

HOME AND FOREIGN FIELDS

Continuing
The Foreign Mission Journal
The Home Field



A CHINESE MADONNA

—Photo by Mrs. J. M. Gaston, Lanchow.

When Christ came into the world as a babe he forever glorified childhood and motherhood; yet millions of mothers and their little ones await the message of his redeeming love.

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

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A VOCATIONAL SCHOOL FOR SUNDAY-SCHOOL WORKERS

This school was held in Nashville during the month of June, and attracted a large number of men and women, who came for better equipment as specialists in this great field.

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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.

SENIOR B.Y.P.U.

August 1.—Topic, "The Grace of Courtesy." The B.Y.P.U. should keep in close touch with the Foreign Mission Board, especially with reference to the appointment of new missionaries. The leader of the meeting might well close the program by speaking of God's use of all our talents and graces, and then telling of the appointment of forty-nine new missionaries, who will sail in August for their fields. See the list of missionaries on page 31, and the article by Mr. Burkhalter on page 6.

August 8.—Topic, "Solomon." At the close of the program the leader may speak of the missionary opportunity which Solomon had, and which he missed; and then from the stories on pages 17-27 give extracts which will show the opportunity of America as God's Israel of today.

August 15.—Topic, "Seven Baptist Fundamentals." See especially page 13, "The Position and Prospects of Irish Baptists." Read the paragraph summarizing what Irish Baptists believe, and show how these fundamentals bind Baptists together the world over.

August 22.—Topic, "Stewardship and Tithing." See the article on "Stewardship," page 16. Let this be given by the leader, in connection with the statement of program for our Follow-Up Campaign in editorial, "Forward! No Halting!" page 2.

August 29.—Topic, "The Opportunity of the Country Church." See article by Pastor Hedgepeth, page 8.

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

For the young people Miss Briggs has prepared some interesting suggestions, which will be found in her department on pages 37-40. Note especially the plan of the Junior Society for raising money for the hospitals.

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

The missionary topic for August is "Financing Missions." In addition to the material and outline program given by Miss Mallory, pages 33, 34, the editorial on page 2 should be used, which sets forth the plans of the Follow-Up Commission. One or more of the stories on pages 17-27 may be used to illustrate the great need of money for missions.

SUNDAY SCHOOL.

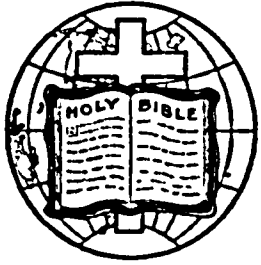
The exercise for the Sunday school, on page 38, may be assigned to a class or department, and rendered to fine advantage in the opening or closing exercises of the school.

PRAYER MEETING.

"The Romance of Missions" would make an excellent subject for the prayer service, the leader having read or told some of the touching stories to be found on pages 17-27.

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I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

AUGUST, 1920

The Significance of the Northern Baptist Convention

Not in the withdrawal of the Northern Baptist Convention from the Interchurch World Movement did the largest interest of Southern Baptists lie, nor the largest result upon the future development of Northern Baptists consist, as the proceedings of the Buffalo Convention are reviewed from this distance. Of far greater significance to Baptists everywhere and the interests of the Kingdom of God generally was the decided trend back to Jesus Christ and the teachings of the New Testament.

Severance of relations with the Interchurch World Movement was interesting, but this action was one of expediency rather than repudiation of the principle of interdenominational co-operation, for by the same vote that the Convention withdrew from the Interchurch it instructed the Board of Promotion to seek out some other form of interdenominational co-operation in the conduct of missionary surveys and in the fields of stewardship and Christian education into which the Convention might enter a year hence.

Our brethren of the North are decidedly of the opinion that they can accomplish more for the Kingdom working in co-operation with other evangelical denominations in certain phases of effort than they can do in the pursuit of a distinctively Baptist program; but the Buffalo Convention and the conference on fundamentals which preceded it convinced them that there must be a reversion to the old-time Baptist principles as embodied in the inspiration of the whole Bible, the deity, bodily resurrection and future return of Jesus Christ, the efficacy of the atonement, the necessity of the regenerating work of the Holy Spirit, the preservation of the ordinances in their original form and meaning, and an adequate emphasis upon prayer, evangelism and missions, if a pure religion is to be preserved.

The attendance of 2,000 persons upon this conference of fundamentals indicated the widespread interest felt in the call for a renewed loyalty to Jesus Christ and His teachings, while the effect of such a conference upon the Convention was seen in the adoption of the conference recommendation for a thorough investigation of what is being taught in the Baptist schools and seminaries in the bounds of the Convention, in the successful fight waged by the conservative element upon other issues before the Convention, and in the large representation

accorded the conservative or more thoroughly orthodox element in the election of officers and committeemen.

The brethren who called the conference on fundamentals felt that a halt should be called by Northern Baptists, or the majority of their schools and many of their pulpits would be completely captured by Unitarian theology or something worse, and many who attended the conference shared the same opinion. In the conference and on the Convention floor the conservatives fought for their convictions like true heroes of the faith. They won a victory there, and in a series of sectional conferences throughout the Convention territory that will be held during the year, culminating in another national conference on the eve of next year's Convention at Winona Lake, it is believed still further progress in the return to the faith of the fathers will be realized.

Forward! No Halting!

We have had time for a breathing spell since the great Campaign, and the first gathering together for report and review. A Commission was appointed in Washington to work out and submit suggestions for the conservation of the Campaign, and a meeting of the Commission was held in Nashville on July 6. Representative brethren from the States, including the State mission secretaries, spent a fruitful day in discussing plans for keeping at high tide interest in our great five-year program, and for making effective the organization perfected a year ago in the churches.

As was of course to be expected, responsibility for the organized activities connected with the collection of pledges and the pressing of denominational interests was largely laid upon or left with, the State agencies. Neither the Campaign Commission nor the Follow-Up Commission has ever assumed the slightest authority for projecting plans independently of the State forces—the State Mission Boards, the District Associations, and the local churches. These forces are urged to adopt "vigorous and aggressive means for securing Campaign pledges from all new members coming into the churches and from all members who did not make pledges in the first Campaign, and the collection of these pledges week by week, month by month, as they are payable, that this money be sent promptly by the churches to the State offices and by them to the Boards and institutions to which it is to be distributed. This matter is of great importance and should be vigorously and continuously pressed."

How shall this be done? Three practical suggestions are offered:

1. That the State secretaries press the matter constantly through the press, private letters and in public gatherings.
2. That the pastors make it a part of their regular announcements, keep it before their churches in conference meetings, in pastoral visitation, in church papers, keep Campaign pledge cards on hand, and through the proper officers see to securing pledges from new members, collecting of all pledges, urging church treasurers not to hold money collected but to send it in promptly. Many members made no pledges in the Campaign, but did make an offering, and their annual contribution should be seen after.
3. All these matters should find proper discussion and emphasis in associational meetings this summer and fall. In this way we should be able to realize in cash more than the \$92,500,000 pledged.

Baptists believe in system, and we shall lose immeasurably if careful, systematic methods are not installed in every church for the collection of pledges regularly, week by week, month by month. But Baptists love stirring drives, opportunities for mountain-top experiences, special days of spiritual quickening. A place for this is made in the recommendation that we have two great round-up campaigns for cash each year—one in the spring preceding the Southern Baptist Convention, and one in the fall, leading up to a great Southwide celebration of

"Victory Week." "The object in these campaigns will be to collect all pledges due, secure gifts from those who have not pledged and give inspiring opportunities for other and larger gifts. Many with increased prosperity will want to increase their pledges and maybe make special thank offerings to God for increased blessings. These campaigns will afford abundant opportunity for enlightenment, enlistment and inspiration to our people. We must keep our people informed and inspired if we win future victories as we should."

As important as all this is, the matter that chiefly absorbed the thought of the Commission was not the financing of the work, but the winning of souls. Never was a denomination placed in such a strategic position for widespread, passionately earnest, powerfully effective evangelism as Southern Baptists. Conditions are ripe for a sweeping, Southwide revival of religion, and Baptists are in position to be used of God marvelously if we are not disobedient to the heavenly vision. No mechanical schemes will bring this about, and the Commission offers none, but lays with all the emphasis at its command the burden for lost souls on the hearts of our people.

In the mighty tasks that confront us, looking to nothing less than the establishment of New Testament truth and Baptist churches and institutions for its propagation to the very ends of the earth, our supreme need, humanly, is God-called, consecrated, dedicated, trained, competent leadership. Recognizing this, the Commission lays much stress on the necessity for providing better advantages for young men and women who desire training for service, but have not sufficient means, and for the encouragement of all our Baptist young people to secure an education in our own schools. Thursday, October 21, is set apart as the day for "Calling Out the Called" in our colleges; while Sunday, September 12, is to be observed as a special day "for the reconsecration of our homes to the highest interests of Christ's Kingdom." A particularly timely suggestion is that of a united effort to bring into our churches the unidentified and unenlisted Baptists.

The month of September has been set apart for a concerted effort to place HOME AND FOREIGN FIELDS, *Royal Service*, and the State denominational papers in the homes of all our people. A similar campaign last year resulted in practically doubling the circulation of our Baptist periodicals, and should be productive of even larger returns this year.

"Forward! No halting!" We have set our faces to the front. There must be no turning back, no dallying, no swerving aside. In all these things we confidently expect to be more than conquerors through Him that loved us.

Strengthening Baptist Bonds

On Thursday, July 1, there sailed from New York harbor two of Southern Baptists' most distinguished and beloved brethren. In obedience to the expressed will of the Convention in Washington, Dr. J. B. Gambrell, of the Southwestern Theological Seminary, and Dr. E. Y. Mullins, of the Louisville Seminary, departed for a world-tour, that they might visit the Baptists of Europe and the Far East, carrying a message of greeting and good will from the Baptists of the South and investigating conditions with a view to extending helpful sympathy and material aid wherever practicable.

Perhaps no visitation ever made by a Baptist party since Paul and his companions crossed over into Europe was fraught with larger possibilities. Possibly no man among us exemplifies more thoroughly the spirit of Southern Baptists than Dr. Gambrell, with his splendid common sense, his keen judgment of men, his doctrinal stalwartness and his fine sense of humor. In like manner Dr. Mullins makes an ideal representative, combining the truest scholarship with genuine spirituality, unflinching courtesy with quick decision, comprehension of others'

viewpoint with unshakable convictions. These men will everywhere and at all times reflect credit on the great cause they represent.

In a statement as to the purposes of the visit Dr. Mullins named five primary objects: "First, to carry the greetings of Southern Baptists to the Baptist family in all the lands we visit; second, to expound Baptist principles to them; third, to confer with leaders in thought and public life on European conditions; fourth, to expound American principles and ideals; fifth, to learn all we can about missionary conditions and needs."

Continuing, he said: "It is our hope and prayer that we may learn and observe much, that we may carry some inspiration and encouragement to the struggling groups of Baptists in the stricken countries of the war area, and thus to lay the foundation for binding our great Baptist family into a unity and common aim and purpose under God's blessing. We will greatly appreciate it if all the brethren and sisters at home will pray for the success of our mission."

By special arrangements reports of the trip will be written month by month for HOME AND FOREIGN FIELDS, thus giving to our readers first-hand impressions of world conditions while still fresh and glowing in the writers' memory. File these numbers and preserve them with care. They will tell of momentous Baptist history in the making.

Magnifying the Teaching Function

There is not much real difference of opinion among Baptists today as to the value and necessity of an educated ministry. No hard and fast educational requirements have ever been fixed for admission into the Baptist ministry, and this is well; but as a matter of fact the churches themselves have erected pretty high standards, so that an illiterate, unprepared man finds it next to impossible to secure a call for his services, in country or city. This, too, is as it should be; for of all people Baptists can least afford a poorly equipped, untrained pastoral leadership.

Of recent years we have extended the principle still farther. It is of the very genius of our Baptist democracy that laymen and lay women should be largely used. In the churches of no other denomination are unordained workers given such a measure of responsibility. In this we follow the New Testament, which knows nothing of ecclesiasticism, or the over-lordship of pope, bishop, priest or preacher. The church that is wise will glory in its lay workers, and the greatest pastor is he who discovers and develops them.

If the ordained preacher must have special training to do his best work, it follows that special training will be beneficial for the lay worker. For teachers in the Sunday school, whose services are voluntary, and demand only a few hours each week, the system of training schools was devised, which has proved immensely popular and helpful. This work has been constantly enlarged, so that at length the time is at hand when every ambitious teacher of God's word may secure at least an elementary training for the sacred task committed to him.

With the rediscovery of lay leadership, which has characterized in a striking way our recent history, has come the demand for men and women to fill important places in the life of the churches and denomination. These workers do not feel called to preach, nor to go out as missionaries, yet they want to give themselves wholly to definite Christian service. Many opportunities offer high usefulness to these consecrated people, but they must be trained if they measure up to the demands made upon them.

A far-reaching step was taken recently when the Baptist Sunday School Board carried on for a solid month a "Vocational Training School for Sunday-School Workers." The school was held in Nashville, and was an intensive effort to

fit special workers for their tasks as related to the Sunday School Board's system of Bible study, organization, and teacher-training. The number taking the course was not large, but the experiment was fully justified by its success. Plans are being formulated for the school next year on a much larger scale.

Along with this significant development should be mentioned the courses of study which are being offered in our two great seminaries, at Louisville and at Fort Worth, and in the Bible Institute at New Orleans. These vocational courses appeal to lay leaders particularly, and undertake to fit them as paid Sunday-school superintendents, church secretaries, etc.

It will be a great day for our denomination and for the Kingdom when large numbers of our brightest and most influential young people turn aside from the call of worldly advancement to equip themselves for spiritual leadership. There will then be made impossible the old excuse, "We can't all be missionaries," for it will be recognized that missionary service of the truest sort may be rendered by one who is prepared for local church leadership, and who fills such a position well.

The Romance of Missions

Who does not enjoy a story? Especially in midsummer, with its enervating heat, do we love to find a quiet, shady spot, where the mental faculties can be surrendered to the charm of the idealistic, the unusual, the surprising, the interesting. Magazine publishers, taking account of this natural craving, issue in July and August special "fiction numbers." Writers exhaust their powers of imagination to furnish stories for these special numbers that are sufficiently full of "thrills."

But it remains true that truth is stranger than fiction. If the Gospels were not narratives of actual occurrences, they would easily take their place as unequalled masterpieces of the story-teller's art. What more romantic story was ever written than that of the coming of Christ, his ministry, his death, his resurrection, his ascension? Let any good story-teller recite to a group of children the most interesting story he knows, and then let him tell the story of Jesus, and see which will gain and hold the more rapt attention!

The most wonderful story, aside from the New Testament, that has ever been committed to language is that of the spread of Christianity. Jesus began with two men as His followers; upon His death there were one hundred twenty; shortly afterward we find a Christian community of five thousand men, to say nothing of women and children; in three hundred years, amid terrible persecutions, Christianity had spread over the then known world, its triumphal march culminating in 313 A.D. in the decree of Constantine, granting to all Christians in the Roman Empire freedom of worship and recognition of State. By the year 1000 it is estimated that there were fifty million Christians; by the year 1500 this number had doubled; and at the beginning of the twentieth century more than five hundred million of the earth's inhabitants professed some kind of allegiance to Christ and His Gospel. At this rate, by the close of the present century, the whole world will almost certainly have been evangelized—that is, the Gospel story, in some fashion, placed within the hearing of every human being.

No work of fiction can equal in romantic interest the marvelous stories which can be told by heralds of the cross to carry the story of Jesus to those who have never before heard it. Think of the opposition which they met, the obstacles of ignorance and superstition, the prejudice of foreign race and language, the hereditary cords that bind like steel to the past, the degraded moral ideas, the bestiality of life—these and countless other hindrances. Can such people in such surroundings be won to the genuine acceptance of Jesus Christ? And if

led to believe on Him, can that belief actually transform a heathen life? Does not your faith almost stagger under the question, as you realize what it means?

Thank God for the miracle of it—the thrilling romance of it. Faith in a living Christ can and does work transformation, anywhere, everywhere, in any case or number of cases! The Gospel is the power of God unto salvation, to everyone that believeth. Christ is alive, the Holy Spirit is able to quicken that which was spiritually dead, the Word of God is quick and powerful! It makes no difference what the land, the race, the moral condition, the mental achievements—he that believeth shall be saved.

And the romance does not end with the new birth. Indeed, it just begins, and the harder the conditions the more intensely interesting the story of victory through grace. No stories that our missionaries tell thrill our hearts more than those of native Christians who, in the midst of terrible temptation, achieve Christ-likeness of character. Then, also, to learn of the effect on the social order as these new creatures in Christ battle for a righteous environment, is to be made to bow in awe and reverence before the revealed love of God for all men and His outstretched arm to help.

To those of us who can only read these stories, which we have collected for this special number, perhaps the most wonderful thing of all is that God has so honored us that even we can have a worthy part in the romance of world-redemption. Through our prayers, our sympathy, our gifts, we become co-laborers with those whose eyes see wonders of grace at home and in far-away lands; and this romance glorifies the more commonplace tasks which have been committed to our hands, and causes us to thrill anew with the joy and the wonder of our privilege.

So seek out a quiet, cool, shady place, and for the pure enjoyment of it read these stories which tell of the marvelous things which Christ is doing through His servants to the ends of the earth.

One of the greatest meetings of the Foreign Mission Board held in its history was that which Mr. Burkhalter describes elsewhere in this number. The appointment of forty-nine new missionaries was confirmed at this meeting, and provision made which will probably run the number to sixty-five before the date of their sailing. This is without precedent in foreign mission history. So far as we have been able to learn, no mission board in the world ever sent out at one time anything like so many new workers. It was at first planned to have these missionaries, together with others who have been at home on furlough and are ready to return, to sail on a specially chartered vessel which would carry these men and women exclusively. Scarcity of shipping facilities has rendered this impracticable. It will nevertheless be the most noteworthy event in modern missionary history when approximately one hundred Baptist foreign mission workers set sail, on or about August 17, in fulfillment of our Lord's great commission.

Among the last messages of Missionary William Elwyn Crocker, whose death occurred October 8, 1919, was a strong plea on the frontispiece of the *Kiangsu Baptist Bible School Bulletin* for "men who can preach the Gospel effectively among the people." Continuing, he said: "We need swarms of them, men who can and are willing to penetrate every corner and nook of the land with the glad message of the Gospel. One thousand men could be used at once in this province of Kiangsu alone if we had the men and the means to give them a moderate support. We need to accumulate enough men so that we would dare to 'go over the top.' We want men who are *wholly given to this work*, whose hearts are in it, who are devoted. The design of our Bible school is to help supply

this demand. Those who have gone out from us are making good so far as we know, every one of them. Others are now in the student body, working hard toward that end; others are knocking at the door to enter the school for this training. It is earnestly hoped that this work will so appeal to the native churches of this province and to the Board at home that we will not lack for funds to carry it on successfully."

In a frank "statement of facts" about the Interchurch World Movement, *The Missionary Review of the World*, an organ of the Movement, unhesitatingly recognizes the practical failure of the enterprise. A final desperate effort is being made to maintain the life of the Movement, but, stripped of its great offices, its two thousand and more employes, its high-sounding aims, the organization becomes a mere pitiful shadow of its former boasted greatness. When these steps shall have been taken it is confessed that "the Movement will resolve itself practically into a Committee of Co-operation between the participating boards and societies, whose purpose is to unify the work of conducting missionary surveys, to co-operate in plans for instructing the churches at home, to assist in financial simultaneous campaigns, and to recommend plans for missionary advance, union undertakings, the occupation of neglected fields, and the steps to remedy overlapping and apparent rivalry among Christian forces." In other words, in the mere matter of getting results the Interchurch purposes to go out of business; but in the far more important matter of telling the denominations how to run their business the self-appointed leaders of the Movement will retain their jobs!

Senator Harding, Republican nominee for the Presidency, is a staunch Baptist and a man whose moral life is above reproach. Governor Cox, the Democratic nominee, is an Episcopalian, to whom there attaches an unenviable odor because of the support of the whisky element. Baptists do not vote for a man because he is a Baptist, nor against a man because of his religious affiliation. It has ever been our boast that there was no "Baptist party" in politics. America cannot afford to take a backward step after having led the nations of the world in the banishment of the greatest curse of the modern ages—alcoholic liquor. It is not a mere question of partisan politics, but of world leadership and influence. For the sake of those who love the party for which he is the standard-bearer we can yet hope that Mr. Cox will rise above his doubtful past and associations and align himself irrevocably with the forces of righteousness.

The people of Armenia are calling to America in pitiful voice for our help. For five years missionary work in Turkish Armenia has been at a standstill. Practically all that had formerly been accomplished by the missionaries has been swept away. "The missionaries who remain look to America as Armenia's only human hope," declares President Riggs of Euphrates College, at Harput. "America is able to bring the needed help, and no other nation seems to be in a position to right the wrongs of this region. Certainly the wrongs will not right themselves, and America has the opportunity to render this service."

This is the age of the migratory man. We are coming to be a nation of wanderers. Families move so constantly that it is sometimes difficult for their own relatives to keep trace of them. The problem of the church letter is both serious and perplexing. In many cases when the family moves from one community to another, it amounts practically to the severance of their church connection. It is often harder to win

such a family to membership and participation in the church of their new home than it was originally to win them to Christ. Two suggestions have come which seem to be of practical value: First, let the letter be issued, not to the individual, but to the church which he proposes to join. That is, let it be understood that a general letter of dismission is not favored, but that the granting of the letter to a church shall be the general rule. Second, that the letter thus granted shall be in the nature of a record which will indicate the various forms of activity in which the member has been interested, whether regular or irregular in church attendance, whether a contributor or non-contributor, with an attached statement of Campaign pledge and payments. The member will thus be held on the roll of his former church until he has united with another, and can be communicated with and held responsible for his obligations. In fact, there needs to be a general shaking up among Baptists with reference to this whole matter of transfer of members. We shall do well to make this a special order for discussion in our fifth Sunday and associational meetings this summer and fall.

It is with unusual pleasure that we present in this number an article from Czecho-Slovakia, and another from France, descriptive of Baptist work and opportunity in these two great countries. If there ever was a time when Baptists felt constrained to live in a corner, that time is surely past. We are finding that there is scarcely a spot on the globe, where Christianity is known at all, that Baptists have not gained some foothold. We shall do well to cultivate these brethren of like precious faith the world around, that we may impart unto them some spiritual gift, to the end that they may be established; that is, that we with them may be comforted, each of us by the other's faith.

Protestant churches in America are reported to have had a net increase of 56,301 members. These figures stand over against an increase of 1,339,557 in 1917. It is difficult to explain this startling decrease. Perhaps the greatest single factor was the absorption of the churches in war work, and the emphasis in the churches which has been given to money-raising as over against soul-winning. It is gratifying to know that the Baptist increase was practically normal. The time is at hand for the greatest revival period of a generation, and Baptists seem divinely commissioned to lead in this crusade.

It is no time for ruts, for moving in circles, for the making of paper schemes which get us nowhere. Some of the elaborate plans for "community service" remind one of the old colored woman who watched a merry-go-round for some time. While she watched, a sporty negro named Rastus kept going around trip after trip until he had spent a dollar and then got off exactly where he got on. "Rastus," she said, "Yo's spent yo' money, but where's yo' been?" The lesson is obvious.

One of the most important recommendations of the Follow-Up Commission has to do with the installation of a systematic system of bookkeeping and records for the Campaign. The duplex envelope system handled by the Baptist Sunday School Board is the simplest, most economical and practical of any yet devised. The Sunday School Board will be glad to furnish information to anyone who desires to know more about these envelopes and the books which accompany.

"We have no message to a world of sin if we cannot tell of a redeeming Christ. It is the news the world wants to hear. It meets the deepest need of the human soul, and brings it peace and satisfaction."

Laborers for the Harvest

Frank E. Burkhalter

A Report of the Recent Meeting of the Foreign Mission Board, at Which the Largest Number of Missionaries Ever Appointed Were Examined and Accepted for Foreign Service

Did you ever pause, in your prayers that the Lord of the Harvest would send forth laborers into His harvest, to ask where those laborers were to come from?

Or did you ever ask yourself the question, Where did the vast majority of the missionaries, Christian teachers, doctors, nurses and other workers who have gone out to foreign fields to carry the evangelistic message and the Gospel of teaching and healing to those who have them not, come from?

These strike me as very interesting and practical questions, and at the recent meeting of the Foreign Mission Board of the Southern Baptist Convention, when forty-nine new missionary workers were commissioned by the Board, I made a special effort to ascertain from what walks of life these splendid young men and women had come forth to heed their Master's call for service in strange lands.

Not all of the young people had answered completely the questionnaire sent them by the Board, seven of them neglecting to tell what the profession of the father was. This omission was in several cases evidently due to the fact that the father had died, for many of the applicants simply stated that he was no more on earth; but of those who did answer this question twenty-four replied that the father was a farmer; seven said their fathers were merchants, but the home address given indicated that for the most part these men were village and small-town merchants; five applicants were the sons and daughters of missionaries and pastors; while one father was a traveling salesman, one an oil driller, one a rural school teacher, one a superintendent of an Indian school, one a rural mail carrier and one a day laborer. So far as could be ascertained none of the missionaries came from a home of wealth, though many of them were from homes of culture in the finest sense of that word.

This information, gleaned from questionnaires filled out by the applicants themselves, would indicate conclusively that the vast majority of this year's appointees have been recruited from the farm and the village, a fact that is worthy of the serious consideration of our people generally. The writer is convinced that a poll of the students of our seminaries, training schools and Bible Institute would show that a majority of the young men and women there training for Christian service come from the rural and village churches.

And when the young men and women were being examined by the Board prior to the appointment to foreign fields, gave a brief story of their Christian experience and their call to the missionary service, the vast majority of them recited the fact that they were converted when young children and that the distinctive call to missionary service came to them in their youth. There were exceptions, of course. One young man, feeling the deep desire to go as a missionary, but not being a minister, prayed earnestly for a long time that God would call him to preach in order that he might have the privilege of going as a full-fledged evangelist to the heathen of China. God did not answer his prayer by calling him to preach, but did give the young man the impression that it was his duty to go to the mission field as a Christian teacher, so the Board has assigned him to an important post in one of the big boys' schools in China.

A young man and woman of the group—George N. Herring and Miss Celia Herring—are the son and daughter of Missionary and Mrs. D. W. Herring of Cheng Chow, China, and as they stood together before the Board and told how the Lord had called them to go back to the land in which they were born and to the salvation of which their parents are

giving their lives, everybody in the audience was deeply moved. Dr. Herring returns as a medical missionary, while his sister will do educational work. Then another of the appointees, Rev. Robert L. Bausom, now a pastor in Baltimore, has the distinction of having had missionaries for his grandparents on each side of the house and has an uncle who is a missionary, also.

The missionary value of educational work is being recognized more and more, and twenty-four of the new appointees of the Board will give themselves largely to educational work; approximately half that number will give themselves exclusively to evangelistic work; six will be engaged in medical work; two will do nursing; two will do scientific work; one is an expert in agricultural work and livestock production; one will teach music, and one will engage in woman's work.

China, by all odds the largest field occupied by the Southern Baptist Convention, draws thirty-five of the new missionaries, Brazil 6, Africa 3, Argentina 3, Japan 1 and Chile 1. One missionary and his wife have been temporarily assigned to work in North China, with the understanding they will probably be transferred to Russia, the land of their choice, when conditions are such that that field can be entered.

It will be interesting to know that the Board adopted the recommendation of the special commission which toured Europe and the Near East last fall and winter for the purpose of making a survey, to the effect that \$1,000,000 be appropriated for missionary and relief work in Russia and that work be inaugurated there just as soon as the way is open.

Other new work contemplated by the Board in Europe and the Near East includes the establishment of an orphanage in Rome around which will center all the relief work in Italy; negotiations with English Baptists looking to taking over their work and property in Italy; the assumption of responsibility by Southern Baptists of the work of co-operating with the native Baptist churches of Czecho-Slovakia in the evangelization of that country and the establishment at Prague of a great theological seminary that will seek to serve Baptist interests throughout Central Europe; the continuation of necessary relief work in France and Belgium and other countries; and enlargement of the work in Palestine by the naming of more native Syrian missionaries under the direction of an American superintendent. A prominent Southern pastor, who has visited the Holy Land often, has volunteered his services to superintend this work, and it is believed that sufficient funds will come from independent sources to carry forward the work in Palestine without drawing upon the mission funds made available from the Seventy-five Million Campaign. An Episcopalian layman of New York City, who believes Southern Baptists more nearly follow the teachings of Christ than any other denomination, is making a contribution of \$250 per month to the work in the land where Christ taught and wrought while on earth, and may increase that contribution later.

