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HOME AND FOREIGN FIELDS

Continuing
The Foreign Mission Journal
The Home Field



"It is not the will of your Father in heaven that one of these little ones should perish."

May Ling and Vong Ling, Twin Kindergarten Pupils, Old North Gate, Canton, China, and their Teacher,
Mrs. K. P. Zee.

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161 Eighth Avenue, North, Nashville, Tennessee

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HOME AND FOREIGN FIELDS

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G. S. DOBBINS, Editor

Editorial

THE DAY IS AT HAND

THE note of expectancy rings throughout the New Testament. "Now is our salvation nearer than when we first believed," is the cheering word of the apostle as he come toward the close of his great hortatory and practical messages in the closing chapters of Romans. "The night is far spent and the day is at hand." As one looks up at the stars and sees their light without realizing their distance, so the inspired writer saw with such clearness the certain triumph of Jesus and His second coming in power and glory that "the day" seemed to him to be "at hand."

This attitude of expectancy should characterize us all. In the morning we should whisper, "He may be here before sunset." And in the evening we should lie down to sleep saying, "He may come before morning." Such an eager hope will not lead to fanaticism if we balance it with the thought that whether or not He comes in person before another day shall have dawned, His kingdom on earth has been advanced a little farther by what we and our fellow workers have been enabled to accomplish in His name. In this sense each generation may say to its predecessor, each year to the year that is past, "Now is our salvation nearer."

It is a sad day for the Christian, the church, or the denomination when this sense of expectancy is lost. Those who, like Paul, cling steadfastly to the hope of the kingdom's coming, and of fresh revelations of the power of Jesus day by day as well as His unexpected glorious revelation of Himself in His second coming, may well lift up their hearts in joy. To us it is not given to know times and seasons, but we may take the apostle's word as a challenge, a battle-cry, and a prophecy: "*The day is at hand.*"

The day is at hand for great rejoicing for the victories which the Lord has wrought through His people. The chaos and confusion following an awful war threatened greater disaster to Christian enterprises than the war itself. Yet we have seen the arm of Jehovah bared, the forces of confusion overcome, and God's people everywhere inspired with the common purpose of world-conquest for Jesus. With our Home and Foreign Mission Boards brought to the close of their year's work free from debt, although their budget represented the largest advance ever made by a missionary body in America, we would indeed be guilty if we did not return unto God praise and thanks for His guiding goodness.

The day is at hand for a mighty advance. In disclosing His power to us, God has discovered us to ourselves. We have learned that God can be depended on. We have also learned that Baptists can be depended on. We have a mighty God and Saviour and Guide, who have made us to be a 'mighty people. The measure of our ability to do great things is the measure of our faith to undertake great things. The program adopted in Atlanta challenges Southern Baptists to

make secure before the world their place in *achievement* for Christ which has been granted them in their *loyalty* to Christ.

The day is at hand for the world-wide triumph of Jesus. This is the promise of the Book. The Kingdom is coming! The prophets saw it, Jesus saw it, the New Testament writers saw it. Many since their day have refused to see it, and have retarded the Kingdom's coming in their blindness. Shall we be blind in this, our day of opportunity? For the first time in history the whole world is open to the preaching of the pure gospel. For the first time democracy has become the practical ideal of all men everywhere. The Bible has been re-discovered; and whereas one hundred years ago there were not more than four million copies in the world, it is estimated that during 1918 not less than forty million complete copies and portions were printed. Through common suffering the world has been

brought closer together than ever before since God created it. Men have discovered hitherto undreamed-of material and spiritual resources. In the face of stupendous undertakings which have been successfully accomplished for military purposes, no man dares scoff at the idea of world-evangelization as a hopeless dream. We have come to take it for granted that we can do the seemingly impossible. From every mission field, at home and abroad, come stirring reports of the power of the gospel unto salvation to *everyone* that believeth. Native Christians in heathen lands are organizing their home mission boards and foreign mission boards, taking over the support of their churches in older fields and challenging us to press forward into unoccupied regions. Heathen faiths and half-heathen forms of Christianity are losing their grip and are doomed to rejection. To us is given the unparalleled opportunity of meeting the world's supreme need at its greatest hour of accessibility to the truth with a message more nearly exactly that which Jesus Himself would in person preach than any other religious body on earth.

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The day is at hand for humility, for heart-searchings, for passionate intercessory prayer, on the part of the people called Baptists, whom God seems thus to have exalted and prospered. The great things which we are to do away from home will be conditioned on what we are and what we do at home. After all, our greatest enterprise is the growing of true New Testament churches. If the church of which you are a member is honestly striving in all things to measure up to the ideal of Jesus, and you are faithfully doing your part, the heart of God is rejoiced, and the Kingdom's coming is assured.

Let each Baptist church in the Convention prayerfully and earnestly set for itself a worthy goal in self-development, in winning the lost at home, in sending the gospel to the uttermost part, heeding the word of the same apostle who says, "Let us walk becomingly, as in the day. . . . But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

It is refreshing to hear the clear voice of sanity and wisdom raised from a great institution like the Moody Bible Institute in protest against the obsession of "World Church Union," which is afflicting many would-be religious leaders today. In a recent notable address Dean James M. Gray set forth the place and contribution of each of the great Christian denominations in America, showing that to silence the testimony of any one of these bodies would in some measure be hurtful to the whole. World church union, he declared, might secure more money for certain enterprises, but the separate denominations and the smaller churches would bring more sinners to repentance and faith in the Lord Jesus Christ, which is our real mission as Christians. "Doctrinal agreements and church federations are obstacles in the way of divine purpose in this matter because they so closely resemble the real article that they prevent its receiving its proper recognition." He concludes with the strong words, "When it comes to the formation of a world church union, let us beware that we are not found fighting against God, betraying the Lord for thirty pieces of silver, and selling our birthright for a mess of pottage." Truly, there are yet others who have not bowed the knee to Baal!

"I DON'T believe in Foreign Missions," said a hard-shell brother to the returned missionary who had preached, "but I believe in *you*, so here's my check. Take it and use it." Often the first step toward believing in missions is to believe in a missionary. Certainly the concrete has more appeal to the average person than the abstract. This streak of human nature leads to the desire to support an individual missionary, or native worker, or definite object. Yet a moment's thought will reveal the disadvantages of such support as a general policy. Resolutions from the missionaries themselves, printed in the May number, call attention to the difficulties involved, and discourage, for the work's sake, the support of native workers by an individual, a Sunday school, a B.Y.P.U., a W.M.U., or other organization. Instead, they urge the "station plan," which has all the charm of the definite, without the disadvantages of the old plan. The expense of supporting an entire station can be divided into

shares, they set forth, and individuals, Sunday schools, unions, churches, etc., may take as many or as few of these shares as desired. Reports of the work of the *station* could then be sent, without the complication of dealing with individual workers. Such a plan could be made applicable to any mission field, at home or abroad, and ought to be productive of rich results when carefully worked out and authoritatively presented.

SUPPOSE a business man had in prospect the securing of a great contract, involving many thousands of dollars. It only remained for him to get in touch with the buyer, informing him of the proposition, for the order to be placed. But suppose this business man were to reason, "Oh, I'm in too big a business to bother with a 50-cent telegram. I must give my attention to really important matters!" Would you not doubt his sanity? Southern Baptists have set for themselves the greatest program in their history. Perhaps one out of six hundred members of the churches was present in the Convention at the time. This one is thoroughly committed, because he *knows*. What of the other six hundred who do not know? They, too, can be thus committed if they are thus informed and inspired. We can get the message to them through HOME AND FOREIGN FIELDS and the denominational paper. Yet there are workers who, in this vital matter, say to themselves, "Oh, I'm in too big a business to bother with a newspaper subscription. I must give my attention to really important matters!" Put this magazine and your state paper in the homes of your church membership as your first undertaking for the new conventional year. It will prove the biggest investment for the denomination and the Kingdom that you can make.

DR. J. W. GILLON has a great sermon on Christian education which he builds from the text, "Let us make man." He shows that true education is not merely a process of sharpening the wits, nor of drawing out that which is latent, but that it is essentially a process of man-making, of woman-making. Luther Rice had the same thought in mind when he said that Christian education is the seed-corn of the Kingdom. Our supreme need is not money for missions, but the lives of Christ-like men and women who by divine grace and special preparation have been made "meet for the Master's use." The observance of Christian Education Day in the Baptist Sunday schools of the South on June 29 is not to be thought of as an added burden, but an opportunity for the Sunday school to function along lines for which it exists. It should become one of our greatest days, most worthily observed.

THE *Canton Times* tells of a recent meeting of the Missionary Conference at which a Presbyterian brother, speaking in the interest of unionism, used as an illustration the Chinese water-wheels which are used to carry the water from the river. These wheels are equipped with bamboo tubes, and as each revolution is made the tubes fill and empty themselves. In the speaker's mind the main channel was a union organization; the missions were the bamboo tubes. All should receive their sup-

VICTORY MESSAGES

We have closed another victorious campaign for Foreign Missions. *Home and Foreign Fields* contributed largely to this success. It is an indispensable agency for the development of the missionary spirit in the churches. We commend it to pastors and churches as their friend and the friend of this work.
J. F. LOVE.

Let me thank you most cordially for the valuable help which *Home and Foreign Fields* has rendered to our great Home Mission work. The magazine is of inestimable value, and we must speedily run up the subscription list to at least 100,000.
B. D. GRAY.

For about five weeks I have been in meetings in Alabama and South Carolina. At place after place I heard praises for *Home and Foreign Fields*. I do rejoice in the magazine.
KATHLEEN MALLORY.

In cash and pledges the Church Building Loan Fund passes the million dollar mark. To *Home and Foreign Fields* more than to any other single agency is due the success of the work. You have been gracious and brotherly and loving and wise and helpful in every moment of the campaign.
L. B. WARREN.

ply from the same source, and pour it out where most needed. In answer, Rev. P. H. Anderson, one of our Baptist missionaries, carried the figure a little farther. He called attention to the fact that each bamboo tube must go down into the water and come up out of the water before taking its blessings out into the thirsty fields; that one saw not a single wheel, but many, each of which was doing its work independently; that though working independently, there was no friction, because no wheel claimed a monopoly. "To plant self-governing Baptist churches in every part of China," he concluded, "is the goal of Baptists." Who could improve on that?

ONE of the most notable achievements of the past year was the completion of the Church Building Loan Fund of one million dollars. The value to the denomination of this fund is beyond all reckoning. The money remains a permanent fund for all time to come, and will steadily grow rather than diminish, and that, too, at a remarkable rate, from accretions in the form of interest. The records show that every church given timely help from his fund becomes an asset to every denominational enterprise, so that the amount expended in their aid comes back to the denomination many times over. Best of all, it makes possible homes for homeless congregations, the training of Christians in service, and the winning of the lost to Jesus. To Supt. L. B. Warren belongs enduring credit and gratitude for his splendid leadership in this campaign.

IN easy days before the war the doctrine of God's sovereignty was little emphasized, either fallen into abeyance, or denied outright. We are coming back to this profound truth to which the prophets and apostles bear witness. As Nebuchadnezzar confessed, so must we: "I know that the Most High ruleth in his kingdom of men and giveth it to whomsoever he will." The missionary's soul is stayed when fixed on the truth of the Divine Sovereignty, and he can say with Chinese Gordon: "God is the Governor-General and I am only the useless agent by whom he deigns to do his will." So may our souls be stayed in the absolute assurance that God's purposes will be irresistibly accomplished, whatever may arise in the affairs of men.

ON a tour of the mission stations of Cuba, the editor of HOME AND FOREIGN FIELDS made observations and met with experiences which will be given in a future number. The occasion of his visit was the annual meeting of the Cuban Baptist Convention, in Havana. A shadow was cast over this great meeting by the death of Rev. J. V. Cova, veteran native preacher, teacher, and editor, who passed away on the last day of the Bible institute, April 18. The work in Cuba has made marvelous strides during the past ten years, and the need for enlargement and reinforcement is imperative. The Home Mission Board plans a vigorous program for the strengthening of the work in this strategic field.

AGAIN and again missionaries have called our attention to the fact that one of the greatest obstacles to their work in heathen lands is the liquor traffic. Now that its doom is apparent in America, the liquor business proposes to transfer itself bodily to the pagan nations, where it can do its diabolical work unmolested. The Anti-Saloon League must now become an international organization, supported by every man and woman of Christendom who believes in world-evangelization. As the world cannot remain half Christian and half pagan, so it cannot remain half "dry" and half "wet." The temperance movement and world-wide missions go hand in hand.

DR. J. F. LOVE calls attention to the fact that many town and city churches in America are discontinuing the use of church bells. The Foreign Mission Board, he says, is a candidate for every discarded church bell of any denomination in America. If you know of an unused bell, write at once to Dr. Love, who will arrange to send it to China, where it will ring the advance of the Kingdom in that dark land.

TWO regrettable errors occurred in the list of names which was given of the original group of training school girls in the April number of this magazine. Miss Cynthia Miller is noted "deceased." This is a mistake, as Miss Miller is alive and well, and doing a glorious work in Laichow-fu. Miss Clemmie Ford is Mrs. G. E. Henderson, and never was Mrs. Stephens. She is doing a fine work in the homeland.

READ carefully the statements from the secretaries in their respective departments in this number. They have each a thrilling message concerning the year that has closed and the new year which we now face.

CHRISTIAN EDUCATION AND MISSIONS

Rev. Austin Crouch, D.D.

If one desires to preach on missions, or Christian education, or any phase of Kingdom building, he can find no better text than *The Great Commission*—Matt. 28: 18-20. In the present discussion there will be no attempt to explain the text or to follow its many interesting and profitable lines of thought. It is used only as a foundation upon which to build. A foundation may not appear above ground, but the building depends upon it for stability. So the text may not appear in this discussion, but if one digs below the surface he will surely find it. It underlies both Christian education and missions.

Consider Briefly the Subject of Christian Education.

Education means the development of one's powers and faculties. Ordinarily, by education is meant the development of the mind. This is obtained by *instruction* and *study*. Instruction is the teacher's part, and study is the pupil's part. Both need to be done well and with great earnestness.

Christian education stands for all that is generally meant by education, and for something more. It stands for the development of the soul, as well as the mind. Christian education does not mean less mental training, but a special training in addition. It endeavors to bring the individual face to face with his relationship and obligations to God.

Look for a Moment Into the Question of Denominational Education.

This, if correctly done, is the broadest of all education. Some may be surprised at this statement. But note: First, that it does all that secular education does, and that, too, by teaching the same subjects. Second, it does all that non-denominational education does—teaching about God, etc. Third, in addition to all this, it teaches obedience to Christ in all things. In secular schools the teaching of Christianity is forbidden. In non-denominational schools *certain Christian duties* are never discussed. But in the denominational school the whole range of subjects—of earth, and heaven, and even of hell itself—are open for investigation and discussion. Thus

we see that denominational education is the broadest of all education.

A word of caution, perhaps, needs to be given. There ought to be no conflict between state and denominational schools. The denominations *cannot* do all the state is doing. They cannot give the widespread education that the state is giving through her system of schools, from the little country school to the state university. Therefore, denominational schools should not antagonize state schools. On the other hand, there is a place, a large place for denominational schools. State schools will not, cannot, ought not to do all that denominational schools are doing. Their purposes are different. The purpose of the state school is to make an intelligent, law-abiding citizen of the nation. The purpose of the denominational school is to make an intelligent, active subject of the Kingdom of God. Unless the denominational school turns out a finished product that the state school cannot, then there is no place for it, and no legitimate plea can be made for its existence.

There is great need for real denominational schools. The world is overrun with anti-Christian literature—books, magazines, and papers—as the land of Egypt was overrun by frogs. They are just as pestilential, and more dangerous. Satan is now fighting with all the fury possessed by the prince of demons. His forces are all in the field, and are well equipped for the struggle. It is, therefore, necessary that the hosts of the Lord be prepared both for defensive and offensive warfare. They must be panoplied in the armor of God and be skilled in the use of the Sword of the Spirit, which is the Word of God. Where better can they get this equipment than in the denominational school?

Study the Relationship of Christian Education to the Missionary Enterprise.

Not enough consideration has been given by our people to the relationship of Christian Education to the whole range of mission work. Reference is here made to world-wide missions and to Christian education in the homeland. Christian schools are every year, under God, instrumental in leading hundreds upon hundreds of young men and young women to Christ. Many of these entered school indifferent about the salvation of their souls. Many others were godless in their lives and outstanding in their rebellion against God. Under the influence of the Christian atmosphere in the school, by the godly lives of their teachers, by the consecration of their fellow-students, and under the power of the teaching of God's Word, they were led to accept the Saviour and to give their lives to the service of the Master. This is truly mission work.

Tens of thousands of young people who are careless, indifferent and inefficient church members enter our denominational schools. Through the study of God's Word and the training in Christian work they become efficient, consecrated Christian workers. They go back home to revolutionize affairs in their churches, and to lead their churches into doing great things for the Master's cause. It would be interesting to know just what part the men and women who have attended denominational schools have had in producing the vigorous activity in every department of our work and in the enlarged gifts to missions. This information would, without doubt, send a thrill through our whole denomination, and stir us up to larger things educationally. Thus Christian education is helping largely in establishing an adequate home base. Thus it is that apathy on the part of the churches and the hostility of many members to missions are being overcome.

Christian schools are the great recruiting stations for mission workers. The latest available statistics show that eighty-four per cent of missionaries come from Christian institutions, and that fifty-four per cent of them volunteered while attending school. Hundreds and thousands of missionaries received their impulse and formed their purpose to become missionaries while

in Christian schools. There they learned the Bible basis for missions. They learned that men everywhere were lost and needed saving, that provision had been made for all, and that many would be saved out of the widely separated nations (Rev. 5: 9). They heard both the *command* of the Master and the *call* of men and consecrated themselves to the paramount task of saving men.

One other brief word remains to be said under this head. The Christian school is the training station for those who have volunteered for mission work. Those who go out to overturn the religions of centuries need the highest intellectual training possible. Enthusiasm and piety are needed, but they must have well-trained minds and broad information and all this dominated by and shot through with the Spirit of God. Thank God, the day has passed when this point needs to be argued at length.

Consider the Importance of Christian Education on the Mission Fields.

Unfortunately there are those who do not realize the importance of establishing Christian schools on the mission fields. They say, "What we need to do is to evangelize the nations." In this they are correct. But the question is, how best and quickest can evangelization be accomplished? Mission fields, in this respect, are not different from our own land. Whatever will help in carrying out the Great Commission in America will also help to accomplish the same thing in nations beyond the seas. We have just seen the effectiveness of Christian education at home. It wins many lost ones to Christ. It leads to consecration of lives and talents and money to Christ and His cause. It develops Christian laborers in every department of Christian activity. If these results flow from Christian education in the homeland, they will also proceed from Christian education in the foreign lands.

Through the Christian school Christianity reaches a class of people that could be reached in no other way. Thousands of boys and girls and older young people come under the influence of the gospel in schools conducted by missionaries who would not otherwise be touched. In almost all lands there is a desire for education, especially Western education. The eyes of all the world are upon America and other Western countries. They are interested in our civilization. Students by the thousands are in Christian schools and other thousands are waiting to enter. What an opportunity is thus given for soul-winning!

It is impossible to send out enough workers from the homeland to meet the demands of the foreign fields. Even if it were possible, they would not be as effective as trained native workers. Human nature is the same in all lands. All people resent the meddling of foreigners in their affairs. They are willing to take their first lessons from others, but after that, they themselves want to have full charge. The missionaries have found this to be true. It is a certain fact that the only hope of evangelizing the world is through native workers—preachers, teachers, Bible women, and others. These workers must be thoroughly educated and trained. They must know all that their fellow-countrymen know and, in addition, they must know the Bible and be trained in methods of Christian work. Where else can they get this training except in our own schools established for this purpose? The answer is plain. There is no other place. Therefore, let us establish numerous and well-equipped schools in all our mission fields.

Let us heed the eloquent appeal of Dr. Powhatan W. James: "Arouse, ye Christians! Build schools and teach in them the things of Jesus! Teach those who will be the teachers of the nations! Build these schools at home. Place one within reach of every child of the Master who wants to learn the 'all things.' Build these schools in the centers upon the foreign fields, and build them so splendidly and equip them with such godly and cultured teachers, who have the Master's educational vision,

that the earnest, truth-seeking heathen will be drawn to them by the magnetic power of Christian culture and there gain a vision of the exalted Christ, who said, 'And, I, if I be lifted up from the earth, will draw all men unto myself.' Having thus felt the attractive power of His cross as embodied in sanctified educational missions, they in turn will become leaven to permeate the lump of the millions who sit in darkness and know not the Light that came to light every man."

THE FOREIGN BOARD'S EDUCATIONAL WORK IN THE FAR EAST

Rev. J. F. Love, D.D., Corresponding Secretary

The request for an article on Southern Baptist educational work on the foreign field does not, as I understand it, invite a cataloguing and description of all the educational work we are doing on all the fields. We are conducting school work on all the mission fields we occupy, and these schools range in grade from primary through college and seminary work. Perhaps some comments on educational matters in the Far East which engaged attention on my recent visit will interest HOME AND FOREIGN FIELDS' readers as much as anything I can say, and help them to understand the importance and urgency of this work, not only in the East, but on all the fields.

One of the deep concerns I had in starting on the visit to our mission fields in Japan and China was our educational situation. Believing strongly in educational work on the foreign field and desiring to see the Board strengthen this department of its work, I have, nevertheless, had for a long while a fear that we were developing a situation which would become an embarrassment to the denomination, check the all-important work of evangelization, and make burdens for a future administration which would be too heavy to carry.

Up to the present, schools of the different grades have been started largely upon individual initiative. It is easy to see that the continued pursuit of a course like this would inevitably make difficulties. We set out upon the trip with a fixed purpose to effect, through conferences with the missionaries, a more unified educational program—one of the support of which would come within the probable resources of the Board and which would within these bounds accomplish the maximum missionary results. Consequently educational missions held a large place in all the station and mission conferences. Five days of the Inter-Mission Conference held in Shanghai were given to this phase of the work. There were some difficult, not to say delicate, problems to handle. The missionaries gave themselves to these and with courage and patience sought to apply wisdom to them.

Perhaps a few paragraphs from the findings of that conference on education may help home readers to see the value which the missionaries attach to educational missions and the place of the educational institution in the work on the field. We quote these paragraphs as follows:

"When our Lord and Master was on earth He spent a large part of His public ministry in teaching the people, and out of centuries of experience His disciples have found that this is one of the most effective methods of propagating Christian truth. From the time Robert Morrison began his work in China to the present, missionaries have felt the absolute necessity of reinforcing the proclamation of the gospel by the teaching method.

"There are three chief aims in educational work:

"1. *The Evangelistic Aim.* The schools have been found to be invaluable as a means of evangelizing the people. Many thousands of boys and girls are being converted each year in

the Far East because they have had access to the Word in our schools. Only eternity can tell of the hosts reached in this way who would never have known the Christ in any other way.

"2. *Training for Service.* Some of the most effective service being done now in the East is by natives who have been trained in mission schools. If China and Japan are ever to be reached for Christ, it must be done through the natives, for it is but folly to think of sending enough missionaries to accomplish this tremendous task. To train these God-called men and women for service for the Kingdom, there must be a large outlay of men and money.

"3. *Building up a Christian Constituency.* Some of the boys and girls educated in our mission schools who do not engage in direct Christian service by preaching or teaching, become a powerful asset for the Kingdom in their work in the churches. They make money in their business or vocation and help very largely in the problem of self-support in the churches. Such men and women become a blessing to their country and a power in the service of the Kingdom.

"The opportunities in China are greater now for the spreading of the gospel through our schools than ever before. We appeal to our constituency in the homeland for the help we need to take care of such wonderful opportunities."

During the conference which adopted the above there was worked out a carefully itemized list of the educational needs for Japan and China. The total of these needs is very large. It is only within recent years that Southern Baptists have put into operation a vigorous educational work. Consequently we are far behind in teaching force and in equipment. The Judson Centennial Fund provided at a critical time a considerable equipment, but the distribution of a million and a quarter dollars for educational work among nine nations reduces to a lamentably small amount that which any one of our mission fields received from this fund. Single colleges in the South are raising, in addition to equipment and endowment already on hand, an amount of money equal to the whole of this which the Foreign Board had to distribute among all our schools, colleges, and seminaries.

Meanwhile the educational program which consolidated ecclesiastical bodies are putting on in the countries where we are at work, and the consequent raising of educational standards, have created for Southern Baptists the necessity of a much larger educational work than was contemplated when the Judson Centennial was started. We shall not be unduly influenced by what others are doing, but we must seek to make ourselves strongly efficient and positively effective.

There are on the foreign fields such aggregations of ignorance, illiteracy, and superstition as confront the Christian philanthropists nowhere else in the world. If Southern Baptists are to have any worthy part in dissipating the shadows which this ignorance and superstition have cast over the souls of their brothers in heathen lands, then the appeal of this work must not go unheeded by the men and women in our Southern churches whom God is prospering.

