

HOME AND FOREIGN FIELDS

Continuing
The Foreign Mission Journal
The Home Field



"YOUR FLAG AND MY FLAG."

"This picture," writes Miss Amy Crowder, our missionary to the foreigners at Krebs, Okla., "was arranged by the Italian mother herself. How they do love and honor the flag!"

SUNDAY SCHOOL BOARD OF THE SOUTHERN BAPTIST CONVENTION
161 Eighth Avenue, North, Nashville, Tennessee

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THE BEREAN FREE CLINIC, WHERE STUDENTS OF THE BAPTIST BIBLE INSTITUTE, NEW ORLEANS, LA., LEARN TO DO CHRISTIAN WORK BY DOING IT.

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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.

February 1—Topic: "Servants of the King." See page 34. "What Constitutes a Call to Foreign Mission Service?" At the conclusion of the program let the leader or president present the need and the call for volunteers.

February 8—Topic: "Samson, an Old-Time Athlete." See editorial, page 4, "An Ancient Tragedy—Repeated?" Make the comparison as suggested, and connect the thought with present conditions.

February 15—Topic: "Stewardship of Life." See Mr. Leavell's splendid article, "The B.Y.P.U. Coming Into Its Own," page 11, and reinforce the special program with this summary.

February 22—Topic: "Christian Safety, Assurance and Joy." See pages 36-38, "My Most Interesting Recent Experience." Have someone select two or three of these most recent striking stories from the foreign fields.

February 29—Topic: "Survey of Home Missions." See Dr. Master's article, "Making America Christian," pages 6 and 7.

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

"New Americans," is the attractive mission study for the month, and throughout the magazine will be found abundant material for making the subject interesting. Make special use of the pictures.

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

Miss Mallory's article and suggested program on pages 32, 33 will be found indispensable in the preparation of the program on "Americanization Problems." Make use of the stories about our work among the foreigners, which is the feature of this month's magazine.

SUNDAY SCHOOL

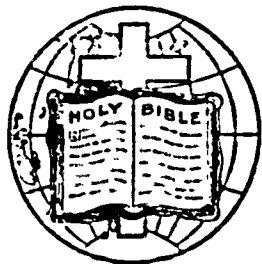
A class or department in the Sunday school can give to fine effect the program, "New Americans," on page 39. It will be a most helpful diversion from the usual routine of closing exercises.

PRAYER MEETING

Mr. Henderson, on pages 33-35, presents some suggestions that the prayer meeting leader can use to good advantage. Pray especially for the solution of the national problems which we now confront.

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I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

FEBRUARY, 1920

A Program of Indoctrination

It is exceedingly difficult for those reared in a pedobaptist atmosphere to understand the Baptist position. One phrase invariably betrays them—their reference to our denomination as “The Baptist Church.” As a center to which a string is attached determines the circle’s circumference, so this expression determines the range of belief concerning the church and its doctrines.

A “church” in the pedobaptist conception is an entity, the symbol of a system, the representation of an ecclesiastical organization under the control of which are the local bodies of believers. Those in charge of a “church” constitute a sort of priesthood, by whatever names they may be called. Naturally, therefore, there is an order of importance and authority among the ecclesiastics, or priests, or ministers, or clergy, as they are variously designated. It follows that these over-head managers shall determine largely the policy and thinking of the local congregations, within limits. That the “church” thus constituted is the lengthened shadow of some great leader is a matter of recorded history. The “Lutheran Church” received its mould from Martin Luther; the “Presbyterian Church” from John Calvin; the “Methodist Church” from John Wesley, etc. The Catholic stamp was upon them all, and that their thinking should have been influenced by inherited and almost universally accepted conceptions was inevitable.

On the other hand, the Baptist movement has, through the ages, been a mass movement. Men and women reading the Bible for themselves have refused to come within the circle of any of these ecclesiastical organizations. They have repudiated all human authority in religion, all priestcraft, all man-made creeds. The chief bond of unity binding them together is their common acceptance of the Word of God as the sole authority in matters of faith and practice, and of Jesus Christ as the only Master to whom they bow in matters of religion. Long years of struggle for these high and holy principles have served to draw together these baptized believers in unity of effort and aim, so that they have come to be recognized as a mighty denomination. But they are true to their genius only as they maintain the absolute independence of the local congregation and the soul’s unhindered right of access to God through Jesus Christ without human offices or civil or ecclesiastical interference.

Thus we are set over against the remainder of the religious world. At one pole are the Catholics; at the other pole are

the Baptists; in between are all the other denominations and sects. All that these pedobaptists hold that is Scriptural they hold in common with Baptists; in this we rejoice. Much that they hold that is unscriptural they hold in common with the Catholics; this we cannot but deplore.

We cannot unite with the denominations in our missionary enterprises, therefore, for at least two conclusive reasons: To do so would remove our reason for existence, since we would tacitly agree to that which we know is fundamental, inherited error. Further, if we would we could not as a denomination enter into any such arrangement, since no church, association or convention, no man, nor set of men, has the slightest right to speak for the churches called Baptist. Each is sovereign, and must pass upon the question for itself.

So simple is all this that its very simplicity proves a stumbling block to many. It is natural that children growing up under pedobaptist influences shall think in pedobaptist terms, and that they should come to be men and women to whom our position is quite foreign. The very nature of the church organization to which they belong has made possible and necessary their continual indoctrination in the things for which their “church” stands—especially those things not taught in the Scriptures. We owe it to all these that they shall at least become acquainted with what we believe to be the New Testament teaching. It is equally natural for children in Baptist homes to become Baptist church members, but with the difference that we have no over-head organization to promulgate and teach a system of beliefs. Thus it happens that many members of Baptist churches do not themselves know what it is for which we stand. There rests upon us the sacred obligation of teaching them the New Testament truth. Our reliance must be upon intelligent pastors, parents, teachers and leaders in each local congregation, to search the Scriptures and teach—not what Baptists believe as an ecclesiastical system, but what the Word of God plainly affirms. That we shall all be teaching substantially alike is the record of these hundreds of years of Baptist history.

Let the new crusade be launched—a crusade of Bible study, of preaching upon the great fundamentals of grace, of teaching the “all things” of Christ. In such a campaign of indoctrination Baptists have nothing to lose and everything to gain. We call upon our people, our missionaries, our pastors, our editors, our teachers, everywhere, to turn on the light of New Testament truth, “seeking in prayer, faith and a holy aggressiveness the winning of the world to Christ.”

The Plans of Northern Baptists

In 1908 Northern Baptists took a significant step in the relating of all their forces for organized efficiency when the Northern Baptist Convention was formed. From that time unification of interests has been the order. First, the Joint Department of Missionary Education was created, and this was followed by the creation of joint secretaryships and single collection agencies in the various states. The five-year program inaugurated in 1915 achieved largely its aims, and the new five-year program, with a \$100,000,000 financial goal, was launched at the Denver Convention last May.

The next step, looking to the success of the enlarged program and the great money-raising campaign, was the creation of a “Board of Promotion.” This Board consists of 147 members, including the President of the Convention, four members of its executive committee, and representatives from all the general and State Boards, together with twenty-four members-at-large, “not less than sixteen of whom shall be women.” To the question, “What is the special function of the general Board of Promotion?” the answer is thus stated:

“That of a reviewing and planning board. It is to meet annually in November, at such place as it may appoint; con-

sider carefully the work and plans of the organizations connected with the Convention; and with a vision of the whole task, adopt a united budget and adequate program for the denomination, and determine in general the policies to be pursued."

The plan of administration provides for an "Officers' Council," to "unify and harmonize the work of the several departments and submit reports and recommendations to the administration committee." No important measure shall be initiated by any department without previous consideration and approval of the Officers' Council.

Dr. A. Y. Aitchison, formerly Home Secretary of the American Baptist Foreign Society, has been chosen General Director of the Board of Promotion. Dr. Aitchison is to have general oversight of the work committed to the Board by the Northern Baptist Convention. "No policy shall be adopted or put into execution in any department without the approval of the General Director, or of the Officers' Council." The General Director will be assisted by a business manager, who is to have charge of the business affairs of the Board and of accounting.

The plan of administration provides further for the Department of the Promotion of Religious Life, a Department of Publicity, and the Department of Conventions and Conferences. A general organ of the Convention and the unified Board has been created, absorbing other Northern Baptist papers except the *Watchman-Examiner* and *Journal and Messenger*, which refused to go into the merger.

With certain reservations, the Northern Convention expressed its approval of the Interchurch World Movement, and its willingness to co-operate within limits, setting forth at the same time its inability to speak for the churches, which are local and independent. The adroit politicians of the movement, caring nothing for these reservations, have made valuable capital of the recognition accorded. A recent news dispatch announced that Northern Baptists have accepted \$1,000,000 as their quota of the overhead expense of the movement—considerably more than the total expense of the entire Southern Baptist 75 Million Campaign. Certainly the Interchurch Movement seems to have powerful sympathizers among Northern Baptist leaders, whatever may be the feeling of the churches at large.

Definite plans for the actual launching of the \$100,000,000 drive have not yet been announced.

The Eyes of the World

Baptists have never been particularly concerned with popular public opinion. We have taken literally the Master's warning about all men speaking well of us. Besides, we have not in past centuries had very much to boast of in this direction. Perhaps no people in Christian history have been more misunderstood or maligned than Baptists. It is refreshing, therefore, to see in the public prints throughout the South appraisements of our denomination that gratify our sense of self-respect. We have known that we are a great people, and we have awakened to realize that the world knows it, too.

A highly valuable by-product of the campaign is this new valuation of our denomination in the eyes of the world. All over the country daily and weekly newspapers have commented at length in thoughtful editorials bearing upon the significance of the 75 Million Drive.

Before "Victory Week" there were stimulating expressions like this paragraph from the *Augusta (Georgia) Chronicle*:

"They tell us that a Baptist church is a democratic organization without any overhead authority of any kind, and that each church is a power and a law unto itself. Because of this condition we shall watch this campaign with undue interest. In the meanwhile we shall bid them Godspeed in their worthy undertaking."

On the eve of the great drive hundreds of secular papers carried editorials which show that the editor had given careful thought to the campaign, and that he looked upon it as a matter of community and South-wide interest. An example is quoted from the *Anniston (Alabama) Star*:

"Southern Baptists are bringing to a splendid finish the greatest campaign for 'Millions for the Master' that any church ever has conceived. . . . New conditions, created by the great war, are being admirably met by the churches. It was necessary that they should meet the changed and broadened religious requirements. The church leaders realized the necessity for immediate action, and the several great movements all have had in view the mobilizing of the religious strength of the land to meet the greater responsibility and the enlarged opportunity which the world, in a restored peace, offers, and to help as only a consecrated body can in the restoration of a normal social and religious status."

In the midst of the campaign the interest displayed by the papers was almost equal to that in state or national elections. This paragraph from the *Roanoke (Virginia) Times* is typical:

"The Baptists are off to a fine running start in their 75 Million Campaign. Three of the six churches of this denomination in Roanoke went over the top on the opening day of the big drive and, knowing the Baptist spirit for what it is, we haven't the least doubt that all of them eventually will go past the mark set with flying colors. The Baptists have thrown themselves into this campaign with characteristic intensity and whole-heartedness, and it was a foregone conclusion before the campaign began that it would be crowned with success. The Baptists are a force for moral good and civic righteousness everywhere. They know no compromise with the hosts of the devil and they fight on the offensive ever. A contemporary remarked a day or so ago, 'The devil never did love a Baptist.' He has good cause not to do so."

Following the announcement of the successful completion of the campaign the newspapers gave liberally of their space in the interpretation of the victory and congratulations to the captains and their leaders. The following from the *Birmingham (Alabama) Ledger* is a good example of their comments:

"It was a glorious work quickly done.

"The Baptist 75 Million Campaign, inaugurated on Sunday, went over the top that day.

"Early Monday those in charge were able to say that not less than \$100,000,000 had been raised and they were confident that the total, when all heard from, will reach \$125,000,000.

"No interest on this money will come back. Not one penny will be returned to the donors in coin of the realm. It is a gift for humanity. It is a heart free offering for the Master and that for which the Master stood.

"'Millions for the Master.' Given in a day by the seventeen Southern States for Home and Foreign Missions, for State Missions, for colleges, orphanages, ministerial relief and hospitals. An all-embracing schedule of service for men, women and children the world over.

"And they did it with Southern cheeriness and whole-heartedness. In few churches were they content to do what was asked of them. They did that and added to the quota a generous free-will offering.

"We said none of this would come back to the donors in coin of the realm. No, but it will come back in a hundred ways that will make the world better and happier and them happier and better for the giving. It will come back to them in ways that no cutting of coupons can approach.

"So long as we do things like that we are safe. There is a lot of raucous noise heard in the land. There is a distressing restlessness of young and of old. There is a superficial selfishness that seems to care nothing for other, but is bent on wrench-

ing out of the common support a swinish glut of prosperity that will leave nothing for one's neighbor.

"What we did Sunday in the raising of 'Millions for the Master' is a negation of what rides the surface except as convincing proof that what is atop is passing flotsam and that the undercurrent is sweet, clean and saving.

"In the South our churches and our church work have been vital and intimate forces in our lives. That is why the nation, when it is rocked by alien forces and discordant elements within has turned this way for another aspiration in Christian Americanism and always found it here."

The use of paid advertising, the fine spirit of appreciation of the papers displayed by our General Director and the publicity men in all the States, and the glorious success of the whole effort have served to put Southern Baptists in a new place in the public eye. We shall do well to follow up this friendship by a continued cultivation of the editors and the public whom they so effectively reach.

An Ancient Tragedy—Repeated?

The story of Samson is one of the strangest and most tragic in the Bible. The man was a curious combination of shrewdness and folly, of strength and weakness, of purpose and irresolution. His childishness arouses our contempt, while his persecution by the Philistines elicits our sympathy.

The picture of the blind giant, shorn of his strength, grinding corn for his masters, is a pathetic one. His physical powers return with the growth of his locks, but not until it is too late do his persecutors realize his power of destruction.

The dramatic story has its meaning for today. Suppose we let Samson represent Labor and the Philistines, Capital. During the centuries Labor has been grinding for its masters, blinded by ignorance and fettered with oppression. By means of education, co-operation, union, and changed conditions an unrealized strength has been acquired. Brooding over his wrongs, the giant Labor has in Russia, for example, followed exactly in the footsteps of Samson, and brought down the temple of society upon both his own unhappy head and that of his masters. In our own land the matter has not yet gone so far, but there are many ominous signs.

Shall the tragedy of this man of old be repeated on a world-wide scale? It is interesting to speculate concerning the career of Samson had he been treated with humanity and justice, and his strength and cleverness properly directed. The analogy is, of course, imperfect, but the question persists—Shall the ancient tragedy be repeated? How may we avert the calamity that threatens the life of organized society, establish institutions, and stable civil government?

The answer lies at hand. The world must be made Christian. The ethics of Jesus must be made to control in the affairs of men. This is no less than the daring program which Jesus Himself announced. The human heart must be changed by a power from above. Regenerated individuals, obedient to Christ's law of love, must deal with one another on the basis of the common Lordship of Christ. There is no other way.

Thus we see that the missionary enterprise, in all its ramifications, is the hope of the future—its only hope. The simple New Testament message which we Baptists preach will at once discipline the untrained powers of Samson, and make merciful and just and brotherly the Philistines. Jesus saw the vision of such a day and rejoiced. Let us look beyond the confusion of today to the brighter tomorrow which shall certainly dawn if we are faithful to our trust.

AT the recent meeting of the International Association of the Y.M.C.A., Dr. John Timothy Stone opened the session with an appropriate and startling address from the text, "I am

not ashamed of the gospel of Christ, for it is the power of God unto salvation." A report states that "it was frankly acknowledged that in many cases the physical, social and intellectual activities have absorbed the religious; and that in some cases has been a tendency to make the Association a substitute for the church." It is to be hoped that the repentance is genuine, and that the "Y" may some day be restored to its old place of usefulness and power.

THE Sunday school reaches the largest constituency of any single organization of the church. It is the school of the church, and bears a similar relationship to the denomination that the public school does to the state. As the public school is being made a powerful force for Americanism, so must the Sunday school become increasingly a factor in the life of the denomination. Superintendents and teachers should begin at once to plan for the March Missionary Day. Material for the special day may be had free from the Joint Committee, 161 Eighth Avenue, North, Nashville, Tenn.

WITH holy, sacrificial zeal we have answered the call of the five-year program, and a total subscription of \$100,000,000 by the meeting of the Convention in May seems assured. But let us take heed that the gifts we are making shall not prove a salve to conscience in the seductive craze for riches that is sweeping so many men and women off their feet. No warnings in the Scriptures are more solemn or oftener repeated than those against love of money. It is still true that obedience is better than sacrifice.

REPORTS continue to come in from "Victory Week" which read like a modern version of the Acts of the Apostles. Take this, for example: The church at Docena, in the Birmingham (Alabama) Association, was apportioned \$500. The church has a membership of sixteen. The financial report shows a total of \$3,334.22—lacking only \$165.78 of being seven times their quota. The largest single pledge was for \$300. The church has put HOME AND FOREIGN FIELDS into the home of every subscriber to the campaign.

THE Centenary of Medical Missions will be celebrated in March. In 1819 Rev. John Scudder, M.D., sailed for India and began his work as a medical missionary. Fifty years later Clara Swain, M.D., went to India as the first woman doctor to serve as medical missionary among heathen women and children. What marvelous progress fifty years have witnessed!

THE BAPTIST DOCTRINE OF CITIZENSHIP

Rev. C. C. Carroll, D.D., Baptist Bible Institute, New Orleans

We have Said that Our Great Campaign for the Raising of Money must be Followed by an Equally Great Campaign of Indoctrination. In this Article of Clearness and Power the Writer Sets Out Our Position with Reference to the Vitally Important Subject of Civil Government and the Christian's Duty Thereto

The powers that be are ordained of God. Civil government inheres in the sovereign authority of the Creator. The natural rights of man are constituted in the will of the Creator. The preservation of all natural rights are due to the providence of God, who sustains all things by the word of His power and directs all things to the ultimate end for which they were created. God restrained humanity from the exercise of the death penalty in civil government until after the flood. "Vengeance is mine, I will repay" placed the mark upon Cain lest any should destroy him. Lamech, the sixth from Cain, with the

cutting instruments of brass and iron forged by Tubal-cain, boasted to his wives of his rebellion against the righteous vengeance of God in God's order. The descendant of the murderer became the exponent of private vengeance, holding himself amenable to no law of civil government, human or divine, beyond the edge of his burnished copper sword. An evil example handed down, even through the tradition of Godly men, Noah and his three sons, became a root of bitterness out of which grew in the corrupted minds of men the systemizations of Satan sustaining Lamech's lie that armed might is right.

The civil government of humanity as an expression of the common law was preserved in God's race covenant with Noah and his three sons as representatives of the race from whose loins all that overspread the earth would come. "And surely your blood, the blood of your lives, will I require; at the hand of every beast will I require it; and at the hand of man, even at the hand of every man's brother, will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. 9: 5, 6). "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work but to the evil. And wouldst thou have no fear of the power? do that which is good, and thou shalt have praise of the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger of wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake. For for this cause ye pay tribute also; for they are ministers of God's service attending continually upon this very thing. Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor" (Rom. 13: 1-7).

Thus civil government is sustained in the race covenant made with Noah and his sons after the Flood. The vital principles of common law are rooted and grounded in the ordination of God. Ethics in civil government are fundamentally fixed in that ordination. The stewardship of civil government inheres in the people. It is a common inheritance of humanity. It is inalienable. Statutory law due to legislation upon the part of any class of legislatures is essentially corrupt unless it is a channel through which the great common law can express itself in every individual life for the protection and the direction of the common good. The equal rights of every citizen must be preserved.

In its sphere and in its integrity civil government is supreme. All persons and their property are subject to the lawful use of God's ordinance of civil government, both in the observation of its statutes and in its functioning against lawlessness. Church membership does not abrogate this obligation. If the sword is bared against the individual or against the nation which offends it is the duty of the citizen to hold life and property subject to the state's need in the execution of its righteous function. So Aaron and Hur upheld the arms of Moses. But lawlessness' crown of lawlessness is for the law to legalize evil or for the officer to count the office exemption from the lawfulness of the law. When the sword which was ordained for the protection of the lamb against the wolf, is placed in the hand of the wolf that the slaying of lambs may be legalized and the wolf protected in the slaughter, God's temple of justice has been turned into a house of thieves.

No state is justifiable except as the maintainance of a commonwealth. Any state corrupted by autocracy is an outrage upon the common right, decency and liberty of humanity. Wherever the state becomes a stronghold for caste, class, or special privilege; junkerism, aristocracy or predatory wealth,

to the jeopardy of the life of the commonwealth, it is *ipso facto* in a state of treason to the common law, and if it cannot be cleansed by reformation it ought to be overthrown by revolution and a true government re-established with a decent respect to the rights and opinions of mankind.

No revolution is justifiable that would set up any kind of government subversive to the common rights of humanity and the sovereign right of God. A government that would change His statutes as expressed in the decalogue for principles that deny the integrity of natural rights expressed in His common law and revelation of wrath from heaven against all unrighteousness, is a counterfeit and intolerable. The double-headed eagle of imperialism is no more outrageous upon civil government and the common rights of men than is the red flag of communism. The first is the devil's counterfeit of the sovereignty of Jesus Christ and the second is the devil's counterfeit of democracy. Both are reprehensible to the last measure of damnation.

It appears to be the logical expression of civil government that by some just expression of world-wide democracy there should be set up a common tribunal of international justice before which nations are chargeable and to which they are amenable for the preservation of world peace, liberty and pursuit of happiness. In such a tribunal there must be conserved the Lordship of Jesus Christ and the democracy of humanity.

Religious liberty lies in the supremacy of the church of Jesus Christ in its sphere; the right of all men to worship God according to the dictates of their own consciences so far as other men are concerned, and the sovereign right of the Head of the Church and the Lord of civil government to set forth His witnesses unto that Lordship with its attendant responsibilities upon the part of all men everywhere to repent and follow on to know the Lord. It is not the province of the state to define heresy or to punish heretics. It is not the province of the church to appoint civil officers or participate in any union of church and state. It is the fundamental province of the church to witness to Jesus Christ and all that pertains to His authority. If a corruption of the state exists it is the duty of the church to witness to that corruption to the loss of property and life of the witnesses even while they equally witness in the observation of all the just requirements of the state.

The Baptist John witnessed against the adultery of Herod though it meant beheading by Herod's unlawful use of the sword. The Baptized Jesus witnessed against the usurped authority of Pilate though receiving the unlawful use of Pilate's exercise of scourge and cross. The baptized and baptizing Peter and John obeyed God rather than men in the preaching of the gospel. The baptized Paul submitted to unlawful scourging and imprisonment at Philippi; baptized the jailer, and demanded lawful release from the prison. So everywhere in all times has Jesus called upon the baptized believers to witness for Him to the torment and overthrow of corrupted civil governments. Always persecuted, never persecuting, they stand today with the right answer against Bolshevism as against monarchy. They are as insistent against a harlot ecclesiasticism as against the denial of an ecclesia. So all true Baptist confessions of faith have declared. So all true Baptists met the World War. Our witness is against that corruption in the Government of this Nation which restricted or put in jeopardy our free preachment of the Gospel of Jesus Christ. Our lives, our sons and daughters, our all, was placed at the disposition of the Government in the war for righteousness.

We believe the time is at hand to boldly declare that never again should a Baptist rebuke to an adulterous autocrat placed the head of a Baptist upon a charger as a gift to wanton licentiousness. To declare that the hour has struck for martyrdom unto death by corrupt governments to pass away. To challenge the right to existence of any institution, civil or religious, that has in it the blood and bones of the saints.

Making America Christian

Victor I. Masters, D.D., Superintendent of Publicity

The Stupendousness of the Task, the Dangers Confronted, the Urgency of the Situation—all this Makes the Subject Gripping in its Interest and Vital in its Importance, as this Master Student of American Life Presents It

The World War did wonders toward developing the spirit of patriotism in America. While we gave our best to help save civilization in a conflict in Europe, the reaction of the conflict bred in us a new consciousness of the worth of American ideals and institutions.

The social and industrial unrest which is following the war and which now has its grip on large sections of society in this country, is adding to the spirit of 100 per cent Americanism which the war aroused. Both of the larger political parties are going to write Americanism in their party platforms. The American Legion, the organization of the soldiers who served in the World War, has as the chief plank of its platform 100 per cent Americanism.

More people are now seriously examining the fundamentals of American life and institutions than perhaps at any time in the history of the country, and the result of this examination by real Americans is practically unanimous that the foundations of American life and of the Constitution, the written document by which the fathers sought to set up and perpetuate the liberties of a free people, are essentially religious.

The Constitution provides and safeguards the greatest measure of human liberty ever written into the fundamental law of a nation. It explicitly safeguards liberty of conscience. It guarantees freedom of religious belief and practice, except as these may interfere with the public safety and welfare. It guarantees liberty of speech and of the press. By dividing government into legislative, executive and judicial departments, and explicitly guaranteeing certain individual rights, even against the possible attack of the majority, it provides a system of checks and balances better adapted at once to the preservation of liberty and of security than human government has ever produced elsewhere.

After reading the Constitution the great Gladstone said: "It is the greatest piece of work ever struck off at a given time by the brain and purpose of man." The world-famed William Pitt said of it: "It will be the wonder and admiration of the world of all future generations and the model of all future constitutions."

Before we got into the European war certain intellectual anarchists, fortified in professorial chairs in some American institutions of learning, were seeking to undermine among American students' confidence in the Constitution and the institutions of this country. They were of the same spiritual ilk as the teachers of rationalism in religion, both classes being the enemies of right standards and right authority. The one railed against the standard government of the world; the other against the spiritual standard of the one true God. Now that the war is over, these two classes of anarchists are in some places merging into the single class of parlor Bolshevism, confessed enemies of God and human government, more despicable than the unwashed, long-haired, Bolshevik who breathes forth the fumes of garlic and vitriolic curses against humanity.

The past of America strikes ten to the proposition that true Americanism has been Christian. The moral character of the antagonistic forces now lined up for and against American institutions, constitute an affirmation of the same fact. The logic of the case is proof against the devil-inspired quibbles of parlor Bolsheviks, and of others who have a form of idealism but deny Almighty God as the ruler of men and nations, and expect to bring their millenium of lust and class-rule through the overthrow of all authority, both human and divine.

We are permitted to refresh our faith and patriotism by the consideration of this logic, and to pay the homage of our gratitude to God and country that we have under American institutions become by far the wealthiest, most progressive, most liberal, and most God-fearing and God-serving nation under heaven. But we are not permitted complacency in such thoughts, for it is a time of trial for the American spirit quite as much as it was when we were sending 2,000,000 of our strongest and bravest lads into the maelstrom of the war which scourged and cursed Europe.

The task of making this country really Christian; the task of holding it as a great and steady beacon light for Christ, shining always for down-trodden and despairing humankind in all the world, was never so large as it is at this moment. It was never so openly and insolently disputed as an ideal as it is now. Never before in our history have so many vultures sat perched upon every convenient limb, testing the breezes for the odor of carrion, and casting greedy eyes here and there to see if the industriously-distributed poison of political and religious radicalism has produced the carcasses on which these filthy birds desire to fill themselves.