A bigger advance program than has ever been undertaken at a previous session of the Board, and the appointment of the largest number of new missionaries ever authorized at one time, were made possible by the Seventy-five Million Campaign. And officials of the Board authorize the statement that the character and qualifications of the new missionaries are of an unusually high standard.

Certain it is that no one who had the privilege of attending the meeting will ever forget that memorable day when these young men and women told of the dealings of God with their souls as He called them forth to special service.

The Romance of Home Missions

Rev. Victor I. Masters, Superintendent of Publicity

Primarily Romance is Defined as Fictitious, Extraordinary, Ideal, Imaginary, Sentimental Rather than Real. Fortunately it Has a Better Meaning, and it is on this Better Side that it Becomes Respectable Enough to Keep Company with Christian Missions. This Secondary Meaning is Adventure, or a Series of Extraordinary Events Resembling those of Romance, and in a Fine Vein the Writer Connects this Meaning with the Achievements of Our Great Home Mission Board

August is a month of summer heat. It is supposed to slow down one's acquisitiveness and intellectual appetite. But the magazine or the paper must be produced in August also. Therefore it is, I suppose, that I am asked to write on the Romance of Home Missions, if so be the flavor of extraordinary events in the lives and work of home missionaries may be able to intrigue the reader like the yarns of the romanticist, though with a higher purpose, and thus stimulate the vacationist and the should-be vacationist to read HOME AND FOREIGN FIELDS, and become interested, even in August, in the great work of home missions.

Literal authorities are not agreed among themselves as to the value and worth of novelty, of romance. Claude Nicole declared romance writers are public prisoners, and Goldsmith besought parents never to let their sons touch a novel or a romance. Such writings, said he, cause youth to sigh after beauty and happiness that never existed; to despise the little good which Fortune has mixed in life's cup by expecting more than she ever gave.

Coleridge has a word which would suggest that he had been studying modern moving-picture shows. He says that the habit of receiving pleasure without the exertion of the mind, through the excitement of mere curiosity and the sensibilities may be justly ranked among the worst effects of habitual novel-reading. If Coleridge could have seen the mass (and mess) of modern sex-problem novels and erotic magazines which flaunt themselves on the news-dealers' shelves and stands, he would probably have been moved to an even stronger criticism.

But Dean Swift genially declares that a little grain of romance is no ill ingredient to preserve and exalt the dignity of human nature, and Balzac says that we must have books for recreation, as well as for instruction. Ruskin admits the necessity of novelty to stimulate the human mind, but suggests the wisdom of making out with very little at a time, while at the same time we should not let the sources of novelty dry up.

Pope becomes facetious in his defense of fiction, a thing he never tried to write. He declares that "In this commonplace world everyone is said to be romantic who ever admires or does a fine thing." The best word any of them have for romance is spoken by Willmott, as follows: "Hannah More traced her earliest impressions of virtue to words of fiction, and Adam Clarke declares that words of entertainment led him to believe in a spiritual world, and he felt sure he would have been a coward but for romance."

All of which has an indirect bearing on our subject. How far may one use novelty, or an appeal to the romantic and unusual, as a means of imparting information and forming worthy ideals concerning the serious facts and activities of life? In the judgment of this writer, Ruskin hit the nail on the head in the words referred to above. We may use novelty to good ends, but the more we use it the more it palls. Not only so, the more we use it the more we tend to lead the public to depend upon a strong condiment to flavor its intellectual food, the constant use of which tends definitely and always to warp and strangle even the finest natural relish.

If people would receive it, it would be a fine thing for our times to learn that the over-stimulation of endless second-rate novels and of the endless magazines, some of which are be-

coming almost unspeakable in filthiness, cannot but lead toward a breakdown in public taste and public character. And in this same category belong the moving-picture shows, and some moods and tenses of the automobile craze.

There is romance in home missions and still more in foreign missions. I am sure it is legitimate to use it as a means of stirring up interest. But when one sees how greatly overstimulated the public imagination is by all sorts of extreme appeals to novelty and romance in the millions of pages that are coming as a flood from the printing press, he is led to doubt whether it is worth while for a writer on missions to undertake to use as a means of serious instruction an expedient which is being so much overused with the mere purpose of amusing readers and selling papers.

The home missionary? In America he was among the first who threaded the forest paths and sought out the haunts of the red Indians, and of the rough, early American settlers. Danger from wild beasts, from flooded streams, and from wild people, did not deter him. Without salary, without honor from men, without hope of emolument or gain, but with the story of the Cross of Christ and of human fellowship and kindness, he was the first man in America who brought scores of important settlements in the wilderness into something of a sense of solidarity and kinship. He was the forerunner of civilization, the most influential person in bringing these settlements into a degree of organization which resulted in statehood.

In the early days of the Southern Baptist Convention, the missionaries of the Home Mission Board journeyed far and wide in the remotest backwoods sections on horseback. Much of the territory they served was still in a primitive pioneer condition. In 1845 there were only 4,500,000 white people in the South and Southwest; there were 2,800,000 negroes. Railroads were so few as to be negligible in connection with mission work. The telegraph was almost unknown, and mails were carried over bad roads by private conveyance, when at all.

In whole sections of the newer States large groups of people were living in isolated communities, many of them illiterate and, but for the untiring devotion of the home missionaries, without religious instruction.

The State Mission Board had not begun to function in most of the States, and only in a small way in the others. Yet, within less than fifteen years the missionaries of the Home Board were scattered among the needy outposts in every section of our Southern territory, even the remotest.

The venerable H. F. Buckner had taken up his heroic work among the Western Indians in the Indian Territory. To reach his field he had journeyed by raft down the Tennessee River to the Ohio, the Ohio to the Mississippi, and on the Mississippi to the mouth of the Red River. His slow raft was then "poled and paddled" up the Red River into the Indian country. It was a long and arduous trip, beset en route with dangers and adventures.

I am not going to detail any of this adventure, even on the chance of arousing some nodding vacationist in the hammock. But the missionary student knows how Dr. Buckner remained on his difficult outpost till God called him home, years later. He suffered from continual near-poverty and was harassed by all of the endless inconveniences and difficulties that inhere in primitive life among primitive people.

But he brought hundreds of the Indians to Christ, and himself translated the New Testament into the Choctaw tongue, which was published in 1871. I hold a copy of the important work in my hands at this moment.

And there was Dr. A. J. Holt, nephew of Dr. Buckner, whose life among the Indians was not less novel and heroic than the venerable Buckner. Adventure traveled with Missionary Holt every step he took. He was the first to preach the Gospel to the wild tribes of the Indians. They greeted him as the Great White Father Talker.

They assembled in great numbers one day to hear his message, the first time they had ever heard of Christ from an evangelical preacher. He began early in the day. By his own statement he talked till the sun went down, and these wild Indians heard him gladly and without tiring. After long hours of teaching he appealed to them to bow themselves before God and yield themselves to Him. The whole multitude of wild Indians humbled themselves in prayer, kneeling on the dry prairie sod.

There could be a romantic story told of the development of missionary work in Texas. It would be a story of pioneer work by unusually able and devoted missionaries. It would include the telling of how Baylor University, now one of the greatest institutions in the land, was really started and put on its feet mainly through the work of men who went into the Texas frontiers as missionaries of the Home Mission Board, and who pre-empted that great territory for Christ.

But all that is in the past. Is there any romance in home missions at the present?

Yes, there is, though it is the very nature of romance that it appeals to the imagination and that appeal is much in proportion as its story is of the far-away and the far-back. I could tell about some very picturesque Indians. I could edify the reader with tales of the Seminoles in the Everglades, or the Cherokees in the mountains of Western North Carolina, or any one of the dozens of tribes of Oklahoma, including the Poncas, who recently became a field for home mission service by the Home Board, of which tribe it is said they eat snakes and dogs. Or I could write some queer things about foreigners, especially about the vast group of Mexicans in Texas and New Mexico.

But I shall let all that go. Nor shall I take the time of the August reader to expound the fact that the commonplace things of life, in which there is little of romance, are really the biggest things and most worth while. I shall not even endeavor to enforce the indisputable fact that 90 per cent of the work of the foreign missionary, who is actually on the job, and of the home missionary on the frontier or in some city, is routine, humdrum. We are so made that we all wish novelty and romance for recreation, now and then, but we are not going to forget that these things do not make up the things most worth while and most worth doing in life.

The great outstanding romance of home missions in the present day has to do with the arousing, within the last fifteen years, of Southern Baptists which has led to their going forth in their home mission work in a way that is almost amazing.

Some of the landmarks of that advance are the following: In 1905 Southern Baptists gave to home missions \$170,000; fifteen years later they gave \$1,663,000. The advance has been almost 1,000 per cent. In 1905, 10,551 baptisms were reported by 718 missionaries. In 1920, 33,500 baptisms were reported by 1,700 missionaries. In the meantime the educational nurturing activities of the Board have been wonderfully enlarged, and a great church-building department has grown to full stature of maturity, which fifteen years ago did not exist.

Within this period the greatest evangelistic department has been started and developed which is directed by any Christian denomination in the world. An enlistment activity has been

started to develop retarded churches which has no parallel among other denominations. Within this time two or three mountain schools have grown to the greatest department of secondary mission schools for highland people in America, with an attendance of more than 6,000.

Within the last seven years the Home Mission Board has through its missionaries baptized 255,210 converts, which lacks only 15,000 of being as many as were baptized during the first sixty-eight years of the history of the organization. Annually this Board baptizes from four to six times as many converts as are reported by the missionaries of any other Home Mission Board in America. So great is the evangelistic leadership of this agency that, even after discounting baptisms creditable to co-operative agencies, our missionaries habitually baptize a number of converts which is equal to 20 per cent of all who unite with Southern Baptist churches.

But all these figures are too much for the August vacationist. There is romance in it, but not of the kind one digests when he is resting in August. There is romance, and there is also in it an ungarnished but inspiring token of a vast increase, both of the Southern Baptist devotion to home missions as a means of making America Christian and saving the world, and of the conspicuous ability of the Home Mission Board as an agency of a great Christian body for the accomplishment of these ends.

The Country Church

Pastor G. C. Hedgepeth

The country church is the greatest institution in any community. It has not only made history, but it has produced men whom the nation can depend upon to defend the truth and do what is right in this great and glorious hour. It has its problems, but it is encouraging to note that at last we are beginning to study them and thoughtful and serious-minded people cannot study problems without finding some solution to them. This is indeed a great hour for the country church. If Baptist country pastors and rural church workers will only consecrate themselves to their work in the name of Jesus and our city pastors and churches will give us their sympathy and prayers and wherever needed their co-operation then surely tomorrow will be a greater day than even this day is. Let us pray that it may be so.

The writer believes in public schools, good roads, and community co-operation. Some folk think that the public school, good roads, etc., should precede the development of the country church. But I believe we should begin with the church first. Get the people aroused and interested in the country church and it will be easier to secure their interest and co-operation in these other things.

The revival of interest in the country church is due to a number of things, but chiefly with Baptists it is the results of the wide circulation of "Country Church in the South," by Dr. V. I. Masters, Superintendent of Publicity, Home Mission Board, Atlanta, Ga. The writer has had occasion to read a number of books on the country church, but the book by Dr. Masters excels them all. This book is sane and safe, and should have a much greater circulation among Southern Baptists. Our people need to know figures and principles, and this book on the country church gives both. It is a defense of truth and opens wide our eyes to the glorious history our country churches have made. It will put us to thinking; indeed, we are already thinking, but this most excellent book will stimulate our thoughts, with the total result that we will give the country church a larger place in our hearts and lives.

Country church problems? Oh, yes, we have them. Once-a-month preaching, absentee pastors, very few parsonages

where thousands are needed, poorly organized Sunday schools, inadequate pastoral support, one-room church buildings, many pastors and thousands of members ignorant of Baptist principles and history and with very little if any missionary information, only a few Baptist Young People's Unions, room for several thousand more missionary societies, Y.W.A.'s, G.A.'s, R.A.'s and Sunbeam bands. Yes, it is a problem, but if we will in the spirit of Jesus Christ our blessed Savior and Lord give ourselves to this task we will be able under God to work out these problems and our country churches will then begin to achieve real success in the Kingdom.

May God give us, not only the power to overcome the ignorance and prejudice which we have to deal with on almost every hand, but give us a deeper passion for soul-winning. Only as we abide in Him can we desire with an ever-increasing love and sympathy to win the lost to Jesus. Even if the country church should succeed in other things and lose out here it will have lost its greatest opportunity. But if we make it our aim to build up the country church in order that we may lead people to Christ Jesus our Savior, then indeed God will make our country churches more effective than ever in the accomplishment of His holy and perfect will in the earth.

An Efficient System of Church Finances

Rev. P. L. Johnston

The Writer, who is Assistant Pastor of the Great First Church, Oklahoma City, has Given Much Thought to this Important Subject, and Writes Out of Successful Experience

Let's begin where the "Every-Member Canvass" leaves off. It is an easy matter to get enough men once a year to put over the canvass. What becomes of the pledges? And what becomes, also, of the other valuable information secured? Is it tabulated? If so, how? Then, again, have we any business machinery to handle the details of our churches throughout the year? Some few big city churches realize the importance of having well equipped church offices and somebody in charge of the details. Wherever that is tried splendid results have followed.

Business men will take great pride in their church life if there is an organization with system and order in methods and a general follow-up scheme. Experience teaches us that fully 75 per cent of our church members will respond to a well defined plan: men and women just naturally like order and system; that is seen in the business and professional worlds, and in the home. Alas, alas our churches are often lacking in these things.

Having had several years' experience as a church secretary, I have prepared a short description of my work and an outline of the "Card Index" system that we have found to be of great service. In smaller churches a "Loose Leaf" book system might be better, but for the larger churches I am strongly in favor of a card system.

"HONOR ROLL" SYSTEM

For four years in the First Baptist churches of Macon, Ga., and Chattanooga, Tenn., I have tried out various plans of church finance, and I find none has succeeded like our "Honor Roll" system." After corresponding with scores of experts on church finance, we came to the conclusion that it is not so much a matter of keeping record as it is getting our members to keep up with their pledges.

On January 1, 1918, we found 268 regular contributors in the First Church of Chattanooga. Immediately we put on an "Every-Member Canvass." Sufficient pledges were secured to more than cover the budget, which amounted to over \$200 each week. On April 1 we published our first Honor Roll, containing the names of all the members who were co-operating in the financial plan and had paid their pledges in full for that quarter. About 500 names appeared on this list. Each quarter it grew till on July 1 of this year it contained 604 names. As fast as new members come into the church they are enlisted in this plan.

The advantages of the quarterly system are many. The monthly plan makes it appear that a church is always after money. On the other hand, to wait six months or a year to get all pledges paid in full allows too much time to elapse and it is hard to make up the deficit.

Each member is supplied with a carton of duplex envelopes. All are asked and urged to keep up with their envelopes every Sunday, but many people do not get their money weekly, and most business men prefer to pay their pledges quarterly, so at the end of the quarter the church secretary makes up a list of all pledges due. Statements are mailed out and notice is given that the Honor Roll will be published within a few days. About two days before the copy is sent to the printer, all members who have not responded are either visited by the church secretary, treasurer, or telephoned. In most cases only a telephone message is necessary.

As to the actual handling of the money and envelopes, we have two treasurers, one handling current expenses and the other missions. At the close of each service the church secretary places the collection in a safe-cabinet. On Monday morning the envelopes are opened and a deposit slip made up for each treasurer. Each treasurer keeps his own set of books, but the church secretary keeps the record of individual members. We are using the Card Index system for the individual record. These cards are 4 x 6 inches and contain in the upper left-hand corner place for envelope number, Circle number (We use the Circle plan in our Ladies' Missionary Society), name, address, and telephone number. In the right-hand corner is a space showing the amount paid each Sunday. The Sundays are arranged by quarters showing amount paid in and balance due. From these cards we make up our quarterly lists.

KEEPING RECORDS IN THE CARD INDEX SYSTEM

A small filing cabinet, or set of cabinets, and the following cards are necessary:

1. A set of 3 x 5 cards, with name, address, how received, etc., to be filled out when new member joins.
2. A set of 5 x 8 cards with name, address and all information about how received and dismissed, and church activities.
3. A set of 3 x 5 cards, two, with name and address, business and residence, telephone numbers. Arrange one alphabetically and one by streets; to be used by the pastor, church secretary for general purposes such as mailing, etc.
4. A set of 5 x 8 financial card records, showing contributions to both causes each Sunday. Have card for every member, none too poor, none too rich. Give each member a carton of envelopes beginning of fiscal year, and supply all new members with them. Get a pledge as fast as they join. Send each new member a letter of welcome and explanation of financial system.
5. A set of 3 x 5 pledge cards kept on record.
6. A set of 5 x 8 cards for each pupil of the Sunday school showing all the information given in the "Six-Point System."
7. A set of 3 x 5 cards for prospective members, both in Sunday school and in church. This card might show any information about the individual that would help line him up with any department of the church.
8. A set of 3 x 5 cards showing name of every young person who should be in the B.Y.P.U., and checked as they join, Junior and Senior.

Plan of the Million-Dollar Church Building Loan Fund

Rev. L. B. Warren, D.D., Supt. Dept. Church Extension



AID ASKED AND RECEIVED.
THE RESULT!

Have you a copy of the *Hall of Fame*? If not, write for one. It will be promptly sent to the address given, with a full explanation of how the memorials are established, and how through them aid is given to our needy churches—to our dying churches which will soon cease to exist unless help is given. Address Department of Church Extension, Baptist Home Mission Board, 1004 Healey Bldg., Atlanta, Ga.



AID ASKED AND NO FUNDS.
THE RESULT?

1. The Original Plan:

The Million-Dollar Church Building Loan Fund was planned to relieve the needs of 4,000 homeless congregations, and of 4,000 other congregations whose buildings and equipment were inadequate.

Each congregation desiring assistance made application in the sum deemed necessary to relieve the situation. This application was then sent to the State Mission Board for indorsement, then to the State member of the Home Mission Board for his indorsement, and then to the Home Mission Board in Atlanta for final action.

The plan worked well as long as the money lasted. Nearly a thousand churches have been aided, have completed their buildings, have been lifted from poverty of opportunity to the plane of power, and are now largely contributory to State and home and foreign missions, to Christian education and to every other phase of our denominational effort.

The plan worked well as long as the money lasted. Then the plan failed.

2. Where the Original Plan Failed:

The plan failed because a one million-dollar loan fund proved to be absolutely unable to meet the needs of 4,000 homeless congregations, without considering 4,000 other congregations handicapped by inferior buildings and no equipment.

Last year over a half million dollars was granted in loans. This left the treasury of the loan fund virtually empty.

At the first meeting of this Convention year, applications for loans in the sum of \$550,000 were presented. There was only \$60,000 in the treasury and loans in this sum were granted, leaving \$490,000 to be considered at some future time when funds should be in hand.

In addition to this \$490,000 which could not be granted because of lack of funds, there are now on file other applications which carry the total of requests far past the two million mark.

The plan failed because our sights were set too low, because our denominational vision was dim, because our faith was weak.

3. The New Plan:

The new plan is this: If a one-million-dollar loan fund is unable to meet the needs of our homeless churches, then increase the loan fund.

An additional million is now the goal, making the loan fund two million dollars.

Will this be enough? Probably not.

Dr. Henry Alford Porter writes: "An added million for the Church Building Loan Fund is a good beginning, but in my judgment altogether inadequate. Southern Baptists should have an endowment for this object of not less than five million dollars. All hail to the added million, but it must be

only the prelude and the promise of millions more, if Southern Baptists are to enter the great gates of opportunity which are now swinging back to admit us into a new epoch."

The five-million mark must be the final goal.

The two-million mark is the immediate goal.

The new plan is to assemble a two-million-dollar loan fund as speedily as possible, and with it relieve the most pressing needs, in the most practical way, at the earliest possible moment.

4. How the Plan Will Work:

The plan, so far as helping the churches is concerned, will be as it was before. The plan has worked well; the churches have been relieved, they are repaying their loans promptly, and the money is being relented in other places as rapidly as it is returned.

The plan, in so far as the assembling of the additional million is concerned, must be embrative of every department of our denominational life. The B.Y.P.U., the Sunday school, the W.M.S., the Y.W.A., the church must all have a part. A multitude of individuals must also have part, a part distinct and separate from that of the organizations to which they belong.

The annual statement of these subscriptions will be given in the *Hall of Fame*. This statement will show, first, the amount subscribed; second, the churches aided; third, the interest earned; fourth, the repayment of the loan; fifth, the reinvestment of the returned loan for the relief of other homeless churches. In this way each subscriber will see just what his money does, and will see each dollar grow greater as it is used again and again for the glory of God.

The new plan will work well, if you will do your part.

5. Your Part in the New Plan:

A letter is received today from the president of the W.M.S. of High Point, N.C. She says: "I received the *Hall of Fame*, and was delightfully surprised at the enormous growth. It is splendid, and our W.M.U. is very happy that we subscribed our memorials when we did, for our dear Brother D. has gone to his reward and this little token of our love made him very happy. He enjoyed looking at the memorials so much in his last weeks."

One part of your part in the new plan is to work up a memorial in your B.Y.P.U., in your Sunday school, in your W.M.S., or in your church—a memorial which will honor the name of some dearly-loved man or woman whose life has been consecrated to our Master's work. This memorial will perpetuate the life work of the one so honored, and will give ever-increasing aid to the multitude of homeless churches which are now vainly striving against overwhelming odds.

Another part of your part in the new plan is to send us the names of individuals who in your judgment would be interested in the establishment of a memorial to some loved one.

Getting Acquainted With Baptists of the World



SOME BAPTISTS OF CZECHO-SLOVAKIA

In this new republic, the land of John Huss, God has preserved a remnant of the truest and best. Their day of opportunity at length has come, and they appeal to us for sympathy and help. Study these strong faces.

Baptist Work in Czecho-Slovakia

Rev. Henry Prochazka, Praha-Kral, Vinohrady

The Republic of Czecho-Slovakia is the Heart of Europe. Its Population is About 13,500,000, Composed of 9,000,000 Czecho-Slovaks, 3,500,000 Germans, 500,000 Magyars, 200,000 Poles and 150,000 Russians. Here is One of the Greatest Baptist Opportunities of Today. Let Us Become Better Acquainted with It Through this Inspiring Message

If I had to mention the focus round which our history has ever been turning itself I should call your attention to four names of our greatest men. These are: John Hus, a priest; Peter Cheticz, a peasant and seer; John Amos Comenius, the teacher, and Thomas Garrigue Masaryk, a philosopher.

The most wonderful act of Providence that brought our history to its brightest point is the *Bohemian Reformation*. The hints came in from Wiclef's writings, Jerome, John Hus' friend, had brought from Oxford to Prague; then the call of the pioneers who preached in the Bohemian wilderness; and, thirdly, it was John Hus' heart itself, fed up with the religious tradition of the southern Bohemia. John Hus was a well educated, eloquent, converted enthusiast and idealist; he fought with the Roman Catholic Church for its purification. On the beginning of the fifteenth century he was the leader of the country, and in him both religious and national tendencies were personified. Master John Hus was the man of a sincere heart, the possessor of the divine truth, and so he became the father of the so-called Hussite Movement, and after all a martyr.

This year it is 500 years since the Hussite Movement fought strongly and victoriously against the Pope and the German Emperors and their immense crusades. At that time the small Bohemia, lighted by the sun of divine truth, did great things. The Hussite Movement laid stress upon the equality of all

men and it made known the love and power of God to the nation. The Hussite war-song of that time goes thus:

Ye who are the warriors of God and of His law ask help of Himself and hope that ye shall gain victory at last.

So they did.

Not long after John Hus died, *Peter Chetickz* began his work. He had become the intellectual originator of the Bohemian Brethren. He was a layman, an earnest Christian. The horrors of the time confirmed his doctrine, completely opposed to the spirit of his age, i. e., his belief in the absolute and unconditional sinfulness of bloodshed. He desired to return to the primitive evangelical church. To him was the root of the spiritual, deep revival that went through Bohemia, Moravia, Slovakia, to Poland and still farther away in the foreign countries. Bohemian brethren brought about the blessing that is the golden age in the Bohemian history.

The last bishop of the Bohemian Brethren was *John Amos Comenius* (1592-1675), "the Teacher of Nations." His victorious faith was stronger than all those disasters that met himself and his nation, the conscience of which he has ever been. He died abroad, where he lived from the year 1628, when he and all the non-Catholics who would not bow before the Catholic Baal were banished. J. A. Comenius lived to see the fruit of the battle of White Mountain (1621), where

the Protestant Bohemians and Moravians lost their liberty, twenty-seven lords having been beheaded in 1621 on the Old Town's Square in Prague. Since that time the contra-reformation began. Jesuits worked well; they spoiled the hearts and souls of our people. Deep darkness reigned over the country. The Roman Catholic force was felt as long as to the 28th of October (1920), when the country liberated itself from the yoke of the Hapsburgs. But it has not yet liberated itself from Rome.

The fourth greatest man of our nation is Dr. T. G. Masaryk, the present president of the republic. All the world today is familiar with his name as that of teacher, seer, philosopher and politician. He rarely swam with the tide. He never hesitated to place his convictions above personal advantage. The whole truth has ever been his aim. He ever and everywhere fought for the truth. He and his family—his wife being an American lady—are deeply religious. To the president religion means to live and work *sub specie aeternitatis*, in the presence of God, and to love as Christ did love.

Such is the man standing at the head of the Czecho-Slovak people, whose character has been strongly influenced by the great war. But, although there is the demoralization, there lives still among the people the conscience and conviction that they are the descendents of the old Husites. Of course, there are many enemies of Christ, but at the same time there is strong longing for Him who is the giver of life.

Baptists have been working in this country from the year 1885. Rev. Henry Novotny was the first Baptist of Bohemia and the first preacher of the first Baptist church. The condition under which he worked was very hard. Our brethren could only meet for family worship; Sunday schools were forbidden; the distribution of Bibles was prohibited. Rev. Novotny sacrificed his whole life for Christ's cause, though he was the only missionary here for many years, plowing the hard field, with his gentle wife. But he went on with courage; he founded the first Baptist church near Prague and several stations in the country. He died in the year 1912. It was just before the great war when the Baptists of our country grew stronger and their work became more aggressive.

The center of the work is Bohemia in Prague. We have our own chapel, that was built in the first year of the war. Here we have a large meeting room with gallery, several small rooms for use of the Sunday school, young people's union, and other branches of our service. During the war Mr. Joseph Novotny only remained at home to keep the flock together. But the war put its stamp on the church, too. Several brethren died on the front, several members departed on starvation; but the worst of all was indifference—surely some kind of time's disease. A new era in our church began last year. It was since we felt that we *must* endeavor to do great things for our environment under the caring hand of our Lord. The life of our Prague church grew high; in several towns stations have been founded, e. g., Pardubice, Bela, Turnov, Zedlina.

If you look at the map you see that our work is distributed in the north and east of Bohemia. The reason that we have not reached the other districts also is that there was ever only *one* preacher; and only one minister for seven millions of inhabitants (of Bohemia) was too little a help. Such were also the starting points in Moravia and Slovakia, where there was work already before Mr. Capek became the leader of the work. Evidently one minister, although helped by a few volunteers, could not do much in winning souls. There was no liberty and only dry bones. For Moravia the work was, as in Bohemia, harassed by Roman Catholic priests and police, but it was led by the spirit of God. Nowadays in Moravia there are two great churches—in Brno and in the eastern part of the country (Valachia). Each of them has

many stations to be ministered. Mr. Fric, the late missionary in Kongo, is working in Brno. Mr. Thomas Machacek is doing his best in Roketnice.

