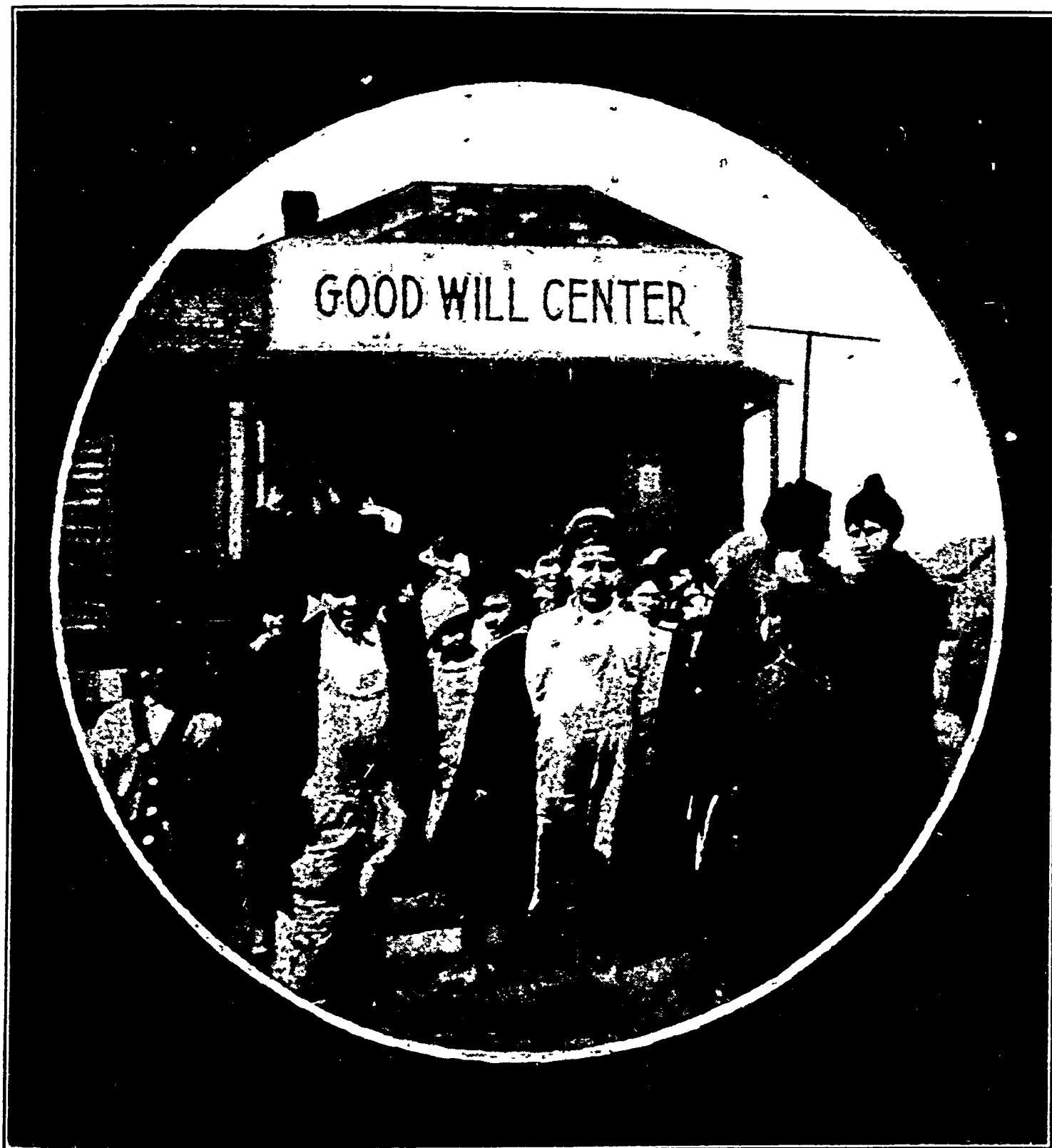


HOME AND FOREIGN FIELDS

Continuing
The Foreign Mission Journal
The Home Field

THE MISSIONARY JOURNAL OF THE
SOUTHERN BAPTIST CONVENTION



HELPING TO MAKE AMERICA CHRISTIAN

This "Good-Will Center" is located at Krebs, Oklahoma, a mining point near McAlester, and is accomplishing truly wonderful results among the foreigners and their children.

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

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A TERRIBLE CRY OF DISTRESS

Comes from Interior China as the millions of helpless men and women of this densely populated area face starvation. In seven provinces there is reported fearful suffering, which is bound to increase as winter advances. Our own missionary, Rev. H. M. Harris, of Kaifeng, has been appointed foreign secretary of the Honan Famine Relief Committee, and elsewhere in this number appeals for quick and generous aid to save the lives of the starving. Seven dollars, it is estimated, will save the life of an individual during the famine period. The money may be sent to the Foreign Mission Board, or to Missionary Harris, Kaifeng, Honan. Who will respond to this pathetic appeal?

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THE MISSIONARY PILOT

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

SENIOR B.Y.P.U.

January 2.—Topic, "The New Year and the New Life." See editorials, page 2, "Missionary Efficiency," and, page 3, "Stock-Taking Time." At this first meeting of the new year, let the president or leader check up carefully the points of efficiency attained and to be attained in making the Union count as a great missionary factor in the life of the church.

January 9.—Topic, "The First Psalm." See page 8, "Making Missions Real to Young People." At the conclusion of the program, let the leader, or someone appointed, give briefly the heart of this stirring appeal by Dr. Owen.

January 16.—Topic, "The Stewardship of Time." See page 10, "Discovering and Calling Out Missionary Volunteers." Perhaps it will be well to invite the pastor, on the basis of Dr. Love's suggestions, to close the meeting by emphasizing this need and opportunity. It may be that he would be glad to preach on the subject at the following hour, the B.Y.P.U. being given special seats.

January 23.—Topic, "What Changes Did God Work in Me When I Was Converted?" This will give excellent opportunity for an introduction of the newest missionary recruits, whose pictures and sketches are given on pages 18 and 19.

January 30.—Topic, "John A. Broadus." Dr. Broadus was a great preacher and home missionary. Let the leader close the meeting by making an appeal for the homeland, using some of the thoughts suggested by Dr. Masters on pages 6 and 7, and by Dr. Gray on page 17.

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

Be sure to introduce to the children our latest missionary recruits, whose pictures and sketches appear on pages 18 and 19. Also see Miss Briggs' Department for some happy program suggestions.

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

Dr. Gray and Dr. Masters, on pages 6, 7 and 17, furnish some illuminating suggestions for a great "Home Mission Outlook" program. See particularly Mrs. James' article on page 14, "Missionary Ideals of the W.M.U.," and Miss Mallory's suggested program on page 26.

PRAYER MEETING.

Read the articles on "Missionary Efficiency," and devote at least one prayer service to this thought. Then pray for the suffering multitudes of Europe and China, who are starving, and who must be helped by us.

Home and Foreign Fields

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



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I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

JANUARY, 1921

Missionary Efficiency

The watchword of the modern world is "efficiency." The application of efficiency principles has revolutionized methods of transportation, communication, production, distribution. Indeed, we could scarcely conceive of the world in which we now live except in terms of efficiency and its fruits.

Efficiency means the securing of the greatest possible results with the least possible friction, loss or waste. The greatest business in the world is the missionary enterprise. Are there not principles of efficiency which may be applied in carrying the gospel and the fruits of the gospel to men everywhere? May we not outline an efficient program for bringing in the Kingdom of God on earth?

Fortunately, we are not left without guidance in the Scriptures. Jesus Himself outlined the essential features of such a program, leaving it to us to sketch in the details. In the twenty-eighth chapter of Matthew, in the Great Commission, he tells us *what* to do. We are to go, make disciples, baptize, teach. In the twenty-fourth of Luke he gives *the order of events*. First, it was necessary for the Christ to die and to rise from the dead; then repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem; the power to do this would come from the fulfillment of the Father's promise in the coming of the Holy Spirit. In the first chapter of the Acts Jesus tells *how* His commission is to be carried out. They who have received the promised power are to be witnesses, beginning where they are and extending their witness unto the uttermost part of the earth. The early Christians thoroughly understood this program, and with marvelous efficiency began to carry it out. Those that were scattered abroad went everywhere preaching the Word. Missionaries were early selected to go to the Gentiles, and these missionaries, headed by the matchless Paul, went to strategic centers of the heathen world and established mission stations, from which radiated influences that soon made Christianity known and felt throughout the Roman Empire and even in Europe.

An efficient missionary program, therefore, demands a great message. The truth must not be trimmed. Until a church has been gripped mightily by the gospel, so that conviction is deep and strong, it is not going to be a powerful missionary body. Unless men know what a full gospel is and have been stirred

to their hearts' depth by the world's need for such a gospel, and the sufficiency of such a gospel to meet fully the world's needs, they are not going to make any very great sacrifices to carry the message to others. A holy enthusiasm for the world's evangelization must be grounded in doctrinal soundness and spiritual unity.

Efficiency in a missionary program demands likewise missionary-hearted men. It is possible for church members to hold the truth with high orthodoxy, and yet be omissionary, or anti-missionary. The trouble is that they *hold* the truth. Truth is not given to be held, but to be passed on. The Bible is not a Book to be studied for the sake of self-culture, but the revelation of truth to be propagated. Men and women are not made missionary in spirit and purpose by preaching that does not eventuate in practice. The pastor at home must realize that there is not much essential difference between his work and that of the brother-preacher in China. The church must be made missionary in its own community. Church members must be set at work in Christ-like ministry to others, in personal evangelism, in sacrificial service, just where they are, before their zeal for the salvation of the heathen amounts to much. We can no more be missionary by proxy than we can be religious by proxy. And men and women are not won to missionary committal in the mass any more than they are won thus to salvation. Efficiency in missions depends upon the ever-enlarging circle in each church of individuals who have dedicated their lives to the advancement of Christ's Kingdom at home and abroad.

An efficient missionary program demands efficiency in method. A great missionary church is not the result of accident. There should be method in preaching missions. Let the pastor select say twelve great missionary themes—one for each month in the year—covering the most vital phases of missionary teaching and effort, into which he will put his best thinking and preaching. At least one prayer meeting each month should be distinctly missionary in character, the leader making large use of fresh material found in HOME AND FOREIGN FIELDS. In the Sunday school the special "Missionary Day" programs should be rendered faithfully and worthily each quarter. Study classes should be fostered among Seniors and Adults, and through a well organized Woman's Missionary Society and Men's Union. At least once each year a missionary institute should be held, running through an entire week, with classes appropriate for all ages, from the little children to the oldest men and women of the congregation. Tracts from the various Boards should be secured and judiciously distributed, and other missionary literature subscribed for.

An efficient missionary program will include proportionate and systematic giving from every member of the church and congregation as a visible expression of the conviction of missionary-hearted men and women who have been brought under the power of preaching, prayer and study, in the interest of world-wide missions. Human nature is such that ordinarily we do not maintain an abiding interest in that which costs us nothing. Impression without expression will lead to depression. An adequate financial objective is necessary, with plans so carefully made that no one is left out. When we "own stock" in the missionary enterprise our partnership with God and our brethren becomes a vital thing. No missionary program is efficient that does not issue in worthy giving.

Message, men, method, money—these are the fundamental requisites of missionary efficiency. This is the theme that runs through our January number of HOME AND FOREIGN FIELDS. The subject opens up a fine field of thought and discussion that ought to result in wiser and better plans for the great year upon which we enter.

Baptist Heroism on the Continent

Every age of history, every field of human endeavor, has produced its heroes and its heroines. We have only to recall the recent world war to convince us that as fine a type of sacrificial heroism as the world has ever seen was produced by our own generation. And we are persuaded that the flame of heroic devotion burns as brightly and constantly in the minds and hearts of men and women who make the propagation of religion their chief business in the world as in the souls of soldiers and nurses, fighting and laboring for love of country.

