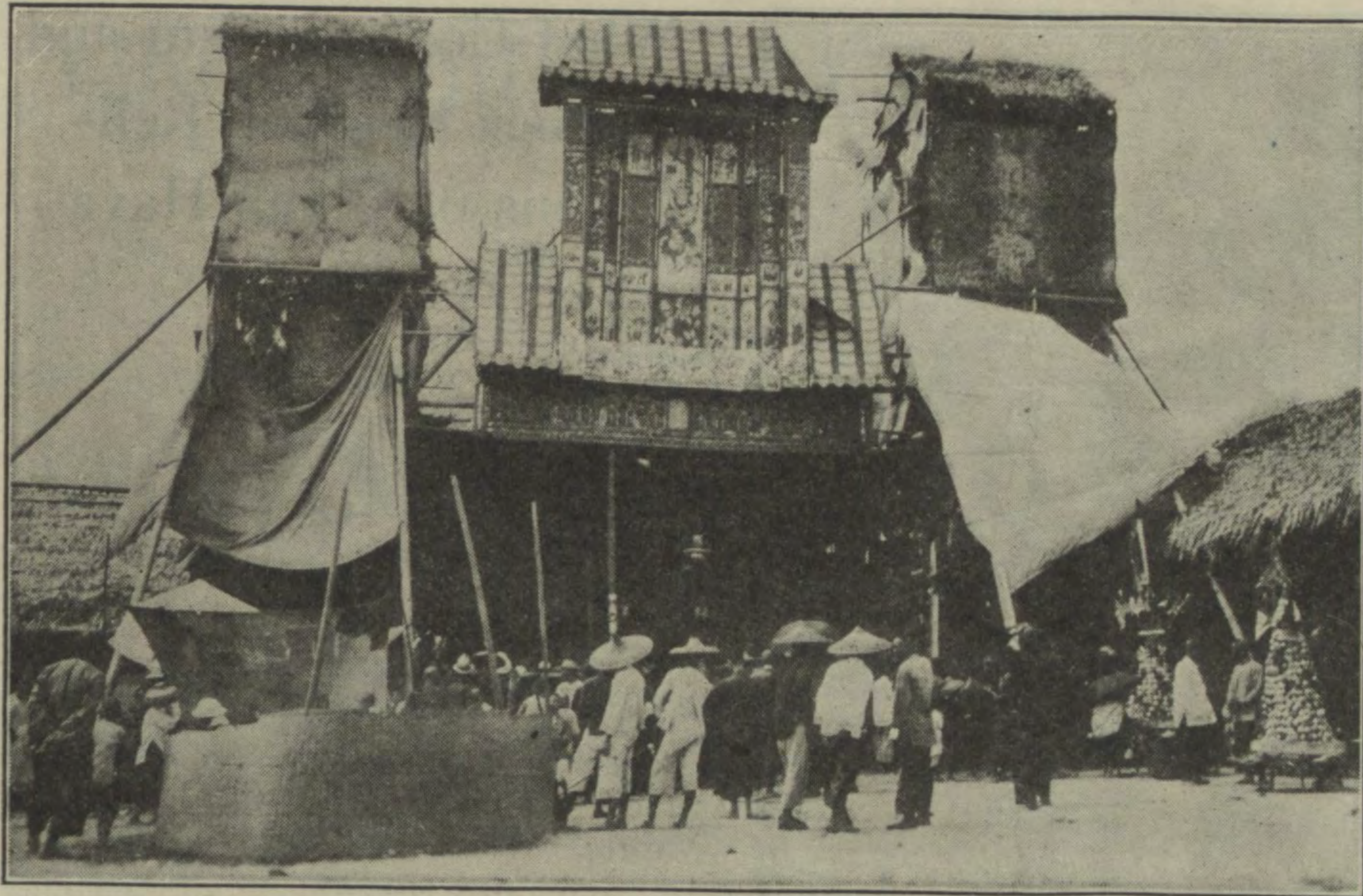
The religions of China, which are four in number—Confucianism, Buddhism, Taoism and Mohammedanism—have failed to do for the people of China what Christ has done for those who live in lands which have received the gospel. As a recent writer in the field of Comparative Religions has suggested, there are two kinds of religion in the world, "acting" and "re-acting."

To the first class belong all the ethnic religions, of all the races of mankind, and of all the ages, from the fall of man to this hour. From the lowest types of animism, expressing the religious nature of crudest savages, to the highest types of religion developed by the most cultured pagan peoples, represented by the fine spiritual ideals of Buddhism and Taoism, the splendid ethical teachings of Confucianism and the exalted patriotism of Shintoism, in all man is searching after God. The initiative is on man's part, the approach is made by the god-hungry heart and the god-terrified mind of man. He is attempting to find, and know, and propitiate his unknown gods. Therefore, this writer speaks of all types of the ethnic religions, the highest as well as the lowest, as "acting" religions, because man in his sin having lost touch with God is blindly searching him out to



ALTAR OF "TEMPLE OF HEAVEN"

Here in other days the Emperor went once each year to offer sacrifice for himself and his people.



A CHINESE THEATRE, DEDICATED TO AN IDOL

Like the Athenians of old, The Chinese are "very religious," as indicated by this Hakka theatre.

re-establish that union with the divine for which every human heart in its best moments yearns. What a pitiful, weary, heart-hungry, disappointing quest it has been for unnumbered millions all down through the ages! For truly, as the Apostle Paul expresses it three times in the first chapter of Romans, "God gave them up." And without his help they could not find him. This search for God is strikingly and sympathetically portrayed in the character of the Lama in Kipling's famous novel, "Kim."

In the second class, called by the writer I have quoted "re-acting" religions, he puts Judaism and Christianity. He so classifies them because he considers both a direct and supernatural revelation of God to man. The approach is on the part of God. The initiative is his. He is the person "acting." Man "re-acts" to his approach in faith and obedience. For the Christian, the partial revelation given in Judaism has been completed and superseded by the perfect and full revelation of God in Christ Jesus. To the believer in Christ, therefore, Christianity, as represented in the New Testament, becomes a final, complete and exclusive religion.

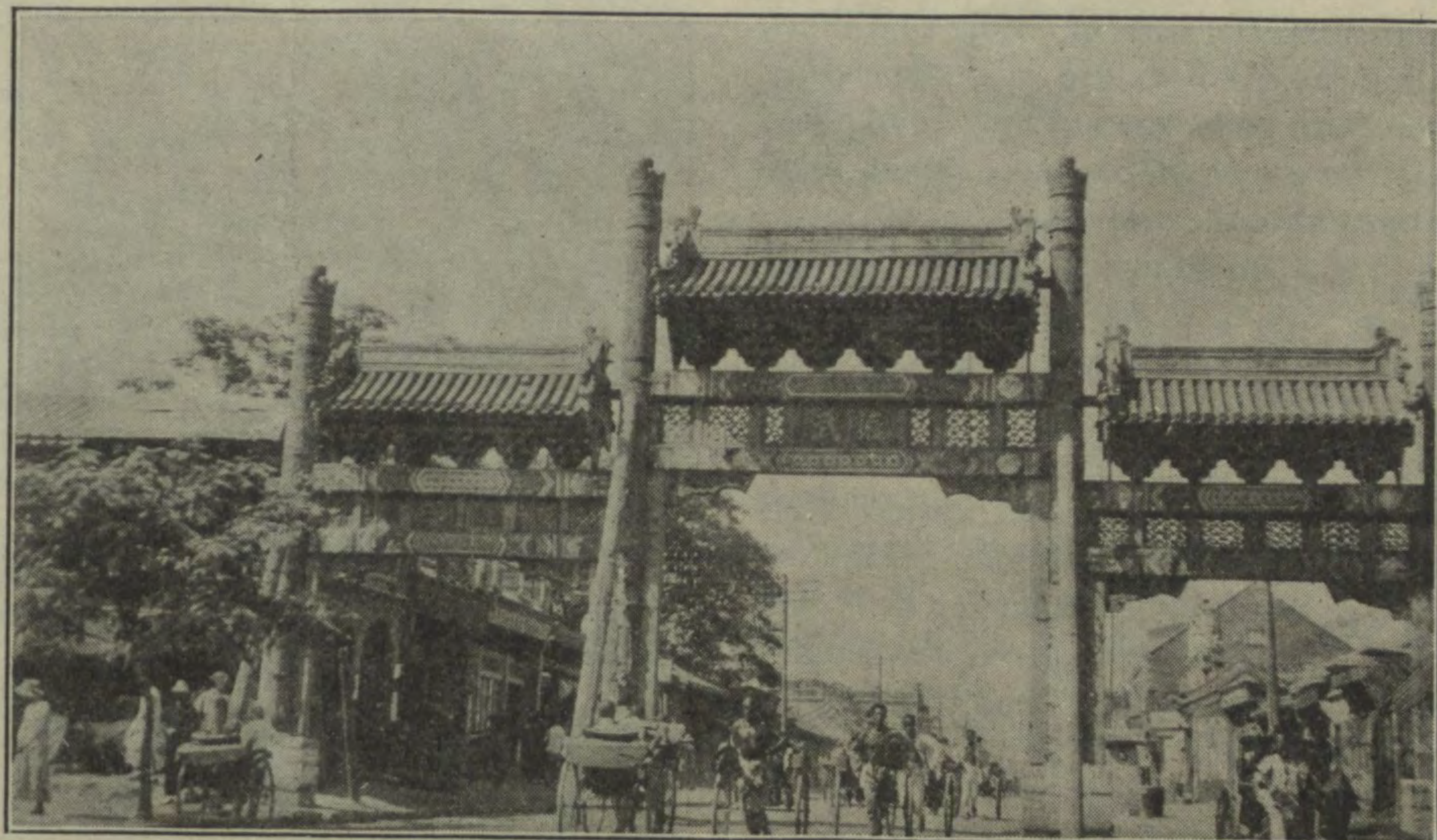
Thus as a "re-action" on the part of man, in faith and obedience, to the direct approach of God in Christ, the religion called Christianity stands in a class by itself. This classification, or differentiation, if it be true, fixes a gulf between Christianity and the ethnic religions, all of them, high and low, once and forever. It is different from them all not only in degree but in kind.

Christianity differs from Judaism, the revelation of the Old Testament, in degree but not in kind, for the one is the fulfillment and completion of the other. But there can be no "comparison" between Christianity and the religions of the pagan, no matter how near they may approach to it in their ethical teachings, because they differ wholly in their place of origin. Christianity had its birthplace in the infinitely holy and all-loving heart of the Eternal God. The ethnic religions were an outgrowth of the religious nature of man, planted there beyond all doubt when God created man in his own image, but they were born in the heart and mind of fallen man. The religion of Christ had its place of origin in the heavens. The

religions of man are of the earth, both in origin and nature.

As a result of this distinction, if, I say, it be a true distinction, and the Christianity of the New Testament stands or falls in its claim as being an exclusive, unique and supernatural revelation of God, on his part, to man, then there can be no talk on the part of the Christian, at least, of standing the Christian religion up beside the ethnic religions with a view to choosing one among them all as the best type of religion for mankind as a whole; or, as another alternative, to form a synthesis of the best elements of them all as a basis for a new universal religion, as is being attempted in China today, for example, in the movement known as "The Five Roads" wherein an effort is being made to harmonize and combine the teachings of Christianity, Confucianism, Buddhism, Taoism and Mohammedanism to form this new religion.

On the contrary, the New Testament presents Jesus Christ to man as the incarnate Son of God, the Second Person of the triune God tabernacling in the flesh as a man born of the Virgin Mary, miraculously begotten by the creative power of the Omnipotent Spirit of God. It is a mystery beyond all peradventure, impossible for the mind of man to comprehend, as impossible to understand by man's metes and measures as the Eternity and Infinity of God. But there the mystery stands in the heart of the New Testament, in the warp and woof of the Christian religion, and it can no more be taken out or explained away without destroying Christianity itself than Shylock could cut out his pound of flesh without shedding the blood of the Merchant of Venice.



A CHINESE BEAUTY SPOT

Let no one think that China is all ugliness and squalor; for what more attractive sight could be found than this Peking street scene?

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Third

Satan forces heart of unspeak represent demons spiritual death, hath w in the n lions w fered a This th summe Redemp

Beac holy an ing an man; b liever f broken er's lif spirit o to supe the hea supreme

Thro history souls ha fact th three t testifies knowle



The New Testament claims further that this unique and matchless and unmatched Person did a work of a three-fold nature, in behalf of man, such as no other had the power to do.

First, he revealed God in the fulness of his holiness and love to man.

Second, he redeemed man from the penalty and power of sin.

Third, he destroyed the power of Satan and all the dark and sinister forces that have filled the mind and heart of man through the ages with an unspeakable and unbreakable dread, represented by such words as devils, demons, spirits, ghosts, hoo-doo, in the spiritual realm, and sickness, pain, death, the grave, in the physical. He hath wrought "redemption and release" in the minds and hearts of countless millions who otherwise would have suffered as "the heathen in his blindness." This threefold work of Christ may be summed up in the words: Revelation, Redemption and Release.

Because he has revealed an infinitely holy and righteous God and an all-loving and gracious heavenly Father to man; because he has redeemed the believer from the fear of judgment and broken the power of sin in the believer's life; because he has released the spirit of the believer from that bondage to supernatural beings which terrifies the heathen, Jesus Christ has been the supreme character-builder of the ages.

Through two thousand years of church history multitudes of happy, redeemed souls have borne a glad witness to the fact that Jesus Christ has done these three things for them; that, as Paul testifies, they have seen "the light of the knowledge of the glory of God in the



CHINESE BEGGARS SEEKING A MORSEL OF FOOD

"I have seen them dying hopelessly in multitudes from famine, from cold, from disease, hopeless and helpless."

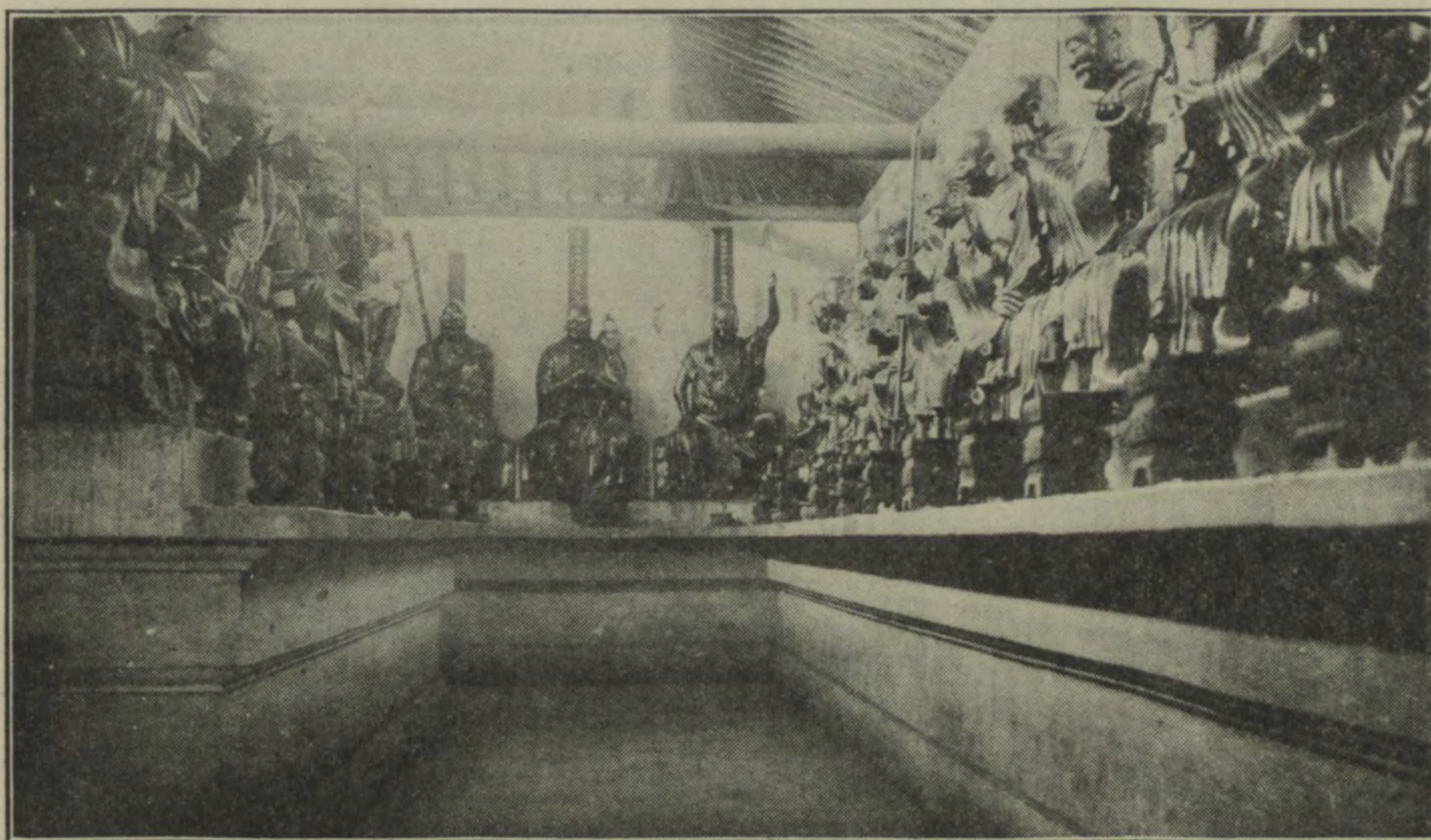
face of Jesus Christ," that when they have seen him they have seen the Father; that "the blood of Jesus Christ cleanseth us from all unrighteousness"; that they may stand face to face with man's most dreaded enemy, Death, and cry exultingly: "But thanks be to God who giveth us the victory through our Lord Jesus Christ." These multitudes of enlightened, redeemed and released men and women have known that what the New Testament teaches concerning the power of Christ in these three most vital realms of the human soul is true in their experience of him.

Turning then from the religion of Christ to the religions of China we raise

the question as to whether they have done for China's millions what Christ has done for the millions who have put their trust in him.

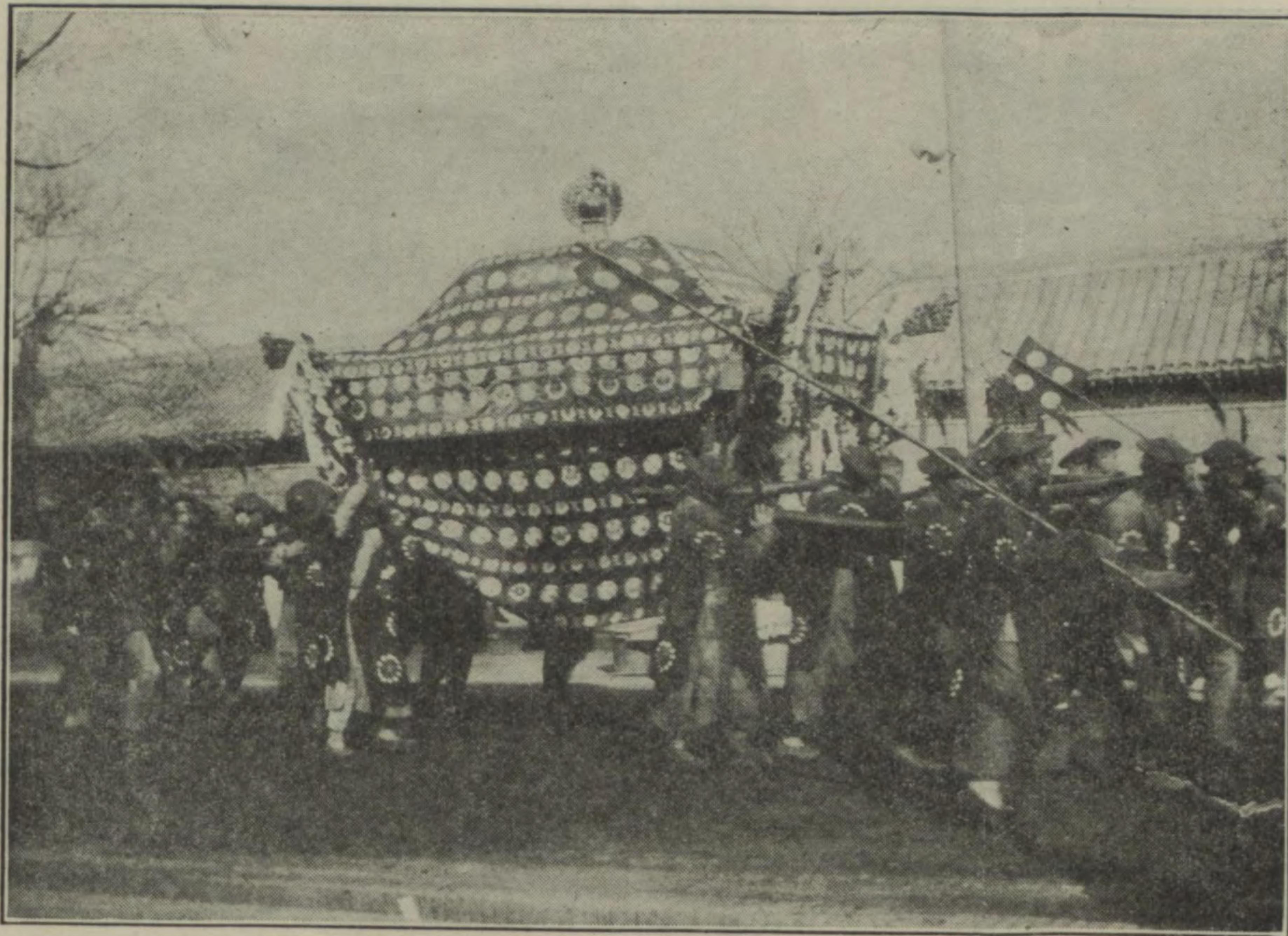
After living among the Chinese for more than twenty years and studying their life from every viewpoint I feel thoroughly justified in answering this question with a most emphatic negative. This in spite of the fact that I do not hesitate to say that in my opinion China has produced the greatest and finest non-Christian civilization this world has ever known. When Christ was born China was at the height of her glory under the famous Han dynasty and beyond doubt was the most literate, the most cultured, the most refined, the best governed nation on earth. In my opinion, China has carried the cultivation of the human mind and spirit to the highest point man is capable of reaching without the help of the ennobling forces Christ has brought to man from God. Our proud Anglo-Saxon civilization of today is heir to the culture of many races who lived in the past, the law and science of government given to us by the Romans, the philosophy, architecture, and literature of the Greeks, the religion of the Hebrews, and many other contributions, both ancient and modern.