For Slovakia, the third principal part of the republic, the work started in the year 1889. Before the close of the great war Slovakia was a part of Hungary. All the non-Hungarian nations were the objects of the severest Magyarization. So were the Slovaks. In Slovakia there were built no Slovak schools and children were obliged to learn in a tongue they could not understand. Church, too, was Magyarized. Magyars used to say: "There is no difference what churches there are: only one thing is needed, that they must be Hungarian and that they must help the government."

Now in Slovakia there is liberty. And the Baptists of Slovakia increase in numbers month by month, though there were until the last month only two preachers paid. There are now two ministers and several evangelists. In Liptovsky Rev. Charles Vaculecz, a simple, godly and clever man, is working. He is a pastor visiting his dispersed stations (about twenty). He is preparing our Baptist hymn book for print. He is a father of six children. Rev. Michal Marko is doing his blessed work in the southern part of Slovakia.

On the whole, the churches as well as the members of the Baptist denomination are poor. They try to do as much as they can. After the war our American brethren were very much interested in the mission of our republic. They did not hesitate to help us to make God's work prosper as much as our human power is able. The Board of the Southern Baptist Convention decided to pay the following ministers and missionary helpers: In Czecho-Slovakia, J. Tolar, J. Novotny (at this time in Siberia), O. Fric, T. Machades, C. Vaculecz, M. Marko, Dr. H. Prochazka, B. Hanus, J. Rott, J. Ricar, Miss M. Kadlec, Z. Dvorak, Z. Zerek. Now a fortnight ago we got a new decision of the Southern Baptist Convention allowing us to call some eight men into the work in Slovakia. We are thankful to our Lord and to our brethren beyond the sea.

At present there are over one thousand of our members. Last year some 120 were baptized. But we are going to the work with love and faith and hope. Therefore, we have also our *ideals*, that we want to make flesh. (1) If we are to fulfil the task of the Baptist churches, i. e., soul-winning, we need more workers: pastors, missionaries, etc. At present there are some twenty missionary workers in our field. But there are 14,000,000 inhabitants. Thus we can preach to a very small part of the population; but how can the people believe and be converted without hearing and preaching? Not even have we workers enough for visiting our stations; we have not even the pastors for two churches of our German brethren in Slovakia. Thus the first thing to do is to try to get and supply missionaries. (2) To that purpose we think of a Baptist theological college for preparing our pastors. (3) At present we need several meeting houses for our larger stations. (4) We needs must have our own hymn book, because we have had none. It is now being prepared for print under Mr. Vaculik's leading. Publishing it would cost at least 60,000 crowns. How shall we get them none of us knows yet. (5) I am almost ashamed to mention the next ideal. We need a periodical for Bohemia and Moravia. We feel how important the press is, yet we cannot help it, being without means in that respect. We have only one paper printed in Slovakia. The same misery is as to the literature of ours. We should like to possess some Baptist religious books, at least some hand books (for Sunday school, young people, Baptist history). The highest ideal in this respect is our dream of founding a Baptist publishing house. (6) For our social work we want to have in our centers social houses on the model of those being conducted in America or England. (7) Our

Baptist Union is trying to encourage the growth of the promising work of our deaconesses (nurses) of our church in Brno. (8) Rev. J. Novotny and our churches have collected a sum of money for our orphans. The kind aid of our American brethren we received with thankful tears. We hope to build an orphanage with the help of the public.

Though I know I have failed in endeavoring to draw an entirely clear picture of the Czecho-Slovak Baptists before you, yet I am sure I have shown you the one thing we do: We

try to press toward the mark for the prize of the high calling of God in Jesus Christ. We are doing our best for Him. Therefore, we believe that He shall stand for us as we stand for Him. But we are still a very small "dispersion," the helpers of which are our American Pauls. At present we only want our Pauls of America to have the vision that Paul of Tarsus had one night: There stands a man of Czecho-Slovakia, who is praying to them, saying: "Come over to Czecho-Slovakia and help us!"

The Position and Prospects of Irish Baptists

Pastor Samuel Ruddock, Honorary Secretary, Irish Baptist College, Dublin

The Word, "Irish," has Often been Thought of as Being Synonymous with "Catholic," but New Testament Principles are Winning their Victories in the "Emerald Isle" no less than in Other Parts of the World. Read this Stirring Story of Need and Opportunity, and Pray God's Blessings Upon These Brethren

America is to many in Ireland the land of glorious promise—the land of golden dreams. There, in vision, does many an Irishman see the crock of gold in which rests the foot of the rainbow of his earthly hopes.

America and Ireland are next neighbors, and the peoples of the two countries are bound together by numerous and strong ties of blood relationship. American Baptists and those of Ireland are united by the strongest possible bonds of kinship, for are they not all brethren, having one Father, and one Inheritance—being children and heirs of God, joint heirs with Jesus, having one mission—to preach the Gospel to every creature; and one destiny—to be with and like Him forever "who loved us and gave Himself for us?"

American Baptists may well be described as "a great host," but those of Ireland are but a little band. Nevertheless there should be between the two communities that real sympathy and fellowship which can only exist upon a basis of knowledge—American knowing and understanding the conditions of the Lord's work in Ireland, and Irish appreciating the circumstances under which their brethren of America labor in the service of their common Lord and Saviour Jesus Christ.

This article will, it is hoped, be of interest to the Baptists of the American Southern Baptist Convention by conveying to them a brief outline of the position and prospects of their brethren in Ireland.

Doctrinally, the position of Irish Baptists is clearly defined in the following statement of those tenets to which they give their assent, viz.:

The verbal inspiration, and the all and sole sufficiency of the Holy Scriptures of the Old and New Testaments as originally given, the trinity in unity of the God-head, the essential deity and perfect humanity of our Lord Jesus Christ, the personality of the Holy Spirit, the depraved and fallen state of man, the substitutionary sacrifice of our Lord Jesus Christ, the justification of the sinner through faith in the Lord Jesus, the personality of the devil, the natural immortality of the soul, the second coming of our Lord Jesus Christ, the resurrection of the body, the eternal security of the believer, the conscious eternal punishment of those who die impenitent, the binding character of the ordinances of the Lord's Supper, and the immersion of believers as the only Christian baptism, and the responsibility of all saved souls "to live soberly, righteously and godly in this present age."

Strategically, in the fight for the faith, their position is one of great difficulty, and therefore one of great privilege. The difficulties to be overcome in the advancement of Baptist principles in Ireland can hardly be understood without some knowledge of Ireland, its people and their characteristics.

Geographically, Ireland is divided into four provinces; but, sentimentally, it must be regarded as being composed of only two sections—Ulster, the northern province, constituting one of these, and the rest of Ireland the other. Ulster, speaking, of course, generally, is Protestant and dominated by that sentiment of Christian liberty which was restored at the Reforma-

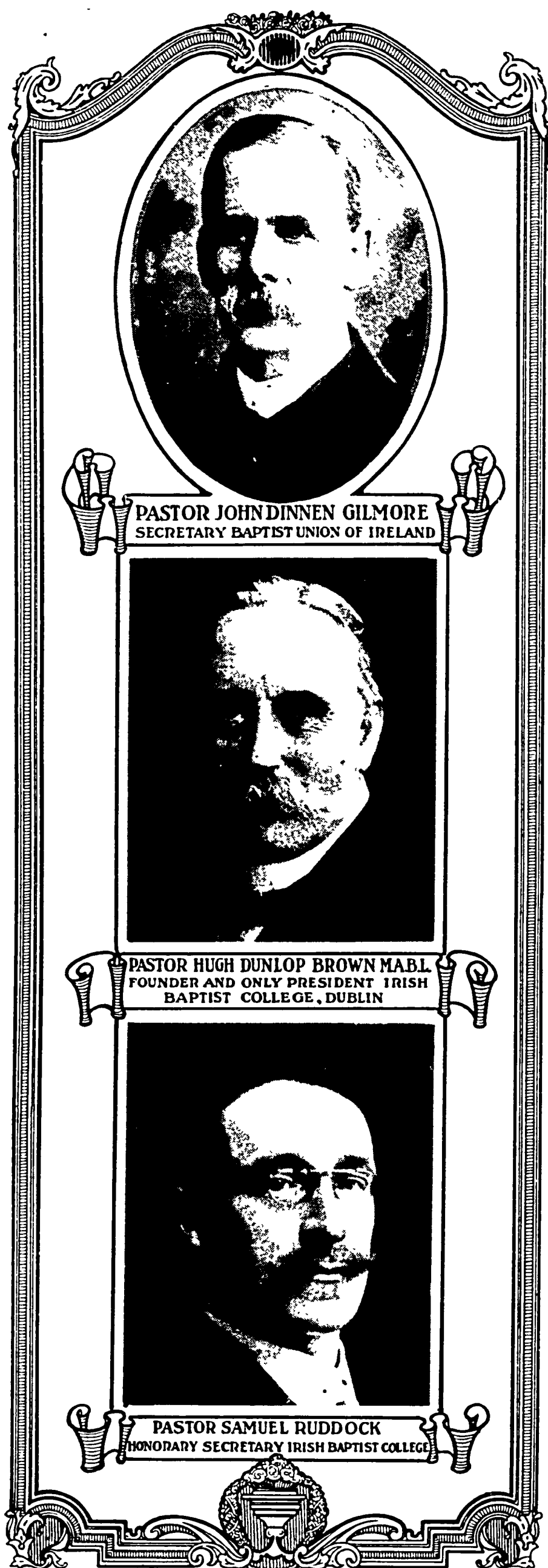
tion, while the rest of Ireland, again speaking generally, is Roman Catholic, and imbued with a sentiment the very antithesis of that of their Protestant fellow-countrymen. Again, Ulster is, in the general expression of its normal life, essentially practical, while the remainder of Ireland is intensely idealistic in its whole outlook. Both sections are, alike, extremely conservative in the matter of religion, the people holding tenaciously to those systems wherein their ancestors have for generations worshiped. Therefore, in order to make headway in the north among Protestants, Baptists must prove that their doctrines are more in harmony with the Holy Scriptures than those of the other denominations; and, in order to make advance in the Roman Catholic south they must prove that their doctrines have an authority superior to that of the Roman Catholic Church—a task the difficulty of which can be fully appreciated only by those who know with what veneration Roman Catholics regard that church which they are taught from infancy is the only repository of saving grace.

Irish Baptists have as their aim the winning of Ireland—north and south, Catholic and Protestant—by the preaching of the Gospel in all its simplicity and purity—to a saving faith in our Lord Jesus Christ, and to a practice of those Scriptural principles which are to be looked for as the necessary fruit of the life of Christ in the soul. The organization by which it is sought to attain this end includes: The Baptist Union of Ireland, Irish Baptist Home Mission, Northern Baptist Association, Southern Baptist Association, Irish Baptist College and Irish Baptist Sunday School Union.

The Baptist Union of Ireland comprises all the Irish Baptist churches, and has for its objects:

1. To promote a closer fellowship among all the Baptist churches in Ireland.
2. To afford opportunity for conference, for joint action on questions affecting the welfare of the churches, and the co-operation of the churches in the advancement of our distinctive principles in Ireland.
3. The promotion of measures for educating young men suitable for the work of the ministry, and the recognition and maintenance of evangelists.

The Union acts by its assembly, meeting annually, and consists of pastors and delegates of the churches composing the Union together with personal members. Its executive committee embraces in its scope or controls almost all the other organizations named, except the Irish Baptist College. The president for the year 1919-1920 is Frank W. Carson, Esq., a Belfast professional man, who by his long continued services to the cause in Ireland and his possession in a marked degree of fine personal qualities has earned for himself a position of honor among his fellows. He is the grandson of one who has been described as "the greatest of Irish Baptists," the celebrated Dr. Alexander Carson of Tobermore, who, as a min-



ister of the Presbyterian Church, was led to see the truth of believer's immersion under strange circumstances, and feared not to take the step of following his Lord, notwithstanding that it meant turning his back upon all the rich prospects which were his, and bringing upon himself reproach, and much indignation of the community which he left to found in the same town a New Testament church, which still flourishes.

The secretary of the Union is Pastor John Dinnen Gilmore, and his work on behalf of the denomination in Ireland is so great both in extent and quality that it is hard to mention it in terms which would give him too much credit. Constantly traveling throughout Great Britain and Ireland in the interest of Irish Baptist work and workers, he yet finds time to deal with all the multitudinous matters which naturally are subjects needing the care and attention of the secretary of such an organization.

The Irish Baptist Home Mission dates its origin as far back as 1814, and is now therefore 106 years old. Its object is "the winning of our fellow-countrymen to Christ," and its means of attaining this object include Gospel preaching, distribution of literature, establishing and fostering New Testament churches, aiding in the support of mission stations, missionaries and evangelists in needy districts, colportage, open air meetings in fairs and markets, and any other which the Lord from time to time may provide. To describe the work of this branch of the Irish Baptist organization, and to indicate, even in outline, the difficulties in the way of the progress of its work would require a separate article.

The honorary treasurer of the Irish Baptist Home Mission is Mr. Alexander McCay, J. P., who, having retired from business, now devotes almost all his time to the furtherance of the Baptist cause. He is an ideal treasurer, because he stimulates the inflow of the needed funds by an exceedingly liberal outpouring from his own resources into the fund whose increase he may seek from the generosity of other of the Lord's servants. He is a resident of Londonderry — "no mean city" — famous for its magnificent defense when besieged in the year 1689, and whose motto then was "No Surrender." "No Surrender" must be the rallying cry of the Lord's people in Ireland and everywhere as they "contend earnestly for the faith once delivered unto the saints."

The Irish Baptist Home Mission owes gratitude to American Baptists who, as individuals and as churches, have given of their substance to the work of the Lord in Ireland.

The Northern Baptist Association comprises the churches in the province of Ulster; and, in its annual assembly, has opportunity of discussing the various phases of the work in the north and of devising plans to deal with the problems that are peculiar to the northern province.

The Southern Association similarly finds opportunity for effort to solve the immeasurably greater problem of opening the way of life to the residents in the south and west.

"To afford to young men, members of our Baptist churches, who have been evidently called of God to the ministry of the Word, an opportunity for systematic study which they could not otherwise obtain," is the aim of the Irish Baptist College. And its committee's sole ambition for it is "that God may use it for the furtherance of the Gospel, especially in this country." Its graduates now occupy about one-third of the Irish Baptist pulpits, while others are to be found in America, Australia, England and Scotland, carrying with them in all places where they are settled the glorious Gospel of our Lord Jesus Christ.

The college was founded in the year 1901; and here is a fitting place to mention its founder and only president, Pastor Hugh Dunlop Brown, M.A., B.L., who passed to his rest and reward in April, 1918. Bigotry is a term often used to describe the action and attitude of Protestants, and, unhappily, there is sometimes all too much warrant for its use. But the men who are likely to win Ireland for Christ must not be

"bigots." They must be unshakable in their faith, but should, at the same time, be educated in the tenets held by those whom they seek to win and be able to appreciate and meet their difficulties with understanding but courteous argument. Such a man was Hugh D. Brown. May the Lord raise up for Ireland many more of like gifts and graces!

It is matter for much gratification that the college has in its service the grandson of the late Charles Haddon Spurgeon, Mr. Thomas Harold Spurgeon, M.A., B.D., to whom is committed the instruction of the students in Hebrew, classics, New Testament Greek and English. Mr. Spurgeon, although a young man, has gained very high academic distinction, and possesses in a marked degree the qualities of a successful teacher. He has chosen teaching as his profession, but is ever ready, when opportunity offers, to make use of his great talents in preaching the Gospel—following in the footsteps of his grandfather, Pastor C. H. Spurgeon, and of his father, Pastor Thomas Spurgeon.

One evidence of the strength of the Baptist cause in Ireland is found in the number of professional and business men who are found in office in various departments of the work. Two have been named already in this article and one more must yet be mentioned—Mr. H. A. Johnston, who is secretary of the Irish Baptist Sunday School Union, and to whom it owes its existence and its very fine progress. As yet quite young, the Sunday School Union has claimed the support of nearly all the Irish churches, and under the direction of its indefatigable and very able secretary has been a very great aid to the schools, by promoting better methods of instructing the children in the knowledge of Scripture truth, and, best of all, by making a more direct approach to the young people with a view to claiming their decision for Jesus Christ.

There seems to be a real link between the Baptists of Ireland and America in the needs of the pastors of both countries. In Ireland these needs are fully recognized—by some at least—and during the past year Mr. Frank Carson, Mr. H. A. Johnston and others have had a very strenuous time traveling through Ireland in the interests of needy pastors and seeking the aid of the churches in building up the Hugh D. Brown Memorial Fund to increase the stipends of those pastors whose incomes are not considered to be what they should be. Owing very largely to the enthusiasm of the men who are engaged in this effort, a very considerable success has been achieved already, and yet more is still to be accomplished, for there are some churches which have not up to the present been visited on behalf of the fund.

There is already in operation an annuity fund, from which superannuated ministers may draw a limited sustenance, so that their declining days are not altogether without provision.

Irish Baptists have long considered it a duty to provide in some measure for the orphans of those who are members of their churches, and in the discharge of this duty an Orphan Society was formed some time ago, and is now in vigorous operation.

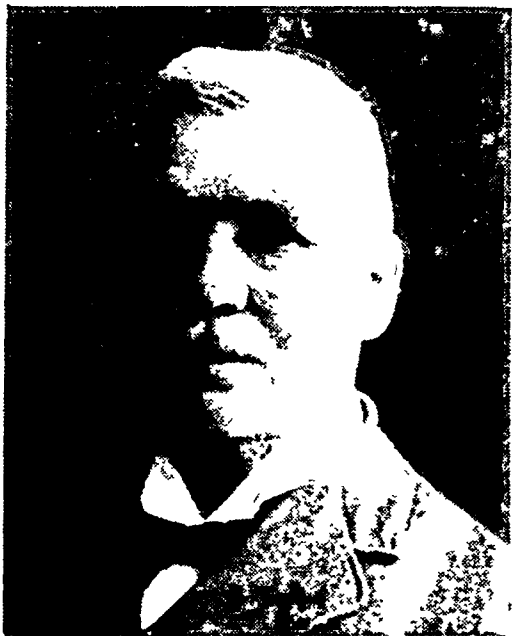
Looking out upon the great spiritual barrenness of the world in His days, our Lord with His all-seeing gaze, beheld the fields "white already to harvest," and said, "The harvest truly is plenteous, but the laborers are few." So, too, in Ireland today, things may seem to the unspiritual to be rather hopeless, but those who are spiritually minded can see in prospect the harvest which may be reaped from these barren fields; and Irish Baptists beholding this may well say, "The laborers are few"; for, of Ireland's four or five million souls, only some three thousand are Baptists! The Lord of the harvest will, however, have His field reaped to the last ear. So, if there is need for prayer for laborers, there is none the less a certainty that they will be provided. And Irish Baptists "thank God and take courage" in the prospects which are theirs.



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1919 - 1920



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France—A Missionary Problem

Rev. A. Blocher, 48 Rue de Lille, Paris, France

The Writer is Pastor of the Rue de Lille Baptist Church in Paris, a Graduate of Spurgeon's College, a Gentleman of Fine Culture, and a Baptist of Strong Convictions and Fraternal Spirit. The Article Treats Thoughtfully of Matters which Should Have Serious Concern with a Baptist World Program

Is Protestantism uncongenial to the French mind? The priests have spread this notion here in France and it has taken root in many minds. Even among the intellectual people many have imbibed this prejudice.

The fact is that of all Latin countries France has been the nearest to be won to the evangelical faith. At the time of the Reformation almost one-third of the French population was Protestant, and the truth was spreading rapidly. The progress was not arrested by any innate opposition of French mentality, but by some of the most devilish devices that can be imagined. If this had not happened and if the church of Christ had been able to conquer France for the Saviour the consequences would have been untold. The dispersion of the Huguenots became a blessing to many nations. We might say of the Huguenots what Paul said of the Jews: "If the diminishing of them be the riches of the Gentiles, how much more their fulness." The prince of darkness has succeeded in frustrating God's plan of grace; we want to realize it now.

One can judge by reading your religious papers what a number of missionary appeals you hear. And, whether they come from Russia, Spain, Italy, Africa, Japan or India, they all claim to be the most urgent and the most important. There must be some that are most important. Let me ask you to judge for yourself: It is perhaps natural for everyone to think that his country is known outside its borders, but I have been surprised to discover again and again how little is known abroad about the French colonies. They cover a superficies of thirteen million square kilometers, while the size of the United States of America is only nine and a half million square kilometers. The population numbers about 55,000,000, who, with almost no exception, are pagans or Mohammedans. England alone has a larger colonial empire. These countries are the least evangelized in the world. We lay them here and now upon the hearts of all Christians.

Has not Christ said, "Go ye into all the world and preach the Gospel to every creature"? This vast missionary field

can only be reached efficiently through France. Her laws govern them, her language is taught there. *France is the missionary key.* Let this reality sink into your hearts. *Therefore, France must be won for the Gospel now.*

If she is not, she will be a missionary power for Roman Catholicism.

In the "Afrique" catastrophe three months ago nineteen Roman Catholic missionaries, en route to our new Cameroun colony, were drowned, but others are taking their place. France has been the missionary country of Romanism; at the present time French Catholic priests are missionaries working in most heathen countries. But Roman Catholicism is not the only immediate danger. Heathenism is being replaced in some of our colonies by soul-deadening Mohammedism, and your missionaries know how hard it is to work against Mohammedans. We cannot afford to wait.

Can France be evangelized now? Yes, for the way is open as it has never been before. Our legislation gives freedom; many prejudices have been broken down during the war, and suffering has wrought its tragic work of furrowing human hearts. The losses of France in human lives are unparalleled in this war—even Germany has not proportionately to its population made such a bloody sacrifice.

What France needs is the light of the Gospel. Ignorance of the full atonement by the cross has been and is its curse. Nothing can dispel the darkness but the scattering of God's Word. "The entrance of thy word giveth light." This is what we try to do by our present Baptist colportage and evangelistic efforts. But what is this among so many? We want to multiply such activities all over France. What we need is workers, and especially young men ready to offer their lives for colportage work in France. Their preparation need not be long. Who will be missionaries to France and its colonies? Has all the spirit of sacrifice been spent during the war? For those who really cannot offer to come and help us, we beseech them to pray that God's purposes for France may be fully realized.

The Stewardship of Money

Rev. J. M. Dawson

"Silver and gold have I none; but what I have, that give I thee."—Peter.

I hasten to remind you that Peter did not decry the gift of money. If he had had money he would most probably have given money. The members of that early church gave of their money liberally. Some even gave all they had. Money consecrated to service of God and humanity has mighty power. It has built orphanages, hospitals, schools and lifted up vast areas of this human world. The man who knows how to give money knows how to invest it for time and eternity, knows how to transmute it into friends that will receive him unto everlasting habitations. And at the last all the money that any man can hold in his cold, dead hand is what he has given away. We cannot fail to see how terribly all good causes suffer from lack of money invested in them. Bad men know the power of money to bolster up bad causes, and are ever moving earth and hell to get the money they need to advance such evil causes. Oh, that God's people were as wise as the children of this world. A thousand communi-

ties in the South are without preaching today because no money has been given to support pastors. Double that number of churches are weak and inefficient because they are so feebly supported and inadequately provided for. How long, think you, the great devil-monster, the liquor traffic, could have endured in this "land of the free and home of the brave" if as much money had been given for its suppression as is contributed toward its defense?

Two old people nearing the end of life's journey had a handful of gold which they wanted to give to the need of the world. They lived on their little farm far back in the hills away from the railroad. They determined to give their all, their little farm, for those girls of Texas who are at the beautiful gate of opportunity, but are too lame to enter into the great temple of life. They gave it, and for a hundred years or more a modest building on Baylor campus at Belton, Texas, will make it possible for fifty girls to get the advantage of Christian education. Ought not that compelling fact arrest a multitude of thoughtless men at this time in our Baptist history?

Missionary Stories That Stir the Heart

TRUTH THAT IS STRANGER THAN FICTION



A BRAZILIAN BAPTIST STUDENT BODY

This group is a section of the 350 students of the "Collegio Americano Baptista," Pernambuco. In addition there is a downtown plant for commercial students. The total enrollment this year has reached, to April, 1920, 551.

Fruits of the 75 Million Campaign

Rev. M. G. White, Bahia, Brazil

"Marvels of Divine Leadership," Dr. Scarborough Calls the Great Ninety-Million Victory; but We Shall Now Begin to Read the "Romance of Results," as Illustrated in this Story

During the next five years Southern Baptists will be watching with a great deal of interest the reports of what is being done with the millions of dollars that have been subscribed and are being paid in for the various causes. The leaders of our denominational work must and ought to give a good account of their trust in the spending of this money.

In the late afternoon of April 23 last Mrs. White and I, with our two baby boys, boarded the steamer in Pernambuco, Brazil, bound for New York on our first furlough. We spent some days in Pernambuco, where our North Brazil Baptist College and Seminary is located. Briefly I want to tell something of what we saw there.

The one appropriation which our Foreign Mission Board made from the Judson Centennial Fund for property in North Brazil was \$18,000 for the purchase of about eight acres of land for the "Collegio Americano Baptista" in the heart of the rapidly growing city of Pernambuco. This property had one large residence on it and two smaller buildings, all of which were badly in need of repair.

With the purchase of this property the institution began to take on new life and very soon more dormitory space became a necessity. The Foreign Mission Board,

seeing this need, made a direct appropriation of \$25,000 for the erection of the needed dormitory. The left wing of the beautiful building shown in the accompanying picture was erected. The second floor of that wing is used for a dormitory and the first floor is the chapel auditorium, where the entire student body and faculty gather for religious, patriotic and other general instruction meetings four mornings per week. The rule of President Muirhead is to make at least two of the weekly meetings distinctively religious. These religious meetings are, under the special care of Rev. Orlander Falcon, pastor of the First Baptist Church of Pernambuco. Chapel attendance is not compulsory, but rarely anyone misses a service. The students of the collegio also attend church and Sunday school on Sunday in quite large numbers.

The main part of the building with the beautiful columns in front is the old residence remodeled. This cost another \$25,000 and is the first appropriation from the Baptist Seventy-five Million Campaign for property in North Brazil. The outer appearance of the building speaks for itself. The lower floor of this central section has the school administrative office, the typewriter room and four large class rooms, two of which are thrown together for the present. The up-

per floor is where the seminary students live, and a room for the sick is there, also.

Another \$25,000 has already been appropriated and sent for the erection of the other wing of this main building, but before this can be done a central dining room and kitchen must be built. This is necessary because the ground on which the new wing will be built is now occupied by the present dining room and kitchen. Later the Board will appropriate additional funds for the further development of this school property. After the completion of the dining room and kitchen and the main building there is an immediate need for the converting of a large building on the corner lot into a building to be used in the immediate future for the training school and the primary and grammar school, and later for a dormitory for boys. This construction will cost about \$25,000. When this point in the development of this property is completed, and it ought to be completed by the middle or latter part of 1921, the Baptist Seventy-five Million Campaign will have put into the institution \$100,000. Then we will have in Pernambuco one of the most beautiful of school campuses—one that any Baptist will be proud to look upon.

Later on a large administrative building should be erected at a cost of about \$100,000 for this Pernambuco institution. Before that is done we will need to make provision for our rapidly growing seminary.

When we left Pernambuco the total enrollment of the collegio had reached 551. The session opened in February and will close in November.

Brother H. H. Muirhead, the president of the *collegio*, has proven himself a most efficient school executive. He urgently needs more teachers to help him make the school as efficient as a first-class Baptist school ought to be. Among other very urgent needs is that of a first-rate school man who could take the place of dean of the school, who in this capacity would develop the efficiency of the class room work and take care of the discipline. A first-class principal of a city high school would be the kind of man needed.

Outside of Pernambuco there are three other items to be mentioned at this time as being benefits from the Baptist Seventy-five Million Campaign:

1. Many will be gratified to know that the money has been granted Brother E. A. Nelson, "The Apostle of the Amazon," for his gasoline launch to be used in his evangelization work in the upper Amazon valley. There is also projected the establishment of a school in Brother Nelson's territory.

2. An industrial school is being established in the far interior of North Brazil, at Corrente, Piahy, by Brethren Terry, Downing and Hayes. During five years that school will receive regular grants from our Board for its development.

