

HOME AND FOREIGN FIELDS

Continuing
The Foreign Mission Journal
The Home Field



IN SUNNY AFRICA

—Photo by Miss Keith, Oyo, Nigeria.

A Group of Heathen Children, of Whom There Are Unnumbered Multitudes Awaiting the Missionary's Message for the Transformation of Their Lives.

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161 Eighth Avenue, North, Nashville, Tennessee

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Never in history did the question loom so large in the thought of earnest Christians as now: What is being done to make America Christian in these times of deep uncertainty and unrest? On the adequate answer to that question depends our country's future.

The Home Board is prepared, with two tracts, containing together only twenty-eight pages, to give an account to Southern Baptists, and for them, of the great work we are doing to make and keep America Christian.

"Bird's-Eye View," by Dr. B. D. Gray, tells how and for what \$2,900,000 of the Southern Baptist money has been appropriated in Home Mission work.

"Home Mission Catechism," by Dr. V. I. Masters, tells, through questions and answers, the details of the work of each department through which the Board directs its activities.

Order 50 or 100 or more of each of these tracts for distribution in your church or society. Order also a one-each package of our twenty-five tracts telling separately of many different activities.

Publicity Department, Baptist Home Mission Board
ATLANTA, GEORGIA

A PERSONAL WORD TO OUR READERS

Beginning September 1, the subscription price of HOME AND FOREIGN FIELDS will be one dollar per year. This slight increase has become absolutely necessary in order to reduce our deficit on the magazine to a reasonable figure. The publication is not issued for profit—except to the reader and the Kingdom. We are sure that *you* will not object to paying the quarter more, thus sharing with us the increase in the price of paper and printing. It is *your* magazine, and we want to make it worthy of the great cause it represents. Help us by sending in your renewal promptly and by making up a club of subscribers in your church. Many friends say each number is worth the dollar in information and inspiration. Its circulation is truest missionary service.

CONTENTS

EDITORIAL	1-4
AMERICA—GOD'S ISRAEL OF TODAY. <i>Rev. Norman W. Cox.</i>	5
Historic parallels between the two nations that point to our missionary opportunity and responsibility.	
A NEW TESTAMENT CHURCH MEMBER WHO FAILED. <i>Rev. John R. Chiles.</i>	7
A study of the case of Demas, with application to slackers and backsliders today.	
A SURVEY OF STATE MISSIONS. <i>Rev. Lloyd T. Wilson, D.D.</i>	8
The needs, difficulties, problems and outlook in this great and important department of work.	
THE COUNTRY PASTORATE—SUBLIMELY GLORIOUS. <i>Rev. E. B. Hatcher, D.D.</i>	9
The last in a series of articles dealing with this intensely interesting subject.	
THE TASK OF THE EDUCATION BOARD. <i>Rev. Albert R. Bond, D.D.</i>	11
Achievements and objectives in the work of this new agency of Southern Baptists.	
SHOULD WE EXPECT A GREAT REVIVAL? <i>Rev. V. I. Masters, D.D.</i>	12
Indications from history in the light of present conditions that point to an evangelistic awakening.	
THE BAPTIST LONDON MISSIONARY CONFERENCE. <i>Rev. E. Y. Mullins, D.D.</i>	13
A report of one of the most notable Baptist gatherings in recent history.	
EUROPE'S NEED—AMERICA'S OPPORTUNITY. <i>Rev. J. B. Gambrell, D.D.</i>	14
Some observations and conclusions by our beloved leader as he visits European fields.	
MEETING THE WORLD'S NEEDS WITH THE GOSPEL	15-24
Messages from the missionaries that bring new hope and encouragement.	
PROGRESS OF THE KINGDOM. News, notes and stories.	24, 25
NEW MISSIONARIES FOR CHINA AND JAPAN. <i>Secretary T. B. Ray, D.D.</i>	26-29
Brief life-sketches of the men and women who sailed August 17 on the Steamship Empress of Japan.	
FROM THE WOMAN'S MISSIONARY UNION	30, 31
FROM THE LAYMEN'S MISSIONARY MOVEMENT.	31, 32
HOME MISSION PARAGRAPHS; HOME BOARD EVANGELISM; MISSIONARY MISCELLANY.	33-36
"THE TALE OF THE TWIN CEDARS." <i>Lizzie Penn Hearn</i>	37, 38
YOUNG PEOPLE'S DEPARTMENT.	38-40

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.

September 5.—Topic, "The Grace of Dependability." See page 7, "A New Testament Church Member Who Failed to Enlist." Let the leader use this study of Demas with which to conclude the program.

September 12.—Topic, "Daniel, a Country Lad, in a Great City." See page 9, "The Country Pastorate—Sublimely Glorious," using this study of country life to show the importance of its influence today in the nation's crisis.

September 19.—Topic, "The Church and the Kingdom." See pages 20, 21, and 26-29, showing pictures of new missionaries and giving brief sketches. Display the pictures, and make a closing talk on the progress of the Kingdom as manifested in the going out of this great missionary party.

September 26.—Topic, "State Missions." See page 8, "A Survey of State Missions." Supplement the material in the *B.Y.P.U. Quarterly* with this fine statement by Dr. Wilson.

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

Sunday, September 26, is State Mission Rally Day. See that the young people take part in the program which has been prepared for this occasion. In addition to the material in Miss Briggs' department, pages 38-40, see the pictures and sketches of new missionaries and acquaint the children with these new workers.

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

For the missionary topic for September, "Our State's Part in the Campaign for Denominational Education," see Miss Mallory's article and program on pages 30, 31. See also the excellent survey article by Dr. Albert R. Bond, "The Task of the Education Board," page 11.

SUNDAY SCHOOL

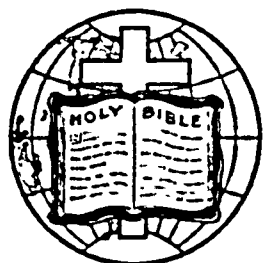
Interest in September will be centered on the great State Mission Day program, material for which has been mailed all superintendents. If a brief program is desired, see Miss Briggs' department, page 39, "Our State for Christ."

PRAYER-MEETING.

Much stimulating and helpful material for the prayer-meeting leader will be found in this number. See especially page 5, "America—God's Israel of Today"; page 8, "A Survey of State Missions"; page 12, "Should We Expect a Great Revival?" Pray especially for the new missionaries, by name.

Home and Foreign Fields

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I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

SEPTEMBER, 1920

"The Friendly Citizen" Myth

"There are great numbers of Christian men outside the churches who will not join in its activities because of sectarian divisions and inefficiency." Have you ever heard that statement, spoken with authority, and undisputed because nobody could offer proof to the contrary?

Well, the proof is at last at hand. It is the best sort of proof, because it is furnished by those who once championed the opposite view. We are not left in doubt any more as to who it is that does the Christ-like work in this country of ours—who gives of time and means for the care of the sick and needy, and the spread of Christ's Gospel.

The Interchurch people adopted as one of their basic assumptions the theory that there are multitudes of people in America who do not belong to the churches, but are friendly to them and their work, and that if these people were approached in a business-like way, by representatives of a great union movement, they would hasten to subscribe liberally, even joyfully. As a minimum sum, the comparatively small amount of \$60,000,000 was apportioned these "friendly citizens," in the confident expectation that their gifts would total far more. The returns show a scant three millions.

The Interchurch "drive" is past history. The Interchurch Movement is dead, however much its friends may insist to the contrary. Our interest just now is not so much in this fact, but in what was probably the greatest revelation of the campaign, namely, the non-existence of the "friendly citizen."

Dr. Frederick Lynch, an Interchurch leader and editor, points out clearly the truth in the matter when he says:

"It is only Christians who have learned to give. Anyone who has tried to raise money in large sums knows how little to expect from the average good man who is not identified with the church. We know personally dozens of these men, some rich from olden times, some who have grown rich out of the war, who are spending thousands upon thousands of dollars annually upon themselves, spending it unwisely and lavishly as the *nouveau riche* always do, from whom we would get ten dollars when we asked for money, while his equally rich Christian neighbor would always match this ten dollars with one thousand dollars. The Christian has learned how to give."

Pointing out further that the non-Christian man outside the churches is simply not interested in the affairs of the church because he is *not* a Christian, Dr. Lynch continues:

"The second mistake many of the dear brethren are making—and we speak plainly here because we believe it is working great harm in Protestant circles—is to be continually reminding us that the country is full of men outside the churches who are just as good Christians as those within. This is all bunkum. It comes from ignorance of what Christianity is and from limited contact with men. What the brethren mean is that there are a lot of decent, respectable, good-natured, benevolent, honest men who are not in the churches. They do not steal or kill, generally do not covet their neighbor's wife, and keep the Ten Commandments reasonably well. But none of these qualities are particularly distinctive of Christianity. One may belong to this class and have nothing to do with Christianity. . . . To be a Christian is infinitely more than to be a respectable, law-abiding, moral gentleman. To be a Christian is to believe in God and live with Him; to believe in Jesus Christ and *intensely, enthusiastically* follow Him as personal Lord of one's life; so to know God in Christ that one receives a heavenly impact, power, grace, fluid, if you want to use an electric term, flowing into one, filling him with a kind of life others know not, making him new every morning in Christ Jesus; to have a passion for service, a sense of mission such as Christ had; to have a heart of energizing, constructive love; to have a morality that is not simply *static* (if one wants to shut himself up in a cell or live on a desert island he can keep all the commandments unless he tries suicide), but one that is *dynamic, enthusiastic, contagious*, energizing; to live for others, not for self. This is Christianity and you cannot reduce it to much simpler terms. And very few people outside the church have got much of it, although many of them are dear, lovable, good-natured, self-centered souls, whose enthusiasm for humanity rarely gets beyond their own family or off their own piazza. It is time we stopped talking all this nonsense about the Christianity outside the church and faced the facts. We would do much better to go to these men we are coddling and tell them frankly that they are *not* Christians and ought to be, and tell them the one thing they lack is just that thing that makes a man a Christian, namely, to *leave everything else* and follow Him in passionate goodness, in enthusiastic service of the world, drawing unseen strength from the eternal God. If he is not doing this he may be a most lovable Pagan, Mohammedan, or Brahman, but he is not a Christian.

We Baptists have not had many good things to say for the Interchurch, because we deeply believed that its fundamental assumptions were wrong. But now that it has departed this life, we can afford to point out its merit: It has brought back to sanity and sober thinking some who were on dangerous ground, and cleared the air for at least a generation as to basic principles in the work of bringing in the Kingdom of God.

Christ in the Home

Sunday, September 12, has been set apart and designated as "Family Altar Day."

It is a familiar story, but one worth repeating—that of the returned missionary who, after an absence of twenty-five years, was asked by a reporter what he considered the greatest change in American life. Naturally, it was thought that he would refer to changed methods of transportation, communication, the growth of the cities, or some such phenomena. Instead, he sadly confessed that the greatest change he observed was in the home life—the absence of family religion and the family altar.

Many things threaten the home today. Indeed, many families have no home, but only a house—and the more house, often the less home! Bankruptcy is always demoralizing, but there is no tragedy like the bankruptcy of the home. Reports tell us that in Soviet Russia persons desiring to marry have only to "check in" at the registrar's, and to secure divorce may simply "check out" at the same place after two weeks' notice. We have not yet reached that point in America, but in some quarters we are headed in that direction.

What does it take to make a home? First of all, it takes a home-maker. A true home is not an accident. Home-making is the finest of fine arts, and is primarily woman's function, as well as her glory. A man by himself cannot

make a home. The fact that he and wife and children live together under the same roof does not constitute a home of their dwelling place. Until the woman—wife and mother—consecrates herself with all the devotion and intelligence of which she is capable to this supreme task, the home will fall short of its mission and opportunity. Selfish, loose-living, worldly-minded, irreligious women are more responsible for the disintegration of home life today than all else.

But the wife and mother cannot do it all. The husband, hard-pressed as he is in the daily struggle as provider for his household, must lend his sympathetic and active help. He must realize that his chief treasure on earth is the spirit of love and loyalty within his home circle, and that it is infinitely worse to fail here than in business, politics, or any other pursuit. The children, too, must be given a real place in the home—in its councils, its work, its sacrifices, its pleasures. No graver mistake can be made than that of relieving the children of the normal tasks and duties in which they should share in the home circle.

Jesus had a home—an earthly home—and we may well believe it was the happiest home this world ever knew. It did not take money, nor station, nor ease, nor luxury, nor fine appointment. It did take love and loyalty, to one another and to God. He is the great home-maker. Sometimes we speak of "Christian homes." The expression is redundant. It cannot be other than a home if the spirit of Christ rules in parents' and children's hearts, though the house be a bare hut of four walls; and it cannot be a true home if it is not Christian, though the house be a palace.

We are pleading for a revival of home religion. We yearn to see the family altar come back. We want to found our great missionary enterprise—the conquest of the world for Christ Jesus—on a rock, and that rock is religion in the home. Any other foundation will prove at last to be sand. The mightiest single thing that any Baptist church can do at this season, specially set apart and dedicated to this sacred purpose, is to induce the heads of families in its membership to restore the worship of God within the walls of the place they call home. If this is done, in sincerity and truth, we shall have little to fear for the success of all our efforts to raise money and call out men and women sufficient to girdle the globe with the Gospel.

"Taking It Easy"

Last summer witnessed an activity in Baptist ranks unparalleled for that season of vacations and revivals. September found the Associations in full swing, and every church was astir with preparations for the great Campaign.

This summer we have been at ease in Zion. Overdue vacations have been gratefully taken by everybody who could possibly go anywhere or quit the customary tasks for a season. We do not begrudge any of these fortunate ones their rest. You remember the reply of the preacher when one of his deacons complained about his taking a vacation. "The devil," argued the deacon, "never takes a vacation." "No," replied the pastor, "and perhaps that's why he is such a devil!"

But September rings the bell which says, "Vacation's over; get to work!" For there is work to do a-plenty.

First of all, let the churches take stock of their resources and liabilities. Has the Sunday school run down? Put on a sure-enough "Double-Up Campaign," in accordance with the suggestions contained in the envelope of material recently sent from the Sunday School Board to every superintendent whose name could be secured. Follow this by a big rally day, on September 26, when the State Mission program prepared for the occasion will be rendered.

Check up the B.Y.P.U., W.M.U. and other auxiliaries, to see if the organization is complete, and an adequate pro-

gram mapped out for the fall and winter. Challenge the women and young people to some worth-while undertaking. Put on a mission study course under competent leadership.

Get together the deacons, treasurer, and representative men of the church, perhaps at a luncheon, and go carefully over the financial situation—amount pledged and paid per member, and amount due, for Campaign and local purposes. It will be found that some are in arrears, and with tact and in good spirit these should be visited and the back payments collected before their accumulation results in an embarrassing and often impossible sum.

What about the prayer-meeting? Preaching attendance? Personal service? Soul-winning? Family altars in the homes? "Arise, shine, for thy light is come, and the glory of Jehovah is risen upon thee!" There is a time to laugh, and a time to play; but the time for work and reconsecration to our tasks is at hand. There is a curse pronounced of the Lord upon those who are at ease when duties are pressing and harvest fields are ripening. Our great program, to which we have committed ourselves, admits of no slackening, no reaction, no looking back. Let us work the work of Him who hath sent us, while it is day.

Children and the Kingdom

One of the most significant things that Christ ever did was to set a little child in the midst of His disciples, saying, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." He made the child the type of Christian discipleship, and its selfless humility the mark of true greatness. His highest reward is promised to those who receive and nurture these little ones in His name, and His bitterest woe is pronounced upon those who cause little children to stumble.

The chief asset of any generation, of any nation, or state, or community, or church, or home, is its young people. The future of the Kingdom of God depends, humanly speaking, upon our youth. It is well known that fully 85 per cent of those who are converted are won between the ages of ten and twenty. The great majority of our preachers, missionaries and other Christian workers are converted at an early age, and yield themselves to God's call for special service while still young. This fact is remarkably well illustrated in the sketches of newly-appointed foreign missionaries which appear elsewhere in this magazine.

Yet the fact remains that we are not reaching our children and young people for Christ as effectively as we should. Nearly everywhere there is a noticeable absence of young faces in the preaching service, where once their presence was taken for granted. Preachers have become alarmed over the matter, and various explanations have been ventured. Many factors have combined to create the distressing situation, and no one cause can be singled out, perhaps, as chiefly responsible. Never were there so many counter-attractions; never were parents so preoccupied and so careless of their children's religious welfare; never were there so many auxiliary societies within the church appealing for the interest and attendance of the young. It is seriously questioned whether we are reaching fewer of our children and young people than in past generations; the question is as to how effectively we are reaching them, and the consequences to the Kingdom of their absence from the preaching services.

In too many cases the problem has not been fairly faced by the pastor and his people. Except, perhaps, for occasional public complaint, no thoughtful, sustained, energetic steps have been taken to remedy the situation. Churches and pastors need to be awakened, shaken up, somehow galvanized into action. It is no light matter, to be disposed of by decrying the times, or in academic fashion fixing the responsibility on

someone or some condition. If we fail at this point of enlisting our children and young people in the central service of the church we will meet with increasing failure all along the line.

What can be done? First, look the situation in your church fairly in the face. Make a list of the young people who attend the preaching service with some degree of regularity. Then list those, by families, who ought to come. Call a meeting of the Sunday-school teachers and lay the case before them. Write a cordial note to parents, explaining the earnest concern of pastor and church for the church attendance of their children. Call together those young people who do attend, and form a "Church Corner Club" or "Go-to-Church Band," or "Junior Congregation." Make membership in it worth while, and give to those who constitute it a real place in the worship. Plan the service so as to be attractive to young people, recognizing them in some way from time to time, preaching on themes adapted to their understanding, seeking them out personally for heart-to-heart talks about their souls' welfare, their ambitions, their life-work.

In brief, let us quit complaining, arouse ourselves to the seriousness of the situation, and go to work to win our boys and girls to Jesus, and conserve for the Kingdom the lives of those already won. It will require time, thought, energy, prayer. Are you willing to pay the price in your church? If you are, eternity alone will reveal the fruitage.

Recently our Foreign Mission Board compiled a statement of fundamentals, which was disseminated widely in the form of a "Fraternal Address." The Secretary of the Board of Foreign Missions of the Lutheran church has followed the example in a series of fifty theses on "The Doctrinal Foundation of Missionary Activity." One of these theses is about as fine statement as we have seen anywhere. It reads as follows: "In God there is a universal will to save. In Christ there is universal salvation. In humanity there is universal need of redemption and universal capacity for redemption. In faith there is a condition for the appropriation of salvation which by divine grace is universally possible. Christianity is the universal and only true religion, and the prosecution of missions is its central function. If salvation is for all, there must be a mission to and for all."

All the British missionary societies are reported to have closed their financial years in splendid shape. The Church Missionary's income was a record one, £669,000, "a figure never dreamed of a few years back," and an actual increase of £229,000. This has made possible the clearing off of a deficit of £81,000. The British and Foreign Bible Society has had an increase of over £50,000, enabling it to put eight million copies of Scripture into circulation. The income of the China Inland Mission has increased £33,000, of the United Free Church of Scotland £26,000, of the English Baptist Missionary Society £49,000, of the Wesleyan Missionary Society £36,000.

America has produced a group of industrial giants who have amassed unbelievably great fortunes. Nearly all of these men have exhibited extraordinary breadth in the handling and distribution of their wealth for the public good. It is announced that the will of the late Henry C. Frick gives to colleges, hospitals, etc., a total of \$150,000,000. The Rockefeller gifts have now reached the magnificent total of \$425,000,000. Why may not men of lesser means exhibit the same spirit? Surely no Christian man who has accumulated a surplus should be content to leave less than one-tenth of it to benevolence. When you make your will, don't leave Christ out!

Nearly one hundred Baptist missionaries sailing at one time on the same ship for two great mission fields—China and Japan—is a spectacle to cause rejoicing in the presence of the angels of God! In September another delegation of workers will sail for South America and Africa. Laying their all—even their lives—on the altar of sacrifice and service, these representatives of ours expect us to be faithful and loyal in their support, through our money and our prayers. Their dedication and faith challenge us to like devotion. God help us not to fail them!

Japanese outrages in Korea continue to be reported. Christians are tortured for no other offense than praying for the sick. Women and children are ruthlessly confined in jails, and refused the meagerest comforts. The leader of the Korean national movement, which has so incensed the Japanese, is a Mr. Lee, a Presbyterian elder, who gives evidence of genuine piety and a high order of native ability. Surely the Lord will soon end this persecution of His people.

The five hundredth anniversary of John Hus was to have been celebrated in 1915, but war conditions prevented, and not till July of this year was the birth of the great reformer and martyr commemorated. In the presence of a great assembly, near the historic Bethlehem chapel where he once so bravely preached against Romish tyranny the Gospel of soul-liberty, the services were conducted. What a blaze those fagots kindled five hundred years ago!

What constitutes a good school? A recent symposium, conducted by the *Record of Christian Work*, brought out some interesting answers to the question. The emphasis placed upon Christian character of the teachers by practically all the writers, who come from many walks of life, was highly gratifying. It begins to look as if a school in the future is to lose standing even in the eyes of men of the world that does not put character-building first.

The minutes of the Southern Baptist Convention, in its annual session in Washington, have been printed and delivered, and copies may be had from the State Mission Board upon receipt of postage. The volume contains 617 pages, and is a marvelous compendium of Baptist history in the making. Secretaries Hight C. Moore and J. H. Burnett deserve much credit for the many excellencies of the book.

A note from Brother James W. Pierce, Dublin, Ireland, calls attention to an error in the excellent article recently furnished this magazine on Irish Baptist affairs. The statement that the committee had decided to sell the Irish Baptist College in Dublin and transfer it to Belfast is a mistake. The college remains in Dublin, at its old location, 45 Harcourt Street.

"The missionary movement has been in the world as an instrumentality of peace and international good-will. Wherever it has gone, it has erased racial prejudice and bitterness, the great root of international conflict and struggle. It has helped men to understand one another."

"We should live and labor in our time that what came to us as seed may go to the next generation as blossoms, and what came to us as blossoms may go to them as fruit."

AMERICA—GOD'S ISRAEL OF TODAY

Rev. Norman W. Cox

"He hath not dealt so with any other nation; and as for His ordinances, they have not known them."—Psalm 147: 20.

God's election of Israel to be a nation of priests and prophets gives her a unique standing among the nations of antiquity. The history of other groups, both racial and political, shows evidences of divine purpose. But none of them shares the manifest design of Jehovah to make of them His apostolic messengers to the whole world in the sense that Israel possessed this distinction. In our text the Psalmist praises the Most High God for His favoritism to the sons of Jacob in this particular: "He hath not dealt so with any other nation; and as for His ordinances, they have not known them." Israel's mission to the world for all time was that of a people specially anointed to bring to men the true knowledge of the living God. For this purpose He had raised her up and to this end had kept and sustained her.

When we come to study the history of God's chosen people and that of our own beloved country, we are impressed with the existence of five striking parallels between the two. These similarities are wonderfully significant just at this time. The knowledge of them should stir the Christian people of our land to the largest sacrificial service they have ever known. For Baptists they are indeed a challenge from God himself.

Let us briefly look at these historic parallels in the order in which they come:

1. Before Israel could become a nation of priests and prophets, Israel must first immigrate. In the theophany described in Genesis 12: 1, 2, Abram is commanded: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing." In the midst of the traditions, customs and prejudices and familiar paganism of his native land Abram could not become that which Jehovah purposed to make of him. From these he must be effectually separated. Alone in a new land, with no familiar person beyond Jehovah and his immediate family, he could be brought to those experiences for which the divine intention was preparing him.

What a striking parallel this furnishes to the beginnings of our own nation! Those whose influence was dominant in shaping the destiny of this country were certainly driven forth from their native land to build for themselves a new home in a strange land. The command and promise to Abram was realized in the experiences of the Pilgrim fathers as truly as it was in their great spiritual forbear when he was led to journey from Ur to Canaan. In this primitive land, cut loose from the traditions and prejudices of Europe, they were to be blessed with divine leadership in the foundation of a new nation which ultimately was to be used of God for a glorious service.

2. Again, before Israel could become a nation of priests and prophets, Israel must be isolated. Her isolation was not complete in the first immigration. Circumstances finally drove the descendants of Abraham to a long sojourn in Egypt. For four hundred years these people were encysted in the heart of the country of the foremost nation of the time, whose religion and culture surpassed that of the other peoples of the day. But while they were in the midst of all this they were separate from it. In this contact they learned much, but did not lose their identity; their racial identity was rather intensified. These generations of isolation will later fructify in the fulfilment of the divine purpose.

Only the intervention of God Himself saved North America from colonization for five centuries before it actually began. Hardy Scandinavian mariners undoubtedly touched these shores and attempted a settlement in the eleventh century. But had our country been settled then, it would today be the seat of papal power the like of which Europe has never known. Its Christianity would have been that of triumphant Catholicism—the Catholicism of Hildebrand and his great successors to Innocent III, which made itself absolute temporally and spiritually. But this was not to occur. The dominant section of this new world was held back from settlement until a prepared people were ready to settle it in the purpose of God as was Abraham of old. And when it was finally colonized this country was isolated from the rest of the world for nearly three centuries by the most effective barriers. In this isolation seed of divine sowing were being planted, and their yield in its fullest significance is only now coming to light.

3. Israel needed not only to be immigrated and isolated, but to be made ready for her holy destiny she must be unified into a racial entity which gives her unique distinction among the peoples of the world. There in Egypt in her isolation, upon the ground-stock of Abraham, through the vicissitudes of her existence, there is inwrought into her life, as she is growing into a nation, those fundamental traits of character which thirty-seven centuries with all their storms and upheavals have never been able to change. In the training camp of the wilderness wandering on and on through the period of occupying the new land and the period of the Judges, God is giving further culture to this end.

That the experience of Israel is paralleled in that of our own country is not difficult to establish. Our Anglo-Saxon ancestors moved true to type in their descendants whose influence was paramount in making this country what it is today. Without the restraint of tradition, far removed from the presence of constituted religious authority in its formal ecclesiastical forms and with a religious earnestness that was grim in its severity and humble in its dependence, the early settlers of this country set out to build a new kind of commonwealth. Their institutions, laws, ideals and social customs arose out of the combination of their personal convictions and the urgency of their situation. Living in sparsely settled regions, surrounded by hard privations and implacable foes, they had to think and feel and pray their own way out of the problems which were thrust upon them. In such an atmosphere, productive of virile initiative and instinct with personal liberty and soul-freedom, these pioneers of true Gospel restoration set in motion forces which have made the citizens of this country a unique people among the peoples of the world. And it is this essential difference that constitutes our real contribution to the world's affairs today and clothes us with vital responsibilities of leadership. This difference is the product of the blessings of Providence upon the Anglo-Saxon ground-stock of the earlier settlers of the United States, who had the most determining part in the foundation of this nation.

Space fails us in which to describe a series of historical incidents and facts which prove this assertion. This alone must suffice. It is highly significant that no sooner had we entered into the great world war than the governments and peoples of our allies seemed to turn instinctively to our President as the spokesman of their impulses and purposes. The allied nations of Europe on our side were wearing new garments which the perspective of their traditions would not permit them rightly to describe. The exigencies of a great world catastrophe had driven them into the lists as the champions of democracy and ultimate soul liberty of a character which their whole history largely contradicted. This type of democracy was indigenous in the United States. Our people for three centuries have breathed its breath and been inspired with its purpose. It is not strange then that when we became a co-

belligerent in our efforts to save civilization, all of our allies turned to us to interpret the struggle from our perspective, because they realized this difference and had seen its blessed advantages.

4. When Israel's isolation in Egypt had sufficiently unified her into the racial type which she became, God moved Israel to the crossroads of the world. No people have more truly dwelt in the very center of the world than did Israel in Palestine in the days of her power. She stood at the junction of great roads leading to three continents. A series of inter-continental highways passed through her territory which connected Europe, Asia and Africa. Before her doors passed the trade, the tourists, the scholars and the armies of the world. Caravans constantly camped in her villages; her inns were frequently filled with travelers from distant lands; and her soil was often the battleground of the armies of contending nations. There was a special reason for this, as we shall see.

The evolution of American life has changed us from a situation of complete isolation by great natural barriers and by a fixed political policy until today we are dwelling as a nation at the very crossroads of the world and are vitally connected with the whole world's affairs. Modern invention has so shrunk the seas, and those who were once so distant from us now can be so easily communicated with that the world has become in a very real sense a community. But the opening of the Panama Canal to the commerce of the world placed the ports of Western Europe hundreds of miles nearer to the ports of Eastern Asia. The result of this will be more clearly appreciated in the decade before us. The caravans of the world's trade are going to pass our doors. So shall its tourists and scholars. Today we stand as a mediating station between the East and the West. Our situation is neither Occidental nor Oriental, but Providential. The opportunity which was Israel's in relation to the world for centuries is precisely our opportunity today.

5. The location of Israel at the juncture of the world's affairs in the days of her power was not due to the accidental caprice of a nomadic tribe's settlement. Jehovah located Israel there to be a blessing to the world. Upon the lofty plateaus of her splendid highlands she was to be a nation of priests and prophets who were to preach the everlasting Gospel of the true God to the restless world that surged by her doors. The sword of her conquest was to be the dynamic ideas of a God which she had acquired through experience and theophanic revelation. Hers was to be a missionary ministry as the evangel of the futility of paganism and the certitude of her own religion. Consecrated unto such a service she had been planted there.