But the Chinese may and do proudly boast of the fact that for milleniums they have received little or nothing from the culture of other nations, that their truly magnificent civilization is practically wholly indigenous, and that China has given her culture, literature



A HEATHEN TEMPLE FILLED WITH IDOLS

Buddha and Confucius did not teach idolatry, but their followers universally practice it.



A CHINESE FUNERAL

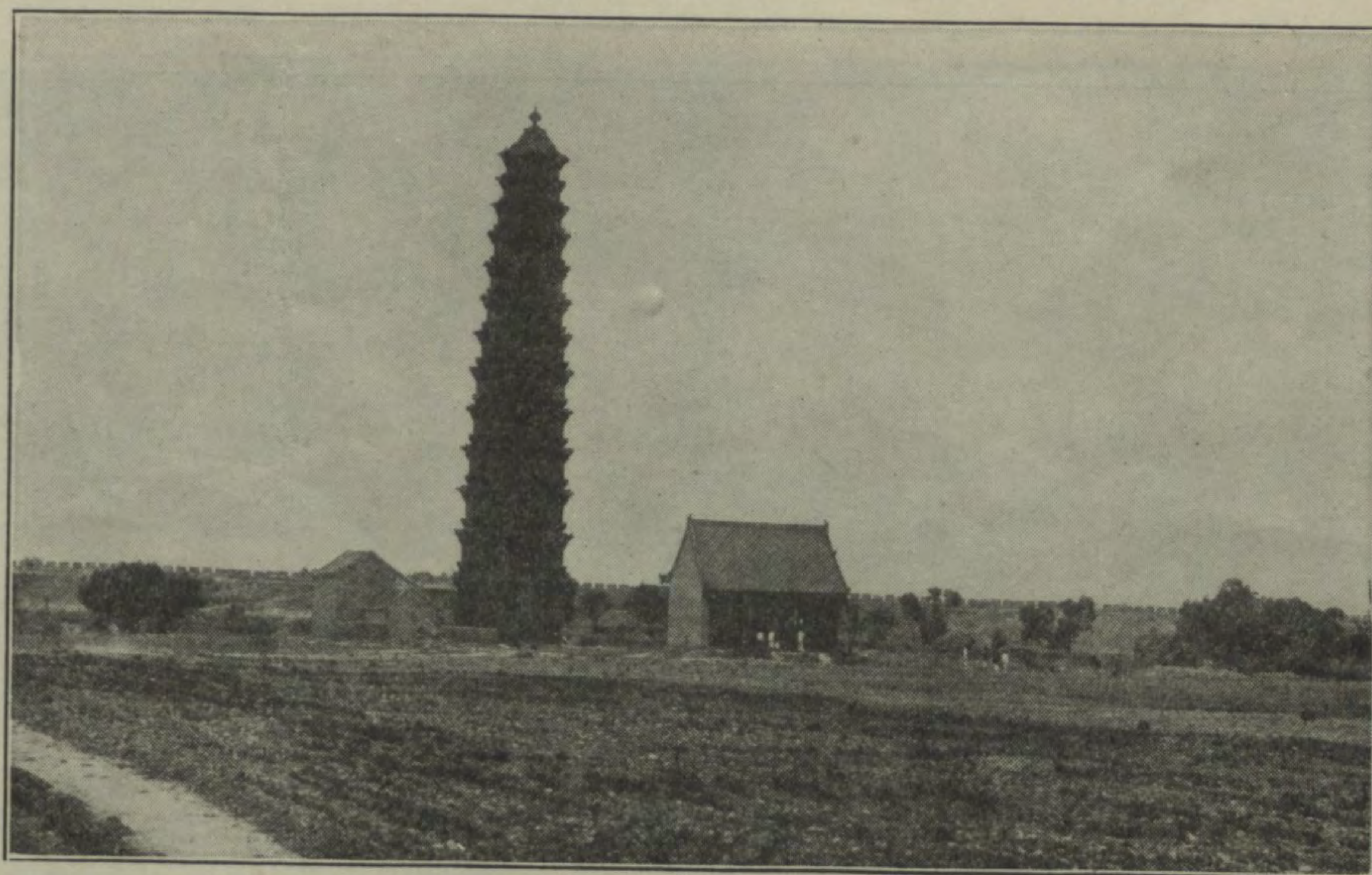
"Thus they pass on, millions upon millions, to the grave and beyond the grave, without the redemption which Christ alone can give."

and philosophy of life to many nations round about her,—the Japanese, Koreans, Manchurians, Mongolians, Thibetans, Formosans and others.

But civilization is not religion and is not a substitute for it. China's civilization, like that of the Greeks and many other great pagan nations, has been magnificent but her religions have been a failure when tested in the light of the threefold work of Christ. I have studied the long history of the Chinese people, I have read her splendid classics. I have come to admire the great elements of good in her system of ethics, I believe many of China's social customs might well be copied by us, and she has contributed much to the welfare of the human race in her gift of silk, porcelain, tea, the compass, gun-powder, the art of printing and book-making, and so on.

But with it all China has not found God in more than four milleniums of history. China's greatest teacher, Confucius, five centuries before Christ, had given up the search for God. Gathering together, as he said, the best thought of all China's great sages and philosophers who had preceded him for more than a millenium and embodying it in that great system of ethics which has ruled the minds and customs of untold millions of Chinese and other Orientals for over two thousand years, he said to his disciples, I am sure with a sad heart, for he was one of the noblest, most unselfish men this world has known: "I know nothing of the gods, therefore I shall not attempt to teach concerning

them." And from his day to this the educated men of China, those who have shaped her government and civilization, have followed in the footsteps of their great teacher in being agnostics, looking upon the gods as being unknown and unknowable. And, alas, they have missed seeing the loving face of the heavenly Father which Christ has revealed to us, these courteous, soft-voiced, refined, scholars and gentlemen, truly noble in so many respects. And they have passed on, hundreds of generations of them, to the great and final crisis of human life, death, the grave and the unknown realm beyond the grave without the



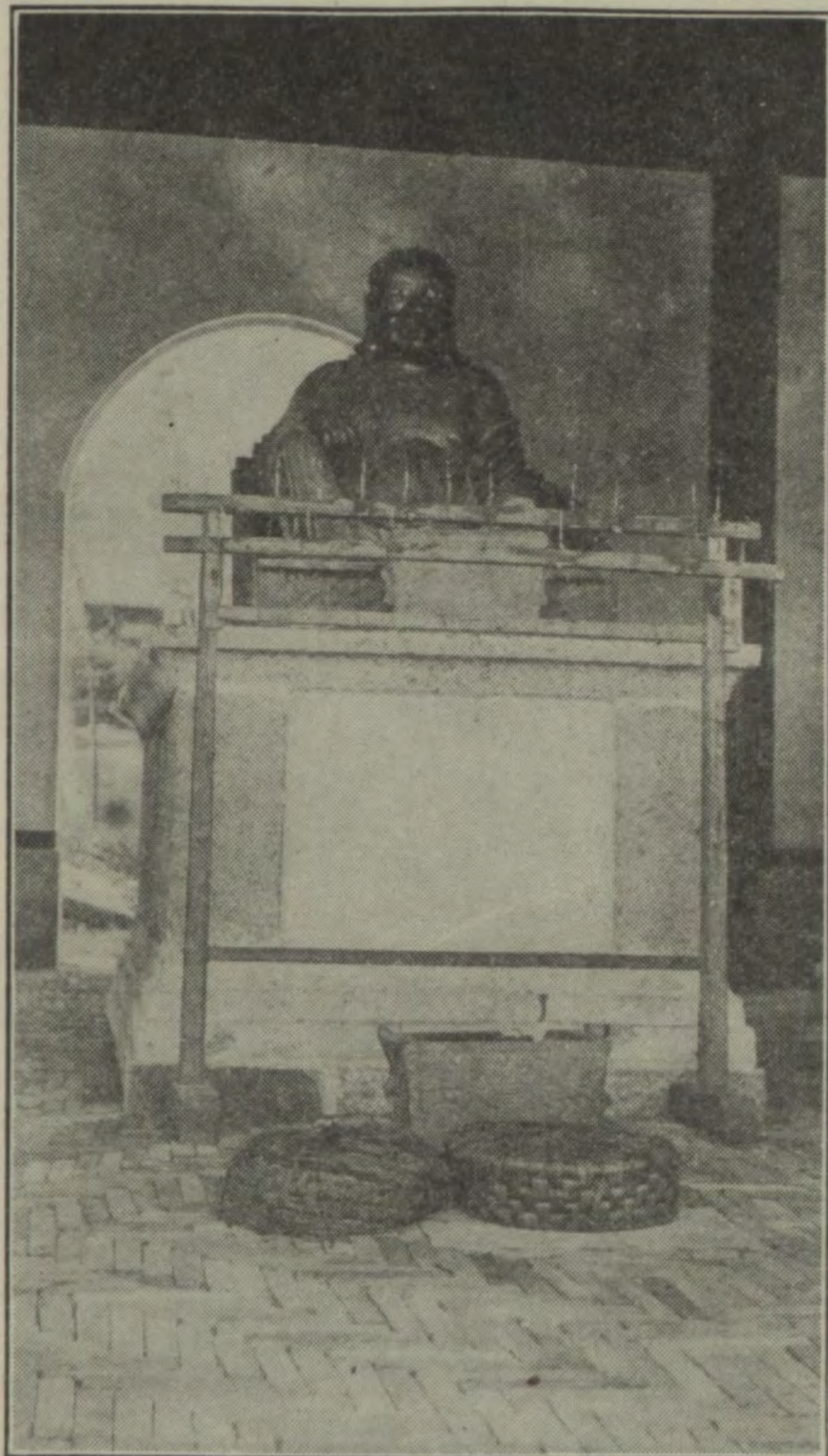
A CHINESE PAGODA IN A COUNTRY VILLAGE

It will be a great day for China when Christian worship supplants idolatry, and useless pagodas are turned into silos.

courage and comfort that comes from the sense of redemption and release which Christ gives to his disciples.

But it is when we turn to the vast multitudes of illiterates in China that we see the failure of her religions at its worst. When missionaries began their educational work in China it was estimated that only five men in one hundred were literate and only one woman in ten thousand.

In the fertile soil of these millions of ignorant minds idolatry, superstition, vice, and all the vile fruits of heathenism portrayed by Paul in the first chapter of Romans have flourished. Some one has said that the three greatest faults of Chinese character are avarice, cowardice and cruelty. Fear is the root from which all three have grown. Fear is the keynote to the gross idolatry and superstition into which Buddhism and Taoism have degenerated for these multitudes of frightened, lost sheep. I have seen the Chinese in their temples bowing down before their dead dumb idols; I have seen them dying hopelessly in multitudes in the great famine of 1907 from hunger, cold and disease; I have seen them when pneumonic plague and cholera were sweeping them away by scores of thousands; I have seen their women and girls suffering the agony of bound feet. I have seen them meeting all the trials and vicissitudes of life and the last agony of death. With aching heart and pitying soul I have looked upon their awful struggle for existence, human life at its acme of woe, but nowhere have I found them confident through any of their religions of the knowledge of a loving God, of



A CHINESE "GOD"

"Fear is the keynote to the gross idolatry and superstition of countless multitudes."

the glad sense of redemption from sin and the victory of release from all the dark and fearsome powers that is given to the humblest believer in Christ Jesus.

But here is what happens when Jesus Christ finds and saves a Chinese soul. One day a highly educated young Chinese gentleman was given a copy of the New Testament by Brother W. W. Adams. As a boy he had studied the Confucian classics but he yearned to understand the mystery of human existence, of life and death, of sin and pain, and to know him who had brought the universe and man into being. But Confucius had no answer to these problems. All he could say was, Make the best of this life.

Then he took up the study of Buddhism, but after years of diligent search in the libraries of the Buddhist temples he found that he was no nearer to the solution of the riddle of human existence.

Still searching with a hungry heart and eager mind, he met the missionary of Christ and received the gift of the New Testament. He took it to his room and began reading at the first verse in Matthew. As he read on through Matthew's Gospel for the first time in his life he came in contact with Jesus Christ. What a meeting! A Confucian scholar with all the learning of China's sages at his tongue's end! A Buddhist devotee ripe in the age-long

teaching of that Hindu saint and his disciples! Was there aught left for Jesus Christ to teach one so rich in the knowledge of these two great religions?

As he tells the story himself, before he had finished Matthew's Gospel he knew that at last he had met a Man who could tell him all he had yearned to know through all the hungry years. Eagerly, hungrily, happily, he read on through book after book until he had read the complete New Testament at one sitting. When he closed that book the threefold miracle of Jesus Christ in the human soul was complete, he had seen the face of God in the face of Christ and knew him as Father, he was



PRAYING FOR A SON

"I have seen the Chinese in their temples bowing down before their dead dumb idols; nowhere have I found them confident of a living God."

conscious of sins forgiven, he was released from all his fears of the unknown and up to then unknowable spiritual forces that he believed surrounded human life. For he says when he closed that New Testament he was no longer a Confucianist, no longer a Buddhist, but a new man in Christ Jesus. And today Wang Hsi Hin is an ordained Baptist preacher carrying to his people the glad tidings of the revelation, the redemption, the release that is in Christ Jesus.

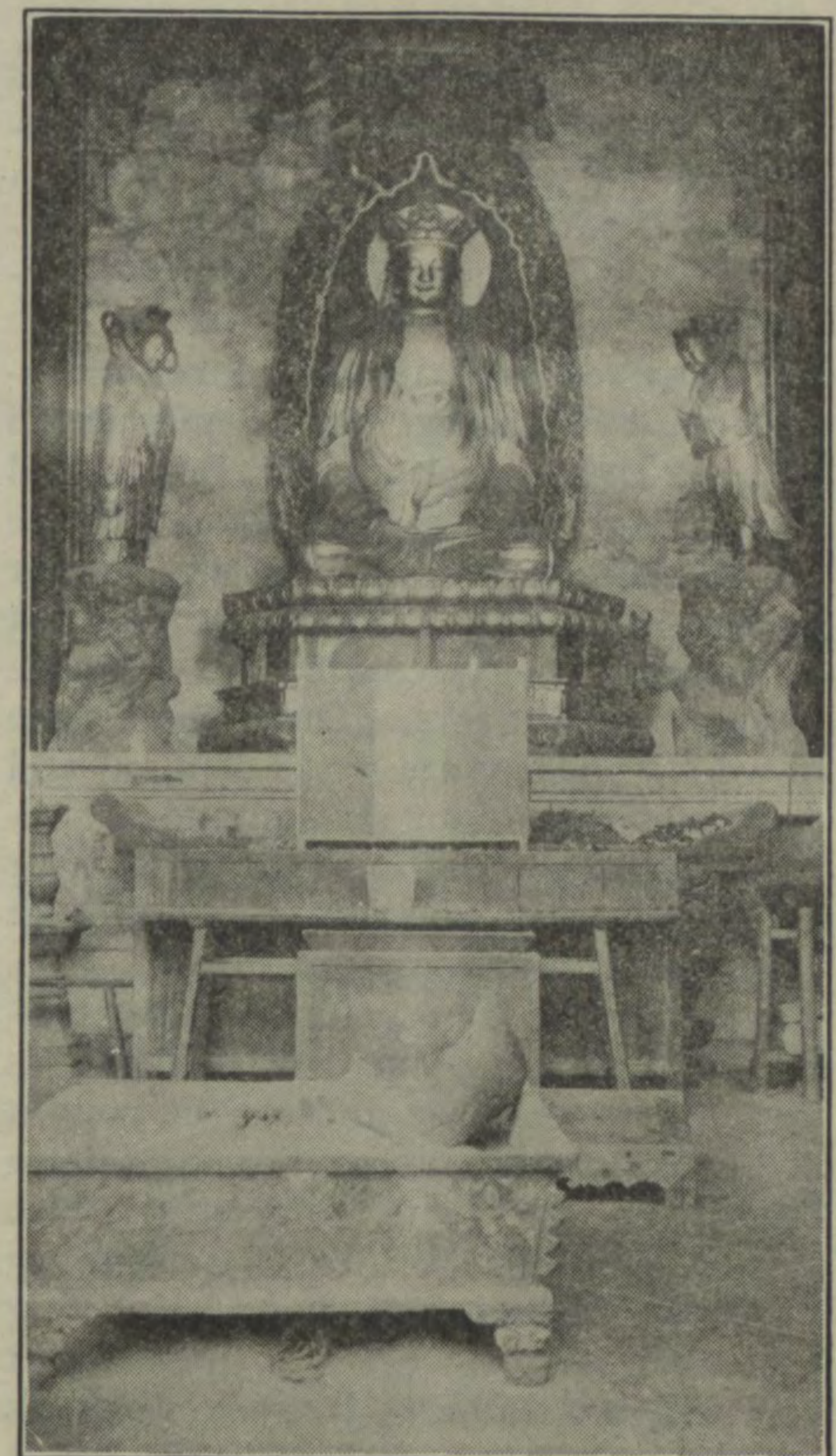
Four hundred million other Chinese are there today needing what this man and thousands of others have found in Christ. The compulsion of the Great Commission is still upon us. What the religions of China have failed to do for the souls of the Chinese Christ can do for them even as he did for us.

"O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is Light,
That he who made all nations is not willing
One soul should perish, lost in shades of
night."

"Publish glad tidings, tidings of peace,
Tidings of Jesus, redemption and release."

Bells of the East

The Wise Men came from the far, far East,
Their gifts to the Christ-child bringing—
Gold, frankincense, and fragrant myrrh—
And the air was sweet with the gentle stir
Of the bells on their bridles ringing.
Long years went by in the far, far East,
The shadows of ages flinging
On minds a-slumber, by custom chained,
Where all things ever the same remained,
And the temple bells were ringing.
Christ stands today in the far, far East,
Her children about him clinging;
He lays his hands on their glossy hair,
And his smile is tender and sweet and fair
When we set their school-bells ringing.
And this he asks for his birthday gift—
The sound of their voices singing,
Their spirits growing in grace and truth,
While the glad response of their happy youth
Sets the heavenly joybells ringing!
—Margaret R. Seebach.



IN A HEATHEN TEMPLE

"What the religions of China cannot do Christ can and will do."



AN IMAGE OF BUDDHA, "THE WISE ONE," TO WHOM MILLIONS OF CHINESE LOOK FOR GUIDANCE

Buddhism As I Know It

By Mrs. C. G. McDaniel, Soochow, China (on furlough)

By the common account Buddha was born in 622 B. C., attained to Buddhahood in 580 and died in 543. Buddha became deified by his admiring followers after he had put forth arduous exertions for the faith.

The system of faith introduced or reformed by Buddha still flourishes in parts of India, also in Tibet, Burma and Japan, and throughout China. There are numerous Buddhist temples in our city crowded with images, and Buddha is represented expounding his doctrine to attentive listeners. These images are of all sizes. They are made of wood and mud in shops on our streets, and are ornately painted, the most common color being a brassy yellow—an attempt at gold, with trimmings of bright blue. The images are not confined to the temples. They are painted attractively as toys for the children and can be bought at all toy stands. They are for sale in brass, iron and white china at all curio shops. Buddha is traced on many scrolls in all the scroll shops. Entering a heathen home in Soochow means that you will see Buddha in some form as an idol, a picture, or a toy. Buddhist priests are familiar figures on the streets of Soochow, it being seldom that I go any great distance without meeting them

separately or in groups. There is nothing about their appearance to recommend their profession to any one, or to indicate that they belong to the higher classes. They slouch along the streets, generally in groups, going to and from their appointments. Their long, loose robes of coarse gray or dirty-colored black cloth almost sweep the streets. Their sleeves are wide and long. Their closely shaven heads bring out their physiognomies in clear relief, and I have not often been impressed by character and refinement in their faces. This statement cannot be made of any group of five or seven educated young men seen on the streets of our city.

There is no attitude of reverence toward these priests as they thus go about our streets. They are paid professionals going to and from their work. There is an attitude of mysticism and superstition toward them because their services are connected with extreme illness and death. It is not infrequent that they drop in at some Christian service, and occasionally one gives up his old belief for the more satisfying one. It has just dawned upon me that the long familiarity of the Chinese people with their systems of priesthood, accounts for their slowness, even after they have become Christians, in understanding the dignity of the Christian ministry, and also helps to explain why so few of our leading young men enter the gospel ministry.

When visiting the temples I have never met a priest who did not expect or

who was unwilling to accept a tip. I have usually found more women than men among the worshipers at the temples. Perhaps it is because women are naturally more worshipful than men, and many of them are less enlightened. I have been more impressed with the sincerity of the few nuns I have met than with the sincerity of the monks. I have many times watched a group of priests enter some grief-stricken home and stood by as they went through their routine of unintelligible incantations without seeing any personal attempt to comfort the hearts of the bereaved household. These priestly ministrations are often carried on during the long hours of the night, which increases their weirdness and decreases your hours of sleep. We hear over and over again the chanting of the priests and the tinkling of the bells accompanying the chant. This is constantly occurring at night in the thickly settled section north and east of our home, and we are reminded that there are still many who do not believe in the simple, satisfying gospel of Christ.

All that Isaiah and other Bible writers say about idolatry is true today in every place where idols are made and worshiped. I am a missionary because I believe that only the light of the gospel of Jesus Christ can illumine their darkness; until then "they know not, neither understand."

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Baptists and Orphanage Work in China

By Missionary J. R. Saunders, Executive Secretary, Child Welfare Association of China (on furlough)

Before Christianity reached China there were no orphanages or hospitals. In the beginning the hospitals were made a part of the regular missionary activity, but the orphanages waited until there was a Christian constituency who felt they must have these homes for their fatherless little ones.

BAPTISTS HAVE BEEN PIONEERS IN THIS WORK

It is reasonable to expect that all who are anxious to follow our Lord's example and teaching to place large emphasis on "the child in their midst" and not "despise one of these little ones," realizing "it is not the will of your Father who is in heaven that one of these little ones should perish." We have been graciously led by the Master to be pioneers in this work of love.