Five years ago, if someone should have prophesied the present activities of the enemies of all human government in America, in the popular thought he would have lost all claim to be taken seriously. If he had said that in 1919 and 1920 thousands of men and millions of dollars would be industriously engaged in seeking to teach America that there is no God, that religion is a failure, that all government is slavery and must be destroyed, that the family ties and virtue are to be cast out in favor of free love and beastly lust and debauchery—if someone had made such a prediction, we should have thought his mind unbalanced. But we confront this unspeakable insult to Americanism and to the faith of our fathers this day. This mad dogma of beastliness and lust is being set forth in America by Reds and anarchists, by the long-haired Bolshevik, and the parlor Bolshevik, who is a soft-voiced, well-groomed parasite more vicious and contemptible than his unwashed brother.

More dangerous but less spectacular are the teachings of certain rationalists, not a few of whom are fortified as professors in great educational institutions of this country. Twenty years ago, an American scholar, who was thinking ahead of his day, said: "Modernism is bound to build a world of its own from the data of the natural man, and to construct man himself from the data of nature. On the other hand, all who reverently bend the knee to Christ and worship Him as the Son of the Living God, and God Himself, are bent on saving the Christian heritage."

What that scholar prophesied has now thrust itself well to the front. The reader has noticed how, during the last few years, there have come about certain centers of thought on religious matters from which strange and novel religious teachings are constantly coming forth. He may have noticed that these teachings, whatever the particular subject being treated, never fail to discredit the accepted standards and dogma of evangelical churches. In the war these men invented an over-the-top religion that they said would suit the soldier. The devil is astute, and so are these false teachers. They knew well that popular world opinion would grab at their over-the-top folly. But if an over-the-top salvation for the soldier, why not another sort suited to the sailor, and another for the farmer, and another for the office man, and the railway man? I suppose

that an out-of-the-window religion would suit an engineer, in case of a washout ahead!

These gentlemen are always concerned about how the churches may reach the masses, or this or that particular class. They are never concerned about how the churches may bring the masses and the classes to know the Christ without knowing whom it is entirely immaterial whether the churches ever reach them or not.

There is no space to follow the folly of these learned men further, nor have I the astuteness to erect fences that might head them off from exit in all of the tortuous ways and blind-alleys of thought through which they so easily slip to insinuate themselves plausibly upon the unwary. Whatever they say, they are working, not to correct shortcomings in Christian life and practice. In their hearts they have committed themselves to setting up a natural religion, which shall be the child of science falsely so-called, and which shall make a man the great and only god in a world-scheme of blind destiny, operating through the grace of evolution, approaching perfection all the while. (As, for instance, in the cultivated and learned forces in Germany which produced the World War!)

To make America Christian, one of the greatest tasks of evangelical faith, particularly of Home Missions, is to teach the people the doctrines of God's Word and to show them that, whether the rationalists are attacking the Virgin Birth, or the integrity of the text of the gospels, or the sufficiency of Christian faith, or the atonement of Christ, or the resurrection, or whether they are merely maligning the doctrines of the great historic bodies in America and discrediting their "efficiency," while they advertise the beauties of salvation by cleaning the outside of the platter—whatever they are doing, they are not seeking to reform or to strengthen Christianity as a religion. They are seeking to destroy it root and branch. And if they were honest, and not deceived by the subtlety of the devil, they would confess what it is that is the matter with them.

One of the things which has most industriously insinuated itself into the atmosphere of religious thought recently, is that it is discourteous and discreditable and worthy of the reproach of nice people for one to do the obvious thing of having definite religious convictions and of setting them forth when occasion seems to demand. The subtlety of the devil does not fail him here. If you can shut the lips of all who bear a positive testimony to the deity of Christ, to the inspiration of Scripture, and to the truth of any definite Scripture teaching, you will at once reduce religion to a lot of invertebrate sentimentality and make it easy for your rationalistic professor to gain credence for the learned folly with which he assails the minds of the brightest American youths, seeking to discredit the revelation of God. Also you will make it easier to corral all religious people in one great compound, where astute Protestant popes are hungrily awaiting to send out ex-cathedra mandates which shall bring "efficiency." For the more these men forsake the spiritual in religion, the more they cry aloud in a demand for what they call "practical efficiency."

Rationalism, Bolshevism, and the un-American schemes of Romanism and Mormonism to dominate the political life of this country—these are the three great hungry lions that lie in wait along the pathway which American Christianity must now travel. They are not the only dangers which threaten, but they are the greatest external dangers. They make the journey forward look fearsome. If we shall conquer them, the exercise will cleanse us from many internal dangers.

Please God, we shall go forward and we shall conquer. Before the Continental Congress of America it was proposed that a seal for the nation should be adopted which should be a picture of the Israelites crossing the Red Sea and around the picture the words, "Resistance to tyrants is obedience to God."

Difficulties loom large ahead of real Christianity now. There is no way to go but forward and no adequate motive but love

and faith. Faith in God and love for our great Republic enabled our fathers to build a nation in the wilds of America, far from the maddening conflict of human greed and lust. Though the lions roar, of Bolshevism, which despises all government, of religious autocracy which greedily lusts to grab and exercise all government, and of rationalism, which in the pride of human learning would abolish God and destroy divine government, the people of God are well able to conquer the lions. They are sufficient for this task, if they have the heart to do valiant things for God. But they are lost if they temporize and theorize and speak soft words with the emissaries of evil and of worldly power and wisdom.

There are hundreds of thousands of Christians who ask nothing better than to advance to this conflict. It is in their hearts to sing:

*"Since I must fight if I would reign,
Increase my courage, Lord.
I'll bear the toil, endure the pain,
Supported by Thy Word."*

The story of the work of the Home Board is inspiring. But that story finds the very crux of its meaning, the heart of its present urge, in an understanding of the subtle difficulties, the keen spiritual powers, and the unrighteous lust for godless dominance over our spiritual liberties, against which the Christian evangel must now win its way.

The preacher is to be pitied who, instead of preaching Christ, stands in the pulpit to preach about problems and social irregularities. But he is almost equally to be pitied if he thinks he is sufficient to preach Christ to the people of our day, unless he understands the difficulties which the people of our day are confronting, and is able to relate the saving message of Christianity to those problems so as to show the way out.

With \$1,500,000 invested in the lives of men and women who are at the front in the name of this Board, with more than \$12,000,000 for use during the next five years in backing up the Home Board in investigating the needs and in sending men and women into every neglected nook and disadvantaged corner of life in the rural and urban South, the Home Mission Board, already unique among mission agencies of its class for getting done the things which make Mission Boards worth while, is at this moment entering on the greatest, most difficult, most promising, and far the most important work for making America Christian which ever in this great country came to an agency representing a large body of evangelical Christians.

THE *Sunday School Times* is perhaps the most widely circulated interdenominational Sunday-school help published in America. Its editor is a Presbyterian, and the paper is strongly evangelical and for the most part sound. The leading editorial in a recent number carries the striking heading, "Jesus the Baptist." Of course the writer sidesteps the denominational issue, but even to his Presbyterian mind there was evidently no sense of impropriety in applying the word "Baptist" to our Lord. We cannot imagine him having used the name of any other denomination. There is a basis of union toward which honest, thoughtful students of the Bible are gradually moving. When they reach this point they will find themselves in the company of "Jesus the Baptist" and the people called by that name.

SOMEONE was commending a man for his generous contributions to missions. "That isn't generosity," he returned, "it's business. The missionary job belongs to the whole church, and the missionary is taking care of the biggest end of the job—the going part. When a man goes out on the road to transact business for me, I don't expect a vote of thanks for paying his expenses."

Italy and the Italians

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

At the Close of his Tour of Italy, with the Baptist Commission on Survey, our Foreign Secretary Records Impressions as to Conditions and Opportunities that Thrill Us Anew as We Contemplate what may be Accomplished for Christ Among this Responsive People

The Foreign Mission Board's Commission has spent five weeks in a diligent study of religious conditions and missionary needs in Italy. We have visited many of our Baptist churches, some of the churches and institutions of other denominations, and our itinerary has included the several sections of the kingdom. It has been our good fortune to have as companions and guides our beloved Doctors Gill and Whittinghill, whose praise is in the churches, and a rich fellowship in the homes and churches of the Italian brethren. We are taking away pleasant memories of many personal acquaintances and delightful incidents. The exquisite courtesy and the gracious attention which have everywhere characterized the behavior of the Italians toward us have warmed our hearts and created bands of affection which cannot be broken.

It has become evident to us that in many respects we of the homeland have failed properly to appraise Italy and the Italian people. First, there is a variety of type and cosmopolitan character in the citizenship of Italy that most of us have failed to understand. As in all countries, there are here, of course, the rich and the poor, the intelligent and unintelligent. But there are also racial blends to a greater extent, perhaps, than in any other nation in the world. The history of Italy is a long one, and in the course of time and events many races have contributed to the national character, and a rapid movement through the kingdom impresses this fact upon the visitor who with the impressionableness of a fresh tourist penetrates all parts of the country. There is here not only the northern and southern types of which all Americans have more or less knowledge, but there are varying characteristics in those sections respectively, notably in the north. These differences are seen in features, complexions, hair, eyes, and personal bearing generally. Not all Italians have black hair and eyes. We quickly recognize the Italian immigrant of the laboring class who comes to us from Southern Italy, but have often failed to recognize the Italian tourist or commercial man of a different type, perfectly genteel and fluent in the use of English, as many of them are.

We have in another respect misread Italians of all classes who come to America. We have—I have—supposed that these new citizens were bound by bonds of reverence and love to Roman Catholicism, and that they would regard any friendly religious approach by an evangelical as an intrusion into their private life. As a matter of fact, the average Italian has little devotion to Catholicism. Even politicians in Italy assail and caricature the priests to the great delight of many citizens. They show a boldness in this respect which I have not observed in American politicians. Then again Italians, even those who have the roughest exterior, are a polite people and respond to politeness. They will give courtesy for courtesy to anybody. Moreover, these immigrants come to us with human hearts, made for fellowship and craving it. No one need hesitate to approach them in a spirit of genuine human kindness and brotherhood. It is the purpose of this writer to be more watchful of opportunity to establish acquaintance and good will with Italians in America when he returns home, and if he can in any way serve Dr. Gray and the Home Board in approach to these immigrants, he desires to do so.

The Commission has endeavored to diagnose the situation in Italy and define the things which are needing to be done on the field, and by the Foreign Mission Board to promote the

prosperity of our work. If we have discerned one need which is above every other among the churches and pastors of Italy, it is a more fervent, a more self-mastering and self-consuming passion for souls. The deep anxiety for sinners and the earnest calling of such to repentance for sin and faith in Christ do not exist in Italy to the degree that they do among Southern Baptists. We have here some exceptionally fine men, scholarly and effective speakers. When these make soul-winning the dominating aim of all their study, public discourse and private intercourse, we shall see Italy turning to Christ and strong churches springing up here which will both adequately support their pastors and send the gospel abroad. Let us pray that these gifted men may be impassioned for the salvation of their fellowmen! This is the great need of our Italian preachers and churches.

There is a great need which the Foreign Mission Board must help supply, viz., a better equipment. Italy is, in the matter of equipment of the churches, the most neglected of all our mission fields. Southern Baptists have not given the pastors and churches a chance to make good. But six of all our Italian churches have been furnished houses of worship, and these six, without exception, are small and inadequate for the work which is expected, and, as a rule, they are in out-of-the-way places. Failure to provide houses of worship for the Italian churches has been due to the fact that suitable houses here will cost more than on any other mission field. In every city the Roman Catholics have great buildings, and modern commercial structures overshadow our little, dark and sequestered halls, which have been rented at such monthly rates as the Board has been able to pay out of its severely limited income. This continued neglect and the increasing number of churches make the task of providing these houses of worship now a very great one. A million dollars devoted to this one purpose of better equipment for our Italian work would still leave us outclassed in every city. That amount cannot be spared out of the new funds which we hope to realize from the 75 Million Campaign, but something must be done, and be done at once to provide for the expression of a normal life in the churches of Italy.

We have learned to love our Italian brethren. The Commission will not soon forget the presence at the railroad station in Naples at an early morning hour when we were leaving of the pastors who had come here for the Conference and were staying for their annual assembly. This was characteristic of their gracious manners. We leave Italy, too, with a heightened appreciation of Dr. D. G. Whittinghill and his work. We have a man to represent the Board in Italy whom we can trust and whom the Italian Baptists trust. He is a devoted servant of the denomination, who seeks to represent it faithfully. It is our impression that the years of his highly useful service are soon to produce fruits which will be his joy and compensation. We do not here speak of Dr. Gill, because he is with the Commission, but he has done work which will abide to his memory, has made the Italians love him and regret deeply the discontinuance of his connection with the mission. He has been an indispensable member of our party and a congenial and beloved fellow-traveler.

These lines are written on the Mediterranean while we are en route to Palestine and Syria to inspect our work there, and about which we will write later.

The Organized Work of Negro Baptists

Rev. Jos. A. Booker, Corresponding Secretary

No Thoughtful Discussion of the Americanization Problem will Fail to Take Into Account Our Negro Population of Ten Million They Need Help, but their Appeal is for Help to Help Themselves, as this Capable and Trusted Negro Leader Shows

The organized work of Negro Baptists of the South (and of the Nation, for that matter) resolves itself into three potent factors: the strategic local church, the general missionary work, and the educational work. In almost every farm community, smaller town and city there may be found more than one local Negro Baptist church. In fact, wherever one finds a Negro Baptist church, he may count on finding another not far away. The strict economist may condemn more than one and declare that one is all that is necessary for miles around; but the "second" or "third" Baptist church may be counted on, for it will soon appear. Be this as it may, it has long since seemed important that, at every strategic point, over the country, and in every important town or city, especially in the South, there should be one mountain-peak local church of strong Baptist faith and activity, serving as a model and guide for the many other smaller churches that are likely to spring up, and grow into strong manhood and womanhood round about this center.

The missionary work of the Negro Baptists is conducted in the form of city missions, rural district missions under district associations, State Missions, Home Missions and Foreign Missions. They have not always gone about this work in the most perfect and most acceptable way; but they have always had the old-time Baptist zeal about it, which could not be less than charming, or at least commendable. They have never been able to accumulate a small fund, and upon this fund start out a missionary here and there, paying him as he goes, and allowing him to work in the most uninviting parts of his field; they have "given" him "all that he could collect from the field," and required him to report this "all" at the close of the year when the association or convention met. One can see from this that the Negro Baptists always had a "zeal but not according to knowledge." Their Home Mission work has taken higher grounds since the Home Mission Board of the Southern Baptist Convention took hold by way of co-operation, giving one dollar for every dollar raised by the Negro Baptists on their home field, through their missionaries, local churches and otherwise, for Home Missions.

The manner in which this missionary work is now being done is also worthy of the reader's attention. Already, there has been started in the office of the Corresponding Secretary a pamphlet on the subject, "The Missionary Hand-Book." It is aimed in this little book to make mission work more plain to the various missionaries already employed jointly by the Home Mission Board of the Southern Baptist Convention, and the

Home Mission Board of the National Baptist Convention. This little work has been provided with eight chapters; the eighth chapter may seem a departure from regular missionary work; but it has seemed good to us who are more responsible for results, to put this eighth chapter "Race adjustment," just here, so as to enable the missionaries to "lift up their eyes" and look on the field," and see how much good they can do in a religious way, in preaching, teaching, and lecturing on matters that will tend to make the two races better friends and co-workers in all that goes to uplift all the people of the South, and upbuild the country in general. One seldom considers how much a whole community gets out of Negro preaching; and few white preachers know how much good they can put into the community by preaching to the Negroes. But this is going on quietly, throughout the South. Very few institutes are held in some parts of the South that do not have the guiding presence of the white Baptist minister and leading white men in general. Every time I think of it I breathe the prayer, "Thy kingdom come." Who would dare hinder it? Who would even risk delaying it? Fifteen Negro preachers have left their churches to serve the Lord and the denomination in twelve or fourteen Southern states in this humble but effective way.

The educational work of the Negro Baptists is put third. The education now given the Negroes by the state is simply a start toward larger and better things. The state can furnish them in an educational way everything they need except trained religious leaders. These will have to be furnished through a system of denominational education and training. It is remarkable what headway has been made by them in these regards. Soon after the war closed, the American Baptist Home Mission Society sent men and women South to organize and build religious schools for the Negroes. For a long time they "did run well." But the growth of the race in the South, the magic increase of Negro Baptist churches, made it necessary that the Negroes themselves put their shoulders to the wheel and greatly supplement and finally complement what their Northern brethren had done for them. Hence in almost every Southern state the Negro Baptists have a "college" of some sort, in some condition, doing some sort of work worth the notice of their Southern brethren. These schools are making a specialty of turning out leaders for the race in the South and all over the country. A few thousand dollars a year from our Southern brethren for the next five years for these schools would make a remarkable difference, and would be as bread cast on the waters.

Baptist Student Conventions

The Foreign Mission Board has decided to hold three Baptist student conventions during March, the exact dates yet to be announced. The situation is so grave in our Foreign Mission work that we feel it is necessary to lay the matter heavily upon the hearts of our Baptist students. These conventions are called for this purpose. The country will be distanced into three regions—the convention for students in the eastern tier of states to be held in Greenville, S.C., that for the middle tier of states to be held in Louisville, Ky., and the one for the students in the western tier of states to be held in Fort Worth, Texas.

In these conventions the situation will be discussed chiefly by returned missionaries. Fifteen or twenty missionaries will be used in this series of conventions. It goes without saying

that the most vivid and intimate presentation ever made of our work will be made by these missionaries. The actual conditions will be presented by men who know most about them. They will be meetings of rare interest and power.

Prior to these conventions every Baptist school in the South and many groups of Baptist students in state institutions will be visited by one of the missionaries of the Board. In these visits the missionaries will emphasize the need of volunteers and will help to plan for securing adequate delegations from all the schools to the conventions.

This visitation of the colleges and this series of conventions are of such vital importance to our work that we are calling upon our people everywhere to pray earnestly for the outpouring of the Spirit of God upon these endeavors.

The Country Pastor and His Task

Rev. Eldridge B. Hatcher, D.D.

In a Series of Articles Dealing with this Subject, to which the Writer has Given Many Years of Patient Study, Dr. Hatcher Characterizes the Work of the Rural Preacher as "Bewilderingly Difficult," "Singularly Attractive," "Prodigiously Important," and "Sublimely Glorious"

The country pastor's task is *bewilderingly difficult*. He will find lions in the road. Rural conditions are often depressing, and if "wrinkles are ruts made by the wheels of time," then some country communities are buried deep in their wrinkles. Many country neighborhoods, mossed with age, are still suffering from their early attack of infantile paralysis, and it is in such sickly conditions that the country pastor must often work wonders. Old Mr. Green, passing by the pen with the new pigs in it, said to little Charley, who was sitting on the pen: "How's your new pigs, Charley?" "They's very well," answered Charley; "how's all your folks?"

He put pigs and folks on a level, but verily, many country communities seem to place their swine above their children, for they give more thought and resources toward fattening their hogs for the market than they do to the training of their boys and girls for life's battle, or for the development of their religious lives.

The country churches themselves are often in woeful plight, with their organization rusty, the members stiff in their joints, innocent of ambition and with their faces turned backward. Many churches reported as "looking up" are simply flat on their backs.

The old deacon prayed, "O Lord, we desire our pastor to be kept poor and humble, and if thou wilt keep him humble, we will keep him poor." Many a country church seems tied to a similar contract in its dealings with its undershepherd, ekeing out to him a wretched pittance year by year. The preacher who borrowed a dollar from his deacon every Sunday before ascending his pulpit because, as he afterward explained, he could always preach better when he felt money in his pocket, may have been perpetrating a joke, and yet, lurking within the incident were several grains of truth. But, alas, many churches, by stinting their pastor, force him to supplement his inadequate salary by secular work on week days when he ought to be laboring in their behalf. Oh, the tragical heart-aches on the part of country pastors who are drawn into sidelines of school teaching, or farming, or canvassing, in order to reinforce their scant salaries, while their souls cry out for full-time occupation in their loved calling!

The country pastor, oftentimes, finds himself involved in a circuit of four or five churches requiring that he drive many miles to these appointments and circle back to his home for the night. Like soldiers ever scrubbing their armor, these pastors are constantly running the gamut of their appointments with meager opportunity for doing constructive work. One church alone puts a pastor on his mettle, but when there are four or five of them, with only once, or twice-a-month preaching at each, his bewilderments are great indeed.

Frequently the country pastor finds his new church housed in a union building, with two or more denominations practicing ecclesiastical housekeeping under the same roof, and all seeking conjointly—or rather, disjointedly—to maintain a union school, which is pledged to keep out of sight those distinctive doctrines which each church really stands pledged to proclaim.

Dr. Charles King, of Missouri, says that in twenty-four Baptist associations in the state, of which he made a careful survey, 138 out of 293 churches were losing members while 89 were practically dead and seemed to be well content with their deadness.

The St. Louis *Christian Evangelist* (Christian) declares that "fully sixty per cent of the churches in the small towns, villages and open country are dead or dying." It is to such pastorates as these that many ministers are giving their best energies.

Rev. Paul Moody, son of the late D. L. Moody, reports that a returned missionary from Africa, now pastor in one of the rural fields in the North, declared that work among the heathen in Africa was much easier than work among the reputed Christians in this country—that, to his way of thinking, the black night of ignorance was more easily dispelled than the blacker night of indifference and callousness.

Added to this is the scramble of the young people to get to the city. Thus do difficulties dash their bitter waters into the country pastor's face, and each pastor is weighed in the balances. Alas for him of the timorous soul. "Anyone can hold the helm when the sea is calm," says the adage, and it might have added that the man for the ocean is he who can master the storm. As the swimmer out in the stream feels fitted to his sport when he gets his head under water, so will the pastor's hobgoblins often vanish when he plunges, heart and soul, into his work.

Some country pastors are ever turning their telescopes toward easier pastorates. Not always is this the case, but here and there such restless fainhearts are seen viewing the fire from the edge of the frying pan. Let such pastors turn about and gather the honey out of the carcass of their defeat. "He who flees will fight again," says Tertullian, and the retreating pastor is booked for rougher battlefields. Discouraged pastor, remember that earth's most signal triumphs were won at the moment that despair was preparing to hoist her flag. Obstacles shrivel under the fire of a blazing purpose.

*"Be strong.
We are not here to play—to dream, to drift.
We have hard work to do, and loads to lift,
Shun not the struggle—face it;
It is God's gift."*

Some Things the Campaign Has Revealed

Rev. Ira E. D. Andrews

The recent campaign has been great, not only in what it has done, but in what it has revealed. It has revealed something of the real unity and strength of Southern Baptists in an hour when especially needed. With all the union propaganda both spoken and written, it is refreshing and heartening to see this great response of our people to a distinctly Baptist appeal. There is in it something of saving and preserving efficacy in its timeliness.

It has revealed the real solidarity of our people and clearly demonstrated the fact that regeneration of soul and not centralization of earthly authority makes us one. It has revealed that we have the spirit to do big things when big tasks are set before us. It has revealed that we have a great host of consecrated laymen and elect women whose talents should more and more be utilized—speaking, praying, talking things of the Kingdom in their respective spheres. It has revealed that while there

were some big gifts, the greater giving comes from "the common people who hear Jesus gladly." It has revealed the fact that the young as well as the old are interested in financing the Kingdom of God. It has revealed that we pastors have never asked enough for the interests of Christ's Kingdom at the hands of our people nor explained fully to them their duty in this regard. It has revealed a few everywhere who have not learned "it is more blessed to give than to receive." It has revealed a few whose horizon is measured by the confines of home. It has revealed that we have great leaders who by faith see the invisible. It has revealed that sacrificial giving wonderfully

promotes spiritual living. It has revealed, in a visible and evidential way, that the Lord's people are destroyed, to a great degree, in efficiency and service, for lack of knowledge of the affairs of His Kingdom. It has revealed afresh the place and power of prayer in the Christian life. It has revealed the need of continued and concentrated effort and its effect. It has revealed the need of real religious enthusiasm, rightly directed. It has revealed the need of genuine faith. It has revealed with wonderful significance that we must never depart from the personal and the individual call in religion. It has revealed to any who may have doubted that God's promises never fail.

The B. Y. P. U. Coming Into Its Own

Mr. L. P. Leavell, Secretary B. Y. P. U. Dept., Baptist Sunday School Board

The 75 Million Campaign Tested the Efficiency of Every Organization in our Churches. Those Organizations which Failed to Function for Missions, either Directly or Indirectly, Suffered and if they Live, must Reshape their Plans and Policies. It is Gratifying to B.Y.P.U. Folks to Know that this Organization, though the Youngest in Point of Age, has Demonstrated During the Campaign its Right to Live and Serve

It is a matter of more than passing interest that the leaders of the campaign entrusted the work of enlistment, in October, to the Sunday schools and B.Y.P.U.'s more than to any other organizations. The B.Y.P.U. was rated equally as highly as was the Sunday school in this matter. Why? Because our leaders knew that enlistment was the normal thing in a B.Y.P.U. That it is part of its everyday work. One of its officers, a vice-president, is in every Union charged with the task of enlisting the unenlisted in membership, or in bringing into the Union all possible new members. The four group captains of a properly organized Union are in the enlistment business for full time. They seek to enlist every member of their group in every activity of the Union, but chiefly in taking part in programs and in keeping up the daily Bible readings. The treasurer of the Union enlists its members in systematic and proportionate giving; the chorister, in singing; and so it goes. Enlistment is the purpose of the B.Y.P.U. It is our greatest enlistment agency for study and service, because it concentrates upon these things and its membership is in the most responsive mood, and at the age when training is most easily possible.

THE B.Y.P.U. IN THE CAMPAIGN.

It would have been an anomaly indeed, had the B.Y.P.U. members *not* served loyally during the campaign. They did serve, gladly and efficiently. In many churches they were leaders of teams, and in practically all they were effective workers on teams, distributing literature, making four-minute speeches, leading prayer bands, stimulating others to study stewardship and to give proportionately.

Thus the week-by-week training in the Unions showed itself in their campaign activities. It is a well-known fact in B.Y.P.U. circles that all our A-1 Unions are 90 per cent and up in giving. The majority of them are 100 per cent in giving. This is part of the B.Y.P.U. Standard of Excellence, and young people respond to this requirement more readily than to some others; daily Bible reading, for example. Hence it is reported from all states that the B.Y.P.U. workers gave, and gave gladly. They did not balk at a five-year pledge, because they had previously settled the giving question for life! One member said, "I would quite as willingly sign a pledge to give to the Lord one-tenth *plus* of my income *for life!*" In the majority of the states, the B.Y.P.U. members are also members of the State Tithers' Band or State Stewardship League. So giving in this campaign was no new idea to them. Think what givers we will have a few years from now, when these young folks are in the high tide of their money-making powers!

THE VOLUNTEERS.

Dr. Scarborough reports 6,500 volunteers as a result of the day for "calling out the called." A little inquiry reveals the fact that the B.Y.P.U. figures largely in this. B.Y.P.U. presidents volunteered for the ministry or mission work; leaders of study classes on missions, chiefly girls, volunteered for missions, either as teachers, Bible women, or as nurses. Boys and girls volunteered for definite service at home. In the Baptist college in Georgia and in Texas, where the largest percentages of the enrollment volunteered that day, they have the most aggressive B.Y.P.U. work. The Y.W.C.A. has been eliminated and every fifty girls makes a Union, studying Baptist church life under Baptist leadership.