3. The Board is backing the establishment of a school of institute grade in the State of Bahia. Brother F. A. R. Morgan of Texas has been sent out to open this school. He has not yet completed his study of the language, nor has he decided what he will do about opening the school. Bahia State offers a wonderful opportunity for a good school. Brother Morgan proved himself to be a good school man in Texas, and we hope and

believe he will succeed in adjusting himself to his new environment so that he will also be a first-class school man in Brazil.

The Baptist Seventy-five Million Campaign will prove of great benefit to our North Brazil Baptist work along many other lines—along all lines. What I

have mentioned here are some of the lines of benefit already projected.

May God bless our Baptist leaders in responsible places, at the home base and out on the front lines, that they may use the large Baptist funds in a way worthy of Christ and His Kingdom.

John Alves—A Brazilian Baptist Hero

Rev. D. L. Hamilton, Pernambuco, Brazil

One week ago I had occasion to visit a village church about ten miles from the city of Recife, capital of the State of Pernambuco, and while there I gathered some information that will be of interest to those who accompany the work of the Master in this country.

Ponte dos Carvalhos (Bridge of Oaks) is a village of five or six hundred people. Eight years ago John Alves, a citizen of the community, was converted. A good sister in Cabo, a town six miles beyond, was the instrument through which he was evangelized.

After his conversion John Alves immediately began to spread the Gospel in his neighborhood. His efforts soon attracted the attention of the priest in whose diocese he was doing his part toward carrying out the great commission, and persecutions immediately began.

After about two years it happened that a small child of our brother died. The law here provides that all interments must be in a secular cemetery; that is, in one recognized by law. So he took his child's remains to the cemetery for burial. But, to his great surprise, he was met by cohorts of the priest, who forbade interment on the ground that the child was a pagan.

He applied to the State authorities, and after thirty-six hours, under protection of the State guard, he laid the remains of his child to rest.

At a late hour the following night he was informed by a friend that something unusual was transpiring in the cemetery. The two set out at once to make investigation. Upon arrival they found the same agents of the priest disinterring the recently buried corpse. They threw it to one side with shovels and spades, as if it had been a viper. At this moment they discovered the father and friend hard by, and with epithets and imprecations too vile to repeat forbade reburial.

Recourse at law would have required probably another forty-eight hours. So John Alves and his companion swung the little coffin to a pole, each taking an end on his shoulder, and trudged across the country about six miles to another cemetery, where, about the hour of midnight, they laid the corpse to rest in peace.

This was the culmination of the persecution against this poor man. The priest publicly told his people to disturb him no more. John Alves won the victory. Immediately his work began to grow. A year later a church of twenty-one members was organized in his village. The following year he was ordained to the ministry and became pastor of the church, in which capacity he is still laboring for the Master.

The church now has sixty-five members. They built their own house of worship, a commodious brick building; but it must soon be enlarged. The church maintains a good Sunday school, a Ladies' Aid, and six out-stations ranging from two to six miles from the village. It supports its own pastor and co-operates with all the departments of the general work.

John Alves has but little education. About his only text-book is the Bible, in which he believes with all his soul. He took a correspondence course of one year through the Seminary in Rio de Janeiro. He was born in the village in which he now lives, and says he never expects to leave it till the Lord calls him. Every man, woman and child who knows him believes he is a Christian. Nowhere have I ever seen a pastor more completely master of a situation than he is.



MAIN BUILDING, "COLLEGIO AMERICANO BAPTISTA"

The building, though as yet uncompleted, has been made possible through the Seventy-five Million Campaign.

Last Sunday was the anniversary of the organization of the church. As the pastor looked over the vast crowd that gathered, his eyes filled with tears of gratitude. Just before he arose to address the

people he discovered just outside a window the man who led the mob in the cemetery. His words were cautious, well-chosen, but betokened a spirit of courage like unto that of the Apostle Paul.

"Our Lady Who Appeared"

Mrs. T. C. Bagby, Santos, Brazil

Which is Worse, Pure Paganism, or a Counterfeit, Heathenized Christianity? If Any People on Earth Need the Gospel, the People of South America Do, as this Story Convincingly Proves

It is said, and generally believed among the Catholics of this and neighboring States, that some years ago two fishermen cast their net in a certain river, and when it was pulled in, it brought from the river bottom the body of a saint, the Virgin Mary. Casting the net again, the head of the saint was fished up, from the same

miracles, from the temple erected in her honor. In return for her miracles pilgrimages and promises are made by thousands every year. Of these pilgrimages I hope to interest my readers.

This saint is known as "Our Lady Who Appeared," since she appeared in such an unusual way. The town bears the name "Appeared," which in Portuguese is "Apparecida." Being a miracle-working saint, she is much sought by the sick, wounded, and distressed. From neighboring States, cities and towns enormous crowds flock to the image of the Virgin. It was my fortune (good or bad?) to see a special train of fourteen coaches and a thousand passengers go from a town where I was staying to the town of "Our Lady Who Appeared." They left early in the morning and stayed the whole day. The train pulled out and returned with band music and the multitude singing and giving "vivas" to the Catholic Church and her many saints.

How was the day spent? Many had gone to fulfil promises made to visit the image every year, others to make new petitions, others for curiosity, others to accompany friends or relatives.

The majority of the Brazilian men do not believe in all this; they go because of wives or daughters; the women are very devout; and still others just to be going somewhere.

The church or cathedral of this saint is situated on a hill, and is reached by many steps. Some ascend these steps on their knees, others with flowing hair and rocks on their heads, and some carry heavy burdens. Those who go on their knees reach the top bleeding and exhausted, but they think it is thus they will win favor of the Virgin, who will tell Jesus to save them. Oh, if they would but believe the simple truth, that we cannot buy our salvation, and that no one but Jesus can save us!

So simple, and yet they cling to their old complicated beliefs. How could a glued-together image of Mary save us from our sins?

If one goes to receive a cure, the affected part is tied with a handkerchief to indicate it to fellow-pilgrims, and to the saint. For example, one with a sore arm has it bound, and in the presence of the

saint the bandage falls off, and the cure is begun. She is said to have restored sight, cured many diseases, and prevented disasters. They do not note that in epidemics such as Spanish influenza, many idol-worshippers died, while the number of believers in the Gospel who died were very, very few. In Santos, of the two thousand who were victims, none was a member of any of the three evangelical churches.

Those who have received cures or other benefits give pictures and other gifts to show their gratitude. There is a large room in which to preserve these articles, the walls being literally covered with pictures, braids of hair, children's dresses, bride's veils and many quite amusing objects. Beans and buttons taken from noses of children are carefully preserved in glass jars. Many wax impressions of hands, feet and heads are also seen.

The coffer of the "Holy Saint" is the size of a piano, and the amounts given are large. The whole affair is money-making, and exorbitant prices are charged for trifling articles from the town of "Our Lady Who Appeared." Candles are sold for a dollar and a half, which in other places would cost only five cents. These candles are said to have great power. For instance, if it has been raining for many days, one has but to light his candle and the rain stops. Lighted in coffins, they illuminate the pathway clear to heaven. So many of these wonder-workers are preserved for the final journey.

A very interesting fact is that this particular image is dark, while in other places Mary is shown as being white and beautiful, and still others make her black. Can it be thought that there were three mothers of Jesus—black, white, and copper-colored? Some, not knowing that "Our Lady Who Appeared" was dark, showed great disappointment on first sight. So, as the tale goes, an attempt was made to paint her, but the paint would not stick—proof enough that she preferred to remain dark. "Our Lady" wears a crown of diamonds and a necklace of other rare gems.

Why such devotion to an idol of stone, when there is a living, loving Saviour whom we may worship in spirit and in truth? Many do not really believe in their hearts in idol worship, or many others things taught by the Catholic Church, but haven't enough courage to accept the truth and be with the minority who bow to Jesus and Jesus only.

Slowly the Gospel makes progress, but there are already a goodly number of devout, earnest followers of the Son of the Virgin Mary, and not of Mary, here in our vast and beautiful Brazil. Pray for the spreading of the Gospel and for the efforts of the missionaries who have given



PASTOR JOHN ALVES

A fellow-worker beloved with Missionary D. L. Hamilton, Pernambuco, Brazil.

spot. The two parts were united, and taken to a nearby city to be kept and worshiped there, but the saint did not wish to remain, but returned to the same spot where she was first discovered by the fishermen. (She was taken back by somebody, but the people, believing so in the saints, and their powers, believed that the image had returned of her own initiative.) Again she was taken to the nearby city, to the cathedral, but again she returned to the first place.

Seeing that she would not be contented in any other place, a church was erected for her on a hill near the river from which she was taken. To this day she has remained contentedly, and worked many

their lives to tell the "old old story" to a people who look upon it as a new story which must not be accepted because of

prejudice, and for fear of ridicule of family and friends, and probably loss of position, or even for minor reasons.

Aguilera—A Chilean Voice Calling

Rev. W. E. Davidson, Santiago, Chile

"Ah, he doesn't know what he is missing," said Aguilera to me the day before he died. I had just been telling him of Bunster, my new helper in Santiago, and of how little heed he paid to my frequent invitations to begin with me a study of the New Testament. Aguilera was with me the year before and helped me and Brother Marrs open the Baptist work there. He had looked forward to that year as an opportunity for study, and during the course of the year had frequently expressed an anxiety as to whether we would be able to study everything in one year. And, although he ought often to have stayed at home in bed, he was unwilling to lose a lesson for fear of not finishing the course, and so came walking the two miles to my house. Near the close of the year it dawned on him that the field of knowledge included one more course, "theology," a mysterious ill-defined region, and that it would be a fine thing to stay two years with me instead of one and so compass the bounds of religious knowledge. So it was with regret that he left me after one year to return to his field and give place to another pastor who might study with me while serving as pastor to one of our Santiago churches.

Aguilera had been a man of the country, a "hill-billy," as he styled himself. He had been in the schools four weeks. He had never studied more in books, and it was only after grown to manhood and converted that he learned to read. But his instinctive knowledge was surprising. Acting as a sawmill boss, though he knew nothing of adding and multiplying, he could in a very few minutes tell how much lumber there was in a great pile of boards.

No one helped him learn to read. He knew the figures, and from them by the help of a calendar he learned the letters. The Spanish calendar instead of monthly sheets has a page for each day, with the day of the week printed in full, the day of the month as a large figure in the center, and below the name of the saint or saints to be remembered. Knowing, for instance, that today is the third of May, he knew that the big word across the top of the page was M-O-N-D-A-Y. He got the phonetic value of the letters in this way, though till the day of his death he did not know their names. He became an excellent reader, and in public worship the Scripture was read not only without stumbling, but with an understanding inflection.

The Bible was about the only book he knew. The newspaper was a mystery, and as to the war, he had no idea of where or who or why. He thought "Pilgrim's Progress" a wonderful book, and told me that he had to weep as he re-read a copy I lent him. One day, thinking about the first chapter of John,

preach only near home. But to him winter was the same as summer, and he continued to preach about thirty times a month at twenty different points and to walk scarcely any day less than fifteen miles, and sometimes above thirty. He was constantly wet throughout the winter, fording swollen torrents, nearly losing his life in many a mountain stream. This exposure resulted naturally in rheumatism and kidney trouble. The disease became malignant about a year and a half ago, about the time he gave up his country circuit to work more quietly in the capital. The quieter life did not agree with him, and his body gave way more and more. On returning to the frontier he was un-



POLIDORO AGUILERA

Consecrated Chilean country pastor, died April 30, 1920, whose voice is calling to Southern Baptists for his brethren after the flesh.

he asked me what it could mean by calling Christ the "Word," or the "Verb," as it is translated in Spanish. I made a startling discovery, that he had never heard of a noun or a verb, or of any sort of differentiation between the kinds of words. He found the distinction beyond him, but he could comprehend that some words were "man-words" and some "woman-words" because of inflection for gender in Spanish.

His sickness was brought on partly because of the dissipation of his young manhood while yet an unconverted rounder, but chiefly by the exposure he had suffered in his ten years as a country pastor. In his country it rains almost constantly through the winter from four to six months. Other pastors give up their circuits because of the rough weather and

able to resume the former life of activity, which he thought would restore him. They brought him to Temuco to the doctor's last Thursday, when I happened to be there on a hurried trip. It was then that I saw him last and that he expressed his surprise that Bunster should care so little about study. He asked me about books for further study of Paul's Epistles. He said all the books he had on Paul were Stalker's "Life" and "Glaucia, the Greek Slave Girl," a historical novel of the days of Paul, picturing the Roman and Athenian and Corinthian churches, with the burning of Rome figuring in the background, a fairly faithful portrayal of the social life of the day. He inquired about a book of theology Brother Marrs had given him, but which he had lent, and asked me to recover for him. He re-

minded me that I had promised to make him a map of the life of Christ as I had made him of the labors of Paul. His most cherished possession was a scrap-book harmony of the Gospels I had made him.

I returned to Santiago by the afternoon train, thinking over this rough-shelled man with the heart and thought as tender as any woman's. By the sufferings with which he had supplemented those of Christ, as Paul says, he had built up a fine church of four hundred members, he had baptized almost every year of late about fifty converts, and he was known throughout the frontier and heartily loved by those who had caught the

light from him, and heartily respected by those who did not accept his religion. The most hearty testimony I heard of him from anybody was from a cultured theosophist who happened to be superintending a work in the frontier for six months. Of course, Aguilera couldn't make head nor tails of anything the Hindu spun forth, but Aguilera's simple Gospel preached by his simple life touched high and low.

I soon received word that he died the day after I left him.

And this crude man aspired to knowledge as no one I have ever known. Aguilera is the Chilean voice calling us to educate the pastors of his land.

The Romance of Answered Prayer

Rev. C. J. Lowe, Kwei Lin, China

"If ye shall ask anything in my name," said the Master, "I will do it,"
and These Stories Prove how True He is to His Promise

The accompanying picture shows thirty-three converts that were recently baptized by me at one of our country stations. A splendid-looking set of men and women, and they are as fine as they look.

These people being baptized is indeed a direct answer to prayer. Several months ago Brother Ben Rowland was up to see us in Kwei Lin, and I took him out on a trip. We went to a market called P'u Li. The Chinese brethren had rented a chapel, or rather a building, there at 80 cents per month. There was only one Christian in the whole town. We especially wanted to have a prosperous work there because of the aboriginal tribes that live in the mountains and who come to the market to buy and sell. While out walking during the day we passed a big building that turned out to be the center of the town and was used as a gambling den. I remarked to Brother Rowland that it would indeed be a fine building for a chapel. We prayed earnestly that we might be able to buy it and after finding out the owner I wrote him a letter.

He offered to sell the building to us at a large profit, but I refused and offered him \$300 Mexican for it. The owner immediately accepted the offer. I had no money, and the Mission had not authorized me to buy the building, so I asked the brethren at Canton and in fact all of our South China missionaries to help me buy it. We bought it and have opened a big chapel in the heart of the town.

The day we opened there were many to listen to the Gospel. The tall man in the picture is the foremost or most important man in the town. We prayed

earnestly for him and he was always friendly to us, because his son was the first Christian in the town. On this special day he came to me and said he must confess Christ openly, as many had said they, too, would believe if he would openly confess. I had the joy of baptizing him first of eighteen converts on a certain Saturday. His wife, Mrs. Huang, had gone to Kwei Lin to see their daughter, who is in our girls' school, and was baptized on the next Sunday. The whole family are now Christians.

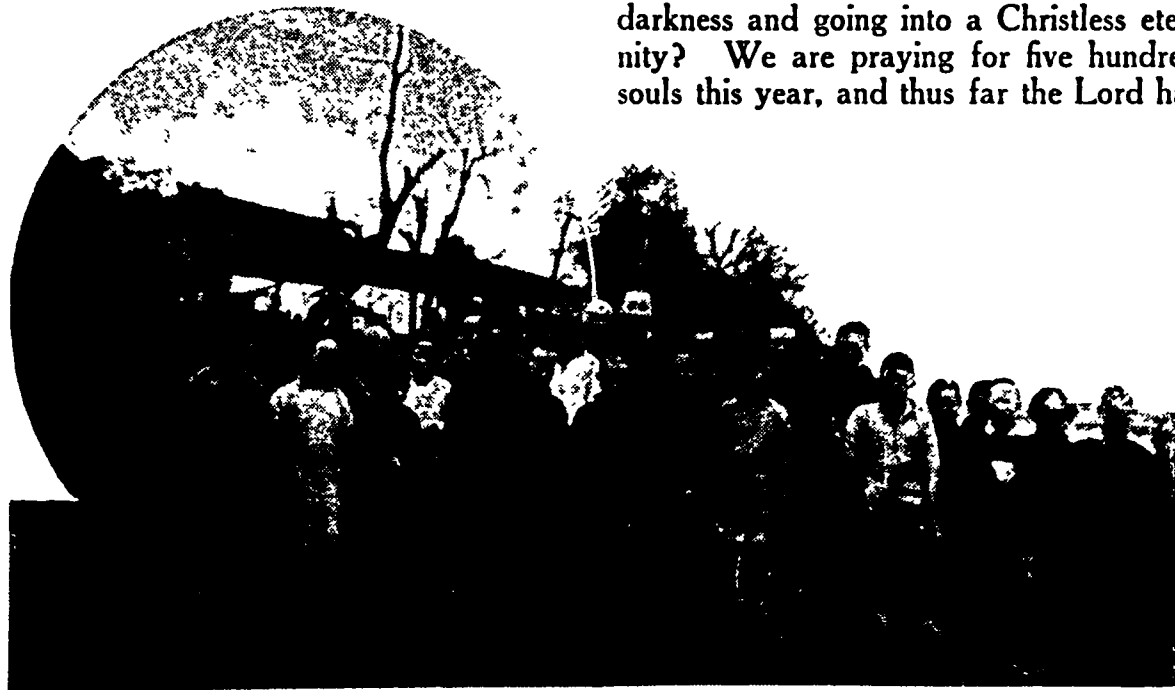
In connection with all this is a distressing incident and a request for earnest prayer from all the brotherhood in America. The very day the mother was baptized her son was on a small boat with four soldiers and two rich merchants, on his way home from Liu Cheo, where he was in school. When the boat reached

a secluded spot several robbers, who were also on the boat as passengers, immediately drew their swords and killed three of the soldiers. The fourth soldier jumped into the water and escaped, but the robbers took the rich merchants and our Christian brother and friend. He has now been in the hands of the robbers over two weeks and no word from him or them. The robbers are no doubt holding him for a ransom. I want to ask you to please send out a request for all our Southland to pray for our brother who has recently been baptized and for his wife, that they may not be discouraged. Also pray earnestly that our young brother Huang may find a way to escape from the robbers or be released from them. United prayer can bring this about. Prayer changes things, and we can get his release in this way. His sister was taken several years ago and she has never been heard of since. Of course, the mother and father are sad, yet I received a letter from his saying that he was trusting God for the outcome.

You will remember we have been praying for some of the aborigines to come out and accept Christ. I was made happy one night about 9 o'clock to have our preacher come in with one who had come 180 li, or 60 English miles, to be baptized. He went back to his own people and has had the joy of leading six or more of his own mountain folk to Christ as Lord and King.

The sequel of the baptism was that we had sixty-one persons out for the Lord's Supper, and a real remembrance of Him it was.

Thus the good work keeps up, but I counted over thirty places the other day that are important centers where the Gospel has never been preached. These places are in easy reach of us at Kwei Lin, but what can one man do among so many who are actually dying in heathen darkness and going into a Christless eternity? We are praying for five hundred souls this year, and thus far the Lord has



A GLORIOUS IN-GATHERING

Thirty-three recently baptized Christians in the Kwei-Lin, Kwangsi, field, where Mr. Huang and Missionary C. J. Lowe are so faithfully laboring.

given us nearly two hundred. *Oh, that the homeland folks would wake up and send us more workers!*

I have just returned from our South-west China Baptist Mandarin Association. We had about seventy delegates and they went right down to business.

From their meager incomes they raised nearly \$600. We also called one of our pastors to act as our traveling secretary.

The Lord of Hosts is with us, and we again ask for the united prayers of our home people. The fight presses us hard at times, but we know we will win.

Railroad had a private train waiting for us in recognition of his esteem of Mr. and Mrs. Lake and the work which they are doing for his Chinese people. Brother Lake was given authority to stop the train at any point on the line and start it when it suited his convenience. Our first stop was at one of these leper colonies in whom Brother Lake has been interested for ten years, and for whose better comfort he has striven. We carried rice, which was received with tokens of great gratitude.

A Striking Piece of Mission Work

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

Ten years ago Rev. John Lake, a beloved missionary of the Foreign Mission Board in South China, said to Mr. Chan, president of the Sunning Railroad, that the people of a certain leper village had begged him to raise enough money to transport them to another leper village on the river where they could make a little money fishing. Mr. Chan said, "Don't do it; they will contaminate the river and endanger the lives of the people in the river towns: get the government to give you an island in the China Sea near the terminus of my railroad, and I will lend you a box car to transport the lepers there."

When the writer was in South China early in 1919, Dr. Wu-Ting Fang, the head of the Chinese government, which has for some years maintained headquarters at Canton, and a great friend of Brother Lake, showed his appreciation of the work which this faithful missionary and his wife are doing by placing at their disposal a government cruiser with a staff of soldiers, officers, etc., telling him to keep the boat as long as he needed it. On this ship our party went from Canton to Macao to visit Brother and Sister Sundstrom and their work. From Macao we sailed down the coast to find and inspect an island which Brother Lake had located



AN ISLAND OWNED BY BAPTISTS

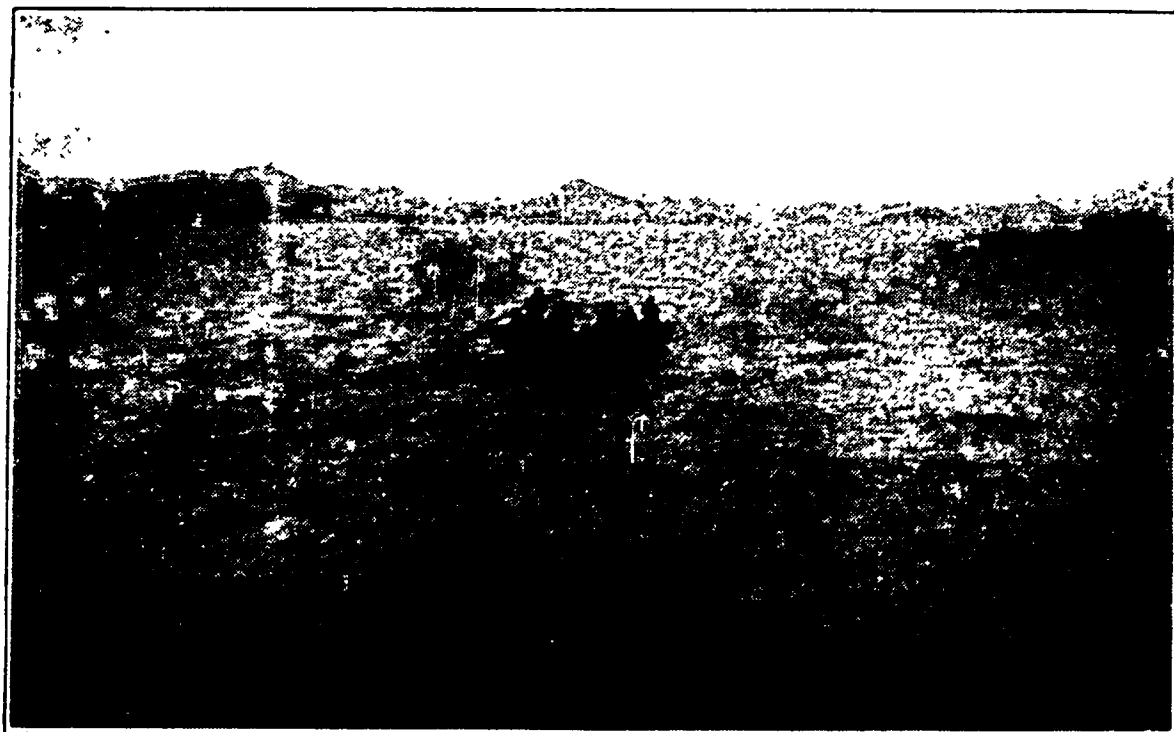
This property, village and all, has been purchased for a leper colony. There are no lepers on the island yet, but they are scattered in villages on the mainland, among whom Missionary Lake works, and are longing to be taken to this place of refuge. This will be possible as soon as the hospitals and other buildings are erected.

as probably a suitable one for the leper settlement. There are several of these islands in the sea off the Chinese coast which are unsettled except as they are occupied by robbers who infest this coast country. We landed and examined one of these islands, later landing near Tonshan, where the president of the Sunning

We will not harrow the reader's feelings by any description of what we saw. It was a typical leper settlement and presented a scene of human affliction which is not found anywhere except among lepers. Men, women, children, showing in their bodies this awful disease at all stages of its development, made an impression on my mind which time will not remove.

Brother Lake has continued his agitation of leper relief among the Chinese in China and Chinese who are scattered abroad in other countries. At last he has found in the vicinity which we visited another and better island, and arrangements are made for its preparation to receive the lepers. Shortly we hope to have information that these unfortunate people have been carried to this spot in the sea where without endangering others they will have a comfortable abode and find some relief in gardening, to which the island is adapted, and in fishing. The location is ideal and nothing in the way of humanitarian work could commend itself more strongly to compassionate men and women than this effort to furnish a bit of comfort to those who are doomed by a dreadful disease.

The old Manchu government gave Brother Lake no encouragement, but his



GOING FROM THE MAINLAND TO THE LEPER ISLAND

The nearest point is three miles; while these small boats, in favorable weather, can go to Chek Kai City, ten miles or so from the island, in less than two hours.

heart has been too firmly set upon this beautiful service to be discouraged. There are still difficulties in China and in South China, but this devotion to an unfortunate and frequently despised element of Chinese society has at last provoked admiration and sympathy among more fortunate Chinese, and Brother Lake now has helpers and will see his hopes realized.

Let not anyone suppose that this leper work, as great a service as it is, comprises that which Mr. and Mrs. Lake are doing. As a matter of fact, it is only a small part of the greater service which they are rendering in the name of Christ. They have under their supervision in Canton and more than twenty other cities and towns twenty-seven churches and chapels, and nearly that many schools for boys and girls, with more than sixty Chinese preachers, teachers, Bible women and colporters. It requires incessant labor

and the hardships of travel by river-boat, sanpan, and across country in the rudest and most primitive way to keep in touch with this work and many workers. But these devoted missionaries, true yoke-fellows in the service of Christ, keep up their missionary tours and God's blessing abounds upon their work. It is doubtful that any missionary of any other board has without board assistance built on a mission field in China as many church buildings and chapels as have these missionaries during their terms of service. More than 75 out of every 100 of the Chinese immigrants come from the territory in which the Lakes are at work. Many of these have made money in America and elsewhere, and have been willing to contribute to the work of Christ which these missionaries are doing. In this way they have helped out greatly the insufficient funds of the Board and at the same time developed some strong Christian characters among the Chinese.

A Wonderful Mission Tour

Rev. J. V. Dawes, Taian, Shantung

A Trip Into an Unexplored and Un evangelized Chinese Field, which Yielded Results No Less than Marvelous

I want to write of my forty-five days' (February 5-March 20) trip over into the Hsintai part of our field.

I believe this has been my best trip at all. I averaged speaking six times a day and enjoyed it very much. We had the Gospel tent and pitched it in nine places. Such crowds as gathered to hear would have done your very heart good, but, best of all, it was not all hearing, for 168 persons were examined with a view to baptism.

Older missionaries told us there was no use going to the country the last half of

the last month of the year, yet I felt led to go out just at that season (Chinese New Year fell on February 20 this year) and I shall never regret it. The weather was severely cold and my feet and ears were badly frozen, but many hearts were kindled with a new fire in our cold tent.

Our first meeting was in a large market town about 80 miles from here. Our conveyance here is the ever-present wheelbarrow, both for ourselves and our freight. Travel over the mountains near the end of our journey was very wearisome and not without some danger. We

fell into some deep drifts of snow, but finally reached our destination without any serious mishap.

When we reached the village where we were to stop for the night it was already dark, and we found the house packed with people waiting for us to preach. We rested a few minutes and ate such lunch as was convenient and started the service. Such attention and such interest, until 10 P.M., when I was so tired that I suggested that we go to rest! The people said, "To be sure, the pastor is tired from his long walk over the mountains," but one of the workers with me felt like preaching again, and the crowd feared that some doctrine might be preached which they would fail to hear, so it was nearly 11 o'clock when the room was clear of the people and we spread our beds.