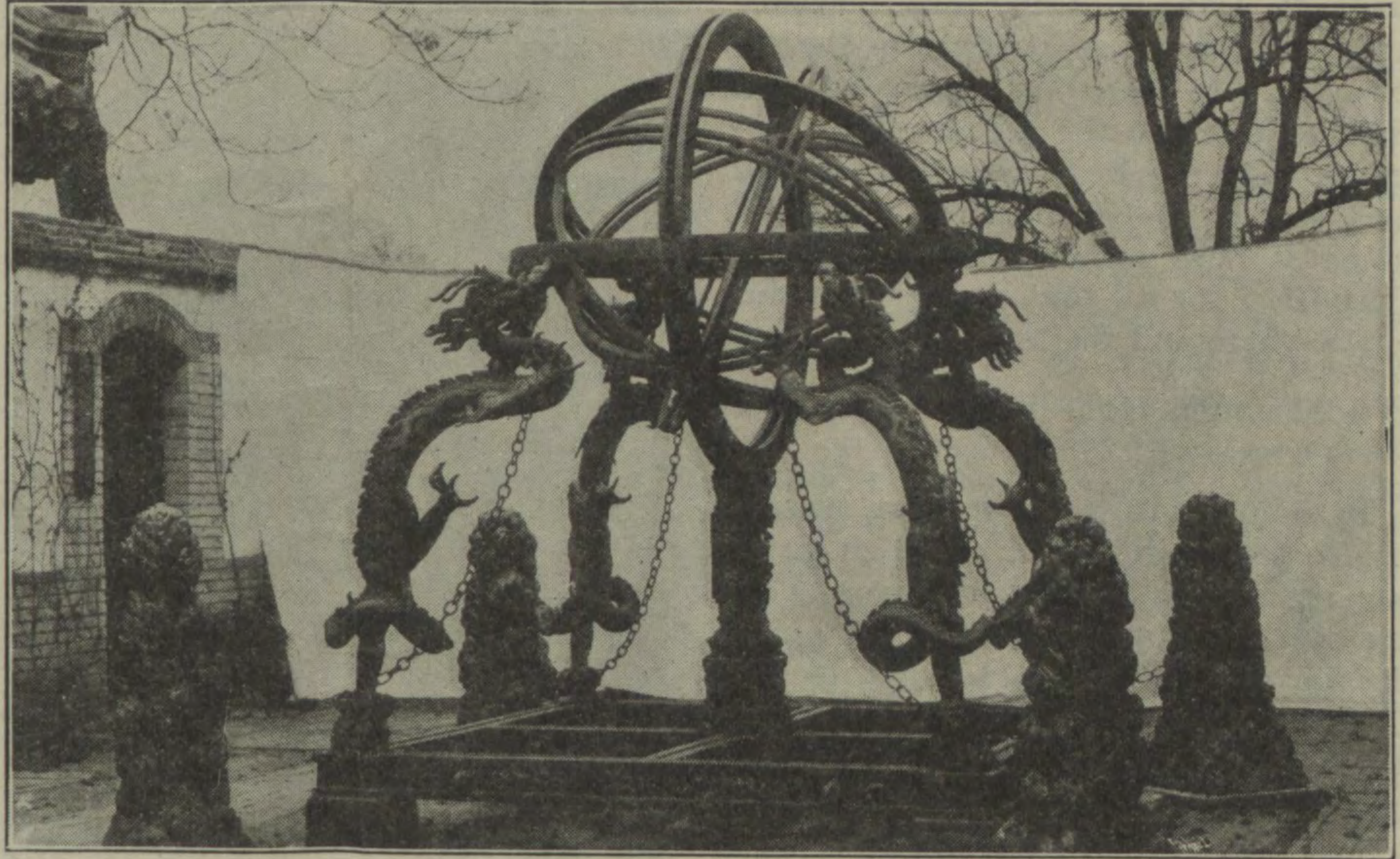
Our first orphanage was established by the native Christians and missionaries in Canton. This home has been most fruitful in saving child life and producing Christian leaders. One of the boys from this institution is working on his Ph.D. in the University of Pennsylvania, having first graduated with honor in our University of Richmond, Virginia. He is already an active leader in new China.

Our next orphanage was started in Shantung province by Dr. and Mrs. J. C. Owen when they were missionaries of our Board. A number of the leaders in the North China Mission received their first training in this home.

Rev. Archibald G. Adams says the orphanage work in West China has been a great blessing. It not only saves child life, but trains leaders of the most dependable kind for the churches. During the recent troubles as the missionaries were leaving, they looked about to find dependable Chinese to whom they could entrust the Lord's work. They found three pastors and a doctor to whom they could safely leave the work. These four had their early training in the Christian orphanage.

BAPTISTS HAVE LARGE PLANS FOR THEIR ORPHANAGES

We are planning to create interest among the Chinese and build a number of model orphanages at strategic points as the conditions make opportunity. Plans have been worked out already for one of these models in the



ANCIENT CHINESE ASTRONOMICAL INSTRUMENTS

"China has carried the cultivation of the human mind and spirit to the highest point man is capable of reaching without the help of the ennobling forces Christ has brought to man from God."

Hak-ka field. This institution can serve the needs of both of the American boards and also the work of Russian Baptists. Charles A. Leonard is now on his way back to China with plans to start a home at Harbin and use this work of love to create friendship and prepare the masses for the gospel in his vast field.

C. J. Lowe desires to start a home in his field, C. L. Culpepper wants to enlarge their work at Laichowfu so they can receive more orphans, our missionaries in Chinkiang, Central China, are

helping to develop an orphanage, and other Baptist groups are helping in this work. Joe Taylor speaks most hopefully of the work at Batang near Tibet and Miss Sollman has done much for the orphans in the Swatow field.

There are twenty-five Christian orphanages in China. The Baptists have started or had a part in starting at least a third of these, yet we number only one-eighth of the Christian forces. This gives us a very fine showing in the most effective work to mold childhood for future China.

HOW WE ARE TO ACCOMPLISH THIS GREAT TASK

The task is indeed a great one. In normal times there are millions of destitute orphans in China. War and famine add many to the normal number. Hundreds of thousands of orphans now face starvation as the winter approaches. It is our purpose to arouse interest among the Chinese, show them the best models and how this work can be done in the most effective way. In the very beginning we are laying the responsibilities on the native Christians and we are helping them. Our Boards assume no responsibility for this work except their missionaries may help in certain places in an advisory way.

As we behold these suffering little ones—orphans—and their terrible plight—wasting bodies and plaintive soul-cry—we hear our Lord saying: "Naked and ye clothed me, hungry and ye gave me meat; insomuch as ye did it unto one of the least of these, ye did it unto me." All classes in China appreciate this work and are willing for the Chris-



"WHOM YE IGNORANTLY WORSHIP"

One of the monstrous brass images in the big heathen temple of Harbin, Manchuria.

tians to lead in doing it. Nowhere have we had any opposition to the orphanage. In fact, this is the very best time to come to the rescue of the orphans. Like the Red Cross, it is needed most in the time of appalling needs. By doing it now we will create love and friendship for all the coming years for our Saviour and theirs.

WHO SHOULD HELP IN SAVING THESE ORPHANS?

In doing this work we have no desire to secure gifts that ought to go to our regular missionary endeavor. This is a special effort to save child life which the Boards are wisely leaving to the Christian forces in China and those who desire in this country to co-operate in the task.

There are two classes, however, who ought to help, namely:

1. Those who for various reasons are not helping the regular mission work, but are willing to come to the rescue of orphan children. We are helping by this larger appeal to enlist the unenlisted and create new friends for China and gradually make new givers for all our work.

2. Those who have given all they will give to our regular work and still are willing to give to this special effort to help save China's children. Gifts to foreign missions are decreasing all the while. We ought to create new appeals that will increase the interest of our people. This will help all our work.

Many of our people are giving to orphanage work in Europe and in other lands that is in no way connected with our missionary endeavor. Why not give, if we are wanting to give, to save orphans in other lands, to this work that is so vivally connected with our whole missionary program in China?



THE WORK OF A CHINESE MOB

Although the building of the First Baptist Church, Kwei Lin, was thus looted, there has been no interruption to the services.

CHILD WELFARE ASSOCIATION OF CHINA

This Association was started in China and is now organized in North America to help the Chinese in their work. Its aims and policies are very similar to the Child Welfare League of North America. The best orphanages we have in the South and throughout North America are members of the League. The orphanage at Greenwood, N. C., Dr. A. T. Jamison, superintendent, and the one at Thomasville, N. C., Dr. J. M. Kelsner, superintendent, are among the best in the League. They have the cottage home plan and the house mother—real home life. We expect to follow the same models in China.

On the North American Advisory Committee of our Chinese Association the Baptist members are Dr. Crutis Lee

Laws, of the *Watchman-Examiner*; Charles E. Gremmels, First Baptist Church, New York City; and Hon. Pat M. Neff, of Texas.

Hugh R. Monro is chairman and William Albert Harbison is treasurer, leading laymen of New York City. Dr. Egbert W. Smith, Nashville, Tenn., Dr. Howard A. Kelly, Baltimore, Md., Dr. W. M. Turnbull, Nyack, N. Y., and a number of other leading friends of China form this Advisory Committee. The work of this committee is purely advisory, as each orphanage in China is owned and controlled by the state convention or association where the institution is located as in the homeland.

Dr. J. C. Owen, Spartanburg, S. C., becomes general field secretary of this association.

Dr. and Mrs. Owen spent eleven years as missionaries of our Board in North China, giving special attention to orphanage work. Dr. Owen has had many years of fruitful labor for the Home Board of the South, pastor of leading churches in a number of states, an evangelist with a splendid record for soul-winning and constructive work among the churches. His years of work in China and the homeland fit him in a peculiar way for this important task.

Any one desiring further information about the orphanage work in China, write to Dr. J. C. Owen or the Child Welfare Association of China, 150 Fifth Avenue, New York City.

Our whole future in China is vitally connected with the way we mold child life in these orphanages. We earnestly crave the prayers of God's people that wisdom and power may be given to meet well the opportunity now ours.



A CROSS OF SUFFERING FOR CHINA

This picture tells eloquently the story of war and civil strife in the Middle Flower Republic.



AWAITING WORD THAT WILL CALL THEM BACK

Missionaries and their children after an Easter egg hunt given by Consul Franklin, on Cheung Chow Island.

service of some of our missionaries for twenty years), and the others were students in the school here. By this you see that Christianity has made its imprint on all classes of society. There was no special meeting in progress, just the result of personal work.

The young lady who was baptized first learned of the gospel in the home of one of our Seinan boys where she was a servant. He is now a medical student in the Imperial University, and while claiming to be a Christian has not come all the way to baptism and church membership. He gave her books to read, though, and gave her her first knowledge of the Master. He attended the baptismal service, and we hope that he may soon come all the way and unite with the church. And so the good work is going on in the Far East.

* * *

In Spite of Difficulties the Good Work Goes On

By Rev. Jesse M. Rogers, Shanghai, China

It was late one night in China. I sat alone in my study, all had retired except me, but I was looking over some work for the following day. There was a gentle rap on my door, I opened it and there stood one of the students. I invited him in and he came but he was trembling and very much disturbed. He opened up his heart and told me about various things which he had done in the school that were wrong, confessed his sins, and then confessed his faith in our Lord. In a very short time he made a public profession and was baptized.

This incident occurred just a short time before the battle in Shanghai which forced us to close our schools and leave our work. After everything was finished up in Shanghai, and there was nothing we could do there for the time being I came over to Japan. We have been here in Fukuoka for several months. I have enjoyed very much teaching in the seminary here. It is good to be able to learn something of the work here, and to come to know the Japanese people.

Last Sunday I witnessed another scene which made my heart glad, and this time it was in Japan. I went to the Sunday morning service and there were six grown men who applied for baptism and membership in the church. Each told his experience in the old-fashioned way as they used to do at

home. It was an inspiring service and all were received for baptism.

On that same evening just at seven o'clock, we went down to the Hakazaki Bay, which is just a short distance from the Compound. It was a beautiful evening, the sun was just disappearing behind the mountains, but still casting its last rays over the smooth surface of the sea, when Dr. Ono, the pastor, led these six men, together with one young lady, down into the waters to be buried with our Lord in baptism. A more beautiful and impressive baptismal service I never saw.

A word about the candidates. It was interesting to notice the classes from which they come. One was a teacher in the school here, two were Imperial University students, two were servants (one the cook in the home in which we are staying, a man who had been in the

Interior China Mission Kweiteh, Honan

By Rev. Sydney J. Townshend

We were the last missionaries of the Interior Mission to leave our station in April, and did so then only very reluctantly in consequence of the reports following the Nanking outrages. It then appeared as if the Southerners would have possession of the whole of Honan in a very short space of time.

Honan has been the battleground of these warring factions for nearly the whole sixteen years of the Chinese Republic; the various armies have moved to and fro through our district, yet only once, when there was a small mutiny locally, have we been troubled by



EAGER TO RETURN TO THEIR POSTS

Interior China missionaries at Tsingtao, where they were compelled to go because of disturbances and war conditions.

the Northern soldiery. Now as soon as these so-called "Nationalists" come along, they not only loot and take possession of our homes, but they do it by the express orders of this "Christian General," for we have information that he has ordered his officers wherever they go to occupy *first of all foreign residences and mission property*. You have already had reports from other stations of what this means, and will understand without any details.

Our Chinese Pastor Dong, with three other representatives of the station, had been invited to Chengchow by General Feng's officer, Chang Chih Chiang, known as "the flaming evangelist," and arrived back at Kweiteh the same day that the compound was looted and occupied. This conference was called as a *revival meeting*, but the main business seems to have been to discuss the union of all the churches represented by the various missions in Honan. Our people from three stations on the railway line, Kaifeng, Chengchow and Kweiteh, met after the conference and decided that they could not join in, and it is a good thing that liberty was allowed them to do so or not as they wished.

There is a deep impression on the Chinese mind that we have had to come away from our work because the Consuls ordered us to, and that we are officially connected. Some of us here have come to a decision to try and do away with that idea by returning to our stations, with or without consular permission as soon as the heat breaks and there is a road open for our return. Last Sunday all Christians here and at many other centers united in a day of prayer and fasting, and we are looking for the Lord's wonderful working in answer to the petitions that were made at that time. Not by any means do we feel that our work in China is done. On the contrary, we are convinced that the Chinese need us and our help more than ever before.

As far as educational and institutional work of all kinds is concerned it is probable that we all shall have to make considerable changes. Programs and visions of expansion along these lines will have to be given up or so modified that it will be a question whether they are worth while. The Chinese seem determined to carry on their own educational work and it is only right they should do so. The buildings and plant owned by the Foreign Mission Board will be no small problem in the near future, that is, the use or disposal of the same.

China needs the gospel more than ever she did, and as we take stock of



THE LEAVEN THAT IS LEAVENING THE LUMP

These girls, the future home-makers of China, have been transformed by Christ's power, and will one day transform their civilization.

our past work in the detachment of this place of refuge we can see that there are fields of service that we have not touched at all in the twenty-one years of our lives in this land. Our daily prayer now is that the Lord will permit us to return to witness for him and to try some of these unexplored avenues of service.

On July 4 Wu Hsiang Gee, a good-sized market town, was looted and



BEAUTIFUL CHINESE WOMANHOOD

These Christian girls, declares Miss Sophie Lanneau, Soochow, are the hope of China.

burned and one of our evangelists was shot, the bullet just touching his right lung. He is now in hospital at Kweiteh and not yet out of danger. He is a most devoted and faithful worker. Some two or three years ago his wife was shot through the leg while bandits were looting the place. Pray for him and for the many faithful workers whom the Lord has called to witness for Christ among the Chinese.

It has been said that the Chinese were fighting among themselves as to whether the North or the South should save the country from *foreign aggression and foreign imperialism*. Now the Chinese have been fighting ever since the Republic (sic) was set up, and it has been and still is one "Tuchun" or governor against another. Anti-foreignism and anti-Christianity have been introduced by the small but intensely vociferous student body for their own ends. *If every foreigner were to leave China today the Chinese would still go on fighting for the mastery among themselves. These side issues have been introduced by the Bolsheviks to produce and perpetuate the reign and state of lawlessness in which alone their doctrines have any chance of being accepted by the people.*

* * *

"In His Steps" Through the Week

- M. Faith Heals (Matt. 9: 20-22).
- T. Small Faith, Big Results (Matt. 17: 14-21).
- W. Scarcity of Faith (Luke 18: 8).
- T. Faith Is Rewarded (Luke 19: 35-43).
- F. Faith Saves (John 3: 13-18; 36).
- S. Faith Satisfies (John 6: 32-35).
- S. What Jesus Said About Faith (Mark 11: 20-26).—Selected.

Spirit of God, begins to grow cold and settles down to a life far lower than the high ideals that have stirred them on since the day when they gave their hearts to Christ; or perhaps after the terrific struggle, when they said, "It's all over with me now, Lord, I will go wheresoever thou leadest," they go to college and prepare for life's greater service. The supreme decision has been made. Nothing during the four years of college or seminary days can swerve them from their purpose. The preparation is finished. A noble soul is ready for a noble work. Southern Baptists answer, "The door is shut, you cannot enter." God calls, Southern Baptists say, "Not so, you cannot go."

Surely the God of the world is not going to permit America to live for America only. We see written with the finger of God as America revels in her banquet halls, "Ye shall be my witnesses." Where? In America? Train up all your men and women to work at home. "No." But look again at the handwriting, "Shall be my witnesses . . . in Judea . . . to the uttermost parts of the earth." It is one of the imperatives of our God.

Unless Southern Baptists wake up, they shall soon find that they are taking away the holy purposes, the high ideals, the vision from their own sons and daughters. There is no sadder picture to me in the days of retrenchment than to see such facts facing the lives of those in my own, my native land. "Awake, put on thy strength, O Zion;" . . . "Lift up thine eyes round about and see." Christian fathers and mothers, "Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sins."

Why has America become so great and a nation of such wealth? Does she remember that it is Jehovah God that gives her power to get wealth, and that it is the Lord who hath given her the tongue of the learned that she should know how to speak a word in season to him that is weary; weary with sin, weary with things that do not satisfy heart longings? Does she realize her mission to the world? Our hearts grow sick at times when we hear from almost every nation of the immense wealth of America. "The Americans are money mad." We see magnificent churches vieing with magnificent churches in their buildings, and men are listening in on their radios on Sundays instead of hearing the

voice of Jehovah. We see luxuries have become necessities. And we hear the voice of God as he cries, "Wherefore do you spend money for that which is not bread? and your labor for that which satisfieth not?"

It is not for the local church nor for the state work only that we are responsible, but God said, "Enlarge the place of thy tent—spare not, lengthen thy cords and strengthen thy stakes."

Let Baptists teach their children God's will for their lives, then pour offerings upon God's altar until every soul in the darkness of night may look up and catch the divine ray which shall guide them along the path to endless day. "Where there is no vision the people perish." Defeat seems inevitable, but God can again kindle great spiritual fires in our colleges. Brother, sister, will your gifts help to answer the prayer of some young man or woman who wishes to place a noble life on God's altar of service?

* * *

"Let Us Behead God!"

By Rev. Frank T. Woodward, Kwei Lin, China

This was the striking title of a recent article in an Eastern paper reporting an anti-Christian uprising in Yunnan Province.

The people had been swept off their feet by the false spirit of patriotism that is seen with the true patriotism now sweeping over China. They thought it would be a patriotic thing to behead God and thus save their country. In thinking of a way to kill him, they wanted to do it the most cruel way. Beheading is to them the most awful way a person can die, for a person beheaded has to go through all eternity without a head, thus reminding all who see him of his sin. It is very significant to note in the article that all their efforts were directed toward the church and its members. They thought if they brought calamity upon the Christians it would be the same as causing God to suffer and die.

A Day of Fasting and Prayer for China

In view of the fact that China, containing a quarter of the earth's inhabitants, is being torn by civil, political and military strife, entailing untold suffering upon her people;

In view also of the fact that God has made of one blood all races of mankind; and that Christians in all lands have a deep concern for the material, social, political and above all the spiritual welfare of China;

In view further of the fact that more than 5,000 missionaries in China have been compelled to evacuate their stations;

In view also of the intense anti-Christian agitation which has resulted in severe persecution of the Christians, desecration of churches, and destruction of mission property;

In view further of the great results that have been brought to pass by the observance of days of fasting and prayer in the history of this and other lands;

It is hereby suggested that a suitable day should be set apart and observed as a day of fasting and prayer on behalf of China.

It is suggested that prayer should be offered, in connection with the observance of the day: for those in authority in civil, military, and political affairs in China; for the missionaries still in China, and for those in the homelands; for the Chinese pastors and Christians; for divine wisdom in the conduct of churches and mission-schools; for the spread of the Word of God; and for a great revival throughout the land.

It is further suggested that this call should be given as wide publicity as possible in the press and pulpit, and that suitable arrangements should be made in each community for the proper observance of the day.

Week

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-43).

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One would, however, like to ask them just how they were going to go about beheading God? How they knew such a thing were possible? By what process they were going to hem him up and perform the terrible deed? These questions and many more arise in our minds as we read the startling story.

There are certain things that are very significant. God was so real to that city that they thought it would be a good thing to get rid of him! They thought of him as a living person. How encouraging this is! Is it not true that in their very persecution they were paying a real tribute to the Christians?

The Jews felt the same way about killing Jesus. The article states that their courage failed them when they reached the church. They just passed by without harming anyone. They had unconsciously been advertizing God and the Christian religion. They had been testing the faith of the Christians and purging their lives. What a blessing and a real privilege it is to bring these poor misguided people into God's very presence and let them meet and know him as he is! To feel the power of his Spirit in their down-trodden lives and to know the peace that he alone can bring! Their cry would not be, "Let us behead God," but, "Let us accept God."

* * *

Italy's Threat Against Religious Liberty

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

In order that the readers may more thoroughly understand the great changes, political and religious, that have taken place in Italy during the past two years, and especially since the advent of Mussolini to power in 1922, it will be well to enumerate some things in order:

Religious instruction has been introduced into all the public schools of the kingdom from which it had been banished since 1870, when Italy became a united nation under Victor Emmanuel II.

Unlimited liberty has been granted the State Church in reference to public streets, squares, and parks, for use of religious worship and other church functions.

The replacement of the crucifix in all public schools and court rooms and other public places from which it had been banished in 1870, when the Pope lost his temporal power and Rome was taken from him by the Italian Government.

Prohibition on the part of political and religious adversaries to criticise the Papacy or doctrines of the Roman Catholic Church in any way, especially by means of publication, either periodical or occasional.

The parish priests who, of course, have charge of the

public worship in the State Church, have had their pay considerably increased by the Mussolini Government.

Masonry, which has been considered by the Vatican for years as a great enemy to the Roman Church, has been utterly suppressed for the time being in Italy and its Grand-master has been sent into exile for five years on an island in the Mediterranean Sea. Masonic lodges have been closed and in many cases devastated and no Mason is allowed to hold a Government position of any kind, however humble it may be.