I may say that among the most heartening things I witnessed in the mission work in the East was the products of our schools in young men and young women. Such transformations as these schools, conducted under warm and positive Christian auspices, have wrought in mind and spirit and even in the faces of the students! I carry with me every day the contrast which was observed between the young men and young women in our Christian schools and those outside of them. If it were possible to make an exhibition of this contrast to the Baptist churches of the South, our educational work would, I have not a doubt, take hold upon the consciences and purses of our people as never before. The contrast is marvelous and those who have the Christian soul to value character and its adornment could not resist the appeal of such a demonstration as the schools have made.

THE CHRISTIAN SCHOOL AS A MISSIONARY AGENCY

Rev. Victor I. Masters, D.D., Supt. of Publicity

Southern Baptists have stressed Christian education greatly for the last two or three years. They have believed in it all the while—the constructive element has.

The results of the recent salutary agitation will run into the millions of dollars for education. There is need that the agitation shall continue and that these millions shall be multiplied.

Aside from the money which has been and shall be raised for our educational institutions, the agitation is worth all that the effort has cost. For Southern Baptists, whose holy passion for evangelism in missions is beautiful and not surpassed among Christian bodies, have never accepted and do not yet accept the cultural principle in missions, in the same whole-souled way as they do the mandate to win souls.

Aside from our schools in Cuba, which are essentially a Foreign Mission expedient and an admirable one, and our Foreign Mission schools in the South, which are serving their purpose well in Americanizing and Christianizing the children of foreign parents, the school system of the Home Mission Board is composed of thirty-nine mountain mission schools. I shall write mainly of them.

It has been claimed for these schools conducted by the Home Board that they are more fruitful in the training of youths for essentially Christian service than any other institutions of like student attendance and cost of running. I share this conviction. It can be vindicated. The following statement of the case in figures has been challenged, challenged because of astonishment at such a great showing. Read it:

In 1916 it was found that, since the beginning of the mountain schools, they have sent out 350 preachers, 200 lawyers, 225 doctors, 30 trained nurses, 30 missionaries, and 2,500 public-school teachers; 3,000 have returned to the farms, while 900 are engaged in mercantile pursuits, 40 are in banks, and 18 have served as members of state legislatures.

The above figures are not up to date. They would be much more impressive now. But the actual service rendered is more extensive than any figures can show. The majority of these boys, and girls go back, as they ought to go back, to the coves and valleys in which they were reared. There they transform the life of communities, giving them a larger outlook, working for higher standards of living, serving in the tardy churches, serving Sunday schools, improving the quality of preaching; in fact, acting as a social and religious dynamic to bring forward the retarded civilization and social institutions and economic methods of those picturesque communities that lie behind the glorious mountain ramparts, aloof from the flood of modern civilization which has swept on across lowlands and Piedmont sections without, in which reside the outlanders.

It is my wish to plead for full appreciation for the obscure workers at home. Their sacrifice and spirit are worthy to be compared with those of our foreign missionaries.

"Are our Baptist schools missionary assets?" asks the editor. They are. Nearly all our missionaries for foreign service come from our Baptist colleges and schools, and nearly all the trained workers for service at home. There are no schools that stand the test of this inquiry better than the mountain schools, in which more than a hundred young preachers are now being educated.

Again, Editor Dobbins asks, "How may the missionary witness be deepened in these schools?"

I answer, by deepening the spirit of Christianity in these schools, as well as by definite teaching on missions. We ought to do both. But I would place the prime emphasis on a service to maintain a real Christian spirit in the schools of whatever grade. In Baptist colleges, as in Baptist churches, there is

danger that fashion and human nature shall get the advantage of principle and of the New Life which Jesus came to impart.

If I had to surrender the deity of Jesus Christ, I would at the same time surrender my credentials as a minister; and not only so, but I would consider myself a hypocrite and an interloper to pretend to preach a gospel of redemption, when I had no such gospel, and to keep my membership in a church that teaches sin and salvation, when I have no sin and need no salvation.

The application of this remark to the theme is that a so-called Christian school that takes rationalism and the new theology and evolution as its working hypothesis must necessarily part company with Jesus Christ as Saviour and Lord. Such schools are not and cannot be Christian in the sense of this article. They do not and cannot be centers of real missionary influence, however much they may talk about "doing" things and establishing great world-filling programs.

Our Baptist colleges ought to be Christian to the core. As one who believes in them and feels that we ought to pray for them as devoutly as we pray for the advance of the Kingdom of God, I am jealous that they shall be Christian and at the same time scholarly, but Christian before scholarly, not scholarly first and Christian second. *They may follow the truth wherever it leads, but only as bond servants of Jesus Christ.* When they fail here, the Baptist denomination which has created them to serve the Kingdom, has in them a liability and not an asset.

Christian education and the Home Mission task are spiritually one. I am conscious of the tremendous bigness and importance of Christian education when I say that, considered from the standpoint of underlying principles, Christian education is merely one phase of Home Mission endeavor.

We have not been accustomed to consider the two activities as one. For the most part, we have considered Home Missions as a kind of super-organization to win lost souls, but not to nurture them, and we have suffered from our oneness, and still suffer.

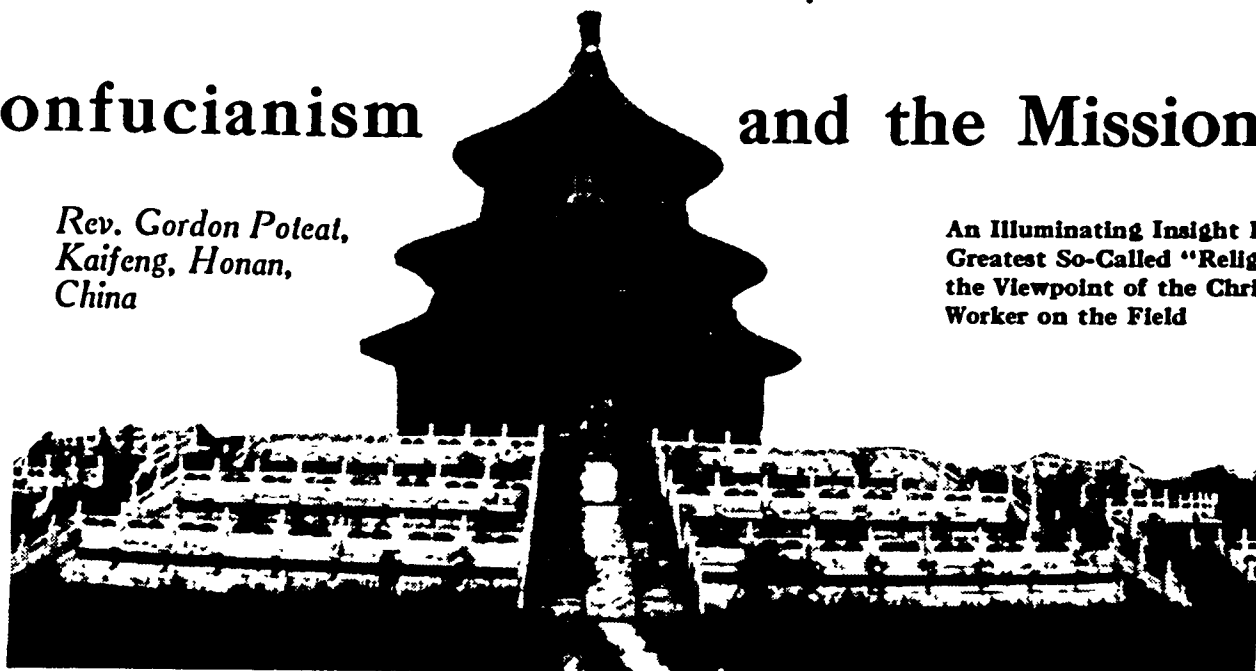
The Southern Baptist Convention in its 1919 session grappled with the question of a great educational program, with the result that an independent Board of Education was created to care for this denominational interest in a more comprehensive and worthy way. Tremendously vital issues, embracing the whole future and usefulness of the Baptist spiritual body, are wrapped up in Baptists maintaining a great educational program—great in its power to educate the mind, greater still in its power to educate the spirit through the teaching of the Word of God, and through training young men and women for service. Our schools must do these things and not merely talk about them. When they all begin to do them, as some of them have already done, our people will find it out and their money will flow into the schools more freely. After all is said, why should they give their money to Baptist colleges unless their spirit is saturated with Christianity and their teaching squared to that of God's Book?

To the brother under temptation to write against tithing, Dr. W. B. Crumpton, in a letter to the *Western Recorder*, gives this sensible advice: "The folks that are tithing are giving lots more money than those who do not practice it. If I write against it, all the close-fisted, covetous Baptists will pat me on the back and shout for me and hold their money all the tighter. After all, the tithers are only advocating proportionate giving, which we all believe in. If one wants to give a fifth, or a fifteenth, or a twentieth, the tithers will be glad. The money will come into the Lord's treasury regularly, God will be honored and all of us will be happy. No, I won't write unless I shall write in favor of proportionate giving. If all will do that, everyone settling in his own mind a regular proportion, all will be well."

Confucianism and the Missionary

Rev. Gordon Poteat,
Kaifeng, Honan,
China

An Illuminating Insight Into One of the World's
Greatest So-Called "Religions", from
the Viewpoint of the Christian
Worker on the Field



THE TEMPLE OF HEAVEN, ONE OF THE MOST BEAUTIFUL STRUCTURES IN THE WORLD.

In writing about the religions of China, it is well to understand at the outset that the general beliefs of the Chinese people comprise a mixture of all the so-called Three Religions, with a good many superstitions thrown in for good measure which are not in the books. The question, "Are you a Buddhist or a Taoist?" asked of an ordinary citizen will rarely secure an enlightening response. The worshiper is quite liable to call an idol in a Taoist temple a Buddha. The educated are nearly all Confucianist—i. e., they have read and memorized the classics and worshiped at the tablet of Confucius. In fact, the common name for Confucianism is *Ru Djiao*, the sect of the scholars. But a Confucianist will usually require the services of both Buddhist and Taoist priests at a funeral, and the priests will march together in the same line with no sense of incongruity. One is struck with the lack of clarity of ideas on the part of most of the people as to religious beliefs. Religious practices are largely a matter of following what the fathers have hitherto observed. Much that is now practiced is naturally far removed from what is written in the books—the same departure from the sources occurring as has often occurred in Christianity.

When we therefore speak of Confucianism, we do not mean that there is a distinct group of people in China who, forsaking all others, cleave to Confucius and to him alone. We are speaking rather of a mental atmosphere, a system of observances, that is characteristic of the Chinese as a whole. The Confucian books are only studied by the few—the so-called scholar class.

Confucius was primarily interested in the reformation of the state, rather than the individual as such, and in the preservation of the wisdom of the ancients. He believed that the transformation of the state should begin at the top, with the prince and rulers, and from thence gradually descend to the people, an idea which has taken hold of the minds of the literati, and which is heard expressed frequently today in conversation with educated Chinese. According to our way of thinking, the principle is monarchistic and futile as a guide in democratic days. Successful Christian missions have usually begun, as Jesus, with the lower classes.

Rejected by the prince of his own state, Confucius traveled about the country in the different feudal states in a time of much disturbance, a peripatetic counsellor and philosopher, whose wisdom and advice were largely ignored by the rulers of that time, who considered his ideals impracticable. Of himself he said, "A transmitter and not an originator, a believer in and lover of antiquity, I venture to compare myself with our ancient worthy, Peng." He was a religious man, in the sense that he was reverential and respectful toward the higher powers, though he did not conceive the possibility of fellowship with God. He believed in propitiatory sacrifices and declared that their ac-

ceptability depended on the spirit of the worshiper. "A man who is not virtuous, what has he to do with worship?" "He who sins against heaven has nowhere left for prayer." He set his seal on the worship of ancestors as the true expression of filial piety. A thorough review of his teachings is, however, impossible in this short article. Our purpose is rather to deal with his place in the life of China today.

A perusal of the sayings of Confucius (literally: the Master Kung) will suffice to show why he is held in such high regard by his fellow countrymen. Soothill well says, "A man who has lived so long in the esteem and affections of a huge nation cannot but be classed amongst the mightiest forces of the past." The literary style of the Confucian classics has been the standard through all these centuries. At first neglected by his contemporaries, later receiving the sacrifices of certain nobles at his grave, then having temples dedicated to him in every seat of learning, Confucius has finally come to be ranked with heaven, this being done by the empress dowager in 1907 as "her reply to the Western deification of Jesus." The sage was quite modest himself in his assertion of his place, or of the extent of his knowledge. "I am not one who has innate knowledge, but one who loving antiquity, is diligent in seeking it therein." "In letters perhaps I may compare with others, but in my living the noble life, to that I have not yet attained." "As to being a sage or a man of virtue, how dare I presume to such a claim! But as to striving thereafter unwearingly and teaching others therein without flagging, that can be said of me, and that is all." Nations have risen and fallen, but China has lived on, and that because of the power of her conservatism, based on a love for the virtuous past that was largely taught her by her Master Kung. It is only when she is required to adjust herself to the nations of the forward rushing twentieth century that her life begins to disintegrate, and her sage is found wanting as a guide into the future.

In dealing with the Confucian mind, what are some of the difficulties the Christian missionary meets?

1. The Confucianist usually wants to compare the moral system of Confucius with the moral system of Christ. Christ is the Sage of the West, but Confucius is the sufficient teacher of the East. But such comparisons are likely to be invidious, because tinged with national pride. And charges are liable to be made against each other which are unfair in both cases—due to a limited understanding of the teachings of the teacher other than one's own. For instance, Jesus is charged with teaching unfiliality because of the verses in Matthew 10: 35ff. The Christian missionary tries now to put the discussion on another plane, not that of ethics or philosophy, but of religion. And here we do not have to make comparisons, for most Confucianists will confess that Confucianism is a philosophy and not a religion.

The term "religion" used in our Western sense has only been of late introduced into the Chinese language. We define religion as that which concerns God and His revelation and the possibility of fellowship with Him, and here Confucius himself acknowledged the limitations of his knowledge. "Does heaven speak? The four seasons pursue their courses, and all things are being continually produced, but does heaven say anything?" "While you are not able to serve men, how can you serve their spirits? Not yet understanding life, how can you understand death?" The Christian declares religion to be fundamental, the only true basis for ethics or philosophy. And it is in the production of ethical lives that the religion of Jesus triumphs over Confucianism, rather than in the comparison of the two ethical systems. The failure of the Confucian system to produce righteousness in the general run of Confucianists is the most common criticism passed by Chinese themselves; that is to say, the scholars know Confucian ethics by heart, but the principles do not reign in their hearts nor exhibit themselves in their daily lives. Many Confucianists frankly wonder at the power that seems to lie hidden in Christianity which as a system of ethics seems so little different from and perhaps not so complete as theirs. The power to propagate itself in the lives of the unlettered as well as the literati, the power to transform evil lives and not simply develop worthy persons, is a marvel to them. It is our business as missionaries to connect them with the source of that power, Christ Himself.

2. Another difficulty is the divinity of Christ. This difficulty is not solvable theoretically—Jesus reveals Himself to those who put Him to the test of faith. It is common to hear speeches nowadays on ethics and virtue by Confucianists in which Christ is placed in the gallery of the sages, equal to but not higher than the rest. In the model prison in Peking there is a small lecture hall where moral instruction is given prisoners. There are five portraits hung across the front wall—Confucius, Mohammed, Buddha, Laocius, and one supposed to be a representation of Christ. But Christ among the philosophers makes no supreme demand on the conscience or will, His teaching is merely an object of speculation. It is Christ the Son of God who makes a challenge that cannot be denied—"He who is not with me is against me." Many Chinese prefer speculation to obedience, a fault not confined to them, however. And so it is easier for them to concede room to Jesus beside Confucius than to try to cast Him out completely as in the Boxer days. Like the Greeks, they seek wisdom and stumble at the cross which they consider too heavy to lift up and carry after Him.

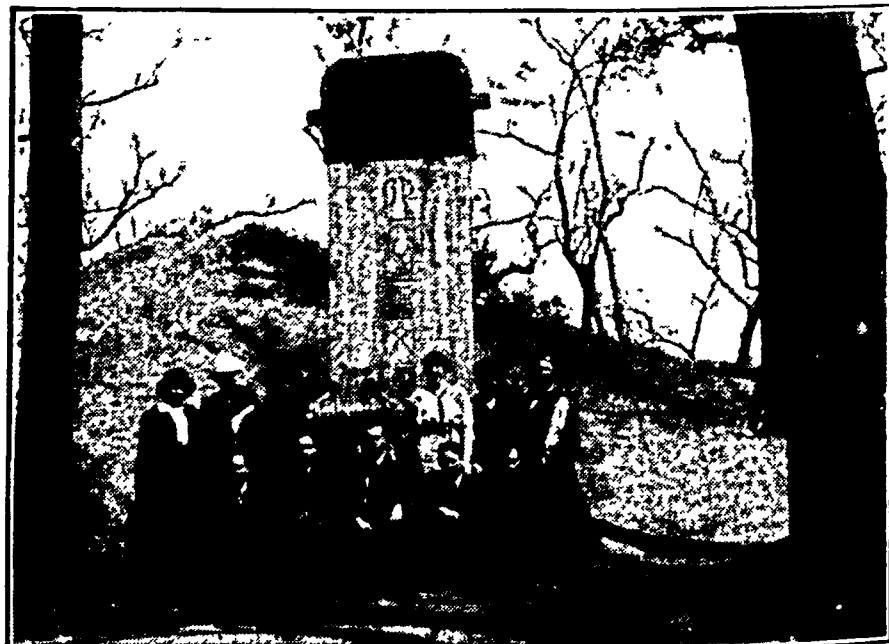
3. Perhaps the most perplexing question of all is that of the worship of ancestors and in this can be included the worship of Confucius himself. The worst thing that can be said of a son is that he is unfilial, and this taunt is sure to be thrown

at a Chinese who becomes a Christian and proposes to give up this worship of his ancestors. The temples of Confucius contain no idols. They are usually most simple and dignified. Over the altar is the tablet of the holy teacher and arranged along the sides of the room are the tablets of some of his most famous disciples. The walls are red; the ceiling, supported by massive black pillars, is often painted in patterns of gold dragons; the only light that enters the sombre apartment is from the side where the door is. An image of Confucius is rarely seen, though there is such a one in the great temple in the city where is his grave. Last summer I saw a temple built to commemorate his visit to certain famous springs in Honan, where instead of the customary tablet, there is an image of the sage and on the sides of the room images of his disciples. Offerings are sacrificed and obeisance made to the tablet of the sage at stated seasons in the year, the worship attended by the officials and literati. Students are generally expected to do obeisance to the tablet of Confucius in the schools. Fortunately, the attempt to make Confucianism the religion of the state failed a year or so ago. In each home the tablets of the family ancestors are arranged in order of seniority, and worship is paid to these tablets as representing the spirits of the departed. "Duty to parents, continued after death to a degree that is an unjust tax on the life of the living, a tax impossible of redemption save to the very few, takes the leading place in the ethics of the sage." On this worship the happiness of the departed depends and so the worst calamity that can befall a family is to lack a son to carry on this worship. Polygamy is justified on this score. Due doubtless to physical impossibility, worship of ancestors usually only goes back to the fifth preceding generation. What becomes of the happiness of the others, it is difficult to surmise. The blessing of the ancestors on the living is also secured by filial observance of this worship. Connected with this worship there are many customs. One very important one is the burning of paper money, which is used in the spirit world after its transformation by fire. This paper is very carefully prepared, lest a tear or defect make it useless in the regions beyond. One has to be acquainted with the difficulties connected with the use of money in this present life in China to appreciate the significance of this superstition. At funerals paper servants, paper sedan chairs, paper houses, and of late the more modern ricksha represented in paper, are burned to supply spiritual needs. One of the most difficult things a new Christian has to do is to break with this worship, in which the life of the whole family and clan is so bound up.

4. I mentioned above the literary influence of the Confucian classics. The missionary enterprise in China has largely up to now been among the unlettered, and the translation of the Bible in common use has been that corresponding to the



The lane leading to the grave of Confucius. In this graveyard are the graves of the Confucius clan—thousands of them.



Group of missionaries at the grave of Confucius. The grave of the sage is set off by itself.

spoken language. This is quite different from the classical literary language, and is considered by the scholars vulgar, disgusting to their more refined tastes. The common Scriptures not being able to bear comparison with the classics from the literary standpoint, has been an obstacle to missionary work among the literati. There are many difficulties connected with this question, as Chinese literary style is so dependent upon quotations from the classical writers that it is difficult to translate a new book like the New Testament. But there are literary translations, and better ones will be brought out in the future.

All these and other obstacles are being overcome by the power of the living Christ. There is a man here in Kaifeng now, Mr. Hu Ting Chang, who comes of a family of literati, and is well educated himself. In the government school, where he was a student some years ago, there was a lone Christian boy. With him Mr. Hu had many an argument, and possessing a cleverer mind, Mr. Hu had not much difficulty in outdoing the Christian in debate. But one day the Christian suddenly remarked, "Well, you are smarter than I am and can out-argue me, but there is one thing you can't do, and that is take away my faith in God!" The remark caused such heart-searching when Mr. Hu went to his room that he fell on his knees and cried, "O God, if there be a God, forgive my sins and reveal Thyself to me." Later Mr. Hu's family drove him out for adherence to the foreign Christian sect. For three years he was an exile. But the Lord took him up and he was led into the ministry, in which he has served with great power for the past eight or ten years. I took an inquiring Confucianist to call on Mr. Hu the other day, and it would have done your hearts good if you could have heard him unfolding the riches of grace in Christ Jesus to that seeker after the Truth.

POVERTY AND ILLITERACY IN THEIR BEARING ON MISSION WORK

Rev. W. B. Glass, Shantung, China

Poverty and illiteracy are Siamese twins. Usually both exist in conjunction with an overplus of population. Shantung is by far the most densely populated province of the Chinese Republic, having about 530 people to the square mile. Add to this the further fact that much of the area is non-arable mountains, and much more is rendered so by rivers that inundate vast areas annually, and leave otherwise fertile valleys desert wastes of sand, and it is easy to understand the why of Shantung poverty. The people are in a struggle from the year's beginning to its end to provide the bare necessities of life. Every year finds its thousands who cross the line between living and starving.

Illiteracy is a necessary corollary of these conditions. It is not possible for a people engaged in such a life-and-death struggle with poverty to give much thought to the education of their children. Perhaps eighty per cent of the total population do not know enough characters to enable them to read the New Testament. Of all classes of women, only a negligible number can read.

Another corollary of the above conditions is an excessively high birth rate. Though some estimate the death rate under five years at eighty-six per cent, one only needs to enter a Shantung village on a clear, bright day to be convinced of how large is the remaining fourteen per cent. Every village literally swarms with children.

What is the Bearing of these Conditions on Mission Work?

When one preaches in China, except in rare cases, it is to the poor. It has been said, "God loves the poor, or He would not have made so many of them." The gospel was intended to be and has always been a message of consolation and comfort to the poor. When we preach to the poor, prophecy is fulfilled and the heart of God is made glad. Many understand and receive the truth. But poverty has its drawbacks. It is not easy for a man who has not his bowl of rice for today to give heed to the welfare of his soul after death. Many understand that the gospel offers blessings for the life that now is as well as for the life to come; but it is not a little likely to take the form in his mind of a fuller rice bowl. Time and patience and tact are necessary to eradicate these ideas.

The poverty of the people presents a big challenge to the Chinese churches. One of the subjects for discussion at our local Chinese association, which recently met, was: "What is the best method of aiding the poor?" A very thoughtful, spiritual Chinese Christian yesterday confessed his inability to answer the question. I pointed to a crowd of women and children (about 100) in front of our seminary building waiting for a dole of one copper each. He shook his head, "No, this plan only binds the bonds of beggary more firmly about them. They need to be helped to something that will enable them to live themselves. But any plan that I have been able to think of involves such an outlay of money that it is entirely beyond us."

The above will at least show that the challenge which poverty makes to the church of Christ is being accepted by the Chinese Christians and that they are groping for a solution. This is a big question, and one to which even Western Christianity has not found a perfectly satisfactory answer.

Illiteracy is a tremendous drawback both to the winning of converts and to their growth in Christian knowledge. Our primary and middle school system is a partial answer to this challenge, but only a partial answer. It does not affect the present generation of adults, though it does promise better things for the next generation of Christians. Though even here we are facing a serious problem. Many, very many of our Christians are not at all able to educate their children. The desire for self-support in our schools is very strong, both on the part of missionaries and of the Board. The lack of funds—the fear of debt on the Board—adds emphasis to this demand. We can run self-supporting schools. There are those who can and will pay for the advantages we offer. But a paying basis leaves many of our Christian boys and girls without the hope of an education.