The next day we went on seven miles, where we put up the tent for four days. This village has a population of about 4,000, and I was the first foreigner to preach here, save a Catholic priest, who had started a work here a few years ago. As a result of this visit twenty-one stood their first examination. There were some most interesting cases. One family had been heathen devotees. Every month found them poorer and more miserable than the month just gone, for it took about all they could get to burn incense and paper to their idols, but no peace came. They took Jesus as their sin-bearer and peace came into the home that had been dominated by evil spirits for years. They had sold about everything they possessed, did not have a piece of bedding nor a change of clothes left. A dear girl eighteen years old was to be sold or married off, as they could support her no longer. I promised to help this girl go to school, and the dear old father's and mother's joy knew no bounds. She is now in school and doing well, considering that she was half-starved and had never been to school before. A more thankful girl one could not find. She is now a devout Christian.

This girl's brother was baptized last autumn, and he has led father and mother, brother, two sisters, wife and nephew to believe on Jesus. He went over a range of mountains into the valley beyond and led a relative and his wife to believe on Jesus. This relative went over the next range to a relative of his and led him and his old mother to believe the Gospel, and so the work is spreading. One man has walked in ten miles every Sunday for months to attend services. The snows are never too deep nor the rains too hard to keep him away. The Catholics persuaded him to stop on the way once, but he found nothing in their service that helped him. They told him that his pastor did not have power to forgive sins, and he replied that he did not



NATIVE BOATS NEAR THE LEPER ISLAND

These boats go to and from the mainland, and came out to meet Missionary Lake and Secretary Love as they steamed in on the "On Pak."

know about that, but he knew Jesus did have that power, and that was enough for him.

We decided to go to a place where we have a preaching hall and have a few quiet days during the New Year season. On the day we arrived we held a service at night and the next morning at sunrise here came the little band of believers for an early service, and a good crowd came at night. I told the evangelist who was with me that we need not get up early the next day (New Year), but at sunrise we had the usual crowd. We had not finished our breakfast when the Christians and others began gathering in, and we continued services until 3 P.M., with a few minutes recess between the services. Again at night we had a full house. Three men decided for Christ on that day. We spent two more days here and ten persons were examined for their first time.

Our next trip took us over a high range where the barrow could not go, as the snows were so heavy, so we did not take the tent, just walked and had a man carry our bedding and books. What a trip! At every place many were glad to hear. At one place they had prepared a place for services some months before, hoping someone would come and preach. We found five men here whom the Holy Spirit had evidently touched. These men had heard the Gospel at our hall eight miles away. Now there are more than a dozen persons interested. No foreigner had ever visited these parts before save a Catholic priest. Our next stop was where a few persons were interested, and these had sown the seed so that while we were there ten others took their stand.

Again on April 21 we returned to the Hsintai field and began a class at Loong Ting. This class lasted three days, and at the close 66 were baptized. The next day we went into Hsintai City and twelve were baptized there at the close of the morning service. I traveled all of the afternoon and arose early the next morning and joined Brother Connely at Yan Kia Dzwang Church, where four were baptized. We returned to the city here on Tuesday evening and began our class on Thursday. Brother Adams and his good wife were to have helped us in the Hsintai class, as well as the Taian class, but their steamer disappointed them and they did not reach us in time to attend the Loong Ting Class. All greatly enjoyed their ministry here at Taian, and the church will long remember them. On Sunday, the last day of the class here, sixteen were baptized, making 98 on the rounds. I am glad to say more than 250 have been examined on our field so far this year, and many more are interested. I doubt not but 200 more could be baptized on this field if we only

had the workers to press the work at this time. I have never seen such open doors, nor have I ever seen people so ready to believe as now. There are invitations from more places than we can accept.

It is with a sense of regret that we start home on furlough at this time. I should like to throw myself into this work for the next year or two and see what God has in store for this field. Mrs. Dawes needs a change, and I hope I shall be

able to make some spiritual preparations while at home, so as the better to engage in the work on my return.

May 11 was the date we were to have sailed, but word came that the boat would not sail until the 18th, and when we had all ready word came again saying that the "Nile" had again changed sailing date and would not sail until June 22. This will give me time to make another country trip, for which I am most thankful.

Some Impressions of China and Her People

Miss Grace Elliott, Yingtak, China

Is there Anything More Interesting than the First Observations of a Young Missionary? If China is to You a Vague and Indistinct Land, it will Become Real as You Read this Pen-Picture

China is the opposite of what I expected to see. Let me give you my imaginary picture of China, the one that I had gotten from books, articles, etc., while young; and, even though I had learned a little to the contrary, I could not get away from that first picture: China was a country of teeming millions so closely packed together that there was hardly room for us foreigners to scrooge in; a country that was barren of vegetation except what was planted by the natives; a place so filthy that the streams and rivers were muddy and slimy; a country with houses of the mat shed variety, except those of the wealthy class. But I find that it is very different from such a picture.

I was amazed, on entering Canton by way of Hongkong, upon seeing the many evidences of foreign improvements, in homes, streets, stores, automobiles, boats, railroads, etc. The Chinese people, as a whole, are eager to learn Western ways, and seek every opportunity for obtaining such knowledge. It is both amusing and pathetic to see some of them try to imitate foreigners. How my heart goes out to them, as they seek or grasp for something higher than they have!

It is true that millions live here, but one can go out and walk long distances without meeting a Chinese or passing a Chinese village—especially after leaving the districts surrounding the largest cities. But we must not forget that China is running over with people, thousands dying every year because of lack of nourishment—and there is no way for them to get it; and there are beggars on all sides. There is not enough tillable land to go around—much swampy, grave-covered land remains uncultivated.

The tropical shrubbery and plants are beautiful, even in the winter time. There are some trees, but not of the large variety. Palms and bamboo grow profusely. The natives use bamboo for almost everything—for the making of fur-

niture, for carrying-poles, or tams, and for all kinds of outdoor uses, and they eat the young bamboo shoots. It grows up to a height of fifty or a hundred feet, oftentimes, and is very pretty with its long green boughs waving in the wind. Flowers grow in abundance, both native and foreign, and with very little care. Violets, wood clementine, cape jasmine, lilies of all kinds, all grow wild, together with many other species of wild flowers; these are found on the mountain slopes and in the valleys.

We must remember that China is centuries old, and that she has not yet become saturated with modern ideas. Her people live as they did in olden times, and Biblical times, we might add. Many of the customs of China resemble those of the Hebrews and other peoples mentioned



"WANTS A NAP"

A darling little fellow in the Lanchow Station. Wouldn't you love to see him grow up to be a strong Christian leader?

in the Scriptures. I love the ancient-looking buildings—some having stood for hundreds of years—with their quaintness and antique style. I find that the Chinese are very skilful in the use of lime and bricks, and build quite respectable-looking homes, from the outside appearance, although they are crude. The houses of a village are built together in such a way that they are practically under one roof. Oftentimes these village houses are dilapidated and parts of them are in a tumbled condition, which with the ancient style gives them the appearance of some old ruin.

We cannot but admire the simplicity of the life of the Chinese, even though their progress in civilization is slow. They have shown remarkable ingenuity. Here again we are taken back hundreds of years to the dark ages or the feudal age. All the families of one tribe, the descendants of one man, live in a little village all to themselves, and live very much like those feudal villages. This is done, to a large extent, for protection. The Chinese have very crude instruments for the tillage of the soil; they have tiny plots of ground distributed among the families; these plots are separated by tufts of grass, and the crops are rotated every two or three years, according to the custom of the village. These villages have very little intercourse with the peoples in the different provinces, and even with those within the province, on account of lack of communication and transportation. Famines come because of this fact. The Chinese do not lay up provisions for future use; they merely look out for daily existence; hence when no food is obtainable because of drouth or some other calamity in a district, suffering comes. Food cannot be shipped in in time to prevent it, even though there may be plenty of food in the next province.



"HAD A NAP"

The language of babyhood is the same the world over. Can't you imagine this baby boy twenty years from now, a leader among his people?

As there are six months of rain and six months of dry weather here, the Chinese have to irrigate their crops in the dry season, either by small canals through or around their fields, letting the water run into these from the river during flood time; or by carrying water in big wooden buckets from the small streams or larger canals. The water in these canals becomes filthy because of the fertilizers used and because of stagnation. The rivers, however, are clear and very beautiful as they flow along. They are not by any means pure, but the evidence of insanitation are not visible to the eyes!

Many boats ply on the rivers of China. Oftentimes the rivers look perfectly black with them. People live on their boats year in and year out, having no other home but the meager sand-pile. Those inhabitants of the rivers are a different class of people from the land people. They are looked upon by the Chinese as an inferior people. I cannot judge as to that; I know that most of them barely exist, yet many of them are quite good fishermen, and are at home on the water.

Such is China! May we give our lives and of our money for the spread of the glorious Gospel among her people.

Persecuted for Righteousness' Sake

Rev. Wilson Fielder, Chengchow, Honan

Is there Still Danger to Life and Limb to the Missionary in China? We have Been in the Habit of Saying "No," but this Story Shows that in Some Sections the Foreign Worker is Far from Safe. This Story of Death for Christ's Sake will Touch Every Heart

Twenty years have passed since the Boxer uprising in China. The world was shocked by the awful deeds committed. "It can never happen again." More than once has this been said, and perhaps it will not happen again by the consent of the government. Yet as the writer was traveling the country of Honan province the other day we were informed by an inn-keeper that the district through which we were passing was not safe for foreigners. He said there were over 3,000 members of the Boxer society and that they hated foreigners and all Christians with an intense hatred. Money is being furnished by the wealthy class to teach and train their members in the art of self-protection. Self-protection, as interpreted by this Boxer society, is the art of killing instantly any who resist or interfere with the plans or wishes of the society. One can easily see how such a society as this would bring together all the bad element of the country. No, the government is not giving its consent openly, but is winking at the conduct of these brigands.

About 200 miles west of Chengchow, Honan, is a district where the officials are in with the lawless characters. The loot of the robbers is brought into the city and divided, a certain per cent going to the officers and a certain per cent going to the robbers. A young lady missionary was shot dead on the streets of one of their towns because she was offering protection to some Chinese girls whom these men wanted. Dr. Menses, one of our best doctors, who had been with the Canadian Presbyterian Missionary Society in North Honan for more than twenty years, was shot down while passing from his yard to the yard of the single ladies. He was going to protect them

from a band of robbers, who had entered their house and were threatening the ladies. A pitched battle was fought at Sin Yang, a city one hundred miles south of Chengchow, Honan, in the yard of a missionary, the robbers finally being driven off. Through systematic looting one foreign business concern alone has lost over \$100,000 at the hands of these brigands. Many other instances could be given where just such deeds have been committed, and in not a single instance have these guilty parties been apprehended or punished in any form. The Chinese government's excuse is that their laws cannot be enforced. The poor Chinese, whether Christians or not, are suffering more from these lawless bands than the foreigners. It is a sad plight to see the homes of honest, contented Chinese entered, their goods stolen or rather taken, the members of the family either driven out, killed or kidnapped.

This is the awakened China that you read about in so many of your magazines. No! dear friend, China is not altogether awakened yet nor come under the influence of Christianity. We have many encouraging signs in our work today. The best sign in Interior China is that the evil forces are really beginning to take notice of the works of Christian religion, and their curiosity is turning into hatred. But persecution is the fertilizing agent of Christianity, and amid these turbulent times in China great numbers are turning from their idols and putting their trust in the true and living God, whom they find can really help them in the time of trouble. The devil in Interior China is being agitated and you, dear reader, have the opportunity by your prayers, your money, and your life, to help us rout him completely. If the call comes to you, do not turn away, but come over and help us.

One of Our Heroes in Mexico

Rev. C. L. Neal, Toluca

"Thank God for Such a Pastor and People!" Exclaims the Writer, "Who are Letting Their Light Shine in Such Great Darkness. We Need at Least Four More Workers in this Field."

On the border between the States of Guerrero and Michocan, in the town of Guayameo, lives Vincente Rios, one of your preachers. I have had only a few letters from him during the revolution.

He has just made a ten days' trip across the mountains to make me a visit. I was glad to look upon the face of this man for the first time, who had done so much, and suffered so much, for the cause of our Master during the revolution. Twice he had to leave his town to find safety, but he never left his church, for they went with him. For months he lived in Huetamo, quite a distance from Guayameo, but while there he and his church held services and extended the Gospel as far as possible.

In that part of the country are so many different bands of bandits that he had to be on the watch all the time. Once a band fell upon the town unexpectedly, so that he and his family lost all their clothes, even those they had on, besides everything they had in the house and all of his horses and mules. He saved one suit of clothes which he had sent to a friend in the mountains.

They had to leave Guayameo in the night without anything to cover them from the cold. They did not know where to go, but went to a large plantation, not even expecting to be received, for the owner was noted for being a fanatical Catholic, but, to their surprise, they were received and the owner furnished them brown domestic to make them some clothes, gave work to Rios' boys and gave him permission to conduct services in the house which he had furnished. The most surprising thing of all is that he gave permission to hold services. Knowing the Catholics as I do, I am sure that only God could have prepared this place for His people. After a long time Rios returned to his work in Guayameo again.

After some months of peace the rebels entered the town. This time they were hunting money, and if this was refused, the person who refused it was shot. Rios was among those who could not meet their demands, so with a number of others who were in the same condition he was taken to the main park to be shot. While the squad was being formed to shoot them Rios' children were crying and clinging to their father and even when the squad had been formed and orders were given to prepare to shoot, the children would not leave their father. This touched the officer in charge, and he told Rios to step aside. The officer said, "We are accustomed to

see suffering, but we still have hearts. See if you can get someone to raise money to satisfy the general." While he waited to see what could be raised he saw the others shot. His boy was only able to raise a very few pesos, but he was released. This hero was not without cause for sorrow, for one of his sons was killed by the rebels.

The church house was on the outskirts of the town, as so many of our properties are for the lack of money to buy lots in good locations. This faithful worker, seeing the impossibility of accomplishing a good work in these trying times of dan-

ger, decided to build a house of worship in the center of the town. After two years of work the house was built and seated at a cost of 1,500 pesos. They have not put in lamps yet to light the church, for they are so expensive they are not able to do so at present. Sometimes we talk about sacrifice, but if you knew this people you would know really what sacrifice is.

On Sunday they have services before sunrise; at 10 o'clock they have Sunday school, at 3 in the afternoon they have preaching and at 7:30 at night, and people walk twelve miles to attend these services.

This worker knows how to make sacrifice for the cause of Christ. He bought more than 60 pesos' worth of Bibles and books to take to his people, and a great quantity of literature.

The Russians' Dealing With Death

W. H. Morse, M.D.

An Understanding of Russia, in which Baptists of the South are So Vitally Interested, Depends Upon Better Knowledge of the Russian Man and Woman, and Their Religious Nature. Dr. Morse Gives an Interesting Insight Into a Phase of Russian Life About which Little has Heretofore Been Written

"Our people take a good deal of pains about dying!"

It was the remark of a Hartford Russian machinist. Evidently conceiving the idea that he might be understood to be using John Wesley's favorite sentiment—"Our people die well!"—he qualified that which he had said by becoming still more ambiguous.

"They are very particular about dying!"

Then, after saying that he wondered how the Bolsheviks are doing with death, he went on to tell how his countrymen are accustomed to deal with the king of terrors.

The Russian patient is a picture of despair. Whenever he is sick he is quite sure to give up, and declares that his last hour has come. It is enough to get a sliver in his finger, and for inflammation to appear, for him to break down with floods of tears, and abandon all earthly employment. With the utmost solemnity he declares that death is coming, and that nothing must do but he must make his preparations for the shroud. If the malady is something that is really serious, and the time has come when the doctor shakes his head and the attendants understand and are reluctant to believe that the sufferer is past medical skill, the sick person is sure to agree.

Extreme unction ensues. This is quite different from that of the Roman Catholic Church, and in some respects has the Protestant flavor. As the Protestant min-

ister is sent for, so the Russian priest is summoned; and as the minister brings and uses his Bible, the priest, although in a different way, brings and uses his. The Bible is apt to be there already, as it is a "charm" which, placed under the dying person's pillow, is supposed to be of advantage.

The priest uses some considerable care and discretion about administering the sacrament. Having reached the sick person, he first assures himself that the patient is dangerously ill, and in full possession of his senses. Those who are in sound health, the insane, the unconfessed, and the unrepentant, are excluded from the sacrament. If a person is in mortal danger by reason of being about to expose himself to battle or infection, he cannot prepare himself for death by this sacrament if he is in good health.

When the administration is decided on, it is quite a function. Notice is given to relatives and friends as far as possible. In point of fact it is considered a Christian privilege and duty to be present, and in addition to those who are related to the patient and his friends, there are always present those who are strangers. When a person is in the later stages of pulmonary tuberculosis or some other wasting disease, he endeavors to have the sacrament performed in church, and makes it an occasion of importance. It is performed after the mass, the sick one propped up in a chair with his face toward the altar screen. But the larger

number of persons have the performance at home.

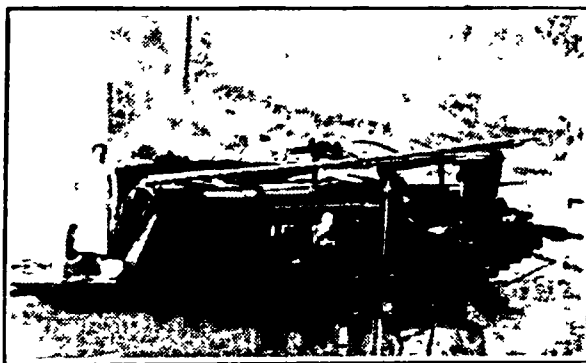
The priest on arriving has a white cloth spread over a table by the sick bed, and on it a dish of flour and the holy picture. In the flour is placed a wine-glass, in which he puts seven little splinters for the seven gifts of the Holy Spirit; each one tipped with cotton wool. In the wine-glass he pours a little wine and oil. Then, having given a lighted taper to every one in the room, he waves the incense, and proceeds with a lengthy service, first blessing the oil. Then he reads or recites, as the epistle James 5: 10-16, and as the Gospel the parable of the good Samaritan. Several prayers and a little litany follow. When the last prayer is said the priest takes one of the little sticks and, dipping the end that is tipped with cotton in the oil, anoints the sick person with it, making the sign of the cross on the forehead, nose, cheeks, lips, breast and hands, and repeating a prayer. This is done seven times, and each time a fresh stick is used. A different epistle and Gospel is used for each unction, with a different prayer after each Gospel. After the seventh unction the priest holds the Bible open over the head of the sick person, and then the service concludes by the patient asking the forgiveness of the priest, the members of the family, and the friends. If he is so far gone as to be speechless, the utterance of a groan or sigh by him is sufficient, and the priest repeats the formula for forgiveness.

When a great and apparently serious change has taken place, this ceremony has to be abridged. When the friends see that the patient is about to go, the Bible is placed under the pillow, with a saint's picture back of the emblem of the Holy Spirit. A dying person may be laid on a bench under a saint's picture. Where a child is dying the father or mother will take it up and hold it under the picture till it ceases to breathe.

At the instant of death, all pray, crossing themselves: "O, Lord, receive his spirit!" "Lord, remember him in Thy Kingdom!" and so on. The corpse is laid out by friends, not by any member of the household. Most people prepare their grave clothes in advance. When washed and dressed the body is laid on a table placed cornerwise, with the saint's picture above it. A small picture of Christ or a saint is placed on the breast. In the meantime four tall candlesticks have been brought from the church and placed on the floor at each corner of the table, and the crucifix is placed in the corner beneath the picture, and stands about five feet high. During all the time that the body is laid, a reader reads in a low, monotonous tone over it from the psalter, taking pains previous to reading



READY TO START
Missionary T. C. Britton, Soochow, China,
and his boatman, preparing to leave for
a long evangelistic country trip.



Missionary T. C. Britton and his boatman,
ready to tie up the boat.

to see to it that every mirror in the room is covered with cloth.

The family, desiring to inform their friends of the bereavement, send a messenger, or use the advertising columns of a newspaper. The intelligence is communicated like this: "Mr. Alexis Michaelovitch (name of the deceased) desires compliments to you, and hopes you may live long."

As soon as the priest knows of the death he visits the house, and sings a requiem. This he does twice a day during the time the body remains in the house. Moreover, as soon as the death is announced, friends and others flock to the house and offer consolation. The house is full of business. Mourning has to be prepared, and preparations made for a dinner for those who attend the funeral, which takes place three days after death. When the body is placed

in the coffin the pillow is stuffed with flax or wadding. A feather pillow is not used, for fear that there may be a pigeon's feather in it, the pigeon being greatly respected in Russia, and seldom eaten.

The funeral hour is at nine in the morning. The priest goes to the house and himself places the body in the coffin. This is never left to the funeral director to do. This done, he pronounces the requiem of blessing, and waves the incense. He then proceeds to the church, and the procession follows. The coffin is placed in front of the screen, and the mass that is used is lengthy and full of repetitions. Before the body is removed to the cemetery the priest places a printed prayer in the dead hand, and a glazed paper or coronet on the forehead. He then kisses the face of the corpse, and the family and all others who desire to do so follow his example. At the grave the priest throws upon the coffin a handful of earth, saying, "The earth is the Lord's and the fulness thereof." The wine-glass that held the oil at the unction, with the ashes of incense, are thrown in the grave, a canto is sung, the blessing is pronounced, and all is finished.

After the interment the guests (all who will) return to the house, where they are dined. And it is a sumptuous repast. The priest is there as well as the others. People who can afford it have mass performed for the dead one for forty days after death. On these occasions the mourners take to church with them a little dish of boiled rice and honey, which they eat then and there. The rice typifies the deceased Christian, who will rise again like the buried seed, while the honey implies a sweet and blessed existence after resurrection.

On Tuesday after Easter the Russians observe prayers for the dead, and alms are distributed "in remembrance." Requiems are sung, and there is feasting in the cemetery. In the feast there is provided the food and drink which the deceased enjoyed in life, and it is eaten and drunk for his sake.

"So you see," the machinist said, "our people take pains to die, and their friends take pains for them."

When it was said that this "joining of the great majority" is indeed something of a Russian event, he quickly caught up the expression.

"Don't say that!" he exclaimed. "Perhaps you do not realize that our word 'bolsheviki' means 'majority.' So to 'join the great majority' might signify to join the Bolsheviki!"

A report of the Egypt Mission of the Presbyterian Church shows that it now enrolls 14,573 members. There are ninety organized congregations and eighty-six native pastors. The work is almost self-supporting.

The Romance of Enlistment

Rev. T. F. Hendon, Birmingham District, Alabama

No Work Our Home Board Is Doing Is Fraught with Greater Consequences than that of Enlisting and Developing Backward Churches. Here is an Account which Furnishes Concrete Results

By request of the editor I am giving a short story of a few weeks' work in a church in a backward association.

In most of the churches in the association the situation was the same. There was the spirit of non-progressiveness. There seemed to be a prevailing spirit of self-satisfaction in doing nothing. They were content with holding their own, as it required no effort, for there was nothing to hold. Most of the churches were satisfied with once-a-month preaching, occasional prayer-meeting and the annual revival which lasted about a week in most cases. There was no idea of organization, no conception of the advantage of grouping churches. A sad lack of information of denominational affairs. The denominational papers and mission journal were scarcely ever found in the homes of the people.

While these conditions seemed to be very discouraging, yet in almost every church we found good soil for sowing seed of development and progress. There was the possibility of an awakening upon the part of the people. They needed only to catch a vision and realize their possibilities. In most cases the minds and hearts of the people were open and receptive to teaching. There was the lack of intelligent leadership. We soon discovered such a leader in every church visited.

Permit me to give an illustration of the thing I am trying to say. It was my good fortune to spend several days with a church that had been having preaching only once per month in prosperous parts of the country in which the association is located. There was no prayer-meeting, and the two churches of the community were trying to run a union Sunday school, which was a miserable failure. Our first visit to the church was to look into the conditions of things as they existed. We discovered the church with an unfinished building and burdened with a debt, pastor's salary unpaid for several months and the members discouraged and almost ready to give up in despair. The few days spent on this visit were given to visiting and meetings of inspiration. We succeeded in getting the church to undertake larger things for the Kingdom. They soon caught the vision and began to lay their plans for enlargement. We began to show them how easily the burden could be lifted by concert of action on the part of every member. As a result, the pastor's salary was paid, a campaign started

to raise the church debt on the building and for funds to complete the same.

This was soon accomplished and yet larger things were undertaken.

Our second visit in a few weeks resulted in putting the church on a firm financial basis. We spent a week lecturing upon "Financing the Kingdom," using charts and studying mission literature, organizing a mission study class and a system of church finances. Large audiences heard us gladly, and enthusiasm prevailed. The spirit of the Master was present at every service.

The last day of the campaign was the climax, this being on Sunday. A committee was appointed to make an every-member canvass in the afternoon for all funds. We preached to a great crowd in the morning, and with the committee we gathered at the church in the afternoon at 2 o'clock and spoke to a large crowd of folks, including the entire membership of the church. Financial budgets were adopted for both missions and church support. Giving the membership time to get home, we remained with the committee to instruct them in the work of canvassing. They started out at 3 o'clock and covered the entire territory by 6 o'clock. When the reports of the committee were given at the night service, it was found that the pastor's salary had been raised 200 per cent and missions 1,000 per cent.

The third visit resulted in getting the church to co-operate with two other churches in forming a field in which a strong man was placed, a pastorium built and paid for, the work put on a solid basis and left in a flourishing condition. From last reports the work was still growing and everybody happy.

There is no more important work being done than by the enlistment workers of the Home Mission Board.

In the Flint Hills of the Cherokee Nation

Rev. G. Lee Phelps, Home Board Missionary

Leaving the Midland Valley Railroad at Penum, I walked six miles across the mountains to Prairie Gap Church, where I found about on hundred and fifty Indians assembled in the fifth Sunday meeting.

When I walked in one of the preachers was making an address. I took a seat back in the audience. I could not understand one word that was being spoken, as it was all in the

Cherokee language, but I sat there and studied the pictures and mottoes on the wall of the church.

There was the picture of Moses delivering the law; and I said, "These people are true to the Word of God."

There was a picture of Christ saving Peter from sinking the night he tried to walk on the sea; and I said, "They believe in the power of the Christ to save a sinking world."

There was the American flag, and I said, "They are loyal to their government."

There was a little placard that said, "Do not spit on the floor"; and I said, "They believe in cleanliness."

Then above them all was the service roll of the Seventy-five Million Campaign; and I said, "They believe in the great forward movement among Baptists."

I was forced to believe that these Indians had a splendid idea of the true mission of life.

I wondered if one of these Indians should step into some white church where he did not understand the preacher, if he would see such evidence of loyalty to the fundamentals.

The two native missionaries made their quarterly reports to the Board of the Cherokee Association, and I think that without exception they made the best reports I have ever heard read; each of them had averaged more than one sermon for each day and almost as many converts.

In the Cherokee country there are many thousands of what are known as Night Hawk Indians. These Night Hawks have long stood out against the white man's intrusions and encroachments. They live in bands far back in the flint hills. They are as much opposed to their own native preachers and Christians as they are to the white man's religion. During the past quarter one of the native missionaries penetrated one of these Night Hawk settlements and secured permission to hold meetings in the home of one of the leaders of this clan, and this leader and three of his followers were converted. Several others attended the meetings, and the missionary has a strong invitation to return to them and hold a revival meeting.

If the opposition of these Night Hawks is broken we need not be surprised that there should be literally thousands of them turn to the Lord. The door to their hearts has been locked through many generations.

This was a splendid fifth Sunday meeting; it was a real revival all the way through. Five backsliders were restored and two received for baptism.

The spirit of harmony and fellowship among these Cherokee people is just beautiful. In all their meetings I have never heard or seen the signs of jealousy or strife—except that holy strife to push forward together in the work of the Master.