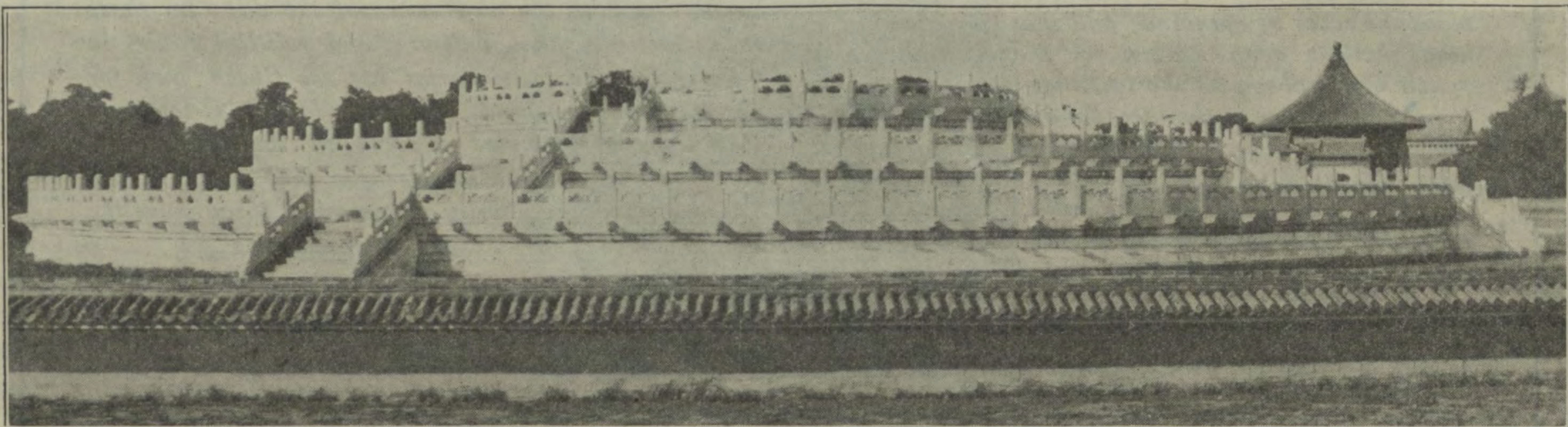
Both socialism and communism, both considered by most people not only enemies of civil government, but also of religion in general, have been suppressed, and their principal leaders have been driven into exile. This action of the Government has been considered as much a victory for the Church as for the Government itself.

The constitution of the Italian Kingdom—the first article—recognizes the Roman Catholic Church as the State religion and extends toleration only to other religions, which, of course, includes the Baptist churches. A considerable effort was made till recently on the part of our adversary toward the suppression of our privileges and we were on the point of being banished from Italy when for some unknown cause negotiations for the modification of the State constitution came suddenly to an end. The writer of this article does not know for what reasons the matter is being held up, but the probability is that the question may come up again for consideration, sooner or later. In such a case all Evangelical churches in Italy would probably be closed, especially those doing work among the native population. Such a step would certainly be nothing short of an outrage, while Italians and Roman Catholics in general have absolute liberty in other countries of the world, especially in England and America to worship God and to carry on their propaganda as they see fit.

Desperate efforts are being made by our adversaries to identify us with Masons, communists, anarchists and other extremists in order to bring us into disrepute in the eyes of the Government. We are also represented as secret agents of foreign governments, sent here for political and commercial reasons, under the guise of religious propaganda.

Without doubt, a considerable part of the population in Italy will be pleased to see Evangelicals either suppressed as far as their liberties are concerned or utterly banished from the country. A motion passed by the Union of Catholic Men in St. Thomas' Church in Genoa represents this state of mind above referred to. It reads as follows:

"That the Government should no longer tolerate Protestant propaganda in Italy. That Evangelical schools and social work be closed. That Evangelical publications of all kinds be suppressed." (See *Il Cittadino* of Genoa, July 10, 1927.)



ALTAR OF THE TEMPLE OF HEAVEN, IN THE FORBIDDEN CITY WHERE ONCE NONE BUT THE ROYAL FAMILY WAS ALLOWED

HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



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Will Christianity Survive in China?

From many quarters this question is being insistently asked—and answered. Some are saying that the present anti-Christian demonstration proves what they contended to be true all along—that as soon as the Chinese realized we were trying to thrust our religion upon them they would revolt and drive the missionaries out, whereupon Christianity will soon disappear from China. Others are saying that this is not a true diagnosis, but that the Christian religion has taken root in China so firmly that it is bearing its logical fruit of desire for a Chinese church and an Oriental Christianity, and that it is the missionary who must go, not his religion. Still others say that the trouble in China is primarily political and economic, and that the opposition to Christianity and the missionaries is an incidental phase of the nationalistic movement which may temporarily disturb the missionary enterprise but which will ultimately set it forward.

Much of the confusion evident in these diverse opinions is due to a wrong definition of Christianity. To many Christianity means the church, with its creeds, its dogma, its liturgies, its government, its forms and ceremonies. To others Christianity means a type of denominational development which has assumed historic form according to the teaching of certain founders and leaders. To others Christianity is a system of theology which must be accepted in toto. To others Christianity is life, conducted on a high ethical plane, in accordance with the teachings of the Sermon on the Mount.

If by the question, "Will Christianity survive in China?" is meant the survival of some Western ecclesiasticism, or creedal statement, or liturgy, or systematic theology, or ethical code, then there may be considerable difference of opinion. In fact, the present probabilities are that these interpretations of Christianity, in Western terms, are not going to survive unmodified in the East. If by missions we mean the transference without change of the mould into which Christianity has settled in our Western civilization, then the chances are against the ultimate success of the work of the missionaries. But is this a necessary definition of Christianity and of missions?

It cannot be emphasized too much that New Testament Christianity is not ecclesiasticism, creed, dogma, theology,

ethics, but a personal relationship to God through Jesus Christ. "He that believeth on the Son hath everlasting life" is the heart of the matter. To be a Christian is to surrender to the Lordship of Jesus, to accept him as Saviour and Master, to give up sin and turn to righteousness, to put oneself at his disposal for bringing in his kingdom on the earth that the reign of God in the hearts of men shall be established everywhere. To be a Christian is to accept the Bible, the Holy Writings without which we would not know God the Father, Son, and Holy Spirit, to take this Word of God at its face value as authoritative, sufficient and final, and let it be the inerrant guide as to church organization, creed and doctrine, forms and ceremonies, life and conduct.

Would the result be the thrusting of a foreign religion down the throats of an Oriental people? Why, the Bible is an Oriental book, written by Orientals, in the language of the Orient for the most part! Christ came from the East, not the West. The effort to westernize Christianity resulted in Roman Catholicism, which is a spurious Christianity. Easterners say that the Bible is far more easily understood by an Oriental than by an Occidental. If by a Chinese church is meant a church that grows directly out of the plain fundamental principles of the New Testament surely there can be no objection on the part of East or West. But if by a Chinese church is meant a syncretism, in which elements of Catholic and Protestant Christianity shall be mingled with paganism, then it is quite evident that the result will be something other than Christianity, and that it will not survive.

The question therefore resolves itself to this: "Will the Christianity of the New Testament meet the needs and solve the problems of China?" Well, what are these needs and problems?

First, there is the problem of sin. China is wallowing and weltering in sin. Buddhism and Confucianism have utterly failed to save the Chinese from sin, the love of sin, the dominion of sin, the ruin of sin. If Christ can really save China from sin, and the Chinese find it out, they will never be satisfied until they have laid hold on his saving power. Do we really believe that the gospel is the power of God unto salvation to *everyone* that believeth?

Then, there is the problem of unification. The Chinese people are disorganized, divided, engaged in internecine strife, the prey of bandits and marauders, defenseless in the face of foreign attack. Could the religion of Jesus Christ, as found in the New Testament, bring unity out of this chaos and give to China a national consciousness which would place her at the forefront of the ranks of great nations? Well, it did it for Britain, it did it for Western Europe, it did it for America, it has done it for every nation that has ever given it half a chance. Let China discover that the greatest unifying force in all the world is the common love and sovereignty of Jesus Christ, and who can doubt that she will yield to his lordship?

The problem of political and economic independence is perhaps the most acute and disturbing of any of China's troubles at the present moment. Three-fourths of China's population is on the verge of starvation all the time. Centralized government has broken down and democratic government has thus far failed. A proud people have witnessed the partition of their land among foreigners, and have been unable to defend themselves. Suppose China should awaken to the fact that whole-hearted acceptance of Jesus Christ would open a thousand doors of opportunity for economic wealth, and so change ignorance and suspicion and selfishness as to usher in a new era of successful

self-government, does any one believe as intelligent a people as the Chinese would persistently and ultimately turn aside from a religion that has brought infinite relief from poverty and slavery wherever it has gone?

Finally, there is the problem of a positive, satisfying, stabilizing, worthy religious life. Much of China's trouble grows out of the fact that Western learning and Christian ideals have little by little undermined the old religious faiths, which to some degree satisfied and unified so long as the people knew nothing else, but which have now been discarded by multitudes, and are in process of being surrendered by others. Man is incurably religious, and when his old religion disappears and there is nothing to take its place he is restless, dissatisfied, unmanageable, murderous. Whatever may be the fate of Christianity, this much is certain—Buddhism and Confucianism in China are doomed. Is it believable that a people so fundamentally religious as the Chinese shall long be satisfied with atheism, Bolshevism, anarchy? When the masses find out what a few have already learned, that the religion of Jesus Christ gives peace, joy, happiness, content, is it conceivable that they will turn aside from it to the only alternative left—atheism?

Yes, Christianity—the Christianity of the New Testament—will survive in China. It has already taken root too deep ever to be uprooted. It may take centuries to achieve its final victory, or this century may see Christ regnant in China. Whether the former or the latter shall be true depends largely on the attitude of the Christian nations—particularly England and America. If we withdraw our support, if we recall our missionaries, if we lose heart and interest, then it may take centuries to win China for Christ. If, on the other hand, we seize this strategic opportunity, and rush re-enforcements in at this time of upheaval and transition, by God's help we may be enabled to open China to the truth of Christianity—the Christianity of Christ—and thus turn the tide which bears this great nation on its bosom to the almost universal acceptance of the only religion which can and will meet all her needs and solve all her problems.

The vision of Christian China is enough to stir the hearts of men and angels. Surely it has stirred the heart of the devil and his hosts, and they are making a last desperate stand to keep Christ out of China at such a time of opportunity. Read the stories and the articles in this number, and let the voice of our missionaries be to you the voice of God as they plead for us to come to the help of the Lord against the mighty in this day of momentous events.

* * *

A Day of Prayer for China

Nothing but the limitless resources of God can turn China's millions from their idolatry, their ignorance, their strife, their indifference to the gospel, their misunderstanding of the missionaries and their motives. Nothing but the irresistible power of God can turn this nation whose people comprise one-fourth of the world's population to the knowledge of and loving surrender to Jesus Christ.

Prayer releases the limitless resources of God. Prayer places at the disposal of men the irresistible power of God. Prayer alone can do this. All the money of all the churches and the missionaries from all the seminaries and training schools would be helpless against China's heathenism if the money and the missionaries were our sole dependence.

It follows therefore that the greatest thing any Christian or any church can do is to bring to bear the infinite power

of God through prayer upon the problems which confront us and the opportunities which challenge us at this strategic hour of China's awakening.

Jesus did not lightly speak when he said, "If ye shall ask *anything in my name* that will I do." When he promised the unlimited resources of heaven to any agreeing disciples who should ask *in his name* he was not speaking in mere figures of speech. Because of the tremendous consequences involved he surrounded these promises with a condition which must be truly met, and which makes a demand that most of us are unwilling to meet. Such praying must be *in his name*, as he who prays stands in the room of Jesus, looks through his eyes, and purposes his purposes. Anything less than this voids the right to claiming the promise; but if this condition is squarely met the word of Jesus, backed up by the word and honor of God, guarantees the fulfillment.

Are we willing to take Jesus at his word, and pay the price? Are we willing to put these promises to the test in prevailing prayer? Our missionaries dare us to do it! They have tried these promises, and they have never failed them! Suppose God's people, who are in possession of God's money, should one time throw themselves unreservedly upon these promises, and pray accordingly? There is not the slightest doubt but that in one short year we would re-establish all our broken lines, and go forward to the fulfillment of God's purposes through us in taking China for Christ in one generation!

Why pray for China now? We have requested several returned missionaries to answer the question, and their answers make stirring reading. Listen to this plea from our veteran missionary, J. R. Saunders, of Shiu Chow, Kwang Tung:

Everywhere I go I find people who say there is nothing we can do for China. We must keep hands off and look to better conditions in the future. The more I see of the situation in China, the more I am convinced that we ought to "lift up holy hands in prayer."

We have come to the time when Christianity must stand on its own merits and be judged for what it is in reality with the extraneous accumulations of men pared away. The victory does not depend primarily on material things. It is a spiritual struggle. We have looked too much to things of men and not enough to the things of the kingdom. If we have built on Christ and no other foundation, we have no reason to fear or be discouraged. The testing time has come; but we should welcome the hour of testing and see what manner of men we have been.

The Chinese Christians are having to suffer far more than we are. They need us now as never before. We can help them most in our prayers with them and for them. All the work of the past years and the future is bound up in the lives of the Christians we now have. We must not fail them.

The Christians nowhere say for us to leave China. They everywhere urge us to stay, and lament as we depart. It is the enemies of Christ who would be glad to see us leave the Christians to their fate. There have been seldom greater struggles of any people since Christ came to this earth than is now going on in China. The whole future of Christianity in China is involved in the struggle. We must pray.

Then again we should pray because of the unbelieving masses in China. Only a few people have known the Lord in all the multi-millions in China. We have just begun to lay well the foundation to win China to Christ. Of course, the followers of the evil one do not want us to labor in China. Satan tried to keep Christ from going to the cross—even his disciples tried to prevent it. The world never asked Jesus to come and die for the sins of all men, but he did it just the same. We must pray for China because of what the Lord has done for the unsaved millions there. It is not the time to hesitate and decrease our interest in life. We ought to pray and labor and reveal Christ in the power of the gospel and look to him for victory, and never let the forces of evil cool our zeal or weaken our faith and patience of hope.

Why pray for China? Listen to Miss Alice Huey, of Hwanghsien, whose convincing argument is that of one who knows the need and who knows God's ability and willing-

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ness to meet every need if we but comply with the conditions which he has established:

1. Because China is standing in the need of prayer.

Politically. She is engaged in civil war menaced by Bolshevism from without, torn by party factions within. She is at the mercy of the war lords. Her poor people are crying, "How long, oh, how long?"

Socially. She has been trying to change some of her evil customs. She is finding it hard to overcome habits that have been fixed for long centuries.

Religiously. Many of her people have discarded heathen gods and have refused to accept the true God. So China is suffering from atheism.

2. China needs our prayers because there are untold millions there who do not know how to pray for themselves or their country.

We should pray for China because her half-million and more Christians request our prayers.

3. Finally, we should pray for China because it is according to God's will.

The thirty-sixth chapter of Ezekiel is full of promises concerning the renewal of Israel for Jehovah's sake. After all the promises, as made in the thirty-seventh verse, he makes this remarkable statement: "For this, moreover, will I be inquired of by the house of Israel to do it for them."

Not for nought has God kept China, the oldest nation in existence, intact to the present day. It will be to his praise and glory when these come from far, from the north and west and "these from the land of Sinim."

Why pray for China? There is a rebuke to our selfishness and prayerlessness in these faithful words of another of our honored veterans, W. W. Lawton, of Chengchow:

We Southern Baptists have been spending many millions of dollars and many precious lives to send the blessed gospel to China. Just now there is a terrible shaking up of things over there. Many of our China workers are away from their stations, and much of their routine work, especially along school lines, is interrupted. The nation is topsy turvy, and there is nothing in that great empire, not even the church of God, which is not being affected by these international troubles.

For years we over here in America have rejoiced at the great privilege that we have been having of sending our sons and our daughters, our gold and our silver, to those masses in China in order that they, through us, should hear, and with us become partakers of eternal life through our Lord Jesus Christ.

During all of this time there have been those who have felt keenly the necessity of backing American lives and money in China with fervent, earnest prayer in America. Only eternity will reveal how much these prayer-offerings have meant to the workers and the work.

The Christian church in America is bewildered as to what to do in the way of carrying on this China work that they have undertaken. Let none hesitate longer. The earnest, fervent prayer of the righteous ever has been and ever will be effectual in its workings. With the commands to pray that we have, with the examples of the wonders of what prayer has done, with China's need of the gospel greater than ever, can we ask, Why pray for China?

Nay, rather let us each ask ourselves very earnestly this question: "Am I praying for China at this very crucial time in her religious, as well as in her national history, as one who is earnestly looking for the Lord's kingdom to come and his will to be done on earth as it is in heaven?"

Why pray for China? Here are five reasons by a devoted young woman who has already given much of the best of her life to China, and who is eager to give the remainder just as soon as the way is opened up for her return to Hwanghsien. Miss Clifford Hunter thus answers the question:

1. Because one of the oldest nations of the world, with wonderful potential possibilities, is being remolded into a modern nation, and it will mean much to the people of China and to the world whether the new China, which is emerging, is touched with the ideals of Christianity and knows the spirit of Christ.

2. Because our Chinese brothers and sisters in Christ are going through trials, testings, and persecutions. Some are paying for their Christian faith with their lives, their property, the scorn and suspicion of their neighbors. Some are being sorely tempted. All are in great need of wisdom, love, patience, and the sustaining presence of Christ.

3. Because the Chinese leaders of the Christian churches are being thrust out into leadership, are assuming responsibility, at a

time when the responsibilities are heaviest and the problems most perplexing.

4. Because the need for Spirit-filled Chinese leaders is imperative. We have prayed in the past that God would call out missionaries from among our choicest young people to go out to the lands that are "white unto the harvest." Shall we not give ourselves to prayer now that God will raise up from among the young Christians of China stalwart leaders who will take the message of Christ with great power throughout the length and breadth of their country?

5. Could the Chinese Christians speak to you today, they would come in the words of Paul, "I beseech you, brethren, that ye strive together with me in your prayers to God for me." "Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you." So let us pray that, endued with the power of the Holy Spirit, the Chinese Christians may be true and effective witnesses for Jesus Christ at this time of upheaval in their land.

Why pray for China? The answer comes again from one of our veterans, W. B. Glass, of Hwanghsien, who has earned the right to speak through a long period of honorable and successful service, in which he has tested God's promises and found them true:

1. Prayer is God's method of work. It releases spiritual power for the work of the kingdom everywhere.

2. The command to pray for "all men everywhere" surely includes China's millions—one-fourth of the population of the globe.

3. Because of China's peculiar situation now.

Politically, China is in a state of *confusion*. No one can prophesy what the future will be, but, whatever it is, the weal or woe of the world is involved. China no longer sleeps. She is awake, wide awake, and is calling the world to account for oppression and unrighteous acts of the past. There are three great causes of complaint against the West—unjust treaties which the Chinese say must be revised; extraterritoriality, which they say must be abolished; and customs control by foreign power, which they say must be given up. Most of the treaties which the West have made with China have been made after some war and China has been forced to accede to demands and agree to concessions that Western nations do not make of each other. China now knows that she has been imposed upon and demands that these "unequal treaties" shall be revised.

The extraterritorial privileges enjoyed by Westerners in China grew out of the treaties. Foreigners were not willing to live under the laws and government of China, so concessions of land for purposes of business and residence were required, where foreign law and government prevails. A part of Shanghai is as much a part of France as if it were in the heart of Paris. Many nations enjoy these privileges. China demands that all such territory shall be returned to her and that Western nationals residing in China shall be subject to and governed by Chinese law, just as Chinese in other countries are required to do.

The Chinese maritime customs were organized and have been controlled by the British. In the beginning, this was a great favor to China, but China now feels that she is able to manage this branch of her government herself and demands that she be granted customs autonomy. Surely the settlement of these questions on principles of righteousness is a matter that concerns the peace of the world. Godly men ought everywhere to pray that they shall be settled justly.

Educationally, China has made much progress. She now wants to take over all education. No one can dispute her right to do this, but many mission schools are involved. We need to pray that in this time of transition and uncertainty the moral and religious foundations that have been laid at such great cost shall not be sacrificed.

Spiritually, it is a time of crisis. Christianity has made great progress, but her very foundations are being shaken by onslaughts of criticism and persecution such as former years have not experienced. Not only has there been a powerful anti-Christian propaganda, but every cult and ism in the whole world is pouring its teachings into the country like a flood. Communism from Russia is moving like an army to sovietize the millions of China. There, perhaps, has never been such a crisis facing the forces that are set for the saving of China. It would seem that every spiritual reserve of prayer by all God's people should be called out to meet the situation. Again, it is a time when the normal forces that are battling for God in that land are terribly depleted. Missionaries have died, others are broken in health, while still others are tied at home and cannot return to the battle because God's people

are asleep to the situation. Do not these facts call us to prayer with an importunity that reaches to heaven? There are breaches, great breaches, in the ranks of workers that must be filled. It will take money and men. *Let us pray.*

When and how pray for China? Pray without ceasing; pray in unflinching faith in the name of Jesus. But there is special power in united prayer, and the missionaries have issued the appeal that we join in prayer and fasting that God will do for China what we cannot do, and that we set apart the day made sacred by the signing of the armistice which brought to its conclusion the bloodiest war of history for a great concert of prayer among Southern Baptists who love the Lord and his cause in China. Get on your knees and read this appeal:

"Growing a Church"

The most hopeful aspect of an individual or an institution is the power of growth. When anything ceases to grow it immediately begins to die, and this law of life and death applies as well to Christians and churches as to organisms. Indeed, the church is an organism, and the spiritual laws which govern its growth and well-being are as inviolable as those which govern the vitality of plants or animals.

What are the conditions which underlie the healthy, normal growth of a church? By what processes does it maintain that growth, so that, like the giant oak, it becomes sturdier and more able to resist the inroads of decay as the years come and go? How does it strike its roots down and thrust its branches outward and upward to become mightier and more stalwart with the passing of time? On the other hand, why does a church sometimes become decadent, growing gradually weaker and less virile until its usefulness practically ceases and its day is done?