With the problem of adult illiteracy, we are working; something has been done, but not much yet. The old way, the way of learning Chinese characters, is hopeless. Romanization has done a little good, but differences of dialect limit its usefulness. A system of phonetics has been worked out, some gospel portions have been put into it, and in some parts of our field it is being tried out this spring. Some are very hopeful of large results.

After all, poverty keeps the people ignorant and ignorance keeps them poor. Our hope is in God's blessing upon our efforts, for He "is able to do exceeding abundantly above all that we ask or think."

UNDER the banner, "The New Era Movement," the Presbyterian Church in the U. S. A. has set forth in a great crusade which, according to the *Assembly Herald*, "gathers together the creative and promotive work of all the boards and of the entire church." The center of the movement is to be spiritual; its motive essentially sacrificial; its method, not the creation of new machinery, but the closer co-operation of all existing agencies. This is the sort of union and unity that is practical and will mean something for the accomplishment of real results.

The Need of Missionary Education in China

By a Chinese Student in Shanghai Baptist College

Perhaps the two greatest young statesmen of China today, men who dare to say what is right and stand firmly by what is just, fearing neither threat nor danger and ignoring self-interestedness and even death, are Dr. Wellington Koo, Chinese Minister to the United States of America, and Mr. C. T. Wang, Vice-Chairman of the Senate, now in extraordinary session in Canton, South China.

They are the two Chinese delegates at the Paris Peace Conference who have so much aroused the attention of the world powers by the boldness with which they made their emphatic appeal to the conference for justice and self-determination for China and in their claim for the restoration of Tsingtoa and Kioa-Chow, former German concessions, to China by Japan. The attitude and the independent stand which these two delegates took in the conference, taking action without having first consulted Japan, embarrassed the Japanese delegates so much that the regrettable incident of Mr. Obata's visit to the Ministry of Foreign Affairs on Chinese new year's day has happened.

The whole nation is indignant at the aggressive spirit of Japan and has arisen as one man to back up their delegates in their fight for national integrity and preservation. The 400,000,000 Chinese focus their hope upon these two men and the life of the race rests in their hands. They are certainly the two greatest figures of the day, and because of this, the country as well as foreign friends are anxious to know a little of their history, who they are, and what has made them so courageous and brave in daring to cross swords with the mighty and awe-inspiring neighbor.

To these questions, the writer, without the least hesitation, answers that their present usefulness is due to the education which they have received from the missionary schools in China. Dr. Koo was a graduate of St. John's University, in Shanghai, before he proceeded to the States for his doctorate, and Mr. Wang was also brought up in another missionary school before his later work in Yale. Had there not been such missionary schools established in China, the writer very much doubts if such useful lives could have ever been produced. China is very fortunate in having these, her two staunch sons, to stand by her in her hour of crisis, and she indirectly owes a great debt to the work done for her by the missionary educational institutions.

It has been remarked by a well-known author in Chinese affairs that nearly all the modern educationalists in this country

The author of this article is a Junior in the Shanghai Baptist College, Shanghai, China. His conversion to Christianity was remarkable in several particulars. For instance, his father is the largest owner of joss houses in Hongkong, and as a beneficiary of idol worship, was strongly opposed to his son becoming a Christian. His present active Christian life is attested by two facts: First, he is the leader of five college personal workers' groups—whose members are working to win students to Christ; and, second, he is teaching one hour each day without remuneration as a Christian service.—Miss Elizabeth Kethley.

are products of the missionary schools. The writer, with no religious prejudice and bias or pro-foreign sentiment or base sycophany, admits the sanity of such a statement and indorses the truth it embodies. According to Mr. John Stuart Thomson, author of "China Revolutionized": "There are twelve modern universities in China available for the education of the four hundred million people. One of these is British, nine missionary, one Chinese, and one American Collegiate." These institutions are yearly sending forth men of the real type to tackle the thorny problems of this old nation and work for her social, moral, and economic ameliorations, so that this sunken land may one day be lifted up to the same plane where the other powerful nations are standing. They have been and are now an inexhaustible source for the supply of China's real manhood.

China has long been stigmatized as the "Sick Man" of the Far East. He has been ill for so long and grown so inert and frail that his very life has been endangered for more than once, and the possibility of wiping his existence from the face of the globe has also been threatened.

In order to find remedy for the sickness, the symptom must first be found and diagnosed and it does not take long to discover the symptom of China's troubles. Ignorance is the symptom and modern education is its panacea. The writer is as sure as he breathes that the greatest need of China today is education—modern education that carries with it moral and physical culture as well. But, as modern edu-

Concerning Christian opportunity in heathen lands a returned missionary says: "The doors are not only open but the hinges are off." He adds that it took ninety-six years to win the first million converts; the next million came in twelve years; and the third million are coming in six years' time! Last year 140,000 members were added to the churches of Christ in non-Christian lands—400 a day.

cation in China is like an infant toddling along by the side of its elder brothers, it is looking up to them for their guiding hands until it can get on its own feet; in other words, China looks to the missionary schools to assist her in the arduous task of enlightening her people.

The writer has been studying in the missionary schools in Canton and Hongkong and is now in Shanghai (Baptist) College, and so can speak authoritatively as to how much are these missionary educational institutions doing for the young men in China. Shanghai is called the New York of the East. It is the most flourishing port in China. But in contrast to its commercial greatness she is rife with crime and immorality. Her society is the darkest in the country and the whole city is shrouded by the black cloud of lust and selfishness. In order to fight against these monstrous evils, the various denominations have mustered their full forces here in the establishment of churches, schools, colleges, and numerous useful institutions.

Shanghai College is one of these institutions. She is in Shanghai, yet she is miles away from this Sodom of the twentieth century, and there is not the least danger of students getting into temptation and snares that are so rampant in the city. She is there laborously training men with the right sort of weapons for the attack on the many gates of hell that have so much obstructed the progress of their mother land's civilization and are now right at their door. She is growing by leaps and bounds and in her tenth year has been able to stand on the same ground with her other sister institutions born a score and more years before her. The greatest blessing in her is that she is accessible to both high and low, rich and poor. The sorest spot in China is the ignorance of her middle class of people who cannot afford to get modern education from universities or colleges that are too expensive for them. Shanghai College has seen this, and, through the generosity of many kind-hearted friends who are feeding her financially, is giving her students an education which does not only make them able to make their own living, but also so equip them that they are well-prepared for their country's salvation. Christian spirit animates the whole student body and the desire to serve is strong in the hearts of one and all. Surely Shanghai College is yielding fruits more than a hundredfold and what she is doing is worth while. Opportunities for Christian work here are great, and no one can do human society a better service than to help Shanghai College in educating the Chinese.

Christian Education—Our How and Why

Christian Women of the South Tell What They Think of the Southern Baptist Education Program, Which Proposes the Raising of \$15,000,000 and the Enrollment of 35,000 Students Within Five Years

The Influence of Christian Education

One of the greatest forces in the world is influence, conscious or unconscious, and the teacher's is next to the parent's in importance. Notice a group of young women at the entrance into college or training school, watch their progress and at the close of the session you may marvel at their development. Their very faces show the impress of the teachers with whom they have lived, kindling into greater intellectual and spiritual beauty if those who teach are vitally religious as well as mentally qualified. Even so the pictures of students in our Christian schools in heathen lands show forth the beauty of holiness, reflected from the face of Christ whom they have learned to know and follow. Alas! we have known many a student who had been turned away from faith in Christ by instructors who were unbelievers. Surely Southern Baptists will see to it that their own young people are under the best possible influences in college, not only for their own sake, but also for those whom they may reach.—Miss E. S. Broadus, Kentucky.

Christian Education Essential

The great work of Christian education is not only the direct and certain fruits of building schools and engaging teachers, but something far beyond, something to be accomplished only by the joint effort of the church, the pastor, the teacher, the parent, and the associates at school. Where can these better work together for a common end than in a Christian school? To give a man a Christian education is to make him love God as well as know Him, to make him have faith in Christ as well as to have been taught the facts that He died for our sins and rose again, to make him open his heart eagerly to every impulse of the Holy Spirit. These are the things that our denominational schools are trying to accomplish. Our country, our churches, and our schools have been terribly upset by the great world war. There is no hope for the future except in the re-establishment of the sense of right and wrong in the world. It is absolutely necessary as one means to this end that art and letters should regain their moral dignity and that the intellectual world should be purged of its poison. For this purpose we need a more efficient machinery for conveying to mankind the great outstanding truths of religion. It must cease to be below the intellectual dignity of the modern thinker to concern himself with the great central facts of Christianity. Great Christian schools will accomplish this more

quickly and more surely than anything else in the world. Therefore, Southern Baptists are endeavoring to raise a \$15,000,000 fund for Christian education. May God bless our efforts and crown them with success.—Mrs. S. B. Rogers, Florida.

Value of Christian Education

If German "Kultur" had been Christian culture it would have saved twenty million lives and more than a hundred million dollars. That education which has as its basis the gospel of Christ is to be the solvent of the ills of this and all future

in days gone by have contended that there was no urgent need for educated Christian leadership because the twelve disciples were unlettered men, we have only to point to such outstanding figures in sacred history as Moses, Ezra, and Paul to prove the value of a mind alert, prepared for the task before it. The benefit derived from denominational schools is incalculable. The faith of young disciples is strengthened by intercourse with others who hold the same views, their vision is enlarged, their souls enriched, and they are fitted for that place in the vineyard where the Mas-

"Can you of the homeland realize the ignorance of China, where there are whole W. M. U. societies with not one member who can write?" asks Mrs. John Lake, of Canton. In contrast with this pitiable state, consider the place of women in the educational world of America! Read what these representative Christian women say as to the part the women of their states propose to play in the Christian Education program of Southern Baptists; and then study with care the figures set forth by the Commission, approved by the Convention, for Baptist schools and colleges during the five-year period 1918-23:

| State. | Amount. | Students. | Students for Ministry. |
|----------------------------|--------------|-----------|------------------------|
| Alabama | \$ 700,000 | 1,500 | 100 |
| Arkansas | 700,000 | 750 | 60 |
| District of Columbia | 10,000 | 50 | 10 |
| Florida | 350,000 | 400 | 30 |
| Georgia | 1,200,000 | 4,000 | 150 |
| Illinois | 350,000 | 400 | 50 |
| Kentucky | 1,400,000 | 3,000 | 450 |
| Louisiana | 800,000 | 600 | 200 |
| Maryland | 150,000 | 100 | 30 |
| Mississippi | 1,000,000 | 1,000 | 100 |
| Missouri | 1,000,000 | 1,750 | 300 |
| North Carolina | 1,200,000 | 5,000 | 200 |
| New Mexico | 100,000 | 100 | 20 |
| Oklahoma | 700,000 | 700 | 75 |
| South Carolina | 1,000,000 | 2,500 | 100 |
| Tennessee | 1,000,000 | 3,000 | 250 |
| Texas | 2,200,000 | 7,500 | 800 |
| Virginia | 1,300,000 | 1,500 | 125 |
| Total | \$15,260,000 | 33,850 | 3,050 |

generations. Upon Christian education rests the idea of the world league of peace. Indeed, the value of Christian education is to be measured in terms of both temporal and eternal destiny. Culture without Christ is chaos; culture with Christ is civilization and progress. Our own work as a denomination is to be measured by the amount of time, talent, and money we invest in Christian education.—Mrs. F. S. Davis, Texas.

The Value of Denominational Schools

We live in an age when skill in every walk of life is demanded. If this be true of the secular world, of how much greater importance it is that Christ's followers, to whom has been entrusted the carrying on of His work, be trained for the highest service that can be rendered. While some

ter would have them labor. Here, too, are often found those who have not accepted the Sacrifice on Calvary. The winning of these becomes one of the chief aims of the faculty. How frequently it happens that the surrender is made at college and the decision reached to dedicate self to the advancement of the Kingdom. Not until our pilgrimage is over can we fully estimate the influence of institutions where God's will is diligently sought and the training given for its accomplishment.—Mrs. T. R. Falvy, Louisiana.

Education's Real Purpose

The South Carolina Woman's Missionary Union stands for Christian education because we believe the ultimate aim of every woman's life should be to "know Him." Education means efficiency, but

"Even so the pictures of students in our Christian schools in heathen lands show forth the beauty of holliness."



PINGTU GIRLS' SCHOOL GRADUATING CLASS.

if efficiency simply means being able to make a livelihood with a pen instead of a hoe or produces wealth only to be used selfishly, it fails in its highest purpose and may prove a curse rather than a blessing both to the one educated and to all within the circle of her influence. If education makes possible a deeper knowledge of Him, "whom to know aright is life eternal," and makes for an efficiency consecrated to His service, then it becomes a pearl of such value that one might well sell all that she hath to possess it. The service flag of the South Carolina Union has many bright stars—some turned to gold. Our sisters have followed the blood-red Banner that streams afar and they have gone to mountain and plain and port almost without exception from our denominational schools. Eighty per cent of our pulpits are filled with men from the same kind of schools. So we put Christian education side by side with missions and enthusiastically approve the plan of the general Union for its part in the education campaign of the Southern Baptist Convention.—Mrs. Edwin Carpenter, South Carolina.

The Value of a Christian Education

As we look over this great land of ours, what a variety of schools are to be seen! There is the thoroughly modern college, normal school, state university, and the schools which train in the practical sciences. The variety and aims of the students are equally as great, and yet each one is a potential leader among the women of her community. Women are taking a place in the affairs of the land, perhaps no more surely than before, but certainly more recognized, and these trained women will largely determine the trend of the future. There is no more crying need today in all of our churches than the need of trained Christian leaders in the Sunday school, in the missionary society, and in the B.Y.P.U., as well as trained workers for community centers, pastors' assistants, and field workers. And surely there is no place where Christian education counts for more than in the home. In our denominational schools as nowhere else the

student receives the inspiration of Christian fellowship and the vision of the world's need of a Saviour. The most important education is that which fits the student for spiritual service. He who adds something to the spiritual forces of the world adds the highest value to life.—Mrs. R. T. Stickney, Missouri.

Our Union and the Education Campaign

The debts on our schools in Tennessee had assumed proportions that made real advance almost impossible. Immediate action was decided upon at our state annual meeting in Shelbyville last November. The plan was to raise \$75,000 during January, which was one-fourth of the amount determined upon by our state convention this year. We have succeeded in this, and are entering confidently into the plans of the general Union to raise our full part of the \$15,000,000 in five years for Christian education. In this state the publicity part of the campaign was conducted from the W.M.U. office in Nashville. The state officers accepted several invitations to go out in the interest of the campaign. An earnest, active woman was chosen in each church to keep the subject before the women and to awaken a realization of the great need for such a fund. Here, as elsewhere, we had all degrees of interest, and it was necessary for this responsible woman to give out a great deal

"Our work as a denomination is to be measured by the amount of time, talent and money we invest in Christian education."



BAPTIST DAY SCHOOL AT LAS CRUCES, CUBA.

of information and inspiration. There was also in every association a suitable woman appointed to get the women of the various churches in her territory in line with the movement. As a consequence, our schools are tided over the present crisis and we know them better and love them more for what we have put into them.—Mrs. Hight C. Moore, Tennessee.

Virginia's Part

Since the great war it has been apparent to the most limited intelligence that Germany's boasted superiority in educational matters was not warranted by results. The world has realized that the devotion to the state taught in her schools and universities was only an enlarged and inflated form of vanity. We are beginning to believe that state schools alone do not give to our youth that complete development of body, mind, and soul that we desire for them. Hence the enthusiasm with which we undertake the inspiring program offered us by the Education Commission. In Virginia a large part of the apportionment for education goes to the two colleges, Richmond and Westhampton, and has already been secured through the efforts of the agents employed by the colleges. For the remainder no special plans have yet been formulated, but we shall probably follow our usual custom of explaining the purpose of the fund and urging gifts to it in the quarterly letters to societies, then following that by putting the subject on all programs for associational and quarterly meetings. We hope these methods will serve now as they have in the past.—Mrs. Julian P. Thomas, Virginia.

The Need for Christian Education

A Christian education is the only education wherein the body, mind, and spirit of the individual are given equal attention, thereby making a well-equipped worker. The value of a Christian education cannot be estimated in any instance, but if one is to be a teacher the opportunities are unlimited. The schools of our

country can never be better than the teachers make them, and the equipment in the teachers depends upon the quality and character of the institution in which they received their training. Let us have more Christian colleges and missionary training schools. It is truly important that the children receive Christian teaching; that they learn early, in the days of their youth, the principles which will make strong Christian men and women of them. Then will they become the success in life that the Creator meant them to be. We are told that the South has more children according to her population than any other section of the United States and that it has fewer school advantages. When the Smith-Towner bill becomes a law many schools will spring up all over our Southland in the interest of Americanization. Shall we not have a Christian teacher for every one of these schools; and send forth from them Christian Americans to strengthen the forces in the Kingdom?—Mrs. H. R. Denton, Oklahoma.

Georgia in Hearty Co-operation

Baptist leadership in national and world movement will be decided by our response to the report and recommendations of the Education Commission of the Southern Baptist Convention. The five-year program to raise \$15,000,000 and to enroll 35,000 students in Baptist schools is the forward movement among Southern Baptists that thrills every loyal heart with glad and high hope of a new day in denominational life. It is suggested that Georgia should raise \$1,200,000 and enroll 4,000 students in Georgia Baptist schools. Georgia Baptist W.M.U. voted unanimous approval of the movement in annual convention and is thereby pledged to bear her legitimate share in the great enterprise. W.M.U. plans for redeeming this pledge include: First, a state-wide campaign of information among all missionary societies through press, program, poster, and pageant. An attractive folder, outlining the movement and a striking poster with convincing appeal will be advance heralds to all communities; frequent clear-cut and

"We put Christian education along with missions and enthusiastically approve the education campaign of the Southern Baptist Convention."



GIRLS AND CHILDREN OF THE BAPTIST KINDERGARTEN, QUIN SAN, CHINA.

stimulating information as to plans and progress will appear in denominational and secular papers; best informed and live speakers will present the matter on all missionary programs, state, associations, summer assemblies, and local societies; pageants by Junior societies will educate and enlist co-operation of parents and children; teachers and students will be utilized during vacation days to disseminate information in local communities. All executive committees will become prayer bands to invoke God's wisdom for the task and His blessing on results. From Him must come wisdom and sure success.—Mrs. W. J. Neel, Georgia.

Alabama's Plans

Dr. William H. Smith, Educational Secretary for Alabama, very wisely, I think, mapped out the scheme using our simple but effective organization to aid in the accomplishment of this great task. The plan in detail is this: A meeting to be called in each association by Dr. Smith. Each church and Woman's Missionary Society are to send to that meeting carefully selected representatives. These will constitute a committee; from this committee an associational chairman will be chosen; this committee will set the time

when the united effort will be made for meeting the apportionment of that association and will make plans accordingly. This work will be given the right of way during July in our state, and great interest is already being shown in this undertaking.—Mrs. Charles A. Stakely, Alabama.

Mississippi's Part

Mississippi Baptist women are interested in the proposed educational fund: Because of the four colleges belonging to our State Convention Board, two are solely for women and another is co-educational; because a much larger per cent of our girls are seeking an education than of our boys; because the future of our commonwealth will be dominated largely by the educated womanhood of the state; and finally, because the greater the percentage of our women who have the advantages of a Christian college, the greater will be the refining influence of home life, social life, and church life. Mississippi Baptist women propose to have a worthy part in the educational fund.—Miss M. M. Lackey, Mississippi.

The Value of Christian Education

There are some earthly possessions the value of which cannot be easily estimated. Christian education can surely be classed under this head. Knowledge means everything to a human life, and knowledge gained under Christian influences takes on a deeper significance, for as the culture of education pervades and permeates the young life, the spiritual part is deepening and taking possession of the better nature, is widening and broadening and molding the character, making one more nearly into the pattern which our Master shall approve. To attain the best in life, we must cleave to the highest ideals, for if we choose and cherish splendid ideals, we shall unconsciously fashion our lives after these; and, living true to such uplifting influences, our acts as well as our words shall cast around us an atmosphere of real greatness.—Mrs. J. L. Hawkins, Arkansas.

"He who adds something to the spiritual forces of the world adds the highest value of life."



CHILDREN OF NAGASAKI BAPTISTS, JAPAN.

FROM THE

Foreign Mission Board

RICHMOND, VIRGINIA

Rev. J. F. Love, D.D.



Corresponding Secretary

The Significance of the Foreign Mission Situation

Rev. J. F. Love, D.D., Cor. Secretary

The Foreign Mission Board has closed the greatest year in its history, both in achievements upon the fields and in receipts for its work. The total receipts of the year are \$1,215,834 for current support, \$62,080 for Judson Centennial. This includes the special gift of \$100,000 by Mr. and Mrs. Bottoms, which is not available for current work, but which is counted among the receipts from Arkansas for the year.

World Conditions and a Large Program.

The events of the year have in a peculiar way placed new emphasis upon Foreign Missions and made a larger program for it imperative and undeferrable. This nation has in the eyes of all the world assumed large responsibility for the welfare of other nations. It has at last learned that it must not live unto itself, and has taken its international duty seriously. The war has immeasurably enlarged the international duty of American Christianity. Evangelical missions again takes first place among the things which constitute the mission of this nation, illuminated and enforced by the incidents and results of the war. Not guns and soldiers now, but the gospel and missionaries are the means and agencies through which we must render our service to other nations. We are under bonds to enter doors which the war has opened for the discharge of our highest international duty.

Look any way you will, scrutinize conditions in any nation of the earth, and the lesson is plain and the same everywhere; circumstances which we have created and conditions to which the finger of God's providence points invest the whole world-field with a new missionary significance. Duty calls and opportunity invites in every land where we have established new international relationships or promoted a greater personal freedom. Foreign Missions becomes in such an hour the supreme mission of American Christians. We must acknowledge this or deny that the war imposed supreme duty last year. The discharge of war duties has created Foreign

Mission duties. If what we have done justified what it cost and the great scale upon which we went about it, then the new responsibilities and opportunities which the war has left on our hands make demands upon us which are just as imperious as were the claims of war, and require of us a similar benevolence, energy, and sacrifice. The increase, the care and the equipment of our foreign missionaries now assume the importance which the enlistment, the care and the equipment of our soldiers held last year. Will we render unto God the things that are God's as promptly and as completely as we rendered unto Caesar the things that were Caesar's? There is more peril to us as well as the world in our failure to do this than in failure to have furnished munitions of war.

Ability to Meet the New Responsibility.

It so happens, and as we believe under the providence of God, that Southern Baptists are, just at this hour, in condition to place this new emphasis upon Foreign Missions, and make for it a program which will meet their obligations to the disturbed and needy nations of the earth. Prosperity has blessed the land and continues uninterrupted. The number of members in the churches of the South has increased and churches have multiplied at a marvelous rate. We have rapidly encroached upon the areas of destitution. Baptists fairly swarm in most of our Southern territory. States which just a few years ago were thought to be general denominational liabilities, have broken all world-records in money contributed for home evangelization and other domestic enterprises. This is on its own account a matter for great rejoicing; but it has another significance for Southern Baptists which they must be quick to see, and that is, with such provision for the home situation, we can at this crucial hour of world-welfare concentrate more than ever upon Foreign Missions, and out of our abundant wealth discharge our greatly enlarged obligation and take advantage for our faith of opportunities which were never ours before, and will pass quickly if we do not embrace them.

Whole nations are engulfed in awful sorrow, and men and women are crying out for the help of the Unseen Hand.

Never were the minds of so many millions so open to new truth and their hearts so susceptible to Christian ministry as today. Supreme need is matched by unprecedented opportunity. The urgency of the situation cannot be overstated. Our duty is declared in tones as loud and as commanding as human need and divine Providence can utter. If Southern Baptists fail in this the seventy-fifth year of their history to make a program for Foreign Missions which will take care of that with which they are solemnly charged, they will prove themselves unfaithful stewards and unwise statesmen in the Kingdom of God. Such a program has been made as will fittingly celebrate our Diamond Jubilee and make the occasion memorable. Such a program will not only increase the number of our workers and the equipment on the foreign fields, it will inspire our present staff of missionaries, envelop them in an atmosphere in which they can render better service, and will as certainly enlarge our people at home and react in increased prosperity for every worthy home enterprise. It is the men of faith and far vision who achieve results in any field.

The Convention has announced to the world a distinctly denominational program for its Foreign Mission work, and has prescribed certain policies which the Board and its missionaries are expected to observe in the conduct of the work. This program has been accepted in good faith by the missionaries as well as the Board, and they are seeking to put into faithful practice the instructions of the Convention. But this program sets Southern Baptist work in such relief, claims for it such vast fields of activity, opportunity, and responsibility, and creates for it such necessities that a frank consideration of the resources with which to operate it is called for.