Paul did not pretend to complete the roll of Christian martyrs and heroes and heroines in the eleventh chapter of Hebrews. Neither was the catalogue of the truly faithful concluded during the days of the persecution under Nero, or the period of the Dark Ages. Men and women as loyal to Christ and His principles as ever walked the earth, who are ready to give their lives, if need be, for the sake of these principles and their propagation, are yet on the earth. And it is now given to Southern Baptists, who have known little or nothing of persecution in their own day, to become the yoke-fellows and associates of these worthies of other lands where perfect religious freedom, such as we enjoy, has not yet arrived.

We refer, of course, to our Baptist brethren in Southern and Central Europe, with whom we are to become more intimately acquainted, now that our Foreign Board has entered upon an extensive mission program in Europe. The Baptist cause has been quietly but steadily growing in a number of the countries on that continent for the last thirty to forty years, but that growth has not come without opposition from civil officials and champions of state religions. Our Baptist pioneers in many of these countries have had to suffer for conscience's sake on numerous occasions, but they have not counted their lives dear unto themselves, rather esteeming it a privilege to be accounted worthy to suffer indignities, imprisonments and stripes for the sake of their Lord and Master whom they chose to obey rather than men.

In Germany there are 55,000 aggressive and intelligent and loyal Baptists today. This country, through the Baptist Seminary at Hamburg, holds the key to the spread of the Baptist faith in Central Europe and Scandinavia. The Baptist cause in Germany was launched by J. G. Onchen, who became a Baptist unaided, save by the Holy Spirit, through a study of the Scriptures. He was baptized by an American Baptist preacher and went immediately to preaching, though he suffered numerous and severe persecutions. But the German Baptists did not stop on account of persecution. Nor did they cease their missionary efforts during the war, and, though dire poverty has been pinching them on all sides since the tide of war turned against the Teutons, this band of German Baptists has permitted no retrenchment in their work for the promotion of the Kingdom of God. An interesting sidelight on the work of Brother Onchen, the first German Baptist, is the fact that the Baptist work in Scandinavia was launched by a Jew, converted under Onchen's ministry, this Jew establishing the First Baptist Church at Copenhagen.

It was brought out at the London Conference in July that in many countries of Europe Baptists were discriminated against in the distribution of Red Cross supplies of food, clothing and medicine, so it is not an easy thing to be a Baptist in the countries that suffered most from the ravages of war. And in Spain it is a common matter for our Baptist brethren to be stoned as they are en route to and from their places of worship, but such treatment does not deter them from their devotion to Christ.

Along with other countries in that section of Europe, Hungary suffered sorely as a result of the war, but despite the impoverished condition of the Baptists there, they have not ceased their evangelistic effort, many of the workers giving their time without remuneration, or so much of their time as they can

spare from making a scant living for their families, though many of these noble people have to fight their battles with their haversacks empty. And, though Hungary proffers state aid to the churches, the Baptists there are true to Baptist conviction and precedent and refuse to accept state aid in any form.

For thirty years the Baptist seed has been planted in Rumania, and during that time the cause has grown to include 99 churches with 13,000 members and 500 preaching stations. Laymen as well as preachers do evangelistic work in this country, and Dr. Mullins tells the thrilling story of one layman, uneducated and unassisted, but with common sense and zeal, who evangelized a whole community and won 2,000 converts. He tells also the story of a young woman of marked ability, who, driven from home and persecuted in many ways because of her espousal of the Baptist faith, is giving her whole time to winning the Rumanian women to Christ. Ten Rumanian Baptists from one city were in prison for preaching the gospel on the occasion of the recent visit there of Drs. Mullins and Gambrell, but persecution of this character did not deter them from their purpose.

An illustration of the physical sacrifices which these brethren are willing to undergo for God's work is afforded in the case of a minister who moved his family of eight into two small rooms in order that he might give the remainder of his residence to caring for a number of other children made orphans by the war.

We have heard much of the privilege of helping these brethren carry the gospel to their fellow-countrymen. We shall appreciate this privilege all the more when we come to know more fully the real character of our associates in service.

"Stock-Taking" Time

Many business firms pursue the policy of taking an inventory of their goods in January. Checking this inventory against purchases and sales, they are enabled to determine exactly the volume of business transacted, the profits for the year, and the losses, if any. On the basis of this analysis these business men make their plans for the new year, endeavoring to increase the profits and diminish the losses in the light of the year's experiences.

Is not such a stock-taking in order at least once a year for a church? The pastor and church will find it an exceedingly valuable exercise to recount the successes and failures of the twelve months past, rejoicing in every gain and frankly facing the losses, all with a view to making more fruitful the year that lies ahead. The inventory might well take the form of a questionnaire, the answers being prepared by a strong committee or committees named by the pastor one or two weeks previously, and presented in good spirit at a regular preaching or prayer-meeting service. The questionnaire will raise and answer questions somewhat as follows:

PASTORAL SUPPORT: Does your pastor serve one-fourth, one-half, or full time? Could and should the church support the pastor for more time than you now have? Has the pastor's salary been raised? What support ought to be provided for him the ensuing year?

CHURCH EXPENSES: What plan do you have for raising local church expenses, including pastor's salary? Has the church made an every-member canvass within twelve months? What percentage of membership contributes to local expenses? Do you use the duplex or other envelopes for taking offerings? How many tithers? Have you had a course of Bible study on tithing?

CAMPAIGN: How many members subscribed to Seventy-five Million Campaign? Are you securing pledges from new members? Have you a definite system of collecting pledges? How can it be improved?

SUNDAY SCHOOL: What is the enrollment? What percentage of church members enrolled? What percentage of people of community? Is the school graded? Is there adequate equipment? How many teachers hold Normal Course Diplomas? How many points has your school attained in the Standard of Excellence?

B.Y.P.U.: Have you a Senior and a Junior B.Y.P.U.? What is the average attendance of each? What percentage is this of the young people of the church who are eligible? Are these Unions properly organized? Has either reached the Standard of Excellence?

WOMAN'S MISSIONARY SOCIETY: How many members? Average attendance? What proportion of women of church does this represent? Have you a Y.W.A.? A Girls' Auxiliary? A Royal Ambassadors' Band? A Sunbeam Band? What is the average attendance of each? What results are being accomplished?

LAYMEN'S WORK: Has your church a laymen's organization? What is its character? How many members enrolled? What proportion is this of laymen of church? What work are the laymen undertaking? How may the laymen be made more effective in the life of the church, the association, the denomination?

DENOMINATIONAL PAPERS: How many families receive the State denominational paper? HOME AND FOREIGN FIELDS? Royal Service? Have you made a house-to-house canvass to secure subscriptions?

EVANGELISM: How long since your church has had a good revival? What preparations are being made for an evangelistic campaign this year? What plans have you for enlisting and developing new converts? Could you co-operate to advantage with other Baptist churches in an associational evangelistic campaign?

CHRISTIAN WORKERS: How many ministers have gone out from your church in the past twenty years? How many missionaries? How many members are now volunteers for definite Christian service? What special efforts are being made for the calling out of the called?

FAMILY WORSHIP: How many families in your church have daily prayer and Bible reading? How may this number be increased?

BAPTIST SCHOOLS: How many young people of your church and community are attending Baptist schools and colleges? How many should attend next year? What are their names and addresses? What effort is the church making to secure their attendance.

OTHER CHURCHES: How many Baptist Churches within ten miles of your church? Give their relative strength, in figures. What churches of other denominations? Give their relative strength, showing membership, number in Sunday school, etc.

ENLISTMENT: Has a Baptist census of your community been taken in two years? When do you plan to take such a census? How many Baptists in your territory hold membership elsewhere? How many "trunk Baptists"? Have you any concerted plan for reaching the unenlisted members and non-members of your community? How many unsaved people are within reach of your church? What percentage of the membership attends prayer meeting regularly? The morning preaching service? The evening preaching service? How can this percentage be increased?

A competent committee appointed to make report on each phase suggested above, with recommendations, will no doubt stir the church to renewed determination and to enthusiasm for a great year's work.

Upon a chart, on the blackboard or a large sheet of cardboard, may be prepared a "Standard of Excellence" setting forth the requirements which ought to be met by a church that is proposing to carry out a full-rounded New Testament program. The following "Standard" has been placed in wide use in Georgia, and may serve as a guide:

1. *Pastor paid a living*, rendering pastoral service, salary paid monthly, church grouped with others in pastoral field if necessary.
2. *Systematic finances*—every-member canvass, duplex envelopes, regular offering every preaching Sunday.
3. *Contributing worthily* to all causes of Seventy-five Million Fund, remitting monthly to State Mission Board.
4. *Tithing—Stewardship—preached and practiced*: Tithing Band in your church; Bible teaching about money emphasized.
5. *The Sunday School* graded, trained teachers, rooms and equipment, evergreen, thorough census annually, efficient operation.
6. *The B.Y.P.U.* properly organized; Junior and Senior; A-1 Standard; regular reports to State secretary; delegates to district and annual conventions.
7. *Woman's Missionary Society* active, evergreen, with Junior Auxiliaries, regular reports, delegates to W.M.U. rallies and conventions.
8. *Laymen's Organization* for church efficiency and progress; in the association for every phase of development.
9. *Church messengers* to district rallies, associations, conventions; pastor's expenses paid to State and Southern Baptist Conventions every year.
10. *Revival season* prayerfully and systematically prepared for; religious census, publicity, personal work.

11. *Calling out the called* through family prayer and training; pastor preaching and interviewing; special prayer and day in church.

12. *Indoctrination*, through tracts, books, preaching, teaching, revivals, institutes and study classes.

13. *Baptist Education*—our schools and colleges filled with Baptist youth, equipped and endowed.

14. *Family worship*—daily family prayer and Bible reading in every home of the church.

15. *Baptist papers* taken and read in every Baptist home.

16. *Prominent sign* on every Baptist church, giving name and other information.

Let the ideals and activities of the church be carefully checked against such a standard, for the purpose of discovering its weak and strong points; at the same time an earnest, intelligent effort being made to strengthen the church at the points wherein it is discovered to be deficient.

We face a year of marvelous promise and opportunity. It is indeed the Baptist hour the world over. We must strengthen our stakes as well as lengthen our cords. The watchword for this mid-winter season of lessened activities should be intensified development of the churches at home, in city, town and country. Let us make January a month of stock-taking that will prepare the way for the greatest season of soul-winning and missionary giving in the remaining months that our churches have ever known.

Making More of "Fifth Sunday Meetings"

Fifth Sunday meetings afford an unparalleled opportunity for bringing our Baptist churches together more frequently to consider the great matters connected with our Seventy-five Million Campaign and the world-program upon which the denomination has entered. These fifth-Sunday meetings are an established institution in many sections of the South, but often have lost their charm and power through lack of planning and definite purpose.

The first fifth Sunday of 1921 comes in January and the second in May.

Someone in every association should be charged with the duty of preparing the strongest possible program for each of these Sundays, advertising the meetings widely and securing the largest possible attendance.

The theme for the January fifth Sunday meeting might well be: "Our Baptist World-Program." Abundant material is to be found in this and other numbers of HOME AND FOREIGN FIELDS, and in the denominational papers, for a series of thrilling addresses setting forth the opportunities and responsibilities that confront us as a denomination. Exact information should be procured and disseminated, by speech and tract, concerning the proposed new fields and activities of our Foreign, Home and State Boards. Great sermons should be preached on world-evangelization, and the people made to catch a vision of a lost and ruined world actually brought under the sway of the Lord Jesus. The obligation to complete worthily that which we have begun so gloriously in the raising of not less than one hundred million dollars by 1924 should be powerfully emphasized. It should be shown how we have been set in bold relief over against every other religious body in America, and that the eyes of the world are upon us. Baptist loyalty and loyalty to Christ should be summoned in passionate appeal that we rise to the occasion in this hour of our Lord's supreme opportunity to be crowned King of the nations.