The answers to these questions are not easy to find. If we could find them for a given church, and extend the principles of solution to all churches, we would have made tremendous gain. Inactive, weak, dying churches, which have long since ceased healthy, vigorous growth, are multitudinous. Such churches are a liability rather than an asset to the kingdom. Sometimes they seem almost but to cumber the ground, neither bearing fruit themselves nor permitting other churches to occupy the field which might be made fruitful. Death always has tragic aspects, but the death, or life-in-death, of a church of Jesus Christ is the supreme tragedy. Set to shed light for the guidance of those in the dark, if its light goes out a church becomes a greater menace than if it were not there at all.

But a growing church! How the very words seem to radiate life and light! Growing in grace and in the knowledge of the Lord Jesus; growing in good works in his name; growing in service to the community and to the world; growing in influence for righteousness; growing in the bringing of souls to birth and in the increase of the family of God; growing in its interest and participation in world-wide missions and evangelization: men and angels can find no more beautiful and attractive sight!

But does not growth imply maturity and inevitable decline and decay? In material things, yes; in spiritual things, no. A man's body must grow old, but his spirit may remain perennially youthful. A church's building may grow old and have to be replaced, but the church's spirit of youth and virility may remain and grow increasingly dominant. There is no good reason why a New Testament church a thousand years old should not be even more progressive and alive than one fifty or a hundred years old.

In the realm of the spirit there need be no such thing as decay and death.

However, church growth, as well as physical and spiritual growth, depends upon favorable conditions. There are certain processes that are as indispensable in church growth as in any other sphere of life. It is a grave mistake to think that a church will of necessity grow and function and keep alive because it belongs to the Lord. The Christian's soul and body belong to the Lord, yet we are not ordinarily foolish enough to think that they will keep strong and healthy of necessity, without food or exercise. The simple truth is that we are fellow-workers with God, and in our partnership we must do our part if we expect him to do his.

The biggest, the most important, the most entrancingly interesting business in the world is that of growing a New Testament church. It is an enterprise that calls for and calls out the best that is in men and women, both of mind and of spirit. It is in the work of growing a church that we grow our own moral and spiritual characters. When we cease to have a share in church growing we cease to grow. And when we cease to grow, to that extent the church to which we belong ceases to grow, and we become party to the death of a church. To be a church member is a solemn responsibility, and carries with it solemn and eternal obligations.

Within recent years there has been a tremendous revival of interest in scientific church growing—that is, in the application of known laws and the use of tested processes in causing a church to grow and function at its best. So great has become this interest that the Baptist Sunday School Board has recently established a Department of Church Organization and Buildings, with Dr. P. E. Burroughs at its head. Dr. Burroughs is widely known as one of our safest leaders and thinkers in the field of Sunday school development and church architecture. He now has associated with him Dr. Clay I. Hudson, a brilliant young pastor of Georgia whose achievements and personal qualifications commend him in every way for this important work.

The first volume in a series which will no doubt be forthcoming in connection with the new department is Dr. Burroughs' "Growing a Church," the reading of which will go far in answering the questions proposed in this discussion. It is indeed encouraging to realize that we are attacking our problems with the insight which characterizes this book, and that the foundations on which we are to build for the future are being thus securely laid. After all, our missionary enterprises and co-operative work must go back to the individual church, strong, vital, spiritual, aggressive. As we succeed in growing great churches we shall succeed in doing everything else that Jesus has committed to us.

* * *

"An allegory tells of a 'special meeting of coins held in the offertory-plate.' The pennies attended in large numbers and the nickels were well represented. Several dimes and quarters stated that although they had been in the habit of attending offertory meetings with fair regularity, they had, of late, been so much employed at the moving picture shows, even on Sundays, they found it difficult to attend the offertory. The dollar wrote that he was so much needed at the golf club, that he had retired from offertory-plate duties. A telegram was received from A. Cheque, Esq.: 'Expected to come, but detained to settle motor car transaction.' One penny that had a golden look reported that he had been brought by a poor widow filled with love."—*London Outlook.*

The Future of Christian Missions in China

By Missionary Hendon M. Harris, Th.D., Kaifeng, China

Perhaps it will be well before discussing the future of missions in China to inquire if missions in that country have any future. Some mission supporters as well as some critics of missions assert that the work of the missionary in China has reached a juncture where further effort is either futile or unnecessary. On the one hand anti-missionary groups are asserting that what they have been saying all along is now proved to be true, namely, that the Chinese resent the "forcing" of a foreign religion upon them; on the other hand, some well-intentioned friends of the missionary cause hastily conclude that the day of missionary effort in China hastens to its close.

In the judgment of this writer, mission work has and of right ought to have a yet more glorious future than it has had in the past. The shadows that lie on the horizon in the Yellow Man's Land are not those of twilight but of dawn. The most effective work yet done to bring in the kingdom of God in China should be just ahead of us.

I propose to outline briefly two main points: first, Is there a future for missions in China? second, What, in all likelihood, will characterize that future?

IS THERE A FUTURE FOR MISSIONS IN CHINA?

To the query whether there is hope of further mission effort, my reply is unhesitatingly in the affirmative, and for the following reasons:

1. Missions in China have encountered similar crises in the past and have more than held their ground. The Opium War, the Taiping Rebellion, the Boxer Year and the Chinese Revolution have all been times of stress and temporary set-back, but each time the work has received added impetus. In fact, the worst persecution the Chinese Christians endured, which came during the Boxer Year of 1900, was the forerunner of the period of the greatest development of the work known up to that time.

2. The present crisis in China is political in character and the religious phase of it is incidental to the main stream of the movement. We are witnessing the rise of the patriotic spirit in China, and however crude the manifestations of this spirit may be, love of country is a thing desirable in all. This writer has seen one movement after another come and go in China, many of which affected our work but all of which passed off after a time just as the present movement will, in time, lose its momentum and be succeeded by yet other movements. Let us not, therefore, conclude that we should base all our future policy in China on the present flare-up.

3. The great bulk of the Chinese church membership are not demanding that the mission force be reduced and the work all left in the hands of natives. On the contrary, the Chinese brethren are asking for the early return of missionaries temporarily absent from their posts. In the larger cities there are local leaders who would be glad to be rid of foreign supervision, but even they still welcome foreign counsel and assistance.

4. The work in China is far from accomplished, and the weak Chinese churches would be faced with a task difficult, if not impossible, of completion if left alone. Hundreds of millions of Chinese have never heard a gospel sermon. There are still large areas in China with no missionaries or Chinese Christians. Nor are the cities evangelized where the work has been conducted longest; Canton, Foochow, Shanghai, Nanking, Hankow and Peking

still know very little of Christianity. Chinese churches with small numbers and great poverty still need our aid. In the face of the needs and opportunities, our Southern Baptists will answer the call and continue to send or go.

WHAT WILL CHARACTERIZE THE FUTURE OF MISSIONS IN CHINA?

One may be rash in assuming the role of a prophet, yet there seems to be some well-defined tendencies which justify an attempt at prediction.

1. It seems to be safe to say, first of all, that there will be changes in the churches both as to leadership and spirit of the people. Why should there not be? Always in the past there have been changes in mission work, and with a far more intelligent Chinese leadership and with a revolutionary spirit in the very air, static conditions cannot exist. Most of the changes missionaries welcome—they are an evidence of growth. It is the business of the wise, forward-looking missionary and missionary secretary to anticipate these changes and not, so to speak, be overtaken by them, "flattened out" by them.

2. The changes will not be so radical or revolutionary as some have suggested. The Chinese people have been for ages and are now an intensely conservative race. They are also intensely practical. Again, the bulk of them are "sold" on the proposition that missionaries render valuable and unselfish service to their people; there are abundant evidences that the Chinese respect missionaries and their work and many of them cherish an affection for particular missionaries which is deathless. Under the above conditions there are not likely to be violent commotions in the churches as a whole.

3. While the need is rather for more rather than for fewer missionaries, and while missionaries of all types are needed, the emphasis is passing slowly and surely toward training Chinese Christians for leadership. With the money, material, training and volunteers that America can provide, the task of Christianizing China should go forward in a bigger way than ever before.

4. In connection with this change of emphasis, there is greater need than ever for the cultivation of a spirit of self-effacement and crucifixion of the ambitious spirit on the part of mission workers. More and more there is need for those who can counsel, serve, train and teach. Under conditions as they are now, the fewer foreign executives, administrators, directors and overseers there are, the less will Chinese susceptibilities be offended; at the present stage they are keenly sensitive to a domineering spirit and greatly resent it. Never was there greater need for men of vision and loving hearts than in the East today; all doors swing wide before the spirit of unselfish devotion. Like all other peoples, the Chinese will be won by those who sincerely and unaffectedly love them.

During the World War there was a group of people in France known as "Defeatists" because they always talked pessimistically of the results of the war. A number of them were in German pay and were shot. Let no Southern Baptist talk Defeatism regarding the future of our mission work. It is treason to our cause and is not justified by a candid survey of the facts.

Again, we cannot leave God out. Jesus is the same today, yesterday and forever. The need of the East is as great as ever. As the population of China gains around two millions net each year, there are now more non-Christian Chinese than there were when Robert Morrison landed in China in 1807 as the first Protestant missionary. No, we would not leave God out if we could. He is in the work and has promised to sustain it. He is the God of our present and our past and also of the infinite but yet unrevealed future.

China's Deep Need of Christ

By Rev. I. D. Eavenson, Kaifeng, China

The whole world expectantly awaits the next developments in the Chinese puzzle. Christians have been greatly shocked and grieved at some things which have happened. But we must remember that China is today passing through a great period of transition. The whole life of that great people is in a state of flux. Her more intelligent leaders are seeking some means of stabilizing these movements which have swept over the entire nation. China, for so many centuries, self-satisfied and content, is more genuinely aroused than she has ever been before in all her long history. The passive attitude is rapidly giving away before the tide of progress. The stirring of life among the people of that nation, having one-fourth of the world's population, cannot but be viewed with concern by the rest of the civilized world. It portends the ushering in of an age of undreamed of development or of titanic struggle. For centuries, China dwelt to herself, desiring to have no contact with the barbarians of distant lands, but the Christian missionary, under the call of God, went to them and stirred within their breast the desire to occupy a place among the nations of the world, and she is seeking that place for herself. Her great national cry is for "a square deal."

Confused conditions are but the accompaniment of fundamental changes. Recent outbursts of nationalistic loyalties and patriotic feelings are evidences of the new spirit that is abroad in the land. Errors have been made and doubtless will continue to be made, if China's development is to be similar to the development of other nations. China reminds one of an adolescent boy, just coming into the realization of the possession of powers which he does not fully know how to use. Like the youth, she must pass through varied experiences, perhaps even climbing fool's hill, ere she comes into her own. Now is the time when we who love China must be patient.

The Christian world is in danger of becoming so absorbed in watching new developments that China's real need of Jesus is obscured. All that has taken place but serves to emphasize to the earnest soul, seeking to know and do God's will, the absolute necessity of redoubled effort to implant the life and character of Jesus in the hearts of these awakened millions. The new intellectual activity is bringing increasing numbers each year into that thinking group of men and women who will help to shape the destiny of China and of the world. She needs the spirit and the character which the teachings of Jesus can give to her. Without these, China may menace the peace of the world. Her natural resources are almost limitless, and her interest in modern science may result in an undreamed of development. Without Jesus, she cannot be the blessing which God has intended her to be.

Many of China's ills are as deep-seated as life itself. China must be "born again." The impact of the West has broken down the foundations of her ancient culture. Old traditions have, to a large measure, with the young generation at any rate, ceased to function as guide posts. The superstructure of her civilization is crumbling and the young Chinese stands today amid the wreckage. There is no central government. Political intrigue is rife. Her military leaders are selfish, and ready to dash at each others' throats. Banditry thrives in large sections of the country. The foreigner is blamed for all of this chaos. Perhaps they have not been as free from blame as many people think. But the young Chinese so far have not put forward any man with sufficient vision and power to lead out of the terrible maze. Only a man who has taken in the full sig-

nificance of life as interpreted by Jesus, it seems to us, will be able to do this. Will this generation be able to see such a one come forward? Let me say again that China's supreme need is as that of every man born into the world, a saving knowledge of Jesus Christ. Let us each work, pray and give of our means that the people who sit in darkness may see the "Light of the World."

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The Future Need and Place of the Foreign Missionary

By Ullin W. Leavell, Hwanghsien, China

Confucius said that the noble man seeks first to develop the good in others.

Mencius said that if one finds himself failing to win the love from other men, he should first examine himself.

Jesus said the beam in one's own eye must be removed before the mote in another's eye could be taken out.

The present crisis in China is causing missionaries to examine themselves seriously and re-evaluate relationships and worth of work in all phases of the missionary task. The crisis today, to the extent that it is an attack upon Christian missions, is not directed against the missionaries themselves, as seen in the Boxer uprising in 1900, but against their work and teachings, and the consequent effect upon that nation.

The future need for missionaries may be proved by a simple statement of the different stages of development of missionary work, whether evangelistic, medical or educational, from its incipiency to its consummation; and a comparison of the present status of any part of our present program to these different stages.

The first stage is the pioneer work, when the foreign missionary, working alone, buys property and equipment and does a work which is supported one hundred per cent by the Foreign Mission Board sending him out.

The second stage is reached when native Christians are won who become related to the work in sympathy but with negligible support.

The third stage is reached when the natives assume leadership or support entirely; or leadership and support partially, but when further help of one kind or another is still needed.

The fourth stage is attained when leadership and support are both taken over as the work of the national group.

Even a casual consideration of any or all of our work shows that much of our work has past the first stage, most of it is beyond the second, and the majority is well into the third stage, and there are some, though not many, phases and individual instances where the fourth stage has been attained.

Until all parts of our program have come to the desired point most certainly the missionary cannot cease to function. And it shall likely be the case that spiritual interpreters of the heart life and soul experience and revelation of one people to another shall always be necessary as the world which has been made a neighborhood through scientific invention shall more and more be molded into a brotherhood through the message of Christ.

A full discussion of the second phase of this topic cannot be attempted here, but three suggestions are made briefly, denoting the changed relationships of the China missionary which have been brought into bold relief by the present crisis.

1. The crisis has led the missionary to see that in many instances much time has been spent in presenting the products of Western Christianity, instead of our Lord himself.

We must hereafter leave off dealing so much with the garments in which he has been robed in the West and concentrate on Jesus.

A faith cannot be institutionalized, for it is a thing of the spirit. Paul said it was his privilege and grace to make all men see mysteries, that is, spiritual values. The Chinese, if given the inspiration of such insight could easily be left to work out his own expression of it to his people. It is a question of the kind of Christianity we are to present. The gospel of the brotherhood of man is mist and vapor, unable to be grasped, unless it is an outgrowth of inspiration felt through a knowledge of the Fatherhood of God, as revealed by the Saviourhood of Jesus and his cross.

2. The present crisis is burning out the dross of false leadership. We must rethink our missionary policies and build programs on the basis of Chinese leadership, with our advisory fellowship—if not followship—servants though not slaves.

3. Lastly, Christ developed a sense of personal responsibility in men by trusting them with it. It will be deadening to the spirit of any Chinese Christian to have work taken away from him after the crisis, which he shoulders well now, and have this work turned over again to a missionary.

The missionary must follow the trail of self-scrutiny and present his message and himself in the light of the needs of the national birth and spiritual rebirth in China. And to become great in kingdom service, it must be attained through a life of humility and a daily exposition of spiritual service.

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What the Crisis in China is Revealing

By Rev. H. H. McMillan, Soochow, China

"If thou faint in the day of adversity, thy faith is small." This proverb is equally true when stated positively: If thou faint not in the day of adversity, thy strength is great. Nothing is equal to adversity in testing the strength of an individual or institution.

Our work in China is today being tested as by fire. What will be the standard whereby we may measure results and test our labors? Fundamentally, the answer is this: Test the work primarily by the lives and conduct of the Chinese Christians. Institutions may totter, methods must change, but redeemed lives must stand if Christianity is permanent. The present crisis came before I left China in April. Until that time I was able to witness with my own eyes the conduct of our Christian Chinese. Since that time I have tried to keep in touch with them in every way possible. All that I have observed and learned through others convinces me that the Christian Chinese are endowed with patience, courage, and faith to a remarkable degree. All over China they are proving that they are ready to suffer persecution in the name of Christ. Yet it is rather premature to speak dogmatically regarding the result of the storm and fire on the Christian constituency in China. But while we are watching the storm let us revert to history.

During the Boxer uprising mission work was baptized in blood. Those were dark and threatening days that we should never forget. Though horrible at the time, we are now able to see that God, through the suffering of his people, has wrought a great blessing therefrom to China. First, the storm disturbed the roots and caused them to sink deeper into the soil. Christianity became indigenous to an extent unknown before. It was demonstrated to the world that the majority of the church members were not "rice Christians" following simply for the loaves and fishes. They died heroically for their faith. Second, the wind of persecution scattered the seed of the gospel all over China and

many of the seed fell upon the hearts of the persecutors and they, like Saul of Tarsus, were converted and are now the pillars in the churches. "Christian General Feng" is an outstanding example.

But what ray of encouragement can we find through the clouds of the present crisis? The present problems are different from the Boxer days, and some contend more difficult. I refer to the anti-Christian movement that is sweeping over China and is seriously affecting our mission work. As I observe its actions and results I am reminded of the anti-cotton movement in the South, or the boll-weevil. As reports came from other parts of the country telling of this pest, farmers were very much concerned. They tried to stop his onward march but failed. But his coming has been a blessing as well as a curse to the Southland. At least one state has erected a monument in his honor. He compelled the farmers to use more scientific methods in farming and to study the rotation of crops. I predict that the anti-Christian movement will have a similar effect upon our work in China. It is forcing us to look critically upon the quality of our work and the methods employed. It may be revealed to us that the progress of mission work is no more dependent upon certain types of mission work and certain institutions and organizations than farming is dependent upon cotton. Any one who has Christianity inseparably associated with certain types of institutions, organizations, and forms is evidently pessimistic over the present outlook. But that person who sees Christianity in the redeemed lives of men and women has every reason to be encouraged. This crisis has unsealed the lips of the Christian Chinese and has enabled them to speak their own mind. For this I am profoundly thankful. As effecting the non-Christian Chinese, this movement is proving to be a general and far-reaching advertisement for Christianity. This is the attitude and interpretation taken by the leading Christian Chinese. God grant us faith, patience, and courage to see the situation from this viewpoint thereby enabling us to be the spiritual leaders of the Chinese in faith, hope, and love!

In this difficult, heart-rending, and complex crisis in China I can only speak my own mind. I am not discouraged. Christ is in China to stay. His kingdom is there established and it is an *everlasting kingdom*. I am absolutely sure the most glorious day in mission work in China is just ahead. *O God! Prepare Southern Baptists to meet that day!*

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How We Can Help China Most in This Crucial Hour

By Missionary J. R. Saunders, Shiu Chow, Kwang Tung, China (on furlough)

We hear much criticism of China and the missionary work wherever we go. Many are saying there is nothing we can do until the storm passes away and the quietness of the new day dawns. Much of this criticism is not by the friends of the Lord of the Harvest, but the enemies take occasion of the present upheaval to seek to obstruct the work of the past years. We have sowed the good seed, shall we sleep while the enemy sows tares? It is a good time to face the situation and see how we can meet it courageously and in keeping with the demands of the kingdom.

THE SITUATION IS NOT PECULIAR TO KINGDOM STRUGGLES

As we read of the struggles of Paul and his associates in their efforts to give the gospel to the "regions beyond," we see the same forces working in China, the same methods of attack, the same arguments that these early disciples faced.

It is nothing like so severe and dangerous to bodily life as in the days of Paul. In China today the struggle is far more peaceful and confined to ideals rather than murderous intent than was true in the early days of Christianity as it advanced in the Roman Empire. Christianity has always had to face this charge that its missionaries preach doctrines that, they say, we ought not to believe—doctrines that are contrary to customs and traditions and harmful to us. "We want to be left free to determine our own religion. You are foreigners and are trespassing on our rights as free citizens of an independent country." It is very strange that our people think that the situation is peculiar in China. It is the same old story and must be faced as true Christianity has always faced the forces of the world.

Never have the issues been more closely drawn, never so many souls directly involved, never have the forces of evil been more subtle and guarded in the attacks, and never the consequences of the battle more far-reaching and important to the kingdom of God throughout the world.

THE SECULAR REPORTS ARE MISLEADING

The situation is nothing like as bad and hopeless as the secular press would have us believe. Much of China and by far the majority of the common people are not concerned about the troubles. In many places of the interior the missionary can live and work without molestation or hindrance. During the past year in the Hak-ka field of South China, counting the work of Baptists and the China Inland Mission (and they immerse), there have been more confessions of faith than any year in the history of the work. In the wake of the Nationalist armies we have had remarkable demonstration of the power of the gospel to convict and save the Chinese people. In one place in this field there have been over 2,000 professions of saving faith in our Lord Jesus Christ. In our own Hak-ka field there have been remarkable demonstrations of the power of the gospel preached by faithful workers of our God.

In Fukien Province along the coast we have had the worst form of opposition to Christianity, but even the British missionaries working in this same province some ten days journey into the interior report that the Nationalist armies have controlled their section for ten months, but they have not been molested and there has been no anti-Christian propaganda. The missionaries who have been furthest away from the gunboats and the Consuls from the West have had the least trouble. As the missionaries get beyond the barriers of the Western powers and look to Christ alone for protection, they have had the joyful fellowship of the native Christians and Jehovah has made even their enemies to be at peace with them. They have had the fellowship of his suffering and been made conformable to his death, but they have gained in fulness of life and power for the work of saving the masses for the kingdom of God.

In saying this I would not make the impression that in the far interior some of the struggles have not been most severe. Christianity is in the testing and the native Christians and the missionaries have had to suffer like the early disciples, but out of all the troubles the Lord has delivered his children and kept them. We can thank God and take courage that not one of our missionaries has suffered any serious bodily harm. Some have lost their earthly goods, but they rejoice that they have their lives ready for better service.

WHAT SHOULD BE OUR ATTITUDE?

Callous hearts loving the things of the world may look on the situation with indifference and make this an excuse for not helping in the work, but they that love the Lord are ready for exploits and none of these things move them.

Now is the best time in all our relation to China to put on the Lord Jesus Christ and set him forth crucified and call the waiting multitudes to put their hope in him. While their hearts are torn and their hopes are blasted as they look at the crumbling moribund traditions, we should direct them to see Jesus who stands amidst the storm ready to quiet the waves of all that will trust him.

Christianity built on the shifting sands of Western culture apart from Christ or made powerless by compromise has no place in China today; but Christianity of the New Testament type fully maintained in both word and life has a great opportunity as conditions now confront us.