Will Southern Baptists now respond to this financial program in a way that will enable the Board and the missionaries to execute on the field the denominational program which has been made for them? Or will we, failing to do this, place our missionaries in a false light and shame them before those who would delight to see our denominational program break down? It is a plain matter of fact which must be faced and handled, or neglected, humiliate us and defeat our aims, that there is stern opposition to our denominational program. If we are to resist opposing forces, hold our present positions and enter the fields which we have declared shall not be delimited, then almost every station must be reinforced with men immediately, and those now on the field and those whom we send must be furnished with certain material equipment which in the aggregate amounts to more than two million dollars annually for maintenance of new and old work. We have therefore put ourselves under the most solemn obligations to our missionaries, to the lost in

territory which we claim as our right, and to God whose stewards we are, to make at once a more adequate financial program for this denominational program which we have already made.



Missionary Miscellany

Secretary T. B. Ray, D.D.

Rev. H. H. McMillan and family of Soochow, China, reached Whiteville, N.C., on April 15. They will make Whiteville their headquarters while on furlough.



Mrs. Minnie Middleton Anderson, of Yangchow, China, has resigned as a missionary of our Board that she may accept the position of matron of the Peking Language School. We regret exceedingly to lose Mrs. Anderson from our force. We pray that God may crown her efforts in Peking.



The total receipts for the current fund of the Foreign Mission Board amounted to \$1,223,190.47. In addition to this \$62,080 was collected during the year on the Judson Centennial Fund. It was a notable victory and Southern Baptists have registered themselves for a great advance in their Foreign Mission work.



We have been greatly saddened to hear of the death of George Wilson Sowell, the seven-months-old son of Rev. and Mrs. S. M. Sowell, of Buenos Aires, Argentina. We know that the hearts of a great many friends will go out to the Sowells in their distress. Our prayers and deepest sympathy are with them.



Miss Eileen Hosford, the daughter of R. S. Hosford, of Rosario, Argentina, arrived in New York on April 25 on her way to Hollins College, Va., where she expects to attend school. While Mr. Hosford is not a regularly appointed missionary of our Board, he works very actively in co-operation with our Argentine missionaries.



Dr. and Mrs. B. L. Lockett and baby, Basil William, arrived in New York on April 9. They proceeded to Ft. Worth, where they are expecting to spend their furlough. Their address will be 301 Clay St., Ft. Worth. The health of Mrs. Lockett and the baby is not good. We hope that a few months in this country will completely restore them.



We give some statistics for the year 1918: Number of churches, 505; out-stations, 1,096; church members, 49,659; baptisms, 5,635. Of these churches, 143 are self-supporting, and they raised during the year \$173,372. Three hundred and three of the churches own houses of worship. There were 760 Sunday schools, which had in them an enrollment of 36,115 scholars. The Board has a total of 512 schools of all sorts, which enrolled last year 15,722 students. We have 14 foreign missionary physicians, who gave 129,298 treatments. We have now 328 foreign missionaries and 771 native missionaries. The five publishing houses rendered most efficient service.



On April 26, Rev. A. J. Terry and family, Dr. J. L. Downing and family, Mr. and Mrs. Arnold E. Hayes, and Rev. W. B. Sherwood sailed on the S. S. *Tennyson* for Pernambuco and Bahia. The Terrys and Downings are returning from furlough; Mr. and Mrs. Hayes and Mr. Sherwood go out as new missionaries. Mr. Sherwood goes out to do evangelistic work in

Bahia. The Downings, Terrys, and Hayes are to proceed to Corrente, in the State of Piahy, Interior Brazil. They are to open there an industrial school, which is to be opened under most favorable conditions.

Mr. Terry will be at the head of the school, Dr. Downing will be the physician in charge, and Mr. Hayes will superintend the industrial features.

Several years ago a very large stretch of grazing land was left to the church at Corrente by Mr. Benj. Paranaqua, to be used for development of school work. The church now proposes to

turn this property over to be used by this industrial school. In addition to this, a tract of land in the outskirts of Corrente has been donated by the native Christians and a considerable amount of equipment will be given by the natives. The Board is called upon to appropriate very little in order to start this new and important industrial school enterprise. It is a very important venture in one of the fine agricultural sections of Brazil. It ought to yield fine missionary results.

The Downings and Terrys will go to Corrente soon. The Hayes will remain at Pernambuco for a year to study the language.

FROM THE

Home Mission Board

ATLANTA, GEORGIA



Rev. B. D. Gray, D.D.

Corresponding Secretary

The Greatest Year in Home Mission History

Rev. B. D. Gray, D.D., Cor. Sec'y

"The Lord hath done great things for us whereof we are glad." The most strenuous year in our Home Mission endeavor has just closed.

The whole world has been in the throes of distress and agony and anxiety because of the World War. The indescribable catastrophe reached its climax in mid-summer and early fall, and its almost spectacular conclusion November 11, 1918, when the armistice was signed.

Midst all the confusion and the engrossing anxiety of our people over the war, we are devoutly thankful to God that they did not neglect Him and His service. Call after call was made upon our people to pour out their money for the prosecution of the war, as well as to lay their noble sons upon the altar of sacrifice. The valor of our soldiers with the Allies was rewarded with a glorious and triumphant victory over German militarism and barbarism.

Naturally we were filled with anxiety lest the great cause of Home and Foreign Missions, along with our other denominational enterprises, would suffer. But God graciously answered our prayers and our Baptist people the last month of the year rolled up a great tide of contributions into our treasury, enabling us to go "over the top."

Our total receipts for current expenses for the previous year were \$589,987; for the year just closed, \$859,906, an increase of \$269,906, or percentage of increase of 45.75 per cent.

Receipts for our Loan Fund for the previous year were \$104,160; the year

just closed, \$147,574; an increase of \$43,414, or percentage of increase of 41.68 per cent.

Total receipts for the previous year, \$694,147; total receipts for year just closed, \$1,007,480; total increase for the year, \$313,333, or 45.15 per cent.

Surely with such an increase over last year, which was a record-breaking year, we have reason for devout thanksgiving to God for His wonderful blessings upon us. It shows what can be done when our people unite with whole-heartedness in a great task. The response of the brotherhood to the needs of our work is a great testimony to their confidence in it. Their confidence is justified by the results which every department of the Board's work reveals.

We had engaged all told 1,726 workers, supported entirely or in part by our Board. These workers baptized 39,068 converts and added 59,068 to the membership of our churches. The number of baptisms was some 10,000 above the number reported a year ago, notwithstanding for months and months the influenza scourge was upon our people; 10,496 of those baptized came through the labors of our evangelists, and 10,050 through our army work. Surely it has been worth while to push the work of evangelism and our war work among the soldiers.

All departments of our work show a splendid advance in the midst of the most trying year of our history. We have completed the subscription for our Million Dollar Loan Fund with only one paid agent, Dr. L. B. Warren, engaged in the work. Our women have subscribed and paid a good portion of their part of the Million Dollar Loan Fund. Within three years' time we expect to have a million

Continued on page eighteen

"Worthily of God"—a \$75,000,000 Southern Baptist Program

An Epoch-Making Convention sets a goal of fifteen million dollars a year for five years as the minimum measure of Baptists' loyalty in a mighty campaign to take the South and the world for Christ

One year ago, in New Orleans, President Gambrell said: "I have but one fear for Southern Baptists, and that is that in this their hour of opportunity they may be a little people."

In the meantime, from pulpit and press there was sounded the challenge of unprecedented need and opportunity, so that when the Convention was called to order on Wednesday, May 14, in the great Atlanta Auditorium, the hearts and minds of the largest body of messengers ever assembled on the first day of any session were prepared for the setting forward of a comprehensive and worthy program.

The total attendance just doubled that of the Asheville meeting, the most largely attended of any previous Convention, there being present 4,180 delegates.

* * *

The opening address of the President sounded the keynote of the Convention—"Loyalty to Christ and Liberty in Christ." With fearless frankness the light was turned on the efforts of the War Department "to break down denominational distinctions"; the all-too-apparent failure of the Y.M.C.A. and other organizations to function as the representatives of or substitutes for the churches; and the fallacy of the so-called "union movement." The discussion of these subjects was in the nature of a constructive setting forth of fundamental New Testament principles, rather than a criticism of men, organizations, or methods. With unhesitating, conclusive unanimity this great body of men and women reaffirmed their loyalty to historic Baptist positions. This was not done with eyes fixed upon the past and closed to the present and the future, but with the keenest realization of the problems and needs of the hour and the most intense determination to be true to the unparalleled opportunities which world conditions have thrust upon us.

* * *

Never was a great gathering of people more gripped by a world-vision. As never before, the task of world-redemption was looked upon, and seen to be a single task. With humble joy this great host of like-minded believers saw how God had led them out into a great place that they might, in a day of supreme opportunity, render a service to His glory and the good of all humanity. They were made to see again the adequacy of their simple New Testament message and polity, and to rejoice that in the midst of change and experiment and excitement they had not deviated from the plain path of Scripture. But along with this renewed confidence came a sense of overwhelming responsibility. Dr. J. F. Love expressed it in a word when he said: "The Convention has announced to the world a dis-

REPORT OF COMMITTEE ON FINANCIAL ASPECTS OF OUR DENOMINATIONAL PROGRAM.

In view of the needs of the world at this hour, and in view of the number and ability of Southern Baptists, we suggest:

First, That in the organized work of this Convention we undertake to raise not less than \$75,000,000 in five years.

Second, We recommend that the Executive Committee of the Convention in conference with the Secretaries of the general Boards and State Boards be requested to distribute the amount among the different objects fostered by the Convention outside of local church support, and apportion the amount to the various states.

We further recommend that the Executive Committee of the Convention be advised to plan in co-operation with the state agencies and the organized agencies of the Convention for a simultaneous drive to secure cash to cover the amount named.

The above total amount includes what we may reasonably expect for the work in the states under the work directed by the State Mission Boards.

* * * *

RESOLUTION PRESENTED AND ADOPTED SATURDAY EVENING.

WHEREAS, The report of the Committee on the Financial Aspects of the Enlarged Program only provides that the

tinently denominational program for its work. This program sets Southern Baptists in such relief, claims for them such vast fields of activity, opportunity, and responsibility, and creates such necessities, that we dare not withdraw into a fence-corner."

It was facing these two facts—the adequacy of our message to meet the whole world's needs as the message of no other religious body, and the responsibility to give this message to every creature—that led the Convention to the projection of a suggested program of efforts and gifts measurably worthy of its convictions. Organic union of denominations having been definitely disposed of as a delusion and snare, the thought of Baptist unity was set out in bold relief. Since interdenominational movements lead nowhere but to compromise and failure, let us rebuke those who cry out against divisions by an intra-denominational unity that will marshal Baptists the world over in a solid phalanx for world-conquest! To this end a commission on fraternal relationships was appointed to confer with Northern Baptists, fraternal greetings were exchanged with other Baptist bodies, and

the ties that bind Baptists together in the states of the South were strengthened by sentiments of affection and confidence born of common conviction and love for the truth.

* * *

With such a spirit prevailing as if there were but one man, the question inevitably arose: "What will constitute a financial program that worthily measures our loyalty and our response to opportunity and duty?" The needs of a perishing world never bore more heavily upon an equal number of people as in reports, addresses, speeches from our missionaries, and exhibits of expenditures for the past year and imperative demands for the immediate future, the way was cleared for the setting of a financial objective commensurate with Southern Baptist resources and obligations.

When, therefore, the report of the committee charged with the duty of voicing the mind of the Convention in the fixing of a proposed financial program brought in its report, there was neither surprise nor alarm that they should have set the figures at the staggering sum of seventy-five millions for five years—an average of fifteen

Executive Committee of this Convention has authority, in conference with the Secretaries of the Boards of the Convention and the Secretaries of the State Boards, to distribute the funds raised in the campaign among the several objects fostered by the Convention outside of local church work, and to apportion the amount to be raised among the several States; and

WHEREAS, We do not now regard this as adequate provision for the accomplishment of this great task to which we have resolutely set our hands; therefore, be it

Resolved, (1) That the President is hereby authorized to appoint a commission of fifteen members of the Convention; (2) That the whole matter of laying plans and of launching and conducting this campaign be entrusted to said commission; (3) That the said commission is hereby instructed to meet at the earliest date possible and to proceed with all possible promptness and earnestness to lay plans and to prosecute this campaign and is authorized to employ any and all agencies which in its judgment may be necessary for the speediest and most successful accomplishment of this great task; (4) That the said commission is authorized and instructed to prepare an address to the denomination calling our brethren to a special season of prayer and heart-searching and summoning them to the united and sacrificial effort without which our great objective will be impossible.

millions per year for the period—for all objects other than local support. The executive committee of the Convention, much enlarged, was made responsible for the apportioning of this amount, in proportion to relative needs, to the various objects at home and abroad, which Baptists foster; and likewise were instructed to serve as an apportionment committee to suggest what proportion of this amount should be raised by each state. Later another committee, consisting of fifteen brethren, was appointed for the purpose of devising ways and means for the great unified campaign which must at once be inaugurated wisely and effectively.

* * *

Let no misapprehension arise as to the practicability of this program. Study for a moment this exhibit of figures, carefully compiled by Dr. I. J. Van Ness:

The Program of Southern Baptists, 1918-1919

THE SOUTHERN BAPTIST CONVENTION:
Foreign Missions—regular work.....\$1,500,000
Home Missions—regular work..... 1,000,000

Board of Ministerial Relief and Annuities—regular work 150,000

(It is also proposed to raise an endowment fund of \$3,000,000 for this object.)

(The above does not include the Judson Centennial Fund of the Foreign Board, or the Church Building and Loan Fund of the Home Board, nor does it include the work of the Sunday School Board, which out of its business of over \$625,000, used \$120,000 of earnings for benevolent work.)

THE STATE MISSION BOARDS:

The combined budget of the State Boards for 1918-19 for missionary purposes will equal 1,100,000

Educational Campaigns actually in progress and to be completed in 1919, including the Loyalty Loan Campaign in Texas, total..... 3,077,000

(Plans now proposed contemplate a five-year Educational program of \$3,000,000 each year.)

We have 15 orphanages and 11 hospitals, whose combined budgets to be completed in 1919, for support and equipment will total..... 830,000

The immediate tasks to be completed in 1919 will call for a grand total, not including local church support, of\$7,657,000

The reports of receipts given elsewhere represent a gain of approximately 33 per cent for Foreign Missions and 45 per cent for Home Missions over last year. For all causes other than home purposes, Southern Baptists for 1918-19 have been operating on a five-year basis of \$40,000,000. On a conservative estimate of 25 per cent increase each year for all causes—Home Missions, Foreign Missions, State Missions, Ministerial Relief, Christian Education, Hospitals, Orphanages, etc.—next year we shall give approximately \$10,000,000; and at the close of the five-year period approximately \$25,000,000. Averaging this, we find that at a normal rate of 25 per cent increase, we will have given each year more than \$17,000,000, whereas the program calls for only \$15,000,000. The objective, therefore, is not unreasonable.

To those who attended the sessions of the Convention no argument of this sort is needed. No mere eloquence of man could have committed a great body of sane, well-balanced, thoughtful men and women, without a single protest, to such a task, if the Spirit of God had not been in it all. It was He who spoke through Dr. Gray and Dr. Love, as they presented the needs of the Home and Foreign Boards. It was He who used as His mouthpiece the brethren who spoke with prophetic power in their presentation of the committee's report. And when on the last evening of the Convention Dr. W. O. Carver spoke, using as his text the commendation of John to Gaius, whose conduct toward the unnamed missionaries is characterized as "worthily of God," none could doubt that such a program represents not our maximum of effort, but our minimum.

"Worthily of God!" How those words will ring in the hearts of Southern Baptists as they plan to make this program a reality! Such a slogan will mean more than the raising of a given sum of money. It will mean a quickened and deepened spiritual life among all our people; it will mean the dedication of life for service on the part of hundreds who shall give themselves wholly to the work of the Lord as He shall call them into the fields of labor; it will mean the consecration of time and talents and means on the part of thousands and tens of thousands as they accept the responsibility and joy of true stewardship of all they are and all they possess. It will mean the saving of our Baptist people from littleness, from disunity, from ineffectiveness, from disloyalty, from disaster. It will mean the saving of untold multitudes of men and women who are lost in sin and who will not be saved without our witness; and the strengthening of other multitudes for the mightiest struggle this world has ever faced—a struggle for universal religious liberty, the overthrow of the forces of evil, and the triumph of Jesus Christ throughout the world.

dollars in cash, with which to help struggling churches in their efforts to build suitable houses of worship.

OUR FACES TO THE FUTURE.

We are profoundly grateful to God for the wonderful year of blessings. But what we have done and what He has done for us are insignificant in comparison with what we ought to do for Him and what He is ready to do for us. The day of small things has passed. Littleness now means failure.

Southern Baptists are a great host. In numbers they are magnificent, in resources they are imperial. The task before us is to mobilize our forces and develop our resources and utilize both for the glory of God and the salvation of a lost world.

Other denominations are launching great enterprises, great campaigns, great drives. They have the vision of large things. Will Baptists fail to measure up with the best in this great day and time? Southern Methodists, during the Sunday when the Southern Baptist Convention was

in session in Atlanta, launched their drive of one week for \$35,000,000 for their mission work within the next five years. They have enlisted their bankers, their capitalists, their manufacturers, their leaders; indeed, in all callings of life, with a view of enlisting their whole great constituency in their onward movement. Even the Salvation Army has laid aside the small business of coppers and nickels and stopped their women with their tambourine collection plates and are asking for \$1,000,000 for buildings in the Southeastern section of our country alone.

Doesn't it behoove Southern Baptists to have a great budget, a great program for the future? Something worth while, something befitting our numbers and wealth and glorious opportunities? Something worthy of our social and political and financial influence? Something worthy of our professions of loyalty to Christ our Lord and to the lost world at home and abroad?

May the Lord lift upon us the light of His countenance and lead us into greater things for the coming of His Kingdom!

the Ft. Worth school, and Miss Leachman our school in Louisville. Mrs. R. B. Gunter spoke eloquently for the Education Commission. Mrs. Arnold told of the Indian work in the state. Each of the six vice-presidents gave a resume of the work in her district. One hundred and fifty-six certificates were granted for mission study. The attendance was fine from start to finish and the spirit was filled with the beauty of harmony."

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From Mrs. John Lake, of Canton, China, comes the following interesting news: "God certainly has blessed our work during the year. The W. M. U. members have sustained the reputation which women have of paying what they pledge, and the amount necessary for the support of our two Bible women will certainly be raised, the women helping much in the general work besides. Our little quarterlies with programs and helpful hints for the monthly meetings have become very dear to the hearts of the women—if the printing of them is ever inadvertently delayed a few days, many anxious inquiries come. Being printed in simple Cantonese colloquial style, they can be read by at least the Bible woman in the most out-of-the-way districts. But, as I have traveled among our country societies during the past few weeks, I have found that the greatest hindrance in the prosecution of W.M.U. work is the lack of women who can act as secretaries. Can you of the homeland realize the ignorance in China, where there are whole societies with *not* one member who can write? What is to be done about minutes, roll call, and filling in the standard of excellence blanks and the like? I found that one society had elected *Brother* Tsang as its secretary! But, with all their ignorance, they love the Lord, and they love this work. They delight, too, to send their representatives out to Canton, the largest city in China, you know, to attend the annual meeting and make their reports. As we have as yet only nineteen societies, each one can be heard from, and it is surprising how well most of them keep within the three minutes allowed. This year our annual meeting will be held, probably, late in June. How I wish you could be with us and see how well our Chinese women can conduct business! At least one new society will be reported at that time. We are having most interesting and helpful Bible and mission study programs this year, the topics being prepared by Misses Rea and Scarlett, and those for the first quarter being developed by Mrs. Galloway. We delight to follow the home Union from year to year in the choice of annual motto and hymn. I wish you could have heard a chorus of our sweetest singers singing, in Chinese, of course, 'Lord, Speak to Me That I May Speak' before the Baptist Convention of South China at its last annual meeting! And the Chinese brethren applauded!"

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Mrs. J. G. Jackson, of Arkansas, thus describes her state meeting: "The thirty-first annual session of the Arkansas W.M.U. was held at El Dorado, April 8-11. While the interest was all that could be desired, the representation was smaller than at previous meetings, as El Dorado is in the extreme southern part of the state, and there were no rates on the railroads. Reports showed marked increase in gifts and service. All apportionments were met. Possibly the greatest sign of progress was the election of the three state leaders of young people's work for all-time service with salaries: Miss Elsie Harrison, Y.W.A., G.A., and college correspondent; Rev. G. L. Boles, Royal Ambassador, and Miss Una Roberts, Sunbeam leader. Many young women were in attendance, the colleges being specially well represented. Four fine girls signified their intention to go to the training school. Much interest was manifested in our mountain schools also, a fund being raised to be used by Superintendent Morton in helping worthy students who could not otherwise attend. Mrs. J. W. Byars, of the Ft. Worth training school, was a welcome visitor."

FROM THE Woman's Missionary Union

BALTIMORE, MARYLAND



Miss Kathleen Mallory

Corresponding Secretary

A Year of Glorious Achievements

Remarkable indeed for the work of the Woman's Missionary Union was the year which closed with April. Every financial aim was surpassed. The cash and pledges to the Church Building Loan Fund exceeded the apportionment, which was \$325,000. Over 700 women signed the emergency pledge, and there were 4,886 signers of the stewardship covenant. There were 338 organizations which reached every point on the uniform standard of excellence and 1,743 which reached at least four points. Mission study classes to the number of 2,308 were held, while 3,842 organizations observed at least one day of the Weeks of Prayer in January and March. The six books of the W. M. U. mission study course were completed by thirty-eight women and two men, the latter living in Arkansas and South Carolina. Through the Personal Service Department there were reported many good things, among them the following: 106,457 Red Cross and war-relief articles and 40,253 other garments made; 308,553 visits;

6,407 religious services; 826 conversions; 3,434 Bibles and 379,136 pieces of literature distributed; and 123,956 baskets of food given away. This is all the more remarkable since the work was done by only 3,207 societies. The total number of societies is 15,014, of which less than half are among the young people. The full graded W.M.U. system calls for four societies among the young people to every one among the women. There are 204 churches in which this ideal ratio exists, while in 8,114 churches there is at least one missionary organization. Seventeen of the states reported 1,782 new societies, 1,040 of which were among the young people.

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W. M. U. Items

Miss M. M. Lackey, of Mississippi, writes: "The annual W.M.U. meeting opened April 15, in Jackson. The sermon was preached by Dr. Lipsey. The address of the president will be printed in leaflet form. All apportionments were met. Church Building Loan Fund went \$10,000 beyond the suggested apportionment. Much time was given to our young people and to the training schools. Mrs. Byars, of Texas, represented

Program for June

Christian Education and the Kingdom

Sentence Prayers of Thanksgiving for Fine Reports at Atlanta

Hymn—"We Praise Thee, O God"

Scripture Lesson—Students in the Bible: Matt. 13: 10-17; Luke 11: 1-13; 2 Tim. 2: 15

Roll Call—(Let each respond with some quotation about wisdom from the book of Proverbs)

Repeating of Slogan—"The fear of Jehovah is the beginning (better part) of wisdom." Prov. 9: 10

Talk—Education Essential to Progress

Talk—Christian Education, the Better Part

Repeating of Slogan—Prov. 9: 10

Prayer for All Who Crave an Education.

Prayer for Students Planning to Enter Christian Schools

Hymn—"Lord, Speak to Me"

Talk—S. B. C. Education Plans. (See page 11 for condensed statement, with figures for each state; and pages 3, 5, and 6 for discussion)

Prayer for God's Guidance in These Plans

Readings—State W.M.U. Education Plans. (Let fourteen members read the fourteen parts of the article on pages 11 to 13 entitled "Christian Education")

Prayer for God's Blessing on These Undertakings

Repeating of Slogan—Prov. 9: 10

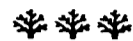
Business—Plans for Participation in Educational Day in the Sunday School; Reports from Meeting in Atlanta; Plans for Summer Work; Appointment of "Recruiter of Emergency Women" and "Stewardship Chairman"; Plans for One or More Prayer Groups in Society; Prayerful Discussion of Society's Part in Educational Campaign; Offering

Benediction—Num. 6: 24-26.

layman or pastor see that a similar campaign is installed in every association?

The Laymen's Missionary Movement is anxious to receive data regarding such drives; there have been successful ones in other places.

The Flying Squadron might be made a permanent organization, the members being elected annually.



Conventions

During April the general secretary had the privilege of attending conventions of Baptist men at Tucumcari, N.M.; Eldorado, Ill.; and Alexandria, La.

The severe storm that swept over New Mexico two days before put the roads in such condition that a number of men who had planned to come across the country in cars were unable to make the trip. It would have been an expensive and a tedious journey to have traveled by rail. The attendance during the day sessions, however, was very good; at night the house was full, and much interest was manifested in the discussion of the layman's relation to the Kingdom. Plans of organization were considered, a gratifying number committed themselves to the tenth, and Secretary Atwood pronounced the meeting a success. The men went away with a new enthusiasm for the enterprises of the Kingdom. The hospitality of Pastor Ellis and his church was abundant and hearty.