In an able article in the *Watchman Examiner*, Mrs. Caroline Atwood Mason shows the danger to Baptists in pushing too absorbedly after an external "efficiency." She says: "Not the Promoter, but the Mystic, has saved the life of God in the soul of man." Of centralization for material success in spiritual effort she says: "Beaurocracy and vitality have not hitherto been found compatible. The unit of conquest is not the dollar nor the department, but the human heart." Southern Baptists have done a great and blessed thing in their Seventy-five Million Campaign. The reaction of the performance has been wholesome in many ways. We did not set up machinery for the effort, but a jealous democracy holds the throttle, and that democracy is too absorbed in a holy passion for soul-winning to allow machinery or mere methods for money gathering to lead it off the main highway. So may it ever be.

PROGRESS OF THE KINGDOM

News, Notes and Stories from the Foreign Fields that will Quicken Interest and Strengthen Faith in the Spread of the Gospel Throughout the World

A Meeting of the Laiyang Association

Rev. T. O. Hearn, Laiyang, Shantung, China

We have just closed the fourth session of our Laiyang Association, which was much the best we have had. The workers and other representatives from each of the five churches were present, a good number of visitors attended, and a fine spirit prevailed throughout the three days' meetings.

Following are some of the questions which were very enthusiastically discussed: "The Object of Our Association," "How to Get the Young People in Our Schools to Have a Definite and High Aim," "What Relation Has the Progress of the Church to the Development of the Government?" "How Can We Best Develop Our Sunday Schools?" This address was followed by a demonstration, by one of the evangelists, on how to teach a Sunday-school class, followed by criticism. The anti-foot-binding and temperance societies had prominent places on the program.

The writer was on the program for an address on "How to Improve the Roads," which was followed by lively discussion. By invitation the chief official was present and gave an interesting and much appreciated address on this subject. The people were glad to see their official and to hear him speak to this important question; and you people in the homeland hardly know how important this question is in a country where they have no really good roads. I think the official will co-operate in a move we have started to have the people work the roads, which would mean much for the country.

We feel that progress is being made in the work in our Laiyang field. One of the most encouraging features is that the native leaders appear to be getting more deeply interested in

the work. When we have more and better equipped leaders among the natives the work will go forward more rapidly.

Our churches have already set in to our General Association Mission Board this spring more than double their usual gifts for the whole year, and they will send in a similar contribution in the fall. Our local Association and each church now has a neat little sum in hand, and will be used for some definite advanced work.

Laiyang is a different place from that of a year ago. We have many things to encourage and many things for which to be grateful. We want to again thank our Board and the friends at home for sending the Larsons and Mrs. Daniel, and for your prayers. And, while we are deeply grateful for what you have done for this new field, we trust you will remember that we are just getting started. We want to urge that you send us this summer another family, one who will be adapted for school work, and send us money for buildings for boys' school, girls' school, dispensary and homes for the missionaries you send. *Please don't forget. These are more urgent than you know.*



Saving the Womanhood of Brazil

Rev. E. A. Ingram, Sao Paulo

In all the fields of foreign missionary labor there is surely no call that ought to touch the always tender and sympathetic heart of those at home who hold the ropes and provide the supplies than that of the neglected young womanhood of our South American neighbor, the United States of Brazil. We are making no plea to be first in those hearts at home, nor are we claiming the greater part of the funds so generously and gloriously given in the \$100,000,000 Campaign. We earnestly desire to make

our needs known, to describe the ever-enlarging opportunities and to tell something of our plans for the furtherance of His Kingdom in order that a more intimate and intelligent relation may be established between this work and the homeland.

In this priest-ridden land the position of woman has not been on the highest plane. Base and open immorality has pervaded the minds and actions of thousands, even up from the lowest classes to what is called the "highest." Even on the streets of Sao Paulo, which has developed by far more rapid strides than any other city or section of Brazil because of the American, English and other foreign elements' influence, even the missionaries' wives are insulted by the young "sports" that seem to swarm the streets. This is not fiction, but actually recent, as well as old-time, occurrences.

As the Gospel has been preached in this city for fifty years by the Presbyterians, thirty by the Methodists and twenty-one by the Baptists, and our number of church members being the largest—about 400, some 100 coming in during these years—is it not time we were realizing the need of Christian education in a city like this, with over half a million inhabitants? The Presbyterians have established a great educational institution in the city especially for young men, but far and wide it is known and accepted that "Mackenzie College," with its more than one thousand students annually, is not "missionary." Who will better these moral conditions? The hopes of any country's manhood lies in its motherhood, and motherhood in the education and training of girls.

On our street, and we are two blocks from the governor's mansion, where Secretary Elihu Root was entertained when he visited the city, not one block away—think of a mother and sixteen-year-old daughter sitting in the window enticing men to enter! Another mother thought better and put her daughter at the age of ten in our school. We know the end of the one, and by the grace of the Heavenly Father do we not know what a different life will be that of the other? Girls won to Christ, or even Catholic girls who do not openly surrender while in our school, carry off with them such deep impressions of the Gospel that prepare them for a true and higher type of womanhood and motherhood. Oh, how in a land like this the Gospel is needed to raise the young woman's ideals to-



SOME OF OUR PERSONAL REPRESENTATIVES IN CHINA

Men, women and children of the missionary force in the South China field who have met with Dr. Love in the conference held on the occasion of his recent visit.

ward God's richest gift in a human way to mankind, "motherhood."

Another great need is the amazing prevalence of ignorance among the people. Statistics show 85 per cent of all Brazilians unable to read or write, while in this modern and up-to-date city over 60 per cent are in the same sad neglected state. Exact figures are not available to show what percentage of these are of one sex or the other, but we do know of a certainty that in this city, outside of the Normal School, less than 10 per cent in the higher institutions of learning are young women. Even just from an educational point of view, what a crying need to the American who realizes the value of woman's colleges and training schools!

Likewise, in an undeveloped state has been the Brazilian woman's ideas of her rights and possibilities in society and business. Great, indeed, is the need of not only education for her, but Christian education that she in Brazil may find her proper sphere of life and usefulness.

Our Baptist work throughout the cities and the interior shows us another great need—the distressing lack of teachers and leaders. A letter from Brother Maddox the other day, pleading for one of our Normal girls, stated that there wasn't a kindergarten teacher in the State of Minas Geraes, the largest State in Brazil in population and probably the wealthiest in resources. In the Braz Church in this city I found three Sunday-school teachers, two men and one young woman, for seventy-seven pupils. In our one Woman's Training School at Recife are enrolled about thirty girls, while at Rio last year, teaching English in the girls' department of Bispo School of our college, we found less than ten of the older girls there in training were Baptists, while in our school the Normal class which graduates this year has out of nine five Baptist girls. Where is there a greater need than this that we are facing in Brazil for leaders and teachers?

Turning our attentions to the opportunities daily unfolding more and more before our vision until it seems that they are so ripe and so great that we will have our hearts burst within us if we do not begin to meet them. Wrapped up in every need mentioned with the many others left undescribed are these opportunities—glowing, growing, glorious. What are we to do?

These past months, especially since the world war, girls, young women are turning from the thirteen and fourteen-year-old marriage to the school of commerce, of pharmacy and medicine, and many, many are begging entrance in the Normals. They are entering the business offices, welcomed by a new attitude of society toward them. Not a single State institution in Sao Paulo was able this year to take in all the young women applicants. The waiting lists are as large as the enrollments. Especially is the trend toward commercial and pharmaceutical schools. Is this not our day of opportunity when all these institutions are practically for young men, and there is not one strictly woman's college to meet this demand. Still hundreds of others are anxious to enter these schools, but parents are unwilling to break down the traditional barriers of the intermingling of the young people of different sexes. Who is it that can measure the far-reaching influence and estimate the value of a properly equipped building and efficient corps of teachers for a real woman's college in Brazil?

Then our Baptist work has gained a foothold in one region after another until we are facing a crisis—trained workers, or "backward." Think of the great development that has come to Southern Baptist work through the training of Sunday-school teachers! In Brazil the girls must come to our schools for the foundation upon which to be taught the "Normal Manual." The great Sunday-school movement is sweeping into and spreading over this land. How great

is our opportunity to prepare teachers not only for the Sunday schools, but for daily classes in the interior churches that have no other means of education for their children! The future of our work is looking to us in the training schools and colleges. What will be our answer?

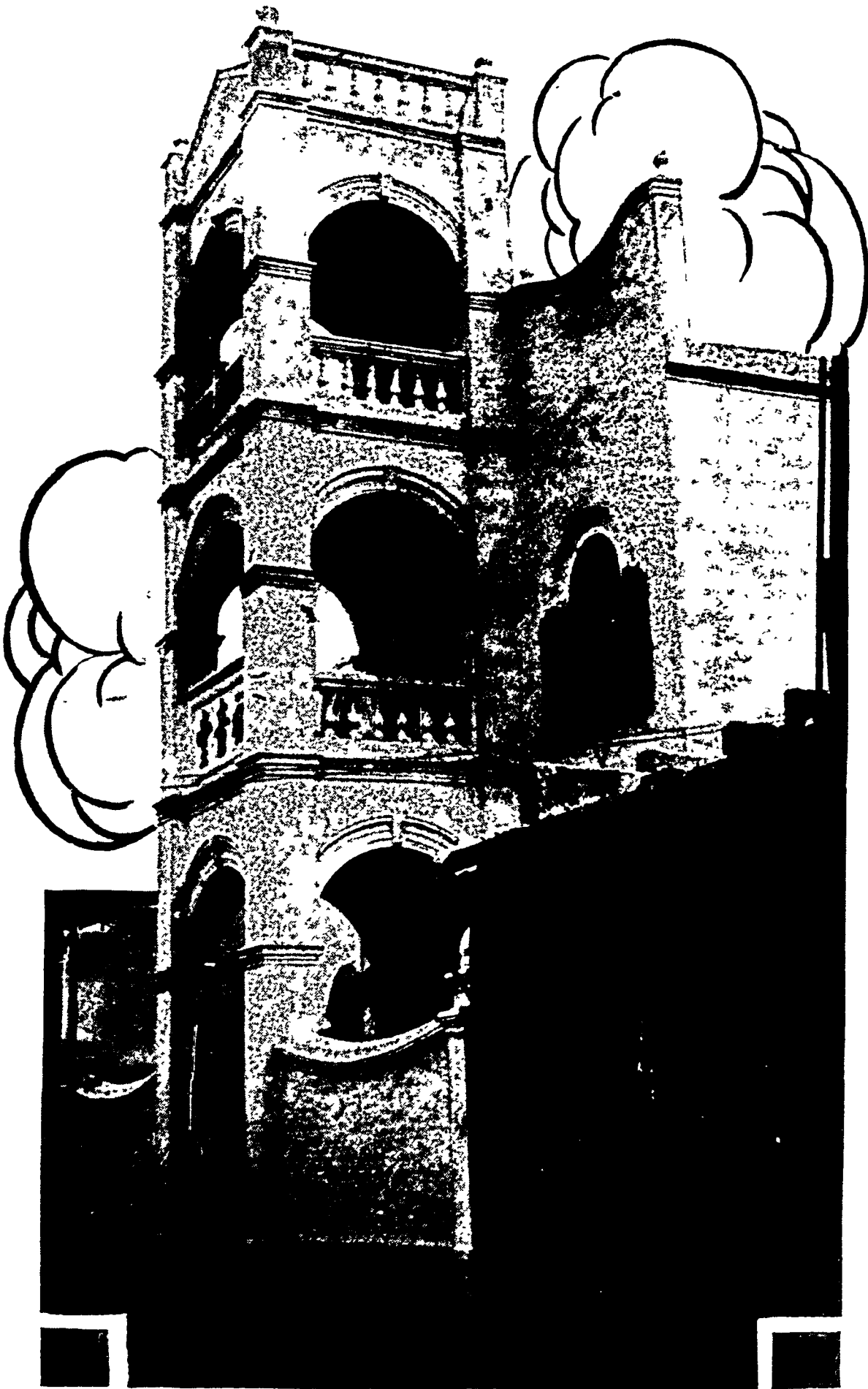
But, above all, the opening of opportunity's door the widest comes from a gradually growing dissatisfaction over the Catholic system and the awakening to the things that are better. Numbers and numbers come to us who beg for our discipline, our methods of instruction and any religion, just so it isn't Catholic, while others come and want everything except our religion.

The public schools in the city, following somewhat a system established by an American woman, and functioning in as modernly constructed buildings as are to be found anywhere in the United States or Europe, cannot accom-

modate the middle and lower classes, having two sessions for separate groups each day. The upper class chooses the few private institutions or have tutors. For primary education our opportunities are not less great than those of the secondary school and college.

Our plans? Are they definite and practical? We are new on the field, but before the erection of our proposed building we will have had, by the Lord's grace, three years of experience on the firing line. We are carefully studying the situation and making much of consultation with the older brethren on the field and with Dr. Ray and the Board. Fortunately, we can see American ideas in school architecture put into practice and proving their value right here in our own adopted city.

Coming into the school last July, we found that Dr. and Mrs. Bagby had done a great



A BAPTIST CHURCH OF NOTE

This excellent building was recently completed at Shiu Hing City, near Canton, in South China.

work for about nineteen years. They certainly have laid a worthy foundation for the establishment of a great institution. The school is already widely known and has a reputation among the best families of the city for its efficiency.

The school was turned over to us with an enrollment of about 130, some 15 of these being boarding pupils. The first term the number increased to 156, with about the same number of boarding pupils. We made some repairs which gave us additional space, which, coupled with a small house nearby that we rented, we have already had the dormitories full this term, there now being 25 boarding girls and over last year's mark of total enrollment.

On February 14, 1920, the papers were passed, involving about \$50,000, which gave us full possession of a magnificent plot of ground in one of the highest, healthiest and most beautiful resident sections of the city. The future campus is enclosed by four streets, giving us

"complete separation and not union or conjunction," and its dimensions are 100 x 180 meters. Every foot of the ground is perfectly serviceable for school purposes; besides there are two houses, one of which will be torn down, while the other, quite large and well built, we plan to use as our conservatory of music and fine arts building.

In such a commanding position and rising to its greatness to match the example of the Creator's mountains, we see in our vision the building, a combination for administration and dormitory purposes, modeled on the plan of the lamented Dr. Carroll's first seminary edifice, Fort Worth Hall. Accommodating 400 comfortably and efficiently, what a day of joy will be ours in 1922 when the vision becomes concrete and the conquest of ignorance and superstition, the battle for the betterment of womanhood, and the struggle for the supplying of trained Christian teachers and leaders will be "on" for the glory and honor of our Lord!

on May 21. They are at present at Mrs. White's home at 4336 Terrace, Kansas City, Mo.

Rev. E. A. Nelson, of Manaus, Brazil, arrived in this country in time to attend the Washington Convention on the first day. He is with his family at Stillwater, Okla.

Rev. and Mrs. W. W. Lawton, with their family and Doniphan Lide Louthan, the little four-months-old baby of Dr. A. D. Louthan, arrived in San Francisco on June 13. The Lawtons are at present in Greenville, S. C., and Mrs. Louthan's grandparents have taken the little motherless baby. Dr. Louthan expects to come home some time during next fall.

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Dr. Nogueira Paranagua, a prominent physician in Rio de Janeiro, Brazil, an ex-Senator from the State of Piahy, and above all things a faithful deacon in the First Baptist Church at Rio, has the following to say concerning some of our institutions in Brazil:

"The Baptist institutions are progressing and developing greatly in this country. The colleges are conquering in such a marvelous way the public confidence that they are being preferred wherever they appear.

"The Baptist Publishing House is growing in a sensible way and gives exceedingly valuable service to every phase of evangelistic endeavor which is gaining ground in a visible way in all parts of the country.

"God is blessing the Baptist work in Brazil in such a marvelous way that within a few decades it will be able to help in a worthy way the United States in the glorious work of evangelizing the whole world, and in behalf of the brotherhood of man."

Annual Board Meeting

The annual board meeting in June was a notable one. There was a full attendance of both State and local members. Many very important matters were considered. Among these were the recommendations made by the commission which visited Europe last fall, a report of which was circulated at the recent Convention.

The outstanding event of this board meeting was the appointment of forty-nine new missionaries. The second morning of the meeting was devoted to the examination of these candidates. It was a meeting of intense spiritual power. Never has the Board had before it as many prospective missionaries. The testimony which these missionaries gave to their life purpose was inspiring beyond description. Every one of those present was heartily received and appointed. The following is a list of those appointed, giving their name, field, and home address:

Miss Mary Perry, Africa, Talking Rock, Ga.

Miss Ruth May Kersey, Africa, 2321 Floyd Avenue, Richmond, Va.

Miss Neale Covington Young, Africa, Timmons ville, S. C.

L. B. Olive and wife, Central China, Hamlet, N. C.

D. F. Stamps, Central China, Davisboro, Ga.
Eugene E. Steele, Central China, Lexington, Ga.

Miss Eva Sullivan, Central China, Garner, Texas.

Miss Blanche Groves, Central China, Bridgeport, Texas.

Miss Bettie Stephens, Central China, 506 Lahoma Avenue, Norman, Okla.

I. D. Eavenson and wife, Interior China, Tunica, Miss.

Missionary Miscellany

Rev. T. B. Ray, D.D.

Rev. W. C. Taylor and family sailed from New York to Pernambuco on the steamship Avare on June 8. They go back very much refreshed by their furlough.

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Cable has been received announcing that the National Brazilian Baptist Convention held in Pernambuco on June 22 and following was a most enthusiastic and harmonious meeting. Because of the great questions this Convention had to face we feel it has marked an epoch in the Baptist life in Brazil.

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On May 22 Rev. F. J. Fowler and family started on their return voyage to Mendoza, Argentina. They sailed from New York by way of Panama to Valparaiso, Chili, and across to Argentina. Miss Mildred Burnett, neice of Mrs. Fowler, accompanied them. Miss Burnett will teach in Mendoza.

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Dr. J. F. Love, Corresponding Secretary of the Foreign Mission Board; Dr. George W. Truett, pastor of the First Baptist Church, Dallas, Texas, the commissioners of the Board to the Baptist Conference to be held in London on July 19, sailed from New York on the steamship Mauretania on July 1. On the same boat were Dr. E. Y. Mullins, Dr. J. B. Gambrell, and Mr. M. H. Wolfe and wife.

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At the conference to be held in London the Baptist program for Europe will be carefully considered. There will be representatives from all of the Mission Boards that have been doing work in Europe and representatives also from the Baptist groups in the various nations. It will be a conference of great significance. It is hoped that a Baptist program can be agreed upon which will be continent-wide and thorough-going in its sweep.

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We arranged to visit the Wai Dwang Church. We went out there early Wednesday morning. We had a great day with the saints there. It would do your heart good to meet those brethren. Their leader, only six years ago an ignorant ardent heathen, took his testament and with only God's help learned to read and at night gathered the Christians into his little mud hovel and with

a piece of board painted black taught the other Christians the characters so they could read their Bibles, too. He went along day by day learning a few new characters each day and teaching them to others, so now he can easily read his Bible and is now the evangelist for the church. All people have great confidence in him and he is doing a great work for the Lord. It would revive any man to spend a day among those poor mountaineers at Wai Dwang.—Frank H. Connely.

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When Professor Dewey of Columbia University, who has been in China over a year, traveling through China and speaking to the students in the interest of education, was in Yangchow, he was invited to speak to the foreigners. Dr. Taylor conducted him through the hospital. When he was coming out of the ward where he had been to see the men, he pulled out ten dollars, handing it over to Dr. Taylor, saying: "I want to leave this with you. I see real Christianity in action."

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It is expected that the Missionary Ship, the Empress of Japan, will sail from Vancouver on August 17. On this ship will be about fifty new missionaries and a large number of old missionaries returning with their families to their work. It is probable this will be the greatest number of missionaries ever sent out by any Board on a single ship. The number sent on this vessel does not represent all the missionaries the Board will send this year. Many will go to South America and Africa.

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Recent arrivals for furlough are:

Rev. and Mrs. J. B. Hipps, Shanghai College and Seminary, have reached Asheville, N.C.

Mrs. P. P. Medling, with her children, of Kagoshima, Japan, arrived in Dyer, Tenn., June 22. After a short visit at Dyer, Mrs. Medling will take her family to Lebanon, Tenn.

Rev. and Mrs. E. T. Snuggs, of Pakhoi, China, arrived in San Francisco for their furlough on April 28. They are at present in Battle Creek, Mich.

Rev. and Mrs. M. G. White and their two children, of Bahia, Brazil, arrived in New York

Gordon K. Middleton, Interior China, Warsaw, N. C.

Miss Celia Herring, Interior China, Masonboro Road, Wilmington, N. C.

Dr. and Mrs. S. O. Pruitt, Interior China, 614 North Street, Anderson, S. C.

Rev. and Mrs. Joseph T. Fielder, Interior China, Abilene, Texas.

Dr. Mary L. King, reappointed, Interior China, New Field Laboratory, E. Chattanooga, Tenn.

Miss Zemma Hare, Interior China, Orange, Texas.

Dr. and Mrs. N. A. Bryan, North China, Doctors' Building, Nashville, Tenn.

Dr. George N. Herring, North China, Masonboro Road, Wilmington, N. C.

J. W. Moore and wife, North China, Hartwell, Ga.

Miss Doris Knight, North China, Quitman, Ga.

F. P. Lide, North China, Georgetown, S. C.

R. A. Jacob (appointed 1917, but confirmed appointment and sent to the field), Franklin, Ky.

Ullin Leavell, South China, Oxford, Miss.

Dr. and Mrs. A. L. Tompkins, General Delivery, Rochester, Minn.

I. T. Thomas, South China, Box. 246, Troy, Ala.

Miss Laura Coupland, South China, 425 S. Fredonia Avenue, Longview, Tex.

Miss Louisa Bomar, South China, Marion, Alabama.

Miss Valeria Greene, South China, Cary, North Carolina.

Miss Ruth Pettigrew, South China, Bannockburn, S. C.

Miss Alvada Gunn, South China, Crawfordville, Ga.

Miss May Morton, South China, Slaughter Building, Dallas, Texas.

Robert Lord Bausum, South China, 1188 E. Virginia Avenue, Arlington, Md.

R. A. Clifton and wife, South Brazil, New Boston, Texas.

Miss Edith West, South Brazil, Harts-town, Pa.

Miss Bertha Lee Hunt, North Brazil, Hillsboro, Texas.

Miss Essie Fuller, North Brazil, Box 995, Fort Worth, Texas.

R. S. Jones, North Brazil, Route No. 6, Murray, Ky.

Miss Mildred Mihills, Argentina, 2818 Austin Street, Houston, Texas.

B. W. Orrick and wife, Argentina, Cedar Grove, La.

Miss Agnes Graham, Chili, 298 Helena Street, San Antonio, Texas.

Miss Cecile Lancaster, Japan, 1505 Avenue E., Brownwood, Texas.

The sketches and photographs of these missionaries will appear in HOME AND FOREIGN FIELDS in a later issue.

that there was no church until the time of Joseph Smith. Of course our Lord told Peter and the disciples that He would found His church on their confession, and the Acts and Epistles show how the churches of Christ were developed. But no amount of truth, unexplained, can save the people from errors if the errors are taught actively.

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Writes Bishop Warren A. Candler, of the Southern Methodists, in a recent number of the *Atlanta Journal*: "What our country needs most now is a nation-wide revival of religion. That is more important than the national elections and all State elections combined. Let not such a revival be forestalled and defeated by prejudice and people plunging in feverish excitement and fretful strife about political platforms." We cannot say it any better than Bishop Candler has stated it. Many of us shall need to heed his admonition in the months which are ahead. We need not be indifferent to politics. We ought to know more of the great underlying principles of government and to do more for their conservation. But our major business, that will mean most for government and country in the end, is to bring men into right relations with God through Jesus Christ. May we never forget it.

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Dr. Louis B. Warren, superintendent of the Department of Church Extension, has recently brought out a new edition of "Memorials—the Southern Baptist Hall of Fame." This publication is exquisitely beautiful, and it is admirably suited to the purpose for which it is intended—the setting up of a permanent memorial to loved ones who ought to be memorialized by their family or friends. The picture of each person who is memorialized is published with this annual record. In addition, each annual statement of the memorial shows the increment from interest and gives the names of the churches aided by the fund, also showing the churches which have repaid their loans, thus furnishing to the subscriber an annual bookkeeper's balance of the status of the fund. If you are interested in the establishment of a memorial, write to the Home Mission Board for a copy of the present publication.

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Home Board Evangelism

The Charlotte campaign has closed with between twelve and thirteen hundred additions.

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Evangelist T. O. Reese was taken ill during the Charlotte campaign and had to leave for his home.

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Singer John D. Hoffman, of 46 West Pine Street, Atlanta, Ga., is one of the new men on the staff.

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The State Board of Florida is arranging for a two months' State-wide campaign for January and February.

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Next year we hope to devote practically all of the time to conference on subjects of vital interest to pastors.

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Singer C. S. Cadwallader expects to give up his singing in September and take further study with a view to the ministry.

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Country, village, mills and city churches took part in the Charlotte campaign. It was a great success. The conferences on evangelism in

Home Mission Paragraphs

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

We have recently brought out a number of new tracts and we wish that workers might see them. Suppose you order a one-each package of all our tracts. It will include the new ones. We will presently have out a tract, "A Year's Program," through which we set forth in brief form the work for the year outlined at the annual meeting of the Board at Atlanta. This is one of the Home Mission tracts you will certainly need for distribution in your church and at the district association. Another is our General Catechism.

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The Publicity Department of the Home Mission Board has recently brought from the press a General Catechism of the work of the Board. We published this catechism in former editions and it has always been popular and in steady demand. We recommend it especially for use in Women's Missionary Societies for teaching young people, and it will be found instructive and helpful on the part of all. The method of questions and answers enables us to put three or four times as much information in these sixteen pages as would be possible through the ordinary method of writing. We also have catechisms on the work among the negroes, and in Cuba and on enlistment.

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"Americanism—What It Is," is the name of a book by Dr. D. J. Hill, from the press of D. Appleton & Company, 1919. I would strongly recommend every student of Home Missions to get it. It is a most informing book on American fundamentals and the things that now strengthen them. "A World in Ferment," by Nicholas Murray Butler, is at least a close second in value and power to stimulate. It may

be had from Scribners. So is "Back to the Republic," by Harry E. Atwood, from the press of Laird & Le, Chicago. The last-named book is priced \$1. There is nothing on the others to indicate their cost. These books may be had through the Baptist Sunday School Board or through us.

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Listen to the following quotation about the Interchurch World Movement: "It is self-appointed and self-developed. It is saturated with world imperialism. Its main strength is in organization, and it appeals to the men of the world rather than to the body of God's people. It has been money-mad, with expenses unparalleled." This is the editorial utterance of *The Presbyterian*, Dr. D. S. Kennedy, Editor, Philadelphia, Pa. I have not seen any religious paper in America which is rendering a better service or more timely in relation to the Interchurch Movement and to rationalism, or is making a more discriminating and able defense of salvation through the atoning blood of the Son of God. Many of our Southern Baptist papers and leaders are reading it now and more of them will take it as fast as they find out about it.

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Says a Mormon pamphlet, which one of our faithful Baptist women has forwarded to us from a backward section of Louisiana, in which the Mormons, and Seventh-Day Adventists are misleading the people, while the Russellites are getting ready to follow suit: "The fact that the priesthood was not existent among men and therefore no church of Christ could possibly be in existence on earth was declared by the Lord himself in that wonderful manifestation made to Joseph Smith." Thus the Mormons are teaching

Washington were the most largely attended we have ever had, but the great crowd prevented any real conference work.

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The Home Board workers are so much in demand that it is painful to be compelled to say "no" to so many requests for help.

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Some of our singers are expecting to do special study during their vacation this summer preparatory to even better work this fall.

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In the Knoxville campaign there were about twelve hundred additions to the white churches. The sacred concert there was a great success.

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We hope that with the new year we will be able to do a greater work for the negro churches, and expect to increase the number of our workers.

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In Charlotte the great city auditorium was filled to standing room when the sacred concert was given. The building seats about four thousand.

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In the Knoxville meeting Brother L. C. Wolfe was greatly pleased, and during the meeting the pastor's salary was increased from \$1,500 to \$2,000.

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Brothers Thomas and Carter have been doing some fine work this summer in Arkansas. Two of their meetings were held at Camden and Helena.