In like manner the next fifth Sunday may be planned, the theme this time, perhaps, being "Stewardship," the emphasis being placed on individual responsibility for the bringing in of the Kingdom. The meeting of the Southern Baptist Convention will have been held, and the program for the new year projected; and at this fifth Sunday meeting reports may be made and plans adopted looking to a great concerted associa-

tional drive almost if not quite equal to the original Campaign for subscriptions.

Who will take this in hand in your association? If provision has not already been made for a competent committee, let the alert, devoted layman or pastor whose eyes fall upon these words, and to whom an inner voice of duty whispers, take the initiative and see that the golden opportunity offered is not lost. God will honor the man who thus honors him!

Sometimes the impression is gained that no one is needed for foreign mission work except ordained ministers, or women who are specially fitted for evangelistic work or teaching. Dr. Love in this number tells of crying need for men and women who will be as truly missionaries as any others, but who will give themselves to specialized effort. There is need of physicians, nurses, architects, builders, business experts, kindergarten, elementary and high school teachers, agricultural experts, domestic science teachers and demonstrators, Sunday-school and young people's leaders, skilled writers and editors. The list grows as the work increases. In these heathen lands there must be established a Christian civilization, and leaders in every walk in life are needed from America who have developed their talents through training and experience, and have then consecrated themselves wholly to the work of the Master. If you do not feel called to preach, but the call of Christ for a lost world is ringing in your heart, write to Dr. Love and tell him what you can do. It may be that he is looking for just such an one for a position of great usefulness and importance.

For lack of proper tools a good workman may be forced to do a poor job. Your church treasurer and finance committee may be heartily in earnest in their desire and effort to enlist the entire church membership in the support of the budget adopted for 1921, but for lack of an adequate system for collecting subscriptions may signally fail in their work. They should be supplied at once with a sufficient quantity of duplex envelopes, blank forms for quarterly statements, and record books specially designed for the keeping of all accounts, both local and Campaign. The Sunday School Board at Nashville can furnish these goods promptly and satisfactorily. Write for description and prices. This is not an advertisement. It is a sermon to churches that are sinners—penny wise and pound foolish in failing to provide adequate equipment for their accounting department that will mean the loss of many dollars and much spirituality if not corrected.

Although big business men insist on the necessity of a religious revival throughout America to restore us to normalcy, there seems little evidence that these men take their preachment personally and seriously. The trouble is that with many of these thinkers religion is a means to an end, the end being business prosperity for themselves as the result of the patient endurance, thrift, industry, frugality and contentment on the part of the masses of the world's workers. What we need is not so much a religious revival of this type as a revival of Christianity which will make the principles of Jesus operative in the lives of men and women of all classes.

Practically every Foreign Mission Board of importance in America has largely increased its support during the past two years, and has announced an enlarged program of effort and expenditure. All this calls for more men and women for the foreign fields. In the anxiety to send reinforcements and make a worthy showing of advance, is there not grave danger that serious mistakes will be made in sending out missionaries who

are incompetent or untrustworthy? One hundred and fifty missionaries in China recently sensed this danger, and in strong languages drew up a protest, embodied in an organization known as "The Bible Union of China," the heart of which is thus stated: "We are convinced that this is no time to sit quiet or even to pray and work merely in private while we allow the entrance of teachings which are dividing the Christian body and leading many to doubt the foundations of the truth and accept in their stead an incomplete 'social gospel'." Would that all the Foreign Boards were as careful about the doctrinal soundness of their missionaries as our own!

Northern Baptists, happily freed from entanglement with the Interchurch Movement, are pressing vigorously their campaign for the remaining forty millions of the one hundred millions they set out originally to raise in their New World Movement. Recently it was decided to set aside \$500,000 for immediate relief work and the carrying out of the Northern Baptist program for Europe, the Home Mission Society and Foreign Society arranging to apply this much of money already subscribed. Northern Baptists have committed themselves to a great European program, and prayers of Baptists of the South and the world should be earnestly offered for the success of their efforts to complete the fund necessary.

Senator Harding will be the first Baptist ever to occupy the presidential chair. Baptists have uniformly throughout their history refused to consider a man's denominational affiliation in making their political choice, but now that a Baptist deacon becomes the leading citizen of America we are keenly interested in his religious attitude. It is indeed gratifying to read his first words upon the assurance of election: "It is all so serious," said he, "the obligations are so solemn, that instead of exulting I am more given to prayer to God to make me capable of playing my part, and that all these calls to responsibility may meet the aspirations and expectations of America and the world."

Will Baptists pay as they have pledged? With some fear and trembling the question has been asked as we come to the reaction from high prices and inflated prosperity to normal conditions, and face "hard times." The answer came rolling in when the State Conventions met during the past two months, with reports from the State Mission Boards showing every State well advanced towards its quota of two-fifths of the subscriptions from May, 1919, to May, 1921. Preparations should be made early this winter for a mighty drive in the spring to round up every dollar pledged and secure many new subscriptions by the meeting of the Convention in Chattanooga.

The hearts of Southern Baptists have been greatly stirred by the reports from Europe which tell of the suffering of our brethren in the faith, many of whom have been cruelly and unjustly discriminated against in the distribution of relief supplies. The days of heroic suffering for the faith are not over. We rejoice that our Foreign Mission Board has been put in position to rush to the aid of our Baptist brethren and their helpless little ones.

Have you made plans in your church for a great revival season during the spring or summer? If not, remember that the evangelists of the Home Mission Board are at your service. Many of them have engagements for a year or more in advance, but your application for their help will always receive careful consideration. Write to Dr. W. W. Hamilton, Atlanta, stating your wishes, and he will gladly serve you.

A Great Fact With Tremendous Implications

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

The First Chapter of the Home Mission Board's Forthcoming Mission Study Book, "Making America Christian," is to be on the Subject, "Christian Foundations." Studying for the Purpose of the Chapter, this Writer Became Cognizant with some Significant Facts about the Christian Beginnings of America which are Not Sufficiently Understood, which he here Summarizes and Interprets

The heart of it all is that *the foundations in America were really Christian in character.* Americans generally have not understood this. We have not been informed as to the facts. American historians generally minify in the textbooks of our schools the part religion played in making America. These books give scant attention to the vital significance of the faith of our American fathers and the part it played in molding the government of this country.

In this they have acted either with lamentable oversight or from indifference. Another thing influenced them: there was a fear, and it is still current, that to tell how religion influenced American history would somehow offend against the principle of separation between church and state. Apparently, the independence of each of these in its own field has been thought to forbid an honest effort to show how each has influenced the other.

America Was Founded on the Christian Religion. How did it come about? It came about through the providential hand of God. God timed the discovery of this country by Columbus. He timed it so that the settlers would have the advantage of coming out of a civilization in which the pope had already been unhorsed from his rule of the state. He timed it so there would be men and women who would want to flee away from persecution for the faith of Christ. For Martin Luther did not go all the way to liberty of conscience. He left religion under the direction of each State. These States persecuted many of their best men and women.

Thus God brought settlers for Jamestown who set forth their purpose to worship Him in their fundamental law. It was the same with the Pilgrims, who came to the wintry shores of New England. It was the same with the Huguenots, who came to Charleston, and the Scotch, who came in at Philadelphia and other ports toward the south. God picked those settlers that He might establish in America the best nation this world ever saw. Men who settle new countries are usually adventurers, rough, capable, unscrupulous.

The dominant characteristics of those who settled our own country was their love of liberty, their reverence for Almighty God. A baby was born on the Mayflower. Men brought their wives and they established homes and churches, instead of gambling dens and houses of shame. It had never been so in history. *Because they loved liberty and loved God, they were willing to tackle the job of mastering wild animals and wild men and the dangers of the trackless wilderness.*

Such a country it was! Books have been written about it. More books may well be written about its marvelous resources. Large, in the temperate zone, fertile, rich beyond dreams in forests and minerals, it gave assurance of becoming, as it now is, by far the wealthiest nation on the globe, the home of the freest and most resourceful and intelligent citizenship!

Baptists Held a Light for America's Feet. What would these settlers do concerning making laws about religion? Should they neglect to say anything on the subject? Surely, thought they, so great a thing as religion must be safeguarded in the laws that control society, and how can you safeguard without regulating? They did not see how.

So it happened that these good people, who lived in the mother country under the union of the state with a religion they did not profess, established in America a government under which there was the closest union between the state and the religion which they did profess. The freedom of con-

science which had been denied them in the old country they proceeded to deny to others in the new country. There is a story to the effect that President George Washington was arrested for breaking the Sabbath laws. They had a lot of other laws to control religion.

Let us not be too hard on them. They did not know any better. Nobody else had found a better way. Who should deliver them from the body of this death? The Baptists were the chosen of God.

Some day, when the spirit of Christ gets such control of people that they can be just as generous to other denominations as they are to their own, our brethren of the other evangelical bodies will give Baptists credit for having rendered this great service, something they have not generally done up to the present. It belongs to the Baptists. Some Baptists had been preaching religious liberty in England and on the Continent, but they had no influence with the powers that ruled, no prestige with a worldly public opinion. Some of these same obscure Baptists came to America. Where the lodestone of liberty was, Baptists were sure to come.

Soon they discovered that liberty was not as thorough-going in the colonies as they had hoped. No thoroughfare opened in the realm of conscience, even in the American wilds subdued by men who themselves were argonauts of conscience. Unlike their fellow-colonists, these Baptists promptly saw what was the trouble. The hour of the Baptist opportunity had struck. Before twenty years had passed, after the landing of the Pilgrims, the rightfulness of Sunday laws was one of the leading subjects for debate in America, and Roger Williams was the outstanding champion against such laws.

To Virginia, mainly to Virginia Baptists, belongs the honor of establishing free religion in America. To Roger Williams, a Baptist, belongs the honor of establishing in Rhode Island the first commonwealth in the world upon the principle of entire separation of Church and State.

Later, religious liberty got written into the Constitution, largely through the activities of Baptists. In those days the country believed itself to be Christian. The Continental Congress got on its knees and prayed. Eight years after the Pilgrims landed in Massachusetts, the Colonial government had a seal carrying the head of an Indian with the legend, "Come over and help us." The soldiers that fought the Revolutionary War were fired with enthusiasm for their patriotic heroism by ministers of the gospel. For eight years the Congress at Philadelphia sent out calls for prayer and fasting, recommending that the people approach God in prayer through the Lord Jesus Christ.

Some Words With the Opposers. The limits of this article will not allow an adequate tracing of the proofs that the foundations of this republic are Christian. But the above points sufficiently to that tremendously significant fact. In recent times there have arisen scholars and writers who are claiming that the failure of the Constitution to mention the name of God or of Christ is an evidence that the document was intended to make this a nation for free thinkers.

In reply, I could quote a number of distinguished jurists who declare that this is a Christian nation. But I shall not. The proof lies with those who deny. The Constitution-framers did not have the task of framing a nation out of unarticulated material. Theirs was the task of establishing a central government that would help the already existing governments to

act concerning those matters which had better be dealt with through a central administration. If the Constitution had said no word at all about religion, it would be true, both in law and reason, that the relation of the nation to religion would be the relation sustained by the people and the colonists out of which the central government was built. We know what was the attitude of these people, and that settles the question.

America is not Christian by law. Every effort on the part of a nation in history to set up religion by law has been a failure. America is Christian, in part, because, for the first time in history, the men who made and make this nation have had enough Christianity to set forth principles in the fundamental law of the land which are in consonance with those principles of liberty and justice which Jesus Christ works in the hearts of His individual disciples.