The secretary could not reach the Illinois convention until the afternoon of the second day. On his arrival at 4:00 P.M. he found a goodly number of representative men assembled, who gave at that late hour a responsive hearing to the secretary's discussion of "The Pastor and His Support." At the closing session there was a good house and the spirit was fine. The Illinois men followed the example of New Mexico in passing a motion to finish their quota of emergency men at an early date. Secretary Rodman closed the discussion of the evening by a forceful appeal for Home and Foreign Missions. Everybody present was stirred by the generosity and devotion of Dr. Danbury to the new enterprise he represents, that of the orphanage at Carmi. The unavoidable absence of Dr. Throgmorton was a matter of deep regret to all. Pastor Prince and his people provided a good home for every visitor.

When the general secretary reached the Emmanuel Church in Alexandria, a little while after the opening of the first session of the Louisiana Convention, he found the large auditorium packed and L. L. Bebout, of New Orleans, making a sensible talk on "The Business Man and Religion." The secretary was told that Dr. M. E. Dodd, fresh from France, was the explanation of the large audience, among whom were several Catholics. No man can draw a larger crowd in Alexandria; his work among the soldiers in the camp near-by, and especially his addresses on behalf of the Liberty Loan, had given him a large place in the admiration of Alexandria's citizenship. He spoke at the opening session of this convention with great effectiveness on "The Church in the Reconstruction."

The morning session of the second day, devoted to the discussion of "Christian Stewardship," was a meeting of unusual power. Prof. B. G. Lowry, of Mississippi, set the standard high in a very striking address on "The Kingdom"; Chairman Johnson followed with a choice selection of Scripture passages on tithing. The interest reached high tide, however, under the inspiration of some thrilling testimonies by leading physicians, lawyers, and business men. At the close 112 men stood, committing themselves to the

FROM THE

Laymen's Missionary Movement

KNOXVILLE, TENNESSEE



J. T. Henderson

Corresponding Secretary

The Flying Squadron

This is the name given to an organization of forty laymen, members of the First Baptist Church of Dothan, Ala. Rev. E. D. Poe, the pastor, was anxious to see the churches of the Columbia Association so quickened in their interest for Home and Foreign Missions, that they would at least reach their apportionment by April 30. Inasmuch as his church has a number of capable laymen and is centrally located, he felt very keenly the responsibility of making his church helpful in an enlistment drive. He arranged for a supper and on this occasion secured the consent of forty laymen to undertake to put on this campaign. An organization was effected, with a busy doctor, a prominent specialist, as chairman. Dr. Poe prepared and had printed a tract containing information regarding the work of the Boards and some striking illustrations; a copy of this tract, in connection with other helpful leaflets, was placed in the hands of each member of the Flying Squadron, and the same package of literature was sent to the pastors and leading laymen of the churches. These tracts furnished ample data for the preparation of the four minutes' speech each member was expected to make.

Pastor Poe took the last minute of the association and made a list of the churches

that have preaching on the first Sunday; he then communicated with the pastor of each church and arranged for the visit of three or four members of the Flying Squadron. These laymen were on the ground a little before 11:00 on Sunday morning, had a brief conference with the pastor, expressed themselves anxious to be helpful to him, and placed themselves at his disposal. The pastor usually invited the visitors to take most of the hour; in their brief talks they could not only advocate missions, but make a plea for more loyal and generous support of the pastor. The offering that followed the appeal of these laymen was usually a gratifying surprise to all concerned. The forty churches of the association were visited in this way during the four Sundays of April. Inasmuch as these country churches were governed by slow time, the laymen could remain for their own Sunday school and then reach these churches by auto in ample time. The gifts of these churches were multiplied about fourfold, the members greatly quickened, and the men were enthusiastic over the service rendered.

The organization seems to have been almost ideal and is commended to the leaders in the associations all over the South. It was modeled after the war drives and seems to have been as effective. Both in the development of the men and the enlistment of the churches, there is perhaps nothing better; it is also without expense to the Boards. Will not some live

tenth as their minimum standard in the support of the Lord's cause. A number of laymen pledged themselves to enter actively into the drive for Home and Foreign Missions. Lack of space forbids a further report, except to say that the convention closed at night under the inspiration of two strong addresses by Dr. A. J. Barton, pastor of the entertaining church, and Dr. B. D. Gray.

The secretary must be allowed to refer to the generous hospitality which he again enjoyed in the home of G. W. and Mrs. Bolton, who have for so many years been staunch supporters of the Baptist cause in this city.



IN ALABAMA

Seldom has the general secretary been greeted by a finer company of men than he found at Troy and Dothan, Ala.

At the former place, under the aggressive leadership of Dr. E. S. Alderman, seventy strong men assembled in a banquet hall, and after performing their parts with credit at the elegant banquet, gave a sympathetic hearing to the discussion of a layman's relation to the missionary enterprise. At the close, some of the leaders expressed the opinion that the men present could be safely counted on to do well their part in the mission drive. A banker volunteered to represent the Emergency Band among the Baptist men of Troy.

At Dothan the visit extended through three days; on Friday night, notwithstanding there were four popular attractions on at the same hour, one hundred men assembled at the First Baptist Church to hear a discussion of their obligation to the Kingdom in this new day. The visit was brought to a close on Sunday night in a joint meeting of the two Baptist churches at the Headland Avenue Church, where thirty-four committed themselves to the tenth. The Dothan men furnished four times their allotment of emergency men, and they mean to enlist others still.

These two churches have effective leadership in Pastors Poe and Black.



OTHER VISITS

Among the places included in the meanderings of the secretary during the current month are Dayton, Tenn., and Cordele, Ga. He found Pastor T. M. Byrom, of Dayton, occupying a high place in the affection of the community. His church claims a majority of the representative men of the town; they are loyal in spirit, and the pastor is ambitious that they shall inaugurate some church policies in keeping with their capacity.

A visitor to Cordele still hears frequent echoes of the Dew meeting. Pastor Wallace Wear says he has a man's church; while the women are loyal and zealous, the men are ready to assume their share of responsibility. Their treasurer reports a substantial balance each month. Deacon Robuck, leader of the large Baraca class, is resourceful in his methods for developing the members of his class. This scribe was associated with Dr. Kerr Boyce Tupper, of Philadelphia; Dr. Austin Crouch, of Murfreesboro, Tenn., and Mrs. Blankenship, of Atlanta, Ga., in a Bible Institute for a few days recently with this aggressive body.

Judge Whipple's able advocacy of tithing has made its impress on this church; some additions were made to this band during the institute.



A GOOD ILLUSTRATION

A friend writes as follows: "As you remember, a few years ago the East Tennessee Baptist Laymen's Convention was held in Knoxville. I persuaded three brethren of our church to go with me to that convention. These men at that meeting pledged themselves to contribute at least a tenth to God's cause. One of these men told

me the other day that the first year he had \$141 for the Lord's work; the second, \$178; the third, \$241, and the fourth, \$378.

I do not have the exact figures for the other two, but I am certain that their contributions have increased in very much the same ratio.

These men are all delighted that they were led to adopt this standard."



BEQUESTS

The president and manager of a corporation with a capital stock of \$100,000 paid in, makes a unique suggestion. He would have a movement launched in the Southern Baptist Convention that would lead thousands of Baptist laymen to will at least one-tenth of their estates to the enterprises of Christ's Kingdom. This layman, who has for years been making the tenth the minimum standard in his support of Christ's cause, says: "The possibilities of this are so great in my estimation that in ten years' time the Southern Baptist Convention would have funds sufficient to carry on all the work that it has laborers to do; again, the

Help Lighten the Load

Help lighten the load!

*Humanity stumbles ahead on its road,
Urged on o'er the deserts, beset by the goad;
Men bend under burdens of hunger and care
And women must suffer and toil and despair.
Yea, even the children astray in the strife,
Are bowed by the weight till they weary of life.
Hark! unto each soul that is hero, not slave,
How clear sounds the call to arise and be brave.
Help lighten the load!*

Help lighten the load!

*With all of the strength that the heart can command,
With all of the power of brain and of hand,
With wills set to sacrifice, struggle and dare,
With love that seeks ever each burden to share,
With unflinching endeavor that stops not to ask
The length of the journey, the cost of the task,
Come, son of the Kingdom! Come, children of God!
And along the dark path by the world's anguish trod.
Help lighten the load!*

—The Outlook.

possession of these valuable wills would make it one of the strongest financial institutions, speaking from a religious standpoint, in the world."

The Executive Committee of the Laymen's Missionary Movement looks upon this suggestion with favor and calls attention to it in its report to the Southern Baptist Convention. It is hoped that some practical plan may be developed by which this idea may be laid upon the hearts of Christian men.



OUR ANCESTORS

The church member who advocates Home Missions, but is unfriendly to Foreign Missions, needs to be reminded that any advantage he enjoys over the savage is the product of Foreign Missions. In his case Foreign Missions has not wrought very largely, but it has done much for his environment. The gospel did not begin operations in his community, but the Saviour's Commission was, "Beginning at Jerusalem." Had the Home Mission policy of the Jews prevailed in Judea, the people of this Western world would have been savages today. This Home Mission brother should step back to the fifth century and meet his ancestors of that early day; he would find them clad in skins. He might return with thanksgiving in his soul for the marvelous transformation that

was wrought in his forefathers and give expression to his gratitude by helping to send this same gospel to others who "sit in the region and shadow of death."



LAYMEN IN THE PULPIT

Southern Methodists have 20,000 churches and only 5,000 pastors. A movement has been launched to enlist 20,000 laymen, who are active in professional and business life for six days in the week, to enter the rural pulpits on the Lord's Day as gospel messengers. This movement is a product of the Centenary Campaign and is intended to supplement the work of the circuit rider, who can reach these country fields only once in four or five weeks.



EMERGENCY CALL

It had been thought probable that the second call on the Emergency Band would be issued during May; the condition of the two Boards is so good, however, that there may not be just ground for making the call. While we were made superlatively happy by the cheering reports from Atlanta and Richmond, some of us were craving the opportunity to relieve an urgent situation. The call will be made, if a situation is found that meets the conditions of the pledge.

On the principle that we should "make hay while the sun shines," that we should provide for famine in the day of plenty, we shall renew our efforts to increase the number of this relief band.



A TIMELY SUGGESTION

A successful business man in Mississippi writes: "I want to organize a tithing band in our church. Kindly send me some tracts, pledge cards, and other information that will assist me in carrying out this work."

It is hoped that hundreds of zealous laymen may feel impressed to make a similar effort in their churches.



A MAMMOTH CELEBRATION

The Centenary Celebration at Columbus, Ohio, June 20-July 13 is intended to commemorate the missionary work of American Methodists for the past century. It will be a marvelous exhibit of missionary achievement. It is planned upon a mammoth scale; parking space for 25,000 automobiles, a grandstand with seating capacity for 100,000, a stereopticon screen 100 feet square, and buildings that will accommodate 250,000 guests have been provided. It will have untold educational value.



MISSIONS AND PROHIBITION

Now that prohibition is about to be realized in the United States and Canada, the whiskey forces are diligent in their effort to transfer this traffic to other countries. The societies that are conducting missionary operations in these countries, realizing the hurtful effect of whiskey on their work, are co-operating most heartily with the International Prohibition Confederation and other agencies in their efforts to secure world-wide prohibition.



KOREA'S REVOLUTION

For nine years Korea has been under the control of Japan. While the Japanese have made some valuable improvements in Korea, their rule has been tyrannical and the Koreans have become restless. The prosperous missionary work of the Methodists and Presbyterians has also fanned the flame for independence. The Koreans are suppliant, at the Peace Conference, pleading for their rights as one of the weaker nations. These oppressed people have sympathy in many quarters.

Teaching the "All Things" of Christ

Stories from the Mission Fields Which Illustrate the Problems, the Tasks and the Opportunities of Christian Schools

Baptist Educational Problems in Brazil

Rev. W. C. Taylor, Pernambuco, Brazil

Chief among them is the terrible illiteracy. The rather optimistic statistics say that seventy per cent of the people of the nation can neither read nor write. Naturally in the capital cities that estimate is too high, the illiteracy going as low as fifty per cent in the federal capital. But in the interior it is far too low. In a recent Sunday-school convention one of our pastors spoke on how to have a good Sunday school in the interior. He said, "Ninety per cent of our people cannot read. I have no one who is suitable for secretary, so I call the roll of the entire school at the opening. When some one fails to respond, I appoint a committee to visit him that afternoon. In the Sunday school of fifty-odd there are fourteen who can read with great diffi-

fully maintained two years. It has students now from Manaus to Bahia, a territory larger than that of the Southern Baptist Convention. Miss Pauline White is the lady principal of this training school. Twenty-eight splendid young women were enrolled this year. Two, who were students from other schools when they came to us, will graduate next week. But like most institutions we at first need our own graduates for the proper development of the institution, so one of these stays with the training school as assistant to Miss White. Nothing Brazilian Baptists have ever done has so appealed to the churches. The North Brazil churches are giving 50,000 milreis to put up the building that will be the dormitory and chapel of the training school. The wonderful denominational development which that indicates will not escape your notice. It is a thing almost without parallel on Southern Baptist mission fields, certainly in Latin America. Ten years hence all over North Brazil will be these

is almost universally neglected. There is where we have our great opportunity to serve the country. The public schools are farmed out to teachers who, like the judges, have a life-time job, and they generally hold school in their front parlors. In many of the limited number of public school buildings there is an image of Christ and priests teach religion.

Secondary education leads to the technical schools. A career in Brazil leads through a technical school. To be somebody one must have studied in the law school, medical school, military school, engineering school, normal school, dental school, or Catholic theological seminary. Only a small per cent of the graduates of the law school ever practice law. They graduated there not with a law career in view, but to be "Doctor." Two-thirds of those who enter a Catholic seminary get their education and abandon the priesthood before taking their vows. I have a number of friends who have done that.



STUDENTS OF RIO COLLEGE, BRAZIL.

"The great need is for primary education. The churches are eager for primary schools and willing to support them. We must furnish teachers."

culty, of whom only three understand what they read." Yet he has a church in a large town, composed of successful farmers and truck growers. I have visited churches in which not one woman could read and so few men that it was difficult to elect church officers.

Our Baptist people are doing much and preparing to do more to better this condition of affairs. Naturally the great need is for primary education. The churches are eager for primary schools and willing to support them, but where are they to find teachers?

They have tried unbelievers. That was universally unsatisfactory from both educational and religious standpoints. Men do not do such work. Even in rare instances where a Christian lady can be found, she has had no special training. The students study aloud and recite individually. And while each one is reciting the rest of the school is in pandemonium. A school always advertises its presence to the passer-by some distance before he gets to it. Then such teachers can be of little service in directing the religious life of the children and of small service in the church. The result is that the denomination has been forced to provide itself with Christian young women who will serve both in the churches and the church schools.

A training school in connection with the Pernambuco College and Seminary has been success-

fully maintained two years. It has students now from Manaus to Bahia, a territory larger than that of the Southern Baptist Convention. Miss Pauline White is the lady principal of this training school. Twenty-eight splendid young women were enrolled this year. Two, who were students from other schools when they came to us, will graduate next week. But like most institutions we at first need our own graduates for the proper development of the institution, so one of these stays with the training school as assistant to Miss White. Nothing Brazilian Baptists have ever done has so appealed to the churches. The North Brazil churches are giving 50,000 milreis to put up the building that will be the dormitory and chapel of the training school. The wonderful denominational development which that indicates will not escape your notice. It is a thing almost without parallel on Southern Baptist mission fields, certainly in Latin America. Ten years hence all over North Brazil will be these

primary schools, hard by the churches, taught by Christian workers in the churches, supported by the churches. But don't imagine that only the churches will reap the benefit of such work. It brings salvation to many a home. These young women do not teach the catechism, but they live Christ. Children hear the Word of God read and learn the songs of the gospel. One of our graduates this year, Miss Josephina Silva Lima, was teacher of the vigorous primary school of our church in Manaus. The Manaus church is in personnel, equipment, and influence in its city perhaps the strongest church we have in Brazil. The school has its sessions in the basement of the church. Just across from the church lived a very fanatical family. Their children were forbidden to walk or play on the sidewalk in front of the Baptist church and to enter its doors was a mortal sin. But this tactful young teacher won her way into the children's hearts and soon they were her pupils, enrolled in the Sunday school, then singing the gospel in Catholic homes of relatives and breaking down prejudices. Thus many are won to know the gospel.

DIFFERENCES IN AMERICAN AND BRAZILIAN EDUCATIONAL SYSTEMS.

They are many. Primary education is detached. It belongs to no part of the system and

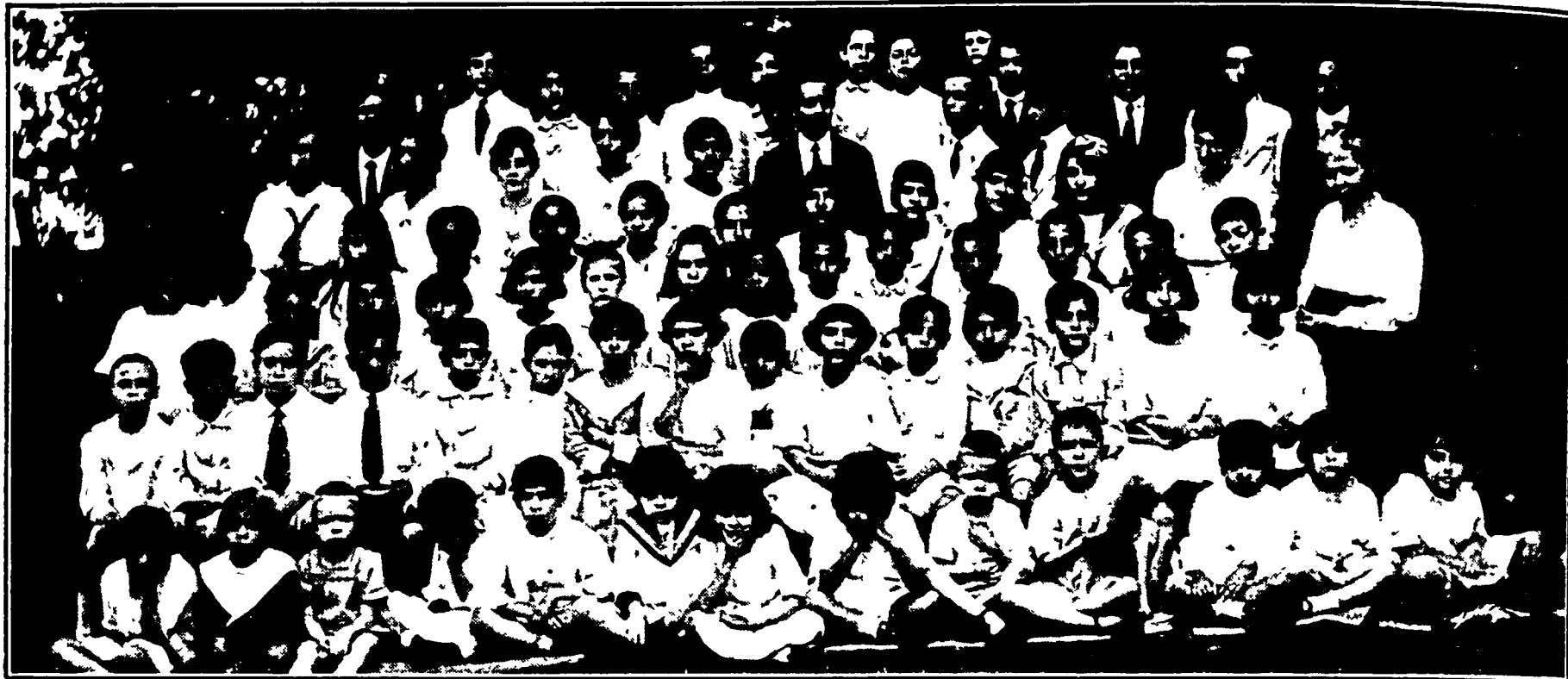
Often men have gotten into a theological trend of thought and when they leave the Catholic seminaries offer themselves as employes of our mission. When they find that salvation is a *sine qua non* in the Baptist ministry they never apply the second time. I was in a home in the far south of Bahia last year from which the brother of our hostess had just entered a Catholic seminary. He did so frankly because he saw absolutely no other means of getting an education. The situation is not likely to change except in the far distant future, because even the students that go to the States to study do not take college courses. Rare is the exception. As quickly as they can get admission they enter technical schools.

You will bear in mind, then, when you read the word college about a school in Brazil that it means a high school, for there is not a school in Brazil whose graduates would not have to enter the freshman year in Baylor, William Jewell, or Wake Forest.

HAVE MISSION SCHOOLS A CHRISTIAN MISSION?

They have. But how to fulfil it is not easy to demonstrate. I will show you four types.

1. One great Protestant educator says the mission school does not exist for propaganda, so neither he nor his faculty make any propaganda for the gospel. His ideal is to establish an in-



STUDENTS OF COLLEGIO AMERICANO EGYDIO, BAHIA, BRAZIL.

"Our Baptists plan puts all religion on the voluntary principle, but seeks to make every influence such as will lead to Christ and to service."

stitution that can be pointed to as doing thorough work and as a demonstration of the practical value of Protestantism to a nation. He is reaching his ideal.

The leading pastor of his denomination in the city told us the results of such a policy. Catholic young men enter the school in large number. When they enter they believe something. When they leave they are without exception atheists or free-thinkers or utterly indifferent to all religion. The result is that the Protestant school is creating an ever-increasing body of agnostics in the business circles of the city, men who are friendly to the institution, hostile or indifferent to the priests and equally hostile or indifferent to the churches and their Lord.

2. The second extreme is illustrated in the independent Presbyterian school. They tried to maintain a school on the principle of accepting only believers' children. They failed for financial reasons and found also that they had lost their evangelistic opportunity for lack of contact with the lost.

3. Another type of Christian school makes religion compulsory. The catechism is compulsory, church attendance is compulsory, etc. The Catholic patrons rightfully protest. They have abandoned the priests' school, many times, to get away from catechism and formalism. Lo, they encounter a different brand of the same intolerance in the very place where they had expected to find freedom. It shuts the doors of the schools to many who would come and sends out students who know the catechism, but are wordly or unbelieving.

4. The other plan is the one followed in our Baptist schools. It puts all religion on the voluntary principle, but seeks to make the every influence of the institution and its faculty and Christian students such as will lead men to Christ and to service. Several of the finest students we have ever had have been converted and entered the ministry of the gospel. A meeting is held each year. Many of the students are saved. During the last meeting of Pastor A. O. Bernardo, of the First Church, Bahia, he and one of our teachers, Dr. Freyre, made magnificent addresses to our student body on social purity. Social vice is the gospel's greatest obstacle in Brazil. But these addresses introduced noble ideals even in those most remote from the gospel and made public sentiment in the student body a unit in favor of purity. The silent influence and constant companionship of our seminary students and training school girls is a powerful evangelistic force.

THE SCHOOLS AND THE UNION MOVEMENT.

The union movement is at present at a lull. It is primarily a school movement. It would entrench itself in the schools of the homeland and the foreign field. The world Baptist program of the Southern Baptist Convention was timely enough to save Brazil from the union movement. With the Baptists out of the scheme, the rest have lost much enthusiasm, for the Baptists are always counted on to make the heavy concessions to make the union movement a success.



HAPPY KINDERGARTNERS.

Upper school girl teaching motion song to kindergarten child, Girls' School, Chefoo.

The union theological seminary seems assured. *Either of our seminaries will have a larger student body than it will have.* Our course is better adapted to our purposes and gives an equal if not superior mental training. The theological diet they offer is soggy with philosophy, textual criticism, and higher criticism (in the technical sense of the term), and is insipid because of its small proportion of exegetical, practical, and evangelistic elements. The aim of the institution is out and out aristocratic. Ours is democratic.

They have in mind the small upper class and say so. We have in mind the people, without class distinctions. We follow the genius of Southern Baptist theological schools, they the model of the theological departments of Northern universities. You know the results.