The burden of these volunteers and their development into active, full-time workers is upon our hearts. In fact, it is upon the hearts of our Mission Boards and all our leaders. We must have a follow-up system of a very efficient kind, and conserve their public dedication of themselves. Already plans are maturing in the Sunday School Board and with the Home and Foreign Boards especially. We must think *fast* and work hard to keep ahead of them, for they are our brightest and best young people.

A SIGNIFICANT SIGN.

We were amazed in the B.Y.P.U. Department to receive during *Christmas week* the signed requests of a dozen young people for help in preparation for a definite type of Christian service.

How did it come about? This way: the lesson for February 15 is upon "Stewardship of Life," in connection with which there is a card to be cut out and returned to this office, indicating what service appeals to them most, etc. Who would have believed that before the *first* program had been rendered in January, the young people would have looked the Quarterly through, found the lesson for February 15, and sent in their "life's decision"—with a request for help in training for it! Blessings upon our young people! Fortunate, though, church leaders who properly provide for such young people in their Unions, and properly value their efforts to develop themselves.

"God has His best things for the few
Who dare to stand the test;
God has His second best for those
Who will not have His best.

"I want, among the victor's throng,
To have my name confessed
And hear the Master say, 'Well done;
My child, you did your best!'"

A Baptist Crusade of American Christianization

The foreigner problem is primarily a problem of winning lost men and women to Jesus Christ. Through kindness, helpfulness, genuine love and earnest effort we can reach these strangers and bring them to Christ. Our organized work in settlement homes, good-will centers, industrial schools, and the labors of city missionaries has borne good fruit, as these stories and pictures show; and the time is at hand for a greatly enlarged program on behalf of these Christless multitudes whom God has brought to our doors.

The "Good-Will Center" Idea

In his book on "Christian Americanization" Mr. Brooks says:

"In every community there is an immense amount of latent good will which awaits an opportunity to find expression. One of the most tragic illustrations of unutilized power which should be released is the wasted spiritual energy in our city communities. If we can introduce socially-minded men and women to the common tasks and make them conscious of the common weal, we have taken the first steps toward a real community spirit."

The Baptist conception of this task goes farther. Those who are introduced to the tasks confronted in a congested district where foreigners are crowded together must be more than "socially minded." They must have the mind which was in Christ Jesus. The avenue of approach to these strangers may be through "social service," but the end in view is that which we have in all our efforts for the unsaved—the winning to a personal surrender to Jesus Christ.

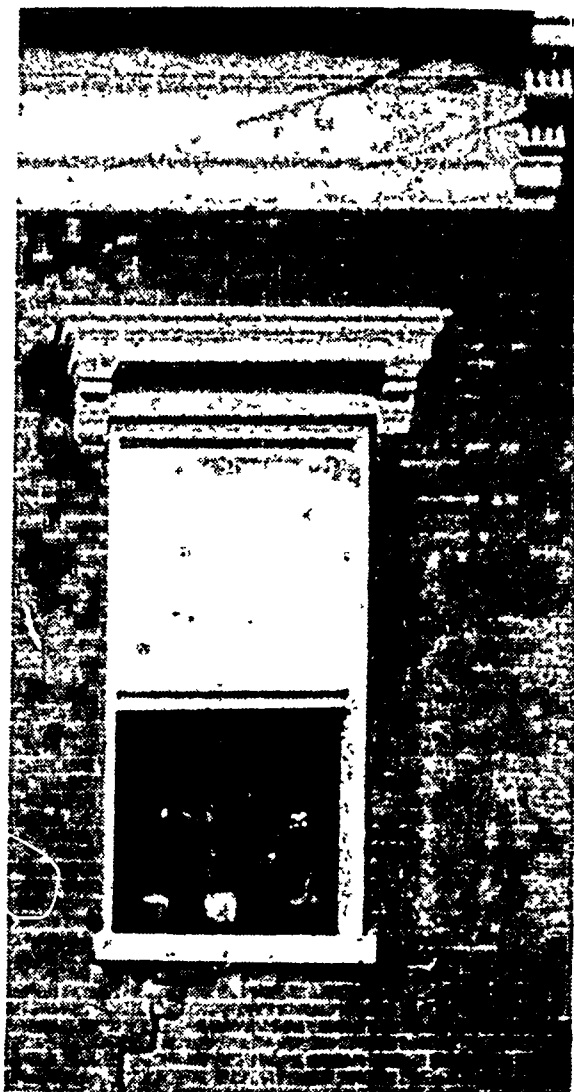
It has come to be the fashion of late to draw dark pictures of our alien-Americans and to point to them as our chief source of national peril. Certainly these gloomy

pictures have in them elements of truth. We had our opportunity to Christianize these new-comers when they landed years ago, but we failed to grasp it. We then had an equally great opportunity to reach their children, but in this we also failed. The result is that thousands of these strangers from other lands, coming to the United States with high hopes and rosy dreams, were soon disillusioned.

There is a brighter side to the picture. We did not altogether fail. Here and there Baptist missionaries and their helpers, their hearts fired with the love of Christ and lost souls, have gone into the midst of the foreigners and have sought to bring them to an understanding of the gospel and American ideals. Nothing that we have ever done in Home Missions has paid larger dividends both for the sake of Christianity and from the standpoint of patriotism.

In the pages that follow, these devoted workers give us a glimpse into the conditions which they confront, and tell some thrilling stories of the needs to be met and the results already accomplished. We shall do well to study carefully these stories, and to learn from them lessons in Christian helpfulness.

Young women who came to Louisville that they might attend the W. M. U. Training School were not satisfied that their lives should be fruitless in this great city of much religious destitution. Their hearts were set on fire by that which they studied, and they were determined to make their lives count during the period of their training. Thus there came to be established, in 1912, the first "Good-Will Center" under the auspices of the Woman's Missionary Union. We shall let Mrs. McClure, president, give us the story of our first "Good-Will Center":



BAPTIST SETTLEMENT HOUSE



MISS ELLA WIXON AND HER PEOPLE, NORFOLK, VA.

"Innocent, bright-eyed boys and girls are these, just as beautiful as your children whose feet are dancing along happy paths of childhood"

A Glimpse of Settlement Work in Louisville

If a few years ago you had stood on a certain corner in Louisville in the early afternoon, you would see a grocery store, a tailor's shop, two saloons and rows of cottages stretching far out of sight. On the sidewalks, in the street, in the doorways and by the saloons there are crowds of boys playing marbles, wrestling, smoking cigarettes and teasing the girls and smaller boys as they pass. Frowzy, worn mothers with care-lined faces, go by with baskets, in which one small corner is occupied by the meager supply of food which must serve for the family dinner and the supper and, perchance, the breakfast. Groups of little girls, eager for play, but with no playground save the street, dirty and half clad, are either jumping rope or swallowing greedily the bread and pickle which is their dinner and has been handed them by a mother too tired or shiftless to set the table. Has she not a right to be tired? Has she not scrubbed all night in a hotel or office building and was not the sleep snatched in daylight broken by the clamor of her children? Is it remarkable that the coffee pot stands on the stove all day and that dinner is just what she can buy at the corner grocery and divide among the children? I have often stood on this corner, and today, if I shut out other noises, I can hear the patter of little feet on those pavements as with slow, uncertain steps the little boys and girls carry the beer buckets from their homes to the barrooms and back again to the drunken fathers and mothers, where all the family takes turns at the bucket.

Innocent, bright-eyed boys and girls are these, just as beautiful as your children whose little feet are dancing along the happy paths of childhood, while these little ones are pattering over hard stones into the garish paths of sin. The feet of one little girl had so often traveled the path to the saloon for her father, that he, with befogged brain, could not realize that the God-given, womanly instinct was stirring in her heart. When ordered to go to the saloon she refused, saying: "I will not go to that saloon again, the men insult me. I am sixteen years old, and you cannot make me go." The father, wild for drink, dug his nails into her arms and tore the tender flesh, but her feet had trod that path for the last time, and God gave her grace, in spite of weakness and deadly fear, to resist.

In this neighborhood, on October 25th, the Training School settlement was opened: opened as a workshop where the Training School students could have opportunity for practicing the theories they acquire; opened to help the neighborhood, not alone on Sunday, but on every day in the week; opened to show the spirit of neighborliness to those who need neighbors; opened in the belief that, with Christianity as a foundation, a settlement may be a feeder to the church and a mighty force in the coming of the Kingdom.

The Right Honorable Joseph Chamberlain once said, "The hope of the future lies in the recognition by the community of the obligation which it owes to its poorest and weakest members." Recognizing this obligation and desiring to do constructive work, it is the aim of the settlement:

1. To reach the little children, that their tiny feet may be started in the upward path.
2. To inspire the older boys and girls with ideals that shall help them to improve their environment and shall give them strength against the awful temptations that sweep over them.
3. To interest the young people in sane and wholesome pleasures that their energies may be rightly directed.
4. To help the women to be better home makers, more careful wives and mothers, better Christians.
5. To give Christ to the neighborhood.

To attain such ends the settlement house, though without resident workers, is kept open every day

in the week and several nights. Many of the students, Miss Leachman and the principal, give lavishly of their time and strength to the work, while a number of other students spend a short time in the office each day, to answer calls and receive messages. The Southern Baptist Theological Seminary has also lent help in a superintendent of the Sunday school and a student as leader of the club of older boys. How anxious we were to reach those boys! The police had warned us of them, but when they came in Christmas morning to give a yell for the settlement and to wish the workers a "Merry Christmas", we felt the battle was won. Never shall I forget the service rendered by one of these boys when we took 122 children under twelve years of age from the settlement down to the Juvenile Court Christmas tree. It was a dangerous undertaking to get these impatient little ones across the crowded streets, escaping cars and automobiles, but this boy marched at the head of the procession with me and aided manfully. He was dirty and reeking with tobacco, but if he had been a general in the army of the United States, he could not have been more important or determined, as he ran up and down the line giving orders or else rushed out to the police to see that the traffic was stopped to let our long, uneven, pathetic line pass in safety.

The Sunday school, on Sunday afternoon, has been well attended, and there has been earnest endeavor to conduct this according to the latest and best plans. The beginners' department is taken care of in the three rear rooms where interesting exercises hold the attention of these eager, little ones who are never ready to leave. God has blessed us with the conversion of souls and a number of these have united with the nearest Baptist church.

The Louisville public library has furnished selected volumes which are changed at intervals, and these books, under the care of a student, have attracted many to the settlement. At the close of the library hour, a story is told those who cannot read long or steadily.

A club of small boys bearing the peculiar name of the "Pale Face Tribe", meets once a week, and their leader cleverly utilizes the best qualities of the Indians to interest and develop the boys. The club work for girls has taken the form of the "Camp Fire Group", and under the romantic guise of Indian maidens, wearing Indian costumes and bearing Indian names, girls from nine to sixteen years of age learn the law of the "Camp Fire":

Seek beauty
Give service
Pursue knowledge
Be trustworthy
Hold on to health
Glorify work
Be happy.

These girls are divided into two groups, meeting on different days, when they learn home craft, health craft and hand craft. Cooking, sewing, laying the table, hygiene, singing, beadwork, basketry, games and gymnastics are all taught in such interesting ways that ere she is aware, a girl has emerged from a state of incompetence into a useful member of the family. Among the varied activities of the settlement nothing has been more successful than the "Camp Fires", for the movement gives such high ideals and such useful arts that it has a wonderful holding power for girls.

The story and industrial hour is largely attended by the small children, and it requires obstacles like measles or mumps or flood to lessen the numbers of little ones that arrive an hour ahead of time on Saturday. They are a happy set as they listen to the stories or make wonderful dolls of clothespins or marvelous, soldier caps or paper. Victor Hugo has said: "You

cannot dissolve a pearl in mud;" so, the tiny tots come to us seemingly unspoiled, and it is our duty to keep these precious pearls clean, in spite of the mud.

Miss Leachman, city missionary and member of the Training School faculty, has her office in the settlement house, and to her are sent many packages of clothing by the women of Kentucky and Louisville. These garments are sold at five or ten cents each to the mothers of the neighborhood.

Miss Leachman, with a student helper, leads the mothers' club which is called the "Friendly Circle", and to them she is the exponent of true friendship. There is always a program, often a Bible lesson or a story and music, and once a month there is a social meeting with refreshments and amusing games, when the lines of care smooth out of these anxious, burdened faces. The load has been lifted for a little while, and they go back to their wretched homes a little stronger for the task. This club has numerous committees that visit the sick and the stranger and do such personal service as would shame many clubs of women who have greater blessings and opportunities. Material has been purchased at wholesale rates, and the mothers buy the garments made of this at actual cost.

These women have caught much of the settlement spirit. One of them was in a department store and overheard the conversation of two wealthy shoppers. One lady said to another: "I do not see where I am to store the clothes that my children have outgrown; I have such piles of them that I cannot take care of them!" The mother standing near remembered the cold, shivering children in her neighborhood, so summoning courage and speaking to the lady, she said: "I beg your pardon, lady, but I know where some of the clothes you are talking about can do lots of good. There's so many children in my neighborhood that have not got clothes to wear to school. We have a Baptist settlement (note the possessive pronoun), and we will take care of them and put the clothes only where they are needed." Then she told definitely of the settlement work, and the lady said: "I am interested in this; I am a Catholic, but I would give the clothes if I could only get them to the settlement." "That don't matter," answered the woman, "I'll come to your house with a suitcase and get 'em." How these women love the place! They can come away from their cheerless homes and crying children and drunken husbands to the quiet and warmth of the settlement office and gain strength.

A mother, whose family was without food because the father had spent his wages on drink, and whose son of fourteen years, after repeated falls, had to go to the reform school, said: "When you are broken hearted, the settlement is the place to come to get on your feet again. When there ain't any ray of light, this is the place to come."

Through the club work and the library, Italians, some Jews and a number of Catholics have been reached and have become strong friends of the settlement. A Catholic girl of fourteen said to one of the workers: "Every night before I go to sleep, I just laugh out loud thinking of all the bright spots in my life since you folks come in the neighborhood. I never had no bright spots before." It is true that many bright spots have been added to the neighborhood life, and through visits to their homes, through the object lesson of a neat, clean settlement house, where the law of love prevails, through the clubs and through the Sunday school, it is hoped that we may build up a strong influence for righteousness.

Such work is not easy and calls for constructive ability, tact, energy, initiative, a fine sense of proportion and consecrated common sense. Difficult as is the work, there have been manifold encouragements, and so we say:

"Lead on, O King Eternal,
We follow, not with fears."

Putting Christianity Into Practice

Pratt City is a suburb of the city of Birmingham, Ala. It is made up largely of people who work in the mines and allied industries. Birmingham is one of our great Baptist cities, well fortified with Baptist churches. The thousands of foreigners attracted to Birmingham and its suburbs by the mining industries of this great industrial center have for many years constituted a direct challenge to our Baptist people. How this challenge is being met, and how practical Christianity is solving the foreigner problem in the heart of a typical Southern city, is told by Miss May Campbell, our city missionary:

About ten years ago the wife of the Baptist minister in Pratt City became so concerned and interested in the Italian children of the town that she opened her home to them, and taught them cooking, sewing, kindness and friendship; at the same time instilling religious truths. The work grew, so much so that other Baptist women were enlisted, and a young woman, Miss Davies, was employed to direct it. She was very successful, but remained with the work only a short while.

Miss Lila Stillwell then took charge, and won the hearts of mothers and children, as she gathered them together in the Berean Hall of the Baptist church. Miss Stillwell was assisted by some of the young women of Pratt City, as well as others throughout the district.

Later on, the Baptist women of the district decided to establish a home of their own, a real Good-Will Center, and Miss Willie Jean Stewart, of Birmingham, a graduate of the W.M.U. Training School, took charge. In a little rented cottage all of the clubs necessary for all ages of children were formed, American and Italian children attending, separately. Miss Stewart accomplished much good and worked faithfully, succeeding in establishing the work in the hearts and lives of the people in Pratt City.

After two years Miss Stewart resigned, and in July, 1918, Miss May Campbell, of Charleston, S.C., also a graduate of the Training School, accepted the place, taking charge immediately. In February, 1919, the home was moved to its present location, a house and lot having been bought, thoroughly repaired and renovated throughout. It consists of a moderate-sized club-room, library, dining room, bath, cloak room, and the latest addition, given by the Tennessee Coal & Iron Company, a well-arranged shop for boys' work. As carpenter's tools, tables, benches, etc., were already in our equipment, we soon had

a splendid place for our classes in woodwork and manual training. The house is attractively furnished, and a large yard promises hope of a playground in the future.

We have nine clubs for boys and girls, two each afternoon, except Saturday. Girls are taught cooking, sewing, and the like. We have story hours for small children, and shop work (manual training) for boys. A kindergarten is in operation every morning, with fifty-six children enrolled. A little crippled boy is visited each day at his home and taught regular school work. Music lessons were given last year on Mondays and Saturdays. A branch of the Birmingham Public Library, also a number of books owned by the Good-Will Center, are accessible to everyone. About 300 people use books each month. A loan closet, for furnishing bed linen, etc., to the sick, is kept. Cast-off garments are cleaned, mended, and given to the needy. Help of all kind is given gladly, and as far as possible. Two workers are employed, the superintendent and an assistant; other help is volunteer.

Italians make up a large part of the enrollment, which is, up to date, 326, taken afresh each season. During the summer a Vacation Bible School is conducted, in two sections, American and Italian, the two nationalities failing to work together satisfactorily.

Visiting in the homes is done, and an effort made always to uplift and better conditions, causing His own sunlight to shine through. Two of our Italian girls finished grammar school, completed courses in stenography, and have good positions, which is unusual for Italian girls. Examples too numerous to mention and too lengthy to relate, could be told of the good done in home life, personal life and community.



Three hundred years ago a little company, daring the stormy Atlantic, landed at Plymouth to found a new world. They builded better than they knew: for, though the outer issue of their adventure seemed slight, its moving spirit—a love of freedom, a devotion to the common welfare, a passion for the diffusion of knowledge, a sense of the supremacy of duty, and a steady trust in God—has passed into the soul of America, and lives there still. Let us, their children, who also have a new world to build, dare to face our task in this same democratic spirit and Christian faith, believing as they did that the issue is safe with God.—Charles W. Gilkey.



The
Little Crippled
Boy Taught
at Home



"Little
Housekeepers"
Italian Girls
of the Good
Will Center



"Uncle Sam's boys"—Italian and American youngsters learning friendship and usefulness.

"The House of Happiness"

A Good-Will Center, established and maintained by the Baptist Woman's Missionary Circle, of Richmond, Va., and vicinity, was the outgrowth of inspiration received through the jubilate of 1914. The settlement was opened in October of that year. It is now located at 2240-42 Venable Street. Its equipment consists of two small houses in which to carry on its work, and a playground with see-saws, sliding board, horizontal bars, trapeze, sand pile, swings, etc. Miss Nannie West is the directress, and writes this interesting account of the charmingly-named "House of Happiness":

Clubs and classes are held daily for young and old, the house being open in winter months each afternoon from three to six and four nights in the week from seven to nine, averaging in monthly attendance more than 1,700. Through summer months the playground is opened for eight hours daily.

Cooking, sewing, first aid and other practical things are taught. Honors awarded stimulate best efforts of those who attend. One Jewish mother said to a visitor that her daughter had been so much more helpful in the home since she joined the Bluebirds. "I want my daughter to come every time to your club," she said. "She likes to win the honors you give; so now she even asks to wash dishes and make beds."

On coming into the library where four girls were waiting for the workers, she found them having a Bible contest just as we have in our Bible classes each Sunday.

On one occasion the visitor found a boy nine years old lying on the floor of his back porch with the great big family Bible—the only one in the house—open in front of him. He looked up as the visitor approached and said, "I'm gettin' 'em." A Bible had been offered to all those who would recite from memory the Ten Commandments. Not many Sundays passed before he did "get 'em", and received for his award a small Bible which he could have for his very own.

A camp is held each summer for girls. For three years we have gone to Millboro Springs,

right in the wonderful Alleghany Mountains. Forty girls went last year. It is hard to estimate the value of this camp. To quote one of the girls, she said: "I've had a good time at this camp, but the best part is that I've *learned* so much. I've learned to darn stockings, to work button-holes, to swim; I can take long walks without getting tired, and I can sleep under the stars without being afraid."

And so it is the girl is developed along all lines. Not only are practical things taught, but in the morning worship out under the trees so near to nature's God, new hopes are awakened; aspirations as high as the very mountains themselves are aroused within, and she comes back to a crowded, busy city life stronger in every way to overcome its temptations and difficulties. Six last year professed faith in Christ.

In all our work an earnest effort is made to lead souls to Christ and to have them unite with God's people, ever realizing that no soul attains to its best and fullest without Christ.

Two workers, Miss Eva Gravatt and Miss Nannie West, are employed, and a recreation worker for three hours each afternoon, but were it not for the faithful work of the more than fifty volunteer workers who give their time and talent, the work would be impossible.



SOME SUGGESTIONS.

1. Appoint a Christian Americanization Committee.
2. Entertain a group of girls from new American homes or churches, mingling with them in a spirit of friendliness and appreciation.
3. Have a party for children from new American homes. Many children can be reached in summer through the Daily Vacation Bible Schools, or at any time through a mission Sunday school.

4. Secure Worth-While Girls to teach in a mission Sunday school.

5. Secure Worth-While Girls who will help in Saturday afternoon industrial schools or in girls' clubs, and especially in kitchen gardens, teaching home-making.

6. Secure Worth-While Girls to assist in a Daily Vacation Bible School.

7. Enlist girls who will offer their services to the Americanization committee of their church or association, for visitation or teaching English.

8. Induce girls to choose as a friend a girl from a new American home. Introduce that girl to her other friends. Learn to appreciate her country, its ideals, its worth; interpret to her America and American girls at their best.

9. Organize a Round-the-World Club in high school composed of students of all nationalities, having programs which emphasize the contribution of the nations represented, to world culture.

10. Show particular kindness to the new American in your home, school, office or church. Do not overlook those nearest you.—*Woman's American Baptist Foreign Mission Society.*



"House of Happiness" Girls off for a Picnic



Washing dishes in the Creek after Supper at the Camp



Foreigner "Camp Fire Girls" learning the spirit of Christian America.



Our Baptist Sunday school at Herrin, Ill., where foreigners and their children are taught the Word of God.

Planting the Seed of the Kingdom

When Miss Olive Douard, our East St. Louis city missionary, was introduced by Rev. E. W. Reeder, one of our Home Board workers, to the children of her mission Sunday school, he told them that she was to "work the field." The children being unfamiliar with this missionary term, wanted at once to know what she was going to plant! "Truly this has been a season of planting," Miss Douard says; "planting the seed, which is the Word of God, in the hearts of these little children." Her story lays upon our hearts afresh the sore need of religious work among the foreigners of the suburbs of this great city:

I began my work among the foreigners at Granite City, Ill., about three years ago. When I first entered the field I had not the slightest idea of the people or place where I was to work. My first work was getting acquainted.

I began visiting in the homes, inviting the people to our Mission Sunday School. As I went from door to door, I was greeted with, "Me no verstehe English," or, "No savvy." Few of the women could understand the English language. They were people of many nations gathered in a small section of West Granite City. I found a large number of children, who soon came to be my little helpers, interpreting their language for me. So it is through the little children that we hope to interpret the good news of our Risen Saviour to each parent.

Our greatest work has been done through them. Many of them are living in very unfavorable surroundings. They witness men and women drinking, the men gambling every day in what they call "Coffee Houses". Nearly every home is a boarding house, and the wife is kept busy from morning till night tending the pigs, goats, geese and cows; washing for the family and boarders, and preparing the meals, so she has

little time for religion or caring for the children. As soon as a child is able to walk, he is found playing in the streets. Till that time his older brother, or sister, is responsible for a large part of his care.

In the midst of this people is our Baptist Mission, which stands as a mighty fortress against all evil. When I began work in our Sunday school, I had one medium-sized room, with a few chairs and song books. With this equipment, and a few faithful workers, I was able to have Sunday school every Sunday.

Our Story Hour and Sewing Class are always well attended. We reach many children in this way, and win them to our Sunday school. Some of the Catholic children who were not allowed to attend our Sunday school came to the Story Hour. I remember little Mary Maculcya who became interested enough to attend Sunday school. One day she was absent, and I visited her home. There I learned from her mother the reason for her absence. Every night Mary would read aloud from her New Testament, and her father said: "If Mary goes any more to that Baptist Sunday school she'll be a Baptist, and I want her to be what I am, a Greek Catholic." So Mary was kept away by threat of punishment if she attended.

I had been on the field only a few weeks when I learned that the Catholic priest followed me in visiting in the homes, and forbade the people to send their children to our mission. He sprinkled holy water in the homes where I had been. The people paid him to pray for them, and he went on his way rejoicing.

This caused a slack in our work for awhile, for they believed the priest and tried to keep their children away from our mission; but to no avail. Many of the children were taken out of our mission and punished for being in a "Baptista" mission; but they took the whipping and came back the next opportunity.

Every Tuesday night, when possible, Rev. E. W. Reeder used to preach to these children—sometimes fifty present inside and a large number of men outside the mission. About twenty-five

of the children have confessed faith in Christ as their personal Saviour, refusing to trust church, baptism, or priest for their salvation.

One of these girls is now the little "mother" of their home. Her mother passed away about one year ago; since then fourteen-year-old Annie has cared for her little baby sister, who was just five months old at the time of her mother's death; and has kept the home together. I visited her, just recently, and we held a long conversation about our Lord. She said: "Miss Douard, I'm always glad to talk with you. When I talk to the other girls they always talk about what dress they will wear to the dance, and I don't think our Lord wants us to be that way. That's one reason I can't believe like the Catholics. They do all these things and think it's all right. I believe the Baptists are right, and some day I'm going to be baptized."

When I asked her why not be baptized now, she said: "My father would not let me stay here if I did; but soon as I am old enough, then I will." She reads her Bible daily, and trusts Jesus."

For about one year I was away from our mission, due to my return to the Training School at Louisville, Ky., to complete my training. During this time Mrs. M. Bray, of the Winstanley Baptist Church, E. St. Louis, volunteered to superintend the mission till I returned, which she, with her helpers, did most faithfully. I returned to my work September 1, 1919. There have been some changes made in our meeting place, and a change of workers. We now have two small rooms which are overcrowded. My helpers are supplied by the First Baptist Church at Granite City, who are Mr. and Mrs. C. Clifton, Miss Osborn, and Mrs. Hamilton. Rev. T. J. Owens, pastor of the First Church, is always ready to help us. We are thankful to our Lord for these faithful workers, and pray Him to send forth more laborers into His harvest.

My work is not confined to this one community in Granite City. I also have work among the foreigners in the stock yards district in East St. Louis, which is a very hard and needy field.

I thank God for the glorious victory of our great campaign, knowing that a large portion is to be used in Home Missions, and this will mean more workers with better equipment and greater results in all our mission fields.