How well Israel carried out this Providential enterprise is a matter of history. God used her—I say it after thoughtful deliberation—as best He could under the circumstances of Israel's attitude towards her calling. Through Israel He finally brought to the world the Messiah, but in the end, as a nation in the enterprise to which she as a nation was called, she failed miserably. She debauched herself into a race of traders and money-getters. Through the centuries of her dispersion she has become infamous because of her covetousness. "Ichabod" was written over her door because of the depths of blindness into which her sin led her. She shut out the vision of her real glory because she was fascinated with the prospect of carnal achievement.

It is no accident that we of America are thus situated on the highway of the world's affairs. No more truly Providential was the coming of Esther into the court of Ahasuerus to be the deliverer of her race than is our coming into the kingdom of the world's affairs just now. The days of our isolation politically, intellectually, socially, commercially, and religiously, are forever past. We have been bred, born, nurtured, and developed for world leadership. We cannot evade

this responsibility and seek to isolate ourselves again except to our everlasting peril and the world's permanent hurt.

The phases of our leadership are many. We cannot consider them here in detail. As truly as God called Israel to be a nation of priests and prophets so he has called us now to be the spiritual leader of the world. To the religious, the Christian, phase of our obligation all other phases are subsidiary and complementary. Our striking situation today in view of our past ought to bring this point home to us. As a nation in the middle of the world we are to proclaim "the Gospel of Jesus Christ, which is the power of God unto salvation to everyone that believeth." This Gospel is the only solvent for the political, industrial, commercial, intellectual, social and religious ills of this very greatly troubled world.

Here in this Providential land this Gospel has been largely interpreted from the Bible and has more nearly approached its primitive simplicity and power than it has since apostolic days. The traditions of ecclesiastical interpretation have been largely shaken off. The dynamic evangel of the Son of God has been fully proclaimed and men have felt its regenerating force. Its seed has largely produced our ideals and institutions. Its fruitage has made us the ethical and spiritual leaders of all mankind. To us the eager hands of the world are outstretched. The suppliant voices of the Orient and Occident are repeating the Macedonian cry: "Come over and help us."

Surely we can exclaim with the singer of Israel: "He hath not dealt so with any nation; and as for His ordinances, they have not known them."

These facts should stir the churches of America as they have never been stirred before with the consciousness of their power to serve. The motive of Christian missions never had so great an impulse and so favorable an opportunity as that which greets us today.

How shall it be with Southern Baptists in this holy hour of opportunity? This is the hour for which the spiritual democrats of all the ages have yearned. Shall we not go out in the name of Immanuel to possess the lands of the earth for our Christ? America today can be the pulpit of the earth and the nations of the world its waiting congregation. Shall we not bind them to the Christ and loose them from the fetters of pagan religions and the Molochs and Mammons of Western Kultur? If we fail now (God save us from it!) the future centuries will write "Ichabod" over our door as the past centuries have written it over the door of Israel. There is but one salvation for us, but one way to perpetuate our leadership in blessing to the world's hundreds of millions, and that is by our churches realizing the purpose for which they have been brought to possess this opportunity and then give themselves to their fullest strength to its missionary use.

It is a great thing to rescue a life that has been wrecked, but it is a still greater thing to prevent a life from being wrecked. Our missionaries are paying no less attention to seeking to save old men and women whose days are nearly spent, but they are with increasing earnestness undertaking to reach for Christ the children. A returned missionary, who had spent twenty-seven years in Japan, confessed to his mistake in that he had not made a stronger effort to reach and hold the children. We are reminded of the saying of D. L. Moody, "If we can win one generation of children we have put the devil out of business."

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.

A NEW TESTAMENT CHURCH MEMBER WHO FAILED TO ENLIST

Rev. John R. Chiles

In Paul's second letter to Timothy he sounds a note of sorrow and disappointment when he had to put down the words, "Demas hath forsaken me."

1. *This was hard on Paul.* He had strong attachments for individual men. When once he had a friend he never wanted to give him up. Especially was this true of those associated with him in labor, love and sacrifice. He never thought of a missionary party as really broken up, although the individuals might be scattered. On Paul's side only death could break the ties which bound him to his fellow-workers. As far as the communicating agencies of the time would permit, he would let them know how the tendrils of affection and memory grew out of his heart and clung to theirs, even across great chasms of miles and years.

Paul's letters, both to individuals and to churches, are nearly all about enlistment in one form or another, as maintaining the doctrines in their purity, practicing the ordinances correctly, planning soul-saving campaigns, giving pastors adequate support, subscribing liberally to general funds and paying the pledge promptly, and sending it to the object of need through the chosen board of trustworthy men.

Now here was a man who slipped out from under his part of the task which rested on the Christians of that age. To Paul the prison walls looked more bare, the light of hope for the cause in his breast was dimmed a little, he buried his face in his hands and called the list: "Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia. Only Luke is with me."

No record is given of Paul weeping bitterly at the grave of a fellow-worker. "To depart and be with Christ is far better." So with us, the low notes of sorrow are almost drowned by the high notes of triumph when we say: "The workmen die, but the work goes on." But isn't it just the other way if we must say: "The work dies, but the workmen live on"?

One of the great joys and blessings of our Seventy-five Million Campaign is the fellowship that has bound our people together as we solicited and subscribed and now pay to support all of our institutions and forms of endeavor which have their roots in the great commission and have sprung up out of it with the infusion of divine life. If they must be watered with tears, may it be with the tears of us all. When the rejoicing over the fruitage comes, may it be in every heart.

2. *It was harder still on the work.* This man made little of the highest and holiest things in this world. He broke the bonds which his Creator had put upon him. He threw off the yoke of Christ. He denied the regenerating presence of the Holy Spirit in his heart. He tore up the plans of the Divine Architect who has "foreordained us unto good works." He stopped the upward course and started down. How far he went we do not know, but one step was too many in that broad road.

We have them like this today. Whole churches sometimes forsake causes which are undoubtedly ordained of God. Sometimes only half of our churches are enlisted. These enlisted churches only get half of their members into line at all, and these members that do, only do half of their duty, as an average.

So really our great problem is one of enlistment. A factory superintendent cannot carry on his manufacture without hands. The best teacher will have no school without pupils.

The greatest general cannot carry on a war if the privates desert, or even fail to come into the army. So Paul, mighty man as he was, grappling with the centers of world life and trying to turn the irrigating streams of the Gospel out into the channels of universal human interest, felt the need of every member of the churches. He checked them all up and counted them for or against the cause.

If we co-operate to success in our five-year program, then our freedom in Christ which others have referred to as a "rope of sand" will become a chain of gold, binding us to each other and to Him.

3. *It was hardest on Demas.* He lost his usefulness. Dr. R. D. Haymore, long the able and eloquent pastor of the Central Church of Chattanooga, often would tell of how he was the first Christian in their home and at last won his old father to Christ and went to baptize him in a creek in North Carolina. As he brought him up from the watery grave, the old man exclaimed: "I have lost my life." The son said: "Father, why?" He said: "Because I have spent all my life in sin." No man can be useful who is away from the Lord, nor very useful except as he works through His church. It is a sad thing for a life to be wasted when we have but one, or even a single opportunity to be lost when it can never be recalled.

He lost joy. The world can never satisfy the Christian with either its closeness or its extravagance. God's men can neither be spendthrifts nor misers. This is true of talent the same as money. The man who is really called to preach, though he be in the farthest back mountain pulpit, will find a well of sweetness in his own heart. To him it would be bitterness to succeed even in the biggest marts of trade. Those who are called to be missionaries will be happier in Africa than here among their kin. Of us all at least the tenth is demanded for the Lord's work, and we will be better off, both for time and eternity, if as cheerful givers we place this much or more in His crucified hands. God is all-wise and his ways are best.

Demas lost the influence of his name. Immortal are those five letters. What follows Paul wrote, but Demas was the author of it. His actions and thoughts gave an eternally unchangeable, concrete meaning to his name. He did something here which followed him till death and to the judgment and down through human history for these hundreds of years. He paid a price to get free from the fellowship of the suffering Christ and his suffering fellow-servants.

Who admires the flower that never blooms, the tree that never bears any fruit, the cloud that never distills any rain, or the bird that has no note of song? We like the man who wants to help sing every song in which his church worships God, wants the "amen" of his heart to go into every prayer at that altar, and something that his hand earned and offered in every collection that is taken.

Demas lost in reward. In eternity how could he be in the same class with Paul, who "counted not his life dear unto himself"? or Luke, who counted it a privilege to be physician in waiting to the aged and penniless prisoner? "We are saved altogether by grace and rewarded altogether according to our works."

"It is good to pledge; but it is better to pay."

What has become of the Mormons? Although we may not see and hear as much of them as we did a few years ago, we need not conclude that they are decadent. Mormons have increased more rapidly in proportion to numbers than any other religious body in America. Ten years ago the census gave them 215,000. The last census reports 403,000. It is asserted that this growth is not due so much to aggressive proselyting, for which they were once renowned, as to big families, and the growth of Mormon communities.

A Survey of State Missions

Rev. Lloyd T. Wilson, D.D., Cor. Sec., Executive Board, Tennessee Baptist Convention

The New Order of Things made Possible by the Great Campaign has emphasized the State Mission Task and Opportunity. In this Excellent Article Secretary Wilson Sums Up in a Splendid Way the Needs, the Difficulties, the Problems, and the Outlook

A thorough survey is of prime importance in doing State Mission work if we are to cover the whole field in a satisfactory way; but to make such a survey is a difficult task, and one that requires time and serious thought. However, when properly made, it will reveal the real needs of the territory, and it is to this that I want to call attention in this article.

1. *There is need to supplement salaries of pastors on many fields.* This is of great importance just now, but to do it wisely is one of the most difficult things confronting the denomination in State Mission work. Numbers of churches must have help, but the question to settle is how much and how long should such help be continued. Much depends upon churches and pastors and local association boards in doing justice to all parties concerned.

Some churches are assisted for years when they should have been led to walk alone and to become an asset rather than a liability to the denomination after a short period of help, while other churches that have never asked for aid in paying their pastor have continued their work in a poor sort of way and have gradually died out, when they might have been saved and made a power for good if they had received a little assistance at the proper time.

The denomination has failed in both of these instances because it has failed to give proper care and attention to the work. Sometimes the latter kind of churches are far more important than the former, and would show fine progress if they were only encouraged a little. The denominational agencies should ever be on the lookout for fields of this kind. We should help weak churches, but we should encourage them to help themselves and impress upon them the importance of self-support at the earliest possible moment. It is highly important that the denomination give much attention to this sort of work.

2. *The second need is for missionaries and enlistment men in needy and undeveloped sections of the State.* This is also a serious problem because of the fact that so few men know how to do this sort of work in a way that is worth while.

My experience has led me to the conclusion that there are the fewest men who know how to do the work of an associational missionary in a successful way unless carefully guided by wise men in the local association. As a rule, the men who are best fitted for this sort of work prefer the pastorate and, therefore, cannot be gotten into it.

One of the most satisfactory ways of covering this need is to get some good men well located in pastorates for part time and let them give the remainder of their time to associational work. As to the enlistment work, I find it difficult to get men to understand just what we mean by this, and when they do understand the fewest men can do it in a great way, but a man who knows how to do enlistment work is a power in reaching undeveloped churches in a State.

3. *The greatest need in most of our States is preachers who have the ability and are willing to do the work of the pastorate in our weaker churches, especially in the country.* We must have something like 500 or more pastorless churches in Tennessee at this time. Here is a great problem, but how to solve it is perhaps the most difficult task that confronts our denomination today. We have an abundance of preachers in some sections, but so many of them are not acceptable to the churches because of lack of training and ability. We must impress upon our younger men in the ministry the need for this

sort of work, and we must try to show them how that experience in doing this sort of work will be helpful to them in laying a foundation for their life work. If we can get more of our young preachers leaving the seminaries to agree to spend a few years bringing up these churches, we will go a long way toward meeting the greatest problem in our denominational life.

4. *Another matter of supreme importance is the lack of equipment in many of our churches.* New buildings or improvements on old and inadequate buildings are absolutely necessary if the best work is to be done. To meet this great need we must go to the assistance of a great number of local churches out of our church extension funds or out of the loan fund. Money must be spent in improving many of our church houses and building new ones if we are to properly care for the work in the States. Much could be written upon this great and growing need throughout all our States.

5. *Another need to be considered is the closer co-operation between all our organized forces.* This is necessary to an intelligent knowledge of the real destitution in the State and to a wise expenditure of the funds in hand to relieve such destitution. The district associational boards should give more time and attention to the needs of their territory, and should keep themselves in position to be of great assistance to the State boards. All denominational agencies should work together and give due consideration to all the needs of their States. Many of our agencies do not consider seriously the work committed to their hands. It is no uncommon thing to hear of an associational board going a whole year without having a meeting. Our State boards cannot do their best work in the best way without the hearty co-operation of the district boards.

6. The last thing to be considered in this article is one of the most important in our organized work. *It is the educational department under the executive boards of the States.* If the best results are to be reached in State Mission work, we must not overlook the W.M.U., the B.Y.P.U., and the Sunday-school departments. Much depends upon the leadership in all these. Capable men and women must be employed who can arouse the people and teach them the latest methods in doing the work. These forces are a power in enlisting our churches, and we must use them more and more.

If all the needs mentioned are to be met, we must have money to cover the expenses, and, since only a small part of the Seventy-five Million Campaign fund goes to State Missions, it is highly important that this fund be collected promptly as it falls due. If we are to succeed in this, we cannot depend upon one drive made in the early spring and summer, but must keep all our forces at work pressing these collections in a systematic way. Under our unified program we cannot have the campaign for State Missions in the fall of the year, as heretofore, so it behooves us to collect promptly the subscriptions that have been taken in the States for the Seventy-five Million fund.

The man who says, "My country, right or wrong," is wrong. He puts country before God. God is for the right, God is against the wrong. He who stands for wrong is thereby opposed to God. The true patriot stands for God first and forever.—F. W. Pattison.

The Country Pastorate—Sublimely Glorious

Rev. E. B. Hatcher, D.D.

The Last in a Series of Special Articles Portraying the Difficulties, Importance, Opportunities, and Rewards of the Pastor in the Rural Field

The task of the country pastor is *sublimely glorious*. Its glories lie not on the surface, but he who enters the country pastor's kingdom, and turns on all the lights, finds himself within a realm of wondrous sublimity. As a breath on a telescope may hide the worlds beyond, so the film on the nation's eye has blinded it to the grandeur and glory of the country pastorate.

Let us picture a country pastor in his new charge commencing his work of bringing about the kingdom of God in that neighborhood. He soon discovers that it cannot be done overnight. Some farmers will be so oppressed with their personal needs that they will have no ear for the Gospel story. Some homes, "beaten with the whips and scorns of time," will be inaccessible to the church message, and the busy pastor, with his Gospel words flung back into his teeth, soon learns that as "crowns will not cure a headache," so neither will sermons and prayer-meetings alone Christianize a community, and that, like his Master, he must have a heart for the people's physical needs. "The best hustler in the kitchen is a thin, sharp knife," and the best pastor in the country is he who can instruct and inspire his church in good neighborliness. Not that he is to be a fussy meddler in agricultural matters that others understand better than he, but a keen student of all community conditions, sympathetically interested in all the concerns of the people; and, like the red strand running through all the British cordage, so also running as a motive power through all the pastor's neighborhood benefactions must be his love for him who commanded, "Thou shalt love thy neighbor as thyself."

He must make his church the social center of the entire community. Not that in business session the church is to recommend the latest fertilizer brands, or appoint committees for introducing better farming implements and fostering better roads. No. But the pastor must, through his preaching, through the Sunday school, and through other agencies, inculcate in his members the principles of Christian neighborliness that will cause the members to work wonders in community betterment. The pastor must be in the thick of the onset. He must see to it that his members make the neighborhood a better place to live in, to rear children in, and to do church work in.

Again, the country pastor must awaken in his people a new delight in their country life, their homes, their farms and their neighborhoods. Our country boys are striking for the city and abandoning their homes, because they grow weary of country life. The city, with its flaming lights, its hilarious groups, its dash and roar and excitements, sets them wild, while at home they see only the mud, rocks, stumps and the ice-clad barnyards in early morn. The farmer, and that tragical toiler, his wife, become callous and see no beauty nor splendor in their environment. With what sympathy the country pastor must read the lines:

*"I hoe and I plow. I plow and I hoe.
And the wind drives over the main.
I mow and I plant. I plant and I mow,
While the sun burns hot on the plain."*

*"I sow and I reap. I reap and I sow.
And I gather the wind with the grain.
I go and I come. I come and I go,
In the calm and the storm and the rain."*

Yes, such is the country's dreary side; but blessed is that pastor who can set the hearts of country people to chanting

the glories of their daily toil and of their heaven-born surroundings. "I can conceive of preaching," says Dr. Butterfield, "that would give to farm men and women a new birth of aspiration and hope, simply because it would set vibrating the chords of poetry and romance that are strung upon the harps of men at work in God's out of doors, strings too often untouched by any hands save those of chance." Like the nobleman planting acorns here and there that he might brighten the bleak places for others, so let the country pastor lift the dull pall from his people and unveil before them the riches of their inheritance, so that their entire life, in home and farm, shall be shot through with light, where every home will be a jewel in God's setting, where every farm will be to its toiler as Jehovah's own workshop, in which the farmer is a co-worker with the Creator in seed time and reaping, and where he would be ever reminded of Him who loved the fields, who noted the sparrow's fall, looked upon the lilies in all their glory, followed the sower when he went forth to sow and pointed to the fields white unto the harvest.

Pastor, when did you preach to your people on the dignity and glory of country life?

The country pastor must also radiate happiness and fun in the community, for he will find some people who have not had a good time for thirty years, nor have they enjoyed a side-splitting laugh in a quarter of a century. Tommy, rebuked for laughing out in school, replied that he was simply smiling, when his smile busted, and, verily a "busting" smile is often a tonic and a benediction, though in such cases we would tremble for some laughless jawbones that we have known that are stiff from their thirty years' solemnities. Not levity, nor sacrilege do we advocate, but the touching of those fun-loving chords strung by the Creator in every child's soul. Oh, country pastor, for the sake of the tired farmer and his worn wife, and of the old folks, and especially of the young, be the apostle to your people of the good time in this life, as well as that in the life to come, even if you have to bring everybody together in the grove or valley to witness the fellows trying to climb the greasy pole, and to catch the greased pig, or have six of the old farmers trying to run a three-legged race.

Again, pastor, why not put your community on the map? You may have to keep out of sight behind the map, but you ought to awaken and enlist and recreate your church and community that they shall become known and read of all men, as an example of what may be accomplished in almost any country neighborhood under proper leadership and co-operation.

"But stop!" says someone; "the country pastor's hands are tied by his not living among his people, and by his seeing them only once at his once-a-month preaching appointments. Abolish this once-a-month bug-bear, and this pastoral absenteeism with which the churches are afflicted, and then the country pastor can win his triumphs."

Not so, kind friend; do not halt the entire procession because of the once-a-month epidemic. We admit that it is a sort of ecclesiastical nightmare—that of country pastors darting in on a community, firing off their little Sunday afternoon homiletical musketry, besmattering the congregation with smiles and handshakes, possibly perpetrating a few abbreviated calls at some houses near to the church, and then raising the dust of their monthly departure. Many country pastors have their residence and chief charge in a distant town, where they preach on Sunday mornings, dash out to their far-away after-

noon country appointment, giving as mild a sermon dose as possible, in order to conserve strength for the night service at home. What a tragedy it is for pastors to cut their little country churches off with such skimpy attentions.

And yet we must understand that the once-a-month habit, like the poor, we have with us—probably always—and, like the old creature who meekly declared that she felt grateful that she had a back to have the rheumatism in, so multitudes of our churches are fortunate in having even a once-a-month visit and sermon. But let these churches join the twice-a-month column just as soon as possible, provided it does not hurtfully infringe upon the pastor's arrangement with other churches.

But the burning, bursting trouble is not the once-a-month, pastoral-absenteeism evil; it lies within the pastor himself. It is not more sermons that the country churches need so much as better ones; not more visits so much as more effective ones. Some pastors might preach at a church, not once a month, but every day, and each sermon simply be a nail in the church's coffin; while another pastor would make one monthly visit seem to the people like the gate of heaven. "It is not the oath that makes us believe the man, but the man the oath," says the adage, and it is not the number of the appointments that make the man effective, but the man that makes the visits effective. "How long is the pastor absent from the field?" is not the vital question, but "What does he do when he visits the field?" and it is not pastoral absenteeism so much as pastoral donothingness that is missing the target so often.

Think not that this is a sweeping indictment of the country pastor, for multitudes of them are heroes, and pæans of praise could fill these pages in their honor. Country pastors—yes, a vast number of them—need to put a mightier emphasis upon their pastoral, constructive work. Where is the pastor among us who could not do vastly more with his little church in that once or twice-a-month visit than he does? Many could say with Browning, "I have not used half the powers God has given me." Let the country pastor go to his church with his soul aflame. The old artist with the wonderful red color for his masterpieces was found after his death to have plucked the red from his own heart's blood; so let the country pastor, also, put his own heart's blood into that once-a-month visit. It matters not how small the membership, nor obscure the church, but it matters tremendously how well the pastor does his part.

*"Greatly begin; though thou have time
For but a line, be that sublime.
Not failure, but low aim, is crime."*

Little Charley stated that his usual weight was sixty-five pounds, but that when he was dead in earnest he weighed a ton. And it is the ton-weight sermon and visit that count.

Above all, let the pastor concentrate his sermons and pastoral efforts, at first, upon his members. An occasional sermon to the general congregation may be permissible, but let his ministry be devoted chiefly to that little band. Outside work will develop later. Let him, at each visit, project for his church the next month's program; let him set them on fire—a fire that will not go out till he comes again. Let him, by personal touch, keep tugging until as many members as possible hand in their monthly envelopes, take part in the Sunday school and lend a hand in young people's work. Let him lift the missionary banner among his women. "Ah, these women," said the crusty old bachelor; "we can't get along without them, and we can't get along with them." Thoroughly correct was he in the first half of his statement, for the pastor quickly finds that the wheels will not turn without the women.

Pastor, get those members in your little church together. Pack them, if need be, in the amen corner where they feel the elbow touch and will understand that you have colossal business with them, that until they move nothing will move, that the neighborhood tide will not rise higher than the tide

in their own lives, that they are to furnish the examples, that they must personally be burning and shining lights, if the community is to be made more progressive, more attractive, and, above all, if it is to be made a Christian community.

No, this will not be easy, and woe to the pastor who permits his work to be easy. Neither will it be spectacular, nor mix itself with the city's headlines; but it is service that heaven looks down upon with joy. As the violinist tightens his strings for the sweetest music, so, pastor, in that monthly visit to your church let your soul be stretched with mighty tension, and the music of your stay will leave its echoes there until you come again. Let the pastor who regards his country pastorate simply as a depot where he is waiting to catch the train for the city, or views it simply as a dreary-go-round of appointments, rather gain a new vision of his task. Suppose the country pastor should see, with open gaze, the glory of his mission. Verily it would ring the alarm bell in his soul. As thick as daisies are the opportunities at his feet. The coal and the diamond are substantially the same, and a little country church may be dull carbon under one pastor, while under another it may shine with diamond splendor. Even a small penny carried the great Cæsar's head, and so, pastor, your little church bears in its soul the insignia of heaven—if only you can bring it to light. "A kiss from my mother made me a painter," said Benjamin West; and often the touch of a loving pastor has wrought the resurrection marvel for a dead church. With the country church it is not nearly half the battle, but almost the whole of it, to secure the right man for pastor, and many a church, in calling a pastor, is arranging either for its funeral or its resurrection.

For country life a new day is dawning. The government is knocking at its doors with treasures. Philanthropists, statesmen and social experts are hurrying to country communities to erect new schools, to introduce new methods of sanitation, of farming and of domestic science, better roads, circulating libraries, telephones and other innumerable community benefits. Just as when one part of the body is injured every other part sends its blood rushing to that point to repair the injury, so should the denomination rally to the country pastor, and this it is doing through its Home Mission Board enlistment workers, who seek to cheer and buttress these country pastors.

The theological seminaries can work wonders for the country church, not merely by setting up a country church department, but by idealizing the country pastor's task and setting it ablaze among their students until it shines with a far more attractive light than the maddening glare from the city. Oh, happy, new day when the seminaries put the country pastorate upon a pedestal!

If our Home Mission Board would stimulate the country church, let them stimulate the country pastor. Let them help him make his visits to his church not only more frequent, but more fruitful. "How do you like your new little sister?" was asked of Robbie. "Oh, we like her mightily, but there were lots of things we needed more," said he. And if the needs of that household were many, then, like the leaves of Valadosta, for multitude, are the needs of the country pastor. He needs magazines and books. Can the Home Mission Board help him get them? He needs—but, suffice it to say, "Oh, Home Mission Board, if you will help the country pastor, you will help the country church, the city church and the denomination generally!"

But, after all, country pastor, the deciding factor in all this bewilderment is yourself. The country church problem is its pastor. The challenge is to you. The seminary may give its training; the government may rush to your community's aid, and your denomination may bring rich help; but after all you are to work the transformation for your church and community.

The Task of the Education Board

Rev. Albert R. Bond, D.D., Editorial Secretary

Dr. W. C. James, the new General Secretary, and Dr. Bond, Editorial Secretary, Bring to the Great Tasks Assigned Them Peculiar Fitness, Breadth of Purpose, and Fine Enthusiasm, as Reflected in this Survey of Achievements and Objectives

The Gospel of Grace assures every man in the world the right to salvation. Herein lies the appeal and basis for world evangelization. Southern Baptists have come to realize this fact as a dominant stimulus to their plans. The supplement to the Gospel of Grace is to be found in the gospel of Christian education, which seeks to fit every man to measure up to the privileges of salvation.

In response to a growing conscience toward Christian education, and as a method of giving adequate attention to this imperative need for Christian culture, Southern Baptists have created the Education Board. A brief survey may be made of the origin and proposed mission of this Board.

In its session at Houston, Texas, in 1915, the Southern Baptist Convention appointed a Commission on Education, consisting of one representative from each State. This Commission rendered signal service through its competent and wide study of the educational situation in the South, through its publication of tracts, articles and booklets, and through a persistent effort to create a real conscience among our people on the subject of Christian education. After four years, having given much consideration to the entire problem, the Commission recommended to the Atlanta Convention last year that the time had come to create an Education Board. The Convention referred the matter to a special committee, which later reported in favor of the new venture. The report of the committee was unanimously adopted. Birmingham, Ala., was designated as the home of the Board, and Dr. W. J. McGlothlin was elected Corresponding Secretary.

Dr. McGlothlin did not accept the position tendered him, and Dr. J. E. Dillard, pastor of the South Side Baptist Church, Birmingham, graciously consented to serve without compensation as the Acting Corresponding Secretary. The inception of the work of the Education Board called for great tact and wisdom, and these Dr. Dillard has shown in a wonderful degree. It must be recalled that the Board was required to start without any helping precedents.

The first year has been more successful than could have been anticipated. The brotherhood has given a cordial reception to the Board and the task to be accomplished through it has become more definite and enlarging. The fundamental duty of the Board is the creation of an educational conscience that will lead Southern Baptists to function in the matter of general education, but distinctly in Christian education.

During this first year the basis has been laid for a needed body of literature that will set forth our condition and plans. Many thousand tracts have been issued and distributed, a monthly bulletin has been published, and many articles have been furnished the press. The Secretary has been of invaluable aid in helping to secure students for our Baptist schools. Reports indicate that our schools will have a record attendance this session. As a result of the Seventy-five Million Campaign, the Education Board has become the clearing-house not only for general educational matters, but specially for the distribution of funds for the Southwide institutions.

This is but a bare suggestion of the immense amount of work carried forward by Dr. Dillard in addition to his duties as pastor of a great church. The denomination will delight to recognize his valuable services.

The Washington Convention in May elected Dr. W. C. James as Corresponding Secretary; he entered upon his duties July 1. Dr. James brings to his important place a combi-

nation of graces and gifts that make him thoroughly well equipped to do a great work. A graduate of Richmond College, a teacher of successful years, a graduate of the Southern Baptist Theological Seminary with the degree of Doctor in Theology, for thirteen years pastor of the Grove Avenue Baptist Church, Richmond, Va., which he resigned for his new work, Dr. James has the two-fold viewpoint of teacher and pastor. His scholarly attainments comport with the dignity and importance of an office that has to deal with the problems of schools and colleges. His ability as a speaker will give him a responsive hearing before conventions, assemblies and churches. Southern Baptists will count themselves fortunate in this selection and will respond to the appeals of the Education Board with increasing fervor and liberality.

On August 1 this writer became the Editorial Secretary of the Education Board. My purpose will be to conduct the Department of Publicity and Propaganda in such way as to bring Christian education to a vital and vitalizing notice of the brotherhood, and to make such a survey of educational problems as will enable the Education Board to function properly as an agency of the Convention in the development of educated men and women who will still have the denominational spirit and purpose. I crave the prayers of the brethren and sisters.

The task of the Education Board already appears commanding and far-reaching. If this be our conviction, when we are in the process of finding ourselves, how much larger will be the horizon in the coming years! A few definite purposes have become clear as our immediate objectives.

1. *Educational Clearing-House.*—The Board undertakes to investigate the educational situation both generally and specially Baptist, and to become the clearing-house of information upon education.

2. *Publicity and Propaganda.*—The Board believes that a supreme task, committed to it by its very genius, is to create an educational consciousness that will develop an educational conscience among Southern Baptists. This can be done only by insistent and proper publicity through the many channels open through the pulpit, platform, and press. Knowledge must precede large and loyal response. *The Baptist Educational Bulletin* is published monthly, and will be mailed free to anyone so desiring. Send us your name.