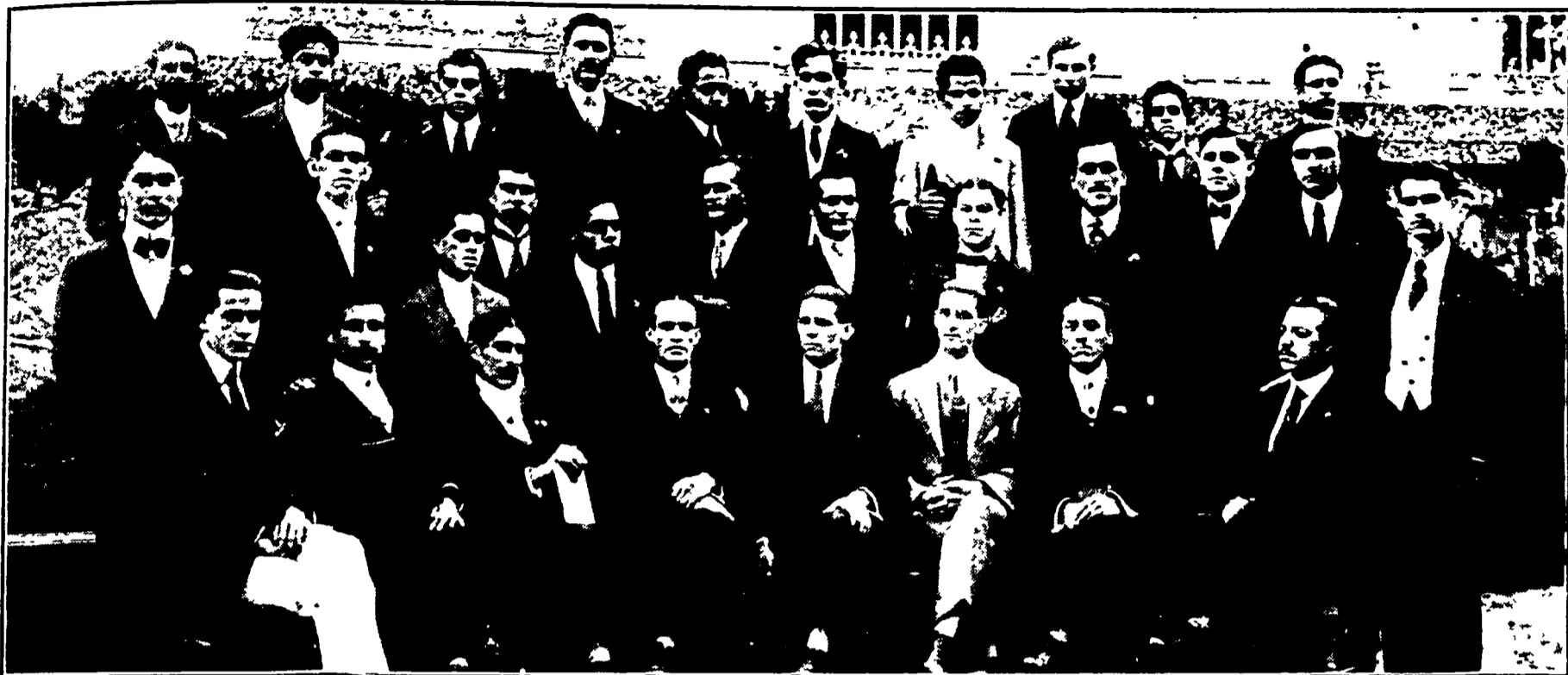
LINKING THE SCHOOLS TO THE DENOMINATION.

There are three powerful currents of educational activity in Brazil—the government, the Catholic orders, and the forces of the union movement. There is only one counter-current that will bear our bark to its port. *It is the co-operation of the churches in a great Baptist educational program.* We can count on a liberal constituency for patronage, irrespective of our denominational program. They care nothing for that one way or the other. But if the schools serve our Lord in accordance with the ideals we have learned in His Word, their growth must come out of the co-operative life of His churches.

You in the homeland are too far away to safeguard the schools here. Tendencies set in and conquer before you can know of their far-reaching consequences. It is sensible, it is Christian, it is democratic that the denomination here be entrusted to largely administer its own educational program.

We believe with Dr. Gambrell that it is right and just that property given by Southern Baptists be administered by their representatives. The administration of property they did not sacrifice to acquire is the last thing the denomination needs. No greater calamity could come than for Southern Baptists to hand out on a silver platter to a weak denomination on a foreign field a finished educational plant.

Yet the people will not very long give sacrificially to institutions in whose control they have no voice. Your missionary body in Brazil has studied long and carefully this problem. They have come with singular unanimity to the conclusion that the only equitable and practical basis of distribution of responsibility between the missions and the Brazilian organizations is to give them control over what they give and leave to the missions the administration under the Foreign Board of the plants and funds given by Southern Baptists. That renders to every man his due. That makes room for real boards of trustees that are not mere figureheads, having no initiative or final voice. It guarantees that the plants provided by Southern Baptist churches will be subject to their orders and ideals sufficiently to keep them true to the world Baptist program of the Southern Baptist Convention.



RIO COLLEGE SEMINARY STUDENTS.

"The silent influence and constant companionship of our Seminary students and training school girls is a powerful evangelistic force."

The Brazilian Baptist Convention

Miss Ruth Randall

(This convention met in Victoria, Brazil, December 7-11, 1918.)

Off to the convention! How familiar that sounds to most of us, but not so common an experience to be off to a convention in Brazil. The journey is as interesting as the convention, if not so profitable, so perhaps it will be well to begin at the beginning and skip nothing.

After some commonplace walking and more commonplace street car riding, we arrive at the ferry boat station, and are squeezed through the turnstile at so much a head onto the landing platform. It is dusk, and a mist falling and the brightly lighted ferry boat approaching looks cheerful and inviting. The crowd presses us against the great iron gates, and we watch with interest the disembarking of the passengers.

A ride of twenty minutes brings us to Niteroy, the capital of the State of Rio. Here we have to board another street car and it is another half-hour before we arrive at the railway station.

Happily we are just in good time and we pass at once to the waiting sleepers. I don't say 'Pullmans', for these sleeping cars are not of the Pullman type. The cars are divided into staterooms, exactly like a boat, some with two berths and others with four. As the berths are built across the width of the car and it is narrow-gauge tracking, naturally there is room for only one row and a narrow corridor at the side. We find these berths quite comfortable and well ventilated.

As we pass from the State of Rio into Espirito Santo, the character of the country begins to change. Heretofore it has been just flat fields, of a tedious sameness, but now we come to more rolling country, and directly we begin to notice the steady up-grade. Up, up, up we go, winding around and around, higher and higher, until suddenly as we creep around the bald face of a great mountain, a magnificent panorama breaks upon our sight. Range after range of hills in all the shades of green and the farthest fading into gray outlines against the sky. Every curve of the track reveals new beauties. A rushing mountain stream, of which we catch a glimpse from time to time, gives variety to the landscape and in one place attempts a Niagara with its beautiful spray.

Every one is enchanted, and it is some disappointment that we go through the mountain pass and begin the descent.

We see a great deal of coffee planted up this way, and shingled houses, a curious sight to us who have seen nothing but tile roofs for so long.

We arrive in Victoria, some two hours late, and take a launch across the bay, and tired and sleepy we are glad to be assigned to our places at once upon reaching the church. We are sent to comfortable quarters in Brother Jackson's home and are soon in dreamland.

Sunday morning finds us early at the church, and while we are waiting for the service to begin we give a look around. Everything is much as it was three years ago when the convention was here before. It is a nice little church, as Baptist churches in Brazil go, since very few have a



ONE OF HIS "LITTLE ONES."

On the right a little Korean slave girl rescued by Miss Ida Pruitt, Chefoo, China.

real church building at all. In front are two large stained-glass windows, a rarity in our Baptist churches, and the electric fixtures are very good looking and we find afterwards give a soft, subdued light, yet sufficient to read by. The main room is not fitted out with pews but with chairs, and on a sort of stage some six feet high that takes up nearly half the building can be seated a goodly number. This stage can be shut off with temporary partitions for Sunday-school classes, etc.

Pastor Soren, of Rio, being the president of the former convention, opens the session. Naturally the first thing to do is to organize. We

might mention that in Brazil the right of women to be delegates to the convention seems not to be questioned, and among the sixty-six delegates who handed in their credentials on the initial call were at least four women, who voted and had all rights of other members. We should add, too, that these sixty-six delegates represent every field in Brazil, with Rio Grande do Sul the only exception.

There is some difficulty about the election of president. It would almost seem that no one wants it. The writer strongly suspects that they are afraid they can't say so much in the president's chair as on the floor. Finally they vote for president and secretary on the same ballot, and the same one gets the highest number for both places. It seems this young Brazilian is rather popular. But the matter is adjusted and he takes the presidency and another young preacher the place of secretary.

It would take too much space to report the sessions in detail, so we will hit only the high places.

The official sermon on Sunday was proffered by a layman from Sao Paulo, on the subject, "The Book of the Law." Two other notable discourses of Sunday were those by Rev. W. C. Taylor, of Pernambuco, and Dr. W. B. Bagby, of Sao Paulo. Brother Taylor spoke on Foreign Missions, giving a very clear presentation of some New Testament principles. Dr. Bagby followed with an earnest evangelistic sermon on the "Free Gift of God," taken from the fifth chapter of Romans.

On Monday and Tuesday it rained torrents, but the convention went on just the same. Monday morning, Rev. Alexander Telford, representing the British Bible Society, spoke on "The Sword of the Spirit," and a collection was taken afterward for the benefit of this great work of Bible distribution.

The next topic was Sunday-school literature, and a very interesting discussion arose, one important point being whether it was desirable to use picture cards and rolls. It seems that some found the children kissing the pictures, under the impression they were saints. You see, every field has its peculiar problems.

A very important step was taken in the creation of a Sunday-school board, who have in front of them three great aims: trained teachers, proper Sunday-school equipment, and graded literature. The teacher-training has begun; of the other two phases we might say nothing has been done as yet. A great work is ahead of the new board.



STUDENTS KAIFENG BAPTIST COLLEGE PREPARATORY SCHOOL.

"The boys and girls trained in our mission schools are far more fruitful in making a new China. We can have just as many students as we are prepared to care for."

Monday afternoon the Carroll Memorial Publishing House and its publications were discussed. The publishing house has recently added to its equipment and is doing a great work for all Brazil.

Monday night we heard Brother A. B. Deter on Home Missions, and Brother Duclerc, the only pastor at present in the great State of Piahy, spoke on "Jesus Over All."

Tuesday morning came up the question of Home Missions. It was resolved to open work in the State of Goyaz the earliest possible, and to continue the work in the State of Matto Grosso. The apportionment for 1919 was indicated at six contos of reis (about \$1,700), and for 1920 at ten contos (about \$2,800).

On Tuesday afternoon the colleges and seminaries of Pernambuco and of Rio made their reports, and the cause of education in general was discussed.

Tuesday night, S. L. Watson, of Rio, spoke on Education, and Pastor Bernardo, of Bahia, preached from Romans 1: 16.

The topic for Wednesday morning was Foreign Missions, and it was resolved to turn over the work in Chile to the Board in Richmond and concentrate on our work in Portugal.

Wednesday night, after a discourse by Dr. A. B. Langston, of Rio, on "Good Literature," Rev. F. F. Soren, of Rio, spoke on "Jesus on the Cross," a sermon which had marvelous effect upon the audience. There were many unconverted present and a goodly number indicated a desire to accept Christ.

The convention closed Wednesday night, with much enthusiasm and good feeling, to meet with the First Baptist Church of Recife, in June, 1920, and the twelfth session of the Brazilian Baptist Convention passed into history.



A Great Educational Center

Rev. J. R. Saunders, Tung Shan, Canton, China

In the recent closing exercises of our schools I was impressed more than ever that Tung Shan is a great center for Christian activity. We now have a kindergarten, primary, academy for the boys, and one for the girls, the home for the blind, the orphanage, the woman's training school, and the Graves Theological Seminary. These institutions are teeming with students. The student body now numbers about 1,000 in all the schools, and many more want to attend, but cannot because we are unable to provide for them.

Hundreds were refused admittance during the last half of the year. These were willing to come and pay all expenses, but we could not furnish the dormitory and class-room space, hence we had to refuse many of the promising youths of China as they are begging to be given the privilege to study in our schools.

The prospects of the work were never more hopeful. The old saying that wisdom is justified of her children is coming true in China. The mission schools are showing by their output that they are meeting the needs of China far better than the government schools. Oftentimes the mission schools are more expensive than the government schools, but the boys and girls trained in a new China. We can have just as many our mission schools are far more fruitful in making students in our schools as we are prepared to care for. The Chinese are willing to pay for an education—they are even helping to erect the buildings and asking that we use a free hand in directing the work.

We could soon have 2,000 students at Tung Shan, many of these the very hope of the nation, and the hope of our Christian work. Are the Baptists of the United States prepared to join hands with us in making use of this splendid opportunity? Do we want to have one of the noted educational centers in the Orient? Are we anxious that from these institutions there will go forth a trained army furnished unto every good work to help win China to the Saviour? If



A NEW WOMANHOOD.
Graduates of Normal Department, Pool-To Academy, Canton.

we are anxious for these results, we need to cooperate in a large way while these opportunities cry loud for immediate help. May the God of all wisdom open our eyes and enlarge our visions so as to see the great possibilities awaiting us in this land to do large things for the Master.



The Hope of China

Rev. L. W. Pierce, Yangchow

Mr. Edward Dzou is one of the most active and useful of the members of the church in Yangchow. He is a man of about thirty-five years of age, and is the head of one of the Christian homes in this land of darkness. I will tell you in his own words how he was led to the Lord and to a useful life in the Master's service.

"When my parents died, my sister took care of me. I was then about twelve years old. I went to a day school which was opened by Miss J. K. Mackenzie in Chinkiang. She taught our boys the Bible every day. After about one year, I began to understand little by little, and before long I was converted. I made up my mind to ask for baptism. When the time came for me to be baptized, I privately took my clothing from my sister's home. She was an earnest Buddhist, and she did not like for me to become a Christian. A few days after my baptism, my sister was told by some one that I had been baptized. She was angry and drove me from her home. When Miss Mackenzie heard this, she called for me and comforted me with many words. She began to support me from this time."

Miss Mackenzie has passed on to higher service, but she is still living on in the life of this young man, and her influence is not only felt in the church to which he belongs; that life's influence will be felt in the lives of the many with whom Mr. Dzou is now and will be associated in his wide sphere of Christian activity. Many such boys are around us now. The greatest return for your money is in these young Christian lives.

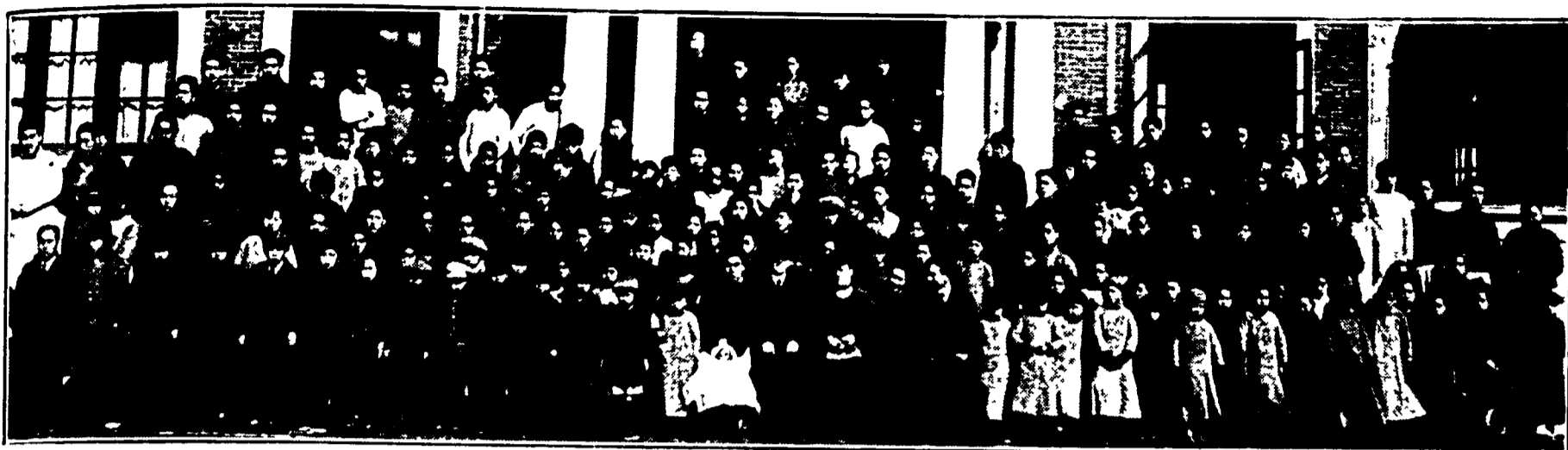


The Ming Jang Boys' School

Rev. J. M. Rogers, Shanghai, China

The Ming Jang Boys' School is located on North Szechuen Road, Shanghai, China. There are ninety-seven boarding students and about eighty day students.

Some of our friends may think that our school is out in the country because we say that it is located on North Szechuen Road. In fact, all



MING YANG BOYS' SCHOOL, SHANGHAI, CHINA.

"Our opportunities are limited only by our lack of grounds and buildings. We could have five hundred students if we only had the room."

the streets in the city are called "roads." Our school is on a street car line and in a very nice part of the city. Sometimes we wish that we were in the country so we could have a playground for our boys.

A word about the meaning of the name may not be out of place. Ming means *bright* and Jang means *strong*, and together means that we have a school of bright strong boys, or a school that helps boys be bright and strong. And we are trying to help the boys be bright and strong for their country and their God. The school was begun and is run for the opportunities of evangelism that it gives.

I would like to introduce to you Mr. Fong (Mr. Square), who, as Chinese principal, has charge of all discipline and teaches mathematics. Besides being a splendid teacher, he is like a father to the boys. But the best thing about him is that he lives a beautiful Christian life. He and Mrs. Fong belong to that class of Christians that live quiet, helpful lives and forget that they have helped. Mr. Fong is a great addition to the school and to Grace Church. I trust that it shall be my lot to bring many like him to Christ.

Mr. Sun is another one of our teachers. He is a graduate of Shanghai Baptist College and Seminary, and so is Rev. Sun, but for the present he is teaching. He teaches Bible and English and supervises the athletics. He is quite an athlete. During his college days he won several prizes in athletics. Just think of old China producing a young preacher who is also an athlete!

I also want to present to you Mr. Wong. He is one of the early graduates of Ming Jang. He is not a preacher and does not claim to be, but some of his chapel talks to the boys are good sermons. He as well as Mr. Sun and Mr. Fong, teach Sunday-school classes in Grace Baptist Church on Sundays.

There are a few students that you should know. One student, Wei Ju Wei, had to stop school last Christmas on account of finances. He has won the first prize for two years for being the best student in school. It is a pity to see such a bright student leave school, especially when he is such a bright Christian. Very often a hundred or so dollars invested in a young man like that would repay a thousandfold in usefulness.

Let me present to you Yang Tse Chang (David), a boy in the second year higher primary. His parents are dead and he is under his uncle. He lives in the school all the time. During the holidays (July and August) he sleeps in the school and eats with Mr. Fong, the Chinese principal. David is not a first-honor student, but does his work well and is a strong Christian. He teaches in the Junior Department in the Sunday school. I trust that you will pray that God may call him into the ministry. David's scholarship is given by the Sunday-school class of Mrs. Walters, St. Petersburg, Fla.

We have 180 students and only about one-half acre for a playground. There is not much more

than standing room for all the students. The government schools have large athletic fields, and if we want to run schools we should have them equipped for developing all-round men. In the past the government schools have been looking to our schools as good examples, but now we are losing our leadership through lack of equipment.

Our dormitory is very small. It is a shame the way we have boys crowded into our one small building. Will not some one help?

Our opportunities are only limited by our lack of ground and buildings. We could have 500 students if we only had the room.

We are very thankful for the school and the opportunity it gives for evangelism. We desire the prayers of all in our behalf that we shall be able to lead many of these boys to be *real bright, strong* Christians, and that these may be used in bringing in the Kingdom of our Lord and Master.



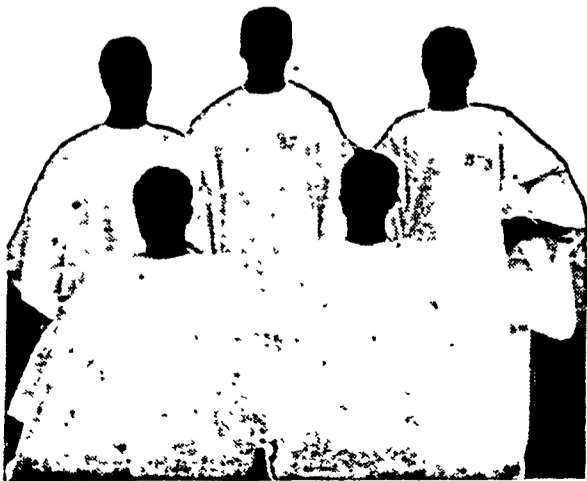
Commencement in Africa

Dr. B. L. Lockett, Oyo, Nigeria

The second class in our theological seminary was graduated this fine June morning. When the exercises were brought to a close, I turned to Dr. and Mrs. MacLean and remarked that it was worth a trip across the Yoruba land to be present at the meeting of the morning.

Although the work is very new, the equipment shamefully inadequate, and the staff of instructors not half as large as is needed, we feel that a fine beginning has been made and that the commencement exercises of this morning would have done credit to some larger schools in our old America. Mr. and Mrs. Duval worked hard and held on as long as possible; but were forced to leave for rest at the end of 1917. Then Dr. and Mrs. MacLean were pressed into service, and finished the year.

At nine this morning we walked into a large classroom, with walls freshly whitewashed, and



A NEW MANHOOD.

The first class to graduate from the Baptist Theological Seminary, Saki, Africa.

neatly decorated with palm branches, flowers, and ferns. Every detail had been most carefully planned. The order was excellent, far better than in our home colleges. At the appointed time the students, led by the graduating class, all clothed in neat, white robes, marched in and took their places. The music and singing were unusually good. The class historian gave us brief accounts of the lives of those who were graduating, and the class prophet showed good judgment of character as he pictured what might be expected of them in the coming years.

The chief address of the morning was delivered by Mr. N. D. Oyerinde, who is now acting as principal of the academy, in the absence of Mr. Patterson. As I sat and listened to his words, to the graduates and to those who hope to be graduates in the future, my faith in the negro was strengthened and my hopes for our churches became higher. All too often we become discouraged and feel that the Yorubas do not develop in strong Christian character as rapidly as they should. Some people sincerely doubt the value of education for the African. But their doubts would have been shattered if they could have heard his address this morning. Although he recently spent ten years in America, where he won a degree from a school of standing and won the solid praise of his exacting instructors, there was no pride in his bearing as he stood before these youths this morning. His address was truly scholarly, although delivered in an humble manner. We are proud to have him as a fellow-worker, giving his best to train other young men among his race, and we devoutly pray that he may be spared and kept for a life of unusual usefulness.

Dr. MacLean, as acting principal, spoke fitting words of counsel as he delivered certificates of graduation, and Mrs. Lockett presented several volumes of good books to each who had received a certificate. Friends had supplied these volumes as a beginning for the libraries of the young theologians. The valedictorian spoke fitting words of farewell, which were followed by a wave of emotion, as the remaining students replied with the song, "God will take care of you." Then came the closing prayer and benediction.

While we are not satisfied with our seminary as it is, we are happy to feel that a splendid beginning has been made; and I for one would be proud for any of our supporters in our Southern churches to witness such a commencement as I witnessed this morning. I believe you would feel that your gifts had been well placed. Much credit is due to Dr. MacLean, who laid down his other duties and took up the work for the latter half of the year, and to the young teachers who loyally gave of their best. Special credit is due Mrs. MacLean for planning, preparing, and training for a most excellent commencement service.



GIRLS' SCHOOL, GUAYMAS, MEXICO.

Our school work in war-torn Mexico has been greatly blessed in spite of many interruptions. Now is the time to plan for a great advance.

Buddhism's Last Stand

Rev. C. K. Dozier, Fukuoka, Japan

Buddhism is supposed to be the prevailing religion of the Japanese. You ask, "What is Buddhism?" I confess that I cannot answer the question. Very few writers have told us what we wish to know. It is like pulling eye-teeth to get the native point of view.

In fact, few know what is believed by all the different sects. There are so many different beliefs that one is afraid to be dogmatic on what Buddhism is. All I know of Buddhism's work is that the priests are in demand when there are funerals, but are religiously avoided at weddings, for they are supposed to bring bad luck, as we would say. It is true that recently they are beginning to hold preaching services to which the older women go and a few old men. Also the Buddhist Sunday school is created in many cities. Children are being drawn by means of cakes, notebooks, etc. There are devout Buddhists, as there are devout Christians. But the Buddhist ceremonial language is such that the most educated do not understand it. Many times at funerals I have asked what the priests were saying, but no one could tell me. The priests themselves perhaps understood the words they were uttering, but the bereaved are not supposed to understand. They address the spirit of the departed, so the living have no need to understand, I suppose. We are reminded of Jesus' statement about the Pharisees' prayers. They are long, and we think, a repetition. When the priest is called in to have prayers the people go about their daily duties just as though he were not present. He sits in front of the god-shelf and prays and counts his beads and rings a little bell, which he carries, at intervals during his prayer.

Recently we had Rev. Seimatsu Kimura, the Billy Sunday of Japan, to hold a meeting at the boys' school for two days. Sixty-odd boys expressed their determination to become Christians and be ready for baptism by spring. Dr. Sone and I are taking them for one hour a week for special Bible study so as to prepare them for baptism. One of the teachers also declared his determination to follow Christ. We now have about seventy-five boys who are either Christians or inquirers. Thus the Lord is blessing our school. Those who have given their money and prayers for our school have reason to rejoice with us.