Bridging the Chasm of Ungodliness

The foreigner problem in Illinois is more acute than in states farther South. Vast numbers of foreigners have found their way into the mining towns and manufacturing centers throughout the state. The chasm is indeed broad and deep, and in it are ignorance, superstition, Romanism, skepticism, Bolshevism, and many other evils. Why is this chasm so full of all this ungodliness? The answer comes back through the babbling of many tongues: "Because we have never heard and understood the gospel story in its purity." How we are undertaking to give them the truth which alone can set them free is told by Mrs. Maud Wall Southall:

The Protestant conception of Christianity is absolutely foreign to these people. The word Christian means Catholic to them. Many have come here to escape the oppression and the corruption of the church in the old country, hence they are altogether bitter in their attitude toward things Christian. Others are living up to all the light they have, and are faithful to the Catholic church and its teachings. There are yet others who through ignorance and a misconception of Christianity and of our national laws have become socialists and anarchists.

It is no small task to undertake to Americanize and to evangelize this host of newcomers with their different beliefs and customs. The magnitude of this task can be appreciated when it is remembered that many of these people cannot speak a single sentence in English. Yet we can and will accomplish this tremendous undertaking, for we are working under the Great Commission, and the "Lo, I am with you always" is ours to claim.

The very best work among the foreigners is accomplished through the children—our brightest

ray of hope. The public school has done wonderful things for these children. They speak, read, and write quite as well as do the American children, but they need far more to be taught to know and to love Jesus Christ. They need to be trained to shun the evils of drink, lying, and swearing which their home environment pushes so constantly before them. The industrial schools for children, while training their hands for different sorts of work, is also training them to shun this chasm of ungodliness into which so many of their parents have fallen.

Several times when visiting a Lithuanian neighborhood I have noticed with joy that the industrial school children would not even stay in the house while their parents were drinking. One day I found all the children congregated out in the street, and they told me that all the people of the neighborhood with the exception of one family were drinking. The children were obeying the Scripture passage that we so often repeat in our story hour, "Look not thou upon the wine," etc.

Many of the boys who used to swear and use vile language on the streets of Wasson are now in my industrial school there. Many of them have quit swearing. In fact, I have not heard any of them using God's name in vain there for the past three months. Let's hope that these splendid boys may be won to Christ.

There is a great advantage in having the children learn their Scripture verses and gospel songs both in the English and in their own language, for they can then give the verses and sing the songs for their parents, many of whom do not understand English.

"What song would you like to sing, children?" I asked at Ledford the other day. "Come to Jesus," said ten or twelve voices at once. "But why recently do you always want to sing that?" I asked. "Because we can sing that pretty song in so many different languages," they answered. "Do you sing it for your mothers and fathers?" "Yes," said a Lithuanian girl, "my mother has already learned it. She sings it all the time."

"Mine, too; mine, too," said some Hungarian and Italian children. "And what about the Bible story that I told you last week? Did you tell that at home?" I asked. "Yes," said several voices. "Well, suppose I should give you a Bible for your very own, would you love to read it?" "Oh, yes," said they in a chorus. "We'd read it every day and learn to find all those Scripture verses and pretty stories that you've told us," said a little girl. "How many of you have Bibles in your homes?" I asked. Thirty hands went up. How happy they were when I presented a Bible for each home. As it is in Ledford, so it is in all other towns.

It is marvelous to see how these children who have never heard God's name except in a blasphemous way at home are so anxious to know of Him and His love. Some of these children are in Sunday school. Many of them cannot come because their parents will not permit them to do so, but they say the children could come if we had a settlement house. Several Hungarian, Italian, and Lithuanian women have said they would be so glad to come to Sunday school and other services if we had a house down in their neighborhood, but they were just afraid to go up to the big church.

And so the work started a little more than a year ago in Saline County has grown and prospered, but there are still many foreigners here who have never been touched. This is true in many Illinois mining towns, and we are calling to Southern Baptists to come over to Illinois and help us.



A magazine writer says that President Carranza, of Mexico, is fifty-nine years old, clean in his habits, does not use tobacco or whiskey, is a good historian, believes in God, Christ, and the Bible, considers Christianity a restraining and an ennobling influence in society. He rises at 5:00 and walks one and one-half miles to the palace.



A soldier rescues a woman in a runaway accident near Camp Sheridan, and this woman a little later wills him \$169,000.



Industrial school at Harrisburg, Ill., where foreigner children are taught to be industrious, good Americans.



Baptist Mission Sunday school on 337 North Hickory Street, DuQuoin, Ill. Three American teachers in the group.

In Southern Illinois

The work among foreigners in Southern Illinois was begun at Herrin, a mining town of 10,000 inhabitants, 5,000 of whom are foreigners. In November, 1911, Mrs. Ida R. McIntosh, of Oregon, and Miss Mary E. Kelly were placed in charge, under the direction of the Home Board, in co-operation with the Illinois Baptist Association. Miss Kelly graphically describes these early years of fruitful labors:

We had much opposition from the priest who told the people we were devils, seeking to lead them astray, and for them not to let us into their homes, or have anything to do with us. So it was hard to win the confidence of the people. Many, many times did we have the door shut in our faces as soon as they saw who we were.

We began by visiting in the homes, giving gospels and tracts in their own language to the parents, Sunday-school cards and papers to the children, and inviting the children to the industrial school that we soon started, which grew in interest and numbers, notwithstanding that the priest told the people he would fine all the parents who let their children come, and even whipped some of the children for coming. We taught the children to sew, crochet, embroider, make tatting, etc. We also taught them to sing the gospel songs, and told them Bible stories, and they loved to come.

In May, 1917, my work was transferred from Herrin to Christopher, another mining town, three-fifths of the population being foreigners; twenty-eight different nations being represented.

To my surprise I found all of the foreigners here friendly with me from the very first, and I have never received anything but kindness from them. Mrs. McIntosh said it was the same way in Du Quoin when she went there, and she felt

sure our work in Herrin was the cause of it. The foreigners all know now that we are friends, and not enemies.

We do not have a regular good-will center here, but use the church basement for industrial school, choral clubs, cooking lessons, etc.

So many of the men are infidels or socialists. They have lost faith in the priests, and think all ministers are like them; have no use for the church. At first a great many of them would refuse the gospels and tracts in their own language, but now almost all of them seem glad to get them, and go right to reading, and seem lost to everything else.

I was anxious to have a certain Italian girl in my Sunday-school class. I knew her father was an infidel, but he had always been very friendly with me. When I went to his home to ask about it, he said very respectfully, but very honestly: "I not let her go. She learn more bad than good. I know. I went to church all the time until I was fifteen years old. My father whip me and make me go. I had to go to confession to the priest. He was a man just like other men. He taught me more bad than good. I lost my religion. Now, I do not believe in God, or in the church. When a man dies he is just like the horse, or the cow, he goes back to dust, and that is the last of him." I felt so sorry for him, to think how his life had been spoiled by his early training. There was a young Polish man there, very much interested in it all, and I could see he believed just as the Italian did, and that it would be of no use to argue the question with them. I could also see that the woman did not believe like her husband, but would be glad for the girl to come to Sunday school. I had given her an Italian Testament some time before. So I just asked her if she was reading her book. She said, "Yes," and with a defiant look at her husband, "and my man, he read it, too!"

An Italian woman wanted me to teach her how to make tatting. She learned so quickly, and was so happy over it, she wanted me to teach

her to read English. I have a Gospel of Matthew that is in Italian and English both, that I used as a text-book. She became greatly interested in it, and asked many questions. After she had read several chapters, she said: "This is good, this is fine, but it is not like the Catholic church."

Another Italian woman I had given an Italian Testament to said not long ago: "I have read the book you gave me four or five times. I read it every night. It is good! It is fine! My daughter wishes she had one like it in American." I gave her some English gospels I had with me for her.

One woman asked me for a German Testament. When I took it to her, she seemed so pleased, and said they were going to leave for the old country the next morning. I was glad I got it to her before she left.

They are reading the Word and asking many questions. The New Testament teachings are so different from their life-long teachings and superstition. One of the hardest things for them to understand is why we do not worship or pray to Mary. A Croatian woman, who I feel is very near the Kingdom, said: "We are taught that Jesus will be more apt to hear us if we ask His mother to ask Him for us." Her little girl was sitting there. I said, "If Anna wanted you to do something for her, would you rather she would get your mother to ask you or for her to come and ask you herself?" The light leaped into her eyes as she said: "Oh, I would much rather she would ask me herself!" I have so many good talks with her and her husband; they read English, and are very intelligent people. Their oldest daughter was in my Sunday-school class—she has been promoted—and was converted in a meeting we had; her mother would have been willing for her to join the church and be baptized, but the father objected. I am hoping and praying to see the whole family come some day—father and mother and three children.

The work has grown until there are six women missionaries working among the foreigners in Southern Illinois, and others are needed. The needs are more workers, better equipment, preachers of their own nationality, more interest in them on the part of American Baptists.

Our Settlement Work in Mississippi

What do we mean by a "settlement"? A boy, upon being asked this question, replied: "Why, a settlement is a place where they settle things!" His definition pretty well covers the ground. How many vexing problems are settled by the work done in our cities through these centers is pointed out by Miss Nell Bullock, our Baptist city missionary in Meridian, Miss. Her story brings home to us the need and the opportunity not only in reaching foreigners, but also our own American neighbors who are without advantages, and whose precious souls are to be won to Christ through helpful ministries:

In the beginning God laid the work of "building up the waste places" on the hearts of the City W.M.U. of Meridian. A Training School graduate was employed. After a survey of the field, much prayer and thought, the W.M.U. Headquarters as a business woman's rest and lunch room was established in the business square of the town. At that time there was no Y.W.C.A. nor any public rest room in Meridian. The worker spent the hours from 11:00 A.M. to 2:30 P.M. each day, except Sunday, at these rooms.

It would take pages to give even the visible good resulting here. The other hours were given in the factory part of town and among the foreigners of Meridian. Some fruit of the Mothers' English Class and the Sunday afternoon Bible School, conducted in the hall of one of the foreigner's homes, was getting the children in public school (they had heretofore attended the Catholic school), and getting numbers of the grown-ups and children to attend Sunday school and preaching in the Baptist churches.

The need of a Good-Will Center among the foreigners was evident, but the opportunity for one in the factory part of town far out-weighed

that of one in any other part of town. There are about three thousand people of good stock—native Americans—living in the factory district. A beautiful, large house, suitable for settlement work was built on a lot, with ample room for playground, in this district. This opened September 14, 1916. The director and her assistant live in Good-Will Center.

Many touching incidents could be told in connection with the Day Nursery, where as many as twenty bright, happy children have been cared for while their mothers work to support them.

There are now in the fourth session of Good-Will Center night school an average of fifty-three students. These ambitious men, women, boys and girls work all day. One father of eight children, who, after work hours, walked two miles in order to come, was heard to say, "I would not take a million dollars for what Good-Will Center night school means to me." The efficiency of some of the students has been so increased as to cause their salary to be trebled.

In the sewing and cooking classes and clubs, there are enrolled 158 girls and boys. The object of these clubs is to develop the members physically, morally, mentally, spiritually, and to lead them to go out for others.

At our mission Baptist church near Good-Will Center the director has a class of young men and women, one hundred enrolled at one time. From this class thirty served in the late war, several of whom are still abroad. One young lady had one year in Fort Worth Training School, and has since worked among the Italians, but is now out West for her health. Ten states, other than Mississippi, are now represented by these young people, and everywhere they are enlisted in church work. When they move where there is no Sunday school or B.Y.P.U., they are instrumental in organizing one.

The assistant director has charge of the Primary Department in the church, there being over sixty children in attendance. There is no estimating the far-reaching results for God's honor and glory that will come from this department.

From the Girl's Auxiliary, led by the Good-Will Center director, there are three volunteers for mission work, and so steadfast are these girls in their conviction that instead of being lured into the factories by good wages, as are other girls of their ages, they are making continued sacrifices to finish in high school. From the Sunbeam Band one little girl who is constantly at Good-Will Center says she is "learning how to be a missionary". She has interested her father and mother in attending church and Sunday school, and from indications the father will soon accept her Saviour as his.

Most wondrously is God using the channels of Christian settlement work in His Kingdom's cause. The great need is more trained workers and better equipment in order to more effectively meet the expectations of our Lord which He openly declares in the twenty-fifth chapter of Matthew in that memorable scene which He Himself describes when He shall have all the nations of the earth before Him, and He shall separate one from the other as a shepherd divideth the sheep from the goats, and the basis of that separation is to be service to others. This is the ideal of our Good-Will Center work.



Our Swedish Mission at Silver Hill, Alabama

The Swedish Baptist Church of Silver Hill, Alabama, was organized November 12, 1899, with eight members. During the twenty years one hundred and thirty-eight baptized believers have been members of this church. Rev. C. F. Wahlberg is the present pastor. He is entering upon his sixth year on this field.

Silver Hill is a suburb of Mobile, Alabama. It is a large community made up principally of Swedish people. There is a substantial building, practically free from debt, together with a good parsonage. An excellent graded Sunday school is well attended. Recently an evangelistic campaign was held with good results. The people are substantial and prosperous, and there is a splendid opportunity for pressing our work among them.



Night school at Good-Will Center, Meridian, Miss., where ambitious boys and girls are given a chance.

A VISIT TO THE FLORIDA SEMINOLE



SPECIAL COMMISSIONER BRANDON
AND THREE SEMINOLE FRIENDS



TWO SEMINOLE
OF BIG CYPRESS



SEMINOLE WOMEN
PREPARING THE "FEAST"



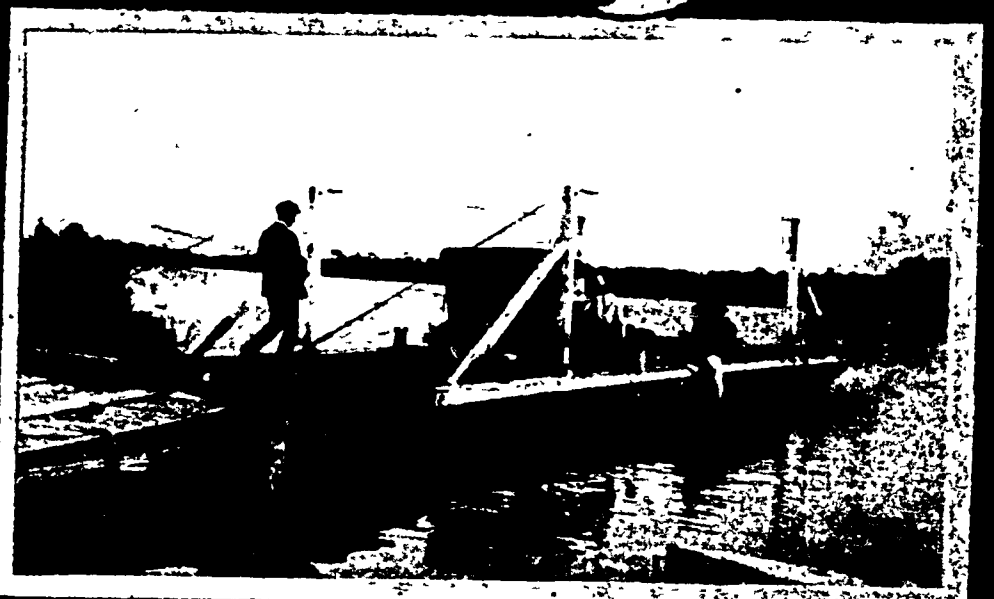
INDIAN "HOUSE" IN A DESERTED CAMP



A SEMINOLE BOY DIS-
POSING OF A STICK OF CANDY



FEETEE (STANDING)
GIVING OUR LOOK



CROSSING THE GREAT "CONTROL" CANAL



DR. FOLT, THE DRIVER, DR. MASTERS, DR. WILSON



ON THE "DIXIE" HIGHWAY



N RIVER



NEGOTIATING A DIFFICULT PASSAGE

This tribe, though relatively few in numbers, present
(See Dr. Masters' and

markable opportunity for Christian helpfulness
27-29)

Reaching the Mexicans of Fort Worth

Within 500 yards of the Southwestern Baptist Theological Seminary the students have a wonderful opportunity for work among 155 Mexicans. These people are employed by the Santa Fe Railroad Company, and it seems that the Lord has placed them there just to see what our people would do with them, and to test our love for lost humanity. They live in houses built in a row, all under one roof, and a family composed of the parents and children from one to seven in number, live in one small room.

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WORK NEAR THE SEMINARY.

Miss Effie Satterwhite tells of the methods and results of the missionary activities among the Mexicans near the seminary:

Our first visit to these Mexicans was made about the first of October with Rev. W. A. Moye, who is now pastor of our Mexican church in North Fort Worth, and some of the Mexicans, who are members of the same church. One of our workers is a graduate nurse, and on this first visit we began nursing the sick. Because of the many patients treated, we have made friends among them. The doors are always open to us in the homes where medical aid has been rendered, and it is from them that we get a response to the gospel.

Since this work was begun our workers have averaged three visits a week to this settlement. A Mexican preacher, Brother Vielma, from North Fort Worth, has been out to preach to them every Sunday afternoon. At first the services were held out in the open in front of the houses, but now they come to the Seminary. Of course there are many of them who are loyal to Catholicism, and will not come to hear the gospel, but a few weeks ago twenty grown people—sixteen men and four women—gave their hands, saying that they would accept Christ as their Saviour. On Sunday before Christmas we organized a Sunday school for them, and have a class for men, one for the women, and two for the children. This is all a new experience for everyone of them, and the twenty-five or thirty who come are very much pleased with having a part in the organization.

A few of these Mexicans have been out of Mexico only a short while, and all of them speak nothing but Spanish. Many of the grown people cannot read, and only one child of the fifty-five children has ever been to school. Some of our workers speak no Spanish, and no one speaks it fluently, with the exception of Miss Bagby and Brother Vielma. They have asked Miss Bagby to teach them to read, and she is going to have a class for them every Saturday from five to six in the afternoon. Quite a number have accepted New Testaments to read.

A concrete example of the power of the gospel has been plainly seen in the life of one man, Senor Aguilera, who first became interested because his baby, who had been sick all its life, was cured. Then he read "Porciones Escogidas de la Palabra De Dios" in tract form, and asked for more for his brother and friend. The first opportunity he had he bought a New Testament, paying twenty-five cents for it, and within one week he read all the Gospels and Acts. The following week he paid four dollars and ten cents for a Bible, and is now reading it through, and says it is the most interesting book he ever read. In a conversation with another Mexican man one day we heard him offer his New Testa-

ment to him to read. He said that the reason more people did not read it was because they did not have an insight into it and a love for it, and it was like the Book says, "They have ears to hear and do not hear, and eyes to see and do not see." He and his wife and two children have bought new clothes to wear to the services, and have never missed one. We believe the preaching of the gospel and the Bible have converted him, and he is truly a saved man. He was elected teacher for one of the children's classes in Sunday school. We are praying for him to be a preacher and missionary to his people.

The following students from the Training School and Seminary work among this settlement of Mexicans: Misses Alice Bagby, Bertha Hunt, Leta Denham, Effie Satterwhite, and Mr. Henry. The Lord has already used us, allowing us to do little deeds of kindness—visiting the sick, burying the dead, giving them clothing, preparing a Christmas tree, and distributing groceries among them given by the merchants of the city to the different missions as a Christmas gift. They now believe that we are their friends, and it is our great desire to have them believe in Christ as their Saviour. We crave the prayers of the Baptist people that the Lord may use us to His glory.

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IN NORTH FORT WORTH.

Miss Alice Bagby tells the story of the beginning of Baptist work among the Mexicans in North Ft. Worth:

Last year our Student's Missionary Association appointed Mr. R. C. Moore, one of our students (now our missionary to Chile), as superintendent of our Mexican work in Fort Worth.

In making a canvass of Mexicans in this city he found there were 5,000—6,000 now. He also heard rumored that there was a protestant family living in the Mexican settlement behind the jail. One day, about sundown, Mr. and Mrs. Moore appeared in the doorway of a humble little shack. They could see a group sitting around a table

and reading by lamplight out of a large book. Mr. Moore said in Spanish, "Do you happen to be Christians?"

"Yes," they said of one accord, "and Baptist, too."

He then said, "Well, we are also."

"Glory to God!" was the shout. "We have been praying for years for the Baptists to help us."

They went in, and all had prayers together. The following Saturday night, having been asked to lead in a little prayer service, I went with four or five other students to this same little house. We were welcomed by a formal receiving line held in the kitchen, and then we were escorted into a room containing a bed, a rolled-up mattress in one corner, a table, Bible and lamp, and a few chairs. The service was indeed sweet to us all in our new-found fellowship. We were invited by an elderly man to attend services at a little church of which he was pastor, and so the next day we attended what we found to be a Campbellite Sunday school and church. The history of this church is a very interesting one, but I must not take the space to tell it to you now.

We found that with the Baptist family we had just discovered, and a few others who had recently come from Mexico, we had quite a good nucleus for a Baptist church. This was soon organized with eleven charter members, many of our missionaries to Mexico having converts there. One of our charter members was over one hundred years old.

It was this day that Miss Fitzgerald (now missionary to Brazil) and I discovered Miss Gaudalupe Garay, a lovely girl nineteen years of age. She betrayed to us her great longing to be well educated, so she could go back to her people in Mexico and tell them of her Saviour. The Training School girls hearing of this, raised in ten minutes enough money to bring her here to the Training School for two terms. She developed wonderfully under this atmosphere, and this year she is in Baylor College still progressing.

The church now composed of nineteen members contributed \$1,550 to the campaign, having had no quota and only a few minutes' talk on it.

Ten Training School girls and two Seminary men are engaged in the work of these three missions. Misses Lucile Reagan, Bessie Carter, and



"King's Daughters" Class, Swedish Baptist Church, Silver Hill, Ala.



Seven faithful attendants at our Sunday school, three of whom have not missed a Sunday in two years. West Tampa, Fla.

Alice Bagby are the workers of this field. These have a new language to conquer, and they are valiant fighters.

The future is bright, as we have recently called Brother W. A. Moye, of Waco, as our pastor, and are now in negotiations for a lot and church building. We are very joyful over prospects.

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AT THE BOLT WORKS.

Miss Tennie Leach describes the religious destitution which has been revealed in the heart of a great Baptist city:

The work among the Mexicans at the Bolt Works was begun three years ago by Mr. and Mrs. Moore and Miss Fitzgerald, who are now in South America. Through the influence of their work an old man and his wife were converted, and are very happy and faithful Christians. Last summer the Home and State Boards put up a large mission building. There are only four Christians so far, but others are interested. Mr. Vasquez, a Mexican preacher, and Mr. Robles, a Mexican layman, come out every Sunday from North Fort Worth and hold a service with them. A large number of children come to the services, but only a few adults. They have been told by

the Catholics that there is a devil in the church building, and some of the people are afraid to go there.

Last week we had a Christmas tree. The program was rendered entirely by the Mexican children, and there was a little gift and some fruit for every person present. Almost all of the parents and grown people came out, so we feel that maybe we have reached some of the people through this little bit of kindness.

Two Sundays ago for some reason our Mexican workers did not come, but we had a little service anyway, and one of the Christian men, who was converted last fall, led the service. This last Sunday two men came who had never been in the church before. One asked why we did not have some images, or something to worship in the church. We are trying to lead him to believe in the God that lives.

Work on this field includes visiting in the homes, working with the children on Saturdays, and Sunday school and preaching on Sundays. Four Training School girls, Misses Lola Courtney, Leta Nicholson, Tennie Leach, and Eva Sullivan, and one Seminary man, Mr. Rhodes, are in charge of this work. One of the workers, who is a trained nurse, has done some splendid work here among the sick. We are greatly encouraged in our work here, and feel there is a glorious opportunity in this field, and desire the prayers for our Baptist people.

Christian Americanization in Florida

Our missionaries in the foreign fields are rejoicing with great joy because of the campaign victory, and what it shall mean to their work; and their fellow-laborers in the homeland share their hope for greater things. Miss Bertha Mitchell, one of our Home Board workers among the foreigners in West Tampa, Fla., gives us this interesting story, which shows how the Cubans and Italians are being reached in this city, in which there is so large foreign population:

We would lay upon the hearts of the Baptists of the South the call of the stranger within our gates. In West Tampa, Fla., there are more than 12,000 foreigners, a large per cent of which are Italians. Our Board opened work among the Italians in 1907. Mr. L. Zarrilli and his wife laid the foundation of the work, but they felt called to another field, and since then others have entered into their labors. The work through the years has grown slowly. We have Sunday school, B.Y.P.U., and day school at two points. We have an enrollment of 150 children, with three teachers, besides a general missionary who has charge of club work, music for religious services, and mission work in general.

Our children and young people are responsive to religious teaching, and last fall when we had three weeks of evangelistic services, thirty were baptized and fifty made profession of religion. The evangelist said that this, though a difficult field, is ripe unto the harvest.

For more than a year now we have had no pastor. Our work with the young people is altogether in English, but the fathers and mothers who do not understand English are passing their lives away without the Bread of life. "How then shall they call on Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

As a result of this campaign we are hoping for a strong man to be placed on this needy field, and we believe that God has a man for the place. We need a native pastor. We four women cannot do the work of a man. Are you willing that our work of the past six years shall be curtailed because there is no one to gather up the threads? Are you willing that the father of the seven children shown in the picture, so faithful to our Sunday school, should perish without the gospel? The older men and women who have made profession have no one to preach to them the unsearchable riches of Christ. And so one of our old men, who has a hungering for things religious, went to the Catholic church on Christmas morning "to receive a blessing", he said. Let me ask you, Where do you think you would be if you never had had a church home nor a loving pastor to teach you the way of life? Then, too, we need a church building for each of our two mission points. In one place we now use our schoolroom for religious services, and at the other, an unsightly rented building. The Methodists are expecting to erect a \$10,000 building, and open work within two blocks of ours in the near future.

What are we going to do? Oh, may the time soon come when we have a strong native pastor.



"My latest convert," Mrs. Southall, Harrisburg, Ill., describes this aged Italian. "He was raised a Catholic. Converted May 26, 1919."

Among the French of Louisiana

Southern Louisiana is one of the greatest mission fields in all our Southland. It is great not only because it includes almost half of the state, a section equal in fertility and possibilities to that of any other part of our country, but great because here live 400,000 French-speaking Americans, with New Orleans as their metropolis, and the gospel as their need. Rev. J. H. Strother, principal of the Acadia Baptist Academy, located at Church Point, La., tells of the splendid work among these needy Americans, and the rich fruit that is being borne:

These French-speaking people of Louisiana are not foreigners, but Americans as truly as those who are born of English, Scotch, or Irish parents. If anyone doubts their valor, let him remember that the French people saved Western Europe from the Saracens, broke the power of the Huns at the battle of Chalons and stopped the German drive at the Marne. If any American would forget to be grateful, let him remember Rochambeau, Lafayette, and Yorktown. They were defeated during colonial days in their effort to control the greater part of North America, and having become separated from their national life, their condition makes us debtors to them. Occupying such a large territory, these descendants of the early colonists and of the unhappy exiles of Acadia while holding to their language, customs, laws, and religion are loyal to their country. Despite the differences of nationality and the hindering powers of Romanism, some of them have fought their way to the front in every department of national life, and have given us some concrete examples of French alacrity and courage.

Courteous, hospitable, and grateful for anything we have to offer in helping them toward

the light just now, their need and interest challenges the missionary to his best. There is a restless dissatisfaction with their past educational and religious opportunities. They make fine Baptists because they are desperately in earnest about finding the truth, and ask Bible proof for all teaching. The young Christian clamors for an education, and the young minister is at once a real missionary to his people. There are five fine young fellows in the Acadia Academy. Some of them have commenced in the second grade, but one of the most encouraging signs in this needy field is the zeal and courage of these young men. How much we do need trained men here just now! These youths are our best hope for securing them.