It is easy to see that Christianity of the New Testament that spread so rapidly amidst the worst forms of persecution received its life and inspiration and courage from the crucified and risen Lord of glory. To accept him as Lord and follow him as Master meant the abandonment of the world with its pleasures and ease and fleshly allurements. We are today facing the old question, namely, shall we conform to the world and live a life of ease and selfish indulgence and fail in China and in the homeland in all that is really worth while in the kingdom of God, or shall we accept the way of the cross and make no compromise with the world or the flesh and accept fully conditions of discipleship that will mean victory, glorious victory, along the entire battle lines in China and other lands, saving both ourselves and them that hear us?

There are many indications that the Lord is preparing the way for a great battle in China. The barriers are being removed, the way of sure victory is appearing, the enemy of the kingdom is failing in his attacks; but are we ready to march with him or falter when he commands to possess the land? He must conquer first of all in our own lives if we are to conquer for him in the vast waiting fields of China. The nation now forming may be a menace to all the future years or an untold blessing to the forces of peace and righteousness and good will if God's people are ready to make Christ real to the people of China in all truth and sincerity and incarnated in our lives in all our contacts with the people wherever we go in his name.

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God's Challenge to Southern Baptists

By Mrs. C. K. Dozier, Fukuoka, Japan

As I think of the debt upon our Foreign Mission Board I see an inexpressibly sad picture. In our Southern Baptist colleges there are thousands of young men and women. Why are they there? Why are you sending them there? "To prepare them for life," you say. Yes, "Saved to serve" is a phrase that is being stressed in our churches as we teach our young people. What vision is there for these students whom you are sending to college?

When I was a student in college the one brilliant luminary in the sky to me was, that some day I should be able to answer the call of God, "Go ye into all the world and tell the glad tidings." Today there is no incentive. The hearts of young men and women burn within them as they answer the pleading voice of God. They cry, "Here am I, Lord, send me," "Send me." But their cry, their longing resounds against heavens of brass, for Southern Baptists have said, "Thou shalt not go."

This year a new class enters to prepare for Christian service. The upper class students say, "It's no use, they won't send you, they are not sending anybody. They won't send you, no." Then the heart, made tender and warm by the

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Jews Go to Church

By Jacob Peltz

The miracle has happened. With my own eyes I have seen it take place. This is the miracle: Jews have gone to church. At least they did so for two weeks.

But before the story is told I must introduce it with the explanation that traditionally the Jews shun the church. They think of the church as an idolatrous institution, and for a Jew to cross the portal of a church is to commit the grossest of sins. For this reason Jewish missionaries have always advocated the use of plain buildings, or halls, unchurchly in their looks, for the preaching of the gospel to Jews. For it was well known that Jews would not enter a building that was or looked like a church.

But times have changed. Environment has changed. In America the Jews are not confronted with the idolatrous Greek Catholic Church that faced them in Russia, nor with the idolatrous forms of Christianity—in other churches in countries of Eastern Europe. In America there is a different kind of Christianity; there is a different church. Indeed, here the Reformed Synagogue with its organ and choir and hymnology is patterned largely after the reformed churches.

Consequently there is a group of Jewish missionaries in America that is advocating Jewish evangelization by way of the church as well as by way of Jewish missions. They say, "By all means let us have Jewish missions in communities where the Jews live in large numbers, massed together, but in neighborhoods where the Jews live scattered amongst the Gentiles with the church at their very doors, let the Christian minister and his people be responsible for the evangelization of the latter."

The Rev. Jacob Gartenhaus, of Atlanta, Ga., is one of the missionaries advocating Jewish evangelization through the church. He is laboring under the Home Mission Board of the Southern Baptist Convention in eighteen of the Southern States, containing well over 500,000 Jews. He invited me in August, 1926, to come to Oklahoma State and engage with him and the Rev. Philip Englander, of Brooklyn, in a two weeks' campaign in Oklahoma City and in Tulsa to evangelize the Jews of these two cities. The meetings were to be held in a Baptist church in each city.

"Will the Jews come to a church?" This is the question many asked me. I said, "Yes, the Jews will come if the Christians do their duty." For the members of the church were asked to co-operate by attending the meetings themselves and by inviting Jews to come.

For weeks before the meetings Mr. Gartenhaus labored to prepare the leaders and members of the churches respectively for these meetings. He emphasized the need of putting away all prejudices and existing ill feelings between Jews and Gentiles. There must be a sincere and hearty welcome given to the Jews.

When we arrived on the scene of activity we immediately went to the Jewish quarters of the city and visited every Jewish place of business. We talked with the Jewish people about the meetings, about our mission to this city, and we pleaded with them to co-operate. We left each one an advertisement of our meetings and we secured their promise to attend.

The meetings in Oklahoma City were good, but it was in Tulsa where the whole community was aroused. It was in this city that the newspapers gave us full publicity. It was here that the Jews came night after night to our meetings

and in the day time as we visited with them in their stores they reasoned with us, saying, "Can these things be true?" It was here that both Christians and Jews filled the church auditorium and gallery each night and manifested an enthusiasm as in the days of the apostles. In this city, during the intense heat, some of the Baptist ministers went visiting with us amongst the Jews and learned how to approach and deal spiritually with their Jewish neighbors.

The Rev. L. M. Gambrell, one of the editors of the *Baptist Church Life*, a Tulsa weekly, commenting upon our meetings, says: "For quite a while announcements had been made of the coming of the Rev. Jacob Gartenhaus for a series of meetings in the interest of a better understanding and closer fellowship between the Hebrews and Christians of this city, but not until the workers arrived did we fully appreciate the meaning of their coming. Their meetings at the First Baptist Church each night during the week of August 22-29 attracted large crowds, growing in numbers and interest until the church was taxed to capacity. It was very difficult for those who came at the appointed hour for the Sunday afternoon mass meeting, August 29, to find seats.

"All three of these children of Abraham, but, thank God, also true children of God by faith in Christ Jesus, were at their best in their addresses. They were wise and tactful, winning the confidence of their own people, as well as of the Christians from the outset.

"The keynote of the meetings was 'How shall we do away with the existing prejudices between Jews and Christians and upon what basis shall we have fellowship and understanding?' The speakers showed all the way through and in a most tactful manner that only in Jesus the Messiah can this basis be found and that as we unite upon his teachings and receive his salvation do we become brothers and sisters and forget all about distrust and misgivings.

"The last thirty minutes of the program each evening were given over to discussion of questions asked from the audience. Every one present, both Jew and Gentile, was urged to ask as many questions as he wished to ask, and Brother Gartenhaus proved himself a master in the art of giving terse, pointed answers. Many of the questions had to do with general historical events, but most of them dealt directly with Christianity and Judaism and their relations to each other."

What were the results of these meetings? That is the usual question put to us by denominational secretaries and mission boards. How many conversions? How many additions to the rolls of the church? They ask for number and statistics. But they must learn that in Jewish missionary work we do not estimate results in terms of statistics. Indeed, we leave the results with God. Our duty is to plant the seed. And yet we can in our own way of estimating point to glorious results of these two weeks' meetings.

(1) In the first place, Jews who from their youth were taught that it was a sin to enter a church and who had never darkened the door of a church, came in large numbers, night after night, to our church meetings. As one Jew said to me: "I was born in America, but last night was the first time I had ever been in a church and heard you preach." It was the first time the Jews had ever heard the gospel preached, and who can tell whether this man would ever have had the story of the Cross brought to him had we not come to his city in the special series of meetings? This Jewish business man was one of scores who heard us.

(2) In the second place, the Jewish people as a community were made to ponder the message of Christ as never before. Each morning as we would visit Jewish business houses and stores we would see Jews in groups discussing

the messages of the previous night. They entered into controversies with us about Christianity and Judaism, and they found that we Hebrew Christians were lovers of their people. Leading Jews of the community, amongst them a doctor and a lawyer, visited us at our hotel after the meetings and talked with us till midnight and after. They professed their sincere interest in the Christ as we interpreted him as the Messiah of our people, and they gave evidence that they were "not far from the kingdom."

(3) The Christian community was impressed with the power of Hebrew Christianity. Not only were prejudices and suspicions removed on the part of both Gentiles and Jews, but the Christian public were drawn closer to their Master as a result of our meetings. As the editor already quoted above says: "It seems to the writer that all Christians who attended these services were surely drawn closer to their Lord and were made to feel that they had not done their full duty to the race through whom God chose to give to the world the Bible and the Saviour revealed in this precious Book. We have not been careful to pray for and to seek to win the Jews to Jesus as we should. Many expressed such convictions and offered themselves to show appreciation for and interest in these, our Lord's own brothers in the flesh."

(4) By far the most important outcome of these meetings is in the consciousness of Christian duty to preach the gospel to Jews that has been aroused and left in the cities visited. Again I must let the impartial editor, as above, speak on this point. He said, after we left the city: "The work is just beginning for the Christian workers in Tulsa. Many Hebrew friends here are thinking seriously and are longing for more information. The way has been opened for the presentation of the gospel message and the pastors and other Christian workers here will prove recreant to their trust if they fail to do intensive follow-up work with and for these newly discovered neighbors and friends. Thank God for the coming of these servants of the Most High God, and our prayers shall follow them wherever they go."

* * *

Why I Became a Christian

By J. C. Fajans

I should scarcely have become interested in Christianity for the mere reason that it has a high moral teaching: the Jewish faith also has high moral truths and after all, Christianity has its origin in the Jewish faith. In my arsenal of arguments, I always used to retain the well-known sentence of Hillel, who when a Gentile begged to be taught the Mosaic law, responded, "Do not to another what you would not wish done to you."

THE JEWISH RELIGION A SYSTEM OF RULES

Actually the Jewish faith endeavored to maintain this law, but in vain. It is in its present state a mixture of rules, which tend to bind (religare) a man and govern his behavior from early morning till late in the night and from birth to the grave. They relate only to the eyes, the mouth, the ears, the hands, and the feet, but they have nothing to do with the heart. The prayers repeated regularly each day, the special rules as to bathing, food, and raiment, have not, according to my observation, raised the moral life of the Jews, and when united with a wicked life the observances produce a fearful hypocrisy. Consequently atheism is widespread amid the Jewish youth.

JUDAISM UNABLE TO ANSWER QUESTIONS

Besides this, in the Jewish religion I found no satisfactory solution of the problem of death and the whole question of suffering. The sufferings and dispersion of the Jewish people led me always to the thought that it must have been a result of a fatal fault. But having ceased to occupy myself with the faults of others, I began to concern myself with my own. I have found that at bottom the ethical system of every religion is a sort of tribunal before which the seeking soul is judged. And the higher the moral teaching, the deeper is the abyss between it and actual practice. I had reached the point where I was not so much interested in moral teachings as in the question, Who fulfills the teaching and by whom can one be taught to fulfill it?

THE NEED OF A PERSONAL UNION WITH GOD

Finally it has become clear to me that the soul needs a personal union with God.

That is necessary in order that (1) the soul may see its faults and sins in the light of God, and (2) that it may have from without power to get rid of these faults and to live in God.

But if the contemporary Jewish religion cherishing this aim had not yet attained to it, yet the prophecies did contain a remedy for the all-pervasive formalism—the Tree of Life in the person of the God-man, who shows us what manner of man one should be, and who, as the King of the Universe, has power to help us to reach this ideal of the God-man.

With him, the Christ-Messiah, there can be no personal comparison. Above all, he is so pure that no one can be found who will not say, like the apostle Peter: "Depart from me, for I am a sinful man, O Lord" (Luke 5: 8). And there is nobody to whom he, having heard such a confession, would not have said: "Follow me." And following him signifies to make use of his power: "All authority hath been given unto me in heaven and in earth" (Matthew 28: 18). Instantly a look upon him shows what I lack and wherein my heart is not right.

To worship him and to pray to him fills the thirsty and the hungry with the gifts of the Holy Spirit, who edifies and renews, gives another life, and makes from the old Adam a new creature. Ethics only makes demands. Christ exhorts and gives.

I BELIEVE IN CHRIST

I believe in Christ according to the Scriptures, that he was born of the Virgin (impossible from the human standpoint, but possible for God); that on the third day he rose (in the body) from the dead (having in himself everlasting life he gives it to others); and that he has given to the church on earth a great purpose: "Go ye into all the world and preach the gospel to the whole creation" (Mark 16: 15).

Christ has given me the goal of life, "the everlasting life," in the communion with God, has called me to serve him, has opened to me a real understanding of the Scriptures, life, and people, has given me steadfastness amid the storms of life, and above all, peace to my soul through evidence that we are in his hands. He has taken away enmity toward other men, has given me Christian friends. Every day he comforts me, cheers me, and says, "Do not be afraid, believe only."

No system of ethics is capable of doing this. The most religious of the Jews could not say that he has such a possession.

The Missionary Message in the Sunday School Lessons

Rev. W. O. CARVER, D.D.

DECEMBER 4—ISAIAH TEACHES RIGHT LIVING. ISAIAH 3: 1-5: 30

General Topic: THE ELEMENTS OF RIGHT LIVING

Missionary Topic: THE BEARING OF RIGHT LIVING ON MISSIONARY INTEREST AND SUPPORT

Missionary Text: *Isaiah 5: 1: My well-beloved had a vineyard in a very fruitful hill.*

1. The Bible often draws the contrast between the ignorance of the heathen concerning the way of right living and the knowledge of the people to whom God has revealed himself, and condemns the people with the revelation for failing to live in accordance with God's ideals for them and his commands. No prophet is more severe in this matter than is Jesus. Even Sodom and Gomorrah shall condemn in the judgment the generation of Jews who heard Jesus. The "Christian lands" of this generation need to take much to heart this stern warning of our Master. It is a fact that the peoples of Japan, China and India are today rising up in judgment against the western peoples and passing severe condemnation upon them, and on the ground that we do not live in accordance with the spirit and teachings of our Lord Jesus.

2. If we will read carefully the three chapters of Isaiah assigned by the Lesson Committee for this study we shall be impressed with how accurately they describe the sins that are most characteristic of the western peoples right now. These chapters constitute a very modern paragraph. These sins call upon us for a mighty campaign of repentance and reformation. If we will look into this section of God's word and similar sections all through the prophets, and face frankly the picture they hold up to us we shall realize the deep need for a bold, courageous evangelism, preaching repentance and righteousness.

3. The explanation of the sad slump in interest in Foreign Missions is to be found largely in the luxuries, the social indulgences, the greed for wealth and display, the dissipations that brought Israel under the terrific arraignment found in this lesson and practiced so extensively in America. It is not possible to feel the deep compassion of God for a sinful world in a way to stir us sacrificially while we are living a life of material satisfaction and of fleshly indulgences. It is in vain to appeal to the lavish expenditures on religion here in America as a proof that we are godly. That is just the appeal Israel sought to urge against Isaiah's preaching. God denounced most bitterly this effort to make a great show of worship while the inner realities of religion were lacking. It is quite possible for us to deceive ourselves about the amount of acceptable worship which lies in much of the expenditure we are making on the material paraphernalia of religion in America today, "while the souls of men are dying" here and the world over.

4. Let me barely mention again, what I have often called attention to in my notes: the deadly effect of unholy living in heathen lands on the part of men and women from the "Christian lands."

5. How aptly may we apply all the words Jehovah speaks about the opportunity and the care he had given his Israel vineyard to this America of ours! Surely he hath planted the American vineyard in a very fruitful hill, has dugged it, cleared out the stones, planted it with the choicest vines, prepared everything for a rich vintage. Are we producing for him wild grapes? Surely God is not getting from America, nor from American Christianity what he has a right to expect. We are not realizing for him on his investment in us.

6. It is for Southern Baptists to make application to ourselves, to our denomination, the principles of this lesson. How nearly is Jesus Christ getting from us what he expects in the light of his blessings heaped upon us? We are apt to be very proud of our position and of our standing. Possibly we are all too ready to account ourselves the Lord's favorite vineyard. Let us not overlook the more pertinent fact, if it is a fact, that we are a peculiarly favored vineyard. Then let us recall, that "to whom much is given, from them much is required."

DECEMBER 11—ISAIAH COUNSELS RULERS. ISA. 7, 31, 36, 37. SPECIFICALLY 37: 5-11, 14-20

General Topic: THE RECOGNITION OF GOD IN NATIONAL AFFAIRS

Missionary Topic: GOD AND THE NATIONS

Missionary Text—verse 16: Thou art the God, even thou alone, of all the kingdoms of the earth.

1. The several chapters which the Committee suggests that we study for this lesson would bring before us more emphatically than the one incident of Hezekiah can do the value of advice from the side of religion to rulers of the nations. And it would be possible to add indefinitely to the instances in the chapters cited. It is a most serious matter for rulers to ignore God in their positions and responsibilities. It is a grave responsibility and a high opportunity for the representatives of religion when they may counsel the rulers of the peoples. In this connection we must think of the rulers of many nations in the world still who have no representatives of the religion of Jesus Christ to counsel them, even if they wished that counsel. What religious influences many rulers have is apt to be based on erroneous and inadequate ideas of God and of religion.

2. The history and the biography of missions give numerous instances in which missionaries have been the counsellors of heathen peoples and of their rulers, to the great advantage of these peoples. In the Pacific island groups there are such men as John G. Paton, Chalmers, Pateson, Selwyn, Williams, and numerous others. In Africa also their names are many, from Mackay of Uganda to Mary Slessor of our own day, with Moffatt, Livingstone and many more in the lists. In India Christian Frederick Schwartz in the last half of the eighteenth century gained such an influence that he was the only man whom every one trusted in the negotiations between the Europeans and the Hindus. When the Mohammedan Mogul of Bengal would treat with the British to end their

strife he said: "Send me the missionary, he will not lie to me." In the opening up of Japan seventy years ago the "Makers of the New Japan" were on the one hand Japanese with an ambition for modernizing their country, and on the other hand a number of the finest Christian men from the United States and also from Europe. Brown, Verbeck, Janes, Williams, Hepburn, Griffis, are a few of the more notable. These noble Christian men guided Japan in that important crisis. In China, too, splendid Christians from the West have often had the greatest influence at critical hours. Sir Robert Hart was one of the truest and ablest men. He was a layman and in the employ of the Government, but his high character and consecrated devotion to the Lord Jesus guided all his service. Joseph, Daniel, Ezra and Nehemiah are outstanding examples of missionary counsellors to kings.

3. Hezekiah shows how the religious motive may work in a ruler. In his desperation under the terrible threat of Sennacherib, and with the overwhelming army of Assyria to carry out the threat, goes to the house of God and pours out his soul to his God. In his prayer he relies on the truth taught in all the Old Testament, that the nations are all under the control of Jehovah. He is alone the God of all the kingdoms of the earth. He made them and he controls them, directly or indirectly, immediately or ultimately. Resting on that truth the king dared to ask of the God the impossible. And God heard and accomplished for his servant, and for his people, the impossible.

4. There is another thing about Hezekiah's prayer that we must not overlook. He put forward as the great motive for seeking deliverance, "that all the kingdoms of the earth may know that thou art Jehovah, even thou only." The king sought the glory of God, and thus the good also of all the peoples of the world. Hezekiah's interest in the welfare of the nations may have been small, and he may have had little concern that this knowledge of Jehovah should bring salvation to the other nations as well as to Israel. It is far easier, and correspondingly more imperative that we should recognize this aspect of the case. We prayed during our World War. Have we honestly sought to make God's answer a blessing to all men?

DECEMBER 18.—REVIEW. PSALM 15

Special Southern Baptist Topic: WORKS OF JUSTICE AND BENEVOLENCE

Missionary Topic: JUSTICE AND BENEVOLENCE TOWARD ALL MEN

Missionary Text—Psalm 15: 1: Jehovah, who shall sojourn in thy tabernacle? Who shall dwell in thy holy hill?

Four courses are open to teachers with this lesson, for application to Missions.

1. We may review the lessons of the quarter, taking up in each the missionary interpretation or application used with that lesson, or—perhaps better—centering attention on some one idea in each that will stick sharply in conscience and memory.

2. We may take the fifteenth psalm, assigned for reading for this Sunday, and make it the basis of all we shall say. It is well adapted to developing the two or three main ideas that have run through all the lessons of the quarter: God's call for genuineness and truth in character and in worship, as essential to worthy religion and worshipful worship; and in connection with this we will point out that we cannot truly worship God in these ways unless we are seeking in full measure to bring all men into that worship, both in

understanding and in practice. Christianity is a religion that in the very nature of the case must become the religion of all men if it is to be truly the religion of any men. This is true of Christianity as it is not, and can never be, true of any other religion.

3. We may occupy our full time with the plan and purpose of our Southern Baptist scheme for introducing successively on the fifth Sundays our various lines of benevolences, that is, of our kingdom building efforts beyond our own local fields ministered to in and by our churches. It is known to us all, doubtless, that the four fifth Sundays have divided among them the different lines of Southern Baptist missionary and benevolent aims and work, so that special emphasis can be put upon all of them in the course of the year. In this plan we are on this Sunday to explain and enforce all those concerns of ours that do not fall under one of the three, specifically mission heads, State, Home, and Foreign, and Education. This group are set for consideration at this time because they have to do chiefly with the relief of those who are in physical need or destitution, and at Christmas we think along these lines largely. Relief of aged and disabled ministers, orphans, our oppressed and destitute brethren and their children in foreign lands, come into consideration here.

4. We may take the Southern Baptist topic, as above, and give to our thoughts the universal, extension turn, as suggested in the Missionary Topic for the day. Both Justice and Benevolence from God's standpoint are for all men, are to be preached to and developed in all men. We ought to know by this time that all those who have received the truth of God's purpose and his grace have received them in stewardship for the world. It has come to pass now that the interrelations of the various sections of the world and of the human race are such that there can be no full justice and no adequate benevolence that confines itself to one section or any one grouping of parts of the human race. It is both unkind and unrighteous to withhold our knowledge of Jesus Christ and the benefits that have come to us through that knowledge, from any part of the human race, or to fail to do our utmost to carry all the blessings of our God and his Christ to all men. We know that righteousness, that is justice and benevolent beneficence, can no longer be practiced or enforced in national segregation, or in any way in sectional and sectarian groups. There are inevitable limits to the capacity of any one group in reaching the rest of the world effectively. We must choose, under the leadership of the Holy Spirit and the Bible, our specific tasks, as Baptists, for example, so that we may do really faithful service. But in it all we must keep in mind the whole and must so work as to further God's plan for reaching all.