Last Sunday the wife of the dean of our school and a young lady were baptized. The young lady will marry the teacher of natural history of our school. She first heard of Christ at a Christian kindergarten and later in a Christian girls' school. She wished to be baptized while in the school, but her family would not consent, so she was forced to wait. Thus it will be with some of our boys as the days go by. Twelve boys declared their desire to become preachers, if the way opened for them. They will meet very

strong opposition from their parents, we fear, in some cases, but we pray that they may be strong in their faith and carry out their desire to preach the gospel of Jesus Christ. We crave your prayers on their behalf. There are some fine boys among the boys who have taken this stand.

We rejoice, too, because the second class-room building was raised this week. Now we must work for the administration building. Little by little we are completing our plans. We need besides the administration building, a science building, a dormitory-master's house, a large godown, and an addition to our gymnasium. Then our plant will be fairly well equipped. The compound has no fence around it at present, but we trust that will be furnished.

Now that the war is over, may we not look for strong reinforcements? We need men and women so much! Who will hear the call from God and come over to help us?

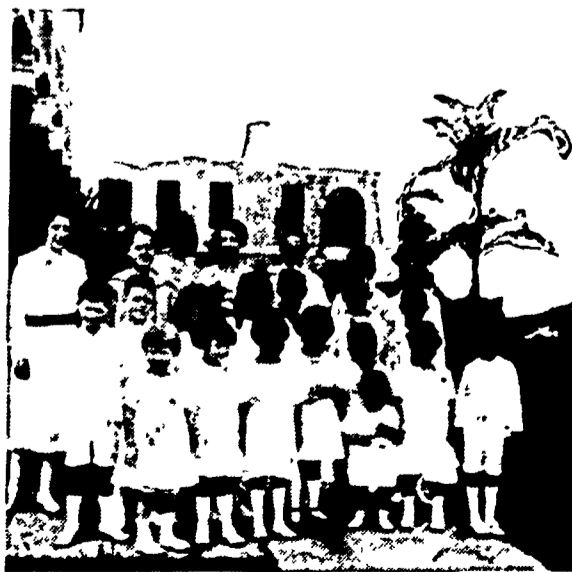


Bits of News from Brazil

Rev. S. L. Ginsburg, Rio de Janeiro

FEBRUARY 5th was a great day with us in Rio de Janeiro, a real never-to-be-forgotten day, for on that day arrived not only the long-looked-for Dr. J. W. Shepard, who had been gone for over two years, but also three new couples of missionaries. It was a great joy to see such strong reinforcements! God bless you, brethren, for sending us such men and women, and bestow upon you yet richer and more abundant blessings than heretofore.

THE BRAZILIAN BAPTIST CONVENTION.—We tried very hard to obtain a good picture of our annual meeting, held in Victoria, December 6-11, 1918, but it rained most of the time, and it was only the morning we were leaving that the sun



LITTLE MISSIONARIES.

Most of the kiddies of South China Mission—a fine lot of future workers.

came out for a few minutes, and we were able to get a snapshot. In it one can see how happy we all are, for we surely did have a great convention. Much was accomplished and larger plans were made for the future. Home Missions, Foreign Missions, Education, Publications, Sunday School, Seminary, all departments of our organized work, were looked into and plans made for further development and growth. It was well worth while to be there, for the Lord was there in all His might and grace. We are expecting an even better convention next time, in Pernambuco. Remember us all in your daily petitions before the throne of God.

THE SAO PAULO CONVENTION, January 24-26, was held in the beautiful temple of the Jundiah Church. Dr. J. J. Taylor was present, also Dr. W. B. Bagby, both veteran missionaries, who have given their lives to the work of the Master in Brazil. Many useful and important subjects were considered and important steps taken with regard to the future evangelization of this important field. Two evangelists were appointed for two very needy districts where the Lord is opening up new doors and offering us opportunities. The work in the Sao Paulo field is prospering. More men and more helpers are needed to handle the growing work.

It was a pleasure to be with the brethren and to watch them plan for Christ in that wonderful field. With the arrival of Brother Ingram and the expected return of Brother Edwards early next month, the work ought to bound forward.

THE FEDERAL DISTRICT CONVENTION.—In the Federal District we have twelve Baptist churches, two of which were organized last year. These twelve churches met in the First Church, where Dr. F. F. Soren is pastor, and for three days worked hard on the problems before them. 1918 was a fairly prosperous year, though not so prosperous as we would have liked to have seen it. Therefore came the determination to do better, with the help of our Father in heaven during 1919. We are laying plans for a great evangelistic campaign during this year and are hoping to be able to organize at least five other churches besides starting new preaching places. With our splendid body of college and seminary professors as well as an excellent group of seminary students, we ought to accomplish much with the help of Him who is always ready to do for us more than we think or ask, we go forward sure and certain of victory. We need your prayers that our plans may mature and become realities.

ISAIAS DE CARVALHO.—This is the name of a young man whose life-story shows what Brazilian converts can do when filled with the Spirit of Christ. This young man was converted and baptized under the ministry of Dr. Z. C. Taylor when visiting the southern part of the State of Bahia. Anxious to do something for his Master and Lord, he began preaching the gospel, but realizing his deficiencies and hearing about the

possibilities in the Rio Seminary, he left wife and children and a small farm and came to Rio, where he lived a Godly life and for seven consecutive years studied and worked and became a valuable worker, so much so, that during his last years in the seminary he was Dr. Langston's co-worker in the church of which he is the pastor. Graduated with honors and ordained to preach the gospel, he was called to the pastorate of one of the best churches in the capital of his native state. On his way to his new field, while visiting his own little home, from which he had been away for such a long time, he took the treacherous "flu" and died so suddenly that when a telegram came announcing his death, none of us could believe it. Strange workings of Providence to which we submit, for we know He doeth all things well, though we may not understand it. But his life and testimony, and example during all these seven years of study and sacrifice were an inspiration, and we thank God for such lives in Brazil.

Pray always for Brazil.

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A Sunday and Monday

Rev. John Lake, Canton, China

It is August, and we are in tropical South China—in other words, it is our vacation time. Still, who wants to be idle when there is so much work to be done in this great city of two or three million inhabitants, most of them idol-worshippers? Well, as is usually the case when we are not on an out-of-town preaching trip, the little wife and I had a small native row-boat to meet us at the landing, half a mile from our house, at half past eight Sunday morning, and we were rowed across and up the swollen river—it is the rainy season—to a part of this great city which is situated on the island of Honan, and which we sometimes call "the Brooklyn of Canton." The boatman and his wife and four children are our good friends, though they are heathen. They have taken us on trips like this scores of times, and every time, as this time, we have talked to them of the Father in heaven and of his Son who died to save us. For ten years these messages seem to have fallen on deaf ears, but of late the boatman himself has been induced to go to the church with us at the end of the journey, as he does this Sunday. Last Sunday, for the first time, the daughter went with my wife, not only to the church but to a little meeting in her girls' school. The Sunday before that, the mother went.

An hour's rowing brings us to one of the two chapels we two look after in that part of the city—the one in which a church has recently been organized, and connected with which there is a boys' school and a girls' school. My wife goes straight to the girls' school for meetings and conferences with the girls and women and for prayer with the teacher, who is about to be sent to the hospital. I spend that same hour until Sunday school time with the preacher and colporteur at the chapel and with the brethren as they gather, for most of them come early—they love their church and their Sunday school. The Sunday school, conducted entirely by the Chinese workers, is much like a Sunday school in the homeland, and we two missionaries are simply there to take our part. The unordained preacher fills the pulpit every Sunday save this second Sunday in the month, when, if I am not in the city, a Chinese pastor, also from across the river, preaches and celebrates the Lord's Supper; and, if necessary, baptizes. This time, while he fills another appointment, this joyous responsibility falls to me. The sermon is in the Chinese language, the text being, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." The hymns and the prayers and the tender words at the Lord's table

are all in Chinese, and I never saw a tenderer, more earnest group of Christians than this group of Chinese Baptists.

As usual, we get back to our home on the Mission Compound at about three in the afternoon. There is a missionary couple from one of our interior stations with us just now, and in the evening we have sweet fellowship together. This is a vacation Sunday.

The next day is a vacation Monday—no blue Monday—no time for that! Our missionary friends are still with us, and, except for the time spent at a Chinese birthday feast, there is scarcely a minute from 8 A.M. till 8 P.M. when we have no visitors. The first two come while we are at breakfast, a beloved Chinese professor in the Boys' Academy, and one of his children. We have them eat with us. As they leave, a delegation comes to ask me to preach in another one of the chapels next Sunday, which invitation I accept. As they are leaving, one of our Chinese pastors comes in and gets me to translate into English an article he has written about a school he hopes to establish, in which he hopes to teach with the use of a new Chinese alphabet of his own invention. We have recently assisted him financially in publishing his book on the subject. He and I also go over plans for a new work we are establishing in the pastor's native town a few miles from here. This, with a few interruptions, takes my time till a Chinese teacher comes, as he comes five days in the week, to help with my Chinese correspondence and Chinese books—a sort of secretary which every missionary in China must have.

We missionaries who are taking our vacation here on the compound have established a little reading club and that takes our time till ten minutes before the noon-day meal. Five minutes before the meal, three unexpected Chinese guests arrive—a bride and groom, whom I helped to make happily one a few days ago, and the master of ceremonies at their wedding. There is a hasty consultation in the kitchen, and these three eat with us. Almost everything on the table is native food—rice, tea, crabs, bean sprouts and water-chestnuts. Then there are continuous calls with reference to the work till, at five o'clock, we are called in Oriental fashion, to the Chinese feast to which we have already been invited—"all things are now ready." The feast is in the home of one of the Chinese teachers in our Theological Seminary and is in honor of his

mother's eightieth birthday. Four generations sit down in a Christian home with thirty or forty Christian guests. Wife and I are the only two foreigners—though we do not feel like foreigners—and we have a merry time. It is a great feast, with many courses. True, there is no bread or butter or coffee or water; but there are Chinese soups and Chinese dishes and rice and tea and fruits and sweetmeats—oh! it was great. And, remember, we had a skimpy breakfast and a skimpy lunch, with all those unexpected, but welcome, visitors, and it was good to have the first square meal of the day!

Back to our home in a terrific tropical storm, where visitors awaited us and awaited the abating of the storm—and it wasn't a blue Monday at all!

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Open Doors in Taian Fu

Rev. J. V. Dawes, Shantung, N. China

Our Taian station has much to be thankful for in that God has this spring given us so many open doors. Brother Blalock, with his tent and part of our force of native helpers, worked the eastern part of our field. I, with my tent and part of the workers, went to the southern part of the field. From the first meeting both tents were crowded every night, while hundreds heard during the day the blessed gospel story. By 10 P.M. the crowds, usually scattered, leaving those most interested, to whom it was a great joy to preach the "Old, old story." We put up our tents from three to five days at a place and were out five weeks. At the close of this country effort we gathered a crowd of the Christians into the city here for a "class," which lasted eight days. This is the largest class we have yet had. Lord's Day morning I counted 157 who had crowded into our chapel, which we estimated would hold 110. We were crowded, indeed, and I did not know how many were in the yard. Although this class was for Christians, we examined sixteen inquirers and baptized eleven. During the campaign, counting the names of inquirers handed in at the class, we enrolled just about 200.

Six idols were burned during our tent meetings by men who had decided to become Christians. Enrolled among the inquirers are several government school teachers, village elders, and profes-

The 'Ricksha Man

E. McNeill Potat, Jr., Kaifeng, China



Lithe of body and leather of lung, fast or slow as you please;

No matter the sun with its fire-brands flung, no matter the winds that freeze;

Here's one who lives by the sweat of his brow, dragging the rest of us,

He's touring car, taxi, schooner or scow, trolley or omnibus.

He sleeps in his "rick" by the side of the street, or is up and off at your call.

Hour after hour his tireless feet, silently rise and fall.

Though the mile be long, for a copper or two—should his passenger dare constrain—

He does what any good fellow would do, and willingly pulls him twain.

And beneath the bronze of his steaming skin is a heart—though you might forget,

To the man he pulls he's the next of kin, though some won't agree to it yet.

In a few more years he's worn mayhap, and close to a junk-heap grave,

*Don't think he's a broken machine to scrap—
—he's still got a soul to save.*

sional men, but far the largest number come from the great farming classes.

There are quite a number waiting baptism now at our various outstations. Alas, our field is so broad (we are trying to reach people in five counties), and I estimate that we from this station are supposed to work 5,000 villages, ranging in

population from a few hundred to 20,000. Many villages with over 10,000 population have not a worker, and not one saved person in their midst; yet perfectly open for the preaching of the Word. We have not the men or means to enter and possess the field, so thousands of villages go untouched.

John Anderson—Hero of the Cross

— Rev. Gordon Potat, Kaifeng, China —

Readers of HOME AND FOREIGN FIELDS were shocked recently by the news of the accidental death of Dr. John T. Anderson, who was drowned in crossing the Yang Tse River near Chinkiang. He was journeying from Yangchow, where he was located in the Southern Baptist Hospital, to Shanghai to attend a meeting. Yangchow is on the Grand Canal and is reached from Chinkiang on the Shanghai and Nanking railroad by launch. The railroad lies on the south bank of the great river and the crossing is often a bit hazardous, as the river is quite swift. Dr. Anderson was crossing at night in a sampan when they got into the path of a river steamer. Fearful of a collision, Dr. Anderson tried to attract the attention of the steamer by standing up and waving a lantern. But the collision was not avoided and the impact hurled Dr. Anderson into the water. Encased in his overcoat, it was difficult for him to swim, and his calls for help were unavailing. The Chinese boatmen and his servant saved themselves by clinging to the boat, and reported the loss the next morning to the missionaries in Chinkiang. The attempts to recover the body were unsuccessful.

It is very difficult to express our feeling of loss in his going. Every prospect seemed bright that his would be an unusually useful missionary life. Medically, he was highly equipped, and, young though he was in his profession, he had already secured the respect of fellow doctors and of his patients. As at home, so in China, he quickly made for himself a place in the affection of those whom he touched in social or professional contact. He was very happy in his family life, with his wife, who was Miss Minnie Middleton, of North Carolina, formerly a teacher in Meredith College, and his little year-old son. His genius for doing kindly service and his spiritual devotion can only be appreciated by those who knew him personally. We cannot explain to ourselves the reason for his going. We only know that in the thirty-one years of his life, he lived a fuller, richer, more useful life than many a man who goes down to the grave with gray hairs.

Having known John Anderson most intimately for many years, I feel constrained to pay tribute to his memory and to try to present to a larger circle some of the characteristics of his life which made him an inspiration to those who knew and loved him.

The first time I ever saw John he was entering the campus of Furman University carrying the suitcase of one of the upper classmen. His face, however, bore a smile, the smile that became famous around the campus later, of one who had already learned the lesson: Whoever forces you to go one mile, go with him two miles, and do it cheerfully. A genius for being cheerfully helpful was John Anderson. He had more of the true mother in him than any man I ever knew. A fellow student fallen sick and it was John who nursed him, who went to the kitchen and prepared him palatable food. A college picnic to be held, and the management of it was sure to be put in his hands. He managed the college dormitory, the college magazine, and most everything else that needed management. These things he loved to do, and because there were so many

things that called for his service outside of the classroom he did not usually stand well in his classes, but there is no man who went through Furman in all the years I knew the college that stood higher in the estimation of the faculty. Though he did not receive his degree from Furman, there was no one but felt sure that he would make his mark in the world. He was the life and energy of the College Y.M.C.A. and of the Student Volunteer Band. He stood four-square to every wind that blew; there was no one in school but knew just where John Anderson stood as a Christian.

He marked the date of his full surrender to Christ from his second year in school, in a midnight prayer-meeting held by Dr. W. W. Hamilton in the First Baptist Church in Greenville. From that time his heart and soul were dedicated to the Master's service, looking toward the time when he would be on the foreign field. He did not postpone his missionary service until he was in China, however. I shall never forget the time and heart he put into the leading of the first Chinese he ever came in touch with to Christ. Mr. Chow Kuei was a lonely Chinese medical student in Louisville, with no friends, Chinese or American. John set his heart and prayers upon the conversion of this young fellow—the grandson of a former viceroy of China. He visited with him, took him out to church and Sunday school, invited him to spend two weeks with him in his own home in Woodruff, S.C., took him to the summer students' conference of the Y.M.C.A. in Blue Ridge, N.C., where he was enrolled in a Bible class in introducing men to Christ, and then rolled up his sleeves and pushed a wheelbarrow and plied a shovel until he built a dam in the mountain stream to form a pool where Chow could be baptized upon a profession of faith in Jesus Christ. Some one in after months asked Chow why he had become a Christian, and he replied, "Because I saw the effect of Jesus Christ in the life of John Anderson." If all Christians were as faithful in America, would it be true that only about ten per cent of the Chinese students who return from their studies in America are Christian?

I remember his remarking once about a man who had become a missionary: "He did not do anything for missions while he was in America, I wonder how he can do any good on the foreign field?" John set himself to his tasks so that that should not be said about him. While he was in South Carolina he was instrumental in forming a State Union of all the Student Volunteers for Foreign Missions in the different colleges of the State. He engineered several annual conferences, securing missionaries and board secretaries as speakers, working up the student delegations, getting out the printing matter. These conferences and the union have become a permanent missionary influence in South Carolina, and have lived on because he planted the foundation so well. When he went to Wake Forest College, in North Carolina, he still helped out with the South Carolina Volunteer Union. He used to get out monthly bulletins on a mimeograph machine and mail them to the members of the Union. But his mind turned also to the missionary needs of North Carolina, and he soon put on foot a plan

to establish a similar union for that State, to be a means of increasing missionary intelligence and enthusiasm among the students of North Carolina, and to secure an increase of Student Volunteers for foreign service.

When he went to Louisville to the Medical School there, there was no religious organization of any kind in the school, and the whole atmosphere of the school was against that sort of thing. The periods between classes were used for shooting craps, there was a great deal of immorality and drinking going on. But the situation only fired John with a desire to remedy it. He got a few of the students who were members of churches together and formed a kind of inner circle, for prayer and planning. His first task was to quicken the lives of these men, so that there might be a nucleus of power to work for the others. He got some of them to go to the summer Y.M.C.A. conference as the first delegation the school had ever had at such a meeting. Going home with him on the train after that meeting, I remember him saying that the Lord had given him the things he had set his heart on; namely, the conversion of Chow Kuei, the delegation from the medical school, and the prospect of a Y.M.C.A. of real usefulness in the medical school.

A year later he was an interne in a hospital in Lexington, Ky. There also he concerned himself with the religious needs of those about him. He undertook a vesper service for the nurses, which, however, failed through opposition of the hospital authorities, though the nurses were very desirous for the service. He loved children, and took a special interest in a little foundling whom he nick-named "Queen." He delighted to render little services outside the round of his duties and often relieved the nurses of burdens that naturally fell to their lot in the course of their duty, such as cleaning up instruments, or carrying trays of food to patients, etc. It is natural therefore, that the house matron, who met with a fatal accident in the elevator of the hospital, in her last hours called for Dr. Anderson, the young interne, to come and talk to her about his religion. She had been a careless woman, spending her substance at the Kentucky races, but in that time of need she inevitably turned to John Anderson for comfort. And John sat by her side and told her of Christ and in those hours she gave her heart to Him.

John helped out as he had time in the religious work for students in the University of Kentucky. He led a Mission Study class there. He was asked by one of the churches to head their work for immigrants in the city. He was very much interested in some Greeks in the city, especially one who ran a shoe-shine parlor, whose life he helped medically. He did not take time from his medical duties to do these services; he did these things beside his regular work; nor did he let his medical practice suffer. For instance, two poor patients turned over to him by doctors who practiced in the hospital who considered their recovery hopeless, were brought back from the grave by his devoted labor. One case he worked with for seven hours on a stretch before he got even a flicker of the eyelids, but he finally brought the patient through. You can imagine the gratitude of the young husband of this woman toward John. He took to medicine as a duck to water, his memory, which had always had difficulty in remembering facts of history or rules of rhetoric, absorbing with astonishing ease the medical terms and the proper treatments.

Dr. Anderson, after a year in New York in hospital work, was appointed by the Board with his bride for service in China. He was supported by the Rockefeller Foundation under the direction of the Southern Baptist Convention. His first year was spent in language study in Peking. His study of the language was hindered somewhat by the demands made on his time by the sick in the Language School Hostel, to whom he gave himself and his time and his stock of medicines brought out from America.

freely. He both doctored and nursed several typhoid patients, and one or two cases of nervous prostration. After a summer at Chefoo and a few months spent in helping in the hospital there, he went to Yangchow to be associated with Dr. R. V. Taylor, Jr., in our hospital. This was a welcome relief to Dr. Taylor, who had been the only doctor in the hospital for some time. Plans for greatly enlarged work were on the way to fulfillment with new buildings. And now he has fallen in the morning of his service. Mrs. Taylor writes: "At the memorial service held the first Sunday after his home-going, Mr. Dzou, the hospital evangelist, Dr. Anderson's closest friend among the Chinese, spoke of three phases of his character which had been impressed upon his fellow-workers during a year's daily association: First, his patient determination to finish to the end everything he undertook; even handicapped as he was by a new dialect, he made up his mind to lead hospital chapel twice a week, and character by character worked out these talks, though he dreaded them more than any major

operations. Second, his heart of love, which was constantly manifested in his work, especially toward the poor and weak, the aged and the little children, even to the extent of offering his own blood for transfusion. And, third, his "hot-heart," his zeal for the Kingdom of God. During the spring and summer (he did not take a vacation in the summer of 1918) he held a personal workers' class among the Christian helpers in the hospital, studying "The Meaning of Prayer," and over and over again he asked Mr. Dzou for his prayers, and told him that except for the power of prayer ever present in his own life he would never be able to "pass the days"—to carry the burden of work and study. Thus clearly and brightly did his rare spirit shine, bearing before the Chinese a witness for Christ that can never be forgotten. And does not the short life that he lived so fully for his Master send out a challenge that ought to ring in the hearts of many young doctors and medical students, calling them to a like self-dedication to the sick of China, in the name and sign of the Great Physician?

the most valuable single asset of this great system. Dr. Albert E. Brown, of Asheville, N.C., superintendent of the Home Board's schools, himself a native highlander. The skill and wisdom with which Dr. Brown has for years conducted this difficult work and directed the channels of its expansion are beyond praise, and have won for him the unqualified confidence of the Home Mission Board and of all who have observed the schools and their work. Other denominations besides our own are also doing a fine work in mountain schools. The Presbyterians, both North and South, have been particularly active in this field, and the work of the Southern Presbyterians is at present growing. Methodists of the South are also conducting some schools, and Northern Methodists a few. Some other religious bodies conduct schools, and certain other highland schools are supported by non-religious organizations. The Southern Baptist system is reaching a larger number of the people than any other agency, and, by common consent, is not surpassed, if indeed it is equalled, in its adaptedness to the needs.

Aiding a People to Find Themselves

Rev. V. I. Masters, D.D.

An Appraisal of Our Mountain Mission Schools

Fundamentally the largest service the highland mission schools can render is to aid this great section of our people to find themselves in their twentieth century environment. That environment is quick with haste and material improvement. Already it has shown that it will not even let the highlander alone in his quaint eighteenth century quiet. Defying the mountain walls, it is thrusting forward one railway after another into the very heart of the highlands. Ridges, peaks, and coves, and the serpentine valleys and streams have been unable to preserve the secret places of the skyland from the invasion of commercialism. The conquering outlander is after the wealth of coal and timber in the mountaineer's home country. With him the invader brings a new economic system, which promptly proceeds to tear up, root and branch, the whole ordered system of the highlander's life. Before this onslaught the people find themselves under the necessity of readjusting their lives. To this end their crying need is a competent and trustworthy leadership of their own. This they cannot hope to find in untaught preachers who journey once a month to preach at the little mountain church. Where may they hope to find it? The states which touch Appalachia

are doing better, but still far too little, toward educating the highland people. Far and away the most hopeful and promising seminaries for training the needed leadership are in the mission schools in the highland country. This training will assuredly make for a more vital church and religious life. More and more, as the young preachers from these schools sense the heroic quality of the service, there will also be a direct impact from the schools on the efficiency of the churches in serving their communities. Already great good has been accomplished by the "admirable Bible teaching in the schools and the training for church service.

OUR SYSTEM OF SCHOOLS.

This chapter will not deal in detail with the great system of schools through which Southern Baptists are seeking to aid their brothers of the highlands. For the present purpose it will suffice to say there are thirty-seven of these schools, three being in the Ozarks. There are 200 teachers, a student body of about 6,000, and a property valued at about \$700,000. At the head of this system is a man who in his own person is by far

VALUE OF SCHOOLS TO THE MOUNTAIN PEOPLE.