3. *New Students.*—The Board will continue to help bring young men and women to decision relative to college life and to put them in touch with our Baptist schools.

4. *Religious Work for Students.*—The Education Board will co-operate with the other Boards in caring for the religious life of the students in State as well as denominational schools.

5. *Southwide Institutions.*—The Board has been made the channel through which certain Southwide institutions shall have benefit from the Seventy-five Million Campaign.

6. *Volunteers.*—The Board will seek to touch the great number of young people who have volunteered for definite religious service.

We could not even indicate all the plans that clamor for attention on the part of the Education Board. These will be given attention as opportunity arises. There may be no limit to the influence of the Board. Education is fundamentally related to every problem of Southern Baptists. The men of tomorrow will have a vision commensurate with the world service of Baptists, if we give Christian education its proper place now in our affection and liberality.

Should We Expect God to Send a Great Revival?

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

Surely there was Never Greater Need for Sane, Passionate Evangelism than Today, and the Writer Points to Indications from History in the Light of Present Conditions, that Seem to Make Imminent and Possible a Mighty Nation-Wide Revival

There was a recent conversation between Dr. W. W. Hamilton, Superintendent of Evangelism, and a minister who holds in a Northern Christian body a position similar to that held by Dr. Hamilton with our Home Mission Board.

The Northern minister sought information of Dr. Hamilton as to how he proceeds to develop evangelistic work among Southern Baptists. Superintendent Hamilton said he could reply better if the other minister would explain what he himself was doing in his own denomination. The Northern brother responded that he usually got together groups of pastors and leaders at strategic points and sought to convince them that evangelism was scriptural and proper.

"Well," said Dr. Hamilton, "I begin just where you leave off. I have never anywhere in the South had occasion to spend a moment in arguing the desirability of evangelism. Southern Baptists believe in it thoroughly. Our one trouble is to secure a staff of workers large enough to supply even half the requests that are made upon us for meetings."

I have set down this incident because it will help our Baptist people to get a look at themselves from a new angle. We are so accustomed to our devotion to revivalism as a means of building up spiritual life and winning lost men that we have forgotten that there is anything unusual in our practice of evangelism. That is well. But think of the Home Board Superintendent of Evangelism having to spend his time as an expert apologist for evangelism! Also it will suggest how far some American religious bodies have departed from the simplicity and passion of revivalism.

The Board's Department of Evangelism has about fifty workers, and they have reported more than 15,000 baptisms and 20,000 conversions in a year. One hundred workers and 100,000 converts is the worthy standard of attainment toward which the Home Board is setting its efforts.

Created by a denomination that has been largely built by revivals, in a country which has in every crisis of its history been saved by a great revival, this Home Mission Board evangelism is reacting on all parts of the creative body to magnify soul-winning. In a large number of our great city churches the pastors are men of conspicuous evangelistic gifts and are pursuing their holy bent in their own churches. This is noteworthy, for the forces of urbanism so regularly tend to cramp and crowd out from city churches the simplicity and frank spiritual passion of revivalism.

Cultured people have special temptations, as well as the uncultured. One of the temptations of the cultured church members, even when they are consistent Christians, is to discount revivalism because it is often attended by excitement and struggle. But may we expect so fundamental a change as the uprooting of allegiance to every selfish purpose in life to take place among masses of people without some disturbance to the placid dignity and decorousness into which worldly-minded culture would sink a church?

It is being driven home on God's people that the very urgency of these problems, the very darkness of the gloom which selfish individualism and the array of class against class is causing to hover over humanity, is proof of the primacy of a revival among America's needs.

This revival would begin with the churches, strengthening the spiritual life of the larger body of men and women who have openly accepted discipleship to Jesus. It would reach out and win the souls and lives of vast numbers who, in the

midst of twentieth century comforts and boasted knowledge of science and human welfare, are lost in sin and selfishness.

As we think of the problems which now vex men, and even threaten to uproot civilization, if we are humble believers in the power of the Gospel, the best that we have done in soul-winning will surely look pitifully small in the presence of the immense unfulfilled task which now invites. Class spirit, race hatred, profiteering, a distinct lowering of the tone of sex morality, over-worked divorce courts, a mad chase after pleasure, a far-reaching revulsion against useful work, capital against labor, labor against capital, both oblivious to the public that suffers from their quarrel—these are some of our problems.

Not even the Constitution of our country is unchallenged, for radical socialism and anarchy are spreading their propaganda broadcast. Worse than all, many universities and other State institutions of learning are busily engaged weaning the coming generation of educated men from faith in the supernatural revelation of God in Christ, through teaching atheistic evolution, rationalism, and radical socialism.

This is a snapshot picture of a forbidding spiritual landscape. But it is not overdrawn. *This generation has never seen a crisis which challenges life at its very foundation comparable to that which now menaces.* According to the New Theology, man ought to be evolving upward toward perfection. Actually, it looks as if man, with all his boasted wisdom, statecraft, science, philosophy and wonderful material progress, has merely managed to work himself into a tangled maze, and has now reached a point directly over a vast charge of dynamite. If selfishness and indulgence and animalism count in the score kept by the erudite rationalist, he must conclude that evolution is just now working backward. It is "devolution."

By the side of this recrudescence of worldly-mindedness there is a deepening sense of need and of prayerful concern on the part of God's people. Reports come of some of the most gracious revivals we have ever noted. In not a few places the revival spirit takes hold of the churches with fresh vigor and increased power. And the unsaved are being brought in in large numbers. God has been preparing them by bringing home to them a realization that their life-scheme has about reached the end of the row, just as He is preparing churches with a conviction that God must help, or we die. Man's extremity is still God's opportunity.

The great American revival of 1800 was preceded by a period when it seemed that wickedness would engulf the country. Infidelity had invaded nearly every one of our universities and colleges, and was fashionable among men of culture.

Supercilious skepticism among many of the cultured was matched by general disorders and immorality among the masses. President George Washington was confronted by this appalling situation when he wrote his farewell address in 1796. The following passage was manifestly aimed at current conditions: "Of all the dispositions and habits that lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness. A volume could not trace all their connections with private and public felicity. . . . Reason and experience forbid us to expect that national morality can prevail to the exclusion of religious liberty."

Under God, the great revival which came into the midst of this revolt of the country against the restraints of both the civil and divine law, was the fruit of the faithfulness of Baptist, Methodist and Presbyterian preachers. With the passion of prophets and the spiritual power of apostles, they did not hesitate to tell the people of their sins and call them to repentance. Great camp-meetings were held, with as many as 30,000 present. Tens of thousands were brought to Christ. The country was saved.

It is German infidelity which has corrupted the streams of American learning recently, instead of French. But the effects of the poison are similar. Similar also is the groundswell of individualism and revolt from the restraints of justice and morality among great masses of our people. In two respects our situation differs materially from that in 1800: Our civilization is far more complex and difficult, and our proportion of professed Christians is far greater.

Have we not reached a time when every earnest Christian should above all pray and long for the coming of Christ in a great revival of religion? The problems are varied and deep. As we have opportunity and ability, the constructive forces of society will think them through, and seek to find the way of justice and walk therein.

But our deepest need is not here. *Our deepest need lies in the hearts of men, that they may be mastered by a power that shall make them love where they hate, and lead them to desire that justice and righteousness shall dominate, rather than their own selfish wills. The only possible source of supply for this basal need is the grace of God in Jesus Christ. And the only hope that we may bring the millions into contact with the dynamic is through a great revival that shall spread in power throughout the land.*

The great awakening of 1740 was led by a single man, the eloquent Whitefield, who repeatedly journeyed preaching through the length of the American colonies. The Wesleyan revival, later, met the crisis of irreligion precipitated by the infidelity of the cultured and the bitterness of many common people, the latter a result of the industrial changes following the invention of the steam engine, etc. The revival of 1800, which we have mentioned, was followed by another in 1858. It seems to have been sent by God in part to prepare the nation that it might endure the trials of war without becoming wicked and godless. The Moody revival of about 1875 is still remembered by many. As in the case of those before and after it, Christ the Saviour and man's need of Him were the themes. What Moody preached Sankey sang, and tens of thousands were saved.

There have been many other revivals since, but none of nation-wide extent. Among Southern Baptists and Southern Methodists there are yearly thousands of revivals in local churches, in the open country, and in town and city, though there is a certain tendency noted among some city churches to forsake the simple directness of revivalism as a method of winning men. But for increases by letter from smaller churches in a more evangelizing atmosphere, city churches of this class would dwindle away.

There are, however, an exceptional number of our Southern Baptist churches in country, village and city which have kept burning warmly the fires of evangelism. The Home Board Department of Evangelism has aided tremendously at this point.

The promises of God, and the records of the past history of our country, are such as to lead us to believe that God is ready to reveal Himself to men's needy hearts in a great nation-wide revival such as that led by Whitefield, and Wesley, and Moody, of other days. The universal unrest and growing sense that only the help of God can save human society from disintegration present just the conditions in which we should expect God to come in renewed power in men's hearts.

The passion of the Home Board's Superintendent of Evangelism and of his fifty associates, experienced in soul-winning, is for such a revival. The testimony of each of the men of this great group and of scores of devoted pastors and leaders who are always winning men and watching the signs of the time is a unit that the time is ripe for a great revival in our country.

The providential indications are such as to lead God's people mightily to yearn for such a revival now. A Jew, who is president of the Boston chamber of commerce, said recently: "You may be astonished to hear me, a Jew, say this, but in my opinion we stand before two alternatives—either anarchy or Jesus Christ."

Almost weekly now the pressure grows more intense, laden with a sense of need and uncertainty. May Southern Baptists, who freely gave their sons and poured out their treasure in the world war, along with their fellow-citizens, in the battles of liberty, and who would if necessary give their own blood for the true and the right, be deeply possessed with the truth which even an intelligent Jew has sensed: it must be Christ or anarchy. O, Christ of God, speak to the hearts of men and bring them to Thee!

The Baptist London Missionary Conference.

President E. Y. Mullins, D.D.

A Report of One of the Most Notable Baptist Gatherings in History, Showing Something of What it Will Mean for Our Denomination to Enter Into European Fields with Definite Responsibility and a Great Program

We have just left London at the conclusion of one of the most notable missionary conferences in the history of Baptists.

The Missionary Conference was held in the Baptist Church House in London. It was made up of messengers from England, Ireland, Scotland, Wales, the Northern and Southern American Baptist Conventions, France, Spain, Italy, Switzerland, Belgium, Holland, Denmark, Norway, Sweden, Finland, Esthonia, Lithuania, Litvia, Poland, Germany, Austria-Hungary, Czecho-Slovakia, Jugo-Slavia, and Rumania. The conference was called by the general mission boards of the Southern, Northern and British Baptists to consider Europe and the mission work needed there. The English brethren, led by Dr. Shakespeare, extended every courtesy. Dr. Clifford, venerable and no longer in the active pastorate, pre-

sided as vice-chairman for Europe of the Baptist World Alliance. Two days were devoted to reports from the messengers as to conditions in their various countries, and to consideration of a report of Brethren Rushbrooke of the British Society and Brooks of the Northern Foreign Mission Society of the United States. These two brethren had made a tour of the many countries and submitted a very able statement of conditions. Dr. Love submitted the report as presented by him and Dr. Cody to the Southern Baptist Convention on their survey of Europe and the Near East, which was also very able.

The following are some of the points which were brought into clear relief by these reports:

(1) The poverty and suffering which prevail everywhere in the war-ravaged countries.

(2) The gratitude of the people for the help given by our own Foreign Board and the other boards to relieve this suffering.

(3) The marvelous opening for the Gospel in the whole European area under new conditions, with the exception of Russia. There will be some delay in Russia, but in due time that country, also, will be open.

(4) The imperative need of an educational system to train and equip native leaders for the work.

(5) The necessity and urgency for immediate action by the various mission boards if we are not to lose a great opportunity.

The general policy adopted was co-ordinate work in separate areas rather than combined or joint work over the whole territory. This was unanimously adopted as the wisest plan—co-ordination and harmony rather than unified and joint administration. The outcome was a recommendation that Spain, Hungary, Rumania, Jugo-Slavia, and the Ukraine, be recommended to the Foreign Mission Board of the Southern Baptist Convention. This, added to Italy, our present field, would give us a belt of territory across Southern Europe stretching away in the direction of China on the east and out to Spain on the southwest.

All the boards wanted Czecho-Slovakia, which, along with Hungary and Rumania, are the most promising fields for Baptists in Europe. Rumania already has from 15,000 to 20,000 Baptists, and Hungary 10,000, while Czecho-Slovakia has also a splendid Baptist beginning.

The outcome was withdrawal from Czecho-Slovakia by the Southern group, leaving that field to the British and Northern Baptists, except as to possible co-operation in a school at Prague, subject to future negotiations and conditions.

Of course all action taken was advisory merely, and subject to ratification by the churches, boards and conventions involved. Sweden and Germany are themselves missionary agencies and do not need help except in school work in Sweden and relief work in Germany, where there are 1,500 Baptist widows and 3,000 Baptist orphans, whose fathers were killed in the great war.

Drs. Love and Truett, who represented the Southern Baptist Foreign Mission Board, did splendid service. Dr. Love proved himself a well-poised, far-seeing leader, with perfect control of himself. He, reinforced by the magnetism and eloquence of Dr. Truett, took splendid care of the interests of our Board. Dr. Gambrell and I were present as visitors and took part in the deliberations occasionally.

Europe's Need—America's Opportunity

Rev. J. B. Gambrell, D.D.

As one gets nearer the scenes of the titanic struggle lately closed, he feels more deeply the woes entailed by it. While the war has come to an end, its tragic results continue and are aggravated by the unsettled conditions in nearly every country involved. In many places all the industries are either destroyed entirely or closed by the lack of material with which and on which to work. Farmers have lost all their stock and, in many instances, their homes. People are crowded into unsanitary makeshifts for houses, the majority are underfed and many are dying from typhus and other diseases. One preacher with his family of eight lives in one room of his house and gives the other rooms to sixteen orphan children he is saving from death by cold and starvation. This is only one example of suffering and want over a vast territory. Many people have scarcely any clothes and no money with which to buy more.

What Europe needs is stabilization. This is a prime condition of any real improvement. One of the leading men of Europe said in my presence: "All Europe is trembling. People live in constant fear of new convulsions, and many are actually driven from pillar to post. In the meantime, the weaker elements—mostly the old, the women and children—must suffer and die in uncounted numbers. People once well off, even rich, are houseless, moneyless, and, many of them, hopeless."

The conference agreed to provide around \$350,000 a year to relieve the suffering of our own faith and others without regard to creed or race. This must be done quickly, or for many our relief will come too late.

There is a deep feeling in Europe that America has played down in Europe at the most critical period in the world's history. Mr. Lloyd George is quoted as saying at the recent Spa conference, "The American flag has left us." At a recent luncheon an Englishman with a broad outlook said, "We needed America dreadfully in the war, but we need her more now than we did then." This statement reflects much English sentiment. There is no doubt that the United States has lost immensely in prestige, both in England and on the Continent, by the failure of the Senate to ratify the Versailles treaty, including the League of Nations covenant. There is here the deepest disappointment, tinged with a feeling of contempt, often, for what is regarded as a desertion of the Allies in an hour of deep need. Enlightened opinion on this side of the Atlantic regards the attitude of America as the desertion of humanity when humanity lay beaten, bleeding and helpless, along all the roadsides of Europe. Many intelligent people have come to look upon America's failure as intelligent Americans do—simply the result of party politics, very petty and very inexcusable, but very real.

The European Baptist Conference, composed of as fine a body of men and women as I ever met, without a dissenting vote, approved a resolution offered by Dr. Truett favoring a League of Nations for peace, in the interest of humanity and the weal of the world. In this connection it will interest Dr. Truett's friends to know that Premier Lloyd George sent Dr. Truett an autograph photograph of himself in appreciation of Pastor Truett's services in the interest of a League of Nations. The feeling is deep throughout Europe that if the United States will throw its moral influence with the other nations in the League already, the whole world situation will soon be stabilized.

The League of Nations issue is the outstanding moral issue in the world today. America has her loudest call to the service of humanity, and to fail is to fall to the low level of the priest and Levite in the parable of the Good Samaritan. If there is any such thing as national and international morality, all the great nations which combined to win the war are morally bound to work together to end the most tragic period in the world's history in a way to save humanity from a repetition of such agonies.

I believe no thoughtful American can come in touch with present conditions in Europe without feeling that America has sadly failed and is failing to bear a worthy part of the burdens of the day. Intelligent people of all the nations discount us. They are disappointed and saddened by our failure.

The London Conference, which held five days, was, in my judgment, the most far-reaching conference I ever attended. Its conclusions were eminently satisfactory to the Southern Baptist messengers. Europe has been plowed up, and now is the time to cast in the seed. One surprising and most gratifying thing was developed. There is a seed of the great Baptist family in almost every country of Europe, and the brethren there are of our sort—plain and unsophisticated, New Testament Baptists of the heroic faith and order.

Meeting the World's Needs With the Gospel

Messages from the Missionaries that Bring New Hope and Encouragement



MING DAN BOYS' SCHOOL, QUIN SAN, CHINA.

"This picture was taken on Independence Day," writes Miss Willie Kelly. "There was a big procession on that day, and our two schools, boys and girls, were asked by the city officials to lead the procession! This is the first time we have been asked to take a prominent part in public affairs. There is a growing feeling of friendliness towards Christian schools, and we want to make them so good they will command respect."

After Twenty-Five Years

Rev. W. W. Lawton, Chengchow, Honan

Writing on the Steamship "China", Homeward Bound on his Third Furlough, Missionary Lawton Tells of Changes he has Witnessed on his Far-Away Field, and Gains he Hopes for While in the Homeland

"Going to America on furlough!" How much that does mean! A little more than twenty-five years ago I came to China as a young missionary. During these years so many changes have taken place in the Orient, so many in America, so many in our own home, and so many in the work of our Foreign Mission Board on its many fields of labor.

It felt lonely when we first came, to hold the distinction of being the only single young man that our Board had in Europe, Asia or Africa. We were left practically alone in Soochow, and later in Chinkiang, before the language was learned, or before we knew much about the great people among whom we came to live. Those were trying days, but never tiresome, for each day our Father was very near to uphold and direct. How our work and workers have increased since those early days—and yet the day of increase is just beginning.

Fifteen years ago we left Chinkiang, in the Central China Mission, to go to help open the Interior China Mission. Three lone missionaries, believing in God and

trusting our home constituency, went into far-off Honan. There we settled and labored and hoped and prayed. Now we are more than thirty missionaries, occupying four main stations, with a goodly number of out-stations, and plans on foot to open eight other main stations as soon as God moves upon Southern Baptists to give us the workers and the means. We, your advance guard, have settled upon strategic centers to be occupied. By your prayers and gifts and selves you are to help us occupy them. During these fifteen years we have been making only a good beginning.

Our work is in China, our plans are all laid out for work there, our heart is there. And now, at the very time when it seems that our services are so much needed in China, we are leaving on furlough. It is hard to leave—of course it is—but after all, do we not need to do so? We need to keep in touch with the movements afloat to extend His Kingdom. We need to renew old acquaintances and form new ones. We need to become more thoroughly bound together with our Southern

Baptist hosts so that we can together, with them, advance in this great work at home and abroad.

To what pleasures and privileges do we in our homeland look forward? Here are a few things that we look forward to hopefully:

First—and this might be put last—a physical revival. While in rushing America we want our body to rest and get strong for another season of work in China.

Second, we want our mind clarified so that we can meet life's problems in the East from a Christianized Western viewpoint. China is on the eve of great changes. She is looking to America, possibly more than elsewhere, for new and high ideals. We Americans should keep our minds saturated with the best in America that can be taken to China for China's and the world's betterment.

Third, above all we want while "at home" to drink deep of the spiritual spring flowing from above. China, America, the world, all need the more abundant life. We do not have to go to America in order to drink of this spring. But God forbid that we should go to America and fail to get in touch with the very highest spiritual forces, in our own land, that make for His Kingdom's coming, and His will's being done on this earth even as in heaven.

Some Impressions of China's Needs

Miss Grace Elliott, Yingtak, China

What are the Needs of China? "One can see enough while just passing through this country to say that they need help in every phase of life; physically, economically, mentally, and spiritually," this Young Missionary Replies, and then Elaborates the Thought in this Excellent Article

What do you see as you walk along the Chinese streets? There is filth galore; the hogs, chickens, buffaloes, and all the other domestic animals live on these narrow passages just in front of the homes of the owners, as well as go in and out the doors of the houses. At night they are locked in a room adjoining the bedroom, or possibly in the same room with the family. The Chinese have no idea of cleanliness in the home. Everything is dirty and unsanitary. No wonder that cholera and plagues come, sweeping away thousands. The food is not only unsanitary, but is also unwholesome, because it is merely heated and is not cooked done. It is served on bare, dirty, greasy, stubby tables; all dip their chopsticks into the dish at the same time. What about germs? Although some places are somewhat cleaner than others, none is to be called decent. It is a rare thing to find a clean home; the rich are cleaner when serving, but all Chinese cooks are filthy in their kitchens. How the Chinese need to be taught hygiene and domestic science!

Though the Chinese are small of stature, they can be developed physically. Those who do not work are very frail—the men are very feminine-looking. They have no strength, for they take no exercise; when they do, they walk very leisurely. It is not gentlemanly to hurry along, and to walk very slowly is one mark of a true gentleman. "Man man hang," is one of their parting salutations, which means, "Walk very slowly."

The woman of the home does all the work; the man does nothing. He is honored thus because he is a MAN. The poor mother has to carry the baby on her back as she struggles about doing the

work. She looks old, and is bent before she is thirty. Her life is too strenuous for her poor body, and her children are weakly, oftentimes, as a consequence. The status of the woman of China must be lifted to a higher plane before China can advance in civilization!

Again, there are many of the poorer people who have to work fearfully hard for subsistence. A coolie will carry a heavy load many miles for a paltry sum, even though it is against his pride—for the Chinese are a proud race and work like slaves simply because they have to live. There are poor people who do all kinds of hard manual labor with mighty little remuneration. Of course, there are farmers, whose work is not so hard, probably; but they have to keep busy from morning until night in order to raise enough for a living—for the maintenance of their families. They know nothing of our modern scientific farming; they have no modern implements; hence they go on tilling the tiny spots of ground with the hope that they may live from day to day. They surely need to be taught by our best agriculturists how to cultivate the land and how to care for the products. This alone is a great field of service to China.

Too, Chinese need to learn so many of our industries, that they may have some of the comforts of life. I am afraid their wants are few, because they have not seen things to desire them nor ever thought of having them; they live as they did hundreds of years ago. For instance, it is very cold in South China, especially here at Yingtak, during the winter months, yet the Chinese do not have fires—they go about shivering with all the clothes they possess, oftentimes, on their backs. They have never thought of warming up

the room with a fire. How can that be done? Yet when they are around the Westerner's fires a few years, it is plainly seen how they enjoy the warmth. It is so with many of our comforts.

The question may arise, "Why are there so many poor in China, and yet some wealthy?" It is only the official class that is wealthy, and they are so because they keep the poor class sapped through taxes, and contributions, and lawlessness. They live sumptuously off the sweat of the laborers—oftentimes to the starvation of many of the poor. The official class is IT in China—even the poorer classes look up to them, though they are tyrannical. The poor know no better, having known nothing else, as they are taught from infancy to look up to the officials. In their hearts they rebel, but they do not know that there is strength in unity. Let it be known that the official class has many good traits that are to be commended; they need to see their wrongdoings. They need help, too, you see.

The economic condition in China, as in other parts of the world, is the cause of so much unrest, and needs to be righted. That thing will take many years, however, and the lives of many of our best consecrated men and women in the Master's service among the Chinese.

Have you ever studied the old Chinese system of education? If you have, you can well understand why the Chinese do not think. Let me give you an example of an old Chinese educated man. My personal teacher is about fifty years old; he knows practically nothing of modern ways of education. He is simply set in his ways, desiring to do all the work himself and letting you look on. Such teaching! Oftentimes he cannot understand the simplest question. They do not get the meaning of the question, because they have been taught that a question should be asked in a certain way, and they know no other way. Everything is memorized; hence, when a new problem faces them they are as helpless as little children.



SHIU HING WOMAN'S AND GIRLS' BOARDING SCHOOL, CHINA.

Here Miss H. F. North and Miss Margaret Shumate are investing their lives to splendid purposes, as shown by these bright, intelligent faces.



THE NEW BABY.

This little fellow, surrounded by loving hands, comes into a home which has been Christian for two generations. What a contrast to the heathenism round about him!

They surely are babes, when it comes to a knowledge of the ways of learning! The younger generation are faring better, as many have come in contact with Western learning and are very progressive in comparison to the older people. Our schools are going to do much in the development of new China. Indeed, her development rests upon her students now and those of the future that come from the missionary schools—real Christian schools.

Now I come to the greatest need of all—the spiritual need. The Chinese need the Gospel of our Lord Jesus Christ to lift them out of the mire into the glorious path of light, peace, and truth.

Christian people have always heard and known that the Chinese worship idols; but I wonder if they realize the vast awfulness of it. There are about as many idols in China as people, more or less. Notice that I did not say kinds, even though there are many, many kinds. In one temple in Canton alone there are five hundred different gods, hideous and terrible-looking. This temple is called the Temple of Five Hundred Gods, and is the largest temple there. Each city has a bountiful supply of temples with gods galore in all of their corners. There is usually one chief temple; the others are minor ones. Each person has a certain temple to go to. The villages have their own gods separate and apart from the cities. These gods are kept in the village; often one is put on the wall or by the gate to keep off robbers and other intruders, and to guard the village in gen-

eral. If anything happens or a calamity comes, the gods are displeased!

Along all roads and paths are tiny rooms or sheds with gods placed therein for travelers to worship and burn incense before. Sometimes a rock is set up, one that is old and ragged and resembling an idol, is used instead, and is worshipped with as much homage as the frightful big manufactured ones. Often trees are sacred to them, and a shrine is built for them to worship at its base. Chinese worship their ancestors, and regard their old people with great respect, especially those of the higher class. This is true concerning men more than women. Graves are very sacred to the Chinese and are cared for with great painstaking; there are plenty of them, too. China is indeed a country of the dead. One can go no distance without coming upon a grave, and often there are hundreds and thousands on all sides of you, whichever way you may go, and that for long distances, too. Anywhere and everywhere, almost, a grave may be dug. The Chinese have paper idols that are as dear to them as the stone and bronze ones. Especially is this true at Chinese New Year. This is their great time of worship and festivity; for not only are these paper gods pasted on the doors and gateposts to be worshiped, but also the temples are visited more frequently than at any other time.

Just at this time many of the Chinese—those who are educated, particularly—are breaking away from idolatry to some extent, and are swinging in the air; they



GOOD FRIENDS.

The little Chinese child and the missionary's little girl, playing happily together, typify the friendship which exists between the two countries, and the spirit which should prevail.

are ready to grasp what is offered to them. The Gospel must be given to them at this critical period, or all is lost; they will become infidels or go after Mohammedanism or some other Eastern religion. Let us not be slack in our duty, but arise and work for the coming in of the Kingdom of God into this country.

“Show Us the True Road”

Miss Margie Shumate, Shiu Hing, China

It was getting late, and the Bible-woman and I were hurrying back to the village where we were staying. We had had a busy day, visiting two or three other villages and talking to the crowds which met us everywhere. We were both tired and hungry and were glad that our day's work was over and that we would soon be having our rice and some rest before time for the evening meeting which we held every night in the place we were staying.

There was a tiny little village called “Crossroads,” which we had passed that morning, but had not taken time to enter. It was set some distance back from the road and could hardly be seen for the trees and brush which surrounded it. Just as we were passing it on our way back we saw a man coming toward us from out the narrow path which led through the brush from the village out to the main road. He hailed us as we were passing, and we stopped to see what he wanted. He said: “There are some people here

that want to know about that true road. Won't you come in and tell us?” I knew that they must have heard of a picture of the “Broad and Narrow Way” that I often use in my work and had with me at the time. Well, late as it was, we could not refuse such a request, and turned in and followed him.

He led us to what seemed to be a sort of storeroom for rice, for there were several large baskets of rice in the room, and no furniture except two or three benches. But the room was filled with men. I was rather “taken back” when I saw them, for I am rather bashful and never prefer speaking to men, though I do not object when some of them come and stand in the outskirts of a crowd of women I am addressing, as they often do. They usually listen respectfully and often much more intelligently than the women, and I always take the opportunity of giving them some tracts. But I was not accustomed to speaking to a crowd of heathen men such as faced me this time, with only three or

four women, who were standing in the doorway. But they were waiting respectfully for me to begin, and there was nothing to do but go ahead. I opened up the scroll and showed them the "Broad and Narrow Road," and where each led to, and told them about Christ, who is "the Way, the Truth, and the Life." Afterwards I asked the Biblewoman to take it up, and, being an elderly woman, she did not mind speaking to the men, and continued for several minutes. I then invited them to go to the chapel at a nearby market town when they had an opportunity and hear more. They thanked us kindly for coming in, and with a silent prayer that some of them at least might be saved, we left them and proceeded on our way.

I mention the incident above as a preface to some further remarks I wish to make.