DECEMBER 25. CHRISTMAS LESSON. LUKE 2: 8-20

General Topic: THE PROMISED ERA OF PEACE

Missionary Topic: "TEACHING THE WORLD TO SING THE PEACE SONG OF THE ANGELS"

Missionary Text—Verse 14: *Glory to God in the highest, And on earth peace among men in whom he is well pleased.*

1. For the phrasing of the Missionary Topic credit is due Dr. Moore in his *Points for Emphasis*. He gives us, under the heading of Class Topics for Thought and Talk, five topics, all of which lend themselves most readily to missionary application. The other four are:

(1) "Consecrating Christmas to Christ." There surely can be no better way to do this than by turning attention to those millions in the world who do not yet know that he came to earth to seek and to save the lost; by turning attention to the influence of his birth and infancy on the estimate and treatment of children, and to the millions of children to whom that benefit has not yet come because the fact and the facts of his nativity have never been made known.

(2) "Why the Birth of Jesus was the Greatest Event in History." Let us bring out the items in answer to this question. Let us consider how this event has become the point of reckoning time for the vast majority of men in the world today, although so many of them do not yet know why they date letters and documents as they do. Only recently Mohammedan Turkey has acknowledged the importance of this event by adopting the Christian calendar. The significance of this event has yet to be brought to the knowledge of a large part of mankind by means of missions.

(3) "The Hopes that Center in the Birth of Christ." For those for whom no hopes center there as yet we should give most serious consideration at this time when we are emphasizing for ourselves the greatness and the glory of our good hopes through his gospel.

(4) "The People who were Interested in the Baby Jesus." It remains to interest all those who do not yet know their interest in him. Paul tells us that all men have an equal interest in him in the love-purpose of God who sent him. It is ours to reveal to them this infinite interest.

2. In verse 10 we read that the angel said unto the shepherds: "Be not afraid . . ."

I bring you good tidings of great joy which shall be to all the people." One of the sad things about human sin is that it has made men afraid when they think heaven is near, that God's presence is manifesting itself. It is a great tragedy for men to fear God and to need to fear him. Jesus came to take away men's fear of God, and of the angels and of heaven. Christianity is the one religion of that love that casteth out all fear. Therefore it must be made the religion of all men.

All of this urges us to "teach the world the peace song of the angels." Missionaries are the angels to the heathen, and they come with the same song the angels sang. In the second chapter of Ephesians Paul says that Christ came and preached peace, to them that were nigh, and peace to them that were at a distance. That is missions.

3. The Golden Text for this lesson is most appropriate (Matthew 1: 21). "Thou shalt call his name Jesus; for it is he that shall save his people from their sins." The name Jesus means Saviour. That is why Paul says in Phil. 2: 9 that God highly exalted his Son by giving him the name that is above every name, that at the name Jesus every knee shall bow in all the universe. Not all on earth can bow to that name till they know it and understand and experience its meaning.

4. Without intending to suggest that the punctuation should actually be changed, we may bring out strongly a certain emphasis in the "Missionary Text" selected for this lesson by changing the punctuation. Thus: "Glory to God in the highest and on earth; Peace to men of good will."

One great aim and end of Missions is the perfect glorifying of God.

From the Woman's Missionary Union

KATHLEEN MALLORY

Week of Prayer for World-Wide Missions

THEME: HOW THE W.M.U. IS FOLLOWING THE STAR

A Cincinnati expert has estimated that there is an annual loss in the United States of \$1,870,000,000.00 because of smoke and its effect. The daily round with dust cloth, the ubiquitous dry-cleaning establishment and the exodus to the suburbs are proof enough that smoke is worse than a nuisance.

Similarly anything which beclouds mentally is objectionable, the situation becoming deplorable when the moral realm is affected. Fortunately there are smoke-consumers and there are also many devices for clarifying one's mental vision. Even more effective is the power of prayer in clearing the spiritual atmosphere. Ever since the dawn of history when God said to Moses, "Come up into the Mount," there have

been many who understood that communion with God—prayer—lifts one up out of the sordid, choking grind into the clear, invigorating mountains of divine fellowship. For a Christian to neglect the privilege and protection of prayer is as inexcusable as for a fireman to discard his uniform in entering a house dense with smoke. In his letter to the Ephesians (6: 10-20) Paul urges the putting on of "the whole armor of God," the climax of the exhortation being found in these words: "With all prayer and supplication praying at all seasons in the Spirit."

Thus encouraged, the Woman's Missionary Union enters (November 28-December 2) upon its season of prayer for world-wide missions. Through the state leaders the societies for women and young people have been supplied with the program materials and offering envelopes. In a large total of over 23,900 organizations it would be almost miraculous if each one was supplied promptly. Therefore, if your society has not received its program and

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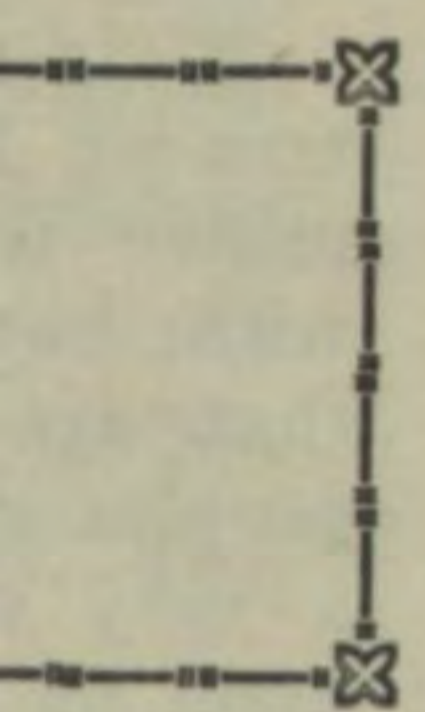
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envelopes, please write as soon as possible to your state leader so that the need may be met. Perhaps in other years the Week of Prayer materials have been as attractive and informing as for the approaching season but certainly they are excellent this year. The hope is that every society, both for women and young people, will use them, where possible following the suggestion of having the young people's programs as an integral part of the W.M.S. observance of the week. Leaflets which may be purchased for the week are listed on page 28.

While prayer is the primary purpose of the program, it is assuringly borne in mind that "prayer changes things." One "thing" which is in imperative need of change is the debt on the Foreign Mission Board, a situation which hangs as the darkest of clouds over the Southern Baptist horizon. Truly it would seem that only prayer leading up to proportionate if not sacrificial giving will clear the atmosphere and make it possible for the missionaries to return to their fields and for the necessary equipment for churches, schools and hospitals to be provided.

The human mind cannot prophesy what the total of the offering will be, but the plan is for the Foreign Board to use the first \$48,000 for the return of at least forty missionaries now on furlough, all the rest of the offering to be used as the Board thinks best. The natural hope is that it will be applied toward the clearing of the debt. May each gift be the result of believing prayer.

Quotations from Letters of Miss Lottie Moon

NOTE: The following quotations might effectively be given by several members or alternately by two. They were culled by Mrs. Una Roberts Lawrence during her preparation of the biography of Miss Lottie Moon. This biography may be purchased from your State Book Store, price in paper binding 80c, in cloth, \$1.25.

"The field here seems to be ripening to a great harvest. The question is, Shall we reap it? The calls upon us are more than we have strength or time to meet and the field is constantly widening. While I am exceedingly cautious of raising unfounded expectations, it is impossible to exaggerate the readiness of the people to receive us."

—From Pingtu, 1886.

"If once the interest in missions is based upon duty and not upon emotion, we shall have a steady advance in contributions."

—From Tung Chow, 1902.

"No one who has not seen can imagine the wide field opened in Pingtu for woman's work. I would that I had a thousand lives that I might give them to the women of China."—From Chinkiang, 1888.



"FOR WE HAVE SEEN HIS STAR IN THE EAST."—Matthew 2: 2.

"I am very desirous to go home next year. I think my health requires it, and ten years is a long time in China when one has been alone the greater part of the time. Still I am not willing to go until Pingtu is provided for. When once that is done, I can go home happy and with a clear conscience. But I cannot leave those eager people without the certainty that others will be there to carry on the work."—From Chinkiang, 1888.

"I always leave Pingtu with regret and go back to it with joy. Perhaps you will accuse me of having 'Pingtu on the brain.' I certainly have it on my heart!"—From Tung Chow, 1888.

"The prayer in former times was that God would open China. God has answered that

prayer, and now who goes forth to possess the land? Where are the hundred missionaries that we ought to have in Shantung if we would reach its millions? Where is the silver and the gold that should be in the Lord's treasury to send out these men and women who are asking to be sent to the heathen? Alas, alas, some are adding more fields to their broad lands, some are laying up in banks, some are spending in selfish indulgences. So these heathen souls go down to death without ever having heard the name of Jesus. In the day of judgment, at whose door will lie the sin?"—From Tung Chow, 1887.

"The Mission in Pingtu can be established and carried on at a cost of six thousand dol-

lars annually. Would that be a very expensive luxury for Southern Baptists? Wouldn't such an investment pay better, say, than twenty-five thousand dollars contributed by one man for a memorial church in a city already supplied with churches? Why can't we have a Memorial Mission? When will some rich Baptist come forward and start a mission which would give the gospel to some hundreds of thousands of people? When will some church say, 'We will sustain a missionary in Pingtu,' and not only say it, but raise the money and send the missionary?—From Pingtu, 1887.

"What we need sorely is more men and women. Immense fields lie untouched for want of laborers to occupy them. For myself, my idea is not to settle in Pingtu, but, when once the mission is established there, to push on to some new fields and break the ground for others to come later."—From Tung Chow, 1886.

"We have choice spirits in our Japanese Mission. I wish they could have a larger re-enforcement. Beautiful Japan! It is the land of my heart ever since I found refuge there in Boxer times. The people, somehow, cast a glamour over one who lived among them with open eye and heart. So I feel the spell and it abides."—From Tung Chow, 1905.

"Win China to Christ and the prophetic voices heard in the sublime vision on Patmos may be quoted in ringing tones of triumph as fulfilled: 'The kingdom of the world is become the kingdom of our Lord and his Christ.'"—August, 1886.

"There was One who for 'us sinners and our salvation' left the glories of heaven and sojourned upon this earth in weariness and woe, amid those who hated him and finally took his life. There was another, his chosen missionary, who preached the gospel 'in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, as sorrowful yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessed of all things.' The Son of God and his humble disciple, the Apostle to the Gentiles! 'Who follow in their train?' Will not you who read these lines say, 'Here am I, send me?'"—Foreign Mission Journal, 1886.

Earnest Christians in China.—"Our work is going nicely in our station. Some of us remained there right through the troubles—though truly we had none in Pingtu. Being forty miles off the railroad was to our advantage this time. I think I never knew the Christians to be more earnest and never knew the outsiders more eager to hear. We praise the Lord for his blessings."—Pearl Caldwell, Pingtu, China.

Program for December

TOPIC—A CHARACTER STUDY: CHRIST AND CONFUCIUS

Christmas Hymn—"Joy to the World."

Christmas Slogan (in unison)—"The Master is come and calleth for thee"—1 John 11: 28.

Christmas Scripture—Now abideth: (1) Faith: Luke 1: 26-38; (2) Hope: Luke 2: 25-38; (3) Love: John 14: 2, 3; 15: 9-11.

Prayer that the Christmas message may be gratefully, joyfully retold by W.M.U. women and young people.

Christmas Hymn—"I Love to Tell the Story."

Christmas Echoes from Letters of Miss Lottie Moon. (See page 27.)

Announcements concerning Lottie Moon Christmas Offering for Foreign Missions. (See article on page 26.)

Sentence Prayers for a heartfelt observance of the Week of Prayer.

Christmas Hymn—"The Morning Light Is Breaking."

Reading of Leaflet—The Other Half of the Christmas Message. (Order leaflet for 2c from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Talk—The Greatest Gift to Foreign Missions—the Coming of Christ.

Talk—Contrasts Today between Christian and Heathen Lands.

Prayer for all "in darkness and the shadow of death."

Talk—How Confucianism Binds China. (See pages 2 to 10.)

Reading from Leaflet—Christ and Confucius—a Study. (Order leaflet for 4c from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.)

Christmas Hymn—"All Hail the Power of Jesus' Name."

Prayer for (1) Chinese Nation; (2) Chinese Christians; (3) Missionaries to China.

Business Session—Plans for: Participation in 1928 S.B.C. Co-operative Program; Completion of Pledges to 1927 Program; Reports concerning: W.M.U. Young People's Organizations, Mission Study, Christmas Personal Service, Minutes, Offering.

Christmas Hymn—"Jesus Calls Us."

Christmas Benediction (in unison)—"Glory to God in the highest and on earth peace among men in whom he is well pleased."—Luke 2: 14.

Suggested Leaflets—Supplement to Program

DECEMBER—CHRIST OR CONFUCIUS?

Table listing suggested leaflets with prices in cents: A Passer-By (2c), China's Changing Ideals (3c), Of No Use (3c), Chinese Bible Now Complete (2c), Glimpses of Chinese Village Life (10c), Man of Joys (2c), The Other Half of the Christmas Message (2c), When the Girls Took Charge (3c), Christ and Confucius—a Study (4c).

The leaflets as listed above will be found decidedly helpful for the month's program. They are to be ordered from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala.

Priced Leaflets to Order for Week of Prayer for World-wide Missions, November 28-December 2, 1927

Table listing priced leaflets for the week of prayer: Africa—On the Trail with a Missionary (4c), Europe—Christianity's Opportunity in Europe (4c), Stories from Hungary (4c), South America—Idolatry or Christianity? (3c), China—The Awakening (3c).

Japan—The Eternal Feminine in Japan 4

Young Woman's Auxiliary: The Star or the Sword? 2

Girl's Auxiliary: Bankumbaxi's Plea 3

Royal Ambassador Chapter: How Pulling Teeth Helped a Missionary to Preach 2

Sunbeam Band: A Dog That Went as a Missionary 2

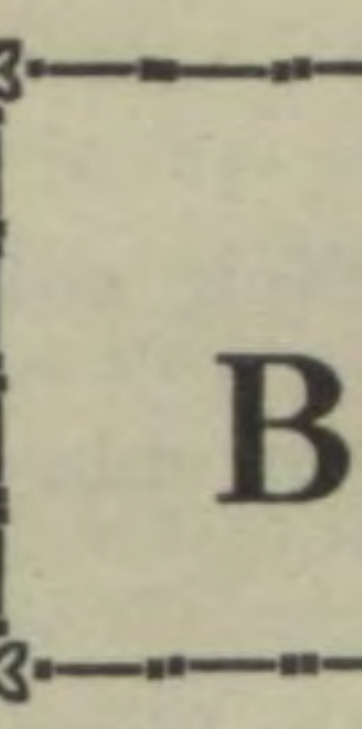
In the observance of the approaching Week of Prayer the above listed leaflets are called for in the various programs. It will be doubly helpful to order early from W.M.U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.

Enlistment Stories and Demonstrations

Table listing enlistment stories and demonstrations with prices in cents: Ruby Anniversary Helps (3c), A Call from the Master Foreman (3c), Ask Somebody Else (3c), "As Thy Servant Was Busy Here and There" (2c), Christine Miller's Home-coming (4c), Making Dreams Come True (3c), Mrs. Brent's New Committee (3c), The Women Who Did and Those Who Didn't (3c), The W.M.S. a Factor in the Evangelization of the World (3c), The Contribution of W.M.U. to Religious Education Program (4c), American Beauties (Two Characters: Woman and Girl) (5c), First Aid for the Puzzled (Three Characters—Women) (8c), Give Us a Chance (Seven Characters—Children before the W.M.S.) (3c), Miss Lecty's Views (Four Characters—Older Girls and Women) (5c), Possibilities (Ten Characters—Y.W.A. or Women) (10c), The Clinic of a Missionary Specialist (Nine Characters—Y.W.A. or Women) (10c), The Vision (Three Characters—Women) (10c). To be ordered from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala.

Gracious Revivals.—"We've lived through the heat of 102 plus last summer and 32 degrees below zero this winter, having passed a successful fall semester in our schools here. The enrollment at Eliza Yates last term ran over the three-hundred mark, but wars and rumors of wars, a broken pump and no water except from canals and surface wells for over a week and a few other like things have kept business from running along smoothly. But we do rejoice that both Ming Jang Boys' School and Eliza Yates Girls' School have had gracious revivals, fifteen boys and girls being added to our membership here at Sallee Memorial, while others have joined the churches in town."—Miss Lilla Echols, Shanghai, China.

"Observe Christmas of course—put sentiment into it; put in kindness; put in good cheer; make gifts; visit the old home, write letters; send out Christmas cards; but do not leave out worship, gratitude to God, and the acknowledgment of Jesus Christ. For after all, that which made Christmas was the coming of Christ."



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From the Baptist Brotherhood of the South

Secretary J. T. HENDERSON

The Practical Side

The leaders sometimes present a sound theory in general terms but stop short of outlining clearly the details of application. As we approach the matter of providing adequately for the 1928 budget, we shall find a practical knowledge of applied stewardship to serve our purposes better than the mere theory. It is a mistake to leave the details entirely in the hands of those who have not had experience in methods of enlisting the masses. As indicated before, there should be a definite organization in every association, by which capable and tactful men and women will touch every church needing help in a stimulating manner.

Let a pair of these workers visit a church at least two weeks in advance of the canvass, show them how they can reach a worthy goal, help set up the organization, and leave proper literature in the hands of the members. These two helpers should return on the day of the canvass and assist in securing pledges. An all-day service, with dinner on the ground, will popularize the occasion and guarantee a large attendance. Let the discussion at the morning hour be brief and pointed; this should be followed by the distribution of pledge cards that provide for weekly or monthly payment. If properly conducted, the budget will be largely provided for at this hour.

Let the afternoon service be quite brief and make sure of an attractive speaker. The taking of pledges may be continued at this hour.

The leaders should then check up and arrange for interested canvassers to make a personal call on all that have not been reached.

The success of this plan calls for serious effort, but the results will more than justify the investment of time and energy.

Unusual

FIRST EXAMPLE

The first action that is regarded unusual and striking was taken by the South Knoxville Baptist Church on Sunday, October 2, 1927, the closing day of the ceremonies in connection with the opening of their new building. The General Secretary was invited

to speak on Tithing at the morning hour; at the close of his remarks, a prosperous and an influential layman, a member of the Executive Committee of the Baptist Brotherhood of the South, made a motion that the church adopt tithing as their financial policy; this motion was promptly seconded by another consecrated and successful business man. Both of these men made winning remarks in support of the motion; others spoke briefly, and the pastor urged the members to discuss the proposition freely and frankly. The moderator, after explaining the motion fully, called for a standing vote, and nearly everybody present arose; not a single member stood when the negative vote was put.

Rev. J. K. Haynes, the popular and aggressive pastor, regards this a most significant event and has high hopes for the future growth and development of the church as a result. The completion of the attractive stone building, which was erected at a cost of \$126,000.00 is a remarkable achievement for this membership. It is one of the most beautiful and complete church houses in all the land, well suited to the needs of an up-to-date organization.

SECOND EXAMPLE

The second event, which is classed as unusual, was the unanimous vote of the deacons of the First Baptist Church of Knoxville to announce in the church bulletin on Sunday, October 23, that they had given serious consideration to the matter of tithing and had been led to regard it both a duty and a privilege to honor the Lord with at least a tenth of their income. This announcement states that they both believe in and practice tithing.

They would make this announcement with modesty and humility, in the hope that their example, as officials of the church, may lead those who have not adopted this standard, to give this vital matter most serious consideration. These deacons state that it would afford them great joy to see all the members join them.

The General Secretary was glad that he chanced to be at home and had the privilege of sharing in this forward step. While the deacons in this action furnish a worthy example for the rest of the church, it is perhaps no more than their "reasonable service."

Birmingham

A year ago the General Secretary had the privilege of directing a large company of men, mainly deacons, in the study of Scriptural Finance and the Duties of Deacons, in connection with the Annual Training School of the Birmingham Baptist Sunday School Association. He accepted an invitation to return for a similar service this year; the work began on Monday evening, October 3, and continued through Friday with two class periods each evening.

The book adopted for this study was "The New Challenge of Home Missions," by Dr. Alldredge; the average attendance was perhaps fifty, representing twenty churches and among this number were three or four pastors. The interest was sustained all the way through and about forty qualified for the Brotherhood Certificate. It was gratifying to hear laymen at the close express their de-

sire to take other books in the Brotherhood course. Some converts to tithing were also recorded.

This work needs to become the order of the day in all the churches.

Encouraging

The Pastors' and Workers' Council of the Flint River Association was unique in at least two respects; first, it was conceived and planned by a successful business man, J. P. Nichols, chairman of the Associational Brotherhood; second, most of the time was given to formulating plans to enlist every church in a larger support of the kingdom. Pastors, laymen, and elect women from thirty churches responded to this call, and they were intent on the Lord's business. Two objectives were stressed; first, a larger goal by all the churches for the Co-operative Program; second, the use of the scriptural plan for securing these funds. Provision was made to stimulate and help every church that may need assistance.

The General Secretary discussed Tithing by special request at the morning hour, and "Harnessing the Man Power" at the noon luncheon. It was encouraging to find the laymen present in such large numbers.

If every association would take this practical step, it would solve our financial problems.

The churches were grouped and the responsibility of enlisting each group was assigned to some definite leaders who accepted the trust in good faith.

Fayetteville, N. C.

This is a city of sixteen thousand inhabitants, located in a fine agricultural section, and has four Baptist churches. The object of the secretary's visit was to direct a study of Scriptural Finance through a period of four days, preparatory to the annual every-member canvass, which began on Sunday, October 16. Rev. Joel S. Snyder, who is completing his fifteenth year as pastor, had secured a fine organization for this important event. A leading factor in this preparation was Deacon Murchison, chairman of the Campaign Committee, who had "a mind to work."

The canvassers to the number of about sixty assembled at a supper on Friday night, October 14, in a fine spirit of co-operation and put the finishing touches on their organization.

Sunday opened up bright and cheerful; the people assembled in large numbers and were "in the spirit on the Lord's day." The canvassers set a worthy example in their personal pledges, in the face of a large bank failure and the ravages of the boll weevil, a spirit of optimism prevailed, and the canvass was launched most auspiciously.

The visitor left before the canvass was completed, but there was every indication of most gratifying success. The church will perhaps double its contribution to the Co-operative Program, a result most gratifying to the pastor.

Rev. I. N. Kimbrough, a valued friend of college days, is pastor of two churches in Fayetteville, was a sympathetic attendant of the conferences, and both he and Mrs. Kimbrough are making themselves highly useful in their churches and the association.

New South River Association, N. C.