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Brother J. L. Blankenship reports for the year three conventions attended, seventeen meetings

held, 1,261 additions, 2,591 subscriptions to State papers, 1,453 subscriptions to HOME AND FOREIGN FIELDS, 461,000 pages of tracts distributed, and 302 articles written for the secular and religious press.

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It rejoices us to hear that in cities where campaigns have been held the revival still continues and many are being saved and added to the churches.

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Our first campaign this fall will be in Asheville, N.C. This will be followed by New Orleans and Chattanooga and an associational campaign in South Carolina.

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Many of our evangelists took subscriptions to pay the expenses of pastors to the Southern Baptist Convention. Our evangelists are always glad to do profitable things for the pastors.

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Beginning March 2, 1921, and continuing to May 8, campaigns will be held in Atlanta, Dallas and Birmingham. The pastors are beginning already to make preparations for these meetings.

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During a meeting at Carthage, Mo., in which Dr. Raleigh Wright and C. S. Cadwallader were the workers, promises were obtained that the pastor's salary would be increased and a new church building project was put on foot.

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At Inskip Church, Knoxville, Brother R. L. Cole led in increasing the pastor's salary \$900 and raising \$6,500 on a church building. He says this is the most constructive meeting he has ever had the opportunity to hold since being on the force.

and fall campaign for HOME AND FOREIGN FIELDS and *Royal Service*. No society can do its best work without the State denominational paper.

3. Great emphasis was laid upon soul-winning. Tracts on evangelism may be secured from the State headquarters. It is believed that this work can be furthered by using campaign directors, organizers, four-minute speakers, publicity workers, etc. Practical helps for them will undoubtedly be found in Dr. Mullins' new book, "Talks on Soul-Winning."

4. The months of July, August and September were set aside for urging Baptist students to attend Baptist colleges. Mothers and other W.M.U. members can greatly influence this attendance. Invaluable also will be the aid accorded by the college correspondents.

5. The student life is also concerned with the selection of October 21 as "Calling Out the Called Day" in the Baptist schools. October 24 is to be observed in the churches with the same life-consecration end in view. The October enlistment plans of the W.M.U. should greatly aid in preparation for these two days.

6. Few of the conservation plans were as fundamental as was the decision to make a general Southwide effort to re-establish the family altars. Each pastor will be asked to report to his State secretary concerning this, the plan being to appoint some special time, to be announced soon, for the campaign for the erecting of these family altars. For years the Union has had such work as one of its fundamentals and so gratefully welcomes this general policy.

7. Finally, the Commission authorized its chairman, Dr. Scarborough, to plan for an anniversary service for Victory Week, the first part of December. Surely everyone who took part in the week last December will rejoice to rehearse the blessings of that occasion, to give thanks for its victories, to report on the payments of the pledges up to date and upon the securing of new pledges and to seek God's guidance and, therefore, His blessing upon the work yet to be accomplished. "Lead on, oh King eternal!"

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W. M. U. Items

The assembly at Georgetown, Ky., the first week in July was a signal success. The State W.M.U. corresponding secretary, Mrs. Janie Cree Bose, did not find it possible to be present, so the W.M.U. part of the program was under the direction of Mrs. C. W. Elsey, the State president; Miss Naomi Schell, of the Training School, and Miss Morton, the State Sunbeam leader. Each afternoon Miss Morton conducted the missionary story hour for a large group of interested children. One afternoon the Y.W.A. and G. A. members were guests of the Georgetown Y.W.A. On Sunday night the young women who were interested in their life work

Woman's Missionary Union

—Miss Kathleen Mallory, Corresponding Secretary—

Constructive Campaign Conservation

Rooms often become historic. Recently a visit was made to Mt. Vernon, every room of which is duly marked to preserve its historic interest. On the second floor of the headquarters in Nashville of the Baptist Sunday School Board there is a room in which was done the work of the central committee of the Baptist Seventy-five Million Campaign and in which the glad returns were heard during Victory Week. On July 6 this room was further memorialized by being the meeting place of the Campaign Conservation Commission. The Commission is composed of the general secretaries of the Southern Baptist Convention Boards, the president and secretary of the W.M.U., the eighteen State secretaries and nine other men. At the meeting on July 6 almost all the members or their substitutes were present. Many of the conservation plans there discussed and adopted will be of particular interest to W.M.U.

workers. Other plans, not mentioned here, will be presented from time to time.

1. During the associational meetings, through the regular church gatherings and other forms of publicity the purposes of the Campaign should be presented in such a way as to conserve Campaign interests and to secure pledges from those not yet enlisted. All Campaign money should be promptly forwarded by the treasurer. The responsibilities of stewardship are to be increasingly stressed. A new leaflet on stewardship, entitled "Trusteeship," was recommended by Dr. J. T. Henderson. It may be secured free by request to the Baptist Laymen's Missionary Movement, Knoxville, Tenn. The fact was also recognized that many with increased prosperity will want to increase their pledges, while others may make special thankofferings.

2. September is the month especially set aside for the securing of renewals and subscriptions to the denominational papers and magazines. This fits in perfectly with the Union's policy of the all-summer

met to hear Miss Schell and Miss Morton tell of the life at the Training School. Between 75 and 100 women attended the W.M.S. mission study class taught by Miss Schell and the W.M.U. corresponding secretary. The book used was "The Bible and Missions," by Mrs. Helen B. Montgomery, which may be secured for 47 cents from the Baptist Foreign Mission Board, Richmond, Va.

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Few things are as fundamental to the steady growth of a society as the use of the denominational periodicals. One of the first prophecies of victory for the Baptist Seventy-five Million Campaign was the widespread interest last August in the securing of new subscriptions and renewals for these periodicals. The final triumph of the Campaign is four years off. It is inconceivable that the victory will be won by an uninformed constituency. *If you know, you will pray and you will give.* The denominational periodicals are full of information and have led many to pray and give. Be sure to have your society subscribe for HOME AND FOREIGN FIELDS, price 75 cents a year, from Baptist Sunday School Board, Nashville, Tenn., and for *Royal Service*, price 50 cents a year, from 15 West Franklin Street, Baltimore, Md. Appoint a committee to secure as many other new subscriptions and renewals as possible.

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The W.M.U. Year Books are doubtless now in the hands of the organization presidents. The Union furnishes these year books through the State W.M.U. headquarters, the idea being for each organization in the W.M.U. system to receive one free copy. Provision is also made for each new organization to be furnished one. It is expected that the president and other officers of each society will study this year book and use it regularly throughout the year. Any society or individual wishing one or more extra copies may secure them for 10 cents each from the W.M.U. Literature Department, Baltimore, Md.

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If ever "God watch over thee" and bon voyage were in order for Southern Baptists they are as on August 17 there sails from Vancouver the "Baptist Mission Boat," bearing to far-away China and Japan more missionaries than the Foreign Mission Board has ever at any one time sent to the Orient. It was truly a joy to see many of them the day they were appointed, June 10, in Richmond, Va. Of that goodly number of nearly fifty there were thirty-two women, twenty being appointed to China, one to Japan, five to Brazil, two to Argentina, one to Chile and three to Africa. With faces set toward their life work as was the face of their Master to do His Father's will, they expressed no fear, but great joy, over helping to carry out the Great Commission. The testimony of the following was typical of the others: "I have studied the needs of heathen lands, and it does not seem to me that it is fair to stay here"; "I have been made so happy by my faith in Christ that I want to tell heathen women that they, too, may have this joy." May He who stilled the stormy sea and who is the Pilot of every Christian life "guard and keep" these dear friends as they "speed away on their mission of light."

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Mission study certainly grows in interest. Hardly a day and certainly no week goes by that the Baltimore office does not award one or more of the official seals. Several postgraduate seals have also been awarded during the summer. The third certificate has been prepared and is ready to be awarded. This certificate has to do with the successful study of the latest foreign mission book, the latest home mission book and "Talks on Soul-Winning," by Dr.

E. Y. Mullins. The last-named is now in the hands of the printer and is promised by October. In studying this book and upon other occasions when soul-winning and enlistment are being urged, a plan used at Georgetown, Ky., in July is certainly worth adopting. At the First Baptist Church there they changed the chorus of "Bringing in the Sheaves" and sang eagerly:

*"Bringing souls to Christ,
Bringing souls to Christ;
We shall come rejoicing,
Bringing souls to Christ."*

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1920 Report of the W. M. S. of the Southern Baptist Theological Seminary

The Missionary Society of the Southern Baptist Theological Seminary is composed of the wives of the married students of the seminary. For several years the society has been a standard society. During the past year there have been four mission study classes. These classes have been taken in addition to the work the women try to do in the training school and the seminary. The society pledged \$8,000 to the Seventy-five Million Campaign.

The personal service report for the year is as follows: Meetings taken part in, 708; Sunday school classes taught, 870; visits made, 4,216; visits to sick, 315; baskets distributed, 128; floral offerings, 75; persons dealt with, 135; gifts to charity, 31; new work begun, 94; garments distributed, 260; addresses delivered, 11; mission study classes, 24.

This year a very splendid course of lectures has been given for the benefit of the married ladies. This year there have been forty-two women taking regular work in the seminary. Those who were not able to take regular work took advantage of this series of lectures given especially for them. Their children were taken care of. A nursery is to be provided for the children of the married students next year which will enable a greater number of the married women to take work in the seminary and train-

ing school. Of the one hundred women enrolled this year, forty-nine are college women and twenty are high school graduates.

The efficiency of this Missionary Society serves to increase the number of W.M.U. workers throughout the South because they go out from here as prepared or unprepared pastors' wives to do their part in the bringing in of the Kingdom.

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Program for August

Financing Missions

Hymn—"We Praise Thee, Oh God"

Prayer of Thanksgiving for God's Great Gift

Repeating in Concert—John 3: 16

Hymn—"Jesus Paid It All"

Scripture Lesson—Approved Giving (Matt. 6: 1-4; II Cor. 8: 1-15; 9: 6-15)

Repeating in Concert—John 3: 16; I Cor. 7: 23 (Ye were bought with a price)

Two Talks—(1) Old Testament Stories of Giving; (2) New Testament Stories of Giving

Repeating in Concert—John 3: 16; I Cor. 7: 23; Luke 20: 25 (Render unto God the things that are God's)

Hymn—"Oh Zion, Haste"

Two Talks—(1) Tithing; (2) Giving

Repeating of Slogan—Render unto God the things that are God's (Luke 20: 25)

Discussion—Why is it more blessed to give than to receive?

Talk—The Necessity of Financing Missions

Repeating of Slogan—Luke 20: 25

Prayer for the Mission Fields

Business—Society's pledge to Baptist Seventy-five Million Campaign; amount already paid; plans for raising at least one-fourth of remainder by next May; securing pledges from new or unreached members; report of committee to secure new subscriptions and renewals to denominational periodicals; offering

Hymn for the Year—"Jesus Shall Reign"

Repeating as a Prayer—II Cor. 9: 15

Laymen's Missionary Movement

J. T. Henderson, Secretary

A Quadruple Alliance

It is only within recent months that the proposition that Baptists give their message to the people of all nations met with favor in the thinking of many sober people. Southern Baptists were giving until recently about twenty-five cents per capita a year for the support of the Gospel outside the homeland; with such a spirit of parsimony and with such slender resources it seemed preposterous to talk of covering the earth with the Baptist message. The situation has changed and continues to change. A sudden advance from twenty-five cents per capita for Foreign Missions a year to about \$1.40 is enough to enkindle hope. Besides, it is now apparent that we have only made a good beginning; the needs of the world, the expanding vision of our people and their growing

capacity lead us to expect a much larger sum. We are now discovering our resources and getting a foretaste of the blessings that would attend an adequate program.

Another consideration that makes this world program seem feasible is the suggestion that Southern, Northern, Canadian and Negro Baptists enter into a practical scheme of co-operation. Perhaps the first step in effecting this alliance would be a frank, full and fraternal discussion of a doctrinal basis of affiliation. For effective co-operation these groups of Baptists must "see eye to eye and speak the same thing," so far as fundamentals are concerned. Herein was a fatal weakness of the Interchurch World Movement. There is little hope of conquest without conviction.

It is suggested that a conference of strong men from each of these four bodies be called, and that a working doctrinal basis be the first item for consideration. Following this, a survey of the world, with a careful review of the operations of each body, would be in order. A program of co-operation might then be projected that would eliminate all duplication and impart new hope and intensity to all the agencies. A large and conquering host would be enlisted, vast resources would be at their command, and God's blessing would abound upon the labors of this loyal and homogeneous army of His servants.

In this program no doubt a large share of the African work would be assigned to the negro Baptists. They now number nearly three millions and are developing rapidly in financial resources and in leadership. They are better prepared to endure the African climate and to reach the people of their own race. The negroes will do little Foreign Mission work in other lands and could therefore concentrate on Africa. They would still need for a time the counsel and help of the whites, but "Africa evangelized by the Africans" should be the ultimate objective.



An Eminent Layman Translated

In referring to the late J. J. Darlington of Washington City, who died June 24, 1920, the Washington papers speak of him as a noted lawyer, banker, author and lecturer.

He was counsel for a number of large corporations, director of two banks, lecturer in Georgetown University, and author of the book, "Darlington on Personal Property."

He was a member of the Fifth Baptist Church, teacher of an adult class in the Sunday school, contributed largely to religious enterprises, especially to Foreign Missions, and was for six years a member of the executive committee of the Laymen's Missionary Movement.

He was a very busy man, having an immense law practice, and yet he always found time to see an accredited representative of the Lord's work.

The writer valued his friendship very highly and had a most delightful visit with him on February 1 of this year, when he appeared to be in vigorous health.

He was a great and good man.



Striking Figures

A recent report regarding the progress of the negro since the Civil War presents some very striking figures. During the period between 1866 and 1919 the homes owned have increased from 12,000 to 600,000; farms operated, from 20,000 to 1,000,000; business conducted, from 2,100 to 50,000; wealth accumulated, from \$20,000,000 to \$1,100,000,000; literacy, from 10 per cent to 80 per cent; colleges and normal schools, from 15 to 500; students in public schools, from 100,000 to 1,800,000; teachers, from 600 to 38,000; property for higher education, from \$60,000 to \$22,000,000; annual expenditures for

education, from \$700,000 to \$15,000,000; raised by negroes for educational purposes, from \$80,000 to \$1,700,000; churches, from 700 to 43,000; communicants, from 600,000 to 4,800,000; Sunday schools, from 1,000 to 46,000; Sunday-school pupils, from 50,000 to 2,250,000; church property, from \$1,500,000 to \$85,900,000.

Negroes invested in Liberty Bonds \$1 out of every \$5 they possessed. There were over 340,000 in the army, and only one case of conviction for avoiding the draft.



What I Owe My Preacher

A leading layman says I owe my preacher "the best I possess." In this new day the Kingdom is facing difficult problems that call for the ablest leadership. Society must look principally to the Christian ministry for leadership in meeting the grave issues of the present time.

This Christian man mentions five specific duties that laymen owe their pastor:

1. We owe him our prayers; one of the last requests that Paul made was, "Brethren, pray for us." No layman should ever allow a day to pass that he does not remember his pastor at a throne of grace.

2. We owe him our heartiest co-operation in carrying out his policies, in realizing his visions. Thousands of pastors, after much thought and prayer, and in consultation with thoughtful men of the church, have projected measures that promised large things for the Kingdom. Oftentimes these same noble leaders have been unable to execute these plans from lack of co-operation. The disappointment and depression that have come to these aspiring pastors have been almost crushing.

In the third place, we owe to him our presence when he comes to deliver the Gospel message which is the result of much prayer and study. Many faithful pastors have lost courage because so many laymen "forsake the assembling of themselves together."

In the fourth place, we owe to our minister our friendship. He is a social being and fully enjoys the fellowship of good men. It would greatly inspire him if we would seek his companionship and assure him in person of our sympathetic interest.

Fifth, we owe him adequate material support. The legitimate wants of his family should be well provided for and he should have no worry over unpaid obligations. When abundant provision is made for every need, the preacher is in a position "to give himself continually to prayer and the ministry of the Word."



A Serious Situation

According to the report of Hugh S. McGill, field secretary of the National Education Association, the average salary paid teachers in the public schools in 1918 was less than \$600. This sum appears much smaller when we consider the fact that a dollar is now worth about half what it was before the war. While some advance has been made in the salaries of teachers during recent months, it has not kept pace with salaries of other professions, nor with the wages of men employed in the industrial world. As a result, teachers are leaving their profession. After a very careful investigation it is stated that last year there were 35,000 public schools in this country without teachers, and that at least 65,000 other schools were supplied with teachers that were incapable. This situation signifies that at least 3,000,000 American boys and girls were denied the opportunity that should be afforded by the free school.

It is also stated that 140,000 teachers left the profession during the past year, and that

the number of strong young men and young women preparing for the profession is very much smaller than in former years. The enrollment in normal schools has fallen off from 30 to 50 per cent during the past three years.

As early as 1787 the following declaration was made by the framers of our government: "Religion, morality and knowledge being necessary to free government and the happiness of mankind, schools and the means of education shall forever be encouraged."

The two following suggestions are offered as a means of solving this serious situation: First, provision should be made to pay teachers such salaries as will enable them to live in comfort and respectability. The capable teacher is such a valuable asset to our civilization that he is entitled to adequate compensation.

Second, young men and women should be encouraged to enter this exalted profession from a higher motive than that of financial returns. "Having food and raiment, they should therewith be content." The dignity of the calling and the high grade of service rendered to society should make a winning appeal.



Fine Co-operation

The chairman of the State committee writes as follows: "I am ready at any time to assist the general committee at Knoxville in anything that I can do for the cause, and will endeavor to line up the men in this State for action on any proposition connected with it."

The chairman of an associational committee says: "You may consider me subject to orders in our Master's service. Am everlastingly busy, but will do the best I can with the Campaign. Please advise me definitely as to our aims and my duties toward attaining them in this association."

Both of these are busy lawyers; their spirit is indicative of the growing interest among laymen.



June Itinerary

The Secretary spent the first Sunday at Bluff City, Tenn., where he spoke at 11 A.M. in connection with the anniversary of the high school. The educational spirit of the community is fine, and the visitor was accorded a large and responsive hearing. At the evening hour a good audience assembled at the Baptist Church to hear a discussion of "The Layman's Relation to the Kingdom." The church is in full accord with their pastor, Rev. T. L. Cate, and the situation is encouraging.

On Wednesday afternoon, June 9, the Secretary addressed the women of the Baptist Church at Earle, Ark., and at night spoke to a good company of men and women on "The Responsibility of Laymen." At the close, the men took steps to organize themselves into a Union; this organization has since been perfected and starts off under favorable auspices. Rev. A. A. Weeks, the pastor, is thoroughly aggressive and is not content unless the church is constantly moving forward.

On Thursday night, June 10, the Secretary responded to an invitation to address the B.Y.P.U. convention of Alabama in its annual session at South Side Church, Birmingham. It was an inspiring company of young people that greeted the speaker, and the response at the close of his discussion of "Life, a Trust," was very gratifying. The B.Y.P.U. secretaries for Alabama, Mr. and Mrs. J. E. Lambdin, have every reason to feel encouraged over the progress of this vital work. The Secretary remained over for Friday night to speak at the monthly meeting of the Men's Club of the South Side Baptist

Church. This is a young but vigorous organization and gives promise of large usefulness.

On Sunday, June 13, the Secretary had a most satisfactory day with the Baptist Church of Collinsville, Ala., of which Rev. J. D. Thompson is the wideawake pastor. There was an unusual attendance of men at the afternoon meeting; men of all denominations and of no denomination came; a prosperous Jew was in the company and proved to be an attentive auditor. Laymen and preachers from other churches showed their interest by attending these meetings. It was a good occasion.

The Secretary spent a few days at Ridgecrest during June in making the preliminary arrangements for the Laymen's Conference, July 9-11. It was most interesting to attend the conferences of Baptist students and of the teachers of mountain schools. Rev. A. L. Aulick was in charge of the former and Dr. A. E. Brown had direction of the latter. Space forbids even the briefest outline of the fine addresses that were made; some of our most able leaders were on the program. Our hearts burned within us as consecrated young men and women gave expression to their life purpose and as the teachers of the mountain boys and girls told of their devotion to this cause.

Sunday, June 27, was spent at Berea, Ky., where forty men and women of the Baptist Sunday school were awarded diplomas of different grades at the close of the morning service for their work in Teacher-Training. It was an impressive hour. Pastor Cunningham and Superintendent Dean are jubilant over the achievements of these Sunday-school workers.

The membership of this church more than doubled their apportionment in the Seventy-five Million Campaign, reaching the high standard of

about \$15 per capita each year of the five; in other words, a Berean Baptist is worth about three times an average Baptist in the support of this forward movement. They are more noble than those of Thessalonica and therefore entitled to the name they bear.



Mountain Schools

The value of these institutions is emphasized by the fact that there were 157 students for the ministry in them last year. They are the most effective recruiting stations we have. Hundreds of other trained young men and women go out into the various walks of life with a loyal denominational spirit and may be counted on to serve the Kingdom in an effective way. We need training and loyalty in the pew as well as the pulpit.



Trusteeship

Before this issue of the magazine reaches the subscribers, the address of Gilbert T. Stephenson on "Trusteeship" will be ready for distribution. Please indicate how many you can use to advantage; this address should have wide and wise distribution. We hope that interested laymen will also write for copies of the doctrinal leaflet, "The Faith of the Third Man," and the excellent tract on pastoral support, "The Laborer Is Worthy of His Hire." Our tract department is growing so rapidly that it calls for considerable funds. Voluntary offerings will be welcomed from any who may wish to help in this valuable educational propaganda.

The Tale of the Twin Cedars

Lizzie Penn Hearn

The cool winds begin to rustle through my branches, telling me autumn is near. Very soon all the other trees in this garden, and in the neighboring court yards and gardens will be dropping their foliage, and of all the trees only my twin and I will keep our green, cheerful hue. But this year I will not take my usual satisfaction in my green towering height, after all the lesser trees are bare and unlovely. I am growing old! Can it be that I will droop and die, as I have seen so many trees and creatures do, since I have been standing in this garden?

Has it? Yes, it has been two hundred years since I was planted here and began to feel that I belonged to the grand old family of Chao, to be pleased with my setting and surroundings, situated as I am in a picturesque garden in the heart of an aristocratic old city of China. From my great height I can look over on the house and the garden, where I pushed my head through warm, moist earth and found myself, a tiny shoot, standing close to my twin and counterpart.

One day when balmy breezes, spring showers and warm air, had made us into sturdy little trees, two gentlemen, my owner and a man much younger than he, came strolling through the garden, holding each others hands, after the manner of Oriental gentlemen. Closer and closer they came, and presently I saw my twin bent to the ground under the foot of the younger man. I caught my sharp, strong twigs firmly in the hem of his long, flowing, silk robe, and they paused in their walk as he bent to free himself from me. But I clung the more as he pulled,

and finally a tearing sound was heard and the hem of his rich garment hung gaping and dejected.

My owner bent over his friend's torn garment in great distress. "Have I invited you to my humble dwelling only to have your rich garment ruined by weeds growing in my unworthy garden?" he asked, and his friend replied, "It is nothing, elder uncle. I beg of you to think no more of it."

"Is it nothing that your honorable garment should be ruined by my worthless grass?" he insisted.

"Nothing; just nothing, honorable uncle. I beg you to believe that I like this garment so little that it is a favor to help me to get rid of it. And is it not a small cedar?" he asked, looking at me closely. "Two of them," he declared, raising my twin from her bent position. "I have heedlessly trod on one of them and ruined it, I fear."

"No matter, no matter," my owner declared, spurning my twin and me with his foot.

"If you prize your honorable cedars so lightly, give me, I beg you, the one upon which I so thoughtlessly trod. Perhaps I can nurse it back to health."

"I will send the pair of them to you this evening, but it must be on your body that falls the righteous wrath of your honorable father when he sees his garden disfigured by such undesirable grass."

Thus flattering one another after the manner of far Eastern gentlemen, they passed on out of hearing. That day, when the sun had set, my

twin and I were carefully taken from the ground and carried over to this garden, where we have stood for two hundred years.

When the servant sought the young man who had trod on my twin, to know where we should be planted, he came out into the south end of the garden leading a dainty, delicate-looking young woman—his bride of one week. "This end of the garden is little used," he said to her, "and I will plant them here for you." She was extremely shy, as are all Oriental brides, and dared not raise her eyes to his face.

She had never seen him till a week before that day, when she had been brought in her red chair to his gate, led into the room that was henceforth to be hers, and unveiled in his presence by the women who led her in. He had not dared to gaze at her that day, during the few minutes he remained with her, while he tasted the tiny bowl of rice and dates that were given him. She, too, had been offered a tiny bowl of rice and dates, but had refused them, as must all brides, and he only lightly ate of his ere he left her to join his men friends who were to feast in another room.

Since that day they had been together alone very little, the mother-in-law and elder brothers' wives being present nearly all the time when they were together, for it is not good taste in China for a young man to bestow too much attention on his wife. She took her meals with his mother, his two brothers' wives and his grandmother, from the large tray that was three times each day brought in by deferential servants and placed on the high brick bed in grandmother's room.

These nine people were the immediate family whom I came to know; but the clan was a large one, and row after row of houses stretched away toward the north and toward the south, to the east and to the west, all sheltering the various branches of the old family tree. And all were proud to bear the ancient name of Chao.

The young man was evidently much infatuated with his bride, but in the presence of his relatives dared not show his affection. Admiringly he watched her as she swayed on her tiny, pointed, bound feet incased in their richly embroidered red satin shoes. Her feet were so exceedingly small that it was painful for her to walk or stand on them, even for a few minutes. "This part of the garden is sheltered from the eyes of the family, and I must build here a seat for you, where you may sit and rest, paint or embroider," he said, looking meaningly into her delicate face. She was pleased but shy. "Close to your twin cedars," she replied, so low that he could scarcely hear her. "Yes," he said, laughing, "close to my little cedars. They will keep you from being lonely, and sometimes I, too, may come and sit with you here." Deeply she flushed, the color showing even through the paint on her flowerlike face; but she was pleased and he saw it, and he was pleased, too.

Masons came and built a picturesque stone seat, and carved on it the character that means happiness. In the high stone wall close by, a niche was made and fitted with a shrine, and an idol reigned within. To this seat daily came the dainty young wife. Her husband came, too, and joined her here, and they talked and their admiration for each other grew, and they were happy. Sometimes he read to her, and sometimes they said just nothing at all, but enjoyed each other's society in silence. I watched them and kept their sweet secret, proud of their genuine friendship and love, and felt that I had a part in it and that they both belonged to me.

The days sped by; my twin cedar and I grew. The weeks became months, and the months grew into years. As the years came and went I began to notice a look of care in the dark almond eyes of the beautiful wife. She came often to the stone seat, not to sew or paint, but to brood and think, it seemed to me. She religiously kept the incense burning in the bowl in front of the idol in the niche in the wall. Her husband came less

frequently now, and when he came he seemed to regard her with loving pity, but neither of them spoke of the cloud that seemed to have fallen on them. My twin and I were taller now, and we shielded them from the sun on the rare days when they sat together on the picturesque seat and talked.

Then, suddenly, she seemed to have thrown off her care. No longer her smiles were forced, but seemed rather to come from some secret joy within. She spent more time than ever in the garden, and seemed to watch and listen for her husband to come. But the days passed and he came not, at least he never came when she was here, but appeared to wait till she had gone, and then come to walk alone, or sit in solitude on the stone seat. Whatever it was that made her bright, it was evidently not shared with her husband.

At last one day he came. She came much earlier than he, and I noticed her hair was arranged with unusual care, and she wore a becoming garment. "I asked you to come today because I could tell you nowhere save in this spot beside the cedars," she said to him, as he seated himself beside her. Then she whispered so low that even I could not catch her words. She could not bear that even I should share the news she had for her husband. I rustled my branches in sympathy over her head. She was radiant, and as she talked a cloud seemed to roll away from his face also.

"My family will be very glad," he said. "Now they will seek no other wife for me. And indeed I have never wanted any wife but you."

After a little while he said, "I will tell my mother at once." But she clung to his arm.

"You must not! It would only make her more stern to me. She thinks you have always liked me too well as it is. The true Chinese," she says, "always renders first love and honor to his mother, and she fears I share that love and honor with her. That is why she seeks another wife for you."