Fifty years ago a little English settlement was made on Prairie Haas, ten miles from where the town of Eunice now stands. The long association and intermarriage of the two peoples and the development of a strong Baptist church has prepared an admirable location for a school destined to do the work of Acadia Academy. The school

was opened October 1, 1917, with two teachers and fifty-four pupils. It now has seven teachers and an enrollment for the session of a hundred and thirty-nine in eleven grades. The development of the pupils has been especially rapid. A girl of French parents took the prize for best English essay last year. A Students' Christian Association holds weekly meetings, the French-speaking students have a weekly prayer meeting and a volunteer mission band has been organized.

The Acadia Association, not yet a year old, and composed of churches partly or wholly of French Baptists, was asked for \$75,000 in the \$75,000,000 campaign. They placed the quota at \$100,000, and raised more than \$101,000.

It will stir the zeal of a missionary to visit one of the churches and see the members with their limited knowledge of English trying to learn a Sunday-school lesson. A layman who has made \$10,000 this year farming has recently expressed the purpose to spend two months in school during the winter in order that he may learn to read. The fact that Jack Merritt has won more than twenty to Christ while they were renters on his farm demonstrates the worth of earnest effort. He calls that house his mission house. This is the day of harvest in this long-neglected country.

Turning Liabilities Into Assets

It has been truly said that the foreigner is here to stay, either as a national liability or an asset. It depends upon us to say which. Do you realize that many localities in the great state of Oklahoma are overwhelmingly foreign? For example, Krebs, Okla., has a population of 3,000, of whom 2,000 are foreigners. This proportion holds good in nearly all mining towns. These people are our neighbors in the truest sense of the word, and we are under obligation to help them. A great missionary once said, "I owe to every man everything Christ is to me."

Miss Amy B. Crowder, our Home Board missionary to the foreigners in Krebs, writes this encouraging story of her efforts at Christian Americanization:

When I came to the state of Oklahoma, February 12, 1919, to work as a missionary with the foreign people out from McAlester, I was surprised beyond expression to find that the heathen people, whom I had longed almost all my life to cross the ocean to help, were at our very doors in large numbers. And not until then had I been made to see and realize that there were thousands of foreigners living in my own home town—Dallas, Texas—without Christ or hope. ("Love helps to catch and bring out vision.") It was at this place that a Japanese woman said to a young woman who spoke to her about her soul's salvation: "The one great disappointment to me in coming to this country is that no one has ever told me of Him whom the missionaries over there talked so much. I thought when I came to America, the great country where the people came from who knew so much about the Saviour of the world, I would get to know all about Him, as the teachers in Japan were so busy with the crowds who thronged to hear them, and be taught, that I had no chance to hear and ask questions as I longed to."

A dear Syrian mother, who carries two big suitcases and peddles goods from Krebs to McAlester, making a living for five children and an invalid husband, said the other day in answer to the inquiry if the suitcases were not quite heavy, and if she didn't get very tired: "I have help

with this load I carry," and she was somewhat surprised that the American woman didn't understand at once whom she meant. She lamented that in the American homes in which she sold goods, though pleasant and kind, no one ever spoke to her about the wonderful Saviour, and no one ever inquired about her soul's salvation.

The people everywhere are glad to hear the old, old, yet ever new, story of Jesus and His love. The first religious literature given to the foreign boys and girls of Krebs, in our industrial schools, was a little tract entitled, "Friend, You Need Jesus." I shall never forget with what fear and trembling we gave out this little tract, for we didn't want to be too hasty, and run them



Eighth grade boys and girls of the Acadia Academy, Church Point, La.



Ninth grade boys and girls of the Acadia Academy, Church Point, La.

away before we had gotten better hold on their lives. But then we remembered that God says, "My word shall not return to me void," and this little tract being full of His invitations and promises to the lost, so we cheerfully handed them out, and though a few were torn and scattered on the floor, the majority were read. We never saw them again, but I believe we have seen results, for since that time the children beg for tracts and things to read.

Last April we organized a Sunday school in a little squalid building, under all sorts of diffi-

culties, but God has greatly blessed our efforts, and now we are in a large building which the Home Mission Board recently purchased, and when we get it all equipped, with the 149 pupils enrolled—all foreigners—great things are inevitable.

Much, if not most, of this success is due to our efficient and very faithful helpers, Miss Velma Glass, of McAlester; Mr. and Mrs. Lonnie Harkins, Mr. and Mrs. Bruce Womble, Misses Edith Humphrey and Ethel Homer, of Krebs.

Training in Christian Service

The outlook for the future of the Baptist Bible Institute is indeed encouraging. The enrollment to date (January 7) is about 175. Of this number about 125 are non-resident students. The splendid classroom work is being supplemented daily by practical Christian work here in New Orleans.

The slogan is, "Trainig for Service by Training Through Service." New Orleans furnishes a ripe field for such work, as Mrs. Gough, the lady superintendent, shows in this survey.

The following statistics of work done during the first two months of this session give a faint idea of the kind of work done by the students:

Religious visits, 2,822; professed conversions, 43; addresses and sermons, 358; meetings conducted, 182; Sunday-school classes taught, 203; Bible classes taught, 31; choirs conducted, 6; invitation calls, 1,036.

This work is done largely through the Baptist mission stations of the city.

We will let Mr. J. N. Miller, the superintendent, tell of the work being done at one of these:

THE BEREAN MISSION.

We began our work with the Berean Mission about one year ago—February, 1919. We have found the work intensely interesting and big enough to challenge our very best effort.

We feel that there is no more fertile field in all the Southland than this one affords. The mission is located in an element almost wholly Roman Catholic. This of course keeps us constantly on our guard, making us appreciate every inch gained.

Those who had gone before us had a growing Sunday school organized and doing splendid work. Since we assumed the responsibility, the work of the mission has been done almost entirely by students of the Institute, who are touching many sections of the city every Lord's Day.

In addition to our Sunday school, we have a midweek prayer meeting, a sewing school and a free clinic, all doing fine work and growing in interest and attendance.

Among the workers assigned us by Mrs. Gough were two graduate nurses of several years' experience. In their visits among these people they soon saw the need of a physical ministry to supplement the spiritual work being done. It was not long before they had enlisted the sympathy and hearty co-operation of several Christian physicians, the result being a splendid free clinic, equipped by the St. Charles Avenue Baptist Church. Dr. T. B. Sellers, a leading physician of the city, is doing the general work; Dr. Theo. Wilson, a dentist who has spent several years in one of our schools in Cuba, is giving splendid service. Dr. W. M. Johnson, nose, throat and

ear specialist, and Dr. A. L. Whitmire, an eye specialist, give their services gladly.

These friends meet us in this work once a week, treating scores of children and grown-ups, who without us would suffer for medical attention. This work is giving us a place in the hearts of the people of the community which is showing itself in increased attendance at all the services.

A splendid work is being done in the Italian department. One of their number will tell of some of this work:

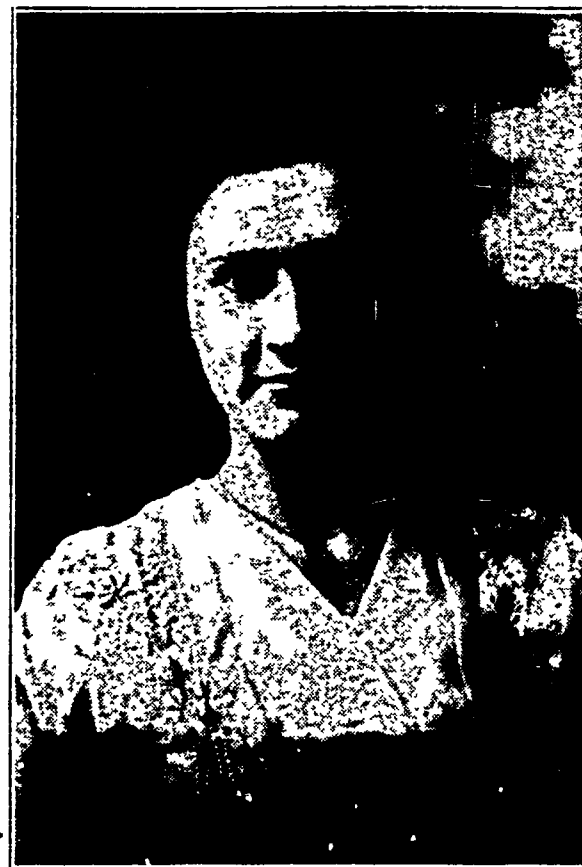
BENEFITS TO THE ITALIAN WORK FROM THE BAPTIST BIBLE INSTITUTE.

There are 30,000 Italians in New Orleans among whom the Baptist denomination did no work whatsoever. Since the opening of the school, we have organized a mission, which is led by Rev. S. Cerravolo, and this mission is doing a wonderfully good work. As high as thirty grown-up people have attended the mission, from which three have already been led to Christ by Brother Cerravolo, and were baptized into the fellowship of the First Baptist Church by the teacher of the Italian department of the Baptist Bible Institute. This work is in a section known as "uptown" of New Orleans, within ten blocks being ninety Italian families.

In connection with the Washington Square Mission.—Around this community most of the Italians live. We have through our Italian students enrolled in the departments of the Sunday school of this mission twenty-five children, who are taught by three of our students: Miss Margaret Hargrove, very efficient and consecrated; Miss Ruby Lewis, small in stature, but big in heart for the service of the Lord; and Mr. Jerome D'Arpa teaches the boys. It is a pity



Two of our little Italian kindergarten children at Krebs, Okla. They are also in our Beginners' Department at Sunday school.



Vera Conti, an Italian girl at Krebs, Okla., who has turned from Catholicism and joined the Baptist church. When they chided her and asked what kind of a Baptist she was she answered, "John 3:16 Baptist!"

that we have not in this section of the city a house adapted for Italian work in which services could be held for the Italians at the hours most convenient to them and thereby increase the attendance by reaching older people and winning them to Christ.

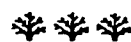
Open-air meetings at Washington Square.—For three months now we have had preaching, sometimes on Saturday night and sometimes on Sunday night, with good success. Young men and women from the Baptist Bible Institute have gone to these open-air meetings and reached people there we would never reach either through the church or the mission station, for they would not go to either, being Roman Catholics. This work was started by the teacher of the Italian department, Mr. Lawrence Zarrilli, and has had voluntary service of all the students, both young ladies and young men. Some of these men have done good preaching and have proclaimed the gospel of Jesus Christ with great force to those who were prejudiced against us as Baptists, not knowing what we stood for.

On a drizzly Saturday night, December 20, 1919, eight young men went to this square and preached. The hundreds passing heard the gospel, both in songs and in words, from the hour of 8:30 to 9:30, and three women surrendered their lives to Jesus Christ, and proclaimed Him Lord and Master. This work is destined to become one of the great factors in evangelization in New Orleans for our Lord.

Another time we will tell of the work being done in the French department, in our hospitals, jails, and various "homes" of the city. Don't forget to pray for us.



The last census reports 3,500 persons in the world that are one hundred or more years old; of this number about 2,100 are women. The entire population of the world is said to be 1,692,600,000.



It is said that one-third of the 10,000 Presbyterian churches in this country have no pastor, and there is little prospect that they can be supplied. The use of the phonograph is proposed as a remedy.

"Made In America"

W. H. Morse, M.D.

Because We Would Not Go to Italy with the Gospel, God in His Providence has Brought Italy to Us. Shall We Not Seize this Opportunity for Advancing Christ's Cause?

"They of Italy salute you!"

The Christian duty of returning that salutation is a courtesy which affords one of the grandest opportunities ever offered for obeying the Redeemer's last command, and makes plain a responsibility which continually increases as it addresses all who earnestly desire the extension of the Master's Kingdom. With all respect for other movements in Christian service, there is none that grips more closely, and none that accomplishes a more notable work for the Saviour Himself and for that country which He has always loved tenderly, and most when, year by year, century after century, it has refused His love. Always has He been in love with her, even when He suffered her to be scourged with savage lashes, even when she would not yield when the antitoxic treatment of the Reformation was administered to the church whose depravity had infected all Europe.

We would not send missionaries to Italy; and so He took it upon Himself to do it, and have them *made in America*.

Synchronous with the Italian revolution He began to bring the Italians to our shores in increased numbers, so that we, who would not do foreign work, might do Home Mission business, and lead them to Him, that they might be His instruments to evangelize Italy.

Before this the immigration was in the small hundreds. Only nine times in a half century did the number exceed 1,000, but 1872 brought it up to 4,190, and 1873 to 8,757; 1880 brought 12,354. By 1891 it was 76,055; 1901 brought 135,996; 1903 gave 230,662, and 1907 brought 285,731. From that time until the war, there was but one count, "a quarter million."

We all know these people, some regarding them as filthy and with bad blood, others as eager to learn, quick to appreciate kindness. If we ask why they are here, they answer glibly, "For the money there is in it." But the true reason is that God brings them here for us to lead to Him, for their own sake and for that of Italy. And He makes it an easy task. While nominally Roman Catholic, they are largely out of tune with Romanism, and all too easily attuned to indifference and infidelity. The Irish and French Catholics give them scant welcome at mass, and comparatively few attend regularly. But essentially of religious nature, there is ready response to Protestant ef-



Story hour in the kindergarten at our Italian Baptist Mission, Tampa, Fla.

fort, and the large success of Italian missions in this country shows that they are willingly led to the faith once delivered at Rome by Paul.

The number of these missions and churches approaches a thousand, and constantly increases. While due credit belongs to consecrated effort, the fact remains that, under grace, the success of the work is due to the Italians themselves. As soon as one finds Christ, his zeal is boundless, and with utmost satisfaction he spends himself for Him with super-heated ardor. In two ways he is whole-hearted in the Christian life—in missionary action, and in enthusiasm over his Bible. Deprived of the Bible in Italy, he gives it reverence, and delightfully appropriates the gospel. If he can read, he reads it untiringly. If he cannot, he has someone read it to him. There are many other Christians who do not delight in the Bible as he does, and it is that delight which underlies his missionary zeal. The happiest of Christians, and happiest because he has God's Word, he wants others to share his happiness, and enjoy his "American" Bible with him. Solicitous for his neighbors, he is still more so for those "over home" to whom the Bible is strange, and in whom the faith of Christ has evaporated in mere form and ceremonial. One of the first gifts with which he remembers the dear ones at home is that Bible, and when he returns thither the gospel is in his hand and heart.

He does return. Many of us do not realize that the Italians return, as well as come from Italy, in hordes. None are more patriotic. As soon as they have "made the money" the dearest thought is to return to the homeland, temporarily, or to remain permanently. While every fall before the war witnessed an exodus, there was not a week in which some did not leave. Arrived in his native land, the most talkative of men is more voluble than ever, telling eagerly to friends as eager to listen, all about "Ah-me-re-cah." With impassioned gesticulations and fervid vehemence the convert, with as much avidity as the others, tells of his hope in Christ as he tells of big wages and business chances. In point of fact, there have been

those who returned to Italy to spend a winter on purpose to tell what the new faith has done for them.

As he tells of what the gospel does for him, he accentuates his story with the Bible. When he says that his faith is derived from the Word, and wants his friends to share it with him, it is for him to produce and magnify the sacred volume of which there is a famine in Italy. It is his indispensable instrument, and to supply him with it is Bible mission work.

It should be our duty to see to it that these missionaries, "made in America," should go out with this equipment. By this means the gospel is having some notable triumphs there, so that much of the progress of Protestant faith in the Kingdom is due to the converts from America, who, thus laden, are prodigal in proclamation of the Word. Authorities on the state of Protestantism in Italy—men like Dr. D. G. Whittingill and Dr. J. P. Stuart, of the Southern Baptists; Bishop Burt and Dr. N. W. Clark, of the Methodists, and Professor Luzzi, of the Waldensians—are a unit in declaring that the open Bible is a principal factor in its advancement. Bishop Burt says every returning immigrant should be equipped.

Let us, then, appreciate the status. God brings the Italians here to be led to Christ, to be "made-in-America" missionaries to their race and land. Their missionary zeal is intense. Results are wonderful. God has promised that His Word shall have free course where it is so much needed; and that course, by His manifest purpose, is the evangelization of reclaimed Italy. It is ours to welcome the Italians, to lead them to Christ, and to see to it that on their return to Italy they are provided with a supply of Scriptures in their own tongue.

We have stood in the Master's way long enough. On the nearing morrow the "inasmuch" will stand out plain. And how will we, with famishing Italy before our eyes, be able to ask our Lord when it was that we saw Him hungry? "They of Italy salute us," and in their midst, partaking of their hunger, stands the Son of God.

A Visit to the Florida Seminoles

Victor I. Masters, D.D., Superintendent of Publicity

The Story of a Remarkable Tour of Investigation in the Interest of Some Native Americans who, Though Few in Numbers, Appeal to Us Mightily Because of their Independent, Unbroken Spirit, and their Great Religious Destitution



A view of a Seminole camp, east of Okeechobee swamp. These sheds with palm-thatched roofs are the only structures the Florida Indians have found necessary for their homes.

Our point of departure was Kissimmee. Our trip covered four days. Our vehicle was an Overland automobile from a public garage, and that Overland had put to it and, with some protest, executed travel feats no car but a flivver ought ever in reason to be asked to perform.

Our party consisted of Dr. A. J. Holt, of Arcadia, Fla.; Mr. J. M. Willson, of Kissimmee; Mr. F. E. Brandon, Special Commissioner of the Bureau of Indian Affairs; the man who drove for us, and myself.

Our object was to execute a commission for Dr. Gray, namely, to make a survey of the Seminole Indians for the purpose of determining the practicability of the Home Mission Board establishing a mission among the Florida Seminoles.

This was a serious purpose. Night and day for four days we assiduously devoted ourselves to its accomplishment, but the work, novel and fascinating in itself, was performed in the midst of a profusion of semi-tropical plant life and in such primeval wilds that interest and charm did not fail for a moment throughout the trip.

LIVING IN THE WOODS.

Our meals were cooked in the forest by the roadside and served under spreading palms, sometimes at 10 o'clock at night, the dead leaves of the great cabbage palmettos furnishing a light as cheerful and bright as that of a brilliant electric cluster. All of this far out in the wilds, for we were at times from twenty to thirty miles away from the nearest human habitation.

A tribute is due to our camp cooks, Messrs. Willson and Brandon, both of them old hands at camping and camp cooking. The only poor meals I ate were at hotels and restaurants. These were usually almost a joke. Some of the best I have eaten were served on pasteboard plates with tin cups and spoons and other *et ceteras*, on that four-day automobile jaunt into the heart of Florida's charming wilds. I have never given more apt attention as an understudy than I did to every detail of our camp meals, from fire-building to dish washing (usually without

water) and the packing of our dishes and provisions for the trip to the next place for a camp meal.

I was elected to the honorable office of commissary chief. According to the flattering affirmations of my comrades, I developed progressive skill in providing the kind of stuff that, when it had been committed to the deft manipulation of the camp cooks, would bring a sparkle into the eyes of all, from the venerable and yet virile Dr. Holt to the young man who drove the car. The aroma of that coffee, boiling in an old tin lard bucket with a wire handle! The odor that arose from the frying ham or bacon or pork chops! My skill at portrayal is no match for the telling of it.

It is not all easy going in those Florida wilds. If it was, there would not have been lonely stretches of forest mystery to invite us, or far-reaching prairies, with never a sign of human habitation, and never an acre cleared or cultivated either in prairies or forests. In these days the restless multitude almost lives on wheels. It is seeking to get to a new place and see new things. But this restless multitude does not negotiate the 200 miles of primeval and almost trackless forests and swamp jungle through which our trip took us. It is too rough.

DIFFICULTIES OF TRAVEL.

Our driver splashed his car into the fifty yards of swamp water through which the trail lay. The depth of the water was uncertain, but there was nothing else to do than splash in. Our engine choked and stopped. No amount of coaxing could make it budge.

With trousers rolled above knees and shoes off, the whole party, including Dr. Holt, tried to push the machine out. It would not come. Two of our group cut a log and brought it and tried to prize it out. It did not come. We sent the driver to get help. He only found it nine miles away. On that 16th of December, when

our friends back in the body of the country were shivering and hugging the fire in the grip of a cold wave, without hurt or discomfort we spent most of four hours wading about that automobile in knee-deep water.

The darkness of night closed in. We got together four resinous pine logs and made a camp fire for the night. An hour after dark help came, pulled out our machine, and directed us to take another route, which took us back on the trail six miles. How we disliked to leave that cheerful camp fire!

At 12:30 that night we came to Bassenger, having traveled all day and half the night and seen altogether two houses since leaving the community about Kissimmee.

The map of Florida, if it is new, shows Bassenger as a postoffice, down near Kissimmee River, and suggests to the "tenderfoot" that there is a community about Bassenger. Our night passage did not seem to bear out the suggestion. In every direction from Bassenger unbroken forests, uninhabited prairies and almost impenetrable swamps abound over hundreds of square miles.

It was a dark night and not a light shone in Bassenger. We stopped before the shadowy outline of the only house we could see, and to the tune of the winds which sang a dirge among the pines towering far above our heads, wondered what we would do next. We shouted until a man answered us in a half-asleep drone from his bed in that house, apparently trying to tell us which way to head our automobile through the midnight darkness in order to reach Okeechobee City, twenty-five or thirty miles farther along. We did reach Okeechobee at 2:30 A.M., after escaping the treachery of various bogs and mires along the way.

MASTERING TEDIUM BY CHEER.

On that night ride through the wilds, good cheer seemed to grow in our party in

proportion as the difficulties increased. We vied with the frogs and night birds in a choral effort, with which we assailed the gloomy spaces of mysterious forests and swamp-tangle.

Then Dr. Holt, who is wonderfully conversant with astronomy, took the star-studded chart of the open heavens above as a text and discoursed on the wonders of the heavenly bodies. Due south we traveled and due south Dr. Holt pointed out a large star about ten degrees above the horizon.

"That," he said, "is Canopus. It is invisible in America except below Tampa in Florida, and about Brownsville, Texas, and by astronomers it is estimated to be 482,000,000,000,000 miles away. If Canopus was blotted out its light would continue to be visible here several hundred years, so far away is Canopus. The astronomers now have a theory that this is the center around which all the universe revolves, including our own sun and planetary system."

Well, it got hold of the imagination, and we kept Dr. Holt lecturing on astronomy throughout our trip every time we could persuade him to do so. We went south toward Canopus a long time that dark night, but we never were certain that we got any nearer to it.

Something about the atmosphere of the trip made one wish to exaggerate, a thing I do not ordinarily allow myself to do. It seemed to me we drove at least 500 miles that night. I am sure that, during the trip, we passed 482 quadrillion "saw" palmettos. There must have been enough of this scrub palmetto in that region of Florida to make a thatched roof for every house in America, if not the whole world. This dwarf palmetto dominates the whole earth in that part of Florida, either underneath the trees in the open forests or out in the prairies or in the thickets and clumps about the small lakes.

WHERE THE SEMINOLES LIVE.

Mr. Brandon has for two years been making a survey of conditions among the Seminoles, under the instructions of Hon. Cato Sells, Commissioner of Indian Affairs, Washington, D.C., and has developed a familiarity with the topography of Southern Florida which is equalled by few. Lake Okeechobee and the surrounding swamps, along with the Everglades to the south, have been until now the safety of the Seminoles, while they have protected the animal life and fish which have provided the sustenance of the Indians.

Lake Okeechobee has the distinction of being the second largest fresh water lake in the United States. It is 733 square miles in area. Its greatest depth is about twenty-one feet, but the three canals which have recently been cut from the lake southward to the Atlantic have reduced its depth to about sixteen feet. A great "con-



A picturesque scene in the land of the Seminoles.

trol" canal, 210 feet wide and 25 feet deep, is now being cut to the Atlantic, well up north of the others, and it is proposed to fix the level of the lake and maintain it where it will mean most for the general welfare.

The Florida Seminoles number about 700 and are increasing. The larger body of them are known as the Big Cypress group and have their chief habitat in the great wilds about seventy miles southeast of Fort Myers, and slightly west of south of the lake.

The group which resides east of the lake, and which we reached at Indian Town on the second day of our trip—a place about thirty-five miles southeast of Okeechobee City—are known as the Cow Creek group. There is a smaller group residing somewhere in the vicinity of Miami and known as the Miami group.

Because of their greater accessibility, their more frequent contact with the whites and their greater openness to helpful approach from the whites, the various informal efforts which have been made to get in touch with the Seminoles in Florida have been mainly among the Cow Creek group. This has been true of certain contact between the Oklahoma Christian Seminoles and the Florida Seminoles which has been fostered by our Home Board, from time to time, but which has not hitherto resulted in the establishment of permanent missionary effort.

HOW THE SEMINOLES LIVE.

The Florida Seminoles live by hunting and fishing. Until now game has been

plentiful in their wilds, and the lakes and streams teem with fish. Deer and wild turkey abound in the forests and bear are common. The skins of the alligator, the otter and the raccoon, as well as those of the bear and deer, have an ever-increasing commercial value, that of the prolific but commonplace 'coon having a greater total value than any of the others.

Largely through these skins the Seminoles have gotten money with which to barter for the white man's wares and products. The dog and cat flourish in the Seminole's camp and we saw two Indian squaws coming into camp from the cypress swamps each with a half-grown pig in her arms, evidence that the porker has become an item in their scheme of life. We did not see a square yard of tilled earth within many miles of the Indian camps, but certain limited and primitive agricultural arts do exist. They raise in quantities a small pumpkin, which far excels the well-known American pumpkin in flavor and cooks twice as quickly. This pumpkin seems not to be known elsewhere in the United States, though an eminent authority has found the same plant among the Aztecs in Mexico. At our dinner—"hum-bux-cha"—with the Indians, we were served with this pumpkin and can testify to its superiority as an appetizing food.

The Seminoles hold on to most of their old customs. We had no time to become familiar with any except the more obvious. They live in thatched arbors or huts which are grouped in small camps, usually having from six to ten huts to the camp. These primitive homes, shown in the pictures published with this article, are roofs of thatched cabbage palmetto leaves, woven with wonderful skill. The roof is erected on posts which stand about six and a half feet above the bare ground. Underneath each shed a platform of hewn logs, three feet above the ground, affords a place to sleep—and on rainy days to live. The camp huts are arranged in something like a square, and the camp fire at which they all do their cooking is under a palmetto roof in the center of the square. This fire, replenished by logs when needed, burns night and day.

The Seminoles have a passion for red in their garments. Men and women wear red caps. The men have red bound into the shirt, which most of them wear, and on dress occasions wear a broad red belt at the waist. Many of the men wear besides only a loin cloth, though they came to our "feast" with trousers on. The women make an attractive picture against the green-gray forest background in their picturesque costumes, in each of which bright slashes of red are sure to form a part. When dressed up for company, the women wear about their necks thirty or forty strings of beads of varying colors, weighing perhaps fifteen pounds.

The Seminoles impressed me as being a superior tribe of Indians. In personal appearance they rank ahead of most Western tribes. Their standards of personal purity are the highest, and are enforced by the death penalty.

WHO THESE PEOPLE ARE.

A glimpse at the history of the Seminoles seems necessary. The word "Seminoles" means Separatist. This tribe originally separated from the Creeks, who long ago dominated most of the Gulf Coast country east of the Mississippi.