If we want to be exact in our terminology, we can say that America is a nation of Christian people and principles rather than a Christian nation. As a matter of fact, only as it is a nation of Christian people can it ever be a Christian nation.

For reasons along this line the writer is opposed to all efforts to get the Constitution of the United States so changed as to bring further religious pronouncements into it, or to declare it a Christian nation. President Hibben, of Princeton, well says that when men begin to bolster up morals and Christianity by stringent laws, they unwittingly confess a fear that these forces will lose their hold upon the inner life of the people. But in America it must be the dynamic of this inner life, not the poor prop of the "secular arm."

The only sense in which we want to make America Christian and to keep it Christian is found in our making the people of this country Christian men and women. Here lies the stupendous task of the Christian bodies. Here lies the great and inviting field of Home Missions. Here we find the tremendous implications of the fact that this nation was born Christian.

America Must Live Up to the Birth God Gave It. If the one nation in the history of the race which has been born Christian and was so guided by God that it had the wisdom to write religious liberty in its Constitution—if this nation cannot keep itself Christian by making disciples of its citizens in every generation, what hope is there that any other nation shall ever be brought under the dominant sway of the gospel?

A big idea, isn't it? Here is another that makes it bigger. It is that at this moment American Christianity is confronted by more problems that are full of danger to true religion than ever before in our history.

The reader is familiar with the wearisome list of these problems. If we cannot solve them, as we pray we may, we at least keep taking them out and looking at them, now and then. There are problems of race and class and capital and labor and immigration and alien enemies and economics, problems of housing and food and clothes, problems of morals, of marriage and the home. We find a new problem ready for us every morning in the newspapers, or somewhere else.

Only God is able to show us the way out, and that is my final point. The biggest problem of them all, the one which endangers this country most now, is a problem which is not so obvious. It is eminently respectable. It exists in the hearts of many a dignified professor of learning. It stands immaculate in too many pulpits. In a way, it is modest. That is, it prefers to live in a fog bank. To tackle it is to expose one's self to the reprobation of some select persons, with whom a "reprobation" or a sneer goes a long way toward reducing profane would-be critics.

The Most Dangerous Enemy of America's Faith. In short, it is my contention that the greatest danger that this country faces today is the teaching of *Rationalism*. When it articulates its system and stands on two legs to preach, it is called the *New Theology*. Its wisdom has been nurtured in the school of evolution. Its authority is in man, not in the Bible, not in

God. It believes the Bible is only as true as any other book—no more, no less. Except the theistic evolutionist, who seeks to save himself by a certain anchor to windward, the teachers of rationalism do not believe in Jesus Christ as the Saviour. The theistic evolutionist has some trouble along that line himself. If men by "inherent forces" have developed from the lower animal life, how could he fall, except upward? Yet the Bible says he fell, and experience shows him falling often. Why should Christ die to redeem a man who is already moving towards perfection, irrespective of the death of the Son of God? Yet the Bible says that Christ died for our sins.

One trouble with us has been that all of the above sounds far off and hazy and insignificant to the great mass of our people—"dead doctrine." But it is not. One reason the thing is so terribly dangerous is just this misconception. This theory of evolution, which does away with Jesus Christ and with the authority of the Bible, is being taught to tens of thousands of America's young men and women today—in universities, colleges and in many theological seminaries.

These young men and women are going to lead America upward or toward the pit. I feel no hesitancy in saying that they will lead it toward the pit, if they come out from institutions of learning with their souls murdered by the unproven theories of atheistic teachers, with whom an unknown theory of science has more weight than a "thus saith the Lord."

Bishop Warren A. Candler hardly spoke too severely when he declared before the students of Emory University recently that these men assume that everything in the Bible is untrue and every stray theory that may discredit the Bible is true.

Great Responsibility Rests on the South. The South has been more protected from this atheistic heresy than any other section of the country. But we have not been entirely protected from it. When the North has the measles, we follow with a case of roseola. It is a pity and a bit humiliating. Our people need to get awake to what is happening. The State universities in the South are sending out hundreds of the brightest young men and women with their faith dead, sacrificed to a theory about evolution with which a professor has gravely insinuated into their immature minds.

Many of the most devout and orthodox Christians are to be found in the North. They are true to Christ under greater difficulties than we confront. But Rationalism has already almost honey-combed the opinions of many so-called religious scholars at the North, while many of the non-religious scholarship of that section in books and periodicals, speaks of the unproven guesses of science and philosophy concerning evolution and the Bible as if they were indeed settled beyond dispute against the truth of the Bible. Either evangelistical faith must come clear in the South, or it will be contaminated and immeasurably weakened in the whole nation. Baptists of the South, are we big and strong enough to stand firm?

These are strong words, but, if I am not mistaken, not only strong words, but some heroic action, is going to be necessary to save this country from the scourge and curse of Rationalism in its educational system, and of that gross materialism and immorality among the masses of the people which goes into atheistic intellectualism.

America was born Christian. Through every one of its seventeen hundred missionaries and every one of its secretaries and department leaders, the Home Mission Board of Southern Baptists is devoted to the task of making it Christian over again for this generation. For it must be made Christian again in every generation. Our children and our children's children will reap what we sow now in what we do to hold this country in that righteousness which exalteth a nation. The future of the whole of our great Foreign Mission enterprise is inescapably wrapped up in what we shall do in America to keep the hearts of men and women alight with that light which shines down from the throne of the Most High.

Making Missions Real to Young People

Rev. William Russell Owen, D.D.

There is No More Vital Matter than that which the Writer here Discusses, and his Suggestions, Growing Out of Wide Experiences, Commend Themselves as Thoroughly Sound and Practicable

I write out of my experience. I always thought in my boyhood that missionaries were wonderful people, but I never thought I could be one. I was stirred always when my boyhood's pastor rang the note of foreign missions, but I never thought I was helping to support them. It was all a dream; a far-away possibility; nothing if not unreal. When my pastor said, "Go!" I never heard the word, "You go!" When he said, "Give of your money," I looked across the church at a rich man. When he said, "Sacrifice," I thought of the hard-working members of the church. It was somebody else's business; it was the other man's task—never mine; I was not pointed out with a fiery call, "Thou art the boy, the youth. I mean for you to heed my words!"

Missions were never real to me until I attended a Student Volunteer Convention at Toronto, Canada. That was my awakening; that was the time when I answered the call of God to remain in the homeland as a preacher with a passion that has ever pursued me to challenge young men and women with a direct, uncompromising, incessant call to "Surrender now! Dedicate today!" "Put your life upon the world's altar for Jesus' sake!"

I had never faced squarely the big issue—the all-important command—before. I had never heard the *heroic note* of missions in terms of my own thinking and in harmony with the plans I was dreaming for my future. That will get the attention of young people—the heroic story of service, of sacrifice, of struggle to follow wherever God leads. Youth seeks nothing short of the success supreme. Second best never has an appeal to the young.

"Thou must go beyond the first-of-all-the-saints in consecration, thou must seek the highest, thou must find the undiscovered"—that is the "voice as bad as conscience" which whispers to the lad in the Junior Union; that is the pillow upon which the president of the Senior Union drops away to sleep in the night. So I heard a story of heroism at that meeting from the lips of a real missionary. Willis R. Hotchkins, of Africa, told the story. "I went to explore a mountain on one occasion. One of the men had become ill, and I left him with three natives. I left food for them and went my way. The next day the three men came into my home without the sick man.

"Where is the sick man?" I asked. "Is he dead?"

They answered, "No."

"Why haven't you brought him in?"

"We ate the food, and we didn't want to stay and be eaten by the lions. The fellow we left was sick, anyway. It is a custom of our people when a man is going to die to take him into the bush, build a fire beside him and leave him."

"I went to find him, but found only the outline of a human form at the side of a little stream and around the imprint of the body, numerous tracks of lions and hyenas, and, a little further on, the remains of a zebra that had been devoured by the lions. It did not need much stretch of the imagination to tell the fate of the poor sick man."

There was *heroism*. There was a man! And a missionary! And there was degradation; and why couldn't I go to Africa? Heroes had to do that kind of work. Missions was at last real to me. Nothing I had ever heard was greater or grander for a youth to give his talents to accomplish than to subdue a world like that for Jesus my Master. The heroic marches of Livingstone, the brave change of faith from the Congregationalist to the Baptist by Judson, the sinking of Pat-

erson beneath the waves to escape the arrows of the heathen; this method of presenting missions to the young will always get their attention.

Youth, too, glories in the *spectacular*, the *dramatic*, the *colored*, the *glowing*. I am sure I have learned great things about the missionary enterprise by costumes, and customs and implements of native people brought home by the missionary himself. But the thing that gripped my heart was not so much the quaint language, the funny manners, the startling childishness of people in pagan lands, but it was the spectacular presentation in a graphic way of hearts that were sick that made it real to me. "The heathen doctors cut holes in the sick bodies to let out the evil spirits and plug them again with dirt and clay," I heard someone say. That was a dramatic instant in my soul. Why not go then as a physician and give these heathen their chance to know the Great Physician? Mr. A. Forder told me how that once he was riding over an Arabian desert and he heard fast galloping hoof-beats behind him, and an Arab that did not like his doctrine rode up fiercely and called out, "Now I have you alone. No one can see me. I am going to strike you to death."

Forder said he turned quickly and spoke to him: "One other sees us. He is looking. He will watch your every movement. He is Allah. His eyes are open wide."

And the Arab turned his horse and rode furiously away, frightened, awed, and convicted of his sin by the words.

A story like that grips the whole being of a lad, shakes with emotion the young girl, and they answer in their inner spirits, "Someone must teach the world about the Saviour. It is needed so much. I can see the hatred and murder in the Arab's heart. I will go and tell the story of the one God who changes the heart, who puts love where hatred is. Being a missionary is really my calling, after all. I think I will go."

So the impression has been made with a dramatic plea and God's spirit continues His work. I believe in short sketches with scenes from mission fields shown, colored with the art of pantomime or unpretentious acting. An Indian village, a mountain cabin, an African home, a Chinese kindergarten will make "missions" come close to the young people at home.

The last method I would suggest to make missions real to young people is to directly, constantly, unhesitatingly *challenge and call the young people to face the task* of life as a missionary, sent of God upon a special mission. The challenge of the highest, the call to difficulties, the inspiration that young people are endowed with gifts that God, the Almighty God, El Shaddai, the God who is sufficient, may use, and improve and strengthen until they take their places with those—

Who climbed the steep ascent of heaven
Through peril, toil, and pain;
And, oh! to us may grace be given
To follow in their train!

The great mistake we make as teachers, as pastors, is in failing to concentrate our imaginations. Maybe in our meeting Sunday morning or Sunday night there is a lad or a lass who will take her place in the halls of fame that God enrolls in the city that lies beyond, eternal. Teach them as though they wait for you to announce that there is one among us whom God has chosen; speak as though you were preparing the Master—the *Missionary* who came from God to fold the Knights of the King that shall conquer the world for its New earth's heartbroken to His bosom. And it will be real to the great-hearted boy and wondrous-eyed girl that listens.

Ideals of Efficiency in Kaifeng Baptist College

Dr. H. L. Hargrove, Kaifeng, China

Dr. Hargrove, a Native of Texas, is a Layman and Ph.D. of Yale University. For Nineteen Years, he was Professor of English Literature in Baylor University, Resigning this Position Seven Years Ago to go to China. There he has been Engaged in Government School Work for Six Years, but at Present is on Furlough and is Spending the Year in Nashville, Tenn.

About fifteen years ago W. Eugene Sallee, led by the Spirit, as we believe, entered Kaifeng, Honan, China, as the first resident Southern Baptist missionary. This city of a quarter million souls had only a short time before this driven away "foreign devils" from her gates. Note the change: Now we have a church of over one hundred members, four chapels in the city and a score in the outlying towns, a boys' school (Kaifeng Baptist College) and a girls' school, each with about one hundred pupils; many primary schools, an industrial school for women, the nucleus of a farm and dairy, the choicest location in the city for a church house to be built soon, four modern dwellings, sixteen foreign missionaries, and the friendship and patronage of thousands of the Chinese from the humblest peasant to the Governor of Honan Province with its forty millions of people. It is a most hopeful situation.