He looked at her sadly and tenderly. "My elders want me to have sons to perform the family duties in the temple of our honorable ancestors," he said, gently, "and if you give me a son they will press me no more to take another wife. You think your child will be a boy?"

"I know I am to have a son," she replied, looking with great reverence at the idol in the niche in the wall. "I have begged this boon of the spirit I have worshiped since you made the shrine in the wall. So now continue to treat me with indifference, in the presence of the family, and we can meet in the garden here and be happy, as we have always done, and when my son is born it will be well for me. Some day I will have a daughter-in-law and I will be the mother-in-law," she said.

In the days that followed, their old pleasure in each other's society revived. There was no shadow of impending evil between them, no fear that they dreaded yet could not put aside. They gave themselves up to their present happiness and made rosy plans for the future years. She worshiped continually at the little shrine in the niche in the wall, and sometimes he also replenished the incense in the bowl. He seemed more infatuated with her than he had been in the early years of their married life.

At last there came a time when she came not to the garden for many days. The incense in the little bowl in the niche in the wall burned itself out, and slender threads of gray ashes lay undisturbed on the shrine, while the idol stared in stolid silence. Then she came again, but she was a mere shadow of her former self. The haunting look of fear had again settled on her face, and her large eyes seemed to gleam in hopeless despair.

She walked straight to the idol and seemed to regard it with fear and reproach. Then with her small dainty hands she dusted the shrine, emptied the incense bowl of its dead ashes, filled it with incense and lighted it. A slave girl came bearing her child—a little daughter—in her arms.

The mother seated herself on the stone seat and motioned the slave to bring the babe to her. The tiny, black head of the little unwelcome girl fell back against her mother's arm in confiding helplessness, and in the face and heart of the mother began a great struggle between overpowering mother-love and Chinese disappointment at the birth of a daughter, when a son was so ardently desired to make the mother's position safe in her home.

Tenderly she clasped the tiny copper-colored form close to her heaving bosom, and tears rained from her dusky, hopeless eyes. "My little child, will you live to suffer as I have suffered, and must continue to suffer? Oh, why were you and I born into this unfriendly world? Shall we leave it together, or shall we struggle on in sorrow, or shall I go and leave you? You will fare better without me than with me, for I have brought them only disappointment, and their dislike for me will be visited on you if I stay."

The struggle went on, and the slave looked on in silent sympathy. Dull as was her brain from lack of study and trained thought and ele-

vating influences, the slave still knew from bitter experiences what it meant to be born a girl in a heathen land. The tiny, dimpled, winsome girl in her broken-hearted mother's arms would never be a slave. But wealth, position and refinement cannot save a woman's heart from the ache and misfortunes that heathen customs and practices force upon her.

The slave had been owned by more than one wealthy family, and she had seen more than one sweet, refined woman, the petted, jewel-decked doll for a season, then cast aside as a younger and fairer wife took her place in her husband's home. And the slave knew something of the flames that burn in the deserted wife's heart, when she sees another woman take her place and she, like the grief-stricken mother, knew that trials and heartaches lay along the road that must be trod by the tiny feet of the unsuspecting infant who lay so trustfully in her mother's arms, looking out on the garden with a look of wonder in her small, slanting eyes.

[TO BE CONTINUED.]

Young People's Department

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

The Fortune

(A True Incident.)

"Ten new, bright pennies! What lots of fun!
What shall I do with them, every one?
One I borrowed from Dorothy Lee,
And one for c'lection on Sunday must be.

"One for baby to buy a balloon,
One for the monkey that plays a tune,
And five for violets, sweet and blue,
For the mother dear when she walks with you.

"There's just one left; now what shall I do
With this last penny? Now what would you do?
Why, yes, of course, said my laddie bright,
'I'll give it to Jesus to send His light.'"

"But, dear," I said, "you have done your part;
Your tenth was given with all your heart:
You gave your first one to Him; indeed,
This can be used for yourself and your need."

"I know—but that one belonged, you see,
To s'port the Gospel right here for me;
But this'n—well, this'n a present will be,
Just because I love Him, and He loves me."
—Selected.



Leaders' Note Book

A Junior Society used the following method very successfully one summer:

An imaginary trip was made to a mission hospital and some larger members, representing the doctor and nurses, showed the children the work and needs.

"We saw the desperate need of new buildings, so the Juniors took up enthusiastically my plan to raise apples for the hospital this summer. I showed them two apple trees drawn on large pieces of heavy paper, and told them each nickel they saved or earned would put a red apple on the tree. The society was divided into

two sides—reds and blues. They have \$20, the blues winning with over \$11. With the birthday committee's money we have \$23, \$10 for the regular work and \$13 for the diet kitchen.

"They earned \$10 of it by selling salt. We bought four barrels at wholesale (\$2.50 a barrel) and sold it for \$5. One of my smallest girls, who never sold anything before, sold 35 sacks.

"Another way is to sell Christmas cards. We sold over 4,000 last year. We buy at wholesale (50 cents a hundred) and sell them for 1 cent each.

"My Juniors enjoy these imaginary trips, and after a visit like the one I have described we really feel as if we had been on the field, and the needs are far more real to us.

"Several superintendents who have seen our apple trees are going to use the plan in their societies, and I thought you might be able to pass it on to others."

During August an out-of-doors meeting should be held. The midsummer program published this month may be given and many additions made in the way of recitations, music and mission stories. Use the college girls and boys who are home for the vacation to help in the music.



A Mid-Summer Missionary Exercise

Opening Hymn: "The Son of God Goes Forth to War," or "Onward, Christian Soldiers."

(First verse to be sung in the distance; the second when coming nearer; third, when passing down the church aisle, or, if out of doors, while

walking under the trees, and among the audience; fourth verse when in position for the program.)

Prayer, closing with our Lord's Prayer in concert.

Leader—O Lord, open Thou our lips,

Response—And our mouths shall show forth Thy praise.

(All Sing.)

All hail the power of Jesus' name!

Let angels prostrate fall;

Bring forth the royal diadem,

And crown Him Lord of all.

L.—Our Master often found his texts in the fields and by the wayside. Can you tell what flower Christ spoke of during His sermon on the mount?

R.—The lily.

L.—What did He say of it?

R.—"Consider the lilies of the field, how they grow."

L.—How does the lily grow?

R.—The first lily was created by God. All the rest have been propagated from it. There is a living principle within it, which slowly lifts it from the earth, and expands it into an exquisite cup of white and gold.

L.—Is our spiritual life self-originated?

R.—No. It begins with the entrance of Christ into our hearts. "I live, yet not I; it is Christ that liveth in me."—Gal. 2: 20.

L.—What lesson may here be found for us all?

R.—That every true Christian has a certain measure of Christ in his inmost soul. If we are sure we have this, we may dismiss anxiety just as the lilies do, and grow just as they grow, without any worry. We cannot furnish the growing power.

L.—Is the lily dependent upon its surroundings for proper growth?

R.—Yes. Send it to Greenland, and it dies for want of warmth; stick it in a dry sand bed, and it dies for want of moisture. Our growing lily derives from its surroundings the required particles out of the atmosphere, out of the soil, out of the sunshine, and out of the raindrops.

L.—What similar provision has been made for us?

R.—The word of God is our "light." Christ is the "Bread of Life"—our soul-food. Christ's love is "shed abroad" in our hearts, as sunshine is shed abroad in a garden, and that supplies warmth. The gift of the Holy Spirit, which cometh down like the dew and the rain, supplies the moisture, and so "God giveth the increase."

L.—What if we refuse and neglect the "Word"?

R.—We are "cast out" and withered.

L.—"Pure as a lily" is a proverb. These lilies spring up from the mud, and yet they grow clean. Can any likeness here be found between a lily and a follower of Christ?

R.—We inherit a foul and depraved nature, but Jesus Christ can give us purity of heart. Then comes purity of living.

L.—What ideal does Christ set before us?

R.—The "beauty of holiness." "Look at the lilies," said the Master. Our neighbors will look at us! They expect to discover moral beauty in the conduct of those who profess to be followers of the all-perfect Saviour.

L.—Therefore, what should our lives be?

R.—Christlike. "For I have given you an example, that ye should do even as I have done to you."—John 13: 15.

L.—Have we each an individual responsibility?

R.—Yes; for we read (Rom. 14: 12): "Every one of us shall give account of himself to God."

L.—How should these thoughts affect our lives?

R.—By making us live less for ourselves and more for others. "The fruit of the Spirit is love."—Gal. 5: 22.

L.—Where is there a need of Christian work?

R.—Everywhere; but especially in lands where "the people sit in darkness."

L.—What is meant by those who "sit in darkness"?

R.—All who live in unevangelized lands, where the light of the Gospel has never shown.

L.—Where are the young people who ought to send help to these needy ones?

R.—In the homes where God is worshiped.

L.—What is woman's lot in these dark lands?

R.—She is degraded, abused, in despair about the future, and a slave to those who should be her friends. If rich, her life is without occupation; if poor, heavy with toil. She is without self-control, without peace, without inward resources; she is dull and cruel; she is left to darkness of mind, fear, and heart-break.

L.—What effect has the Gospel had upon the women and children in heathen lands?

R.—It has opened a way of salvation to those who have been taught to believe that they had no souls; it has given them self-respect; they have learned to read, to teach others, and to make a Christian home.

L.—What can a Christian woman do on missionary ground?

R.—She can tell the way of salvation from village to village; or go into the zenana, and be a friend to those who never had a friend; or become the teacher of many, or, having the gift, heal the sick, and so open the way for the Gospel.

L.—What is there for children to do at home?

R.—They can become active members of Mission Bands, and strive in all their duties to be fully prepared to work for Christ, in whatever way He directs.

L.—What missionary service is there for those who stay at home?

R.—Personal dedication to the Master; withholding nothing from Him; to help those who go, with sympathy and prayer, and to give as freely as they have received.

(All Sing.)

"Shall we whose souls are lighted
With wisdom from on high?"

Prayer.

Closing Hymn:

"Stand up, stand up for Jesus,
Ye soldiers of the cross."

(First verse to be sung before leaving the platform; second and third verses while passing down the church aisle, or among the audience, under the trees upon a lawn; fourth verse to be sung in the distance. The audience will please remain in their places until the hymn is finished.)

—Selected.



An Exercise for the Sunday School

Elizabeth N. Briggs

GIVING

1. How should God's people give?

1. Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver. (II Cor. 9: 7.)

2. What part of our possessions already belongs to God?

2. The earth is the Lord's, and the fulness thereof, the world, and they that dwell therein. (Psalm 24: 1.)

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted above all.

Both riches and honor come of thee, and thou reignest over all;

Now, therefore, our God, we thank thee, and praise thy glorious name.

For all things come of thee, and of thine own have we given thee. (I Chron. 29: 11-14.)

3. What definite part were the Jews of old commanded by law to give directly to God?

3. According to their law, given of God, the Jews paid into the temple service one-tenth of their year's increase in flocks, herds, and fields.

4. What did Jesus say about tithing?

4. Jesus said, "Ye tithe mint and rue and all manner of herbs and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone." (Luke 11: 42.) Thus He approved of careful tithing, yet showed that the highest giving must have in it the love of God.

5. What blessing is promised to those who give the tenth?

5. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. (Mal. 3: 10, 11.)

6. What is the system of giving taught in the New Testament?

6. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him. (I Cor. 16: 2.) This teaches regular, proportionate giving for each individual.

STEWARDSHIP

7. How should God's people think of themselves?

7. As the stewards of God in life, talents, time and possessions.

8. What is required of stewards?

8. Moreover it is required in stewards, that a man be found faithful. (I Cor. 4: 2.)

9. What is faithfulness in a steward?

9. Faithfulness in a steward is that he shall administer the entrusted part of his master's estate constantly for his master's advantage, and as if the master himself were administering it.

10. What of our stewardship of time?

10. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment. (Ecc. 11: 9.)

Remember now thy Creator in the days of thy youth, while the evil days come not. Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. (Ecc. 12: 1, 13, 14.)

11. What of our stewardship of talents?

11. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. (I Peter 4: 10.)

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. (Col. 3: 17.)

12. What is the highest motive of stewardship?

12. The love of Christ constraineth us. (II Cor. 5: 14.)

Susie's Home Mission Dream

Miss Edith Taylor Earnshaw

An Exercise for Young People, in B. Y. P. U., G. A., R. A., or Sunday School

Susie Lampton, aged eleven: "How very kind of Uncle Jerry to give me a dollar, all for my very own! Now, what shall I do with it?" (Drops the ten dimes, one by one, on the table before her)—"Ten, twenty, thirty, forty, fifty, sixty, seventy, eighty, ninety—one dollar! Uncle Jerry laughed because I had the bill changed into dimes, but it seems like so much more when you can hear it jingle! But what shall I do with it? Father says 'Put it in the bank and save it!' Mother says, 'Now, Susie, don't spend it foolishly;' Uncle Perry just laughs and says, 'Buy enough candy for once!' Oh, but I don't want to do any of those things. I want to do something exciting with this money. I'd like a new ring, or maybe some roller skates, so maybe I'll save my dollar until I get enough more to buy them. But then, I want candy, too!" (Frowns, takes up a small envelope from the table.) "Oh, I forgot; our Sunbeam leader told us to begin saving for the Home Mission collection; she told us to give our own money, if we could, and not just ask our fathers and mothers for all of it. Well, what's the use of Home Missions, anyway? There aren't any real heathen over here. I'll have to give something, though; here goes a dime." (Sighs, drops one of the dimes into the envelope.) "Our leader told us about what the money is for at the last Sunbeam meeting, but I was so busy looking at Mabel's new bracelet, I didn't listen much.

"Dear me, I'm tired! I've been running and running! And I don't see why I should be, but I'm sleepy!" (Yawns, sits down in chair. Sleeps.)

(Light rustle of wings; the Dream Fairy enters. She waves her wand over Susie.)

"I am the Dream Fairy. See, this is my Bag of Dreams. I go about whispering to sleeping children, making them smile, or making them frown if they need to frown. Perhaps I can teach this little girl in dreams what she will not learn when she is awake. Come, little Dreams!"

Cuban boy, looking about with interest: "So this is America! The 'land of the free!' How glad I am to get here! My name is Cristobal Colon—you would call it 'Christopher Columbus'—and my home is in that long, beautiful island named Cuba. We have bright sunshine, warm winds, bright flowers, and graceful palm trees, and we would be very happy, just as happy as you American children, if someone would teach us to be Christians. We have to listen to the dreadful teachings of a Catholic priest, and say our prayers to the Virgin Mary; see, here is a rosary like the one my mother wears around her neck; she says a prayer for every bead. Won't someone teach us about Jesus? Do you know about Jesus?" (Turning to another boy who has just come in.)

Panama Canal boy: "No, for nobody has taught me. I live at Panama, where the canal is. The great ships come through, and I wonder and wonder why they don't bring us somebody to tell us about Jesus, who loves the American children. My mother says they are building churches there now, with the money given by that kind Home Mission Board. But there isn't enough money—we need more money!"

Italian girl: "My home is in Italy, but I came to the United States a few months ago to live. There are a great many other children from foreign lands who live near me. We wish someone would tell us about Jesus, for we would be happier if we knew, and I believe we would grow to be better American citizens. But that

would take money, and people are not always willing to give it. *I wish they were!*"

Smaller Italian girl: "I am her little sister. Do you suppose I am old enough to go to kindergarten? I want to go so much! But my mother says we are too poor!"

Mountain girl: "Well, little girl, I am lots older than you are, and I have never been to school yet. I live in a cabin far, far up in the mountains, near the clouds—Oh, I wouldn't live down here, where the country is flat, for anything! But I wish my brothers and sisters and I could go to school; we want to learn to read. The only school near enough for us to attend is five miles away, and that is not a good school.

DO IT

*If you have a task to do, lad, do it.
Do not dally half a day; get through it.
Do not mix your work with play,
Do not loiter by the way,
Go and do it right away, lad—do it.*

*If a lesson you should learn, then learn it.
If the grindstone you must turn, then turn it.
Strike out boldly like a man;
'Tis by far the better plan.
Do the very best you can, lad—do it.*

*If the garden you must till, then till it.
If the wood-box you should fill, then fill it.
Though the task be not so fine,
Do not fret nor mope nor whine,
Do your duty, line on line, lad—do it.*

*Should the wood-pile need your strength
and muscle,
Get your coat off with a lively hustle.
Every stick that you shall split
Is a tribute to your grit,
And will harm you not a whit; then do it.*

*Never mind, then, if your task seems lowly,
Never mind if your reward comes slowly,
Keep your conscience clean and white,
Keep your courage strong and bright,
And you'll surely win the fight; then do it.*

*If you're good for anything, you'll show it.
Never fear but that the world will know it.
Just pursue your quiet way,
Make the best of every day,
Do your duty while you may, lad—do it.
—Philadelphia Inquirer.*

Won't you send us some teachers; won't you let us learn to read and write? We don't want to grow up in ignorance!"

Indian boy: "The Indians were here before anybody else came, but now the white man has taken our place. Some of us are Christians, and try to live right, but you would be surprised to know how many of us know nothing about Jesus. I suppose, though, it would take a great deal of money to send us missionaries. Oh, but we do want to learn to walk the 'Jesus road'!"

Girl in sunbonnet: "I wish I had a Bible. I have learned to read, now, but I haven't any Bible to read out of. They say that the Home Mission offering that the little Sunbeam children bring goes partly to buy Bibles for people who don't have them. Some people call the Word of God 'the bread of life.' Oh, I am just starving for 'the bread of life!'"

Boy, poorly dressed: "I have heard that the Sunbeam money helps also to build churches. You ought to see the place where we worship. It is a little dark, dingy room over a store. I just long for a real church! Have you a church?"

Country boy: "Well, you could hardly call it one! The building is about to fall to pieces;

you can see grass through the cracks in the floor, and the window panes are all gone. It is pretty bad in the winter, and in rainy weather we sometimes get wet. But we don't worship but once a month!"

Second country boy: "Well, we haven't any church building at all. I hardly know when Sunday comes. Do you suppose there would be money enough to help us, too?"

First country boy: "See what I've found!" (Holds up cardboard model of little church.) "Somebody has evidently been planning to build a church, somewhere! Perhaps we can all have churches like this one, only much larger, if the Home Mission Board will lend us the money. And I have heard they send preachers, too. Maybe we'll have a preacher for every Sunday in the month soon—and you, too, and you!" (Points to other two boys.)

Dream Fairy, scattering rose petals over Susie from the "Bag of Dreams": "Little sleeper, there are other things we could tell you, but you have probably heard enough for one time. May your eyes be opened! Come, Dreams!" (Dream Fairy and Dreams disappear.)

(Susie rubs her eyes, yawns.): "Oh, dear, where am I?" (Starts up.) "Why, here I am, right at home, and I thought—Oh, I have had the strangest dreams, the strangest dreams! So many little children, and they were all calling for help—MY help! I hadn't realized before that they need me so much! (Opens envelope, puts in other dimes.) "Well, after all, I think I'll be a Dollar Sunbeam!"



"Such as I Have"

*"All my wealth I give to Jesus,
I surrender all!"*

Phyllis Goodhue's clear young voice rang out above the rest as the congregation in the little church at Milbury sang the closing hymn for the Sunday morning service. Across the aisle an old man joined in with thin, quavering tones.

Phyllis frowned. "I don't see how old Judge Grayson can sing a hymn like this," she whispered to her sister, who was standing beside her. "Precious little of his wealth he's likely to give away. We tried to get a dollar from him for the organ fund, and he actually refused to give anything."

"Hush, Phyllis; don't talk now," admonished the older sister; "besides, he might hear you."

So Phyllis joined in the hymn again, and sang with earnest, serious face and eager eyes:

*"I surrender all;
All I have I give to Jesus—
I surrender all!"*

"It's a beautiful hymn, isn't it, Agnes?" she said as they were walking home together. "It just makes me long for all the wealth in the world, so that I could lay it all, all at the Master's feet. And think of the people all around us who have so much, and are so selfish and stingy with it!"

"They won't even give for the organ fund," laughed Agnes.

Phyllis blushed. "But surely that is what Mr. Snyder would call a worthy object. And Judge Grayson was really hateful in his refusal. It did vex me to hear him singing the hymn this morning. It's deceitful, I think! He didn't mean it."

"Oh, Phyllis, dear, you mustn't criticize your elders so freely. It's not becoming in a girl."

"Well, don't preach, Agnes, and we'll talk about something else. What would you do."

she went on presently, "if you had a lot of money left you unexpectedly?"

"It would certainly be unexpected, if it came," returned Agnes; "but answer your own question, Phyllis; you've thought more about it than I have."

Phyllis' eyes grew dreamy; and her face looked very sweet as she said: "Why, I'd surrender it, of course, just as the hymn says. I wouldn't sing a hymn like that if I did not mean it." They were passing the new hospital building, and the sight of the plain square structure gave her an idea. "That's what I'd like to do, Agnes—build hospitals to relieve suffering, and homes for little children who have no parents. Yes, if I were rich, I'd plant hospitals all over the country."

"Bravo, Miss Phyllis," called a cheery voice behind the two girls; and Phyllis turned in dismay to see Mr. Snyder, the new minister, who had evidently been near enough to overhear her last words. "That is a worthy ambition, indeed, and I sincerely hope that some time you may have the funds to carry out your desire. And then," his eyes looked mischievous, though his face remained serious, "perhaps you may be able to find some girl with a sweet voice who will visit your hospitals occasionally, and cheer up the poor sufferers with her singing." Touching his hat, he passed on.

Phyllis stood for a moment quite still, gazing after the vanishing form of the young minister. Her cheeks were red, and her eyes were filled with angry tears. Then she walked on so rapidly that Agnes had to remonstrate.

"It's too warm to walk so fast, Phyllis! and whatever is the matter with you, anyway? Mr. Snyder did not mean to vex you, I am sure. You have a good voice; we all know that!"

"Do be still, Agnes!" interrupted Phyllis.

As soon as they reached home, Phyllis went at once to her room, and there faced the troublesome thoughts the minister's words had called forth. Her vexation was passing away, and a deep feeling of shame and contrition had taken its place. It was only a week ago that Mr. Snyder had asked her to sing at the hospital, and she had refused for so silly a reason that she hated to acknowledge it, even to herself. And just the night before her father had asked her for one of the old-fashioned songs he so liked—it rested him to hear her voice, he said; but she was busy with a piece of embroidery, so she made an excuse that she had not time. And old Mrs. Lindsay was so lonely just now, and she had asked her weeks ago to come over some evening, and sing for her. "Mr. Lindsay always loved to hear you, dearie, and it will help to hear again the songs you used to sing to him," she had said. And Phyllis had really meant to go, but the weeks had passed, and she had found no opportunity.

"Yet I was conceited enough to think if I had money I would give it freely, when the few little things I can give, I keep as stingily as any other old miser. Even now I am being just as selfish, leaving dear old Aggie to get dinner while I mope up here."

So she dried her eyes, and, putting on a big apron which quite covered her slim, girlish figure, she ran downstairs to the kitchen, where Agnes was poking an obstinate fire.

"Forgive me for being cross, Aggie, dear," she said contritely, "and for leaving you to get dinner all alone. Give me that poker, and let me fix the fire—you know I'm a genius at that."

Then, as the fire responded to her energetic attention and burst out into glowing flame, she said somewhat shamefacedly: "Can we have dinner a little early? I am going to the hospital to sing at the afternoon service, and I shall have to leave at two o'clock."

And wise and tactful Agnes said only: "Why, yes, dear; just set the table while I finish preparing these potatoes, and dinner will soon be ready."—*Pittsburgh Advocate*.

OUR PUZZLE CORNER

PUZZLE No. I.

The first letters of the omitted words spell what God's children should consider themselves.

- (1) Give an account of thy ———.
- (2) Bring ye all the ——— into the storehouse.
- (3) Let ——— one of you lay by him in store as God hath prospered him.
- (4) Upon the first day of the ———.
- (5) For ——— that is in the heaven and in the earth is Thine.
- (6) Both ——— and honor come of Thee.
- (7) Be ye ——— of the word, and not hearers only.
- (8) It is required in ——— that a man be found faithful.

PUZZLE No. II. A MISSIONARY IN CENTRAL CHINA.

First Name:

- (1) The king who beheaded John the Baptist.
- (2) Moses' brother.
- (3) The man who climbed in the tree to see Jesus.
- (4) Methuselah's father.
- (5) Abraham's nephew.

Last Name:

- (1) My first is in answer and also in call.
- (2) Fourth book of Moses.
- (3) What did Peter do on the night Jesus was betrayed?
- (4) A book written by St. John the Divine.
- (5) The first woman.
- (6) The city in which the last Southern Baptist Convention was held.
- (7) Isaac's mother.

Puzzle No. II was sent by Mrs. Nola Bell, Philpot, Ky.

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



ANSWERS TO JULY PUZZLES

Puzzle No. I. A MISSIONARY IN AFRICA. Given name: (1) Galilee, (2) Ephraim, (3) Obadiah, (4) Reuben, (5) Golgotha, (6) Eden. (George).

Surname: (1) Goshen, (2) Rachel, (3) Exodus, (4) Enoch, (5) Ninevah. (Green).

Answer: Dr. George Green, Ogbomoso, Africa.

PUZZLE No. II. A MISSIONARY IN NORTH BRAZIL.

First initial: Lot (L.).

Second initial: Levites (L.).

Surname: (1) John, (2) Orpeh, (3) Herod, (4) Nebo, (5) Sampson, (6) Obadiah, (7) Nebuchadnezzar.

Answer: L. L. Johnson, North Brazil.



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Give Them the Flowers Now

*Closed eyes cannot see the white roses,
Cold hands cannot hold them, you know;
Breath that is stilled cannot gather
The odors that sweet from them blow.
Death, with a peace beyond dreaming,
Its children of earth doth endow;
Life is the time we can help them,
So give them the flowers NOW.*

*Here are the struggles and striving,
Here are the cares and the fears;
Now is the time to be smoothing
The frowns and the furrows and tears.
What to closed ears are kind sayings?
What to hushed heart is deep vow?
Naught can avail after parting,
So give them the flowers NOW.*

*Just a kind word or a greeting;
Just a warm grasp or a smile—
These are the flowers that will lighten
The burdens of many a mile.
After the journey is over,
After tired hands drop the plow,
What is the use of them, tell me?
So give them the flowers NOW.*

*Blooms from the happy heart's garden,
Plucked in the spirit of love;
Blooms that are earthly reflection
Of flowers that blossom above—
Words cannot tell what a measure
Of blessings such gifts will allow
To dwell in the lives of the veterans,
So give them the flowers NOW.*

—Selected.



Age at Conversion of 3,028 Persons

Age.		Per Cent.
Under 10.....	154	5
10 to 12.....	257	8½
12 to 14.....	520	17
14 to 16.....	584	19
16 to 18.....	500	16
18 to 20.....	361	12
20 to 22.....	206	7
22 to 24.....	136	4
24 to 26.....	75	2½
26 to 28.....	60	2
28 to 30.....	42	1½
30 to 40.....	101	3
Over 40.....	32	1
Total	3,028	98½

77 per cent under 20.

—Selected.

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The September Objective—

The State Paper,
“Home and Foreign Fields” and
“Royal Service” in Every Baptist Home.

Among the urgent recommendations of the Campaign Follow-Up Commission is the following:

***“Our
Baptist
Papers in
Every
Baptist
Home”***

Let's
make
this the
slogan
for
September.

That September be set apart as a month especially devoted to the pressing on the hearts and consciences of our people their duty to our Baptist papers and magazines and the securing of new subscribers and renewals. We should turn the full strength of our denomination on an effort to put the State Baptist paper into every Baptist home—not for the sake of the papers, but for the sake of our people and the cause of Christ. The movement should provide for our small papers as well as the large ones.

In order to accomplish this we suggest:

1. That the Commission's Publicity Director, co-operating with the editors of Baptist papers and magazines, the State Secretaries, and the State Publicity Directors, be asked to have this matter in charge.

2. That the Commission, through the Chairman, make an especial appeal to the pastors, in letters and through the press, to join in this movement.

3. That the churches be urged to include the State paper in their budgets and place one paper in each home.

Failure to carry out this earnest recommendation in your church will endanger every other feature of our great Five-Year Program. People will not co-operate and give unless informed, and they cannot be fully informed without our denominational papers.