The story of the Seminoles, like that of the other tribes, is largely that of the encroaching white man. To the shame of the white races it must be said that the red people who once had undisputed sway in the American wilds were sinned against by the in-comers oftener than they sinned. The English drove the forbears of the Seminoles into Florida, after a destructive war with them in 1702. In 1715 the English had another war with the Yemassee in coastbelt South Carolina, which resulted in a number of these joining the Seminoles in the Florida peninsula. Through runaway slaves, a Negro element also found its way into the Seminole blood. In the early part of the nineteenth century, there were more than twenty flourishing towns of the Seminoles in Florida, the largest being Tallahassee.

In 1817 the Spanish stirred up the Florida Indians to war against the Americans. Again the Red Man was used as a cat's-paw by the whites. The Americans won the war and won Florida in 1819.

Under a live oak still standing at Payne's Landing, near Lake Okeechobee, a treaty was signed in 1832, between our Government and the Seminoles, in which the Indians were pledged to remove to the country west of the Mississippi. But many of them repudiated this treaty, under the leadership of the young chief Ocoola. Result: The most destructive and costly Indian war in the history of America. War raged from 1835 to 1842. Thousands were killed. The cost was \$10,000,000. Most of the Indians were conquered and sent to Oklahoma.

But several hundred of the Seminole braves took refuge in the fastnesses of the Okeechobee swamp and there remained. These were the progenitors of the 700 now in that region. They have the distinction of being the only Indians in America who were never conquered by the troops of Uncle Sam when he did his best to accomplish that.

They were for long considered outlaws by the Government, but latterly, under the administration of Hon. Cato Sells, the Commissioner of Indian Affairs, a more humane policy has happily been developed. The Government has secured two or three reservations totalling 27,000

acres, in the Okeechobee region, and enclosed 17,000 acres of this in wire fence and established an agency there to teach the Seminoles the cattle industry and help them in other ways. The state of Florida has also set aside 100,000 acres in the Everglades south of Okeechobee for the Seminoles. While this region is not suitable for the habitation of man, even for Indians, it will provide a needed preserve for the game and fish, necessary in the Seminole manner of living.

OUR MEETING WITH THE SEMINOLES.

On the second day of our visit we managed to get together a group of the Indians to be our guests at a dinner. The New International Encyclopedia, to which I am indebted for the historical data above, says of the Seminoles: "They refuse to mingle with the whites and retain most of their primitive customs." To our regret a large number of the Indians were absent away toward the south on the winter hunt at the time of our visit, securing the skins that mean money to them, and the provender on which they subsist. But, so far as we could find out, every Indian in reach of Indian Town came to our picnic dinner or feast that day as our guest. The generalization in the encyclopedia does not apply to the Cow Creek Seminoles. And, while those in the Big Cypress are not so open to the approach of whites, the competent testimony of Mr. Brandon, the Special Commissioner, was that even the Big Cypress Indians are approachable by the whites.

To our store-bought tin-can provender, provided for the dinner we gave our Indian friends, they themselves added well-cooked and bountiful wild turkey and their luscious roasted Seminole pumpkin. The squaws at our invitation did most of the cooking, and did it well. Several white men of the neighborhood joined us and we had a pleasant time of it, which ended with speeches by the visitors, explaining to the Indians the desire of the Home Mission Board and Southern Baptists to come among them to teach them the Jesus way in religion and to help and teach in every practicable way.

They received our overtures kindly. They expressed their readiness to receive the missionary the Home Board might send and to treat him kindly. The whites also expressed warm interest.

The report of our committee is now in the hands of Dr. Gray. While this is not the place to anticipate what may be done in the Home Board, we are glad to say that Dr. Gray has expressed satisfaction at the results of our conference, and there is a hopeful probability of opening a mission among the Seminoles which shall serve not only the Cow Creek group but the Big Cypress group and all the others.

The readiness of the Cow Creek branch of the Seminoles to learn from the white

man whatever he may have that will do the Indian good, may be visualized by the case of Jimmie Gopher. Jimmie Gopher is perhaps fifty-four years old. Last year he attended the white school at Indian Town for a month or two. He knows how to read. It is true a Big Cypress brave is said to have sent Jimmie word that he had to quit going to that white-man school, but there is good reason to believe patient helpfulness and unselfish kindness to the Big Cypress Indians, through a faithful missionary of Christ, and through kindness from the whites, will break down in the Big Cypress people any lingering bitterness toward the pale faces which has come down through the traditions of the tribe from the days when time and again the whites were faithless to the Seminoles.

The story of the young chief Ocoola is almost enough to make one weep. I wish there was space to tell it. Suffice it to say here that he was first thrown into irons by the whites for denouncing them for seeking to take his wife and make her a slave, because her mother had been a slave. He was released and again he fought the whites. In 1837, while parleying with the whites under a flag of truce, the pale faces treacherously captured him and he was confined in prison until his death.

ENDING A PLEASANT TRIP.

By our experience with the trails of middle Southern Florida, we learned wisdom. Coming to the Atlantic at Jupiter, just above Palm Beach, we elected to our return trip by journeying north on the excellent Dixie Highway about 150 miles, along the banks of the Indian River, so called. The Indian River is simply the salt water of the Atlantic kept quiet by a finger of land from one to five miles out, which extends perhaps 200 miles up and down the coast, with a break here and there to let the tides pass.

It was an extremely picturesque trip. Every owner of an automobile who is able ought to make it, and make it in the winter time. We saw thousands and thousands and thousands of ducks. We could have shot hundreds of them. Our mouths watered. But we were doing the work of the Home Board and there was no time to stop. Instead of wild duck, we had for dinner—and breakfast and supper—breakfast bacon, coffee, pork chops and some bread and stuff, and mighty glad to have that. But all the while we kept our machine piled so full of oranges that it was difficult to dig a place in the pile to place our feet so as not to injure the toothsome fruit.

Back westward we turned at New Smyrna and some time that night arrived at Kissimmee, the point of departure, a tired but cheerful and edified group of investigators.

Missionary Miscellany

Secretary T. B. Ray, D.D.

The following missionaries have recently arrived in this country: Rev. Ben Reed and wife, of Yingtak, China, arrived in San Francisco on December 3. They are at present recuperating at Berkeley, Cal. Rev. S. M. Sowell, of Buenos Aires, Argentina, arrived in New Orleans on December 3. He has joined his family at 2521 Elma Street, Kansas City, Mo.

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The following missionaries have returned to their fields: Rev. and Mrs. Peyton Stephens sailed from San Francisco on December 16 for their field in Chefoo, China. Miss M. E. Moorman sailed on December 18 from Vancouver for Yangchow, China. Miss Leonora Scarlett and Miss Elizabeth Rea sailed from San Francisco on January 10 for their station in Wuchow, China.

All of these friends return to their fields very much benefited by their furloughs.

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On January 10 Mr. and Mrs. W. H. Carson and Mr. and Mrs. J. C. Powell sailed from New York on the S.S. Celtic, en route to Africa. It was their expectation to sail from London on January 21.

Miss Susan Anderson and Miss Cora Caudle sailed from New York for Africa on the Kaiserin Augusta Victoria January 17 with the expectation of taking passage on a boat from Liverpool, England, on January 28.

This group of new appointees to Africa have had very disappointing delays in securing passage to their field and are very happy to be on their way.

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On January 4 we received a cable bearing the sad news that Bro. P. P. Medling, of Kagoshima, Japan, had died of influenza. A great epidemic of influenza is now sweeping over Japan.

Brother Medling was born in Dyer, Tenn., June 12, 1880. He was a graduate of the Southwestern Baptist University and of the Southern Baptist Theological Seminary. He was appointed missionary to Japan on July 31, 1907, and sailed for his field in October of that year. He has been located at Kagoshima throughout his missionary experience. He was married to Miss Lena Rushing, of Lebanon, Tenn. He leaves behind him his wife and five children. He was a faithful and devoted worker and has been greatly encouraged of late over the response his message has met in Kagoshima and over the fact that he had been able to erect a good church building. He was a man of God and we have sustained a great loss in his going. We sorrow profoundly with his dear wife and children.

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We quote here two expressions from letters recently received to let the brotherhood share with us the joy that has come to our missionary force on account of the more liberal appropriations we have been able to make to the work:

Rev. W. E. Davidson, of Santiago, Chile, says: "We are all happy over the appropriations for Chile. We feel that the Board has been very considerate and generous and that with these grants we will be finely equipped to develop the work."

Rev. E. N. Walne, of Shiminoseki, Japan, writes: "I am just back from the executive committee meeting. I wish you could have been present to look into the faces of that little bunch as I read the letters and list concerning appropriations. I tried to prepare them for what was

to come by telling them that the sum total of the appropriations which the Board made at its October meeting for the Japan Mission was larger than the entire income of the Board the year I was appointed. Mingled with emotions of inexpressible gratitude for what our people at home have done for the members of the Mission personally, for our schools, our publication work and our churches, is the realization of the fact that now 'it is up to us.'"

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The two quotations given below with reference to successful evangelistic work read very much like such reports in America. They indicate that we have reached the time when the gospel can be directly presented, with the expectation of the people accepting it without delay.

Rev. J. L. Hart, of Buenos Aires, Argentina, says: "I have just returned from Montevideo, where we had one of the best meetings I have

had the joy of preaching in since I came here. There were thirty-six professions of faith."

Concerning the revival at Laichowfu, Miss Bertha Smith writes: "We have had 150 conversions in Laichowfu during the last two months! Wish you could rejoice as much in reading this as I do in writing it. No doubt you'll think you do, but there is no joy like being on the spot and seeing such things take place. This thing of being a missionary grows on one. I believe if I had a hundred selves I'd want to use them all in China. We had Mr. and Mrs. Emmett Stephens and their native workers with us. They preached at a tent in the city for about five weeks. In answer to the many prayers that went up for us the Holy Spirit worked in a wonderful way in opening hearts to hear and accept the gospel. Nothing like it has been seen in this part of China. Some of the conversions were very remarkable indeed. Four wives of the chief official of the city have been converted along with the whole household of servants and the daughter, who is the only child. The official and the other wife are out of the city, so have missed it thus far. I'm wondering what he will do when he gets home. He'll have to become a Christian when that many wives get on his trail. Pray for the new converts. Some of them are already meeting with persecution."

Home Mission Paragraphs

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

The title which the good Catholic gives to the pope is, "Our Lord God, the Pope, King of Heaven, Earth and Hell." There is much more of the title, but this is enough.

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Missionary E. W. Reeder is doing an excellent work in East St. Louis, Ill. He has baptized sixty-seven converts during the present fiscal year, five of the baptisms being in December. He has delivered 250 sermons and addresses, more than one for each day for the period covered.

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Here is a story about the results in our Italian Mission at Tampa, Fla., which is impressive. Temporarily this mission is without a pastor. But, encouraged and led by our splendid women workers among the Italians, this mission reported more than \$3,000 in the big campaign, though it had not been apportioned anything.

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Missionary Atteberry, among the Pawnees and Otoes in Oklahoma, reports for December twenty-two sermons and addresses and sixty-two religious visits. He raised \$40 from the Indians for the orphan's home. Those religious visits probably required the missionary to travel between 1,000 and 2,000 miles. The Indians are scattered over a large territory.

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Some of the Mexican missionaries in Texas do not understand English. Since the taking over of all the Mexican work there by the Home Mission Board, Dr. Gray is receiving reports from these workers, not a few of them in Spanish. Our knowledge of Spanish is inadequate, but we catch the meaning of the following from Missionary A. M. Lopez at San Marcus: "Recibidos bautismos 8." We have an idea each reader will understand also.

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Many of the announcements of the Interchurch Movement in the public prints have spoken of the Baptists as being one of the bodies represented. Also a few Baptists have been among the official

personnel of workers in the South. Just to keep the record straight, it may be said again that any Southern Baptist who is working with the interchurch group is doing so as an individual and not with the consent of the Southern Baptist mind, as repeatedly expressed in the hearty action of our various Conventions. He does not represent Southern Baptists.

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One result of the enlarged program in Home Missions made possible by the 75 Million Campaign, is that Dr. Gray is being crowded with work to a degree not before equalled, and the work has always been pressing for our Corresponding Secretary. Both Dr. Gray and every one of his associates have been finding themselves up to the neck in important new work which has largely developed out of our enlarged program. Each of the Home Board staff pledges himself to do his best in 1920.

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During January, Dr. W. W. Hamilton, Superintendent of Evangelism, with Evangelistic Singer J. W. Jelks, conducted an evangelistic meeting in the Canal Zone with the Balboa Heights Church and others. Four years ago one of the evangelists of the Home Board held a meeting in the Canal Zone with good results. We confidently expect great benefits to accrue from the visit of Dr. Hamilton. His friends will be interested to know that Mrs. Hamilton was able to take the trip with him.

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The Roman Catholic vote in America is dangerous to our institutions, not so much from its number as from the astuteness and unscrupulousness with which it is manipulated. The representatives of the hierarchy boast their ability to deliver the Catholic vote to either party they wish. Really they have not this ability, for many of the Catholics vote independently. The point is that they make the professional politicians believe that they can and will deliver the vote to the party which will prostitute itself before their unwarranted claims, and thus, whoever the candidate may be in either party, he is in danger

of finding himself bound hand and foot by pre-election promises of his campaign managers, to betray Americanism in the interest of Romanism. It is an astute scheme; also dangerous and abominable. It is the betrayal of the American electorate. God speed and encourage the patriots who, against great odds, are assiduously laboring to awaken the decent American citizenship to the danger of Romanism!

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Here is a request from a Baptist brother for information concerning the number of Roman Catholic voters in America. In 1916 about 18,500,000 votes were cast in the national election. At that time there were 100,000,000 population. The Roman Catholics numbered in population about 15,000,000. Therefore the Roman Catholic vote was apparently between 2,500,000 and 3,000,000. The actual number was probably less rather than more, for many aliens in America are of the Roman Catholic faith.

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One of the reasons that Home Missions pays so well—and in this respect it shares honors with State Missions—is that it habitually develops a kind of church spirit which *does things* for the Lord and for the Baptist cause. In fact, if we have ever developed any churches of the drone variety, I cannot at this time recall it. But there is an endless succession of stories of how weak Home Mission churches respond with courage and with ever-increasing strength to the missionary and benevolent appeals of the denomination.

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A Christmas card from Missionary Harry Bock, who works among the Osage Indians at Pawhuska, Okla., tells that this mission church was apportioned \$370 in the 75 Million Campaign, and adds: "We have raised \$3,125 and are still going. I have canvassed only seventeen of the members and hope to double the amount." The Osage work has been exceedingly difficult for reasons that we have set forth at various times. It is encouraging that our Osage brothers should come into the Baptist campaign in such a worthy way.

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The thirty enlistment men of the Home Board devoted practically their entire time to the 75 Million Campaign for several months. After it was over, they promptly went back to their own characteristic work. Among the reports for the month, Dr. W. J. Langston, enlistment worker in South Carolina, tells of the bringing of the Charlotte Street Church, at Yorkville, and the Hickory Grove Church forward to full-time preaching from twice-a-month preaching. The Charlotte Street Church doubled the amount of the pastor's salary.

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Today I heard from a missionary of the Home Board among the Indians a story of how, out of his own pocket, he paid \$387,000 to try to help the tribe for which he worked and whose blood flows in his veins. That was before he was a missionary! He is now working for a modest salary from the Home Board for this tribe and pays part of that salary to an assistant in order that his work may be more complete. It is a fascinating story. It will read like a romance. I propose to write it for HOME AND FOREIGN FIELDS in a subsequent number of the magazine. Watch for the story and guess who is the missionary.

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Secretary W. F. Yarborough, of Alabama, was in the Home Board offices on December 31. He reminded us that in the last five years the state secretaryship in most of the states has changed hands. Referring to the minutes of 1914, I find that the following twelve states have changed secretaries since that year: Alabama, Arkansas, Georgia, Kentucky, Maryland, Missouri, New Mexico, North Carolina, Oklahoma,

Tennessee, Texas and Virginia. Secretaries Rogers in Florida, Rodman in Illinois, Crutcher in Louisiana, Lawrence in Mississippi, and Derieux in South Carolina, are the five who were in service back of 1914. An examination of changes in the editorship of our papers shows that almost an equal proportion of the papers have changed editors within the same period. Baptist principles endure and the Baptist denomination is growing beautifully. But individual men who lead—how rapidly their personnel changes!

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A novel and appreciated indorsement of the mission study books of the Home Board comes from a Baptist missionary at Ankle Svar, India, Rev. W. B. Stover, who says: "I have just read Masters' 'Call of the South' with great interest and pleasure. I enclose money for his other books, 'Country Church in the South' and 'Baptist Missions in the South'." Brother Stover has since reported with equal approval of the other books. If these books have power to attract and hold a missionary in India who never lived in the South, they must surely have an equal interest to thousands who are devoting their lives to the service of the South. Give them a chance, if you have not read them. Postpaid, cloth 75c, paper, 40c.

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Dr. B. D. Gray, Corresponding Secretary of the Home Mission Board, has the distinction of being in point of years of service, the oldest secretary, state or general, in the work of Southern Baptists. Dr. Gray came to the leadership of the Board in 1903. His term of service has been sixteen years. Every state secretary in the service has come in since then, as have Secretaries Love and Van Ness, of the Foreign and Sunday School Boards, respectively. A great story can be written of the marvelous development of Home Mission work during these years under the leadership of Dr. Gray. There is not a story among Southern Baptists of more conspicuous, heart-rejoicing growth in a great and needed service. Sometime I hope to have the privilege of writing that story.

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A recent visit to Tampa, Fla., to get a story about the Home Board work among the Italians and Cubans placed me under renewed obligations to Dr. Claude W. Duke, pastor of the First Baptist Church. Dr. Duke has been in his present pastorate for about a decade and a half. At the solicitation of Dr. Gray he has during much of the time acted as chairman of the Home Board's local committee for our missionary work there. This service has involved much extra work for a prominent and busy urban pastor, but Dr. Duke has always served with gracious kindness. He is much esteemed by the missionary workers and his services are appreciated by Dr. Gray and by every member of the Home Board. By the way, the First Baptist Church in Tampa is about to erect a handsome new \$150,000 house of worship. They have prospered wonderfully under Pastor Duke.

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"Twelve Acres of Offices for Interchurch Movement," is the big heading of an article on page 21 of the *New York Tribune* of Tuesday, November 25, 1919. This article was kindly forwarded to us by a prominent Southern Baptist layman. The article sets forth that \$3,500,000 will be paid for the use of 475,000 square feet of space in the old Siegel-Cooper building for ten years rent. In this immense structure, now known as the Greenhut building, the Interchurch Movement will occupy the entire third, fourth, fifth, sixth and seventh floors and also the annex of the building. Off hand, I would think all the religious denominations in America do not occupy more than twelve acres of office space for their administrative boards. But the new, super-organization starts out with that much. This is

enough space to contain 4,750 rooms ten feet square. If two persons occupy each room of that size, it would provide office space for 9,400 workers. We will assume that one-half of these are secretaries and the other half helpers. In the language of the street, that is "some" office space. It will provide for quite a few workers. When we consider what these gentlemen have done before they have done anything, there is small wonder that they are asking for five per cent of the total income for benevolence and missions of all the denominations for which they have offered themselves as leaders. Note that they have rented the space for ten years! They expect to make a big and sustained fight for the control of evangelical religion in America. Let not Baptists forget that.

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The Home Board operations in aiding church building for our present fiscal year until the first of January total \$511,050. During this period, 111 churches have been aided by gifts totalling \$322,850, while forty-seven have been aided by loans totalling \$188,200. Applications are now pending amounting to \$800,000. While the Board is doing a much larger work through the Department of Church Extension than ever before, not even the greatly enlarged ability given the Board by the 75 Million Campaign is sufficient to enable it to take care of all the needs. In this connection Superintendent L. B. Warren, of the Church Extension Department, desires that I call attention that the Home Board survey called for a loan fund of \$1,625,000 to be completed during the next five years, to the end that the total of the fund shall be \$2,000,000. This is in addition to the amount which has already been paid in. Not even this large increase will be sufficient to take care of all the needs.

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It is to be hoped the spokesmen of organized labor at Washington shall reconsider their reported threat that, if Congress passes legislation that will provide for the settlement of differences between the railway brotherhoods and the railroads by conference and impartial investigation, and make it illegal to strike, the brotherhoods will strike to maintain "their right to strike." It is rapidly coming to a showdown as to whether 3,000,000 men who labor and are organized shall dictate the policies of this country in their own interest, regardless of the wishes of 40,000,000 men and women who also engage in productive labor, but who do not carry a union card,—not to mention some 60,000,000 more, most of whom are not drones. There are many men in the labor unions who believe in a square deal. Most of them do. But they are now being misrepresented by their leaders. They ought to assert themselves and save organized labor from the public condemnation which is rapidly chrysalizing.

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The Baptist Tabernacle of Atlanta is a great institution, in the success of which the entire denomination in the South feels a concern. There was rejoicing on January 1, not only in the tabernacle, but among the Baptists and citizens of Atlanta, when the last cent of indebtedness on the institution was paid off. It had become known that the Mormons had money in the bank waiting the chance to get the property if the Baptists failed. Dr. J. W. Ham, pastor of the Tabernacle Church, is receiving the congratulations of his friends on the success of his splendid leadership in raising the money to cancel the debt, the entire amount being \$112,000. Pastor Ham has unlimited pluck. With the great strain of raising the money to save the tabernacle, his church assumed its entire apportionment in the 75 Million Campaign and more than raised it. The Home Mission Board and the State Board of Georgia came to the aid of Pastor Ham and his noble flock in saving this great property to Baptists, the home Board giving \$15,000, and the

State Board \$10,000. The saving of this property has been one of the most favorable accomplishments for the denomination which has happened in Atlanta for several years. During the last two years there have been 620 additions to the Tabernacle Church, most of them by baptism. The Sunday school numbers 1,700. It renders an invaluable service to Baptists and good cabinet itself.

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Listen to this from Dr. J. M. Dawson, of Waco, Tex., an honored member of the Home Mission Board. It is in the *Baptist Standard* of January 1: "In my work as publicity director for Texas it was an unlimited joy to observe how the timely help of the Home Mission Board has saved the day in many a Texas church. Take the case of the church at Luddock. Years of tragic, drouth had depleted the resources of the country. The membership was small and none with large means. Pastor W. A. Bowen graciously invited me to visit them, and when it was suggested that the Home Board would likely assist them in their difficult task of building the much-needed house for that center on the great plains, pastor and people took heart and started pledging. The Lord led them on, and when the offering was in, it proved to be one of the most outstanding in the whole state, about \$50,000! I make bold to say that the \$12,000,000 allotted to Home Missions for the next five years will prove as productive for Christianity as any sum twice as large since the days of the apostles."

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To the country, Congress seemed slow in passing laws to keep out and deport alien anarchists and Bolsheviks from the United States. But Congress got busy on December 20, the last day before the holidays. They went after the Bolsheviks with gloves off. The *Congressional Record* of that date is mighty interesting reading. For one thing, it shows that Congress is a very human institution, after all. When those honorable gentlemen got going on the infamy and insolence of aliens who stand on their legs in America, which has given them a home, and mouth against all human government, it left nothing to be desired. It is hard to resist the temptation to quote some of the speeches. Legislation was passed which promises to meet the needs. Incidentally, steps were taken to clean up at Ellis Island a situation that was entirely too friendly to the alien enemies of our country. There was open criticism of the Department of Labor, which has seemed to have charge of things at Ellis Island. That department must clear itself of the suspicion of being pro-alien. America is in no humor to tolerate betrayal of American principles in the President's citizenship.

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It is not pleasant in a single paragraph to try to estimate the worth of such a man as Brother William Ellyson, of Virginia. When he passed into the Beyond just before Christmas he had served as State Secretary of Virginia Baptists for twenty-nine years, a longer service than has been recorded in the case of any Baptist secretary in our generation. Brother Ellyson was a lawyer. He always refused to accept the salary as Secretary of the Baptist Mission Board. He devoted much of his time to the development of the Baptist interests of Virginia, and there are scores of preachers who have cause to bless his name. His love for ministers and their work, even in the most tardy sections, was great, and it was equalled by the skill and ability with which he served their interests. Neither Virginia Baptists nor Southern Baptists of this generation have had among their number a more princely, gracious spirit. The Home Board has not had occasion to work much in Virginia during the last generation. But in all the Board did, it had constant occasion to rejoice in sustaining relationships to the Secretary of the Virginia Board. May the spirit of this generous, great-spirited Christian gentleman descend in power on many!

Following the death of Brother William Ellyson, Secretary of Virginia Baptists, Brother R. D. Garland, who had for years been the beloved assistant of Secretary Ellyson, was elected by Virginia Baptists to be their Secretary. It is a choice which will be gratefully received outside of Virginia as well as in the state. Dr. J. W. Gillon has recently resigned the secretaryship of Tennessee Baptists. He did a great work as secretary and he had the confidence of the people of Tennessee. He was a constructive thinker and executive. It was a pleasure to the Home Board to co-operate with Brother Gillon and counsel

with him, even when he differed from us, as he sometimes did. Dr. Lloyd T. Wilson has been elected to the Tennessee secretaryship. His praise is in the mouths of the brethren of Tennessee and of others, and no one doubts he will make a great leader. In Missouri, under the new organization, Dr. O. L. Wood has been chosen as the secretary. Dr. Wood has performed years of valued service as a district secretary in Missouri, and knows and loves the Baptist people, and how to serve them. He has had an almost ideal training for the responsible place he now fills, and everyone expects him to "make good."

Woman's Missionary Union

—Miss Kathleen Mallory, Corresponding Secretary—

God and a Neighbor

On a busy thoroughfare of a large city there stands an old church with its iron fence and gate. Over the fence is hung a placard bearing these words: "There can be no true Christianity without God and a neighbor." Instantly one couples with this the words of Jesus, recognizing them as the foundation for the statement: "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." One recalls also the words of the brother of Jesus: "Pure religion before God is this: to visit the fatherless and widows and to keep oneself unspotted." Of course if there was only one person in the whole world that one person, with no neighbor, could be a true Christian. Such loneliness seems so utterly impossible that involuntarily one exclaims: "How useless life would be without neighbors!"

And yet how useless to many neighbors are the lives of many people. The strikes, the misunderstandings between capital and labor, the race prejudice, the disease, the injustice to child life, all these things show that many people do not understand that they must interpret God to these, their neighbors.

Americanization and internationalism are the two great problems facing the United States today. Fidelity to either in the past would render the present situation of the other less acute. Unselfish study of both as mutually dependent will rob the future of much of its horror. Jesus knew that they must go hand in hand and so He said: "Beginning at Jerusalem, go ye into all the world."

To a Christian, "Americanization" means "Christianization." Germany taught the world what havoc can be wrought by citizens who are surcharged with the spirit of their country but who have put country above God. To offset such a calamity in this land and also because to do so is in itself right, Christians in the United States have come during the last few years to talk a great deal about "Christian Americanization." Literary

clubs as well as religious organizations are studying the question more carefully, it would seem, than ever before. Josiah Strong used to say that many people do not recognize a crisis until it is upon them. Certainly this intensive study of Americanization and the crisis resultant from incomplete Americanization are facing each other this year.