I believe that there are more people in the world today who are willing to listen to the Gospel than ever before. The Shiu Hing field is only a very, very small corner of China. I really do not know how many villages there are in this field, for I have not been over all the field, but I think there must be at least two thousand. I have been to something over two hundred of them. I could have gone to many more, but it is a waste of time to scatter one's energy over such a large territory that one cannot follow up the work nor keep in touch with those who may be interested. Almost without exception the people have been very friendly wherever I have been. Time and again I have been asked to stay several days in heathen villages where there are no Christians, and where perhaps they have never heard the Gospel before. I have never thought it best to spend nights where there are no Christians, unless it be with relatives or friends of Christians and arrangements have been made beforehand, and so I tell them I cannot stay, but hope to come back some time. They take me and show me perhaps the nicest house in the village, and promise to let me live in it if I will stay. But I tell them I have not brought my baggage and can't stay. Then they offer me bedding, but I protest that I would need my toilet articles. Then somebody offers to lend me a comb and toothbrush. They can't understand why I won't stay after all their persuasion. And it is not all because of the novelty of having a foreigner visit them. The Biblewomen have similar experiences, only they very often stay when invited where I would not stay. They report that in the untouched districts there is always an unusual interest in the Gospel.

We have work in two cities and about ten market towns in the Shiu Hing field. If we had the money and men and women, I believe that we could open twenty more stations within the next two

or three years. There are thousands and tens of thousands who are wanting to know about the "True Road." There are scores of cities and thousands of towns in China which have not yet been occupied by ambassadors of Christ. I do not believe that there is one of them but could be opened to the Gospel. In some places it might require perseverance and patience, but it could be done, and in many of them there are absolutely no hindrances except lack of men and money. From every man and woman who are doing evangelistic work we hear of open doors of opportunity on all sides.

There is not one of us whose heart has not thrilled at the thought of the great Seventy-five Million Campaign. And the heart of every foreign missionary more than thrills as he or she contemplates the \$20,000,000 which is to be given to foreign missions, and the possibilities for advance which this money will bring. While we are putting our thousands into the work we already have, I want to make a plea that we do not forget the multitudes who still sit in darkness and who are beyond the reach of the present extent of our field. We must go forward.

There is one thing more that I want to stress. If we had the money to make a substantial advance in our evangelistic work, we have not the men and women,

neither foreign nor native. We believe that many recruits will be forthcoming for our missionary ranks. It is of the need for more and better native workers that I want to speak. There is nearly always a shortage of preachers and Biblewomen for the field as it is. If we had the money for an advance it would be useless unless we could find the workers. How can they be found? "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." I believe that we ought to make it a point of special prayer that God will lay His hand on hundreds of our bright young men and women in the native church and definitely call them into His service. He will hear us if we call upon Him. We have some good workers, but we also have too many who are working to make a living and not because of any great love for lost souls. Still these workers are the best we can get at present, and they are better than none. It is my prayer that the great hosts of our home constituency will pray with us that this need may be met, and that when the funds are available, as we believe they will be, we may have many God-called, spirit-filled men and women ready and willing to go out into the dark places, carrying the Gospel of Light and Life to their own people.



LIBERTY BAPTIST CHURCH, SAO PAULO.

Built at cost of about \$18,000, with seating capacity of 500; modern in appointment and equipped with excellent Sunday-school accommodations.

A Visit to Southern Italy

Mrs. Susie Whittinghill, Rome

"Revelling in the blueness of the sea and snow-clad Aetna," writes our Missionary, "one longs for Sicily to have also spiritual loveliness." Her Story of Need and Opportunity in this Land of Beauty is Full of Interest

We are just back from ten days in Sicily and Reggio Calabria, where we visited four of our mission stations. I had not been in Reggio since just after the earthquake, and I found a great change. The large buildings, broad streets and ambitious shops, built right over near the ruins, tell of progress and energy not unlike our Western towns. The pastor offered us the hospitality of his home, where a number of sympathizers of our faith called. Each guest received a small cup of black coffee, as the rule here is, "Drink not less than three cups per day and not more than thirty-three!"

Sunday we attended two services, both well frequented, and the hall was too full for comfort. Here in the South the love of color and display is so great that one cannot blame the brethren for not wishing to worship in a back street in a rented hall. This feeling is not so much for themselves as that they are ashamed for their friends to see the Protestants in such meager quarters. They long and pray for a beautiful chapel. Our idea of envelopes for the collection has here been adopted. Each family has a sateen envelope with the name prettily embroidered. This hangs on the wall so that during the week each one can remember to put in all they can so as to carry to church on Sunday a full bag.

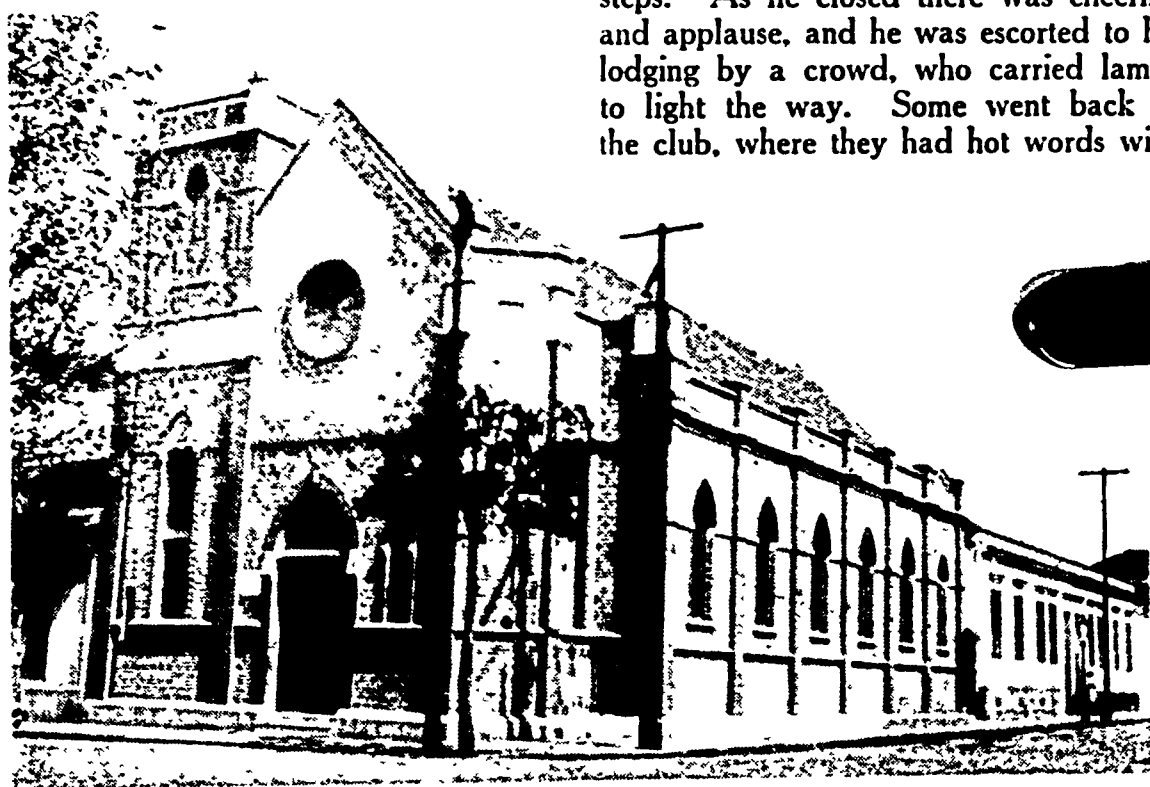
In the afternoon we visited a number of the brethren, seeing several who were ill in bed, winding up with a call upon one of our new members where the whole clan gathered in a brightly papered shanty. The head of the family told of his conversion and of the joy and peace in his heart and home now. I was struck with their familiarity with the Bible and fervor in singing the Gospel hymns. The next day was spent in more pastoral visiting, where we got much local color and some uplifting talk; and then we went to see the school for the children of the railroad employes. The father, mother, three daughters and an aunt each has a class, so the whole school is taught by this pious Baptist family. There were over three hundred present, all with clean hands and shining eyes. I had promised to say a few words to the children, but when I heard the lusty singing of "Jesus and His Love," and saw opportunity written on little upturned faces, the words stuck in my throat. A tot dressed in the Italian uniform of an officer presented me with a large bouquet of pink and white camelias. The authorities recognize and approve of the school, where a small tuition fee is charged and numbers of pupils are refused for lack of room, while nearby there is a free school with no crowd at all. Our school is a power for good.

We reached Messina in time for the evening service. Here we have a bright little hall on a side street, where there was a fine congregation. The pastor spoke well on the Seventy-five Million Campaign, followed by my husband. The audience was interested, but it is hard for the natives to feel they must do for others instead of receiving, as the Roman Catholic Church teaches. A young woman took up the collection, which was a novelty for Southern Italy! The following day we visited the day-school, which is under the care of the pastor's wife, assisted by two young lady teachers. There are the four elementary classes, but they need two more teachers so as to have the children when they are no longer small. The pupils pay no tuition, but are required to attend Sunday school. If absent, they must bring written excuses from their parents. On Sunday the collection goes for the benefit of the poor scholars to provide them with books, pens and copy-books so that the mission is at no expense for these things. The school-rooms are very inadequate, and it is almost impossible to rent the proper quarters. The children need, if not a uniform, at least black aprons, so that they will be neat, especially when going about through the streets as a body. Even black sateen is so expensive now that necessities become

luxuries; still, we shall look into the matter. One three-year-old boy was dressed like a monk, in brown, with a rope about his waist, sandals on bare feet and the hair beneath his skull cap tonsured. When I asked the meaning of this I was told that the child had been very ill, so that his parents vowed that if he got well they would dress him in this garb of penitence until the robe wore out. And yet some say superstition is dead! Messina has great plans for reconstruction and the city is being rebuilt rapidly; whole squares are blocked out for municipal offices. We saw a spot which the brethren think would be suitable for a church building, but my husband advised waiting to be certain which way the city would really grow.

The pastor is full of zeal and preaches in several mountain villages. He has suffered rebuffs and insults at Montalbano when speaking in public; even the mayor was anxious to have a scandal so as to force the Protestants to leave. The pastor went the other day for the first time to a neighboring town where there were a few brethren, whom he hoped to pray with, but hold no service. Instead he was taken to the club, and a number of people said: "We want you to speak in the theater, where more can hear you." The parish priest was present, and objected with warmth, saying, for one thing, that it was necessary to ask permission twenty-four hours ahead for the use of the theater. After much "red tape," and going from the mayor to the head of the police and back to the mayor, the theater was granted. To the pastor's surprise, the building was packed with all sorts of people, who listened well to his appeal for taking Christ as Saviour and ideal, and bringing out forcibly how society would be purified if we followed in His steps. As he closed there was cheering and applause, and he was escorted to his lodging by a crowd, who carried lamps to light the way. Some went back to the club, where they had hot words with

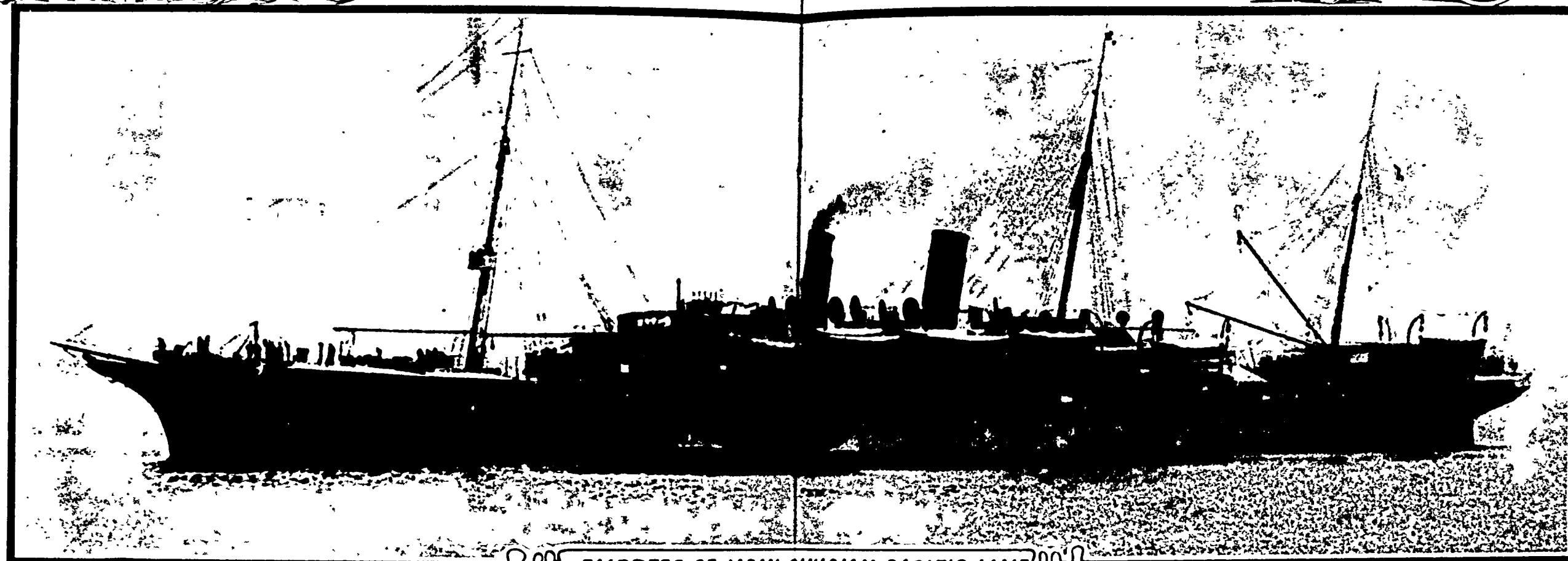
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FIRST BAPTIST CHURCH, SAO PAULO.

This church was organized twenty years ago, and now occupies one of the most substantial buildings in South Brazil.

SOME OF OUR NEW RECRUITS FOR CHINA AND JAPAN



EMPERESS OF JAPAN-CANADIAN PACIFIC LINE

WHEN the Steamship "Empress of Japan" sailed from Vancouver, B.C., on August 17, 1920, it carried on board nearly one hundred Baptist missionaries. Those whose pictures appear are new missionaries, while others in the party are workers who have been at home on furlough and are returning to their fields. These are the

first of the new appointees made possible by the Seventy-five Million Campaign. With what mingled feelings of pride and humility do we look into the faces of these brave young men and women, who go as our representatives into the midst of the heathenism of China and Japan! God help us to be faithful to them as they are

faithful to Christ, supporting them with our money and upholding them with our prayers. Other workers for South America and Africa are under appointment, and will sail at an early date. The objective of the Foreign Board for the five-year period is five hundred missionaries in all our fields.



MISS LOUISA BOMAR
ALABAMA
WUCHOW, CHINA



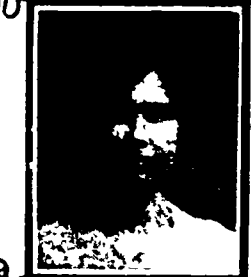
MRS. A. L. G. THOMAS
ALABAMA
YINGTAK, CHINA



ISAAC T. THOMAS
ALABAMA
YINGTAK, CHINA



D. F. STAMPS
GEORGIA
CHINKIANG, CHINA



MISS DORIS L. KNIGHT
GEORGIA
LAICHOW, CHINA



MRS. L. K. B. STEELE
GEORGIA
SHANGHAI, CHINA



MISS MATTIE SUMNER
GEORGIA
KWEILIN, CHINA



ALVADA GUNN
GEORGIA
SHU HING, CHINA



JAS. WALTON MOORE
GEORGIA
NORTH CHINA MISSION



MRS. M. F. MOORE
GEORGIA
NORTH CHINA MISSION



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KENTUCKY
LAICHOWFU, CHINA



ROBERT L. BAUSUM
MARYLAND
SOUTH CHINA



MRS. M. E. RAVENSON
MISSISSIPPI
KAIFENG, CHINA



IRA DEAVENSON
MISSISSIPPI
KAIFENG, CHINA



MRS. C. H. MIDDLETON
N. CAROLINA
KAIFENG, CHINA



GORDON MIDDLETON
N. CAROLINA
KAIFENG, CHINA



MRS. NELL F. OLIVE
N. CAROLINA
CHINKIANG, CHINA



LUCIUS B. OLIVE
N. CAROLINA
CHINKIANG, CHINA



MISS VALLERIA GREENE
N. CAROLINA
CANTON, CHINA



GEORGE W. GREENE
N. CAROLINA
CANTON, CHINA



MRS. E. B. STAMPS
N. CAROLINA
CHINKIANG, CHINA



G. N. HERRING
N. CAROLINA
PINGTU, N. CHINA



MISS BETTIE STEPHENS
OKLAHOMA
SHANGHAI, CHINA



MRS. I. L. TOMPKINS
OHIO
YINGTAK, CHINA



MRS. M. C. PRUITT
S. CAROLINA
HWANGHSIEN, CHINA



S. O. PRUITT, M.D.
S. CAROLINA
HWANGHSIEN, CHINA



MISS L. H. COUPLAND
TEXAS
CANTON, CHINA



MISS EMMA HARE
TEXAS
KAIFENG, CHINA



MISS C. LANCASTER
TEXAS
JAPAN



MISS MAY NORTON
WUCHOW, CHINA



MRS. L. T. FIELDER
TEXAS
CHENGCHOW, CHINA



JOSEPH T. FIELDER
TEXAS
CHENGCHOW, CHINA



DR. A. L. TOMPKINS
TENN.
YINGTAK, CHINA



MISS B. GROVES
TEXAS
SOOCHOW, CHINA



FRANCES & PERCY KING
DAUGHTER & SON OF
DR. MARY L. KING



DR. MARY L. KING
TENN.
POCHOW, CHINA



FRANCIS A. LIDE
S. CAROLINA
HWANGHSIEN, CHINA



MISS RUTH PETTIGREW
S. CAROLINA
YINGTAK, CHINA

the priest, who begged them to cast the heretic out of the town. In the forenoon, when the pastor went to settle his bill, he was told that it had been paid and there was an invitation awaiting him at a fine home for his morning coffee. While being served by his hostess on a silver waiter he was told that this was their way of showing a part of their appreciation for his words of truth, and he was begged and begged by many to stay and preach another night, but, as he was unable to remain, he promised to return, and was accompanied part of the way home. Now, in America this would be very natural, but in Sicily it is almost a miracle.

Palm Sunday we spent at Florida, where the church has suffered because the pastor during the war was in the navy, and there have been various changes. The surrounding country is rich in olives, almonds, figs and wheat, while the town consists of low one-story houses, and the water is not good for drinking. It is bought in earthen jars from a cart which goes through the streets peddling its wares. The crowds, waving palms, fresh and large, gave one quite the feeling of being in the Holy Land. Our preaching hall is in the principal street, and dates back to the time of the Bourbons, with characteristic frescoes, which need retouching. The harmonium is played by a blind man. Connected with our work there is a school for design, which attracts a number of young men. The pastor and his wife are discouraged by petty persecutions and the isolation caused by being of a different faith from the majority. There are some good church members; one man, though an humble chair-maker, has a strong personality and is a popular leader and held in repute. We had a good meeting, with a full hall, and there is a plan for special services. Here we found the widow's mite not lacking in a poor sister who makes bread for her living and is tormented by relatives for her faith, but she gives her penny per month with a prayer to the Lord. Here the pastor visits another station in the orange-growing district, and one man wanted to be baptized because he believed, but he confessed sadly that he had one sin which kept him back, and when questioned he replied that he stole. "You see," he explained, "I pack oranges for my living and am not sufficiently paid, so I have to steal oranges and sell them to make enough to feed my children." So the pastor must teach the ordinary code of morals before he can make Baptists!

Noto is an aristocratic town with noble buildings, and it is an educational center, with gymnasium, lyceum, and technical schools. The pastor is old and in bad health, but there is prospect of new help. One of our Southern churches promises to give as freely as they can for the Cam-

paign, but if consulted as to how the money is to be used they would like a chapel at the cemetery. Often when a member dies the funeral is an occasion for testimony of our faith and the best opportunity to speak to many of the crucified Saviour and life everlasting. Sicily,

with its orange and lemon groves, its luxuriance of heliotrope, geranium, cactus, and marvelous flora, is the most beautiful island in the world. Reveling in the blueness of the sea and snow-clad Aetna, one longs for Sicily to have also spiritual loveliness.



MISSIONARY HOSFORD AND HIS TWO "BOYS."

Alejandro Cativiela, on the left, and Carlos de la Torre, on the right, who give brilliant promise of great usefulness in Argentina.

Two Argentine Workers

Rev. R. S. Hosford, Rosario

I want to tell our friends of my two "boys," Alejandro Cativiela and Carlos de la Torre. We are to have Cativiela as our pastor with full time from January 1, due to the Board's generosity. Carlos de la Torre is going as pastor to Pergamino, in place of Fernandez, who has gone to Paraguay. He will be ordained on New Year's day in Pergamino. We are going there in a mass to support him. I have resigned the co-pastorate with Cativiela, and am being named a deacon. As Cativiela is my goal, being a native leader, I feel glad to say: "He must increase and I must decrease."

Cativiela is a highly intellectual man and a solid Christian. His religion is as logical a thing to him as two and two being four. He was converted in the church he pastors. He married a member. He was ordained two years ago therein. He has been co-pastor since. He has French, Spanish, English and New Testament Greek. Those who know are satisfied with his Greek. He says he knows it as well as his native tongue. Dr. Robertson's grammar has gone through his splendid brain. He has translated Bonet's Commentary of the New Testament from French into Spanish, working from about 5 o'clock each morning for years to do it. Our Printing Board is at

present printing one volume of this work. He took second place, when but 18 years of age, in an examination given by the National Mortgage Bank, on whose staff he was, to its entire staff in all its branches, on the science of the institution, obtaining an instant increase of \$150 monthly salary, and the post of accountant in Bahia Blanca, which post he refused so as not to leave his work in the church here. The manager here was complimented by the directors for having such a capable man in his office.

Carlos de la Torre is a superior lad. He has been progressing incessantly for several years. He has studied well and is highly classed. He has been secretary and deacon in the church. His work among the young will stand the test of eternity. He is a clean, spiritual fellow, that knows what personal dignity is, a thing so rare today, though often confounded with pride. Carlos has a bearing of body that looks a wee bit as if he were a "nut," but he is a humble, principled, manly Christian, who respects his leaders, though despising bossism. I am sure that he will be one of Argentina's best men in due time.

Now, HOME AND FOREIGN FIELDS had a picture of my Willingham Institute a few months ago, saying that it was a

monument of mine. Let me say that these two boys, whom the Lord has let me lead into the ministry, are a monument a million times more appreciated by me than twenty buildings, however use-

ful, and I have others that I want to lead likewise. I live for the young. The church has named me its director of young people's work. Under my pastor Catiela, I pray that God will use me.

Three Eventful Sundays in Africa

Rev. S. G. Pennock, Abeokuta

During the sessions of the Nigerian Baptist Convention, March 17-21, 1920, a new church was dedicated to the worship of God at Ebute Metta, a growing town on the mainland, about two miles from Lagos. The church is well built and commodious, containing a baptistry in the platform and two dressing rooms at the rear.

On Sunday, June 6, I was invited by the Ebenezer Church to baptize the first converts in the new edifice, and to administer the Lord's Supper to the members of the newly organized church. At 3 o'clock in the afternoon Mrs. Pennock and I were taken in an automobile from Lagos across the two bridges to Ebute Metta. A large audience gathered, who listened intently to my address in the vernacular on the text, "That ye may manifest the life of Jesus in your mortal bodies." I then baptized twenty-five persons. After the administration of the ordinance, one hundred and eleven persons sat down to partake of the bread and wine in remembrance of their Lord and Saviour.

The expenses of the journey to Lagos were borne by the Ebenezer Church.

On Sunday, June 13, the first converts since our return to the field were baptized at Abeokuta. The service was held in the church at Ijaiye. This building, which is the best among the churches of the interior, was erected by Brother C.

E. Smith in 1887. The nine converts baptized on this occasion came from the Awe church, the district in which the high school for boys is to be built. Both these churches recently called for the ordination of their native workers, and arrangements are being made to gratify their desire.

On Sunday, June 20, I was called to Lagos to take part in the ordination of Brother Simon Peter Otinnga, a member of the First Church, who is in charge of the churches in the Ijebu country. This young man has shown great determination and self-denial in preparing for the ministry. Five years ago he entered the academy at Ogbomoso; two years later he entered the theological seminary at Saki and took the full course of three

years. At his examination for ordination he gave a very clear statement of his conversion and call to the Gospel ministry, and his doctrinal views were a credit to himself and to the sound teaching of our seminary. The large auditorium of the First Church was filled with people at the ordination service. I gave an address to the church. Pastor J. N. Williams gave the charge to the candidate, and at the "laying on of hands" I offered prayer. Brother Williams extended the hand of fellowship and made the presentation of a copy of the Bible. The male choir, led by Mr. I. A. Alade, organist, rendered the Alleluia Chorus and gave other selections during the service. The newly ordained minister preached an impressive sermon to a full house at the evening hour.

Can our friends in the homeland realize this condition of progress among our African churches? A superb church edifice, brilliantly lighted by electricity; a pipe organ; a male chorus choir, led by an organist, who was a mission boy in the home of Brother and Sister P. A. Eubank, and afterwards in our home; and a service that would be a credit to any of the colored churches of the South.

The Indian Work

Missionary G. Lee Phelps

The Indians were the pioneers in Baptist work in this State. Long before there was a State, the Indians were here. Before there were any white Baptist churches there were scores of Indian churches, and several associations, and the first general convention of Baptists was largely made up of Indians. The Indians built the first houses of worship, created the first

mission boards, and were the first to send out general missionaries to preach the Gospel.

This work was carried on under the most difficult and trying circumstances. Many of the few white people that were here at that time were refugees and criminals who had fled into the territory for refuge. These, of course, wielded a strong influence against the church and Christianity. The Indians who were not Christians clung to their old religious cults, and in many cases severely persecuted the Christians. There are many Christian Indians now living that have suffered severe persecution at the hands of their tribesmen.

I used to preach to an old Indian woman who became a Christian when she was just a girl, and was baptized. When the leaders of her clan found it out they drew her before the council of chiefs and Lighthorse men and tried her. She confessed that she was a Christian. They tied her hands around a tree and gave her forty lashes with a rawhide on the bare back, and told her if she attended another Jesus meeting they would give her one hundred lashes, and for the third offense they would shoot her. She went to the spring and washed and dressed her wounds, and walked ten miles that night and waded the deep fork of the Canadian River and heard a Baptist preacher



IN THE INDIAN COUNTRY.

Dr. S. Y. Jameson, Mr. and Mrs. Will Allen, and Rev. Isaac McCoy, looking after the work with Student Missionary Robert Hamilton.

preach the Gospel of salvation. More than fifty years later when this writer was called on to conduct her funeral she still bore the marks of the forty lashes on her back. She had lived all the years a faithful Christian, and she could say, like Paul, "I bear the marks of the Lord Jesus in my body."

There has never lived, and perhaps will never live in this State, a people more loyal to the Baptist cause than the Indians. When the Territory was opened to white settlers and the white Baptists poured in here by the tens of thousands, and when the Baptist General Convention was organized, the Indians gave their full and hearty co-operation and support.

In 1919, when the Seventy-five Million Campaign was launched, some who did not know the Indians said: "What will the Indians do?" But some of us who knew something of the loyalty of the Indians to the Baptist cause had no doubt of the outcome, and when the matter was presented to the Indian churches the response was so unanimous and hearty that it made our hearts leap with joy. Nearly every church went far beyond its apportionment. One full-blood Indian church was apportioned \$370, and they gave \$8,000. Others paid their full five years' apportionment the first year.

There are nearly 100,000 Indians in this State yet to be won to Christ. We need your prayers and sympathy. The Woman's Missionary Societies are just now catching a vision of their mission and task. Many of the churches that never had a Sunday school until recently are

now having regular Sunday schools; more than twenty new schools have been organized within the past twelve months.

Several B.Y.P.U.'s have been organized lately and the young people are be-

ing lined up for service in every association. The evangelistic fires are burning in every Indian church, and more people are being converted now among the Indians than ever before.

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 Three Weeks' Country Trip

Dr. T. O. Hearn, Laiyang, China

Not very long ago Mrs. Hearn and I had a very interesting three weeks' trip into the country. We visited nine centers in our Laiyang field, spending from one to three days at each place. At most of the places we had separate meetings, the chapel being too small to hold the crowds, and Mrs. Hearn took the women and I the men.

At all the places we found the people most friendly. They received us well, and many of them were very responsive to the Gospel message. What a joy at this time in China to be out in this kind of work! On this trip I preached forty-five times, treated large numbers of sick people, and walked one hundred miles.

At one place Mrs. Hearn and I visited a very old and famous temple. While there we preached to the priests, entreating them to cease leading the people astray, and to return to the true and living God and trust in Jesus for salvation. They listened quite attentively, and before leaving I took the picture of the oldest of the priests while standing in front of the largest idol in the temple, which I enclose herewith.

Just after returning from this trip, I got on my bicycle and went out to Swe Go To, seventeen miles, to help the evangelist there in a class for inquirers, which was followed by a

meeting of our workers. On returning home, I spent the next ten days in teaching lessons from Acts in our girls' and boys' schools here in the city. It was then time to go to Hwanghien to attend our annual mission meeting, from which I have just returned—and so the work goes. This gives you a glimpse into about two months of the work of one of your missionaries in Laiyang.

We have been enjoying the reports of the great Washington Convention, and are much pleased to note that Drs. Gambrell and Mullins have been asked to visit the foreign mission fields. We are hoping they will get to our North China Mission this fall. We also wish our Board would send Dr. Truett, in the near future, to hold a conference for us missionaries. We need some of the good things which you at home are getting all the time.