What wrought this change? The power of God, of course, but by making use of the efficiency of man. Let me show how efficiency was applied in regard to the boys' school; how genuine statesmanship was shown in pioneering for the Lord and in pre-empting the territory which is destined to furnish so many citizens for the Kingdom of Heaven.

1. *Beginnings.* Through prayer and faith a humble beginning was made. A small room on a side street near the heart of the city was rented and the school was opened with less than half a dozen pupils. Patient labor and almost constant association with these boys day and night developed many points of contact. Friendship is as contagious in China as is cholera. The families of these pupils and their friends began to send. The school soon outgrew this mean room. In time good business judgment was used in buying property on a main street. A theater was turned into a church. The school was moved to the same lot next door. Good, faithful Chinese teachers were employed. Real teaching was done. The Bible was the basis. First things were put first. Good seed sown in good ground yielded the scriptural harvest. Pupils came from other towns and the country and crowded the rooms so that a large campus was bought south of the city and an American architect was engaged to plot and plan the entire plant for future years. A modern dormitory and chapel were built.

2. *Present Condition.* This dormitory has been overcrowded for three years—one hundred being its capacity. A faculty of four foreigners and seven Chinese are devoting their best energies to perfecting an ideal course of study for a Chinese high school. The campus has just been enlarged. A dairy has been started and other means of furnishing self-help and a training in a trade for poor Chinese boys. Athletic exercises—greatly needed in China—have been stressed. The health of the students is carefully looked after. Instruction in morals is given daily. Once or twice a year a regular revival meeting is held and there are daily chapel exercises and Bible study courses for the spiritual development of the pupils. One class of eight has been graduated, of whom three have become teachers in the school—though at a smaller salary than they could command elsewhere. One is a ministerial student in Georgetown College, Kentucky.

A high grade of work is being done, but the buildings and the grounds are inadequate and there is urgent need of more teachers—efficient teachers, both Chinese and foreign.

3. *Prospects.* The Seventy-five Million Campaign pledges when paid will make it possible to have some of the needed improvements and enlargements. We also expect that with the money will come efficient and spirit-filled men to do

the teaching and guide the growth into the full-fledged college it should be. In the near future this school will no doubt take its place as the Mandarin-speaking college of North China, and have a well-developed industrial department (with model farm and dairy), a teacher-training department, and a Bible department. These departments are greatly needed now—the need will continually increase. Preachers and teachers for Baptist churches and schools must be had. Farmers must be taught to put science and success into their work. Chinese are pitifully in need of the gospel of cow's milk. They know not the use of milk. To them a cow is a beast of burden. Being always only the poorest scrub stock (Chinese farmers, as a rule, know nothing of blooded stock or improved seed), their cows give only enough milk for the calf to get its first few weeks of growth.

Does someone say that this gospel of milk diet is a small matter? Let him consider for a moment: Here is a vast population of anemic, poorly fed, poorly clothed people who are, because of the condition of the country, subject to frequent famines, and, yet, who absolutely know nothing of the use and value of cow's milk in the prevention of infant mortality. For this reason the death rate of the young is enormous. What is the worth of a single life? What then is the value of the millions who die needlessly each year and the tens of millions who will die in the present famine? This loss can easily be prevented, and it does not even take a physician to show how.

The wise plan of the principal of this school is to use the fine cows recently donated to teach the people the value of milk and to give them a start in raising fine stock for milk. Enough has already been done to show that the natives will easily acquire the milk habit. Sick people and mothers have already learned to come with their bottles for milk. In one instance when there was no milk to be had a well-to-do woman literally planted herself at the door and offered to pay a dollar for a single bottle—the pity of it!

The most tactful and efficient thing that can be done is to show by object lesson that the farming methods of the Chinese are often faulty. If we can prove to them that deep plowing, careful selection of seeds, and rotation of crops will give them a greater yield, we at once have their confidence and admiration. This naturally leads to confidence in other—even spiritual—matters. Who can fail to see the logical end?

Kaifeng Baptist College, under the leadership of Mr. Sallee, has for its ambition genuine service—spiritual, educational, social, economic—to the Chinese people. It is a worthy ambition. It will be realized. Faith will not falter. Success is sure. Kaifeng leads, but other schools will follow. I predict that soon the "Kaifeng Plan" will become a form and standard. Another decade will see a new and even more thrilling chapter written in the history of this school.

In the great war the Hindenburg Line on the Western Front was thought by some to be impregnable, but organized effort and constant battering finally broke through and won the war. Heroic young America had her part. And she got the glory due. There is an Eastern Front in the world war against the stronghold of Satan—perhaps his last stand. *China is the Hindenburg Line.* Winning China to Christ, with one-fourth the population of the world, is, we believe, the greatest single task God has set before the mind and heart of Christian men. As China goes, the Orient will go. Christianizing China will prevent an Oriental war and settle the many problems that lower over the East. It will insure world peace.

Discovering and Calling Out Missionary Volunteers

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

Missionary Efficiency Depends Primarily upon Efficient Missionaries. Our Foreign Secretary Outlines the Need for Men and Women and Suggests their Necessary Qualifications

I am offering the following as guiding principles both for pastors and Christian leaders and for young men and women who have a consciousness that God wants them for Christian service and a desire to do His will.

CLASSES OF WORKERS WANTED

1. Evangelists. We need men and women with hot hearts and warm passion for the lost, and who will incessantly search for them in the nooks and corners. Millions are waiting to be sought out and led out of heathen and papal darkness into the liberty of the Sons of God.

2. We need teachers for our mission schools. The Christian school performs a great service in the initial steps of work on the mission fields, in that it gives training to the natives, leads them to Christ, deepens their religious life, clarifies Christian faith, and turns them out for effective service among their own people.

3. We need doctors. All our hospitals are undermanned, and itinerating physicians are needed in connection with every one of them. Multitudes, multitudes of afflicted men and women are the victims of ignorant native doctors, and in their suffering call loudly to young men in the homeland who have given their lives to the service of healing.

4. We need trained nurses. Many of our doctors are handicapped for lack of assistants. There is here a field for a beautiful Christian service by many young women who have felt the call of human suffering and are waiting to choose their fields of service.

5. We need two or three architects. The mission boards with scarcely an exception have all thrown away money in the erection of buildings without skilled superintendence. The young man who is qualified for this work, and gives himself to the service of planning and erecting buildings in which the gospel shall be preached, hospitals where the suffering are nursed and cured, schools where natives are trained for Christian service, will render great and genuine missionary service. This class of work will insure economy in the expenditure of money which consecrated men and women have given to the cause, and furnish necessary facilities for those who preach, teach and practice the gospel.

QUALIFICATIONS FOR THESE WORKERS

In some particulars the qualifications for work on the foreign field are more invariable and necessary than for work on the home field, although, of course, in many respects there is no difference. We may name the following as indispensable qualifications:

1. Christian character which includes piety, a devotional Christian life, spirituality, and a daily Christian behavior which speaks a silent but effectual message for Christ even to those whose tongue the missionary cannot speak and who cannot understand his own.

2. A working knowledge of Christian truth. The missionary, whether he be evangelist, teacher, doctor or architect, should have such acquaintance with his New Testament as to enable him to lead a soul to Christ wherever he finds one who is inquiring the way.

3. General education. There can be, of course, no strictly hard and fast rule governing educational qualifications. It is plain that those who go out to do technical work must have technical training equal to that which is necessary to the same line of work at home. There is some variableness in the re-

quirements for certain forms of work, but every volunteer should secure the best possible education, and each one will find use for all he has. He will also find that a good education will make him feel more at home among the educated classes with whom the missionaries have social and personal contact on foreign fields.

4. There is an age limit which volunteers and those who seek to call them out should remember. That young person who has not finished his education before he is thirty-three years of age, or who cannot finish it by that time, need scarcely apply to the Foreign Mission Board for appointment. The Board has rarely sent out a missionary who was past thirty-four years of age. It has been found that beyond this age it is well nigh impossible for men and women to learn the difficult foreign languages.

5. Health. The Board does not make any appointments until careful examinations have been made by competent physicians and the Board's own physician has recommended the appointment. The expense of sending missionaries to the fields is too great for the Board to incur in cases of doubtful ability to endure the work and to resist climatic changes. This need not discourage any would-be volunteer, but only suggests that the medical examination is necessary, and appointment is conditioned on the doctor's report as well as other matters. The doctor frequently discovers that some whose friends think they are not strong enough for the work are really of tough fibre and give promise of long years of service.

6. Last, but not by any means the least important qualification, is soundness of view concerning the saving message which the missionary goes forth to bear. The Foreign Mission Board may be misjudged by some who do not understand it, but it is fully committed to the appointment of those only who hold firmly and are prepared to teach frankly the essential doctrines of our Christian faith. Great numbers of experienced missionaries on the mission fields are already importuning mission boards not to commission for service on their fields those whose faith in evangelical truth has been vitiated or weakened.

The above are in brief some of the classes of missionaries which the Foreign Mission Board needs in large and increasing numbers, and the necessary qualifications of those who would in this service make profitable and fruitful investment of their lives. We suggest that these facts be brought to the attention of our young people throughout the South, including those who have finished their school and those who are in our schools, and many who are still in the homes, but looking forward to school life and service for Christ beyond the school days. A wonderful opportunity is given pastors and Christian workers to multiply themselves in Christian service and replenish the waste places by searching out and calling out the called. We earnestly hope that the above suggestions may be helpful to these and to our young people themselves. May the Spirit of our God come upon the young manhood and womanhood of our churches, our schools and our homes, and may the feet of many of them be obedient and beautiful as the feet of those who carry good tidings!

Probably one of the most fruitful sermons any man could preach would be a sermon on the theme which has been chosen for this paper, and one of the most profitable pieces of pastoral work would be spying out and interviewing promising young men and women on this matter of a life of distinctive Christian service.

Missionary Education in the Sunday School

Rev. J. M. Price, Th.D., Southwestern Theological Seminary

The Writer is at the Head of the Department of Religious Education in our great Texas Seminary, and Speaks with Authority on this Important Subject

Much of the emphasis on the Sunday school in the recent past has been on the mechanical side—organization, equipment and the like. It is a sign of better times that we are beginning to emphasize more and more the vital side. And among the things to be emphasized here nothing is more important than the subject of missions. It is with pleasure that the writer responds to the request of the editor of HOME AND FOREIGN FIELDS for some words on this important subject.

I. Need for Missionary Education.

That there is a great need for missionary education is too evident to necessitate much emphasis. We are told that four-fifths of the people of the world are unevangelized. Two-thirds of the infants living today look up into the faces of mothers who cannot tell them the story of Christ. And only one-eighth of the ministers of the world are working among this vast majority of the world's population. That such a situation exists two thousand years after the coming of Christ is a challenge unanswerable for us to educate along missionary lines.

Over against this situation stands the pitiable response that we are making. Until recently we have had altogether too few volunteers for missionary work, and in many cases these were not the best fitted for it. And the financial backing given the enterprise never has been adequate. A little while back Southern Baptists were averaging twenty-six cents each in gifts to foreign missions, and about two-fifths of the churches were not giving. Missionary training is greatly needed to fully remedy this.

But not only should missionary education be given to enable us to meet our obligations to a lost world. We need it also for our own best development. No one is a truly developed Christian who is not in sympathetic touch with and responsive to the world's needs. In the language of Dr. John T. McFarland, "Let us carry missions into the Sunday school primarily for the sake of our children themselves, that they may come to their largest development. The immediate raising of money is a trivial thing as compared with this great aim."