The W. M. U. topic for this month is "Americanization Problems." Every society is urged to give it the most practical turn possible. In every community there are apt to be two situations: (1) people who are not wholly Americanized, and (2) people who are still too prejudiced to help them. There are millions of foreigners, Negroes and Indians in the bounds of the Southern Baptist Convention. In many Southern cities there are groups of Baptist women and young people working for these people through good-will centers, mission Sunday schools, sewing classes, English lessons, clubs and the like. It is no uncommon sight in one church to see a devoted W. M. U. worker sitting among the Chinese, helping them to find the songs and Scripture references. But, alas, it is also no uncommon sight to see many Chinamen and other foreigners, many Negroes and Indians being entirely neglected. Surely this month's program, in the light of conditions heralded in the daily press, will constrain W. M. U. workers to give themselves untiringly to personal service.

The Illinois Union has taken as one of its ideals that each of its women shall be a "friend" to some foreign woman in their midst. Perhaps more than anyone else in a foreigner's home, the mother of the family needs help and friendship. The children go to school and the men to work, but the mother usually is kept at home and learns not the customs and language of the new country. The longer she is left thus to herself the harder it will be to win her for America and Christ. The personal service literature is full of practical ideas for taking this help right to her in her seclusion. Since history so faith-

fully repeats itself, it is safe to prophesy that she will soon be taking the "Glad News" to her neighbors.

One of the definite helps offered this year by the Personal Service Department is a poster showing the need for work among all classes of people who are crowding our very doorsteps. The poster may be secured for fifteen cents from the state W.M.U. headquarters. It can easily be made even more attractive than it is by some member adding touches of color with crayon or brush. It is hoped that every society will secure a copy and display it regularly to its members.

Real light is also thrown on this subject by the use of the study book, "Christian Americanization." The standard of excellence calls for a mission study class in every society each year. Surely no society can do better than to study this book this year. It may be secured for forty cents postage from Baptist Foreign Mission Board, Richmond, Va. After one faithfully studies this book, she will ask with a new meaning in the question, "Who is my neighbor?" and will prove, through her friendship to those she strives to lead into the fullest American citizenship, that there "can be no true Christianity without God and a neighbor."



W. M. U. Items

Highly important during February is the distribution of the thank-offering envelopes for the March Week of Prayer. For nearly thirty years the Union has distributed these envelopes, through which thousands of dollars have been raised for Home Missions. The offering this year and for the next four years will count on the pledges to the Baptist 75 Million Campaign. Under ordinary circumstances all that should be necessary to insure due credit on one's individual pledge to the campaign would be to write on the envelope one's name and then add: "Credit on my campaign pledge." Great care should also be taken by the society treasurer so that when this money is forwarded it will be designated as the "thank offering for Home Missions," it being forwarded as soon as possible after the ingathering of the envelopes.



The programs for the March Week of Prayer should also be carefully planned. It has always been necessary to study about and pray for Home Missions, but surely the need was never so imperative as now. Programs unlike Topsy do not just grow, but require decided personal interest and forethought. During February those who are to make talks, lead in prayer or otherwise help with the programs for the March Week of Prayer should be asked to render such service. The women should also give every possible assistance to the young people as they plan for their programs for the week.



These week of prayer programs possess an added interest because as a rule they are prepared by some missionary in the field which is being studied. For the March Week of Prayer such help was secured from W.M.U. members who have, in most instances, studied the work at first hand. The programs were prepared by Miss Eliza S. Broadus, Kentucky; Mrs. Edward E.

Bomar, North Carolina; Mrs. W. J. Neel, Mrs. Kate C. Wakefield and Mrs. J. S. McLemore, Georgia; Miss L. L. Patrick and Miss Hannah Reynolds, Alabama; Mrs. Maud W. Southall, Illinois; and Mrs. George Stevens, Maryland. The leaflets are the gift of Mrs. J. Harry Tyler and Mrs. James Pollard, Maryland; Miss Willie Jean Stewart, Alabama; Miss Christine Garnett, Cuba; Miss Kate McLure, Florida; Mrs. Tessa W. Roddey, Mississippi; Miss Una Roberts, Arkansas; and Mrs. George E. Davis and Mrs. Edwin Carpenter, South Carolina. Union workers, who shall use these programs and leaflets, sincerely thank these generous helpers.



A good piece of Christian Americanization news comes from Virginia. It is to the effect that the Baptist Council, of Richmond, has voted to give \$5,000 a year for five years to the House of Happiness, which is the Baptist good-will center in that city. This will come out of campaign funds for State Missions, \$2,000 a year being used for current expenses and \$3,000 a year being laid aside for a building fund. Would that the Baptists in hundreds of other Southern cities would agree to do likewise, or even more.



The name and family of Dr. John A. Broadus are gratefully known to Southern Baptists. Many of them knew and loved his gifted young granddaughter, Charlotte Robertson. The story of her life has recently been put into book form by Miss Grace W. Landrum. The style is exquisite, the interest constantly sustained and the spirit of Charlotte taken into one's heart when the book is closed. It is entitled "Charlotte" and may be purchased for \$1 from George H. Doran Company, 244 Madison Avenue, New York City. Girls and their mothers will be especially helped by the book.



The principle of reward for service well done has Biblical approval. One of the great ideals of the Union is that in every church there may be the full graded W.M.U. so that from the youngest child to the oldest woman the spirit of missions may be taught and lived. To further this end it has been decided to award at the May W.M.U. annual meeting a loving cup to the state Union showing during the year the largest proportionate net increase in the total number of all grades of W.M.U. organizations. The cup will be held by that state until won by another. Then at the annual meeting each May the Y.W.A. Jubilate banner will be entrusted to the state showing the largest proportionate net increase during the year in Y.W.A.'s. Similarly the G.A., R.A. and Sunbeam banners will be awarded. The name of the victorious state and the year will be printed on the back of the banners. The

banners will be held by the states until won by others. Several states have expressed the ambition to win the cup and the banners. Let others follow in their train!



Program for February

Americanization Problems

Hymn—"America"

Prayer by president

Scripture Lesson—Mosaic law concerning strangers: To Be Loved, Deut. 10: 19; Not to Be Oppressed, Exo. 22: 21, 23: 9; In the Temple, II Chron. 6: 32, 33; Gleanings, Lev. 23: 22; As One Born Among You, Lev. 19: 33, 34; To Be Taught the Law, Deut. 31: 12

Repeating of Slogan—"Assemble thy sojourner, that is within thy gates, that they may hear, learn and fear Jehovah." Deut. 31: 12

Reading of Scripture—Luke 10: 25-37

Talk—Who Is My Neighbor?

Prayer for all in the South who have fallen amid the "thieves" of ignorance, vice, ill-health, poverty, race prejudice

Repeating of Verse—Who is my neighbor? Luke 10: 29

Repeating of Slogan—Deut. 31: 12

Hymn—"Jesus, Thou Joy of Loving Hearts"

Three Talks—(1) The Meaning of the Term "Americanization"; (2) What Is Meant by "Christian Americanization"; (3) Local Americanization Opportunities (Help for these talks will be found in the study book, "Christian Americanization," price 40 cents, from Baptist Foreign Mission Board, Richmond, Va.)

Prayer for all foreigners in the South

Prayer for all workers among these foreigners

Prayer that the need for such work in almost every locality will be realized by Baptist women and young people

Repeating of Verse—Who is my neighbor? Luke 10: 29

Repeating of Slogan—Deut. 31: 12

Business—Report from the Observance of the January Week of Prayer; Plans for March Week of Prayer; Distribution of Thank Offering Envelopes; Reminder to Emergency Women of Year's Payment on Emergency Fund as Credit on Campaign Pledge; Offering

Prayer of thanksgiving for campaign victory and for all it may mean in Christianizing America

Hymn—"Tell Me the Old, Old Story"

Lord's Prayer in Union

Repeating of Verse—Who is my neighbor? Luke 10: 29

Repeating of Slogan—Deut. 31: 12

Dismissal with silent prayer.

Laymen's Missionary Movement

Secretary J. T. Henderson

Aroused At Last

The officials of our Government have been slow to recognize that we have in our midst a growing element of discontent and disloyalty that is threatening the very existence of our free institutions. The Centralia incident is only one among many evidences that we have been too lax in admitting aliens. When Congress sought to close the gates to undesirable immigrants, three Presidents blocked the pro-

ceedings by vetoing these bills. "We have sown the wind and are reaping the whirlwind." Thousands show themselves ready to bite the hand that feeds them. The dullest citizen among us now sees the gravity of the situation. There is a call for more vigorous measures on the part of both church and state. While we would not advocate the union of church and state, "the powers that be are ordained of God" and should be made to supplement

and reinforce the spiritual agencies, which are fundamental. God is no doubt pleased with the aggressive measures of the Department of Justice in apprehending and deporting those men and even women that have been studiously plotting the overthrow of our Government. It was a high day for our liberties, "purchased by the blood of our fathers," when the *Buford* sailed for Soviet Russia with its cargo of 249 enemies of "this land of the free and the home of the brave."

We need stringent sedition laws with rigid enforcement for those disloyal citizens that are permitted to remain. Is it not time to wake up when Victor L. Berger, under sentence of twenty years' imprisonment in the penitentiary for his disloyal and defiant attitude toward the Government and denied a seat in Congress after a regular election by the constituency of his district, because of this disloyalty, can be re-elected, and dares to utter the most seditious sentiments before an immense audience on a recent Sunday in New York City?

While America would manifest the spirit of the big brother toward the oppressed of every clime, yet our Lord Himself would not require us to "cast pearls before swine." We can afford to welcome to our shores only those immigrants that will adopt our language and customs and as speedily as practicable become naturalized citizens. Immigration is allowable when there is assurance of prompt assimilation.

While legislation and police protection have their place, it is clear that these outward agencies do not reach the heart of the trouble; they do not transform selfish and sinful human nature; the only sure and permanent cure is to be found in the transforming power of that gospel which teaches us that "we are our brother's keeper" and that "we should esteem others better than ourselves." Dr. Erdman, of Princeton, N.J., says, "War has been a hideous demonstration of the instability of a civilization which was not based upon Christian principles and was not instinct with Christian faith. The incomparable need of the world is the knowledge of Jesus Christ as Divine Saviour and Lord." It is, therefore, plain that the Home Board is wise in projecting a more comprehensive and vigorous campaign of evangelization among the foreigners in our midst. President Wilson has well said, "To preach the simple gospel to the multitudes of immigrants who are thronging our shores is the most important work which our American churches have before them today."

Richard H. Edmonds, editor of the *Manufacturers' Record*, preaches the same doctrine: "Above all else this country needs a nation-wide revival of old-fashioned prayer-meeting religion—a religion that makes men realize that if there

is a heaven there must also of necessity be a hell—a religion that makes a man realize that every act is recorded on his own conscience and that although it may slumber, it can never die—a religion that makes an employer understand that if he is unfair to his employes and pays them less than fair wages, measured by his ability and their efficiency and zeal, he is a robber. . . . In short, we need a revival of religion which will make every man and woman strive in every act of life to do that which on the great judgment day they will wish they had done as with soul uncovered they stand before the judgment seat of the eternal."

This contention is strongly reinforced by the following quotation from an editorial in a secular paper: "The need of the hour is not more legislation. The need of the hour is more religion. More religion is needed everywhere—from the

Business is Business .

*"Business is business," but men are men,
Loving and working, dreaming,
Toiling with pencil or spade or pen,
Roistering, planning, scheming.*

*"Business is business"—but he's a fool
Whose business has grown to smother
His faith in men and the golden rule,
His love for a friend and brother.*

*"Business is business"—but life is life;
Though we're all in the game to win it,
Let's rest sometimes from the heat and strife,
And try to be friends a minute.*

*Let's seek to be comrades now and then,
And slip from our golden tether;
"Business is business," but men are men,
And we're all good pals together!*
—Berton Bracey.

halls of Congress to the factories, mines, and forests. It is one thing to talk about plans and policies, but a plan and policy without a religious motive is like a watch without a spring, or a body without the breath of life."

Col. Watterson's striking statement was quoted in the last issue of HOME AND FOREIGN FIELDS, but is so strong it is repeated in this connection: "Surely the future looks black enough, yet it holds a hope, a single hope. One, and one power only, can arrest the descent and save us. That is the Christian religion. Democracy is but a side issue. The paramount issue, underlying the issue of democracy, is the religion of Christ and Him crucified; the bedrock of civilization; the source and resource of all that is worth having in the world that is, that gives promise in the world to come."

God speed the day when the spirit of Jesus shall become regnant in all human relations.

This article is intended to supplement and reinforce the superb editorial in the

January issue on "America or Anarchy." You would no doubt find it profitable to go back to this editorial and give it a second reading, as I did.



What Next?

During the 75 Million Campaign thousands of men who had rendered little active service before were utilized in a most valuable way as organizers, four-minute speakers, and members of canvassing teams. These laymen have learned the blessedness of service, received a training that renders them efficient, and they should be made a permanent asset. Of late this office has received numerous letters from capable laymen expressing their willingness, even their desire, to be of service to the Kingdom. For their own sake and for the sake of the Kingdom, this asset must be utilized; these men must not be allowed to lapse into inactivity and indifference; the last state might be worse than the first.

Our executive committee is suggesting a program that should make a strong appeal to the men.

First, we need to take up the matter of pastoral support in a vigorous way; to be sure, we must learn to give the pastor loyal and sympathetic support in his policies, but our chief concern just now is, that we shall make adequate provision for his material needs, that "he may give himself continually to prayer and the ministry of the Word." This is pre-eminently the layman's job; the pastor cannot speak for himself, but will continue to endure in silence. We rejoice in the evidences of a growing interest in this matter; much has already been done. A church that does not advance its pastor's salary in this day of high prices has low rank in the community. Let laymen take up this matter in their own churches, speak of it as they visit other churches, and write to this office for the tract, "The Laborer is Worthy of His Hire," and give it wide distribution. Laymen can help in the formation of fields by the grouping of churches.

Second, our committee advocates a campaign by the laymen to fill the pews. This is also our job. Utilize as largely as possible the agencies employed in the 75 Million Campaign. The Baptist Men's Union, of Knoxville, last Sunday took steps to inaugurate a vigorous "fill the pews" campaign for the churches represented in their organization.

Third, the committee recommends the formation of stewardship or tithing bands in all the churches. The sentiment for this movement is strong and much is already being done. I give only one illustration: Judge Stephenson writes that on Victory Sunday in the Brown Memorial Church, Winston-Salem, N. C., 120

out of a contributing membership of 300, without any special effort, committed themselves to the tithe; he adds that at least fifty per cent of their membership are actually tithing. Don't fail to read the report of W. S. Farmer, which appears in these columns.

In the fourth place, the laymen should continue to create sentiment for bequeathing at least a tenth of their estates to the Lord's cause. Some fine responses have come from the circulation of the tract, "A Plea and a Plan," which deals with this matter. Write for copies of this tract and help to give the suggestion publicity.

In connection with these lines of activity we should never overlook the importance of personal evangelism and a larger reading of our denominational literature.

A folder outlining this program more fully will be published soon; write for copies.

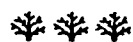


Itinerary

The movements of the General Secretary during the month took him to Morristown, Tennessee, where he found a large company of zealous laymen, looking forward with interest to the coming of their new pastor, Rev. E. F. Wright, and ready to give to him the same loyal support they gave to Dr. Tunnell, the former pastor.

At Lakeland, Florida, under the aggressive policies of the pastor, Rev. Louis Entzminger, the Sunday school had outgrown the capacity of their large plant, and a fine Sunday-school annex was well under way. The membership of the church is about 1,200. They crowd the house under normal weather conditions, and they attribute much of their financial and spiritual prosperity to the large number that "bring all the tithe into the storehouse".

At Ft. Myers, Florida, I found Rev. F. D. King supported by a loyal band of women and by a good company of stalwart Christian men; the mayor of the town, F. C. Starnes, is Chairman of the Board of Deacons. This pastor has strong inducements to enter other fields, but he seems impressed to remain with this courageous company until they shall have secured a building that shall meet the demands of this important field.



The Home Base

F. S. Biggs, Baltimore

1. Our soldiers in France could not have "carried on" as they did, so as to win the admiration of the world, if they had not received a wonderful support from our Home Base.

2. If our missionaries on the "firing line" in the battle against ignorance, superstition, and sin are to do their most effective work, they must be properly supported by our prayers, our intelligent and sympathetic co-operation, and our gifts from the Homeland. It is estimated that more than a billion people have never heard anything of our Lord's saving power—of Him who would save them.

3. There are millions of non-Christian foreigners in our own country who sadly need our evangelistic message. It will greatly help to assimilate them; help to solve our critical foreign labor problem and remove a menace to our prosperity and to the permanence of our institutions.

4. The need is great, very great. Our response must be liberal. This is our greatest opportunity—the greatest opportunity the world has ever known to aid in the reconstruction of the world along sane and moral lines.



Fine Work by a Layman

W. S. Farmer, Frankfort, Kentucky, organizer for the Franklin Association, reports as follows: "We have fourteen churches in the Franklin Association, and I have organized tithing bands in every church but one. In this one the pastor suggested that we wait until a little later when conditions would be more favorable. The membership of these bands ranges from three in the smallest, weakest, and most undeveloped country church to seventy-five in the largest church; some of the country churches have as many as forty-five members in their bands.

"The method I used was as follows: In presenting the 75 Million Campaign, I always emphasized tithing as the minimum standard in giving, and would call for volunteers to stand and pledge themselves before the church that they would adopt this standard. I urged Christian people to be honest with God, and I was greatly encouraged with the responses that were made. I had the names of the volunteers taken down by the clerk to be recorded on the church book."

Mr. Farmer, by request, visited a church in another association. At the close of his earnest appeal forty-eight committed themselves to the tenth, and three young men offered themselves for service anywhere that God might direct.



The True Way

The following report of work in Baltimore is a fine illustration of Christian Americanization:

"Just before Christmas, 1917, three students of the Russian Bible Institute, of Philadelphia, walked into the office of Dr. W. H. Baylor, Superintendent of Baptist Missions in Baltimore, and acquainted him with three striking facts: (1) There were 3,000 Russians living in Baltimore; (2) there was no evangelical mission work among them; and (3) the three students were ready to spend their vacation in organizing mission work for them. Dr. Baylor rose to the occasion and offered the use of a hall, and thus the Russian Mission began. When the vacation period ended, the students returned to Philadelphia, and other students in turn gave their services until a permanent work was established. From an attendance of about twenty-five at the initial meeting, the numbers have grown to 200 and more. There have been fourteen confessions of faith and eight have been baptized. Five are studying at the

Philadelphia Institute, and one is back in Russia proclaiming the gospel in that dark land."—*Missionary Review of the World*.



Sayings of Billy Sunday

Before you jump into the hopper, look at the grist that is coming out.



Counterfeit character is more common than counterfeit money.



A whiskey barrel is more dangerous than a gun barrel.



If you would train up your child in the way he should go, you should first go that way yourself.



Some people are like an attractive front door; when you pass through it you are in the back-yard.



There are fifty chapters in the book of Genesis, and they contain about 23,000 words. One-third of these give an outline of the life of Joseph, and one-half of them tell of the colossal character of Abraham, while only eight hundred words are employed to give the account of the creation of the universe.



Here is a sample of Mormon teaching that is being scattered throughout the South in one of their weekly publications: "What privilege have men and women to be sealed together by the Holy order of God in holy matrimony . . . and in the world to come shall be in the holy patriarchal order of the family relation, and they shall increase, worlds without end, in their posterity!" The above quotation is a part of the jargon of "celestial marriage." We cannot repeat too often that error actively propagated by the printed page and spoken word, will make headway and mislead our peoples, unless we teach our people the truth as actively as perverse leaders teach them falsehood.



"I have been looking largely into small colleges of late. I think a young man who goes into a small college receives a better education than in a large one."—*Andrew Carnegie*.



It is said that the population of Greater New York is 6,244,616, our national debt \$26,596,701,448, and the debt of France in round numbers, \$44,000,000,000.

What Constitutes a Call to Foreign Mission Service?

Rev. James L. Barton

1. Complete consecration to the service of God in whatever field He may lead. This is the condition demanded by God Himself for the beginning of the consideration of one's future field and work.

2. Recognizing Jesus Christ as the Master of one's life, and placing loyalty to Him as the supreme Christian duty and privilege.

3. A conviction of the need and opportunity abroad and the urgency of that need. This may come through reading and study or through the voice of another in conversation or in public address.

4. A conviction that by devoting his life to the service one may be able in some measure to

meet that need. This conclusion is reached only after a careful study of the situation and of one's own qualifications.

5. A determination, God helping, to go, if He opens the way. This step leads to the application, and, if it is not God's purpose, He will close the way. One errs who waits for some miraculous call to the foreign service. In extending a call God makes use of our reason, judgment, and common intelligence. The fundamental basis of every call, the great facts of missions, the vital truths of our Christian faith, and the ability and qualifications of the candidate—these together, if given full consideration, will solve the question of every call to mission service.

"My Most Interesting Recent Experience"

In Answer to the Request for a Brief Story giving some Incident or Observation of Unusual Significance, our Missionaries to China have Written these Stirring Notes

Spiritual Stirrings in Shantung

Rev. Edgar L. Morgan, Shantung

The Laichowfu station secured the promise of the help of Rev. and Mrs. S. E. Stephens and their evangelistic band for some meetings this autumn. Owing to cholera their going to Laichowfu in September was delayed. Later letters and a recent cable from one of our workers there in which prayer was urged for special meetings indicate that there are great things going on there. For several years special efforts have been made in that county and in the city. This effort in and near the city is meeting with more response than former meetings. The workers there have had two days of fasting and prayer, one being the same as that observed in the South, and the earnestness and zeal of the Christians have been marked. We hear that cholera has taken a number of the Christians. Those remaining are being led on to greater effort for the lost.

On one Sunday afternoon the church was filled with heathen who had been invited especially for the occasion. That there is a stirring among the heathen is indicated by their willingness to come outside the city and listen for an hour and a half to a message of Christian truth. As numbers may be gathered in from these meetings, we are led to think of the burden of training and teaching devolving on the small force of missionaries. Not only is this true in this station, but in every station in the North China Mission is there need of special work on this line. Surely there are now men and women in America preparing to go to our aid in using these golden opportunities to build up the body of our Lord.

A Great Bible Institute

Rev. W. H. Sears, Pinglu

The most interesting fact that I have observed during the last month was dozens of men sleeping on benches, six or seven inches wide, or on the bare ground that they might attend our very helpful summer Bible institute. We had no house or bed for them to sleep on. On the Judson Memorial Fund money was raised for the building for evangelistic classwork in Pinglu. The Board has never been able to send this money. These classes are very much needed for Bible instruction, but we have no place to hold them or sleep the men when they come, hence we have not been able to fulfil our Lord's command to teach them as we should have done. Our last Bible institute was a great success. Some days over 200 were in attendance. I wish you could have been with us.

Finding a Text

Mrs. Annie B. Gay Gaston, Laichow, Shantung

Yesterday we had a day of prayer in the church here. Many burdens were upon our hearts and this was our best recourse. From 9 to 6 o'clock there was a continuous waiting upon God in prayer, in Bible reading, in song. From it we have gained strength, and courage and confidence.

The leader for the last hour said something which I wish to send back to you, through whose message he was called out into Christian life and service. This leader is a Chinese gentleman of fine scholarship, of wealth and social position.

He has been a church member for some years, but only in recent years has he shown real depth of spiritual experience. Yesterday he said, "I want to tell you that I have only recently found out the secret of power in prayer. Formerly," he said, "when I was appointed to lead a meeting I had great difficulty in selecting my text. I would look the Bible through from book to book" (flapping the leaves back and forth to illustrate his perplexity). "Now," he continued, "I don't do that any more."

"One day I was at the hospital just before they began treatment, and I noticed that Doctor Foo called his helpers around him and offered a word of prayer before beginning the clinic. Now," he continued, "I said to myself, if Doctor Foo, with all his wisdom about medicine, needs to go to God in prayer before beginning to treat patients, I also need to do it before any task which I undertake. So now when I am asked to lead a service I first go to God in prayer. Then I open the Book—and the text is there—and with it the power to preach."

Wanted—A Missionary Doctor

Rev. J. V. Dawes, Taian

The most marked thing in our work here is the lack of any doctor to help the poor people in a time like this when cholera is abroad in the land. The \$75,000,000 ought to provide us with more doctors.

Almost a year ago an evangelist from a certain district of the Pingtu field came and pleaded with us to take six boys from his section into the Pingtu Christian Institute. They were all Christian boys of fair promise who had finished in the country primary schools. As they had no money, their object was to work their way through. We did not have the work and so said "No." Meanwhile time is flying and their opportunities for a Christian education are forever passing. Our hope is in the five-year program. Give such boys a chance by giving us equipment for an enlarged industrial department in the Pingtu Christian Institute.

Farmer Dan

Rev. Frank H. Connely, Pingtu, Shantung

Five years ago Mr. Dan was a young heathen farmer, very illiterate and caring nothing about the important things of life except to eat. One day an old man came along and told him the story of Jesus. He couldn't believe at first that there was such a good thing in the world. When he was finally convinced through the earnestness of the man who told the story, he decided to take Jesus as his Saviour and live for Him. He was gloriously converted.

Not being able to read or write a single character, he couldn't read the gospel story himself, so he decided that if he was to be a real follower and worker of the Lord he must learn. So he patiently set about learning. After he had learned a few characters he decided that the others in his village must learn, too, so he painted the mud wall of one room of his home black and at night would gather the people together and teach them to read and write and also tell them of Jesus. Today he can read and write fairly well. When I was in his village I could see the queer, poorly written characters on the wall of his home where he was teaching the villagers to read and write. I counted the number in his

own family who have become Christians because of his work and there were thirty-five of them, besides greater numbers of people outside of his own family. Thus the Lord has used and wonderfully blessed the work of this ignorant man. He is one of a thousand Christians in the west of Shantung Province who have no missionary to work with them and train them. Can't we give them some missionaries? The field is white.

Cigarettes—China's Newest Peril

Rev. J. W. Lowe, Chefoo

In Ying Keo, I, together with one of our evangelists, visited one of the government schools, having nine teachers and 130 students. They were much interested in my health and sanitation charts, and listened to me very attentively for thirty minutes. I put in a lot of gospel in my talk and it was well received. Also I sang "Brighten the Corner Where You Are," both in English and Chinese. Then the boys sang two patriotic songs for me.

Cigarette smoking is on the increase in China. The car in which I rode from Ying Keo to Dalney was full of smoke. I could hardly breathe. I got out my anti-cigarette poster in self-defense and spoke for twenty minutes in each of four coaches, and was most cordially received by train officials and passengers. Some thirty young men decided to quit smoking cigarettes. A prominent Japanese gentleman arose when I had finished talking, and extended his hand for a cordial hand-shake, saying he wished to thank me for my interest in his people. He also requested a copy of my poster to send to the Reform Bureau in Japan. That was not "half bad," was it?

Opportunity's Urgent Call

Miss Cynthia Miller, Laichowfu

Every day reveals the fact that the supreme need here now is more men and women as soon as possible. Opportunities have never been so great here as now. Last week I went to the Yamen on purpose to present the gospel to the official's wife. She received the message gladly, and took my Bible from me and kept it there to read. She is an educated woman and progressive, having unbound her feet, and is the mother of five daughters, all of whom have natural feet. Pray for this family. We are to have a church wedding day after tomorrow, which we hope means one more Christian family for China.