With eager expectation we are looking forward to the arrival of the "Gospel ship," wondering how many it will bring for our mission, and whether there will be a family for Laiyang.

♦♦♦

Chile's John the Baptist

R. Cecil Moore, Santiago, Chile

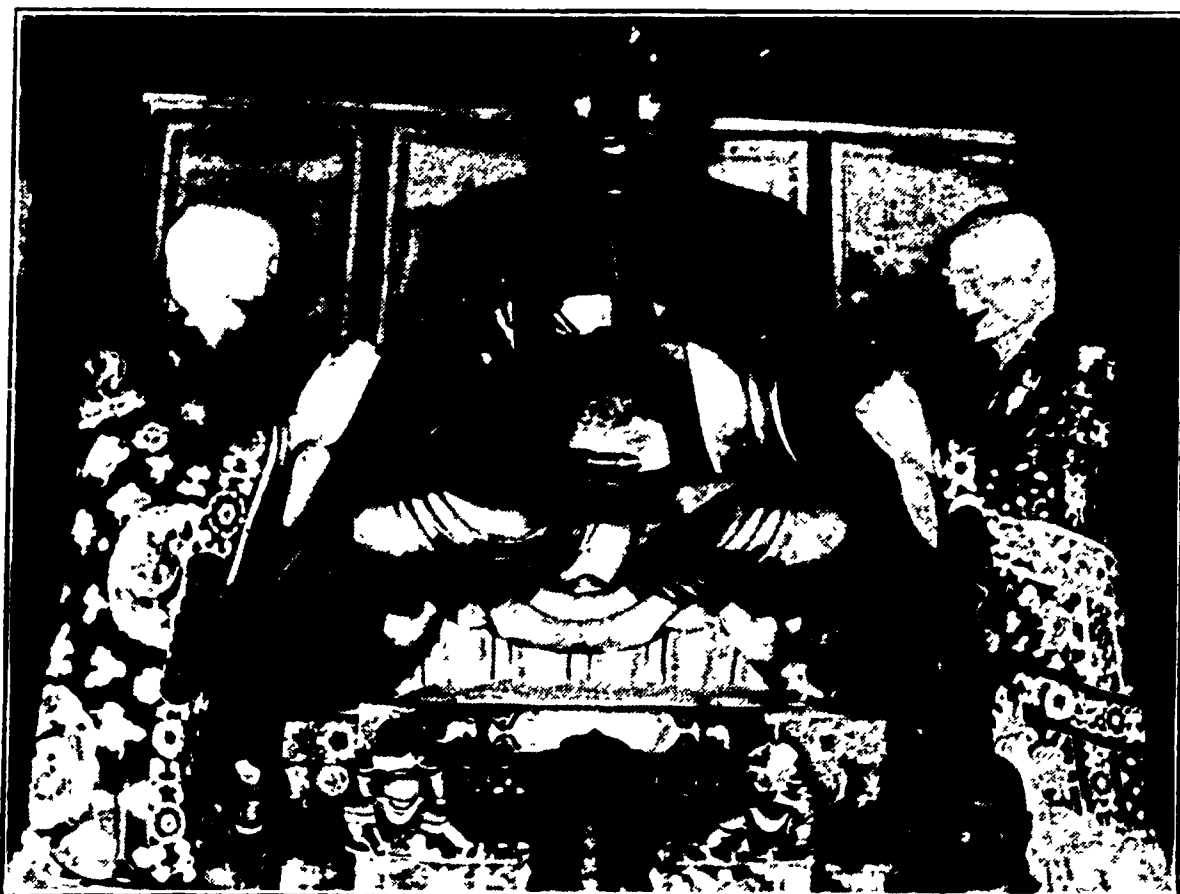
He is a man of the mountains, stalwart, strong, fresh, and independent, like the John of Jordan fame. He lives sixty miles from the railroad, between two cordilleras of the Andes, beside a beautiful lake, in a town of twelve thousand people. For three years he has been preaching the Gospel as his business and making a living as a sideline. He invented a small home loom, and makes and sells this at fifteen pesos, about three dollars, each. With his brother and father, he farms a small plot, getting something from this. Even in a town of the size of this there is no public school, and the fearful ignorance of the people so weighed upon him that he set out to teach school, although he himself had attended school only one month and three days, learning what he knows by dint of hard study alone. His school met with wonderful success from the start, and he is now teaching about sixty children, and teaching them the Bible. We call him the president of our first Bible school in Chile. His name is Faustino Escobar. His town is Pucon.

The Seventy-five Million Campaign helps us to help this worthy pioneer, and this year we are paying him a small salary so he can give more time to the preaching of the Gospel, and thus greatly increase his usefulness.

♦♦♦

Miss Nannie Bland David

Miss David was born on January 5, 1887, in Lagos, West Africa. Her parents, Rev. and Mrs. W. J. David, were missionaries of the Foreign Mission Board, Southern Baptist Convention, at the time of her birth, but after a



AN OLD CHINESE IDOL.

This picture, taken by Missionary T. O. Hearn, shows an idol, with attendant idols, which has been worshiped for five hundred years. Notice the face of the priest at the bottom of the picture.



MISS NANNIE BLAND DAVID,
Who recently sailed on the Steamship Mobile
for Oyo, Africa, where she goes as
missionary nurse.

service of fourteen years her father was compelled to return to this country.

Miss David was converted at the age of 9 and united with the Fifteenth Avenue Baptist Church, Meridian, Miss. She is now a member of the First Baptist Church of Houston, Texas. She has had good experience in church work and has been successful in her work for the Lord.

She is a graduate of Baylor College, Belton, Texas, and studied one year in Baylor University, Waco. She graduated in 1919 from the Baptist Sanitarium, Houston, Texas, with the R.N. degree, and since that time has been nursing.

She was appointed by the Board on December 16, 1919, and assigned to service as a trained nurse in Oyo, Africa. Since that time she has been waiting for necessary documents from the British government giving her permission to enter Nigeria.

She sailed for her field on the Steamship Mobile, which left New York on August 21.

A League of Defenders of the Faith

Mrs. Susan Jones de Arevalo

Morelia is a city of about 40,000 inhabitants and is one of the most fanatical places in all Mexico. Evangelical work is carried on with great difficulty and often under much persecution.

According to the Jesuit method, lying and deceit, in 1917 the Catholics published and distributed a leaflet purporting to be written by an evangelical believer. They entitled it "Questions About My Doubts to My Venerable Pastor, Mr. Fisch," and signed it "A Faithful Protestant." In the leaflet they attacked the Baptists of Morelia, accused them of being traitors to the country, vile in conduct, and many other things. My husband immediately answered, defending our position, explaining that we were not Protestants nor Lutherans. Our beliefs were handed down to us from Christ and the apostles; that we were not traitors, and proving that there was not and never had been any Mr. Fisch in Morelia, and signing his full name and address and challenging the priest to an open discussion. Our first leaflet cost us so much that we saw that if we were going to do any real aggressive

work we must do our own printing. We found a tiny press and a little type within our means, bought it, and went to work.

One of our deacons, a man of some intellect, became interested, and offered to help us with the writing. Then another man, not then a member of the church, but a believer (he is now a member of the church), and quite a talented man, wrote a tract, and we formed a league, called ourselves "Defenders of the Faith," and went to work in earnest.

The Catholics wrote insulting leaflets. We answered their charges, attacking openly the false doctrines of their religion, and set forth some of our distinctive beliefs.

At first our work was carried on under difficulties. Our little press will only print a page 5 by 8 inches, and we had type enough for only two pages. We had to set up one page and print it, distribute that type to set up another. We had little help, for printers wanted higher wages than we could pay, and then they were too fanatical to work for us, especially when we were attacking their religion. My husband knew enough about the trade to set the type and get out the leaflets. I learned to set type and helped as I could, but had little strength and less time, for I do a great deal of religious work in visiting the members of the church, and others who are interested. My husband had his other duties, and for this reason he worked until late hours at night so he would let none of the work suffer. We taught one of the boys of the church, and now he does most of the type-setting and presswork. We write the leaflets, read proof, and look after the work in general. Last week a friend, not a Christian, sent us quite a quantity of type, and now work is easier.

Since March we have written, published and distributed twenty-three leaflets of four to eight pages each, bearing on such subjects as the following: "Romanism, Origin and Fall"; "Museum of Monsters"; "Papacy Not of Divine Origin"; "First Link of Succession Broken"; "What Is the Church of Rome and Where Did It Come From?"; "The Church of Christ"; "Purgatory"; "Catholics Are Idolaters", etc.

As practical results, there are scores of educated people, lawyers, doctors, teachers, government employes, and congressmen, reading with interest, that we could reach in no other way.

Prejudice is being broken down; some have asked for Bibles to see if what we say is true; the congregations have increased in number, and seven have been saved as a direct result of this work, while a great number have been interested. We have had eighteen baptisms this year, and others will be baptized soon.

Pray for our "League of Defenders of the Faith," that God may give us wisdom to do His work in His own way.

Mexican Baptist Convention

Rev. Charles D. Daniel

The Mexican Baptist Convention closed its eleventh session, in Laredo, on the 24th of this month. The Convention was well attended, considering the great distances that many of the messengers had to travel to get there. The speeches were usually of a high order, and the interest was very fine.

Dr. J. M. Dawson, pastor of the First Baptist Church of Waco, attended the Convention and was a real inspiration to the body. He delivered two magnificent addresses through an interpreter, one on "The Right Kind of a Preacher," and the other on "The Living Bible." His address on "The Right Kind of a Preacher" will be published as a tract, in Spanish, for extensive distribution. It should also have an extensive reading in English. If all Baptist preachers would come up to his standard, Baptists would take this world for Christ.

The Convention goes to San Antonio next year, with the expectation of meeting in the new building that the Home Mission Board contemplates erecting in the near future.

Brother Policarpo Barro, a native of Spain, who preached the Convention sermon, is our missionary pastor in San Antonio. He is a cultured Christian gentleman, a soul-winner and a master builder, and withal a great Gospel preacher, with the heart of a pastor. When he gets into the contemplated spacious auditorium he will preach to a greater number of people than any other preacher in San Antonio, perhaps with the exception of Dr. I. E. Gates, pastor of the First Baptist Church. I predict that his will be the first Mexican Baptist church in Texas to become self-supporting.



LEAGUE OF "DEFENDERS OF THE FAITH."

Deacon Ignacio Montinegro; Ernesto Areguin, one of the best-educated men of Morelia, and Mr. and Moises Arevalo. On the table is seen the printing press with which they meet Catholic propaganda.

New Missionaries for China and Japan

Secretary T. B. Ray, D.D.

Brief Life Sketches of the Men and Women who Sailed August 17 on the Steamship "Empress of Japan" for the Orient, Representing the Largest Number of Workers, ever Sent Out at One Time by any Mission Board in the World's History

We present in this edition of HOME AND FOREIGN FIELDS the life-stories and photographs of the large number of new missionaries who sailed on the missionary ship, the "Empress of Japan," of the Canadian Pacific Steamship Line, on the 17th of August. Never before has any Foreign Mission Board sent out on a single ship such a large party of new missionaries. Counting the new and the old missionaries who are returning with their families, there were in the party between eighty and ninety.

This is an event of great significance. It means that a new day has dawned upon the foreign mission work of Southern Baptists. If we can, in the first year of our five-year enlarged program, appoint sixty-six new missionaries, as we have done since May, what can we do by the end of the period?

Up to the present, on account of our income being too meager to permit us to send out many missionaries, we have been almost compelled to discourage young people who wished to go. A few have been sent, even though we have had to go in debt to do so. We have sent out an average during the last twenty years twenty missionaries per year. The banner year was in 1905, when the Board sent out fifty new missionaries. It was not until 1911 that we were able to send out as many as thirty, and during the last Convention year we sent out thirty-six.

But now all is so different. We are hoping to appoint within the five years at least five hundred missionaries, and we can encourage our young people to volunteer with good hope of being sent out. The effect should be manifest at once, and the response, we believe, will be satisfactory. The time has come when all of us can enter seriously into this great task of calling out those amongst us the Lord would have serve Him in foreign parts. We can now pray with a greater earnestness the Lord to thrust forth His reapers. We must dedicate our own children to this glorious cause. We must everywhere and at all times be on the lookout for His selected ones and often become His messengers to them.

One feature in the appointments of late has been the appointment of several children of missionaries. Within the last year we have appointed seven. They were:

Valleria and George William Greene, daughter and son of Rev. and Mrs. George Greene, Canton, China.

Celia and Dr. George Herring, children of D. W. Herring, Chengchow, China.

Nannie David, daughter of W. J. David, former missionary to Africa.

Alice Bagby, daughter of Dr. and Mrs. W. B. Bagby, of Sao Paulo, Brazil.

Ethel Margaret Pierce, M.D., daughter of Mr. and Mrs. L. W. Pierce, Yangchow, China.

The Board took peculiar pleasure in the appointment of these children of its missionaries. It was encouraged over the fact that so many children desired to take up the work of their parents. Some missionaries have advanced the theory that we will never be able to do our missionary work in the most effective fashion until a very large percentage of the children of missionaries who have had the advantage of being reared in the foreign environment, return to take up work for the people amongst whom they were born and reared.

ALABAMA

Alabama was represented on the boat by three new missionaries, Mr. and Mrs. Isaac T. Thomas, of Greenville, and Miss Mary Louise Bomar, of Marion. Mr. and Mrs. Thomas are assigned to the boys' school at Yingtak, China, and Miss Bomar to educational work at Wuchow, China.

MR. THOMAS was born in 1887 on a farm near Greenville and attended the rural schools until he had completed the seventh grade. He felt a call to the ministry when he was 20 years old, but went to the State Normal School at Troy and prepared to teach. In 1915 he decided to let God have His way in his life, made known his desires to his home church at Antioch, in West Butler County, with the result that on January 1, 1916, he was licensed to preach, and in December of that year was ordained.

He continued in his school work, however, being supervisor of manual training in the public schools of Mobile, and was later elected principal of the manual training department of the State Normal School at Troy, from which position he resigned to enter the United States navy, in which he served until the armistice was signed. Returning from the navy, he served in other educational positions until, under the influence and call of the Seventy-five Million Campaign, he received a very definite impression that it was his duty to serve on the foreign fields. The Foreign Mission Board accepted his application and appointed him to the boys' school at Yingtak, China.

MRS. ANNIE LAURA GARY THOMAS was born at Comer, Alabama, was converted at 12 years of age, and united with the Ramah Baptist Church of that city, where her membership remains. She had planned a career as a music teacher, but while attending the Normal School at Troy, she decided to teach in the public schools instead,

and has taught three years. She and I. T. Thomas were married August 6, and she will accompany him to Yingtak, China.

MISS MARY LOUISE BOMAR was born at Versailles, Ky., but her parents moved to Marion, Ala., when she was seven months old, and she has resided there continuously since that time. She was educated in the public schools of Marion, Judson College and the Training School at Louisville, Ky., and it was in her second year at the Training School that she made the definite surrender to foreign service after hearing an earnest appeal from Mr. and Mrs. W. E. Sallee, of Kaifeng, China, who have spent the past year at home on furlough.

From a child Miss Bomar was a constant attendant upon church and Sunday school, establishing a record of seven years' attendance upon Sunday school without missing a single Sunday, and in the winter of 1917 decided to give her life to special Christian service, though she preferred that this service be in the homeland. When really impressed that it was her duty to go to the foreign field, her surrender was followed by her application to the Foreign Mission Board, where her appointment was made, June 10.

GEORGIA

Georgia had eight representatives aboard the "Empress of Japan," all of them being assigned to educational and evangelistic work in China.

MISS ALVADA GUNN was born on a farm near Crawfordsville, Ga., in 1896, and under the guidance of devout parents gave her heart to God when quite a child, and felt that later in life she must go about her Master's business in a definite manner. At 17 she began teaching in the public schools, where she taught two years before entering Bessie Tift College. While in college she waited on tables for her board and tuition, and was later promoted to the business office and made manager of the bookstore and college bank.

Following her graduation from Bessie Tift College in 1919, Miss Gunn taught in the Farmville, N.C., high school for a year, and it was while working there that she definitely answered the call to the foreign field and asked appointment at the hands of the Foreign Mission Board. She will do educational work at Shiu Hing, South China.

MISS DORIS KNIGHT was born at Quitman, Ga., in 1889, and under the influence of Christian parents was converted at an early age and has been a constant worker in Sunday school and other church work ever since. She was educated at Norman Institute, one of the Baptist high schools of Georgia, and at Bessie Tift College. She later spent a spring and summer at the University of Chicago, and the past year was spent in the Training School at Louisville.

Two years ago, under the influence of her Sunday-school teacher and pastor of the First Baptist Church of Atlanta, she was led to give God first place in her life, and during the meeting of the Southern Baptist Convention at Atlanta in 1919 she decided the Lord wanted her to work in China. She resigned her position in an Atlanta bank and went to Louisville for special preparation for mission service. She has been assigned to work in Laichowfu, North China.

MR. AND MRS. J. W. MOORE, of Hartwell, are appointed from Georgia, although both of them were reared in Texas. The former was born in McDowell County, North Carolina, in 1889. His parents moved to Bonham, Texas, when he was four years old. His mother died a year later and when his father returned to North Carolina the young son was reared by a relative in Texas. He was educated in the public schools of Ladonia, the East Texas Normal, at Commerce, and Goodnight and Simmons colleges and in the Southern Baptist Theological Seminary at Louisville, from which he graduated in 1919. Following his graduation he moved to Georgia and spent several months in church enlistment work, finally settling in a rural pastorate in Hart County. In February of this year he answered the call to foreign mission work and has been assigned to evangelistic work in the North China Mission.

MRS. MOORE was born in Eastland, Texas, but was reared in the Texas Panhandle, where she attended the public schools. She spent five years teaching in the public schools, attended college during the summer months, and, following her marriage, attended the Training School at Louisville, from which she was graduated at the same time her husband graduated from the Seminary. She was converted at 13 years of age.

DRURE FLETCHER STAMPS was born in Carroll County, Georgia, in 1885, and united with the Salem Baptist Church when he was 13 years old. His mother had planned for him to enter the ministry, and, though she died when he was but 17, he resolved to carry out those plans. To prepare himself for that work, he entered school at Carrollton when he was 18. He later spent three years in Bowden College, three in Mercer University, where he graduated in 1911, and completed the Th.M. course in the Seminary at Louisville in 1914. He has served as pastor in Osceola, Wis., and Gordon, Haddock and Dahlonega, Ga.; he served as a chaplain in France during the world war, and following his discharge from the service did postgraduate work in the Louisville Seminary. He has been assigned to educational work at Chinkiang, China.

EUGENE EARLE STEELE was born near Lexington, Ga., in 1891. He remained on the farm until 1913, when he entered Mercer University, from which institution he graduated in 1917. Upon completing his course at Mercer he entered the Southern Baptist Theological Seminary and spent three years. It was during his residence at the seminary that he obtained a vision of the world's need for Christian workers, and resolved that he would go wherever the Lord might direct him. On July 21, 1920, he and Miss Leila K. Burnette, of Georgia, were married, and together they will do educational work at Shanghai, China.

MRS. LEILA KATHRYN BURNETT STEELE, of Gray, Georgia, who was married to E. E. Steele, was born on a plantation in 1897, and has lived near Gray all her life. She was educated in the public schools and at the Georgia Normal and Industrial College at Milledgeville, where she was actively engaged in Bible study and various religious activities among the students. She made a special study of teaching while at college, and will do educational work with her husband in the boys' school at Shanghai, China. She united with the Baptist church in 1914.

MISS MATTIE V. SUMNER was born on a farm near Newnan, Ga., in 1896. Her parents were very devout. She was converted at the age of 9, and as far back as she can remember she has wanted to serve God on the foreign fields. She was educated in the public schools and at the State Normal School at Athens, Ga. Following her graduation, she taught two years, and then attended the Training School at Louis-

ville, graduating in 1919. Following her course at Louisville, she taught the past year in the Mary P. Willingham School for Girls at Blue Ridge, Ga. She will teach in the girls' school at Kweilin, China.

KENTUCKY

ROBERT AUGUSTUS JACOB, of Franklin, Ky., who represents that State on the special missionary ship, was born at Louisville, Ky., in 1892, where he lived until 1903. At the age of 11 he was converted, and joined the McFerran Church in Louisville. He later returned to Louisville in 1906 to make his home with his grandmother, and following the death of his grandmother in 1908 he entered the preparatory department of Georgetown College. A number of religious influences operated in his life, leading to a definite decision to some special form of Christian service, though he never felt called to the ministry. He graduated at Georgetown College in 1917, following a lapse of a few years from college, and, having decided to enter Christian work, was appointed to Shanghai Baptist College. The advent of the war prevented his going as a missionary, due to the fact that he was not a minister, and he soon

*The money gift is easy: there are hundreds here to pay.
And settle back contented while the toilers work away.
Men will dig into their pockets for the gold the cause may need.
And then leave it for another to go out and do the deed;
But in every worthy struggle that shall help the race to climb
The world is always seeking for the men who'll give their time.*
—Selected.

entered the meteorological section of the army, and following his discharge served as aerological computer at the naval proving grounds. He will do educational work at Laichow-fu, North China.

MARYLAND

ROBERT LORD BAUSUM, Maryland's representative on the missionary ship, was born in 1893 on a ranch near Harold, South Dakota, his parents being the children of missionaries, and both of them having been born in the Orient. His family moved to Maryland when he was quite young to secure for him and his brothers and sisters better educational advantages, and he graduated from the Annapolis high school in 1911. He later worked in Baltimore, but after experiencing the call to preach, he decided to enter Richmond College, and did many kinds of work to defray his expenses through that institution. His theological instruction was obtained at Crozer Theological Seminary, and it was there in 1917 that he decided to become a foreign missionary. During his student days he came into touch with the Pimlico Baptist Church of Baltimore and he has served that congregation during the past two years, the first as student pastor and the last as full-time pastor. He is assigned to educational work in the South China field.

MISSISSIPPI

Mississippi had two representatives on the special missionary boat, Ira D. Eavenson, pastor of the church at Tunica, and his wife, Mrs. Nancy Miller Eavenson. Both of them came from the farm.

MR. EAVENSON was born at Coldwater, Miss., in 1893. He was converted at the age of 13 and at the age of 18 was licensed by the Central

Baptist Church of Coldwater to preach. Following his decision to preach, he entered Mississippi College, from which he graduated in 1915. He then spent two years in the Southwestern Baptist Seminary at Fort Worth, and in 1917 located at Leakesville, Miss., as pastor of the town church and some of the neighboring rural churches. During the session of 1918-19 he held the position of assistant in English in Mississippi College, and at the close of the term he accepted the pastorate at Tunica. During his year at Mississippi College he and Miss Nancy Miller of Leakesville were married.

His first missionary impressions came from hearing of the work of Matthew T. Yates, who was a brother-in-law of Eavenson's father's sister. He felt something of the missionary call as soon as he was called to preach, but did not make the final surrender until the spring of 1920. He will be stationed at Kaifeng, Interior China.

MRS. NANCY MILLER EAVENSON was born in Greene County, Miss., in 1894. She was converted at the age of 14 and united with the Baptist church. At 17 years of age she entered Blue Mountain College, but later enrolled at the Mississippi Woman's College at Hattiesburg, where she graduated in 1915. Some missionary impressions were made upon her mind while at college, but her ambition then was to be a great musician. She now joins her husband in educational work and evangelistic work in Kaifeng.

NORTH CAROLINA

Eight North Carolinians are included among the missionaries sailing for the Orient on the "Empress of Japan."

GEORGE WILLIAM GREENE was born of missionary parents at Canton, China, in 1894, and up to the age of 16 he was largely taught by his parents. In 1910 his parents brought him to the United States and he entered Mars Hill College of North Carolina, graduating there in 1912. He then entered Wake Forest College, from which he graduated in 1916. In 1917 he entered the army and served for twenty-two months, fifteen of them being spent in France as an officer in the field artillery section. He was later transferred to the air service as a balloon observer. He now goes back to China to work in the Pooi Ching Boys' Academy at Canton.

MISS VALERIA GREENE, sister of George, was born at Canton in 1892, and, like her brother, was taught by her parents until she came to the United States and entered Oxford College in North Carolina, later going to Mars Hill College, where she graduated in 1912. Following the death of her father in 1912, she returned to Canton, where she helped her mother in the Woman's Bible School at Canton. Realizing the need of some special Bible training, she returned to North Carolina and took some pedagogical work in Meredith College, and later entered the Training School at Louisville, from which she graduated last spring. She now goes back to Canton to teach in the Woman's Bible School.

DR. GEORGE N. HERRING is likewise a son of missionary parents, his father and mother, Rev. and Mrs. D. W. Herring, being stationed at Shanghai when the son was born in 1890. His mother died early in his life and he was sent to his paternal grandparents in North Carolina by his father, and with them he made his home largely until he had completed his college course. He graduated at Wake Forest College in 1913, having taken a pre-medical course, and completed his medical education with two years at Jefferson Medical College, Philadelphia, in 1915. He then had nearly two years hospital service in Brooklyn and then entered the United

States navy and saw considerable convoy duty during the war. He now goes as a physician, attached to the Pingtu hospital in North China.

MRS. CELIA HERRING MIDDLETON, like her brother, Dr. Herring, was born of missionary parents in China and united with the Baptist church at 9 years of age. In 1914 she came with her parents to the United States on furlough and remained in North Carolina to complete her education. She graduated from Buie's Creek Academy in 1915 and from Meredith College in 1919. During the past year she taught in Watauga Academy, a Baptist mountain school at Butler, Tenn. On July 6 she was married to Gordon K. Middleton of Warsaw, N.C., and together they will do educational work in Kaifeng College.

GORDON K. MIDDLETON was born near Warsaw, N.C., in 1895 and united with the Baptist Church at the age of 9. He was educated in the public schools and at the North Carolina State College of Agriculture, from which he graduated in 1917. He did graduate work in Cornell University, dropped out to do military service for a year, and then received his master's degree in agriculture in February, 1920. He then returned to the North Carolina State College as an instructor for the spring term. He has a sister in China, and it is partly due to her accounts of the work there that he was induced to become an agricultural missionary, the first ever sent out by the Foreign Mission Board.

LUCIUS BUNYAN OLIVE was born near Apex, N.C., in 1890, and was converted and united with the church when 10 years old. He prepared himself for college at Olive Chapel School and graduated from Wake Forest College in 1912. He taught two years as principal of the Spring Hill high school at Wagram and did considerable other teaching, both in the public and denominational schools of that State. It was while teaching that he received his call to the ministry. He then entered the Louisville Seminary and took the Th.M. degree last June. During his last year at the Seminary he was pastor of the Mt. Pleasant Church at Keene, Ky., and volunteered for foreign service in the fall of 1919. On June 2 he and Miss Nell Fowler were married, and they will do evangelistic work at Chinkiang, China.

MRS. NELL FOWLER OLIVE was born in Elkin, N.C., in 1892, but her family moved to Statesville in 1906, where she graduated at high school in 1910. Following this, she spent two years in Mars Hill College and later entered Meredith College, where she graduated in 1916. She spent the next years teaching in Dell School and Mars Hill College.

MRS. ELIZABETH BELK STAMPS was born in Chatham, Va., in 1891, in a Presbyterian manse, and her church affiliations were largely Presbyterian until she met her husband, a Baptist. She completed her high school course at Albemarle, N.C., and later attended Flora MacDonald College at Red Springs, N.C., and Peace Institute, at Raleigh, graduating from the latter institution in 1911. While a Junior in College she became a student volunteer and in 1917 received an appointment to a girls' school in Japan from the Southern Presbyterian Board of Foreign Missions, but the advent of the war changed her plans, which were still further altered when she met Mr. Stamps, who was a chaplain in the army.

OKLAHOMA

Oklahoma will be represented on the special missionary ship by MISS BETTIE STEPHENS, of Norman, who was born at Greenwood, Mo., in 1891, her father being pastor of the Greenwood Baptist Church. When the little girl was less than a year old her parents moved to Lincoln County, Oklahoma, and later to Chandler, where

the children attended high school. She was converted at the age of 15 and later entered the University of Oklahoma at Norman, from which she graduated in 1914. She spent several years in teaching, and it was not until the summer of 1918, while attending a B.Y.P.U. encampment, that she felt a definite call to special Christian service. She taught in the department of mathematics in the University of Oklahoma while taking her master's degree, and is now ready to take up her work among Chinese girls as an instructor in the Eliza Yates School for Girls at Shanghai, China.

SOUTH CAROLINA

Four South Carolinians were aboard the special missionary ship that sailed from Vancouver, B.C., Tuesday—Dr. and Mrs. Samuel O. Pruitt, of Anderson; Miss Ruth Pettigrew, of Bannockburn, and Francis P. Lide, of Georgetown.

DR. PRUITT was born on a farm in Anderson County in 1890, as the eighth of ten children, and was converted at 10 years of age. When he was 11 years old the family moved to Anderson for the sake of the educational opportunities offered there. Dr. Pruitt graduated at the Anderson high school in 1907, attended Washington and Lee University for a year and then entered Furman University, from which he graduated in 1911. He taught school for a year and then entered upon his medical studies in

*The money gift is easy, but a better gift than pelf
Is to dedicate to service not your money, but yourself.
For, though gold and silver often are the things a cause demands,
No righteous dream can triumph without willing hearts and hands.
And in every field of service that is known to mortal ken
You can hear the leader calling, not for money, but for men.*

—Selected.