It is high time we were putting less emphasis on occasional drives, campaigns and round-ups for missions and more on steady, persistent and continuous teaching and training on the subject. Only thus can we train up a generation with a conscience sufficiently enlightened and a will sufficiently responsive to meet the needs of the situation.

II. The Sunday School the Logical Place for It.

For the most part we have scarcely thought of the Sunday school as an agency for missionary training except on the special days when we wanted to have a special program and take a special collection. And yet it is, or should be, the mightiest of all agencies for education in missions.

For one thing, it comes nearer reaching the entire constituency than any other. Our seminaries and training schools reach only the few making special preparation. Our denominational colleges have in them only a small percent. The B.Y. P.U. and W.M.U. are limited in their membership. The Sunday school reaches them all. Think of the mighty potentialities for missionary education wrapped up in the 300,000 Sunday schools with their 33,000,000 membership!

And, too, the Sunday school reaches its constituency at the most impressionable period of life. Childhood and youth is the time for forming life ideals and practices. Martyn, Ham-

lin, Chalmers, Thoburn, Duff and Livingstone received their missionary impressions in early life, some of them quite early. The superintendent of a prominent Sunday school told the writer recently that their most liberal givers to missions were in the Intermediate Department. The reason is that they have special instruction in missions throughout the Junior Department.

One of the greatest needs in all of our church life today is that the incidental, occasional and superficial missionary instruction provided in our Sunday schools be supplanted by a policy that makes it essential, regular and thorough. As Dr. George H. Trull has said, "In the hands of Sunday-school superintendents and teachers lies the real solution of the missionary problem, and if they improve their opportunity, within a generation there will be a church whose intelligence about missions and zeal for them has never been equaled in the world's history."

III. Some Principles and Methods.

In the first place, missionary education should be made a definite policy of the Sunday school. It should be regarded as being as vital as evangelism or temperance. Where it is possible to do so a superintendent of missionary education should be elected by the Sunday school, whose duty it should be to co-operate with the departmental superintendents in working out plans for the different departments. We are following this plan in our own Sunday school here on Seminary Hill. In this connection it might also be mentioned that somewhere in the Blue Seal or Postgraduate courses by all means there ought to be some teacher training books on missions. This is foundational and imperative.

Inasmuch as we are to include the young as well as the old, it is necessary to proceed upon principles applicable to them. These are well set forth by Dr. E. P. St. John. "(1) The child's missionary education must begin through his relations with those whom he can see and whose needs he can understand. . . . Before foreign missions should come home missions and before home missions at a distance should come aid for the needy near his own home. (2) At first the needs of children will bring the largest response. To him 'the heathen' are very vague and unreal, but 'a little boy in Africa' brings a real response. (3) The more that the missionary instruction appeals to his senses the more effective it will be. The use of pictures, curios, toy villages, etc., will help to make the strange life real. (4) Giving for missions has educational value in proportion as it is really the child's gift."

As to method, one of the most important things is to create a missionary atmosphere. This can be done in several ways. Maps setting forth the comparative number in the main world religions or the missionary stations supported by us will help. Charts contrasting the size of a missionary's parish and that of a preacher in the home land, or the amount spent for chewing gum and that spent for missions are impressive. Mottoes such as "The Field Is the World" and "The Mission of the Church Is Missions" are valuable. There should also be hung on the walls the pictures of the outstanding missionaries. Duff was influenced by a picture of idols seen at four years of age, and Zinzendorf by a picture of the crucified Christ. Missionary songs with a few words of explanation regarding each will help greatly. Instead of singing so much "He Included Me," why not give more time to "The Son of God Goes Forth to War" and similar songs? Prayers for definite missionaries and mission fields will help greatly to create

a missionary atmosphere. Each of these suggestions can be developed almost indefinitely.

Especially should definite missionary instruction be given. This may be done through providing a missionary library and getting the books read. The "Voyages," by Capt. Cook, led Carey to India; the "Star of the East" turned Judson toward Burmah, and "The Appeal of China" influenced Livingstone. A bulletin board containing from Sunday to Sunday outstanding facts, figures and incidents from mission fields will help. Occasional missionary days and pageants devoted entirely to some phase of home or foreign missions may be made very instructive. Five minutes of the opening exercises of the general Sunday school or the departments may be devoted to striking incidents in the lives of famous missionaries or facts from mission fields. Dr. George H. Trull's book on "Five Missionary

Minutes" gives many valuable suggestions for this. Above all definite missionary teaching should be done in the classes. This may be done, as Dr. Trull has indicated, by interpreting the missionary idea in the lesson itself, by bringing in illustrations from missionary history and biography, by supplementing the regular lessons with a brief lesson on missions, and by occasionally substituting a missionary lesson or series of lessons for the regular ones in the *Quarterly*.

What has been said above is merely suggestive and for stimulation. The ingenious superintendent and teacher will add to these indefinitely. Perhaps the best single book on the subject is "Missionary Methods for Sunday School Workers," by George H. Trull. With the proper emphasis on missionary education in the Sunday school we can revolutionize the whole situation in one generation. Let's do it.

Men and Missions

Mr. J. T. Henderson, Corresponding Secretary, Laymen's Missionary Movement

Perhaps Our Greatest Single Missionary Problem in the Churches is the Effective Enlistment of Laymen in Warm-Hearted Interest and Liberal Support. Why and How we must Succeed as Indicated by the Writer

President Hibben, of Princeton University, has well said, "We need a generation of men that are deep thinking, far seeing and self-sacrificing." We need men of vision to project, men of wisdom to plan, men of money to finance, and men of consecrated virility to execute. It is unfortunate that we too often find in our churches the greatest weakness just where we should expect the greatest strength. Men of stalwart proportions intellectually and of large financial resources are sometimes found to be mere weaklings in spiritual capacity. These men have little appreciation of the missionary enterprise; in the effort to enlist such men we are striking at the point of greatest need. Large stores of latent energy are going to waste.

There are at least two obvious reasons that Christian men should be aroused to a full consciousness of their missionary obligation.

In the first place, the magnitude of the missionary enterprise makes a strong plea for a masculine Christianity that is capable of grappling with the gigantic problems of missionary policy and finance. So long as God employs human agency for the accomplishment of His purposes, the largest success cannot be achieved unless the strength and sturdiness of Christian manhood can be more fully enlisted. Mr. H. A. Wheeler, president of the Chicago Chamber of Commerce, says: "City missions wiping out the plague spots of heathenism in our cities, home missions teaching the people from every clime love for God and respect for our laws, foreign missions carrying the fatherhood of God and the brotherhood of man to the remotest corners of the world—this is the biggest business of our day and America's greatest opportunity." The missionary enterprise is a huge scheme, a daring project, a colossal undertaking, a giant industry. Its problems demand the statesmanship of giant intellects and the money both of capitalists and the masses. It has for its objective to fill the whole earth with the knowledge of the glory of God, to transform customs hoary with age and imbedded in the life of multitudes of the race, to break the shackles from millions of people enslaved by sin and superstition and to make them free men in Christ Jesus. Such a program not only calls for wisdom in its conception, but demands large resources in workers and equipment. There must be hospitals and nurses, Christian schools and teachers, churches and preachers of righteousness. An undertaking of such proportions must have the support of the men in addition to the effective zeal of the preachers and women.

In the second place, the significance of this enterprise should make a winning appeal to the laymen. I would first mention

its significance to the home land. In addition to the salvation of the soul, the stability and perpetuity of American liberty, the peace and prosperity of our own people demand that the gospel shall be regnant in our social, commercial and political life. The safety of our free institutions rests upon the corner stone of righteous citizenship.

"Not gold, but only men, can make
A nation great and strong—
Men who for truth and honor's sake
Stand fast and suffer wrong.

"Brave men who work while others sleep.
Who dare while others fly,
They build a nation's pillars deep
And lift them to the sky."

The daily press is a constant reminder that we must magnify the cause of home missions. Thoughtful and observant men, although not Christians themselves, are recognizing that the gospel is the only solution for our present ills.

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts."

The significance of missions to the regions beyond should make a winning appeal to every Christian man. In those lands are found nearly a billion people that are not prepared to die, neither are they prepared to live. Where the gospel has not gone, there are sin, superstition, ignorance, poverty, oppression.

No new-born soul can read of the triumphs of the gospel in the regions beyond, however, without being impressed that it is the greatest force in the world for the uplift of man. Every layman should read the story of Burma. Mrs. Helen Barrett Montgomery says, "Burma has been the scene of a miracle of missions, that of the American Baptists to the Karens. One who enters their neat villages, notes their business and professional ventures, attends their well-built schools, sees their decorous church services, and hears the wonderful singing of their student choirs, cannot believe that these are the grandchildren of skulking savages." Today there are about 250,000 Christians among the Karens alone, and the number is advancing by leaps and bounds. The Christian man who reads Belle M. Brain's "Transformation of Hawaii" will again be impressed with the significance of the gospel to those that "sit in darkness and in the region and shadow of death."

Finally, the reactionary effect of missions is significant to the man himself. The layman who declines to support missions

in all lands is characterized by a life that is barren and unfruitful. No wonder so many of us are such shriveled pigmies spiritually. We need to have the expansive force of a world-wide vision and passion. A large investment of time, service, and cash, in the cause of missions is the recipe for enlargement and enrichment of personal life.

These two appeals—the magnitude and significance of the missionary enterprise—should win the generous support of every intelligent layman.

The need among most laymen is two-fold: it is both spiritual and intellectual. "I would that men pray everywhere," and they should also "give attendance unto reading." Consecration and knowledge will solve the problem.

Both our home and church life should afford large opportunity for "growth in grace and in the knowledge of the Lord Jesus Christ." The layman who faithfully attends Sunday school and church and who in his home studies his Bible and reads his State denominational paper and HOME AND FOREIGN FIELDS, is likely to be a loyal supporter of missions.

For the sake of the unenlisted there should be some simple and effective organization.

In churches where the laymen are not widely scattered and can assemble with little inconvenience, there should be an organization under the name of club, union or brotherhood. One of the leading features of this organization should be a systematic study of missions and stewardship. The Home and Foreign Mission Boards can furnish some fresh and thrilling literature both in pamphlet and book form for such classes. Men as well as women have capacity for such study, and their taste for spiritual pabulum can be rapidly developed. The enlarged program for our present fields and the plans already formulated with striking wisdom to install a conquer-

ing work in Europe and the Near East, should awaken our deepest interest as we learn more of them.

In churches where it is not practicable to secure an organization of the men, the pastor or some capable layman should organize a class of men for the study of missions; it should meet once a week at a time and place most convenient. The deacons should be the first to enlist for this study. In these class meetings the devotional feature should be emphasized.

The Men's Bible Class affords a great opportunity for imparting missionary information, and every live teacher should have some fresh and stirring facts to present each Sunday.

An occasional Sunday evening devoted to a missionary discussion by three or four laymen is a fine means of creating interest. The pastor can direct the preparation of an attractive program; each speaker should consume about eight minutes. This plan would incite the speakers to make careful preparation, would draw a large audience, and prove of great educational value to all present.

Every association should have a team of laymen who are willing to make a careful study of missions and stewardship, and then deliver brief addresses in the churches. This is a most fruitful field and should prove very attractive to laymen who wish to be useful.

Each member of the team, with the help of the pastor, might organize a class of laymen in each country church, arrange to meet with the class on Sunday afternoons through a period of ten or more weeks, and conduct a most helpful and delightful study. With the automobile and improved roads this is an entirely feasible plan and should be largely used.

The objective is to cultivate spirituality and promote intelligence: "A deep spiritual life instructed in the things of God."

Effective Missionary Preaching

Rev. M. E. Dodd, D.D.