What of the value of these institutions to the life of the highland country itself? As the system has hardly been in general operation more than ten or twelve years, and as social growth is necessarily slow, it is too early to take stock with the expectation of exhibiting the full fruition of the work. The thousands who have returned from the schools to their homes are the least conspicuous, but perhaps the most significant, contribution of these schools to the general weal. If there is an exception, it is in the 2,500 young people who from the schools have gone into the teaching profession, most of them in their own mountain country. The contribution of preachers and others to service away from the mountains has been invaluable. But I cannot bring myself to rank even this great service above the direct contribution of the schools to those ends for which they were primarily established and for which they are still being primarily maintained. It is a great thing to give a chance to youth hungry for improvement; it is a greater thing to train these youths to give their lives to the uplift of the disadvantaged people of their own highland country. This service promises less ephemeral repute in the mouths of men, but it is vital with the spirit of service which Jesus taught. Most of the young people have gone back to their homes, and the notable progress of the churches and of prohibition sentiment in sections near the schools testify that their influence is already being felt for social betterment, as do also the improvements which are being noted in many mountain homes.

"Let us as Christians do all in our power to build up Christian colleges, and thereby assist the youth of our lands to better, nobler living."



LITERARY SOCIETY, FRUITLAND INSTITUTE, HOME MISSION MOUNTAIN SCHOOL.

Young People's Department

IN CHARGE OF MISS ELIZABETH N. BRIGGS, RALEIGH, N. C.

Two Useful Friends

*Now, boys, there's a fellow I'd like you to meet,
A fellow whose friendship I hope you will greet
With pleasure and give it adherence.
He's a chap who will help you in all that you do;
In the toughest of trials he's game through and
through;
He's a friend worth the having, a friend tried
and true,
And his name? Here it is, Percy Verance.*

*Then, here is another, a gentleman quite,
Whose acquaintance will always afford great de-
light
And help in advancing your station.
Whatever you do he will greatly improve,
Bad manners and awkwardness try to remove;
The better you know him, the more you will love
Your excellent friend, Ed. U. Cation.
—Selected.*



Our New Essay Contest

My Dear Boys and Girls:

At last we have arranged for the new Essay Contest, and I hope those pencils you sharpened a month ago are ready to get to work.

You will see that the subject this time is "The Homeland as a Field for Missionary Service." This was chosen after getting suggestions from Dr. Masters and Dr. Warren, of the Home Mission Board. They are glad we are to take a Home Mission subject this year and they feel so interested in the contest that they, with Mr. Welch, have promised to act as judges.

I hope we are going to surprise them with a larger number of essays than we have ever submitted before. Get as much help as you wish from the older people while you study, but be sure you do all the writing yourself. Send your essay according to direction. Yours with love,

ELIZABETH N. BRIGGS.



PRIZE ESSAY CONTEST

Subject of Essay: "The Homeland as a Field for Missionary Service."

Awards: First award, \$5.00; second award, two books, chosen by winner from a given list; third award, one book, chosen from same list. Souvenirs for all competitors.

Judges: Dr. V. I. Masters, Supt. of Publicity of Home Mission Board; Dr. L. B. Warren, Supt. of Church Extension; Mr. M. M. Welch, formerly of the Home Mission Board.

Announcements of Awards: The November issue of HOME AND FOREIGN FIELDS will publish the essay winning first prize and a list of all those competing.

Leaflets on the different branches of Home Mission work may be secured for the asking from Home Mission Board, 1004 Healey Building, Atlanta, Ga.

RULES OF CONTEST

1. Length: The essay shall not be longer than 500 words.
2. Contestants: Boys and girls sixteen years old and under who belong to Sunday schools of the Southern Baptist Convention.
3. Unsigned: The essays must not be signed, but the blank below filled out by the right ones, enclosed in a sealed envelope, and sent with the essay.
4. Time Limit: Essays must be received by August 15, 1919.

Address, Prize Essay Contest, 214 W. Edenton St., Raleigh, N.C.

ESSAY REGISTRATION

Name

Address

Age

Sunday School

This is to certify that the above applicant has composed and written the accompanying essay.

(Signature of parent or guardian.)

The writer will undertake, in the briefest space and clearest, brightest language, to make as many points as possible showing, (1) The missionary tasks and problems in the South; (2) how young people can help perform the tasks and solve the problems. The essay making the most points, giving evidence of greatest originality, and expressed in the clearest, most convincing language, will be awarded the highest place.



A Penny-a-Pound Meeting

The Mission Band meeting for June may be given over to a reception to the babies. Invite all on the Cradle Roll and encourage the Band members to bring little brothers and sisters and neighbors.

Decorate the room with flowers and have a picture as a souvenir for each tiny visitor. Arrange scales for weighing the babies and write the names and weights on the blackboard. Have it understood that each baby is asked to bring a "penny a pound." Little silk bags in an envelope with the first verse of the "Penny-a-Pound" poem on it, also date and place of meeting may be sent out as invitations. If the meeting is held on a week-day, an older boy or girl could earn mission money by taking kodak pictures of each baby and selling them later to the parents.

The "Lullaby Exercise" should be given at this meeting and the poem, "A Trip to Babyland," divided among several older girls.



A Lullaby Concert Exercise for Mission Bands

By B. M. S.

Dress a number of little girls, who can sing well, so as to suggest a few of the different races in our own country.

For an Indian mother, dress a dark-haired girl in a bright flannel skirt, a loose waist, and tan bicycle leggings to imitate moccasins. She may wear beads on her neck and at her belt. Her hair should hang loose, fastened only by a string tied around her neck. Her doll should be wrapped in tiny blankets, and laid in an Indian baby basket. This can be made of one flat board, on which the doll is laced by a leather cord, and straps fasten the baby basket to the little mother's back, coming over the shoulders, crossing in front and tying in the back.

The colored race may be represented by a little girl with sun-bonnet pulled low over her face, carrying a black dollie in her arms.

For the Bohemians let a fair-haired girl, wearing a blue gingham dress, white apron, and hair in two long braids, carry a doll in a long white dress.

The Mexican mother can wear a red calico dress, with a black shawl draped cornerwise over her head. Her doll is in a baby basket similar to the Indian's, but has a roof made of a circular piece of cardboard, over the head of the board, to keep the sunlight from the baby's eyes. It may be covered with glove kid, to imitate deer skin. Beads and buttons hang down from the roof to be played with.

The Eskimo mother is dressed in a fur suit, and her doll is wrapped in furs similar to her own.

The Chinese mother wears a loose gown, with flowing sleeves, of any gay Chinese material that can be found in the dry goods store. A real Chinese doll would add to the effect.

Then let four or five little girls dress as happy American mothers, with dainty dolls in long white dresses.

Let tiny rocking-chairs be placed on the stage for each child, excepting the Indian and Mexican. They should enter walking slowly and swinging their dolls gently in their arms, in time to the tune, "My Old Kentucky Home." After walking once about the stage they seat themselves, the Indian and Mexican sitting, one on a log, the other on a stone covered with a bright Indian blanket. All rock their dolls, and the little white mothers sing the well-known lullaby:

"Sweet and low, sweet and low,
Wind of the Western sea."

At the close of this song the Indian mother rises, and walking back and forth, sings to the same tune:

"Sweet and low, sweet and low,
Wind from the Eastern sea;
Low, low, breathe and blow,
Wind from the Eastern sea.
Over the rolling prairie go,
Tell me again so soft and low,
Somebody cares for me,
While my little one, while my pretty one sleeps.

"Some One has loved us, and died for us, too;
Some One is building a home for you,
Little brown baby mine,
While my little one, while my pretty one sleeps."

After a short interlude, in which they all rock their dolls, the little colored mother sings, rocking in time to the tune, "Way Down Upon the Suwanee River":

"Hush-a-bye, my little pickaninny,
Sleep, doncher cry;
Bright times is comin', pickaninny,
Comin' in de bye and bye.

CHORUS.

"O, de way was hard and dreary,
Ebery day was long.
Now help is comin' tru de darkness
From our bruders, good and strong.

"Far, far beyond de Swanee Riber
Shines, shines a light:
God's love in bruder's heart's a burnin',
Brightnin' up de long, long night.

CHORUS.

"Hush-a-bye, my little pickaninny,
Sleep, doncher cry;
Mammy's got you safe, and somehow
T'ings look better for de bye and bye."

CHORUS.

The Bohemian mother now rocks her doll and sings (tune, "Old Oaken Bucket"):

"We have come from our home far across the
blue waters,
To live in a land filled with freedom and light.
They call us their sisters, their country's own
daughters;
We are strangers no longer; sleep, baby, good
night.
We knew not their ways, and we knew not their
worship.
They taught us their Father is our Father too.
Sleep sweetly, my wee one, though far from our
homeland,
We're strangers no longer; sleep, baby, good
night."

The Chinese mother sings to the tune, "Lightly Row," trotting her doll on her knee:

"Bye la bye, bye la bye, Teenie Weenie, shut
her eye;
Bye la bye, bye la bye, shut her little eye.
Mission school will show the way Melcan peo-
ple live today;
Bye la bye, bye la bye, shut her little eye."

"Sleepy O, sleepy O, in the mission school we go.
Sleepy O, sleepy O, in the school we go.
Clothes, and food, and braided hair, all Chi-
nee, but never care;
Sleepy O, sleepy O, in the school we go."

The Mexican mother now rises and walks back and forth across the stage, singing to the tune "Farewell, Forever," found in "College Songs of American Colleges":

"O lullaby, lullaby, sweet Babinito,
Sleep softly, thou baby mine,
While sunbeams and shadows
Fly o'er the dark mountains,
Bright rays in the valley shine.
As fair as the light of the sun in our dwellings,
Is shining the light of God's love in our hearts.

CHORUS.

"Sleep Babinito, sleep, baby mine,
Golden the sunbeams over thee shine.
No royal cradle fairer than thine,
Guarded by angels near.

"O lullaby, lullaby, sweet Babinito,
Sleep softly, thou baby dear.
The clouds on the mountains,
The breeze in the valleys,
Have carried the tidings here.
A Father is ours who has never forgotten;
He sends us the rain, and the flowers, and the
dew."

CHORUS.

After the Indian and Mexican lullaby let the dolls be slipped from the baby baskets and held in the arms of the little mother.

The little Eskimo mother now sings, to the tune of "Bonnie Doon":

"O cold is the snow blowing o'er the white moun-
tains,
And cold is the wind from the icy sea.
The white bears are sleeping all through the dark
winter;
Sleep longer, my child, it is better for thee.
O sleep, my child, the white snowflakes falling,
Are soft like the wings of the summer dove.
Somewhere, they say, there are wings of white
angels;
Somewhere there is summer, and sunshine, and
love."

In closing, let all the children rise and sing the following motion song to the tune, "Here We Go 'Round the Mulberry Bush."
Hold dolls in a caressing way in both arms.

"Mothers love their children dear, children dear,
children dear,
Mothers love their children dear, the same all
over the country."

Shake finger at doll's forehead:

"Mothers make their children mind, children
mind, children mind, children mind,
Mothers make their children mind the same all
over the country."

Toss dolls over the heads:

"Mothers play with their children dear, children
dear, children dear,
Mothers play with their children dear the same
all over the country."

Hold dolls by both arms, their feet on floor:

"Little feet must learn to walk, learn to walk,
learn to walk,
Little feet must learn to walk the same all over
the country."

Rock dolls back and forth in the arms:

"They rock-a-bye babies to hush-a-bye land,
hush-a-bye land, hush-a-bye land,
They rock-a-bye babies to hush-a-bye land the
same all over the country."

The tune now changes to "Old Kentucky Home," and they all walk slowly across and off the stage in the same manner in which they entered.—Selected from "The Work at Home."

OUR PUZZLE CORNER

PUZZLE No. I. A MISSIONARY OF SHANGHAI,
CENTRAL CHINA.

1. Something we do at church.
2. A shoemaker's tool.
3. A wild animal.
4. Something put on a dress.
5. A personal pronoun.
6. A large bird.

Last name:

1. People we should help.
2. Something worn on the finger.
3. A river in India.
4. Something we should not have.
5. What a wasp will do.
6. Something you wear around your neck.

Sent by Myrtis Whaley, Sparta, Ga.

PUZZLE No. II. A LADY MISSIONARY IN THE
FOREIGN FIELDS.

First name:

1. I am first in church.
2. Last in the dance hall.
3. Sorry, but am in the middle of sin.
4. I make eel feel.
5. I appear in folly, but not in holly.
6. I change bats to boats.
7. All kinds of rum I help to make.
8. One-fourth lead and one-half dead.
9. First in energy, but last in every-thing-else.

Second name:

1. I live in heaven, also in hell.
2. I help to make rum, also fun.
3. I was born in sin, but not in shame.
4. Without me all can't's would be cans.
5. I helped to make Eve, but not Adam.
6. I made the ear roar.

Dear Miss Briggs: It was my pleasure to spend a week with Miss ——— in one of the Tennessee mid-winter training schools for Christian workers, and remember well the morning she volunteered to go to the foreign fields. This is why I use her name in my puzzle.

Sent in by J. C. Spivey, Conway, S.C.



ANSWER TO MAY PUZZLE

A WELCOME VISITOR.

1, Hezekiah; 2, Obed-edom; 3, Malachi; 4, Elkanah (Home).

1, Abel; 2, Naomi; 3, Deborah (And).

1, Felix; 2, Obadiah; 3, Rebekah; 4, Elijah; 5, Israel; 6, Gehazi; 7, Nathan (Foreign).

1, Fair Heavens; 2, Ishbosheth; 3, Ephraem; 4, Levites; 5, Drusilla; 6, Sarah (Fields).

Answer: HOME AND FOREIGN FIELDS.



NAMES OF THOSE ANSWERING APRIL PUZZLES

Alabama—Alton Barton, Jenidel Brown.

Georgia—Myrtis Whaley.

Kentucky—Alden Durham, Caroline Elizabeth Hardy.

Louisiana—Ruth McCain.

Mississippi—Marion Blalock.

Missouri—Clarence W. Cox.

North Carolina—Little Miss Green, Tosca Tolar.

Oklahoma—Kate Crow, Perry Starkey, Joy and Clifford Smith.

South Carolina—J. C. Spivey.

Tennessee—Ruth Ewton, Minnie Mae Flowers, Annie Bell and Marie Thomas.

Virginia—Mary and Alice Hamilton, Frank Crowder, Ida Crowder, Elizabeth Crowder.

Answers to puzzles should be sent to Miss Elizabeth N. Briggs, Raleigh, N.C.



A Trip to Babyland

Who wants to go in a big balloon
To Babyland with me?
Shall we rise o'er mountains vast and high,
And sail over the sea?
Look down, Sweetheart, there's a hut of ice,
And 'round it fields of snow.
Is there a baby in this cold land?
Oh, yes, an Esquimau!
Its face is dark and its cheeks are fat,
It is wrapped in coats of fur.
'Tis like a bundle with twinkling eyes,
Tied up so it scarce can stir.

A Lapland baby, too, we find
In cradle snug and warm;
So shielded in its mother's arms,
It feels not wind nor storm.

Now on we go to the spicy isles,
Where sea winds always blow.
Any babies here? The mothers smile,
And their small Brownies show.
Dear little souls! they're rubbed with oil
Till the dark skins fairly shine.
The mothers love them; yes, indeed!
And I should, were they mine!

Now, away we go to Chinaland.
Any babies here? Take care!
So many we see we'll surely say
There are babies everywhere!
They're dressed as grown-up people are,
With gowns, and braids and queues.
Queer babies these, from shaven crowns
To funny little shoes.
But, Sweetheart, many are hungry there,
And some live but to weep.
The idols cannot hear their prayers
Nor guard them while they sleep.

Still onward in our good balloon,
An island 'neath us lies.
'Tis fair Japan, and sometimes called
"The Children's Paradise."
Dear little shaven crowns we see,
And twinkling eyes so black,
The babies roll on soft white mats,
Or ride on sister's back.

To Africa we quickly ride.
And there—oh, how you laugh,
To see those black and shining tots!
I cannot tell you half
The funny things, the sad ones, too,
That enter baby days,
Where mothers are so ignorant,
And have such curious ways.

Want to go home? Don't like this land?
Home surely is more dear
Than any spot we've visited,
And presto! we are here.
Our native land! there is no place
Like home to you and me.
No place where babies are so sweet,
So happy and so free.

Now, Sweetheart, in your crib lie down,
And close your eyes in sleep;
But first say, "Dearest Lord, I pray
All babies safely keep." —L. A. S.



The things we speak melt in the air today;
But what we write no power can wash away.

Does Tithing Pay?

"My experience after ten years of tithing and almost twelve years in the ministry, is that they who really prosper and are generous and contented are the tithers."

"Does tithing pay? I say 'Yes,' it does. I have always believed in giving a tenth to the Lord's work ever since I was converted and I have found that the more generous I was in my own small way, the more I had to give. January 1, 1913, I signed a pledge (to myself) that I would give a tenth to the Lord's work, and that I would keep an account of all receipts and expenditures. To my surprise today I find that my total receipts from all sources were \$1004.25 and my giving has amounted to \$110.60. I am more than pleased with the results it has brought. I am not a rich man, yet not poor. I work in a general store and I think my experience speaks for itself."

"I will answer your question in this way: Five years ago I first became a tither. I tithed for two years. The next year I gave one-ninth. The next year I gave one-eighth. Last year I gave one-seventh. This year I am giving one-seventh. If life be spared next year, I want to give one-sixth. As a result I can truthfully say that I am more happy, more generous, and more financially prosperous."

"I have been a tither for about five years, and my experience has been that I am happier and my income has been more than doubled, almost tripled, since becoming a tither."

"I have been more prosperous since I began tithing than before. It deepens our spirituality and makes us feel interested in the Lord's work. It will cure that disease of covetousness which is the special sin of old men."

A Place for Me

Use me, God, in Thy great harvest field,
Which stretcheth far and wide like a wide sea,
The gatherers are so few, I fear the precious yield
Will suffer loss. Oh, find a place for me!

A place where best the strength I have will tell,
It may be one the other toilers shun;
Be it a wide or narrow place, 'tis well
So that the work it holds be only done.

—Christina Rossetti.

The Right Motive

"The first requisite for a successful stewardship revival is a right motive. The paying of the tithe is not, first of all, a matter of raising money, paying church debts, or of furnishing a cure-all to the many troubles of the church. The tithe is spiritual, and tithing as a financial plan is secondary in Scripture and experience to tithing as the test of consecration. Indeed, the need of the hour is not money, but that consecration which systematically and proportionately places money upon the altar.

"The time has come for the church to launch a systematic campaign, teaching the high motives and purposes of systematic stewardship; these purposes and motives to become life principles among Christian people, and financially to be expressed by religiously giving at least the tithe to the work of the Lord. The main drive, therefore, is to secure, not the tithe, but the tither; not the gift, but the giver; not the money, but the man." —Quoted in "The Tither."

The MISSIONARY PILOT

The purpose of the *Missionary Pilot* is to assist those whose duty it is to prepare programs for the various meetings of the church and its societies by indicating the articles in HOME AND FOREIGN FIELDS which may be used to best advantage. Files of the magazine should be carefully preserved.

SENIOR B.Y.P.U.

June 1.—Topic, "Boaz, the Helpful Helper." See poem on page 20, "Help Lighten the Load"; also see last cover page, "For the Sake of Humanity—and God." Let nine members give one each of the statements beginning with the words, "For the Sake of Humanity"; then let the leader give the statements that follow, with a brief explanation of the \$75,000,000 program adopted in Atlanta.

June 2.—Topic, "Rebekah, a Near-Sighted Woman Who Thought She Could See Afar." See pages 3 and 4, "Christian Education and Missions." At the conclusion of the program let the leader call attention to the fact that Rebekah went to Canaan as a missionary, and that today as never before there is need of missionary volunteers; then let him show the relationship of Christian education to the missionary enterprise as pointed out by Dr. Crouch.

June 15.—Topic, "A Remarkable Soul-Winner." See page 24, "The Hope of China." Have this story told at the conclusion of the program, showing the wonderful opportunities for soul-winning on the foreign field.

June 22.—Topic, "Why Do We Believe in a Life Beyond the Grave?" See page 7, "Confucianism and the Missionary." Close the program by having some one summarize briefly the teachings of Confucianism regarding the future life as contrasted with Christianity.

June 29.—Topic, "Christian Education and the Kingdom." See pages 5 and 6; have two members give briefly a summary of the statements of Dr. Love and Dr. Masters; a third member will give the educational program of the Southern Baptist Convention as shown in the table on page 11; other members may give briefly interesting items about our mission schools on pages 21 to 25.

JUNIOR B.Y.P.U. AND OTHER CHILDREN'S MEETINGS.

The last Sunday in June has been set apart throughout the South for the observance of Christian Education Day. Stories and pictures gathered from this number of HOME AND FOREIGN FIELDS will make attractive and effective this meeting. A poster, on which will be pasted the pictures, may be made and hung on the wall. Various boys and girls may then tell briefly a story which the pictures serve to illustrate. See especially pages 21 to 29. Sunbeam Bands will find the "Lullaby Concert" on page 30 novel and effective.

W.M.U. AND Y.W.A.

The missionary topic for June is "Christian Education and the Kingdom." An outline program is given on page 19, and on pages 3, 5, 6, 9, 10, 11-13, 21, 29 a variety of material is furnished from which selections may be made that will set forth every phase of this subject.

SUNDAY SCHOOL.

Christian Education Day will be observed by the Baptist Sunday schools of the South on Sunday, June 29. Material for the observance of this day has been sent to superintendents. It should be made a great day in the interest of our Baptist schools and colleges.

PRAYER MEETING.

The leader of the prayer meeting service should read with care the article on pages 16 and 17, which sets forth the great program adopted at the meeting of the Southern Baptist Convention in Atlanta. Earnest prayer should be offered for divine guidance on the part of those charged with the responsibility of inaugurating this great movement. See also the editorial on page 1, "The Day is at Hand."

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For the Sake of Humanity—and God

*Rev. Frank Moody Purser, Th.D., Chaplain U. S. Army
Formerly Secretary Educational Department, Foreign Mission Board*

FOR THE SAKE OF HUMANITY parents have given their sons; wives have given their husbands; sisters have given their brothers; sweethearts have given their lovers; friends have given their friends; men have given themselves.

FOR THE SAKE OF HUMANITY hearts have been torn; bodies broken; billions spent.

FOR THE SAKE OF HUMANITY men have left home, crossed seas, marched weary miles, spent sleepless nights in mud and rain and trench.

FOR THE SAKE OF HUMANITY men have gone to prison; have been hungry; have starved and famished; have been persecuted; have had insult after insult hurled at them and theirs.

FOR THE SAKE OF HUMANITY men have endured cold, icy cold, in the briny ocean waters; and have spent anxious hours on rafts and boats and broken masts; and have gone to ocean graves.

FOR THE SAKE OF HUMANITY women have dreamed, by day and by night, of horrors that might and did take place; of empty sleeves and trousers' legs, of hearts torn out, of bodies blown to pieces.

FOR THE SAKE OF HUMANITY boys and girls, men and women, young and old, have worked early and late; have given their best; have been in suspense; have made financial and soul sacrifices; have spent their all.

FOR THE SAKE OF HUMANITY boys have grown to manhood, overnight; old people have renewed their strength and have taken up life's tasks again.

FOR THE SAKE OF HUMANITY men who only wear the silver stripe have labored long and earnestly in camp; have waited and hoped; have trained, and then waited again; have endured the monotony of training without the thrill of battle, horrible as that thrill may be.

FOR THE SAKE OF HUMANITY a nation has counted not the cost, and has paid the price willingly.

AND NOW? The boys are coming back as men. All are changed. Some have lost, many have gained.

AND NOW? The folks at home are passing through the period of reaction. The tenseness is giving way to relaxation. Enthusiasm of the past months will burn itself out. The world may soon grow cold.

But from the very reaction there must be a counter-action. A new adjustment will be. The level will be higher than ever before.

Ere long we shall see that the battles won by physical means are only a part of the great war of the just and loving God against the unjust and hating Devil.

There is cause then that the enthusiasm be turned now into other channels. As they were taken up, so now must be put aside bayonet and cannon, machine gun and gas, for the sake of humanity.

The question for liberty-loving Southern Baptists is to see to it that for the sake of humanity our present enthusiasm and even new and greater enthusiasm be spent in sending and taking the messages of love and service and THE message of Light and Love and Life into each nook and corner of the world.

As we did not hesitate to give all in our effort to make it possible for men to live here, so now must we willingly and positively see to it that we pour forth to the last drop in our work of spreading into all the world the Gospel of our Saviour who alone can give real present and eternal Life. To fall short in this will be but to bring the whole effort of all the past months to an incomplete ending.

Solemnly before the God of hosts, and in the Name of Christ, our Lord, do I call my fellow Southern Baptists to a complete, unreserved commitment to the great program adopted in Atlanta—for the sake of humanity and for the sake of the Kingdom of Christ.