Baltimore, where he received his degree from the University of Maryland in 1916. He was for a year house physician at the Bay View Hospital, in Baltimore, and afterwards spent two years in the medical service of the army, doing duty in France and Belgium with both the British and American armies. In 1919 he married Miss Mary Burton Cullom, of Batesburg, S.C., and they have a young son six months old. Since returning from the army he has practiced medicine at Anderson, and is assigned by the Board to hospital work in Chengchow, Interior China.

MRS. PRUITT was born at Batesburg, S.C., in 1896. She attended the public schools of Batesburg and was converted and united with the First Baptist Church there at 10 years of age. She attended Greenville Woman's College for a year and a half and has been actively engaged in local church work, Red Cross activities and the like.

MISS RUTH PETTIGREW was born in Florence County, S.C., in 1889, was converted at the age of 12, and in 1909 graduated from Greenville Woman's College. She has taught in the public schools of Florence and Greenville and has been active in many phases of local church work. On Victory Day, 1919, she received an impression that it was her duty to give herself to Christian teaching on the mission fields, and on February 29, 1920, she dedicated her life to work in China. She will serve at Yingtak.

FRANCIS P. LIDE, born at Darlington, S.C., in 1898, is the son of a Baptist minister and a direct descendant of Rev. Evan Pugh, a pioneer

preacher of colonial days. He attended the public schools of Darlington, where he won a scholarship in Clemson College, from which institution he graduated in 1918. He specialized in chemistry in college and following his graduation worked with a large packing company for a period, resigning to enlist with the marine corps, with which organization he did occupation duty in Germany for ten months. Having offered his life to his country first, he decided then to offer it to God, who pointed him to China. He will do educational work in Willingham College at Hwanghien.

TENNESSEE

Tennessee is represented on the boat of special Baptist missionaries to the Orient by five passengers—Dr. Mary L. King, daughter Frances, and son, Percy, of Chattanooga, and Dr. and Mrs. A. L. Tompkins, of Sparta.

DR. KING went out to China first as a Methodist in 1892, as the wife of LaCledde Barrow, who died two years later. She moved to Tsin-tsin, with her little daughter, where she took an active part in medical work for four years. She narrowly escaped the Boxers at Taian in 1898, and was married to Mr. King, of the Gospel Mission force, and came home with him in 1900. She returned to China with her husband in 1901 and with her husband worked at Taian, where she became a Baptist. In 1908 she and her husband were named missionaries by the Foreign Mission Board of the Southern Baptist Convention and then located at Tengchow. Her husband died in 1909, and she returned to America with the children, locating in Chattanooga, where she has practiced medicine since. She is a graduate of the Woman's Medical College, Baltimore, and is now assigned to medical work at Pochow, Interior China.

DR. ALLEN LLOYD TOMPKINS, who, with Mrs. Tompkins, is assigned to medical duty at the hospital at Yingtak, China, was born at Sparta, Tenn., in 1891. He attended the public school there until he was 12 years of age, when he was converted, joined the Baptist church, and was sent to Burritt College at Spencer, Tenn. After spending three years there he attended the Nashville Bible School for a year. Prior to beginning his study of medicine he taught school for a year. After two years of medical work in Vanderbilt University he practiced medicine for a year near Smithville, Tenn., and then entered the medical service of the army. He was assigned to duty at Honolulu for two years, and it was while there that the first impression of going to China as a missionary came to him. He returned from Honolulu and married, did Y.M.C.A. service during the war, and has since been in the United States Public Health Service.

During all these years Dr. Tompkins was not happy, he says, for he felt he was evading God's call, and last spring he went to Washington during the Southern Baptist Convention, conferred with Dr. Ray, of the Foreign Mission Board, and Dr. George W. Leavell, of China, and then decided he would apply to the Board for appointment as a medical missionary.

MRS. TOMPKINS was born in a small village in Ohio in 1891, but was educated principally at Dayton, to which city her parents moved when she was small. After finishing her high school course she became a stenographer and served a Girls' Friendly Society. Later she did rescue work in San Francisco, and it was there that she first heard the missionary call. Since her marriage in 1915 she has looked forward to definite missionary work. She has done considerable laboratory work since her marriage, and it is in this capacity that she will serve the hospital to which she and Dr. Tompkins have been assigned.

TEXAS

While Texas is contributing a total of twenty-one new Baptist missionaries to foreign fields this season, probably the largest number of new missionaries ever furnished by a single denomination in a single State in a single season, only eight of them were aboard the "Empress of Japan" when it sailed for the Orient from Vancouver Tuesday, the other thirteen being booked for fields in Africa, Argentina, Brazil, and Chile, and due to sail in September.

The eight sailing on the "Empress of Japan" were Miss Laura Helen Coupland, Longview; Mr. and Mrs. Joseph T. Fielder, Abilene; Miss Blanche Groves, Bridgeport; Miss Zelma Hare, Orange; Miss Cecile Lancaster, Brownwood; Miss May Jeanette Morton, Dallas, and Miss Eva Sullivan, Garner.

MISS LAURA COUPLAND was born at Pine Valley in 1895, and for the last sixteen years has lived at Corsicana and Longview. She holds diplomas from the Longview high school and the Columbia School of Music, Chicago. Shortly before she was 10 years old Miss Coupland was converted, and soon after that time the call to a foreign mission field began to make itself so distinctly heard that she began to avoid missionary programs and addresses in the hope of deafening her ear to the call. She finally surrendered to the call in her own heart in 1918, but made no public confession of it until October 26, 1919, the day for "Calling Out the Called" in the Campaign. She will teach in the Pooi To Girls' School at Canton, China.

JOSEPH T. FIELDER was born in 1899 on a farm near Comanche, Texas. He entered Howard Payne College, Brownwood, in 1906, and alternated his school attendance with teaching and other employment, graduating in 1914. He again taught school for several terms, married Miss Lula A. Taylor in 1916, entered Simmons College, Abilene, in September, 1919, and graduated from there in 1920. He was converted and joined the church in 1904, and was ordained to the ministry in 1917. He and Mrs. Fielder will do educational work at Chengchow, China.

MRS. FIELDER was born in 1892 near Weir, Williamson County, Texas, and was converted at the age of 13. In 1907 her family moved to Winters, Texas, and she entered Simmons College in 1910, graduating in 1915. Since her marriage she has taught school for one year with her husband.

MISS BLANCHE GROVES was born near Bridgeport, Texas, in 1889, and was converted at the age of 11 years. She graduated from the Decatur high school in 1909, and before entering college she had heard and answered the call to foreign mission work by surrendering her life to God. By teaching and otherwise she worked her way through Decatur College, graduating there in 1913, and in 1916 she graduated from Baylor University at Waco. Since that time she has been teaching in high schools. She has been assigned to educational work in Soochow, China.

MISS ZEMMA HARE was born in Orange County, Texas, in 1893. She was converted at the age of 10 and immediately joined the Baptist church. She received her high school training in the Orange high school and took special teacher-training work in the Sam Houston Normal School at Huntsville, Texas, teaching during the winter for seven years and attending the normal in the summer. In 1915 she received a call to special Christian service, but did not see her way clear to complete her college education until finally an opportunity was opened up at Baylor Female College, Belton, from which she received her A.B. degree in 1920. While a junior in college she definitely decided for the foreign mission field, and, having completed the work for her college degree by January, 1920,

she spent the winter and spring terms in the Training School of the Southwestern Baptist Theological Seminary at Fort Worth. She will teach at Kaifeng, China.

MISS CECILE LANCASTER, of Brownwood, Texas, was born at Lorena, Texas, in 1896. She became a Christian at the age of 10. She received most of her public school education at Waco, but the family later moved to Dublin, and she graduated from the Dublin high school in 1914. After the family moved to Brownwood she attended Howard Payne College for two and a half years, taught a couple of years during the war, and graduated from Howard Payne in 1920.

It was during her sophomore year that she heard the call to foreign mission fields and surrendered her life to her Lord. She will teach in the Girls' School at Kumamoto, Japan.

MISS MAY MORTON was born in Jackson County, Tennessee, in 1887, but was left an orphan when only a few days old. When 6 years old she was placed in the Fannin Orphan School near Nashville, where she remained until she was 14, when it became necessary for her to undergo an operation. Although not a Christian at the time, she promised God if He would spare her life she would give it to His service, and felt a distinct call to foreign missions, even prior to her conversion.

Following the operation, she received three years of private instruction in music and along

*The money gift is easy; many gladly pay
the price
Who sit back in times of danger and refuse
to sacrifice.
There are men who give their money for a
purpose that is fine.
Who never share the burdens or the bitter
fighting line;
But the man the world is seeking in the task
it has to do
Is the man who'll share the struggle and stay
with it till it's through.*
—Selected.

general literary lines, and was converted at a protracted meeting in Texas in 1910. In 1912 she took a business course and became a stenographer, and was afterwards employed in the office of the Executive Board of the Baptist General Convention of Texas at Dallas and of the Relief and Annuity Board of the Southern Baptist Convention. During the year 1917-18 she attended the Training School at Fort Worth, and has done considerable practical mission work among the Mexicans of Dallas. She will do educational work at Wuchow, China.

MISS EVA SULLIVAN was born in 1893 on a farm near Garner, Texas. Although converted at the age of 13, she had already become interested in foreign missions through reading missionary literature, and as she grew older she became convinced that in this field she would find her true sphere. In 1916 she made a definite surrender of her life to mission service and entered the Baptist Memorial Hospital at Dallas to take training as a nurse. She graduated there in 1919 and spent the past year at the Training School at Fort Worth. She goes as a nurse to Yang Chow, Central China.

VIRGINIA

DR. ETHEL PIERCE, who represents Virginia on the special shipload of Baptist missionaries sailing from Vancouver Tuesday, is the daughter of missionary parents, Rev. and Mrs. L. W. Pierce, of Yangchow, China, and was born in Chinkiang in 1893. She received her early schooling in her home and in a school for the children of missionaries, and united with the

Baptist church at Yangchow when 13 years old. In 1908 she came to the United States to complete her education, spending three years in Woman's College, Richmond, Va., and taking her degree at Baylor University, Waco, in 1915.

From early childhood Dr. Pierce has contemplated giving her life to missionary work, and, believing that medical work among women offered the largest field for usefulness, she took her medical course in the State Medical School at Galveston and Baylor University Medical College at Dallas, from which institution she graduated in 1919. During the past year she has served an internship at the Memorial Hospital at Worcester, Mass. She goes back to her former home at Yangchow, China, as one of the physicians in the hospital there.

Stewardship and Tithing

Rev. Chas. A. Cook

There may be a faithful stewardship of income or property without tithing, and there may be, a conscientious laying aside of one-tenth of one's income for the Lord's work without deep sense of one's relation to God as a steward. Faithful stewardship manifests itself in a definite and practical way, however, when it issues in tithing the income, while tithing rests on its surest foundation when it is based on the fundamental principles of stewardship and is practiced because of those principles.

Stewardship is the recognition of God's ownership of all things and the adjustment of the life in all its relations to that fact. Giving is not everything in stewardship. Stewardship goes with a man to business and stays with him as he makes money as well as when he presents his offering to the Lord.

Tithing is a part of our stewardship. Tithing should be practiced, not simply because it is written, "The tithe is the Lord's," but because it is written, "The earth is the Lord's and the fulness thereof," and "The silver is mine and the gold is mine, saith the Lord of hosts." The tithe should be paid as a recognition of God's ownership of the whole, just as the tenant pays rent in recognition of the landlord's ownership of, or rights in, the house or farm. Paying the rent entitles the tenant to use the house or farm, but it does not constitute a man an owner of the nine-tenths that are left. God's rights in the remainder are just the same as before the tenth is paid. He owns it. Men are stewards of it. Since God is owner of all substance, men are stewards of all that comes into their hands, and therefore responsible to God for what they do with it. Stewardship is not so much the giving a portion to God as it is the administration of all for God. The tithe should be given as a part, an important part, of this administration of the whole.

We are to give, not as owners but as stewards. We are to say when we give, as David did when he and the people brought a great offering for the building of the temple, "All things come of thee and of thine own have we given thee." (I Chron. 29: 14.)

Stewardship and tithing will go together. The faithful steward will acquire and administer wealth in relation to the tithe. The tithe will not be the limit of his giving, it will be only the starting point, the minimum. "The tithe," says the *Sunday School Times*, "is not the outermost limit of a believer's duty in religious giving; but it is the innermost limit. Many a Christian ought to give far more than this: never ought one to give less—less than one-tenth of his actual income, whether that income be little or much."

The principle of stewardship properly understood and sincerely conformed to will make tithing easy and will result in larger giving than tithing, while tithing faithfully practiced by the Christian steward will give point and power to his stewardship service which precedes the laying aside of the tenth.

Woman's Missionary Union

Miss Kathleen Mallory, Corresponding Secretary

Mirrors That Multiply

In the reception room of the Baptist Bible Institute, in New Orleans, great mirrors were built into the walls, and these became the valued possessions of the institute when the buildings were purchased from Sophie Newcomb College. All but one of these mirrors are oval in shape, the other being rectangular. Since "the curve is the line of beauty," upon entering the room one naturally looks into the oval mirrors first. Instantly one seems to be looking down a long corridor hung with many chandeliers like the one suspended in the reception room. Still looking through the oval mirror, but at a different angle, the corridors are replaced by the great stairway or the high window arch or the library building far across the street. One's wonder grows as each oval mirror is looked into and its myriad scenes are reflected. Their beauties and marvels all enjoyed, one turns toward the rectangular mirror as toward the plainest of the group. Then it is that the real wonder comes to the unscientific observer when the statement is made that because the plain rectangular mirror is there the oval mirrors have their multiplying power. It is not the purpose of this article to prove or disprove that statement, but simply to accept it as true, to bear testimony to the fact that the oval mirrors could be "made" to reflect many other objects when the rectangular mirror was taken into account and to reflect upon the fact that certain other things serve like the plain mirror to bring out the highest possibilities in others.

One of these admirably placed mirrors is the Baptist Bible Institute itself. There in that overshadowing Catholic city it gives emphasis to the Baptist ideal of the open Bible in the hands of every believer as the sole rule of faith and practice. It has furthermore stabilized the Baptist constituency in New Orleans as perhaps no other single enterprise could have done. It seems almost too good to be true that the Baptists own that splendid piece of property with its central square, on which there are three buildings, surrounded by ten or more buildings. On the central square is the administration building with its auditorium, offices, class rooms, dining room and extra bedrooms. These bedrooms are decidedly useful during the special short-term courses. Near the administration building is the chapel, and across the campus from the latter is the men's dormitory. The ten or more buildings facing or near the central square are the library, the mantel of which is of exquisite

hand-carved pottery, for which Sophie Newcomb is especially famous; the women's dormitory, professors' homes and apartments for the families of preacher-students. As one inspects the property it would seem to be spacious enough to accommodate all of the Bible and mission students who wish to enter the institute, but upon inquiry one learns that many more would come if the cords could be lengthened while the stakes are being strengthened. It is reassuring to realize that the institute is one of the causes remembered in the Baptist Seventy-five Million Campaign and that such gifts will indeed be multiplied in power when invested in the training of those who shall work for the evangelization of Louisiana.

The institute further multiplied its influence in July by furnishing a place of meeting for the Louisiana Baptist Assembly. More than 300 were enrolled, representing all parts of Louisiana and the various churches of New Orleans. The various classes and addresses characteristic of such assemblies took place during the week, the W.M.U. Corresponding Secretary teaching one class studying "The Bible and Missions," and another using "The Manual of W.M.U. Methods." Both of these classes had a good attendance, and doubtless many mission study classes will be organized in the various churches.

O Word of God Incarnate

(Tune: "Munich," "Webb," or "Missionary Hymn.")

O Word of God incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky:
We praise thee for the radiance
That from the hallowed page,
A lantern to our footsteps
Shines on from age to age.

The church from her dear Master
Received the gift divine,
And still that light she lifteth
O'er all the earth to shine.
It is the golden casket
Where gems of truth are stored,
It is the heaven-drawn picture
Of Christ, the living Word.

O make Thy church, dear Saviour,
A lamp of burnished gold,
To bear before the nations
Thy true light as of old;
O teach Thy wandering pilgrims
By this, their path to trace,
Till, clouds and darkness ended,
They see Thee face to face.

—William H. How.

Another mirror that multiplies is the Southern Baptist Assembly at Ridgecrest, North Carolina. For the first time the Woman's Missionary Union had charge of the program for one week, the dates being July 25-31. Among the speakers were Miss Jessie Burrall, of Washington, D.C.; Dr. J. R. Saunders, of China; Dr. B. W. Spilman and Miss Mary Livermore, of North Carolina; Dr. Lloyd T. Wilson, of Tennessee; Miss Nannie West and Mrs. S. B. Wilt, of Virginia, and Dr. John E. White, of South Carolina. The teachers were Miss Susan B. Tyler, of Maryland; Miss Elizabeth Briggs, of North Carolina, and the W.M.U. Corresponding Secretary. The books used were "The Bible and Missions" and "Ministers of Mercy." Quite a number of Testaments were sold, several joining the Pocket Testament League. The pledge of such membership is very simple, involving no fee and merely promising to read at least one chapter in the Bible each day and always to carry a Bible or Testament in one's pocket or otherwise near at hand. Anyone desiring to join the league may secure the pledge card by writing to the Pocket Testament League, 133 Witherspoon Building, Philadelphia, Pa. Several playlets and pageants were given, the one entitled "The Spirit of the House Beautiful" being under the direction of Miss Lillian Williams, of Richmond, Va. The music was unusually lovely, the two soloists being Mrs. G. G. Byers, of Gaffney, S.C., and Mrs. Charlie Butler, the wife of the well-known evangelistic singer. From the very beginning of the week all felt at home, the get-together party being arranged for by the social director, Miss Mary Ward, of New York City. The weather was ideal, the air bracing, the mountain spring water delicious, and the meals altogether wholesome and appetizing, the charming waitresses and those who cared for the rooms being students at Coker College, in Hartsville, S.C. One could hardly spend a week in the mountains of Ridgecrest without desiring to have one's life multiplied in usefulness, and surely when one adds to the uplift of the scenery the helpfulness of class and lecture work, it is safe to prophesy that far greater benefits will result—that the mirror will exercise its multiplying power.



Program for September

Our State's Part in Denominational Education

Repeating of Slogan—"Study to show thyself approved unto God"—II Tim. 2: 15

Hymn—"Break Thou the Bread of Life"

Scripture Lesson—Theme: Knowledge That Profits (II Tim. 1: 3-7; 3: 16-17; Matt. 6: 19-33)

Three Prayers for: (1) Religious Teaching in the Homes; (2) Teaching through the churches; (3) Christian schools seeking first His Kingdom

Repeating of Slogan—II Tim. 2: 15

Hymn—"O Word of God Incarnate" (Tune: "The Morning Light Is Breaking")

Talk—The Power of Education

Talk—The Indebtedness of Students to Their Teachers

Prayer for the teacher who helped to strengthen the characters represented in the society

Talk—The Duty of the State to Educate Its Citizenship

Talk—The Necessity for Baptist Schools

Repeating of Slogan—II Tim. 2: 15

Hymn—"How Firm a Foundation"

Four Talks—Education Through State Baptist (1) Orphanage; (2) Hospital; (3) Girls' College; (4) Boys' College

Prayer for the teachers and students in State Baptist orphanages, hospitals and schools

Repeating of Slogan—II Tim. 2: 15

Open Discussion of encouraging features of Baptist Seventy-five Million Campaign when pledges were made for such State enterprises

Blackboard Demonstration of society's pledges and payments toward Campaign, showing if possible how much goes to these State institutions

Prayer of thanksgiving for all pledges and payments and of petition that every pledge may be redeemed

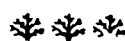
Business—Plans for observance of September 12 as "Family Altar Day"; appointment of committees to secure renewals and new subscriptions to denominational periodicals; plans for mission study class; report of committee for fall and winter programs; plans for enlistment during October; reports from summer assemblies; offering

Hymn for the Year—"Jesus Shall Reign"

Watchword for the Year—"That in All Things He Might Have the Pre-eminence"—Col. 1: 18 (Repeated in unison as a prayer with bowed heads)

that these chapters may have a mighty and growing influence.

The records will perhaps not show a single example of a zealous and influential Christian worker among the devotees of the dance hall.



A Needed Reform

The efficiency of associations, conferences, conventions, and other religious meetings is greatly impaired by the fact that many of those in attendance leave before the session closes. Indeed, it is no unusual thing to see a meeting adjourn in advance of the time fixed in the program, because virtually all the members have gone home. A certain speaker recently went more than a hundred miles at great personal inconvenience to meet an engagement, and found that the meeting had adjourned before his arrival, although the visitor appeared on the morning appointed. Is there not need of reform in this matter? It is very hurtful to a meeting to allow it to wane toward the close because of depleted attendance. For the best results, a meeting should reach its climax at the closing session; the enthusiasm should gradually rise from the opening until it reaches high tide with the benediction. The policy that now prevails is quite unjust to those causes and speakers that are set for the closing sessions. All who attend such meetings are invited to give serious consideration to this important matter. Is it possible that we have not seriously considered the harm we do the Kingdom by such policy?



Ridgecrest Conference

Although this conference followed rather closely after the meeting of the Southern Baptist Convention, and did not have very large publicity, yet there was a goodly company of representative men from seven different States present. The conference opened on the evening of July 9, and the interest was sustained during the six sessions that followed. As a result of the impressions received, one prosperous man has assumed the support of a missionary, and Dr. Ray writes that this missionary has already been assigned to this layman. Another successful business man, at the close of a very interesting session, inquired what it would cost to support a missionary, and, while he did not commit himself to the proposition, there is good reason to hope that he will assume this responsibility. Both of these laymen are also liberal contributors to the Seventy-five Million Campaign.

Dr. W. F. Powell, of Asheville, North Carolina, delivered a most practical and forcible address on "The Work of the Deacon." He was the only pastor that had a place on the program. On Sunday the three speakers were all lawyers—Judges Pritchard, Stephenson, and Spainhour. Mr. J. H. Anderson was present from the opening and made a very valuable contribution to the meeting by two addresses and wise suggestions in the conferences. Judge Gentry and W. O. Riddick not only made practical addresses,

Laymen's Missionary Movement

Secretary J. T. Henderson

Time for United Action

The session of a certain strong and influential Presbyterian church at a recent meeting decided that the "modern dance is indecent and oftentimes attended with immoral features." As a result, the following resolution was adopted without a dissenting voice:

"Be it resolved, That we, the session of this church, believe that the practice of dancing, according to the modern customs, is incompatible with the finest spiritual growth and Christian influence and power of our young people, and we do hereby earnestly request the serious thought of every member of this church on this acute subject; as the spiritual leaders of this church, we do humbly beseech every member to face with frank and earnest concern their personal duty and responsibility in the matter of this practice. It is the conviction of your session that your spiritual joy and vigor and development and influence will be distinctly increased by the absence of this and any other questionable worldly practice in your life."

This church has had an honorable existence for about a century and a quarter, and its session is made up of "some of the leading and well-known business and professional men in the city, men of years and experience, who are free from the fanaticism of self-assumed regulators of human conduct."

A certain prominent morning paper, in an editorial comment on this action, says: "What was done was in no spirit of bluster, or of Pharisaism. It was the voice

of conscience and reason. It will be accepted as a truth that these mature men saw and understood that there are tendencies in the modern dance, in certain of its forms, bordering upon immodesty and indecency. Modesty and decency are virtues that should be safeguarded by both the church and the state."

It may be said that the attitude of this church in the past toward dancing and other worldly amusements has been regarded rather lenient; this fact renders the recent action the more significant.

While this writer knows little of the modern dance from personal observation, for months he has been convinced that it is a dreadful peril to the young people and to the future prosperity of the Kingdom. Indeed, he believes that any form of dancing should be condemned by Christian people. It would seem that the seriousness of the situation demands that all Christian people should unite in sounding a note of warning. Let all Christian denominations join forces in a crusade against this evil; here is a field for such co-operation as was advocated by the Interchurch World Movement. No violation of conscience should be involved and no sort of sacrifice as to doctrinal conviction. This united propaganda should create such overwhelming public sentiment as would result in a thorough reform. It is high time for concert of action.

The organization of young people known as the Alpha Delta Sigma is based on the conviction that dancing is hurtful to their Christian growth and influence. It is hoped that chapters of this society may be organized in every community and

but they rendered valuable service in helping to secure a large attendance of men from Asheville and community. The conference was also fortunate in having present Rev. J. R. Saunders and Rev. T. C. Britton, returned missionaries from China, who added very largely to the interest of the sessions.

The laymen present, without any pressure, contributed more than enough money to defray the expense of programs, publicity, etc.



Stewardship Band

On a recent Thursday evening the Secretary spoke at the Baptist church of Rossville, Ga., on the tenth as the minimum standard in contributions. At the close, fifty-eight committed themselves to this policy, most of whom signed a definite pledge. Rev. J. B. Tallent writes that the number has since been increased to eighty and this band has effected an organization. This church is just completing a \$41,000 church building.



July Itinerary

The journeyings of the Secretary for July included a very pleasant visit with the Baptist Church of Doerun, Georgia, on Sunday, July 4. This church is completing a magnificent building, which reflects great credit upon the membership and is an ornament to this town. The pastor, W. G. Cutts, belongs to a family of preachers and is doing his share toward maintaining the high standard set by his father. He has the support of a band of strong and loyal laymen.

July 6 was spent at the meeting of the Conservation Commission in Nashville. This conference was well attended and was characterized by an aggressive and harmonious spirit. The main objective was to provide against any reaction following the Seventy-five Million Campaign and to make sure that the financial and spiritual tide shall be kept rising.

Following this conference, the Secretary spent almost a week at the Ridgecrest Assembly Grounds in making arrangement for and attending the Laymen's Conference.

His next visit included three days with the First Baptist Church of Frederick, Maryland, and the Baptist Assembly of Western Maryland, which met at Braddock Heights. The Baptists got a late start in Frederick, but for the past few years have had a steady growth, both in numbers and in influence. The present pastor, Rev. W. C. Royal, is capable and aggressive. Under his administration the church has outgrown

its present quarters and is already laying plans for an enlarged plant.

Brother Royal is also the chief promoter of the Baptist Assembly. Some fine educational work is done by expert teachers, and at the noon and evening hours some of the leading speakers of the denomination are heard in inspirational addresses. This visitor had the pleasure of hearing Dr. J. C. Masee, of the Baptist Temple, Brooklyn, in two striking sermons.

On Sunday evening, following a sacred concert of thirty minutes, this visitor spoke to about fifteen hundred people on "Life a Trust." Following this talk was a second concert of thirty minutes.

One of the most significant events of this Assembly was the banquet for men at Hotel Braddock. It was attended by thirty representative men from different parts of Maryland. Mr. F. A. Davis, chairman of the State Committee, was present, and made a very practical address. Dr. J. C. Masee spoke briefly, but very forcibly, and Richard H. Edmonds, of the *Manufacturers Record*, made a very striking talk regarding "The Present Unrest."

The men at this banquet, by unanimous vote, expressed themselves favorable to the holding of a Men's Convention for Maryland some time early next spring in the city of Baltimore.

Braddock Heights is one of the most attractive places on the continent. The outlook from the observatory is unsurpassed.



At Home

On Sunday, July 25, in the absence of Dr. Broughton, and by invitation of Rev. Frederick Stern, the assistant pastor, the Secretary had the responsibility of speaking in his own church, morning and evening. The thoughtful provision that was made for special music by the men, and the sympathetic hearing that was accorded, were very gratifying.



Blue Ridge

This is Blue Ridge, Ga., where the Mary P. Willingham School is located and where the Georgia Baptist Assembly is held. The Assembly has its own auditorium, and utilizes the buildings of the school for the entertainment of those who attend its sessions. The school and Assembly are under the auspices of the Baptist women of Georgia, and this fact renders it unnecessary to state that both are successful enterprises. The Secretary accepted an invitation to make one of the evening addresses and to conduct classes in stewardship and mission study.

Some strong laymen found time and disposition to attend these classes.

In addition to the class work, the Assembly had the privilege of hearing Dr. Sampey at noon each day on one of the minor prophets. At an evening hour he gave his great address on General Foch. Drs. Gray, Burroughs, Ray, Weaver, and Napier were the other evening speakers.



A Good Suggestion

A Virginia layman writes as follows: "Can you furnish me any literature on increasing pastors' salaries? We are thinking of inaugurating a campaign to increase the salaries of our pastors at the next meeting of our association. We have thought of having an address made in every church for five or six Sundays in succession and then have a committee follow with a thorough every-member canvass; we would proceed very much as we did in the Seventy-five Million Campaign."



Other Visits

It was an inspiration to see the large and enthusiastic company of young people that assembled on the evening of July 22 in the auditorium of Chilhowie Academy, Tennessee, to hear a discussion of "The Abundant Life." This was during the week of the annual training school of the Chilhowie Association, which is under the direction of Judge Brown, a member of the Executive Committee of the Laymen's Missionary Movement.

Sunday, August 1, was spent with the McCaysville Church, Georgia. The visitor was entertained in Copper Hill, Tenn., but the church is across the line. The membership numbers nearly three hundred; the people are prosperous, and the church has large capacity. In the morning the audience was good, and at night the house was crowded. It is hoped that they may soon have a pastor.