The Old Order among us was a Missionary Sermon followed by a Collection. Under the New Plan of Systematic Giving, shall we give up Missionary Preaching? If we do, as the Writer Quotes, the Campaign will Prove a Curse Instead of a Blessing

I suppose Claudius Buchanan's "The Star in the East," and John Angell James' "The Attraction of the Cross," and Francis Wayland's "Moral Dignity of the Mission Enterprise," and Spurgeon's "Gospel Missions," and Phillips Brooks' "Heroism of Foreign Missions," and Carey's "Expect Great Things from God, Attempt Great Things for God," and Willingham's "Arise and Shine, Thy Light Is Come," would all be called effective missionary sermons.

Only a casual glance at these sermons will reveal a few fundamental principles which must undergird all effective missionary preaching.

There was first of all a burning conviction in their own hearts as to the rightness and greatness and glory of the missionary enterprise. No man can or will preach effectively upon any subject, least of all upon missions, in which he does not believe with all his heart. Deep convictions is the supreme need of these days. Shallow thinking and shallow convictions and shallow preaching will produce only shallow effects. Rhetorical essays and pious platitudes get nowhere.

These preachers were convinced that the whole world "lieth in the wicked one," that "all have sinned and come short of the glory of God;" that men everywhere are lost and forever condemned and that hell is real and opens wide its greedy maw to gulp men down.

They believed also that the atoning blood of Christ Jesus is necessary and all-sufficient for every soul that would hear about Him and believe in Him.

Furthermore, a sense of personal responsibility for the stewardship of these truths gripped their consciences as in a vise, and they found no escape until their own full measure of duty had been met.

These convictions were born, of course, of a close study of the Word and much reading of missionary literature and often fellowship with missionaries themselves.

It is interesting to note the texts selected for these effective missionary sermons: Matthew 2: 2, John 12: 32, Matthew 13: 38, Acts 13: 2, Isaiah 60: 1, Acts 13: 40.

These sermons covered most of the great doctrines of the Scriptures. The birth of Jesus, His crucifixion and resurrection, the Holy Spirit, the inspired Word and its divine power, divine providence, redemption, sin forgiveness, heaven, hell, etc. These doctrines are the life-blood of all preaching. Without them missionary sermons are sapless and lifeless and powerless. The scarlet cord must run through every discourse.

These sermons abound in missionary illustrations. Great missionaries and their work are referred to. Spurgeon, for example, names three or four in his first paragraph. They survey the fields and point out the items and facts of interest. They open up vistas of world opportunity. They relate tales and tell stories of missionary conquest. But the stories are not the end within themselves.

I could give many quotations from these sermons in vindication of each statement made above, but it is not necessary, be-

cause every pastor who will read this article has those sermons in his library. I would recommend a fresh reading of them.

Effective missionary preaching will appeal to the adventurous and heroic spirit in man, much of which still remains in the race. The cry of battle and the blast of war's bugle will call forth more volunteers than a thousand appeals to mere travel and the educational opportunities of the army in peace time.

Great sacrificial giving and the offering of life to the enterprise of missions are not secured by dawdling ditties and sweet little phrases.

Effective missionary sermons must be delivered in a burning and consuming passion. Who can ever forget the tears and pathos and pleadings and power of Dr. Willingham? O, how I would love to have heard Carey or Spurgeon or Wayland or Brooks! Probably I would have been more missionary than I am. Consuming fire is the price of power. "If we would bless we must bleed." "The zeal of thine house hath eaten me up," must be our experience the same as Jesus'.

The preacher's missionary life must back up his preaching, too. His preaching on missions will not get anywhere if he is trying to pry dollars out of the people and not giving them himself. He won't get other people's children to volunteer for missions if he is not willing for his own to go. "Come, let us live the gospel we preach," must be his motto.

We must preach more upon missions if the missionary spirit is to be woven into the life of our people. We are especially liable to neglect this now since the Seventy-five Million Campaign went over. A big banker in our State said to me the other day that there had not been a sermon in his church on missions in twelve months. Then he added: "If the Seventy-five Million Campaign is going to shut off the periodic presentation of the various causes, it will prove a curse rather than a blessing."

Missionary preaching, to be effective, must be begotten of God, vitalized by strong doctrine, impassioned with the spirit of Calvary, clarified by clear illustrations, backed up by a missionary life, and borne on to the consciences and wills of God's children by the Holy Ghost.

Missionary Ideals of the W. M. U.

Mrs. W. C. James

One of the Marvels of Southern Baptist History has been the Growth in Power and Efficiency of the Women's Organization. The Writer is President of the Union, and Writes Inspiringly of the Records and Aims of this Great Body of Women whom she Represents

The greatest hour in the history of missions among American Baptists was that hour when they heard the rallying call of Adoniram Judson. "Should there ever be formed a Baptist society for the support of missions in these parts, I shall be ready to consider myself their missionary," was a call to mobilization.

When Judson went out in 1812 there were few missionary societies among women in this country. But, as Miss Malory puts it in the W.M.U. Manual of Methods, "The organization of missionary societies by Luther Rice rivals the rapidity of the motion picture film, which might well be employed to portray the dramatic story." God's spirit was moving upon the hearts of the women of the churches, and in almost every church they were organizing for the task. From the earliest days of this new era consecrated women were among those who were praying and giving, and in their devotion and self-sacrifice were laying the foundations on which we are building today.

At that far distant day the family life was closer and more intimate than it is in this day of many distractions. When the women gathered together in their simple informal meetings in their country homes a century ago, it is safe to say that the small boys and girls of the homes were present at those meetings and that, like the proverbial "little pitchers," they had "big ears" to catch as much as possible of the conversation of their mothers and big sisters as they discussed the great movement for the "propagation of the gospel around the world" and their share in it. Then, if you will, picture the scene at the supper tables that night or around the open fires when the father and the school boys and girls listen eagerly to the stories the mothers, big sisters and small children have to tell of the wonderful things they heard at the missionary meeting. Watch the picture closely and later you will see them as they are listening to the reading of the Word; then as you see them reverently kneel they will pray God's blessing upon their home, their country, their church and the pioneer pastor in his noble and unselfish service, and finally for the missionary and his work, calling him by name. As the picture changes watch these boys and girls as they go out from the parental home to make new homes, to establish churches and propagate their faith farther afield.

If these pictures mean to you what they should you will not wonder that a little more than a generation later the Baptists were able to organize the Southern Baptist Convention, thereby launching a great movement for evangelization and Christianization at home and abroad. It is no wonder that at this time there was a large number of strong women's missionary societies scattered all over the South, with young women in their membership or organized in societies of their own. These latter were an integral part of the woman's work, though it was not until many years later that the uniform name of Young Woman's Auxiliary was selected.

There had been through the generation, from 1812 to 1845, definite missionary work among Southern Baptist boys and girls. The title of Sunbeam Bands was not given them until more than a generation later. These societies were not graded, but included the smallest children, the Intermediate boys and girls and oftentimes the young men and women of the church.

Early in the work of the women the Intermediate girls were organized into societies of their own with some specific work in view, though the name, Girls' Auxiliary, was not given the society of this grade until many years later. For some reason missionary effort for the boys specifically, it must be admitted, was allowed to drift. Not till twenty years after the organization of the Union was any definite organized missionary work for the Intermediate boys undertaken. The State leaders took up the work of the Royal Ambassadors with fear and trembling, feeling that as the work among the small children and girls belonged to the Union so the work among the boys was more specifically the work of the men of the churches. Nevertheless they took it up, and have maintained it with genuinely good results. It is interesting to note that after the organization of the Triennial Convention in 1814 one Southern State after another organized its convention, in the formation of which the sacrificial gifts of many women's societies are told as a memorial of them; how the Northern and Southern Baptists found it best to form separate conventions; and how in 1872 there was a special report on the woman's work in the Southern Baptist Convention which urged that the organization of "Female Societies" be encouraged in all the churches.

During this period women, feeling the need of conference together concerning their work and literature adapted to their methods of work, began to group their societies by associations and States, which finally led to the organization of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention. Thus it was that young girls trained in missionary societies during a little more than a generation from 1845 to 1888, were the women who made possible our efficient organization, while the young people's societies in operation in 1888 formed no small part of the constituency of the Woman's Missionary Union at that time.

The majority of the women now active in W.M.U. organizations can recall how in their childhood and early teens they received their inspiration and had their training in one of these junior societies and found that when they came to maturity they entered into the work of the Woman's Missionary Society and followed its ideals with the same ease that as well trained daughters from properly regulated homes they entered into the cares, responsibilities and joys of their own new homes.

The foregoing is well known history, it is true, and one might well ask what it has to do with the missionary ideals of the W.M.U. It has been cited and dwelt upon for the purpose of showing that all W.M.U. organizations, from the society in the local church to the W.M.U. auxiliary to the Southern Baptist Convention, with their methods, purposes and ideals, did not suddenly spring into being full armed and equipped, but that they are the result of a natural, continuous growth, step by step, grade by grade, and that this normal development must continue if the work of the women of our churches is to be as effective and far-reaching in the future as in the past.

But what of the ideals of the Union?

The W.M.U. knows no difference between local, State, home or foreign missions in the work of evangelization, Christian teaching and benevolence, but, like the church, stands pledged to all alike, recognizing in all the "mission" of the true follower of Jesus Christ.

Desirous of "stimulating the missionary spirit and the grace of giving," the Union has recognized three fundamental forces necessary to the success of any great enterprise and has so made its plans as to bring each of these forces into play. These forces are: The impelling power of devotion to a cause with a great ideal as its motive power; the remarkable power

and influence of each individual working toward an ideal; and the determining effect of the impacts of society upon the character and development of the individual who is undoubtedly the resultant of the varied influences that surround one in everyday life.

The Union has as its permanent watchword, "Laborers together with God," and each year adopts a different watchword as a special inspiration for the year's work. "That in all things He might have the pre-eminence" is our watchword for this year and is the aim of all W.M.U. endeavor. The Union has five distinctive aims and a Standard of Excellence, the points of which are for the purpose of carrying into effect these five aims.

Two of the aims are: "Regular Bible and mission study," "individual and united prayer," both of which if worked toward will increase devotion to our Master and to the cause for which He gave His life. These two, added to the aims, "Soul-Winning" and "Systematic and Proportionate Giving," in their accomplishment will undoubtedly enlist large numbers both at home and in heathen lands whose devotion to the cause of Christ will release latent powers and influences as yet undreamed of.

The final aim, "Organized Personal Service," calls the women of the local communities to improve the social and spiritual condition in their churches and communities by their own personal efforts. This, plus the other four aims, if worked toward with any degree of success, cannot help but make the life of our country such that the boys and girls can grow into strong Christian men and women without the powerful counter influences that tend to retard or destroy Christian development.

In matters financial the Union has fully demonstrated the fact that it has been faithful in inculcating in its constituency the "grace of giving." This we believe, however, has been but the spontaneous expression of deep-seated principles.

The task of the Union for the next few years is to so plan and so work that the payment of our pledges to the Seventy-five Million Campaign will not serve to drag us down and crush us, but be as wings to lift us up to the heights from which we may take our next forward step that the enlarged work at the end of this five years will demand, and at the same time continuing to strive to develop a well-rounded and efficient Christian womanhood.

A Startling Revelation

Frank E. Burkhalter

Do You Know that Only One Young Person Out of Five in the South is Enrolled in any Sunday School?
The Writer here Cites some Figures that Call for Serious Consideration

While in the number of Sunday schools and pupils enrolled, as well as in the matter of teacher training and buildings especially adapted to the needs of Sunday schools, Southern Baptists lead all other denominations in this section, we have hardly begun to meet the great demands and opportunities that confront us. No further proof of this assertion is needed than the statement that there are in the territory of the Southern Baptist Convention a total of 16,700,794 young people 25 years of age and under who are not enrolled in any Sunday school and who are receiving no regular religious instruction of any character.