In connection with the visit to Fayetteville, it was interesting to attend the annual meet-

ing of the association on the closing day, October 13. Rev. J. S. Snyder, of Fayetteville, was the moderator and kept the business moving in an orderly manner and with dispatch.

The Cedar Creek Church, the host of the association, is located in a good country community eleven miles from Fayetteville, and has a modern brick building, completed just in time for this gathering.

The three addresses of the morning session would have done credit to a state convention. The first was a discussion of Sunday schools by J. R. Thaggard, a zealous layman; the second was an address on the B.Y.P.U. by Miss Irma Ringo; the third was an outline of the work accomplished by the W.M.U. by Mrs. E. M. Downing.

Seldom has this writer had a more sympathetic hearing than was accorded him at the eleven-thirty hour, as he undertook to speak of some encouraging features connected with our present situation as Southern Baptists. These country churches are responsive, but most of them lack scriptural system in their finances.

Campbell College

Another coveted privilege that was realized on this trip to North Carolina was a visit to Campbell College in company with Rev. J. S. Snyder. This institution until recently was known as Buie's Creek Academy, but the authorities recently honored themselves and its worthy president, Dr. J. A. Campbell, by raising its rank to that of a Junior College and by changing its name to Campbell College.

When the visitors went to the platform at 1:30 P.M., October 14, they were greeted by the faculty and a student body of four hundred earnest boys and girls, assembled in one of the most attractive chapels on the Western Hemisphere. It was easy to sense the exceptional spirit of the institution as one noted the earnest heed given to a discussion of the essential elements of the abundant life.

It was a joy to see the loyalty of the faculty and students to the institution and its management; while President Campbell is "monarch of all he surveys," he rules by love.

The president has been unusually successful in enlisting the interest of prosperous men; among these are the late M. C. Treat, of Pasadena, California, and D. Rich, of Winston-Salem, N. C. The two-story brick chapel, costing \$150,000.00 and seating one thousand two hundred fifty, with attractive classrooms surrounding it on three sides, is the gift of Mr. Rich; the library, costing \$50,000.00, was likewise erected by him as a memorial to his first wife. It is a perfect gem, the admiration of all beholders.

This Christian school is a mighty factor in promoting kingdom progress. President and Mrs. Campbell are to be congratulated.

A Commendable Service

Chairman Z. L. Madden, Spartanburg, S. C., and his committee are doing a notable work among the laymen of the North Spartanburg Association. They have set, as their goal for this year, five hundred men in study classes.

Prof. Madden has also requested the headquarters to write a form letter to each pastor and three or more of his leading laymen, stressing the importance of a thorough every-member canvass, and enclosing two tracts that deal with this matter. The office is cheerfully complying with this request in the hope that this service may stimulate the leaders to make a more successful canvass than ever before.

Selma, N. C.

These notes are completed en route to Selma, N. C., where a study of Scriptural Finance is to be conducted for four days with representatives from the churches of the Johnston Association.

Suggested Program for a Baptist Brotherhood

Songs—"Rescue the Perishing," "From Greenland's Icy Mountains"

Scripture Lesson—Matthew 28: 19, 20; Mark 16: 15, 16; Luke 24: 46, 47; Acts 1: 8

Prayer by two laymen

Song—"Throw Out the Life Line"

Missionary Miscellany

Secretary T. B. RAY, D.D.

Births:

Rev. and Mrs. L. O. Englemann Fruindt, of Toluca, Mexico, announce the birth of L. O. Englemann Fruindt, Jr., on September 17, 1927.

Arrivals on Furlough:

Rev. and Mrs. F. A. R. Morgan, Bello Horizonte, Brazil. Home Address, Box 382, Decatur, Texas.

Rev. and Mrs. C. F. Stapp, Aracaju, Brazil. Home address, Burnet, Texas.

Miss Pauline White, Jaguaquara, Brazil. Home address, 1109 W. Grace St., Richmond, Va.

Miss Lila Watson, Tsinan, China. Home address, Dillon, S. C.

Sailings:

Mrs. Helen Edwards, Sao Paulo, Brazil, on S. S. American Legion, October 8, 1927.

The Situation in China.—News has come that the American Consul has granted permission to the missionaries in North China to return to all the stations in the North China field with the exception of one station. Not all the missionaries had left all the stations in North China even during the stressful days of last summer. But now practically the entire body of missionaries can return to their work. This means that not only the missionaries of the North China Mission can return to their stations, but that the missionaries of the North China Mission who have been refugeeing in Chefoo and Tsingtao can scatter themselves into the various stations of the North China field and find abundant opportunities for missionary activity.

So it comes about that the missionaries of two of our China Missions can go afield again in active work.

The two schools in Soochow have opened with large enrollments. Likewise have the two schools in Shanghai opened. Shanghai College has 850 students enrolled, which is 100 above its largest enrollment.

It is not possible for the missionaries to operate in all of the Central China stations because this mission lies within the war area, but it is encouraging to have the work go forward in Soochow and Shanghai.

The tension has been relieved very greatly in South China, and missionaries are operating in Macao, Canton and Wuchow, with the probability of their being able to re-

BUSINESS SESSION

TOPIC—EARLY MISSIONS

1. Call, Setting Apart, and Sending out of Paul and Barnabas. (Five minutes.)

2. Their Ministry in Cyprus. (Five minutes.)

Song—"All Hail the Power"

3. Return of John Mark—Why? (Five minutes.)

4. Their Work in Antioch, Pisidia. (Five minutes.)

Voluntary Remarks of two minutes each

For information, study Acts, chapter 13.

As one cannot discuss those topics fully in the brief time allotted, it is suggested that you confine yourself to the more vital and practical features of the chapter.

Adjourn with Song and Prayer.

turn to the other stations of the South China Mission before a great while.

Appropriations for 1928.—At the October Board meeting the Board appropriated for 1928 for work abroad practically the same amount that it appropriated for 1927. Besides this it made provision for another reduction of the debt by at least \$100,000.00. It was very encouraging to discover at the recent Board meeting that at October 1, 1927, the debt was \$157,000.00 less than it was at the corresponding date 1926. While we are delighted to report some reduction in the debt, on the other hand we feel greatly distressed as we realize that this reduction was not made possible by the increased gifts of our Southern Baptist people, but by the drastic cut in our appropriations, all of which means that we are throwing upon the overstrained missionaries at the front additional burdens. It is pertinent once more to ask whether we are proposing to have the missionaries bear all the burden?

Needing Encouragement We can Give.—“We are short on all funds and the Board has made it very embarrassing to me in the work in Kwei Lin. We are losing some of our best men, for I have written to them that I positively could not be responsible for their salaries any longer, and if they wanted to get positions in other places until we could get on our feet again I would advise it. It is upsetting everything. The Bookroom is open and I have sent up two thousand Bibles and New Testaments. The Bible school has never closed a day. The Hospital is treating nearly two thousand each month, and I am staying within the limits of the appropriation which is only one thousand dollars. Dr. Ngeo is a jewel. I am handling the finances. We expect to return this October, in fact, I expect to do so, but the family will either be in Canton, Cheung or Hong Kong. It depends on the support we can get from the Board, and if we cannot get any, for we have had extra heavy expense for four years now and we could not stay in Kwei Lin very long. If we cannot get the proper support I will be forced to return to the United States, and try to take up other duties. I shall stand by just as long as the Board makes it possible, but otherwise I will be forced to do something else. I love the Chinese and believe we are going to win out in this proposition. We need encouragement from the Board and not discouragement.”—Cliff J. Lowe, Kwei Lin, China.

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The Way Open in the Hak-ka Field.—"Many reports that are coming to me from the Hak-ka Field indicate that the work is going along most hopefully. At Kanchow the C. I. M. have had over 2,000 professions during the last year. Dr. Bousfield in Kong Si Province, not so very far from Kanchow, writes me that he is having fine opportunities without any trouble. The British missionaries have had the Nationalists with them for nine months and there has been no anti-Christian propaganda and no persecution of the Christians. The Germans and Catholics have gone on in our field as usual. We simply need to detach ourselves from Western military forces, look to the native officials and stay close to the Lord as Paul and his associates did, and we can go ahead in the Hak-ka Field and expect the Lord to be with us in power and glory as we live and labor solely for him, 'Letting none of these things move us.'"—J. R. Saunders, Canton, China. (Now on furlough.)

Is It Possible?—"The need is so great and the workers are so few it looks as if some new workers ought to be appointed to at least take the places of those that are having to go home because of ill health and those who have gone home to glory. *Is it possible that the people in the States are going to get rid of their mission work altogether, by never appointing new ones to fill the vacant ranks? We are engaged in a great war and there are bound to be casualties. Are there no recruits? The time has not come to abandon the work in South Brazil. Now is the crucial hour. The work is growing, so let us keep it growing!*"

"The financial report of the Board for May and June certainly does not make us missionaries feel good one little bit. It looks as if the Southern Baptists have forgotten Foreign Missions. May something happen to wake them up!"—Paul C. Porter, Campinas, Brazil.

Good Enrollment, Soochow.—"You would rejoice with us, if you could see this splendid crowd of boys and girls who have come to our two schools. The proportion electing Bible are most gratifying. Mr. McDaniel has a class that gives him such a field for evangelism and training, twice every week, as few evangelists can 'stake out'—if such a figure may be used. I have a fine class of girls, too. Enrollment is good. I am enjoying my teaching very much. The city is perfectly quiet. We do not expect any public disturbances. The Chinese here do not anticipate anything that would interfere with our work. If it should happen we'll have to take it. I wouldn't be elsewhere than where I am."—Miss Sophie S. Lanneau, Soochow, China.

Fine Opening, Yates Academy.—"Our Soochow schools are open and thus far the voluntary plan of Bible study is successful beyond our expectations. More than half of the boys in Yates Academy have elected Bible courses, and even a still larger proportion have done so in Wei Ling Academy. I have in my own Bible class 44 students. The other classes are equally large. It is too early in the term to make predictions, but certainly we are making a good beginning. It looks to me like I am going to have the best time teaching the Bible, as well as other subjects, in Yates Academy that I have ever had. The students seem to have a better attitude than they used to have. Even in the case of those students who have not elected the Bible, it does not at all mean in most cases that they are antagonistic to Chris-

tianity. With most of them, they have simply taken some other course this year for a change. I asked one of our students who had come all the way from the Kindergarten up in our schools why he had not elected Bible this year. He answered most innocently, 'I have never studied ethics and I thought I would take it this year for a change.' He has studied the Bible at least eight years in succession. When I suggested that he study the Bible this year and take a course in ethics next year, he gladly consented to do so. I believe that the great majority of the boys and girls who enter our schools will take one or more years in Bible courses before they graduate.

"The enrollment in Yates Academy this year is the largest in its history."—Chas. G. McDaniel, Soochow, China.

The Chinese Christians Press On.—"I had a Bible class this week for the evangelists and Bible women. Some of the teachers and other workers also attended, in all about forty. There was splendid interest and I think it will bear fruit. On Sunday we baptized twenty-four, and there are about ten more who are ready but could not be baptized last Sunday. The Chinese are going right along with the work.

"The fields are truly white unto harvest. Six of the young men baptized Sunday were from the Government Middle School in the city. They say they do not care how much persecution they have to stand that they must believe on Jesus. There are just hundreds in the face of anti-Christian and anti-foreign feeling who are coming to Christ."—C. L. Culpepper, Laichowfu, China.

Returned to Field.—"We are back home and you will never know how wonderful it is to be back! There is no place like home and our enforced absence of four and one-half months makes us realize that more than ever before. Our prayers and hope now is that nothing will cause us to have to leave before our regular furlough next spring. All of us are back in our station now which makes it mighty fine and we are indeed thankful for the privilege of being here."—Mrs. Sarah G. Parker, Pingtu, China.

Soul-Winning School.—"If you were here I could introduce to you scores of men who hold places of responsibility and trust, men who were won to Christ through this school. I could take you into homes where the influence of this school has brought the mother to Christ and influenced not only one home but hundreds of homes throughout Nigeria. I could show bright-eyed little boys and girls from Mohammedan and Catholic homes, and from homes of no faith, studying and rejoicing in the Bible study and the love of God along with the little boys and girls from Baptist homes. I could show you boys who are coming to this school even though the priests have promised that they may not take communion as long as they attend it! I could show you boys and girls from this school singing in the choir every Sunday and point out dozens from this school in the Sunday school and church services, many of whom have already been won to Christ and been baptized."—Miss Lucille Reagan, Lagos, Africa.

A Missionary's Idea of his Work.—"My idea of a missionary's work and my personal desire is to work with the weak churches and congregations until they can support a native

pastor, then get out and open up new places, etc., and stay with them until they can call a pastor. I had the great pleasure to feel assured the other day that Rio Claro will be able soon to have a native pastor. I have been visiting the little church there once a month for about two years. They are just about ready to put the roof on a nice church building. Up to now they have been in very inadequate rented quarters. It is fine for them to call a native pastor on entering the new building. The church in Campinas is strong enough now to go on self-support. I resign as pastor at the end of the year for them to call a native pastor. It is a great victory. Two years ago when we came here they were about ready to close the church. About three months ago I reopened work in Socorro. There are a number of Baptists there. There had been a work there for a few months several years ago. There the work is very promising, and I am sure that in a few years we can have a prosperous little church with a new building and a native pastor. We are to soon open work in 'Jose Paulino' and in some other places."—Paul C. Porter, Campinas, Brazil.

Revival.—"We are in the midst of a great revival in our little church here. There have been twenty decisions to date. I do not know how many we shall be able to baptize but I think a goodly number will desire baptism. A number of fine young men have made decisions. We have already baptized nine into the fellowship of the church this year and have received four or five by letter."—Harley Smith, Porto Alegre, Brazil.

In Peter's City.—"We have a little church up here in Petropolis organized one year ago by Brother Christie. There are thirty-three members now and next Friday night we are going to celebrate our first anniversary. Of course we have no church building yet. We have a large residence rented in which we have our meetings, and what we do not use we rent out to two families, members of the church. The room in which we were having our meetings was very small and was generally full and sometimes overflowing. So we got permission to take out a wall and make a room twice as large. We did this and had it repainted, bought six new benches and had a pulpit and pulpit stand made. With these improvements we have a very respectable looking meeting place and all of us are proud of it.

"As soon as the room was enlarged we began to have larger crowds and when the work was finished we began a series of meetings with Dr. Inke from Rio College to do the preaching. We asked the Lord to bless us and give us a great meeting and he certainly did. This is not an easy field because it is a great Catholic stronghold, but the first meeting the house was nearly full and every night the crowd was larger. Almost every night there were new faces in the audience, souls who had never before heard the gospel. At the close there were twenty-one who signed decision cards saying they accepted Christ. There are others whom we know are interested and whom we hope to win yet. There is a great opportunity here. Our church has two preaching points and could open others if we had some one to do the work.

"A woman, well educated and intelligent, came last Sunday morning to the church. It was the second or third time she had been there. After listening to Dr. Inke's sermon she said, 'Those are wonderful things he tells us. I wonder why the priests never told us

those things.' Sunday night she and her two daughters signed decision cards.

"Another woman who was there for the first time Sunday morning said after church was dismissed that she didn't want to go home. She would like to stay all day and listen to the hymns and the preaching.—*Mrs. T. B. Stover, Petropolis, Brazil.*

A Widow's Mighty Mite.—Miss Bonnie Ray, who has undergone successfully an operation in the Peking Hospital, writes:

"One of our best Bible women was sent here last year for radium treatment for cancer. She is the one who taught nearly all of our Bible women before they went to Laichow. She is a widow now and her years can't be many as human beings are able to judge. Mrs. Yocum and I helped her some financially when she came here for treatment. When she heard I had come she carried \$10.00 to Mrs. Parker to send me to help pay my expenses. She has been constantly bringing gifts to show her appreciation. I haven't light yet on just what I am going to do about this gift. She can't afford to give it, but I do appreciate it."

Chinese Loyalty.—"I am glad to see the loyalty of the most of our workers. It has certainly been a great trial to them. But I feel that in it all they have been greatly blessed for they have been led as never before to see the manifestations of the power of the Lord. I think that the majority of them are closer to the Lord than they were before."—*C. C. Marriott, Shanghai, China.*

What Language Will We Speak?

By Rev. John Jeter Hurt

A writer in the April *Harper's* tells of his dilemma on a Chicago street car. Wishing to know the name of the street on which he traveled, he turned to his neighbor with the question.

"Non copisco, Signore," is the polite reply. I bow my thanks and turn to my left.

"Could you tell me what street this is?"

"Bitte, ish bin nur Heute hier angekommen." He smiles and makes some primitive signs with his hands and arms. I reply by motions more involved, occasionally moving my scalp. We are making little headway when I spy a likely fellow sitting beside my new acquaintance. With suppressed agitation I put my question to him.

"Pardon, vat for you demande?"

He is anxious to help me, so I repeat slowly, "The name of the street we are on."

"Tiens! for sure vee go on —" he replies, reassuringly, "Mais lentement, Allez! Nom de Dieu, on va plus vite chez nous!"

Then I remember that Chicago is cosmopolitan.

And what he remembered of Chicago will soon be known of St. Louis and New Orleans and Galveston and Memphis and Savannah and Charleston and Norfolk and Baltimore, and a score of other uprising, outspreading Southern cities.

The street car incident provokes a smile at first, but just for a moment, because underneath the surface is a fact both serious and menacing. It is this:

The man who does not know the language of my country does not know the language of my Lord.

I am not so much concerned about the linguistic divisions of men, but I am very much concerned about the religions to which they yield allegiance. These aliens are coming to us at the rate of twelve hundred thou-

sand a year. That number is larger than the total population of my state, a state of more than three score and ten years of history. These immigrants come, for the most part, from the uncivilized portions of the earth, and they come with distorted notions here; they are driven because of conditions there. To many of them American liberty and their own license are synonymous terms; therefore we have riots, murders and martyred presidents.

But they are here—and they keep coming. And they are not with us in economic ideals, patriotic spirit, or religion. Yet they diffuse themselves into every nook and corner of our country.

"What are we going to do with them?" That was the question a few years back. We must put another alongside it today, and consider the two together. The other is this: "What are they going to do with us?" The foreign vote tips the scales toward iniquity and the subversion of American ideals in many of our cities today.

Already it is "up to" the governor of this commonwealth to appoint a Socialist as State mine inspector, or turn down all five men nominated to his consideration by the union most interested. Foreigners are also planting heathen temples upon land consecrated to God by the prayers of the Puritans. The last statistics give the number as 56; and I am informed that at least one shop in New York City is kept busy manufacturing heathen idols for use in Christian America!

Look at those last two words again! Let them stand apart for a moment, but only upon condition we remember that they stand for prophecy and not achievement. *America is not yet Christian*, and there's the rub! Our Pilgrim forefathers gave it to God in prayer, but we who came after have been busy conquering the forests, building cities, and annihilating distances. We have forgotten. With a population of over ninety millions now, only twenty millions of us are Christians in name even. These twenty millions must preserve themselves, be the keepers of our seventy million brothers, and win the on-marching aliens as fast as they come—and they come by millions.

That is what we must do with them—unless we prefer to give up the contest and wait to see what they will do with us. We must bear in mind that, humanly speaking, the odds are greatly against us, for usually—*an unchristian foreigner and an unchristian America will form an unholy alliance.*

Let us remember that three-fourths of us Americans are not Christians. We do not present a solid front against sin. We are divided on the greatest question of life; Jesus Christ and his work being the dividing line through many a household. The one who stands against Jesus here will almost always find an ally in the one who comes from foreign shores. We see abundant evidences of the unholy partnership between foreigners and unchristian Americans at every general election. Let some great issue be raised like state-wide prohibition, general sabbath observance, the suppression of vice in large cities—and between unchristian foreigners and unchristian Americans there will be formed alliances as closely knit together as Grecian phalanxes.

What are we going to do about this vast number who do not stand with us? We ring our church bells on Sunday as an invitation to them to join us; our chimes are answered by the hoot of the automobile, the shriek of the excursion train, or the yells of baseball enthusiasts. In some centers of sin we open a Y.M.C.A. hall, while Satan throws open a hundred saloons, a dozen dance halls, gilded theaters, and sends out drummers for attendants.

What are we going to do about this very serious situation? We ought first to quit thinking about it in a weakly, sentimental sort of way. We ought then to face it like sure enough Christian statesmen. We ought to decide to grapple with the conditions as they are. If we are willing Jesus Christ will help us win to himself the forces of iniquity, but we must quit ourselves like men. We must work and give as well as pray.

The salvation of the South and other sections is an imperative challenge.

There is a religious crisis in the South at this very moment, and this crisis is being more and more accentuated. Two perils are at our very door, and they are these:

1. Unprecedented commercial prosperity, and
2. The paralysis that is born of spiritual inactivity.

We must be saved from ourselves as well as from our newcomers, else we cannot preach to the uttermost portions of the earth. Those who study figures tell us that the revenue from cotton alone has doubled in the South in the last ten years. They say our production of lumber has more than doubled, and that in the same decade the value of our farm lands has gone forward at least one-third. We must be saved from the dominion of wealth, and the grace of liberality must be the saving power. Every preacher in the land ought to sound this note every sabbath morning.

And now let me write these words slowly, and let the reader weigh them every one—"And to whomsoever much is given, of him shall much be required."

According to Mr. Richard H. Edmonds, the wealth of Southern Baptists increased during the last five years over three hundred millions. Unto them has been given money. Surely none of us can doubt that unto us as to no other people on earth have been given the pure doctrines of New Testament teaching.

We have the gospel. And I know that no other land under the sun brings forth more self-sacrificing, earnest, efficient preachers, teachers and missionaries of the gospel.

We have the men; we have the money; our God will not hold us guiltless if we fail to possess this Southland for him, and use it as a platform from which to preach a pure gospel to the nations of the earth.

At a critical stage in the battle of Waterloo, Wellington took his stand upon a hillock, and, pointing to the battlefield upon which the destiny of Europe would soon be determined, shouted: "Hold that spot to the last man!" Believing as we do that this Southland is the chosen spot of the earth, everyone of us ought to be willing to "live and die for Dixie."

*"Land of our birth, our faith, our pride,
For whose dear sake our fathers died;
O Motherland, we pledge to thee
Head, heart and hand through the years to be."*

Cost of Reducing the Debt.—"It is good to know that the debt is being reduced even though it has been done at the cost of the work on the different fields. I certainly hope 'we have turned the corner into a better day.' Our work in Brazil will suffer more next year than it has this year. Some of our workers will have to be turned off, and unless relief comes within the next year or two disaster is our doom."—*R. S. Jones, Pernambuco, Brazil.* (Now on furlough.)

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