Encouraging

A letter just received from a prosperous layman in the West, who has been very active in the Laymen's Movement for some years, bears two encouraging items of news:

First, this layman expresses his purpose to bequeath a tenth of his estate to the Lord's cause, and requests that literature on the subject be sent him. He is now dedicating to God as much as a tenth of his income, and proposes to make this policy perpetual. His letter contains

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this sentence: "I mean to bequeath one-tenth of my estate to the Lord, and I want to get others to do likewise."

In the second place, he makes the following statement: "I am likely soon to enter denominational work for full time as a layman, and as I go here and there in my State, I wish to arouse laymen to consecrated service. Send me any literature that will help me in getting up

laymen's addresses on money, stewardship, and kindred subjects."

For some years this scribe has cherished the hope that an increasing number of capable and consecrated laymen might adopt this policy, even at a financial sacrifice. The layman is under the same obligation to make personal sacrifice as the preacher, when such investment will count for more to the Kingdom.

business instincts, it was proposed to ask these gentlemen for forty million dollars. But they subscribed only three millions, about 7 per cent of the amount asked of them. Exit the boastful claims that the man of the street has a lot of religion if the churches would only cease being hide-bound, so as to win his approval. We will hear less of that, at least for a while. Then they will come back to it, for the "prince of the power of the air" is still on the job of deceiving men.

Home Mission Paragraphs

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

It will cost our Northern Baptist brethren more than two million dollars to get out of the Interchurch Movement. That is pretty expensive, but it is cheap, at that.

The mountain school department of the Home Board starts the new fiscal year with thirty-eight schools. Five of these are in Arkansas and one in Missouri. The rest are in the Southern Appalachians.

Besides the thirty-eight mountain schools with which the new fiscal year begins, there are four others under investigation by Superintendent A. E. Brown, with the possibility of their being added during the year. One of these is in Virginia, one in Arkansas, one in Kentucky, and one in North Carolina.

An urgent request came to the Home Board annual meeting from President O. E. Sams, of Carson-Newman College, Tennessee, appealing for \$3,600 a year with which to support a Bible department. The request was granted for one year. This brings Carson-Newman into the Home Board system of schools.

Through its Corresponding Secretary and his associates, the Home Mission Board is this summer reaching many of the summer encampments, both east and west of the Mississippi River. The educational value of these encampments and institutions has been increasing annually, also the attendance. It is gratifying to our Board to participate in this service.

The Home Board is carrying out the expressed desire of the Southern Baptist Convention in regard to the Southern Baptist Sanatorium at El Paso, where we are building up a great institution as our contribution in fighting the great white plague. Appropriations for the present year, made by the Board at its annual meeting in June, are \$232,500.

The Home Board's Enlistment Department is making wonderful progress. Dr. S. Y. Jamison, Superintendent of Enlistment, declares that seventy-six workers have already been engaged for this year. The anticipated expenditures in the department in enlistment for the year total \$175,000. This work is now conducted in all of the States, with three or four exceptions.

The budget for the mountain mission schools for the new fiscal year totals \$219,100. Of this amount, \$171,100 will be devoted to improvements in the plants, and \$48,000 to maintenance. The largest single item in the program is the provision for adding \$20,000 to the plant at Mars Hill College, North Carolina. This

institution is rendering a service thoroughly typical among the mountain mission schools, and larger than any of them. It has transformed the highland civilization in a great section. The attendance last year was 506. The need of additional dormitory space is urgent.

Speaking of 1920 Southern Baptist Convention statistics. Dr. H. C. Moore, who does this work, calls attention that the net increase of membership for the year is 73,920, while the entire number of baptisms was 123,069. That is to say, the net increase for the year was 61 per cent of the entire number baptized. This is about 15 per cent better than the average record for the last ten or fifteen years. It is a gratifying showing.

Superintendent H. F. Vermillion, of the Southern Baptist Sanatorium, at El Paso, reports the institution continually filled with patients, and most of them are being cured. In fact, the superintendent is continually besieged with far more applications than the present capacity of the institution can take care of. It is a great and blessed work for curing disease, and our people are going to sustain it with the utmost readiness and good will.

Camp Worker Sid Williams, whose activities along the vast southwestern frontier of Texas are so romantic and so blessed, in a letter to Dr. Gray reports that men are being converted and baptized every week. He has kept up this great record weekly since last January, in his movements up and down the Rio Grande Valley. The Home Board and Southern Baptists are favored in having men of such devotion and soul-winning passion as Sid Williams.

At the annual meeting of the Board in Atlanta in June the work of evangelism was outlined for the year, on the basis of \$168,100. Four new workers were elected, and provision was made for still others. The two white evangelists were Rev. T. J. Tally, of Texas, and Rev. H. T. Stevens, of Tennessee. Two negro evangelists were elected, Rev. A. A. Mathis, of Georgia, and Rev. W. M. Nix, of Oklahoma. This increases the number of negro evangelists to five.

There was not a more significant item in the breakdown of the financial program of the Interchurch World Movement than the failure of the "friendly citizens" to come up to specifications. Our Baptist Mr. Rockefeller had heralded it abroad to the world that the man of the street had a lot of religion, but could not be brought to join so narrow and unbusiness-like an institution as one of the sectarian "Churches." Under the broader program of the Interchurch Movement, with its presumption of appeal to the

The Interchurch World Movement is having a hard time. Northern Presbyterians turned it down; Southern Presbyterians came so near it as to leave it small comfort, and now Northern Baptists have turned it down. The Episcopalians were never in this movement. Our Episcopal brethren are in favor of union, but they seem to care for only that kind of union they themselves can direct. The Lutherans were never in this movement. Northern Methodists indorsed it, but the attitude of Southern Methodists is not quite clear.

The per capita gifts of Southern Baptists to all objects last year were \$7.60. That is a creditable showing for our great democratic body. This does not apply to the period during last spring when the great gifts came in through the Seventy-five Million Campaign, which would have made the average much larger. In a general way, it shows results from the fall of 1918 to the same period in 1919—the State Convention fiscal year, which in turn exhibits the District Associational fiscal year. Next year the average Baptist contribution will show up much larger.

A distinguished bishop of the Southern Methodists remarked to us, as we were traveling on the railway some year ago, that the union movement would probably succeed in swallowing the denominations in America, unless Southern Methodists and Southern Baptists were strong enough to withstand the super-imposed autocratic movement. Southern Baptists have withstood the blandishments and insinuations of the ably-sustained propaganda of the movement, and some of the strongest utterances showing the subtle dangers that adhere in the movement have been from the honored bishop to whom I refer. Many other Methodists share his convictions.

A distinguished Northern Baptist minister, whom we believe is the pastor of Mr. J. D. Rockefeller, Jr., has been quoted in the press as saying at the Northern Baptist Convention that if the Interchurch Movement should fail, the denominations must get some other organization for co-operative action. What is the matter with the co-operative spirit which now exists between the denominations and which has found means of expression whenever these bodies themselves desired it? Why should the Christian bodies be bombarded from without with insistent demands that they form some organization that can speak for all of them? We see no reason except a political reason. That is, it would enable them with more weight to meddle

in American politics and government. But that is not the business of Christian churches. It is their business primarily and mainly to develop in men and women through the Gospel of Christ a certain type of character—that will make clean politics by making clean politicians.

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One hundred and twenty-three thousand persons were baptized in our churches in the last year. For the year missionaries of the Home Mission Board report 33,500. That is to say, the Home Board missionaries, including the co-operative missionaries, baptized a number of converts equal to 27 per cent of all who united with our churches. That was a great record. Considerable search through many years has never shown to this writer any Home Mission agency in America that ranks even second best to our own Home Mission Board in bringing converts into the churches of Christ.

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Here is a fine fact from our mountain schools, for the use of preachers, mission speakers, and others. During the past year 256 mountain boys and girls, who applied for entrance into the schools and wished to work their way, had to be turned away because there was no work to offer them. Our schools took care of a number of the mentally hungry highland youth in giving them work. But the desire of indigent boys and girls for education in these schools is far beyond the present ability of the schools to supply. Steps are being taken to increase the facilities for self-supporting work in connection with the schools.

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Rev. J. W. Crow, who has been for a year assisting Dr. A. E. Brown, superintendent of the mountain schools, especially in the work of industrial demonstration, has laid excellent foundations in a number of the schools for suitable industry and vocational training. Following are some of the lines of activities for which he is planning: Truck gardening, small canning plants, dairying, model orchards, and such other practical industries as may meet the real needs of the mountaineer youth. Space is here inadequate to comment on the reasons why we regard this a most timely movement, but we do so regard it, and there will be opportunities for comment.

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The attendance on the mountain schools of the Home Board last year reached a total of 6,152 students. During the year many had to be turned away from certain of the schools for lack of room. These schools are in nine States. The Home Board highly appreciates Superintendent A. E. Brown, under whose faithful superintendency this great system has been built up. Dr. Brown has just finished twenty-one years of service in the work, and at the annual meeting the Board provided for securing an assistant to help him. To some persons who have been nearest to his work it has been known for years that he has been accomplishing the work, and doing it well, that some other denominations divided between three workers.

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We cannot too often call attention to the large and up-to-date set of Home Mission tracts which the Home Board furnishes free to our people. A recent production which will be in great demand is a "General Catechism" on Home Missions. It compresses, through question and answer, a complete epitome of the Home Mission work into sixteen pages. It is suitable for mission societies and for Sunday-school teachers, as well as for the general reader. We invite requests for this splendid catechism. Also for an excellent brief tract by Dr. B. D. Gray on "A Great Year in Home Missions." By the time this is published we will also have from the

press a tract we produce annually, which tells in the briefest possible form the story of the work outlined for the ensuing fiscal year. Ask for "Bird's-Eye View." If you are interested in the tract possibilities in Home Missions, ask for our one-each package, which will enable you to examine everything we produce in the way of tracts.

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"Christianity is not a system of ideals, either metaphysical or ethical. It is not a set of principles on social progress. It is a Gospel of a Person able to confer upon a personal being, made impotent by sin, eternal life from a personal God." The above is from the *Christian Advocate*, published in New York City. Of recent years we have been hearing much about ideals and social progress, from many persons who expected these things to take the place of Christianity. Rather they assume that these things are Christianity. But they are not. We need idealism, but we have had much reason to get impatient with it, when it has assumed to be the voice of God, though it is often merely the abounding conceit of human wisdom.

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The persistence with which certain influential forces in America are laboring to bring the Christian denominations into a unit for political expression is ominous. Its unexpressed major premise is that the chief business of the churches is moral reform, social service. If this premise was correct, we might look with favor on such union. The chief business of Christianity is to bring men's souls into saving relationship with God through Christ. As President Hibben of Princeton University expressed it in a recent interview: "One of the first signs of a decadent society is that it tries to make itself moral by law instead of by the force of a healthy and vigorous public opinion." When we clamor most about the external, it often betokens lack of confidence in the internal and spiritual.

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The Roman Catholics have definitely set themselves to win the Southern negro. They have only five negro priests up to the present. If they carry out their program, they will doubtless increase the number. They have many schools in the South for negroes, and they have a definite department in their system of organization which is looking after winning the negroes of the South. Southern Baptists not only have much at stake, because the majority of the negroes are Baptists; they have much at stake because they are good citizens, and would not have the negro won by an agency which, while it operates as a religion, we have every reason to believe has essentially political ends in view concerning the negro; that is, they purpose through him to get power to manipulate the South toward ends pleasing to the papacy.

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Mr. John Spargo, the well-known Socialist writer, has discovered why preaching is "foolishness." He passes on his discovery to the public through the *Christian Century*, published in Chicago, and the *Literary Digest* gives his sinister utterances a further reach at the public in the issue of June 19. "Preaching is not a man-sized job," says Mr. Spargo. "The pulpit is an anachronism in the modern world. Preaching comes down to us from a past age when few possessed Bibles, and fewer still could read them for themselves"—and so on, through sophisticated sentences too long to quote here. It would probably not be worth while to argue the question with this writer, even if there was space. Mr. Spargo says preaching is not a man-sized job. This writer says it is. Hundreds and thousands of the best people in America today agree with my contention with their deepest convictions. Incidentally, it may be worth while to

remark that the present ability to read the Bible which is a possession of the larger proportion of the people has not led millions of those who can read to do so. Mr. Spargo himself seems to be an illustration of the fact that reading the Bible and not hearing somebody who can preach expound the Bible, may leave a man greatly muddled up in spiritual things. It leaves some of them with the idea that whitewashing the outside of men's lives is what religion is. Nay, Mr. Spargo; Paul was wiser. He taught that "by the foolishness of preaching it has pleased God to save those who shall believe."

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Statistics of the Southern Baptist Convention for 1920 show that our present membership is 2,961,348. In quoting these figures it will be well to remember that there are about 250,000 white Baptists in the South not identified with the Southern Baptist Convention. They are to be found in smaller Baptist groups. In fact, the number is probably much greater than 250,000. To illustrate: Within twenty-five miles of Atlanta is a Baptist Association of eighteen churches. I preached in one of them a few Sundays ago. It had three hundred members, and the people are prosperous, with automobiles covering the whole grounds about the church. That entire association is not identified with the Georgia Baptist Convention, and is not shown in the Southern Baptist Convention minutes. It is not hardshell; it is anti-missionary only.

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The appropriations for church-building gifts for the present fiscal year reached the astonishing total of \$806,000. Not only so, at this writing there are applications in the hands of Dr. L. B. Warren, superintendent of church extension, for loans for church-building totaling \$500,000. Nor does this tell the whole story. These applications for loans, together with those already in hand, make a total of two millions of dollars, and the great appropriation for church-building gifts was made only after scaling down the many urgent and needy requests from one million, three hundred thousand. What does it mean? It means that for six years church-building activities, as it were, have been ponded up by the world war. The dam has now broken, and the inundation of requests to the Home Board is the more or less spectacular result.

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Arthur Brisbane, of the Hearst combination of newspapers, is said to be the highest-paid editorial writer in the United States. Mr. Brisbane gets the following off in one of his recent writings in the Hearst papers. After quoting Mr. Hughes to the effect that it is questionable whether constitutional government could survive another great war in America, even victoriously waged, Mr. Brisbane says: "Not much of a compliment for the Constitution. If the Constitution is so weak, people ought to know it, and not be told that it is perfect, immortal, eternal." By the same token one could rail on the law of Almighty God, because under given conditions it may become a question whether atheism and immorality shall engulf the nation. We wonder if the great salary of Mr. Brisbane is paid because of astuteness in making black appear white?

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The Interchurch people show many indications of believing in money for all it is worth, and more. Therefore, the failure of Mr. Rockefeller's "friendly citizens," who were to raise forty million dollars in the "drive," to come across with more than three million looks pretty bad for the Interchurch people. It ought to give them a sense of humiliation, when a better argument might be expected to fail. Money is a strong argument. It will be too strong for Christian people, if they let it signify more than the

spiritual life and culture of the inner man. God was pleased that Southern Baptists by their abundant success in the Seventy-five Million Campaign should stop the worldly-wise mouths of some critics. But we must not for a moment allow ourselves any complacency in our success. It will bless and not injure only as we are able to see it has no value except as a means to spiritual ends.

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Editor Livingston Johnson of the *Biblical Recorder* tells of two North Carolina preachers who, failing to get in the Liberty Hut at the Washington Convention because it was so thronged and thousands turned away, went to the Sociological Congress. There they found about seventy-five people, and a former president of the Northern Baptist Convention was speaking. He was deploring the fact that the churches are failing to function. They were failing to reach the masses through their denominational channels. His implication was, we must get into the Interchurch. *The Recorder* comments on this to the effect that when these extra-ecclesiastical organizations demonstrate they can do the work half as well as the denominations do it, it will be time for them to use these great swelling words. We concur in the "findings" of our friend.

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We have labor troubles and class hate. We have extreme Socialism and nascent anarchy. But is it not true that there is a more dangerous threat to social stability and general welfare in the lax social standards of the day than in any single problem that now afflicts society? As a

single illustration, on a single day before an Atlanta court last winter there were three hundred undefended divorce cases. At another court soon after there were nearly as many. That sort of thing betokens a breakdown of human character. It is alarming. A national expert on divorce has recently testified that 50 per cent of these divorces have their real cause in a desire of one or both of the parties to marry somebody else! The Gospel of Christ, the Gospel which is being preached by the lives and lips of seventeen hundred missionaries of the Home Mission Board, is the only cure adequate for driving out this devil of "sexetis."

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President Hibben of Princeton University is published in the press dispatches as warning the mothers of the country to be more careful with their daughters. Among other things, he said: "When American mothers send their daughters half dressed to evening functions, anything may happen. I would not like to be so ungallant as to put all the blame on the women, but young men are only human, and, while they share in the responsibility for modern laxity, it has its beginning in the dress of the girls of today." Dr. Hibben also declared that the modern dance and the modern jazz music and the free and easy manners of today are symptoms of the same social danger. Our own observation and that of well-informed friends from different sections of the South confirms the statement of the distinguished educator that one of the reactions following the war is a laxity in social and moral standards which threatens to become genuinely alarming.

Home Board Evangelism

Rev. W. W. Hamilton, D.D., Superintendent

Evangelist J. E. McManaway has engagements with North and South Carolina churches to September 10, the six meetings covering a week each.

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Some of the Home Board singers are making use of their vacation to take extra voice work and to attend a Conference of Evangelistic Singers.

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Evangelist T. O. Reese, who has recently been sick and was compelled to undergo treatment at a hospital, seems to have fully recovered, and is at work again.

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Singer Jesse Williams writes: "I will be with small churches (weak financially) this summer. Am meeting with glorious results. Am engaged every day this summer."

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Evangelists A. F. Mahan, Fountain City, Tenn., and Spurgeon Davis (col.), Laurens, S.C., have declined positions offered them. Both accepted and later wrote offering their resignations.

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Evangelist W. W. Hamilton, who has been attending and speaking at summer assemblies, is now in a meeting with a country church in Bedford County, Va., and will hold another in Halifax County.

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Dr. Forrest Maddox, who was assisted by Singer S. J. Spencer at Plymouth, N.C., writes: "I have worked in no field where I felt that

our work counted for more than in Plymouth." Brother Maddox has engagements ahead in Louisiana, Oklahoma and Texas.

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In the meetings at Troup, Texas, where Brother J. L. Blankenship assisted in meetings, a project was started for the erection of a parsonage, and money was raised to send the pastor to the encampment at Palacios.

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New Orleans has just written asking for postponement of their campaign on account of the many pastorless churches. Other cities had asked for the date, and another campaign will probably be arranged.

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Dr. B. B. Bailey has been in meetings at Vienna, Ga., and Brundidge, Ala., and goes next to Clinton, Ky.; Malvern, Ark., and Hendersonville, N.C. At Brundidge money was raised on a car for the pastor.

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Singer W. W. Combs writes from Summertown, Tenn.: "Church reorganized with ten members, nineteen additions during the meeting; called pastor for two Sunday afternoons each month. They will pay pastor about \$200. Great meeting; missionary work!"

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Brother W. J. Ray writes: "Second Baptist Church, Montgomery, Ala., called Rev. J. H. Wallace, and salary arranged. B.Y.P.U. organized with twenty members. B.Y.P.U. organized with thirty members at Headland Avenue

Baptist Church, Dothan, Ala. Midland City Church moved from half to full time; salary increased \$600. Three pastors pounded."

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In his report Brother E. S. P'Pool tells of his labors at some mission churches. Of one he says: "First baptisms in three years." Of another he says: "Nearly everybody old enough joined the church during the meeting." "My work through August will be in mission churches."

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Pastors and brethren of the churches will greatly help us in our work if they will be as strict in keeping their engagements with us as they wish us to be in meeting our appointments with them. Many cases could be cited of delay and of financial loss by being unmindful of this principle.

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The new workers beginning with us are: A. F. Beddoe, Laredo, Texas; T. Joe Talley, Brownwood, Texas; E. S. P'Pool, Hattiesburg, Miss.; H. T. Stevens, Knoxville, Tenn.; N. R. Stone, Laurel, Miss.; J. D. Hoffman (singer), Atlanta, Ga.; and two colored workers, A. A. Mathis, Atlanta, and W. M. Nix, Chicago.

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Letters of appreciation from churches and pastors where Home Board Evangelists and singers have been working grow more numerous, and are greatly appreciated. These letters indicate that our workers strengthen the pastors, increase church efficiency, add those who are saved, bring up finances, and help forward the whole Kingdom program.

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The new song-book which is to be published for the Home Board workers and others who may wish to use it, is about ready for the press, and will probably be in use this fall. Singers Jelks and Martin have edited the book for the Board, with the assistance of all of the singers. The work done on this song-book has been freely given, and all money from its sale will go to the Home Board treasury. The singers say it is an unusually fine collection, and that many copyrights were secured, because of its being issued by the Board, without personal profit to anyone.

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Evangelist Cole reports a great meeting at Giddings, Texas, with \$500 increase in pastor's salary, \$3,500 for new pastor's home, and forty-five additions to the church, forty-one of them for baptism. Pastor Burr writes: "The meeting was constructive in every way and greatly strengthened the Baptist cause; the meeting will enable us to complete the organization of our forces." After speaking in high terms of Brethren Cole and Cadawallader, he says: "We shall always thank God for these earnest, consecrated workers, and the Home Mission Board for making it possible to get such valuable services."

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The sum of \$93,000 for Home Board Evangelism which was included in the Seventy-five Million fund has been used, and, beginning with September 1, offerings made in meetings will not be credited on pledges made, but will be in return for value received, as with other evangelistic helpers. The Home Board selects these workers and sends them out with the guarantee of their salaries, sending them to mission churches which are not able to secure, oftentimes, such helpers, and asks that the stronger churches assist them in thus helping weaker fields by contributing more than the actual cost of the meetings. The offerings will, as was formerly the case, be credited as extra gifts to the Department of Evangelism, and not as payment of

pledges to the Seventy-five Million fund. This action was taken at the annual meeting of the Board, and was the unanimous action of the representatives of the Board from the various States. Evangelistic meetings are very properly

regarded as local expenses, and for such the churches, as in the case of other local expenditures, do not remit through the State treasurers and do not expect credit on their pledges to the Seventy-five Million fund.

Missionary Miscellany

Secretary T. B. Ray, D.D.

We are glad to report that Brother E. T. Snuggs, who underwent a serious surgical operation in Battle Creek, Mich., is rapidly recovering.

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Miss Pearl Dunstan sailed from New York on the Steamship Huron July 14. She has recently graduated from Cox College and is returning to her family in Porto Alegre, Brazil.

❖❖

On July 8 Rev. John Mein and family sailed on the Steamship Olympic for England. After visiting Brother Mein's family in England they will sail for their work in Maceio, North Brazil.

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Two of our missionaries in the South Brazil Mission have recently changed their location. Brother J. R. Allen and family have moved from Rio de Janeiro to Bello Horizonte. Brother R. B. Stanton has taken up work in Sao Paulo.

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Miss Nanrie David, appointed last December for service as a trained nurse in Oyo, Africa, sailed with the Pattersons. Miss David is the daughter of Missionary W. J. David, and was born in Africa. A sketch of her life appears in another column of this magazine.

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Rev. and Mrs. A. Scott Patterson sailed for their field in Ogbomoso, Africa, on the Steamship Mobile, leaving New York on August 21. From Liverpool they are expecting to sail on the Steamship Appam in September. We are happy to realize that Mr. Patterson, while on furlough, has completely regained his health.

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We are delighted to learn that Dr. George Green, of Ogbomoso, Africa, who has been for several months in Edinboro, Scotland, has passed successfully the required medical test and will now be recognized by the British government as a full-fledged doctor in Nigeria. We rejoice in Dr. Green's triumph. By his study in Edinboro he has greatly widened his opportunities for service.

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Mr. and Mrs. C. H. Westbrook, who are returning to their work in Shanghai College, have been in America six years in an effort to recover Mrs. Westbrook's health. It has been a long, hard struggle, but we are grateful to realize it has been so successful. In the meantime, Brother Westbrook has been able to take a special course of training for his work. Recently he graduated, with the Ph.D. degree, from Harvard University, with Christian education as his major study. He goes back peculiarly well fitted for his work in Shanghai College.

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A very unique piece of missionary service was rendered by Rev. W. Eugene Sallee while on furlough. He was able to secure about twenty-four pure-blooded Jersey and Holstein cattle to take back with him for the dairy in connection

with the Agricultural Department of Kaifeng Baptist College. These cattle were presented to him free by leading Holstein and Jersey breeders in the United States. The present value of these young cattle is estimated to be \$10,000. In this act we find an example of the practical way in which the missionaries are helping the people among whom they labor. These cattle will offer employment to a good many boys who, by working in connection with the dairy, will be able to maintain themselves while in school. Brother Sallee is to be greatly commended for the zeal and success with which he pursued his idea of securing this stock. We are sure by the use of it he will be able to greatly widen the influence of the institution he is laboring so zealously to build up.

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Our July Board Meeting was a notable one. The absorbing interest in the meeting was the fact that the Board had a number of young people appear before it with a view to their appointment, and appointed a total of seventeen new missionaries. Those appointed were:

Miss Elizabeth Belk, who has recently married Rev. D. F. Stamps, and sailed with him for their work in Chinkiang, China.

Miss Leila Kathryne Burnette, since appointment married to Rev. Eugene E. Steele, and sailed with him to Shanghai, China.

Miss Annie Laura Gary, now Mrs. I. T. Thomas, assigned to service in Yingtak, China.

Dr. Ethel Margaret Pierce, Yangchow Hospital, Yangchow, China.

Mr. George William Greene, Pooi Ching Academy, Canton, China.

Miss Mattie Vie Summer, educational work, Kwei-lin, China.

Rev. and Mrs. O. G. Poarch, Rio Baptist College and Seminary, Brazil.

Rev. and Mrs. J. J. Cowser, educational work, South Brazil.

Rev. and Mrs. E. G. Wilcox, educational work, North Brazil.

Miss Alice Anne Bagby, Woman's College, Sao Paulo, Brazil.

Miss Mary Ruth Bowden, who has married Rev. R. S. Jones, and sailed for Pernambuco, Brazil.

Rev. and Mrs. R. F. Elder, appointed on the field and located now in Tres Arroyas, Argentina.

Mr. Hugh Pendleton McCormick, industrial work, Saki, Africa.

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We are glad to chronicle the arrival of the following missionaries, who have recently come home to America for furlough. We trust they will have a restful time. Their names and home addresses are as follows:

Miss Ara Dell Fitzgerald, of Sao Paulo, Brazil, arrived in New York on July 2, and after a brief stay in Battle Creek, Mich., decided to go on to her home in Denton, Texas, in order to recuperate her strength before she undergoes a serious surgical operation.

Miss Florence Walne, of Shimonoseki, Japan, arrived in Battle Creek, Mich., on July 28. She

is in the sanatorium for treatment, and hopes soon to recover her health.

Miss H. F. Sallee, of Shanghai, China, arrived in San Francisco on July 4, and is now at her home in Laredo, Texas.

Rev. J. V. Dawes and family, of Taianfu, China, arrived in San Francisco on July 14. After a brief stay in California they went to Athelstan, Taylor County, Missouri.

Dr. H. L. Hargrove and family, of Kaifeng, China, arrived in this country on July 17. They spent a month in Oakdale, Cal., and then came on to Oneida, Kentucky, which place will be their headquarters while they are on furlough.

Rev. Solomon Ginsburg, of Rio de Janeiro, Brazil, arrived in New York on July 24, spent a day in Richmond, Va., and went on to Kansas City, Missouri, to join his family. His address is 3009 De Groof Way, Kansas City, Mo.

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We believe that the cabin list of the missionaries who sailed on the "Empress of Japan" on August 17 will be of peculiar interest. We, therefore, give it. This is the largest body of missionaries ever sent out by any one board on a single vessel.

Furloughed Missionaries Returning.

Miss Clifford Hunter, Laichow-fu, China; Miss Ida Taylor, Tengchow, China; Rev. and Mrs. W. B. Glass and five children, Hwanghien, China; Dr. and Mrs. Adrian S. Taylor and four children, formerly missionaries of our Board, returning to teach in the Medical School the China Medical Board has established in Peking, China; Rev. and Mrs. W. Eugene Sallee, Kaifeng, China; Miss Mary D. Wilford, Laichow-fu, China; Miss Loy J. Savage, Kaifeng, China; Rev. and Mrs. L. W. Pierce and son, Herbert, Yangchow, China; Rev. and Mrs. G. P. Bostick, Pochow, China; Mrs. Foy Johnson Willingham, Kumamoto, Japan; Rev. and Mrs. H. H. McMillan and two children, Soochow, China; Mr. and Mrs. C. H. Westbrook, Shanghai, China.

New Missionaries.

Miss Doris L. Knight, Laichow-fu, China; James Walton Moore, wife and two children, evangelistic work, North China; Miss Laura Coupland, Canton, China; Rev. and Mrs. Joseph T. Fielder and two children, Chengchow, China; Miss Louise Willis, going out to teach in Kaifeng Baptist College; Miss Cecile Lancaster, Kumamoto, Japan; Miss Eva Sullivan, Yangchow, China; Miss May Morton, Wuchow, China; Miss Zemma Hare, Kaifeng, China; Miss Blanche Groves, Soochow, China; Miss Bettie Stephens, Shanghai, China; Miss Ethel Margaret Pierce, M.D., Yangchow, China; Dr. Mary L. King, daughter, Frances, and son, Percy, Pochow, China, reappointed missionary; George William Greene, Canton, China; Mr. and Mrs. Gordon K. Middleton, Kaifeng, China; Rev. and Mrs. L. B. Olive, Chinkiang, China; Rev. and Mrs. Ira D. Eavenson and baby, Kaifeng, China; Rev. Robert L. Bausum, Kweilin, China; George N. Herring, M.D., Pingtu, China; Miss Mattie Vie Summer, Kweilin, China; Mr. R. A. Jacob, Laichow-fu, China; Mr. Frank P. Lide, Hwanghien, China; Dr. and Mrs. A. L. Tompkins, Yingtak, China; Dr. and Mrs. S. O. Pruitt and Sam, Jr., Chengchow, China; Mr. and Mrs. I. T. Thomas, Yingtak, China; Rev. and Mrs. D. F. Stamps, Chinkiang, China; Rev. and Mrs. Eugene E. Steele, Shanghai, China; Miss Louisa Bomar, Wuchow, China; Miss Valeria Greene, Canton, China; Miss Alvada Gunn, Shiu Hing, China; Miss Ruth Pettigrew, Yingtak, China.