The God of the Orphan Spirits

Rev. Arthur R. Callimore, Ying Tak

"Whom therefore ye ignorantly worship, Him declare I unto you."

During the November days of 1918, as we slowly made our way over the mountains and valleys and fields in order to visit the chapels of the Hakka country, we were wont to think of our Master as He walked from city to city and from village to village in the land of Palestine 2,000 years ago.

This was our "first missionary journey." Less than three months before this time we had left our home in America. For years we had talked about missions and we had prayed about mis-



Evangelists and pastors in the Yangchow field.

sions, but now we were meeting, or at least observing, the problems of the mission field face to face. Yes, we were seeing heathenism and idolatry through our own eyes. Of course we thought of Paul, too, as he visited the cities of Asia Minor and Athens and Rome. But no cultured city with its Acropolis greeted our eyes, but hills, the beauty of which show the handiwork of God, spoke to us of His love and power. And instead of edifices erected to the glory of the God of the hills for His worship and service, we beheld countless shrines and temples dedicated to the worship of the spirits of darkness and superstition. Under a spreading tree where we stopped to rest was a shrine of the "goddess of mercy," containing an image which is very familiar in the devotions of the Chinese. Here and there as we came to cities and villages we saw Buddhist temples and temples for the worship of other venerated characters. Each of these dirty places was black with the smoke and ashes of centuries of so-called worship. And they are still visited by faithful worshippers every day.

While we crossed the mountains, a group of trumpet boys, the attendants of a Taoist priest, passed us as we rested by the wayside. And shrines and temples we passed too numerous to mention. In this same village of Sam Fa Chin we visited the temple of the god of war, surrounded by his horrible guards, all of which are carved out of wood and clay and stone. And in thinking of the many gods we are here reminded of the "temple of the five hundred geni" in Canton, in which under one roof stand 500 images, row upon row. On this visit in the country we found that the people are not satisfied even with the 500 gods, for at intervals by the side of the road our attention was called to small rock or cement objects, which one might think were markers of some kind to guide the traveler on his way. On the four sides of these square pieces of masonry we noticed small tablets containing Chinese characters. At this time, however, Chinese characters meant very little to the new missionary, who had been in China less than two months. So we had necessarily to depend upon one of our fellow missionaries to ask questions for us. One of the native preachers, who was traveling with us, gladly told us the significance of these monuments or pillars of worship. We were informed that these stone or cement pillars were erected for the worship of those spirits which for any reason would not come in line with the regular worship of the

spirits. Orphans, paupers and suicides would come in this class. And these be the "gods of the orphan spirits."

Yes, the Chinese, like unto the Greeks of old, are so eager that everything be worshiped and that nothing be left out that might in any sense be worshiped, that they worship the orphan spirits. To them these are the unknown gods. But, alas, these people have in their seeking for many gods not come into the knowledge of the true God. It is our opportunity and our privilege to declare unto them the God whom they ignorantly worship.

An Impressive Baptismal Service

Rev. C. W. Pruitt, Chafoo

An impressive baptismal service was enacted here at our sea-front last Sunday. The wind was fairly howling and the waves tumbling over each other in their effort to reach the shore. A large man was to be baptized, a man who had for many months studied carefully the Word, trying to reach the all-important conclusion. When the Spirit used the accumulations of knowledge and moved him mightily he was keen to be baptized at once. He was undaunted by wind or wave, and it was good to be there. On account of the uncertain ground under such waves an assistant accompanied the performer of the ordinance, and it was well he did, for great strength was required.

A "Victory" Prayer Circle in Hwanghien

Miss Anna B. Hartwell

Last Friday I saw a precious soul born into the family of God. Truly "one soweth and another reapeth." This old lady had known God's plan of salvation through Miss Thompson's faithful teaching for fifteen long years, but had put off accepting it because she feared her people. But that day we were able to show her herself as having come to the point of decision—for Christ or against Him. She knelt on the brick bed and poured out her confession of sin, and pleaded for forgiveness, even at this late hour (she is seventy-one years old), and then and there accepted Christ as her Burden-bearer, and His salvation as her wonderful boon. Said she: "No

matter what my family say or do, I have today decided for Jesus. He forgives me even after all these years. How can I acknowledge His goodness? How can I ever repay Him?" And there was joy in the presence of the angels of God over one sinner that repented.

It would do your heart good to hear these people pray daily for Dr. Scarborough by name and for the cause which he represents as general director.

The Baptist 75 Million Campaign was to them something so gigantic that at first they just caught their breath and stood gazing at it with wonder. Then came Dr. Scarborough's appeal, warm and throbbing from his very heart, that the missionaries and the native Christians would carry him and the campaign daily to the Throne of Grace, and telling us that Jeremiah 33: 3 is his promise for victory. This brought the whole thing near, and they felt, "We, too, have a share in this wonderful movement, they have included us. Indeed, we will not fail Dr. Scarborough nor our Lord in this matter."

It is at the daily prayer-circle hour that they bear him up so unfailingly—a sweet, quiet time about sunset when they come in—the men and women who hear the "call to prayer" and whose hearts respond.

There is no reading nor preaching nor exhorting—nothing of that sort—just a kneeling together before God and a pleading with Him, and a claiming of His promise—just a reconsecration and full consecration of themselves to Him, to hear His voice and to know His will, and then to go out and do it.

This prayer-circle has met daily since early in April. They have had some blessed answers to prayer. To some earnest requests, as when they pleaded for the life of one dear young woman, the Father has had, as Fosdick puts it, to reply, "I have heard; I always hear when my children cry to me, but this time, for your best good and for my glory, I must answer 'No'." And they felt it was with tender yearning that He took her to Himself.

To me, as to some of the Chinese I am sure, the hour is a very precious one, and almost too sacred to write about. Yet in response to your appeal, I send this little account. If it moves other groups in any way to daily "draw nigh," I shall not regret having opened a little the door to an inner room—a quiet room apart, in the heart of our station.

A Blessed Experience

Blanche Rose Walker, Kaifeng, Honan, China

One year ago this night, came the goodbye time at the home church in Abilene, Tex. "Down here" in the interior it seems I can still hear the loved Christians singing for me: "Jesus Paid It All."

Two days later I was facing Chinaward. God had made good His promise: "I will show thee the path of life." He had kept me waiting in the homeland for five years, and when I had asked Him over and over to know the way, He had only said, "Be still and know that I am God." His words came to sound like a dear mother saying: "Don't cry, child, mother is here"—so tender and real they were. Then in His own time He spoke to a Christian queen in Oklahoma—Dr. Mary Fox—and led her to return me to China.

The goodbyes with the loved ones must not be mentioned (heart-wrenches they were), but lo! He was with us. The distance between us deepened as the Santa Fe hurried westward; yet there was no desire to turn back; to go was the desire that filled my heart.

I asked Him to speak from His Word, and He opened the Book just where it said, "Arise, and let us go hence." Oh, the depth of the

riches of those words! I was companied by Him, because He was keeping up with my life.

Word had come that the passport would be granted, but *why* did it not arrive? The happy month in San Diego had passed and only, five days remained before sailing day, yet no passport came. The Christians were praying that it might arrive on time, and the Father was preparing a *faith lesson* for us.

Had I done all that could be done in regard to it? "No!" came the suggestion; "you might send a message to Washington." "But that would show lack of faith in me," said the dear Voice. "Then speak from Thy Word, O Father, and show me Thy way." And He opened the Bible just at the words, "Blessed is he that waiteth . . . But go thy way till the end be; for thou shalt rest, and shalt stand in thy lot at the end of the days."

How true it is that God *does* definitely speak to us from His Word! When He said, "Blessed is he that waiteth"—I *knew* I must not send a message to Washington; and when He said, "for thou shalt stand in thy lot at the end of the days," I *knew* my passport would come and I would be allowed to sail. Moreover, *rest* unspeakable was given during those last five days of waiting. And the passport came *just in time*! We knew our Father sent it. The realization that He does keep up with my life never leaves me any more.

To be here among our brown people again, trying to win them for Jesus, makes life real and worth-while. I know *now*, as I never knew before—how our Foreign Mission Board, our pastors at home and our dear women workers really suffer, in many ways, that these may have eternal life, and "down here" we love you and pray for you many a time. Up Yonder, we know *HE* loves you and prays for you—all the time.

time I made the mistake of believing him to be cold. My eyes were opened very unexpectedly. I heard them arriving at the conclusion that after all foreigners do love their children! Well, I thought, there surely are different modes of expressing the same emotions. And so it is of preaching.

The fourth contrast is in preaching one's experience. I have known many missionaries to try to get Chinese preachers to relate their experiences in preaching. But in vain. They seldom refer to experimental religion. It is probably a part of the stoicism they have been called upon to practice in their ordinary life. They are taught to hide their feelings until it has become second nature. But as a consequence those deeper experiences of the soul may be less marked. We grow on what we feed on. The Chinese is logical and always ready to give a reason for the hope that is in him.

The fifth contrast is that the native preacher claims little for himself. He is really a very modest man. Self-disparagement is a part of the etiquette of China, and it really bears its fruit. The Chinese personality is consequently not so forceful as it ought to be. The Chinese preacher loses a lot by being too retiring.

The strength and the weakness of the Chinese preacher is the strength and the weakness of his nation. His experiences tally with his nation's experiences. The Chinese preacher's work bears fruit. The missionary's is often stronger and attended by corresponding strength of experience in the fruitage. But the vibrations of his experiences are not always in harmony with the Chinese, and so the native preacher often goes ahead of him in winning souls, and frequently in other respects likewise.

The Native Worker on the China Field

Rev. C. W. Pruitt, Chefoo

We have heard it said repeatedly that the hope of the Christianization of any people rests finally upon the labors of converts of their own race. The writer points out some of the contrasts between these workers and the foreign missionary which will enable us to realize the need of the latter and appreciate more fully the possibilities of the former.

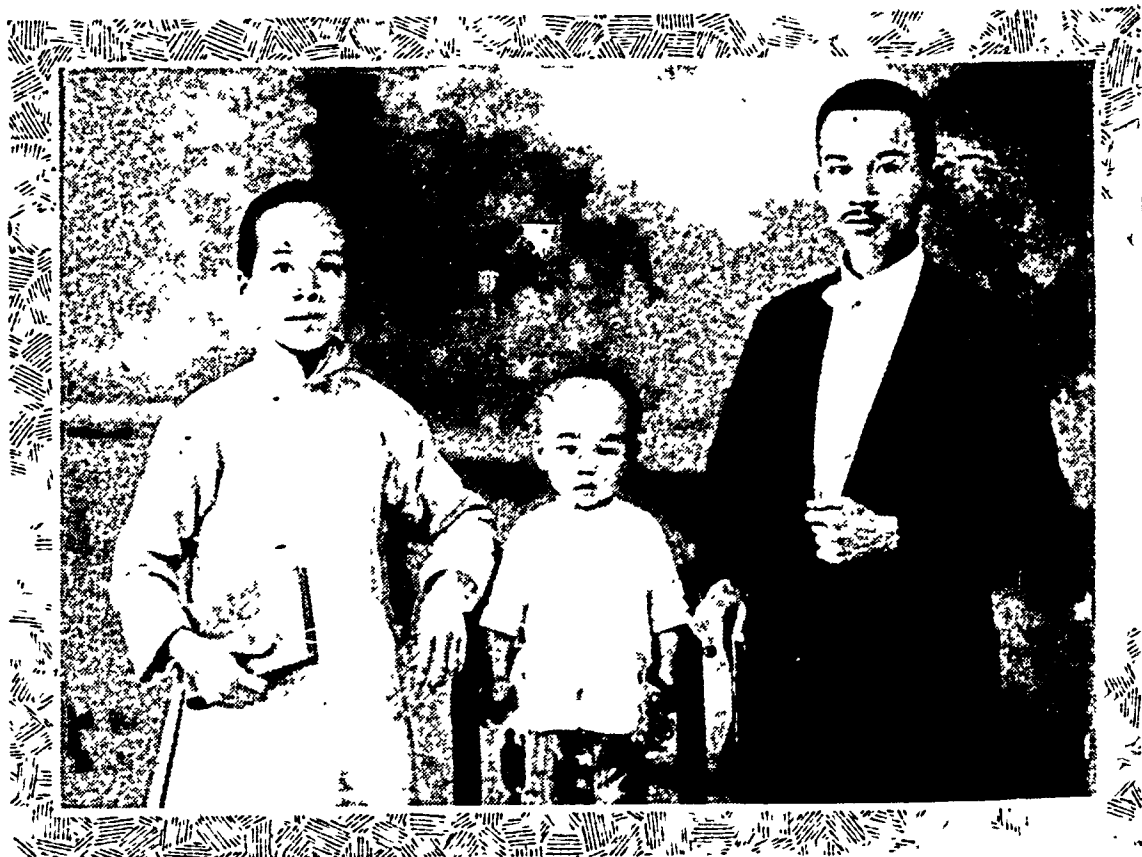
The first contrast is in the method adopted. The missionary usually does not know much about Chinese prejudices, and frequently he cares less. But to the native worker those prejudices are to be dealt with. He knows them from having experienced them.

He knows that to his fellow countrymen they have the force of truth. He studies hard to show that they are but prejudices. The wise missionary, however, steers clear of many of them. In former years the Chinese generally believed the missionaries to be representatives of their governments bent on destroying Chinese liberties. They have given up that idea long ago. But the missionaries could never clear themselves. Indeed, the more strenuously they denied it the more did the Chinese believe them guilty. But the native could and did do much to clear up matters. The absurd beliefs that have found credence here would tax the imagination of an expert. It was really believed that we wanted children for immoral purposes, that we wanted the hearts and eyes of children to use in making medicine, that we really deported large numbers of their school children, that we were responsible for drouths and that calamities came because of our presence. Our native brethren had a hard time to combat such prejudices, but they nobly did it.

The second contrast is in dealing with the Chinese religions. In presenting something which he feels is infinitely superior

the missionary often almost ignores the native religions. Not so the native preacher. He feels that he must clear the ground of stumps and stones and roots before he can expect to grow a crop. Many are the times I have heard these brethren take up all their time in combatting error and leaving truth to take care of itself. It may be they are right. I can have only the most ardent admiration for the brave men who have through stress and strain advocated the giving up of what they knew was ruining their country.

The third contrast is the temper of the preaching. I have seldom seen a Chinese preacher weep under the power of the gospel he was preaching. He always seems comparatively cold. He usually presents his message with much less eagerness than does the missionary. For a long



Ch'in Tat Yin and wife and baby. Rev. and Mrs. Ch'in have done faithful work in raising funds to help build their church house. Their faithful efforts have been signally blest and now they rejoice with others in the fine church building well suited to meet the needs of the Lord's work.

Young People's Department

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

The True American

*He need not first behold the day
In Georgia or in Maine,
Among New England's snowy hills
Or Dixie's sugar-cane,
To be the noblest of his kind
Since first the world began,
The best beloved of freedom's sons—
A true American.*

*The Norseman with his Viking blood
And locks of yellow gold,
The Russian feeling in his breast
A knightly courage bold,
The lad of England's dewy lanes
Or Scotland's ancient clan,
Each rallies to the Stars and Stripes—
A true American.*

*It matters not the spot of earth
That claimed him at his birth;
The open hand, the loyal heart,
The soul of honest worth,
The love of right and liberty,
The life that all may scan—
These are signs by which we know
A true American. —Minna Irving.*



New Americans

A Program for Use in Sunday Schools and Young People's Meetings

1. America has been aptly called the great melting pot of the nations. More than one-tenth of our entire population, we are told, have come to us in immigrant ships. They come in search of those three things for which America stands—opportunity, democracy, and religious liberty. They come to America as to a land of promise; and while they come into a goodly heritage, they bequeath more than they inherit. What does the immigrant do for us? Let him speak for himself:



2. "I am the immigrant.

Since the dawn of creation my restless feet have beaten new paths across the earth.

My uneasy bark has tossed on all seas.

My wanderlust was born of the craving for more liberty and a better wage for the sweat of my face.

I looked toward the United States with eyes kindled by the fire of ambition and heart quickened with newborn hope.

I approached its gates with great expectation.

I entered in with fine hope.

I have shouldered my burden as the American man of all work.

I contribute eighty-five per cent of all the labor in the slaughtering and meat-packing industries.

I do seven-tenths of the bituminous coal mining.

I do seventy-eight per cent of all the work in the woolen mills.

I contribute nine-tenths of all the labor in the cotton mills.

I make nineteen-twentieths of all the clothing.

I manufacture more than half the shoes.

I build four-fifths of all the furniture.

I make half of the collars, cuffs, and shirts.

I turn out four-fifths of all the leather.

I make half the gloves.

I refine nearly nineteen-twentieths of the sugar.

And yet I am the great American problem."

3. Then, what return do we make for the patience, fidelity, and heroic endurance of these new Americans? What do we do toward making them desirable citizens? God has brought these representatives of all nations to our doors, and ours is the task of giving to them those broad ideals which stand for Christian America. One of the first things we can do for the new American as he knocks at our gates is to give him welcome. Although a stranger in a strange land, he need not be a stranger in a friendless land. Our Board has a missionary at one of the principal ports of entry whose duty it is to meet the alien citizens as they come from the steerage of the great steamships burdened with queer-looking boxes and bundles. The missionary and his assistants are here, there, and everywhere helping, advising, cheering, and giving these new citizens a glimpse of true Christian citizenship.



4. Interesting and oftentimes pathetic are the scenes enacted at these ports where immigrants are landed. Frequently the laws governing entrance into our country will separate families, as was the case of the Russian father who came over with six sturdy sons. The father failed to stand the literacy test and was told that he must go back. "Oh, do not send me back!" he cried. "I never had a chance. I am a fadder, and I want my boys to go higher than me."



5. Another immigrant, more successful in gaining entrance, was saying goodbye to the port missionary who had cared for him and who was sending him out into the new life with a copy of the Testament printed in his own language in his pocket. As the missionary clasped the toil-worn hand and bade him goodbye and "God bless you, my friend!" the tears streamed down the furrowed cheeks of the old man as he said in his broken English: "Why do you do it? Why do you call me friend? I am nothing to you. What makes you care about me?" There were tears in the missionary's eyes, too, as he looked into that lonely heart and said: "Why do I do it, friend? For the sake of Jesus Christ, our Father in heaven. He is your Father and mine, and you are my brother in Christ."



6. If all new arrivals could only meet such kindness and consideration, such brotherliness, after they establish themselves in their new homes, they would indeed be justified in looking upon America as a veritable promised land and would find here the new light and life which they seek. But the pace of our modern life is so swift, the struggle for existence so keen, that many fail among strangers who would succeed among sympathizing friends. Should we not remember that our own fathers were pilgrims and strangers once and create for these new citizens a congenial atmosphere of genuine welcome? If we could forget the racial peculiarities, queer costumes, and odd names that so often make foreigners objects of ridicule in our country and bear in mind that our names, our manners, and our dress are just as strange to them, we would enrich these new Americans by our own ideals and implant in them the broad culture of our own spiritual and intellectual inheritance. We should remember, too, that they have much which they hold dear and sacred and that they have made valuable contributions to the world in the way of music, art, literature, and invention.

7. Of course the outstanding need of the incoming foreigner is a knowledge of the English language, and supplying this need is another of the ways to help that are open to us. In addition to the establishment of English classes, we can provide instruction in American history and civics; we can establish a touch with the foreign-born mother and teach her how to keep house, how to keep well and clean under the new environment. We can note the Americanizing influences, such as schools, libraries, and churches, also places of evil influence, and inquire into the effect of these various institutions upon our alien citizenship. The public school and the public library are perhaps more effective than any other agencies in making desirable citizens of our new Americans; for, after all, it is through the children that the fathers and mothers are reached and homes are uplifted. The testimonies of teachers, librarians, and social settlement workers pay a tender tribute of respect and affection to these strangers among whom they toil and afford many splendid examples of the heroism, sacrifice, and noble devotion of these new Americans.

It is true that aliens are often more eager to learn the ways of the United States than to learn the way of the Kingdom of God; but if we can establish cordial relations with them and do our duty by them, they will become strong additions to the spiritual life and vigor of our churches. Then shall we not extend to them a helping hand in the Master's name and give them conditions for their best development?

To successfully carry on the work we have begun calls for a large outlay of time and money; but through schools, churches, settlement houses, and city missions we can bring these Old-World brothers and sisters into the light and life of Christ. And as we come to know them better, our responsibility will become a privilege, and we will recognize the sacred tie of common humanity which binds our lives to theirs, and we shall look upon them no longer as aliens, but as fellow-citizens and brothers in Christ Jesus. Are there new Americans living unreached and unshepherded in your community? Will you not teach them that the way to success in this country, the way to find real life and happiness, is to know Christ, who is the Way, the Light, and the Life? —Woman's Missionary Council.



"Coming Americans"

A long time ago our forefathers came to America. Some came from England, some from Scotland, some from France, some from Holland. Some of them came because they were not allowed to worship God as they wished to. Some of them came because they were oppressed politically, and did not have freedom at home. And some of them came because they were poor and could not get enough to eat and to wear, and wanted to find some place where they could make a good living.

They were English and Scotch and French and Dutch when they came, but after they were here a while, they were just Americans.

After our country fought and secured its independence and became a nation, people still kept coming, and now they were called immigrants. But they came just a few at a time and they stayed on the farms, and no one thought much about it, for they soon learned the language and became just like the other people.

A few years ago people from Italy and Syria and Greece and Russia and many other places began to come, some for one reason and some for another. The Jews from Russia came because they were not allowed to worship God as they wanted to, and some of the Armenians and Syrians came for the same reasons.

Some of the Russians came because they could not have political freedom at home; but most of them came because they did not have enough to

eat at home, and wanted to do better. So you see they came for just the same reasons that our forefathers came.

But because they are so different in looks and manners and speech, we don't like to sit next to them in school, and we don't always invite them to come to Sabbath school. We really haven't treated them right. We don't call them Americans, but immigrants, and sometimes we even call them "Hunkies" and "Wops." We call Italians "Dagos," and we forget that no country has ever given so much that is beautiful to the world as Italy has given. Beautiful pictures, beautiful statues, beautiful music, beautiful literature.

They all of them want to be Americans, but they don't know how; and the best way we can show them is to be friendly with the children in school, and tell them about what America means; to get them to come to Sabbath school, and learn about God, for some of them don't know about Him. We must show them that America is the most wonderful land, because she is a Christian land, and wants all her citizens to be Christians, too.



To Which Do You Belong?

An exchange makes the pointed statement that there are three classes of people in every church: the reliables, the unreliables, and the liables. On those who make up the first class you can depend "absolutely and always." They are ever ready for anything that falls to their share in the work to be done. When you want them, they are always to be found. On those people who make up the second class you never can depend. They are hard to find when wanted, and when found are never ready. "They have attained a certain sort of reliability," says the exchange, "in being always unreliable. They may be crossed entirely out of any book of expectation of service or use." The liables are those who most bring gray hairs and wrinkles of concern to the pastor and leaders in church work. You never know how to take them when you find them. You can never tell what they are going to do; nor do they themselves appear to know. If pastors or leaders waited for them to move off or to lift their part of the burden, there would never be any going forward, nothing worth while accomplished. They are liables, but not reliables; that tells the whole story. Reader, pause for a moment and decide to which class you belong.



An Indian Thanksgiving Festival

Mrs. J. E. Arnold, our faithful missionary to the Indians in Mississippi, sends this account, taken from the *Union Appeal*, the weekly newspaper of the town where she lives, of a delightful Thanksgiving service. The recitation might be appropriately used in a program on "Americanization":

Early Thanksgiving morning the Indians began to gather at the Baptist Mission here; the men bearing axes and saws and the women buckets and bundles. They were gathering for a day of work and feasting and an evening of games and songs. The men were bringing their axes and saws to get out wood to provide fuel a-plenty for the mission school, church and home, and the women were bringing "tafula" (Tom Fuller) in their buckets for the feast and clean shirts for the men and best dresses for the girls, in their bundles.

At noon a bounteous dinner was served which had been prepared by the Indian women and girls under the direction of Mrs. Arnold, the missionary's wife. Making cranberry sauce and



Mary Vachunus, one of Miss Southall's merry little Italian kindergarden girls. Harrisburg, Ill.

pumpkin pies was something new to the Indians. But when the whistle blew for noon, the girls announced dinner by singing:

*"The pork is roasted,
And the pies are baked;
There's a big pot of hominy,
Lots of 'taters and cake;
And they look so good,
They seem to say,
'Tis glad Thanksgiving Day'."*

After dinner the girls and children went to the woods with their fathers and brothers and stacked the many cords of wood already cut and being cut.

The evening was most pleasantly spent in the home of the missionary making candy, popping corn, roasting peanuts, with an entertaining and instructive program of songs and recitations. One of the Indian boys gave "The Indian's Story" of Thanksgiving by reciting the following poem:

*"I am a noble Indian,
I lived long years ago,
And I recall one winter
Of icy-cold and snow.*

*A queer canoe came sailing
Into our rock-bound bay,
And a band of Pilgrims landing,
Knelt on our sands to pray.*

*Each stranger wore a paleface,
In sombre garments clad;
His steps both slow and stately,
His manner grave and sad.*

*The gentle pale-faced strangers—
Ah! little did they know
How to meet that awful winter
With its storm and cold and snow.*

*Little they knew of fishing,
Or how to hunt for prey;
And want and cold and hunger
Pursued them day by day.*

*I was a famous hunter;
Could slay the noblest game;
I was a skillful fisher
Well worthy of the name.*

*As brother meets with brother
I met them heart to heart;
I came with kindly greeting;
I taught each cunning art.*

*In spring I taught them planting;
When summer days were o'er
Great Spirit blessed their harvest;
They reaped abundant store.*

*They spread a feast of bounties,
I sat with them as guest;
We worshiped the Great Spirit
Who all their fields had blessed.*

*That was the first Thanksgiving;
How many years have fled—
That little band of Pilgrims
Are numbered with the dead.*

*But you, their brave descendants,
Still keep Thanksgiving Day;
Still meet for joyous feasting,
And in gratitude to pray.*

*Remember, then, the Indian,
Who gave the helping hand
To rescue from starvation
That little Pilgrim band."*



OUR PUZZLE CORNER

No. I.—NUMERICAL ENIGMA.

I am composed of twenty-one letters.

My 16, 17, 18, 4 are used to strengthen the sides of ships.

My 11, 12, 1, 9, 20 is one of the sweetest things in the world.

My 1, 9, 6, 19, 10 is used by a presiding officer.

My 21, 5, 15, 16, 7, 3 is something few people know how to keep.

My 8, 17, 14, 17, 13, 10, 2 excites laughter.

My whole is what each of its friends ought to do for HOME AND FOREIGN FIELDS.



For special reasons the names of those answering December puzzles will not appear until the next issue.

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



Song of the Steerage

(Air: "Scatter Sunshine.")

*Sing a song o' sailing, sailing o'er the sea,
Little folk and big folk, a motley company;
All with courage splendid leaving home to go
To a stranger country, far from all they know!
May the Father guide them—may He guide us, too,
Teaching us to teach them what is good and true;
Helping us to help them citizens to be
Of our splendid youthful country of the free.
Best of all, to be blest citizens, at last,
Of that heavenly country, with life's voyage past!
—Selected.*

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