Others in Missionary Party.

Mrs. I. G. Riddick, visiting son, who is missionary in China; Mrs. Kate C. Wakefield, Corresponding Secretary, Georgia W.M.U., visiting

our mission fields; Mrs. W. J. E. Cox, mother of Mrs. Taylor; Miss Elizabeth Hardman, to visit her sister, Mrs. E. M. Poteat, Jr., Kaifeng, China.



We have been greatly saddened over the death of Miss Ida Hayes, who died in Nashville, Tenn., on June 29. Miss Hayes was reared in Missouri. She graduated from the University of Missouri in 1879 and taught for a while in Liberty College, Liberty, Mo. In 1893 she was appointed by our Board as missionary to Mexico. For five years she labored in Mexico as the lady-principal of the Madero Institute in Saltillo.

In 1899 she went to Porto Rico, where she labored until 1907, when she was forced to resign on account of her health. A year later she returned to the work under the Foreign Mission Board and took up again her duties in the Madero Institute, and remained in that work until it became necessary to abandon it on account of revolutions in Mexico. In 1913, the last year of the Madero Institute, she had an

especially hard time. Every American who could had fled, but Miss Hayes stayed on with her work, because a few of her Mexican girls could not reach their homes and, therefore, needed her protection. She did not leave her work until these girls could be returned to their homes.

Since leaving Saltillo, on account of ill health and uncertain conditions in Mexico, she had not been able to maintain continuous service in Mexico. In 1916 she went to Piedras Negras and did a very gracious work among the Mexican people. Later she was transferred to Juarez, where she worked for a short time in connection with the mission school in that city. Last fall she went to Baltimore to receive medical treatment. The malady which had seized upon her was too far developed to be cured. She passed away in the home of her sister, Mrs. J. L. Kesler, in Nashville, Tenn.

The Board has had a no more faithful servant than Miss Hayes. She was absolutely devoted to her work, efficient, capable, untiring. She leaves behind her a good name and a monument in the good deeds she has been able to do.

just large enough to hold a coffin, with a picturesque gray tile roof over it, and to this room was borne the huge coffin with the slender, still form inside it.

Then the strains of funeral music floated out over the garden, and friends of the family were invited to the funeral feast. After the guests were gone he came to walk in the garden. Straight to the tiny room he went, then back to the stone seat where he had seen her sit so often. He gazed at the cloudless sky, and a look of great longing and awe overspread his features. He felt hemmed in by circumstances and customs and habits, and he longed to free himself. Up in that starry sky, beyond his vision, he felt sure must be a great ruling Spirit. Did that great ruling Spirit ever come down and inhabit the ugly idols in the countless temples in China? He felt that he did not. A great longing to draw near that great Spirit came over him. A feeling of disgust filled him as he thought of the idols. What plan was there for man to come in touch with God? Where, oh, where was God? There was none to tell him. He longed to understand; to shake off the fetters of the finite and soar on the waves of the infinite. Temple bells broke the stillness of the night, and he roused himself to duties at hand and left the garden.

The wedding day came. Another bride was brought him in a red chair, and wedding music floated out over the garden and feasting went on. The days grew into weeks and the weeks into months. He proved himself a husband after the Chinese idea this time. No looks of understanding passed between him and his second wife. He led her not to the garden to read or talk to her. She was one of the family, but there was no bond of affection between her husband and her. She was fair and gentle, and the family was pleased with her; and that is the important thing in China.

He still came sometimes to sit on the stone seat, and once while he was sitting there his second wife came to walk in the garden, but he did not speak to her, neither did she appear to notice him. He took up his official duties and went to the capital of his province to live for a season, but she remained at home with his mother. His family seemed much pleased with his honors, but his second wife maintained her air of indifference to it all. A son came to him and his second wife; and in due time another, and yet another, and the second wife became a person of importance in the Chao family.

The little girl—her child—grew to be like her mother, fond of sitting in the garden to dream or paint. She grew to womanhood, and then came a day when she was led to a red chair and taken to her husband's home. Her father performed his official duties well, and added splendor to the grand old family of Chao. The years passed by. My twin and I grew sedate from watching the aims, ambitions and hopes of the creatures around us, and the common end of it all.

He passed away, his sons built a new temple and put his image within, and in the years that have flown since not only his descendants but others of his city have gone to this temple to worship him who was counted wise and righteous in all his acts.

His sons in turn passed away. My twin and I watched children come into the Chao family, grow to be elders and leaders, then pass away as other children come, grow up, and take their places. We live on and watch. Where do they go, these creatures who seem so much alive for a season?

Then came a time when the fortunes of the Chao clan began to wane. The foot of the white man trod this province. A railroad pierced its way through a distant part of this province, and the younger sons of the Chao clan began to hear of the pleasures and dissipations of foreign countries. They grew restless at home and

The Tale of the Twin Cedars

Lizzie Penn Hearn

[CONTINUED FROM LAST MONTH]

After that day she came daily to the garden, and always the slave brought the babe to her here. He, too, came often, but the old cloud seemed to brood over them again, and both seemed to dread speaking of the future. He was to be made an official, and it had only been a few weeks since they had talked and planned of the time when he would go to the capital of his province to take up his duties there; but now both seemed to dread any allusion to the future. He did not regard her with coldness or indifference, but rather with loving pity. They both seemed hopeless and oppressed.

One day she came and stood gazing long at my twin cedar and myself. Then she came wearily and laid her sensitive, burning face against my cool, rough bark. Footsteps drew near. She started on seeing her husband, and would have gone from the garden, but he led her to the stone seat and sat down beside her.

"Do you remember the day we planted these cedars?" he asked, gazing at our towering height. And she answered, "Yes, just now I was thinking of that day, and of the first years that followed."

Silence followed, and then he said, gently: "You know my elders insist I must wait no longer. I must have sons to perform the yearly duties to our honorable ancestors; to honor, in the proper seasons, my elders who are yet with me, and to be my own stay and comfort in my old age, and to take my place here when I have gone to join my honorable ancestors. I have indeed waited long as it is. I dare not wait longer; in fact, the middle-man has just reported that the arrangements are all finished. I came to tell you this garden shall be yours, and here you shall not be molested; also you shall have your own apartments away from the rest of the family."

He looked at her rather wistfully, and her delicate face twitched as she asked in a low voice, "When does she come?" "In ten days," he replied. "Ah, there is yet time!" she exclaimed, and although he pressed her to tell him what there was yet time for, she would not, and both presently left the garden, but not together.

Early the next morning he appeared in the garden, much excited. Menacingly he approached

the idol in the niche in the wall. "She is dead, you wicked spirit!" he almost screamed to the staring idol. "Dead! Asleep from taking opium! She kept the incense burning constantly in front of your shrine; worshiped you faithfully, and you only mocked her. The beggars on the streets have sons to lead around in rags, but her you left desolate. Nevermore will you be worshiped by anyone, you spirit of ill luck!" he hissed.

The incense burner, with its smoldering incense, was thrown against the stone seat and shattered to fragments. The idol was fiercely torn from his niche, hurled with terrific force against the stone seat, from whence he rolled to the ground, lying on his back with the colored veneering cracked and chipped from cheek and eye, and thus staring at the sky with a benign expression, made a ridiculously pathetic picture. Not content with thus abusing the helpless idol, the irate man stamped on it and tried to destroy it. But being unable to break it with his cloth-soled shoe, he dug a hole in the earth and buried it, stamping the earth well on top of it.

Then he passed back and forth before my twin cedar and me, clasp and unclasp his fingers, and gazing straight before him with a wild look in his eyes. Soon a little band of mourners wended their way to the great city temple, clad in white and moaning as they walked, to tell the idols of the spirit that had just departed. Among them walked one whose moans were genuine, and whose eyes blazed with a light that was not love and reverence for the idols.

The slave walked daily in the garden, bearing in her arms the tiny girl who was all unconscious of the loss of her mother, the only one in the whole world who loved her.

Things went on much the same as before, save that the family were very busy trying to get the body provided for before the rapidly approaching day of the marriage feast arrived. A grave, such as a Chao must rest in, could not be prepared in so little a time, and a funeral fitting her rank would take months of preparation, so she must rest in her beloved garden till such preparation could be made. Masons came and built in the south end of the garden a tiny room,

wanted to travel. To China's seaports they went, bringing back stories of foreign peoples and customs as they had seen them in the seaports—stories that shocked the sedate mothers in the Chao clan. They also brought back foreign wine and cigars, and learned to spend but not to make money. They took no pride in their inheritance, but longed for the life and pleasures of the seaports. Some of them went away to live, and those who remained added no lustre to the old name. There began to be poor families in the Chao clan.

At last one of the descendants of the official sold the very house and garden where he had lived with his first wife, the delicate, flowerlike creature who sat on the stone seat and kept the incense burning in front of the idol in the niche in the wall. That was a sad day for the Chao clan, when one of their number was obliged to sell his land. The years passed and the fortunes of the Chao clan did not improve. The Chao property sold to a stranger was said to be haunted, and the purchaser could take no pleasure in his purchase. Perhaps the spirit of the official hovered over the habitation where he spent his earthly life, his ancestral home, now in the hands of strangers.

I have seen none of the Chao after they departed this earthly life, but the new family who moved in claim to have seen strange forms and to have heard strange sounds at night in the courtyards and rooms of the old Chao property. In vain the new purchaser hung a huge, sharp knife in the doorway of the haunted courtyard to frighten away the marauding spirit or spirits. The spirits were bold and kept on terrifying the unhappy occupants by their visits or fancied visits. It is said that one of the Chao family murdered a slave in one of the courtyards, and the spirit of the slave, having no one to burn money or perform other duties for it, is consequently a beggar spirit, having no dwelling place in the spirit world, so must forever roam around the place where it was forced from the body.

The new purchaser grew weary of his home and determined to sell, even if he must sell at a sacrifice, but no one wanted to buy. The reputation of the haunted house was too well known. At last he learned that a white man wanted to come to this city to live, and he determined to sell to him.

The owner of the property had no long line of glorious ancestors like the Chao clan. He was a new rich man—a man who had made a large sum of money by smuggling opium into the city, a few years before he bought a part of the old Chao inheritance. But he did not think it necessary to tell the white man that. He represented the place as his ancestral home, and almost shed tears at the thought of selling it. Only the fact that he was soon to move to a distant city to take up some political duties for his country, and some temporary money embarrassment, induced him to take this step, he informed the foreigner. And later, when the transaction was really made, he was able to drive a better bargain with the foreigner for this reason.

The neighbors objected to a hated foreigner coming into their midst to live, but the unfortunate owner of the haunted property declared he could not live there himself, neither could he sell to a Chinese. But he compromised with the neighbors by leasing the property instead of selling it to the white man, promising them when the lease was out he would not again lease it to him if the foreigners should prove objectionable.

In due time the foreigners moved in, and now a little white child with yellow curls plays in the shade of my twin cedar and me, where in times past only little bronze children with black hair and eyes were wont to play. Seeds from foreign countries were planted, and now strange vegetables and flowers grow in the garden where the fair bride sat two hundred years ago.

All the idols and shrines have been removed from the premises and meetings are held in the haunted room—haunted no more—for although the sharp knife hangs no more in the gate of the courtyard, the ghost comes no more to disturb. Those who come to the meetings are told of a great living God, who created the world and all that is in the world, both creatures and things, even trees and flowers. They are urged to worship him, because he is the only true God. They are told of a Saviour of men who came into the world and dwelt among men to prepare a plan whereby men might be saved from the penalty of their sins. By his death this plan was accomplished, and those who are saved are saved by his merit. Those who would see the Father must go to him through this Saviour.

Was it longing for this Saviour that filled the heart of the bereaved husband that night, so many years ago, as he sat on the stone seat and longed to draw near to the great ruling Spirit? There was no one to tell him of the way already prepared by the Son of the living God.

Those who come are told that it is wrong to worship ancestors, and urged to worship none save the triune God, for there is no other God but him. And they are told there are no duties to be rendered to those already dead—that money and other things burned here, for the departed spirits to use in the other world, cannot benefit the departed spirits.

If the fair bride two hundred years ago had known this Saviour and had believed this doctrine; had her husband and his people believed this, there would have been no need of the

second wife who was not wanted by him, and there would have been no need for the first wife to have taken poison because she was too sensitive to share her place with another.

It is too late now to help them, but this doctrine can help other troubled wives and other men who are dissatisfied with the idols and who want to draw near to the living God, but do not know how to find him.

It is a wonderful doctrine of freedom for women, and if it should spread and shape and influence the laws of China, it will be a great balm for many a broken heart and save many a girl from a life of agony. For the aches and sorrows of heathenism fall heavily on woman-kind.

Will it become a law in China, or help shape the laws of China? Once the mother of the little yellow-haired child stood on the spot where the idol was buried and stamped upon, many years ago, and told a group of Chinese women, who had come in to see the strange flowers, that this gospel of the true, living God once was preached only by a few fishermen, but because it was the gospel of the living God it had prospered, and believers had multiplied until now in every country on the globe it is preached, and in every country are people who believe in and trust Jesus. And the kings and queens of the world believe in him.

I stand and dream and watch as I have done for two hundred years, and feel that I can do no better than to leave it all in the hands of the living God.

[THE END]

Young People's Department

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

Leaders' Note Book

Suggestions for the Missionary Committee of the Sunday School

(If you haven't a Missionary Committee, will you not appoint one today to take charge of mission education in your school? Give it a fair trial.)

By all means have your entire school studying, giving to, and praying for missions.

STUDYING

If possible, have five minutes of the closing period given to missions every Sunday.

Let a different class take entire charge of the program each Sunday—this will get them more interested and give great variety to the programs. Let the class know at least two weeks before their time. Of course, the teacher will help them and it will all be under the supervision of the Missionary Committee.

Interest the children in collecting missionary facts and stories, also pictures. Make a Missionary Scrap Book. From this you will get enough material for your programs.

Have a chart of missions on the board and take up the five minutes once a month on review and drill of the facts

they have learned. Get them familiar with the names of our missionaries and the particular kind of work they are doing. Occasionally review on the number of all of our missionaries, stations, and missions, giving names of the latter.

Have good stories told—never read, if it can be avoided. Have missionary poems.

Have a missionary bulletin where all can see it, and see that there is a new interesting fact on it every Sunday. If possible, have the latest news from the field. Large, heavy wrapping paper will make a fine bulletin if you haven't a regular bulletin board. Be sure and write plainly and large, so it can be read off at a distance.

Get as many children as possible into Mission Study Classes.

Have missionary maps on the wall. If you can't buy them, make a rough one yourself and put our stations on it.

Sing missionary hymns.

PRAYING

Have definite, intelligent prayer for missions every Sunday in Sunday school.

Have one definite thing or person to pray for every week. Have it announced at Sunday school and ask every person present to pray for it every day that week.

If possible, let it be something connected with the program that Sunday. Do not ask the children to pray for someone or something they never heard about.—Selected.



Miss Puzzle Corner Takes a Vacation

It is not a real vacation in one way, for Miss Puzzle Corner has been to three summer assemblies, one at the seashore, one way down in Florida, and the last high up in the mountains. Then, when she should be hurrying to Nashville to get into her place in the Young People's Department, she found herself still up in the mountains with three associations to attend. Alas, alas all the nice answers to puzzles that had been coming during July were safe at home in her desk. So she will have to let you have a vacation, unless you want to answer some of these questions.



Our State for Christ

An Exercise for Fifteen Speakers

The following symbols should be placed in the hand of the child, as required by the verses: Map of State; a national flag; a State flag; red, black, blue stars; silver bells; links of chain; Bible; picture of ship; purple pennant with silver cross on it. The speakers rise and pass to front, standing in line, all even numbers to the right of No. 1, all odd numbers to left. No. 15 should stand near middle of the stage. As each one speaks, the symbol should be held so that it may be clearly seen.

No. 1. (Two boys, one with United States flag, the other with the State flag.)

Over our land this flag doth wave,
Our land of the free and home of the brave.

Over our State this flag flies free,
The State that is dearest to you and to me.

2. (Large State map.)

There is work to do in our State today,
That the King of kings may here hold sway.

3. (With red star.)

In the Indian wigwams the light of love
Must lead to the Father's house above.

4. (With black star.)

For the colored race, by home and school,
We must open the way for Christ to rule.

5. (With blue star.)

To all girls and boys with schools we will go,
The love of the blessed Christ to show.

6. (With picture of ship.)

To the many races from over the sea
We'll give the glad message, "Christ makes free."

7. (With silver bell.)

To the rich and poor in the city street
The bells of hope shall the tale repeat.

8. (With links of a broken chain.)

We will work and pray that the chains of sin
May be broken from souls Christ died to win.

9. (With Bible.)

This is our weapon, sharp and bright,
The sword of the Spirit, God's Word of might.

The Missionary Hen

I know a manly little lad—
We call him Careful Ben—
Who has, among his many pets,
A missionary hen.

"A missionary hen?" you say;
"What sort of fowl is that?"
Just listen, and you'll agree
That she is called just right.

Now, Bennie went to Sunday school,
And there he heard them tell
About the children far away
Who hear no Sabbath bell;

Who never heard of Jesus' name,
Nor how he came to die
That they might have a home with Him
In that sweet world on high.

He knew they had no pleasant things,
No teacher, kind and true,
To tell them of a Saviour's love
Or what they ought to do.

Ben's pocketbook was very lean;
The pennies there were few;
But Bennie's mother helped him out—
She gave him work to do.

He climbed the loft to hunt the eggs,
'Neath hay all freshly mown,
And his reward was one old hen
That he might call his own.

Dear me! the way that old hen laid
Was wonderful to view.
She seemed to know her business well,
And sought to mind it, too.

She was a missionary hen,
For all her eggs she sold
For money for the mission box—
They were as good as gold.

Ben's pennies now were never scarce;
He did not have to beg.
He thought his hen would beat the goose
That laid the golden egg.

Financial ruin nevermore
Can ever threaten Ben;
For revenue he leans upon
That old trustworthy hen.

She raised a brood of ten fine chicks;
Ben soon will draft them in,
And make them share the burden of
His missionary hen.

—Selected.

In unison: "Take the helmet of salvation, and the sword of the Spirit, which is the Word of God."

10.

This is the light, to show the way
From the gloom of earth to the endless day.

In unison: "Thy word is a lamp unto my feet, and a light unto my path."

11.

This is the Guidebook, the blessed rule
For the scholars who study in Jesus' school.

In unison: "Thy word have I hid in mine heart, that I might not sin against thee."

12.

This will bring summer joy and cheer
To darkest homes in the winter drear.

In unison: "Search the Scriptures; for . . . they are they which testify of me."

13.

This is the Gospel, tidings sweet,
For hovel and palace, for field and street.

In unison: "Behold I bring you good tidings of great joy, which shall be to all people."

14.

This will break the bonds of sin and shame,
Freedom bringing in Jesus' name.

(Nos. 1 and 2 leading, they march around the stage in circles, the even numbers to the right and the uneven to the left, and pass up center, two and two, with No. 15 leading. Thus they come to line again, No. 15 in center.)

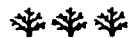
In unison: "He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

15. (With the purple pennant on which is the silver cross.)

This is the banner of Christ our King;
His name we love, His cross we sing.
O, winds of the praises that gayly toss
The banner of stars and the flag of the cross;
O, mountain peaks that pierce the blue,
We call you to witness that, loyal and true,
We pledge here for country, for God and the right

The best that is in us to help in the fight,
Till over our country both banners shall be,
The sign of His triumph, the flags of the free.

(Adapted from *The Homeland for Christ*.)



How a Chinese Vow Was Fulfilled

The side of the great thoroughfare leading from the Hai Tai gate of Peking is always crowded with booths of all kinds.

From one rings the auctioneer's cry, offering second-hand garments; by another sheep are tied awaiting the slaughter that shall add their carcasses to the array already lining the booths. There is the odor of boiling and frying fat from booths where food is being prepared; and in still other booths are displayed fruit and sweetmeats for sale.

Down the crowded way among the booths came old Mr. Wang. Almost within the shadow of the huge gate tower, from whose base stretched away on both sides the massive walls of the city, Mr. Wang paused among a group of people before a wide-open door. He heard the people say that a foreigner (very likely they said a "foreign devil") was speaking inside.

Now, Mr. Wang was making his first visit to the capital of his country. He had come from his home four hundred miles away to attend to certain business in the city. He was a scholarly old man of a good old family.

He had never seen a foreigner, so, curious to see for himself what these people from the West looked like, he went through the open doors. Being well-bred, he did not stand with the shuffling crowd in the back of the room, but went forward and took a seat on one of the benches and gave attention to what the foreigner was saying, while he also gazed at his curious figure.

As he listened he heard a new doctrine, one that awoke longing in his own heart. Mr. Wang had found his way into a Christian chapel, and there heard for the first time of Jesus and of the life hid in Christ. He became so interested



"HUIN" OF CHIN-CHU.
A dear little fellow whom the missionaries love.

that he waited until after preaching was finished, then spoke to the preacher. The preacher took the old gentleman home with him, gave him a room, and invited him to stay a few days and look into the new doctrine. He gave him the Bible and books to help him understand it. There the old man stayed, day after day, bending over the pages of the Bible, and questioning the preacher. When Mr. Wang said good-bye a week or two later, he was a converted man, and he left urging the missionaries to visit his village in Shantung.

Now, Mr. Wang had been gone so long from home that his family had become very anxious about him, so much so that his oldest son vowed a vow that if the gods would return his father safely he would take the whole family on a pilgrimage to the sacred mountain of Tie. Mount Tie is a lofty peak in Shantung, whose summit is crowned with a temple of many courts. The summit is reached by many flights of stone steps, numbering in all nearly six thousand; and from base to summit many other temples and monasteries stand upon the knolls or in the valleys and ravines around which and through which the winding upward way leads.

Chinese often go up all the way on their knees, stopping at each temple to burn incense and to prostrate themselves. Or they may travel at once to the top and put up in rooms of the temple and burn incense and make prostrations daily before every idol there. As they pay for everything, their stay brings much money to the priests.

To this mountain Mr. Wang's oldest son had vowed to take the whole family if the father returned all right. The father did return all right, and after the first great joy of the reunion was over he heard of the vow. The old man then solemnly declared: "No, my son, we shall not go to the Mountain Tie. We shall instead give ourselves to God, who made us, and enter the church of our Saviour Jesus." Then he told his wondering family of all that had befallen him in the far-away city, of the preacher and his message, and of his promise to visit the Shantung village. He produced a copy of the Bible and read passages from its pages.

Indeed, every day Mr. Wang talked and exhorted not only to his own family, but all in his village who would listen.

When, some months later, the missionaries arrived they found the people prepared to receive them and the Gospel, and all of Mr. Wang's household gave their names to the church. The old man died triumphant. The son became a preacher, and during the siege of Peking gave his life to save others. Three of the daughters married preachers, and the wife and mother for years has served heroically as a Bible reader. And so a Chinese family, for whom a vow was made in the days of their ignorance, kept the spirit of that vow by giving themselves as a perpetual thankoffering to the true God.—*Selected.*



Either—Or?

It is worth our while to consider the "either" and the "or" possibilities of the money we are spending. Look into the parallel columns below. Note the dual possibility:

TEN CENTS WILL BUY

EITHER	OR
One Moving Picture Ticket.	Two New Testaments.
A Dime's Worth of Candy.	One Hundred Christian Leaflets.

TWENTY-FIVE CENTS WILL FURNISH

EITHER	OR
One Ice Cream Soda for You.	Half-Penny Gospels for 20 Inquirers.
Another for Your Friend.	Sunday-School Cards for 200 Boys and Girls.

FIFTY CENTS PLACES

EITHER	OR
A New Trinket in Your Home.	A Bible in the Hands of a Student.
A Half-Dozen Carnations on Your Table.	A Bible Woman at Work One Day.

ONE DOLLAR PAYS FOR

EITHER	OR
A Piece of Lace.	A Child in a Christian Kindergarten One Month.
A Piece of Cheap Jewelry.	A Native Evangelist One Day in Japan, Four Days in India.

FIVE DOLLARS

EITHER	OR
Gets Two Seats at the Opera.	Rents Chapel or a Preaching Place One Month.
Buys a New Chair for Your Home.	Pays Tuition of Student One Month in Japan, Two Months in India.

Consider whether you could not safely transfer some of your expenditures from the "either" to the "or" column. If you cannot wisely effect any transfers, can you not, when you put your money in the "eithers," put also at least an equal amount in the "ors"? —*Selected.*



Nothing just happens. We have a comfortable world because so many contribute to its upkeep.—*King's Treasuries.*

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—FOR—

G. A.'s and R. A.'s.

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"Shepard of Aintab" (Alice Shepard Riggs)	50c, 75c
"In the Tiger Jungle" (Chamberlain)..	\$1.00
"The Cobra's Den" (Chamberlain)...	1.00
"Ann of Ava" (Ethel D. Hubbard)...	50c, 75c
"Love Stories of Great Missionaries" (Brain)	75c
"Judson the Pioneer" (J. Mervin Hull)	50c
"Makers of South America" (Daniels)	50c, 75c
"Tamata" (Story of Chalmers) (Lovett)	1.50
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"India" (Peeps at Many Lands Series) (John Simmemore)	1.00
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BOOKS FOR JUNIORS

"Lamp-Lighters Across the Sea" (Margaret Applegarth)	39c, 60c
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"Argonauts of Faith" (Basil Mathews)	75c, 1.50
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The above list of mission books for boys, girls and children has been compiled by Miss Susan B. Tyler, Chairman, Young People's Work, of Executive Committee, in Baltimore. It is hoped that Woman's Societies will buy some of these for their Junior organizations; also that individuals will secure them for the young people in their homes. These books may be ordered through Educational Department, Foreign Mission Board, Richmond, Va.

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NAGASAKI—E. O. Mills, Mrs. Mills.

SHIMONOSEKI—E. N. Walne, Mrs. Walne, Miss Florence Walne, Miss Cecile Lancaster.

HIROSHIMA—J. Franklin Ray, Mrs. Ray.

TOKYO—W. Harvey Clarke, Mrs. Clarke.

KOKURA—Mrs. C. T. Willingham.

ARGENTINA

BUENOS AIRES—Casilla Del Correo 1571—S. M. Sowell, Mrs. Sowell, Mrs. Spight, Robert Logan, Mrs. Logan, J. C. Quarles, Mrs. Quarles, G. A. Bowdler, Mrs. Bowdler, Martis S. Blair, Mrs. Blair.

ROSARIO DE SANTA FE, Casilla 230—J. L. Hart, Mrs. Hart.

MENDOZA—F. J. Fowler, Mrs. Fowler.

MONTEVIDEO, Uruguay—L. C. Quarles, Mrs. Quarles, Casilla Del Correo, 136.

CHILE

SANTIAGO, Casilla 3388—W. E. Davidson, Mrs. Davidson.

TEMUCO—W. D. T. MacDonald, Mrs. MacDonald.

CONCEPCION—R. Cecil Moore, Mrs. Moore.

The postage to each of our Missions is Five Cents for the first ounce or fraction of an ounce, and Three Cents for each additional ounce or fraction of an ounce, except to Mexico and Shanghai, China, where it is Two Cents for each ounce or fraction thereof. Put on enough postage.

* At present in this country.

State Mission Rally Day

Will be Observed by Baptist Sunday Schools of the South

Sunday, Sept. 26 1920



ONE YEAR AGO Southern Baptists were girding themselves for the greatest undertaking in their history. The first objective was reached when, during Victory Week and the weeks following, more than \$90,000,000 was subscribed for our Five-Year Program.

Our unified budget, as represented in the great Campaign, makes unnecessary and impossible the old method of separate "drives" at the different seasons for various objects. At this season we have been accustomed to rallying all our forces in the interest of STATE MISSIONS. Since STATE MISSIONS is represented in the Campaign budget, and a part of every dollar not otherwise designated goes to STATE MISSIONS, we shall not undertake in the old manner to raise funds for this cause.

But we must not allow interest in STATE MISSIONS to die, so that our people will give to a Campaign Fund without realizing what it means. STATE MISSIONS is fundamental. Our Baptist people must be informed as never before concerning its work and its place.

To this end SUNDAY, SEPTEMBER 26, 1920, has been designated "STATE MISSION RALLY DAY," and an interesting and instructive program has been prepared to be rendered by the Sunday schools. Material for putting on the program has been mailed to every Superintendent whose name could be secured, and this material, in any quantity desired, may be had FREE upon request.

The Sunday schools were apportioned \$2,500,000 in the Five-Year Program, and this occasion will be used to gather from the Sunday schools their gifts. It also offers magnificent opportunity for rounding up the church's pledges and securing new pledges and cash.

For FREE Material and Other Information, write
The Joint Committee on State Mission Day
G. S. DOBBINS, Secretary
161 Eighth Avenue, North, Nashville, Tenn.