This startling information, gathered from the returns of the 1916 religious census of the United States, compiled by the United States Census Bureau, should be of peculiar concern to Southern Baptists, who, by reason of their larger numbers, share a larger responsibility for this situation than do the members of any other denomination.

Can you realize that in our own Southern States, which are presumed, and are popularly regarded to be, the most nearly Christian section of the United States, slightly more than one child and young person out of five is a regular attendant upon all Sunday schools? Yet that is the situation revealed by the official government census for 1916, and later reports compiled by various denominational agencies show little increase in their Sunday-school registration since that year. So the situation that prevailed in that year may be taken to be fairly representative of the situation that exists for 1920.

The total number of young people in the territory of the Southern Baptist Convention, 25 years of age and under, for 1916, was given as 21,037,200. Of this number only 4,336,226 were enrolled in all the Sunday schools, or only a fraction more than one out of five, leaving a vast army of 16,700,974 who are not enrolled in any Sunday school and not receiving definite religious instruction of any character.

It is not the purpose of this article to discuss the importance of Bible and general religious instruction. This is self-evident to all thoughtful Christians. Neither does the writer propose to dwell upon the menace to the future of the South in so large an army of young people growing up without any character of religious instruction. Readers of HOME AND FOREIGN FIELDS are familiar with the peril that is presented. All this article assumes to do is to call the matter of so large a number of young people growing up without any religious instruction to the attention of our people and trust to their love of God and of lost souls to inspire them to look around them and see if they are doing all they can to enlist the young people of their own communities in the work of the Sunday school. Surely here is abundant justification for the taking of an immediate and accurate religious census and the inauguration of the most diligent effort on the part of Sunday-school officers, teachers, and pupils through all their agencies in going out after these millions of young people who are not in any Sunday school, but ought to be.

For the information of the readers the following table shows the total number of young people 25 years of age and under in the territory embraced in the Southern Baptist Convention,

and the number of those who are enrolled in all Sunday schools and those who are not enrolled in any Sunday school, the figures being given according to States:

| State— | Total Young People. | Enrolled in All S. S. | In No S. S. |
|--------------------------------|---------------------|-----------------------|-------------|
| Alabama | 1,418,360 | 321,163 | 1,097,197 |
| Arkansas | 1,059,800 | 213,556 | 846,244 |
| Dist. Columbia (one-half) | 77,545 | 22,428 | 55,117 |
| Florida | 513,060 | 125,191 | 387,869 |
| Georgia | 1,766,460 | 377,073 | 1,389,387 |
| Illinois | 610,828 | 133,293 | 477,533 |
| Kentucky | 1,340,690 | 300,607 | 1,040,083 |
| Louisiana | 1,095,600 | 135,203 | 960,527 |
| Maryland | 686,830 | 200,174 | 486,656 |
| Mississippi | 1,205,700 | 237,324 | 968,376 |
| Missouri | 1,749,090 | 421,510 | 1,327,580 |
| New Mexico | 249,950 | 30,450 | 219,500 |
| North Carolina | 1,484,970 | 450,646 | 1,034,324 |
| Oklahoma | 1,351,010 | 203,651 | 1,141,359 |
| South Carolina | 1,035,210 | 275,058 | 760,152 |
| Tennessee | 1,313,630 | 319,324 | 994,306 |
| Texas | 2,664,090 | 565,643 | 2,098,477 |
| Virginia | 1,261,420 | 370,789 | 890,631 |
| Totals | 21,037,200 | 4,336,226 | 16,700,974 |

A Terrible Famine Threatened

Rev. Hendon M. Harris, Kaifeng, China

We are faced with one of the greatest famines in the history of China. In seven provinces there is at present dreadful suffering, and this is bound to increase as the winter comes on and reach an awful climax before the next wheat crop is gathered, nine months from now. *The China Press*, published in Shanghai, has carried an article in which the statement is made that more people are going to lose their lives through this famine than were killed during the recent world war. In many places in the north and west in this province of Honan people are now subsisting on leaves, wheat chaff, roots and the bark of trees. Whole families have committed suicide rather than face the future; children are being sold for as low as twenty cents apiece; cattle have been disposed of for a song, and great multitudes are leaving their homes to roam for hundreds and thousands of miles to get food. Recently a good rain fell, but these people have neither grain for seed nor animals for plowing. In some places men have been hitched up to the plow in place of horses and cattle.

Here in Kaifeng we have formed a Famine Relief Committee, of which the military and civil governors are chairmen and of which Rev. G. E. Simmons of the Canadian Church Mission is foreign treasurer and of which I am foreign secretary. We have an executive committee of about eleven members, of which four are missionaries, including the two named above. Our committee needs five million dollars at least for this province, and we hope to get one million at the very least. We have received about one hundred thousand dollars to date. Yesterday we appropriated thirty thousand dollars to furnish seed in places where the seed grain had all been eaten up. It is but a drop in the bucket.

Our committee has outlined a plan for relief which comprises the three main features: First, buying of grain and selling it at below cost price in the affected regions; second, furnishing work to the able-bodied, building roads, bridges, etc.; third, giving relief outright to the aged, diseased and helpless. The missionaries on the committee will see that the funds are thoroughly safeguarded. No money can be expended without the consent of the whole committee and no check made out without the signature of both the Chinese and the foreign treasurers.

Never will this writer forget the scenes on the streets of our city here seven years ago when a much less serious famine swept parts of this province. The dying lay all about—dying from lack of food—dying like flies along the sides of the road in the dirt and filth of the streets. This famine was followed by typhus, which swept away thousands like the breath of a devouring flame. I was secretary of the Famine Relief Committee at that time also, and we could not alleviate even a considerable fraction of the suffering. But now we are faced with conditions that are overwhelming. And famine fever (that is, typhus) will almost certainly follow in the wake of this famine, and the horrors of a plague be piled upon the devastation caused by starvation.

Reader, does not this appeal touch your heart? You can never imagine the conditions under which the multitudes live in China. The conditions are such that many sensitive souls break down because of the nervous tension occasioned by the sights, the odors, the poverty, filth and disease of China. Missionaries are compelled not to let their thoughts dwell too much upon the things they see and hear. It would be more than mortal flesh could stand. If we are to do our work, our attention must be shifted from these depressing conditions in the interest of self-preservation at least. But we cannot ignore the call of these vast, hungry myriads and still bear the name of Christian. Jesus looked upon the multitudes and was not filled with a feeling of contempt or aversion for them, but He was filled with compassion because they were distressed and as sheep having no shepherd.

We estimate that it will take ten Mexican dollars to save a life until next harvest. This is about seven dollars and a half in American money. Fifteen dollars in American money will save the lives of a man and his wife. Send your contributions to Dr. T. B. Ray, Foreign Mission Board, Richmond, Va., or direct to me in Kaifeng, Honan, China. Any checks made out to me can be cashed at once here and be immediately available. I will publish the list of contributors in HOME AND FOREIGN FIELDS.

Let Sunday schools, B.Y.P.U.s and other organizations send enough to save the lives of two living souls in China.

The New Year and the Home Mission Outlook

Rev. B. D. Gray, D.D., Corresponding Secretary

We are beginning the last quarter of the second year of our five-year period. We have arrived at a serious juncture in our program. It is a testing time. The precipitous deflation in the price of cotton and other commodities has stirred and startled our country. Remedial legislation, especially for agricultural interests, is being urged upon Congress. A readjustment of our economic relations was imperative following the disturbing conditions and high prices during the world war, but the sheer, precipitous fall in cotton has for the time being greatly disturbed our people. But readjustments are being made, and the fact that we have the greatest yield of our leading crops this year that the country has ever known, and the great prosperity of the country during the war, are proof that our people on the whole are in good shape financially. We had become extravagant and were not prepared for so sudden a change to economy. The bankers and financiers of the country have combined to make provision for our domestic and foreign commerce, and doubtless with remedial legislation promptly enacted by Congress our people will regain their equilibrium and we shall go steadily forward in the business world.

MARVELOUS BLESSINGS

The Home Mission Board never made so great a report during any year of its history as during the past year. The spirit of the Atlanta Convention was carried into the year's work and swept our people with a mighty enthusiasm. Our regular fields yielded a bountiful harvest, and new opportunities broke out on all sides. Enlargement and intensification went hand in hand. Soul saving and convert culture, salvation and service were linked in our labors.

We had closed our seventy-fifth year, and it was a time for rejoicing over the wonderful favor of God upon our work.

It will be interesting to study the following comparative figures of our seventy-five years:

| | Amount Raised. | Missionaries Com'ioned. | Stations. | Baptisms. | Churches Org'niz'd |
|-----------------|-------------------|----------------------------|-----------|-----------|-----------------------|
| 1845-1903 | \$3,520,000 | 10,586 | 38,793 | 82,742 | 3,649 |
| 1903-1913 | 3,584,000 | 10,407 | 27,498 | 187,299 | 3,068 |
| 1913-1920 | 5,337,000 | 10,770 | 25,094 | 255,210 | 1,347 |

From this it will be seen that our people gave about two and a half times as much during the last seventeen years as they did during the first fifty-eight years of our history. The intensive features of Home Board work are discovered in the tables, for while during the first fifty-eight years, the following ten and succeeding seven years, the number of missionaries and the amount of money was substantially the same, during the last seven years we had only about two-thirds as many stations as in the first fifty-eight years. We had three times as many baptisms. The annual report of the Home Mission Board will be sent free on application, and it furnishes a vast amount of helpful and stimulating information.

AN ENLARGED PROGRAM

At our annual meeting in June the work of the Board was greatly enlarged; indeed, it was projected on a basis of 100 per cent increase above anything we had ever undertaken before, and still applications worthy and importunate amounting to nearly a million and a half dollars had to be denied.

Tidings from all departments of our work are soul-stirring. Multitudes are being led to Christ, and our constructive program for intensifying the life and quickening the energies of our people is meeting with unwonted favor.

It would be calamitous beyond measure for us to have to retrench anywhere at this time. But we have come to a

CRITICAL JUNCTURE

Our financial situation is serious, indeed, almost critical. Our work was projected on a basis of more than \$2,900,000 for the year, while our receipts up to December 1, 1920, were \$415,275. We had borrowed up to December 1, 1920, \$345,002. The end of our borrowing ability at the banks is approaching and unless we have immediate and greatly enlarged receipts we will be unable to borrow at the banks and will necessarily have to retrench. A number of our appropriations were made payable towards the close of our conventional year. But for this, we would have been forced before now to retrench in our operations. Our receipts to December 1, 1920, by States, were as follows:

| | |
|----------------------------|--------------|
| Alabama | \$ 27,486.44 |
| Arkansas | 5,394.69 |
| District of Columbia | 1,619.06 |
| Florida | 9,069.37 |
| Georgia | 53,715.23 |
| Illinois | 6,061.50 |
| Kentucky | 51,945.64 |
| Louisiana | 3,849.29 |
| Maryland | 16,293.20 |
| Mississippi | 16,026.62 |
| Missouri | 16,131.16 |
| New Mexico | 3,000.00 |
| North Carolina | 42,673.36 |
| Oklahoma | 2,979.10 |
| South Carolina | 20,244.42 |
| Tennessee | 36,887.27 |
| Texas | 3,430.86 |
| Virginia | 91,706.30 |
| Miscellaneous | 6,761.69 |
| Total | \$415,275.20 |

We succeeded most gloriously in our Seventy-five Million Campaign. We subscribed the full amount and nearly twenty millions beyond. The whole country wondered at our achievement, and our Baptist people were thrilled with new life and enthusiasm. This great performance set us forward, putting us in the forefront of denominational aggressiveness and leadership.

It would be calamitous in the extreme for us to fail in paying our pledge. Now is the crucial time. The enthusiasm and spirit of the Campaign and the great drive were carried into our last spring campaign for Home and Foreign Missions. This brought us to the close of the first year with nearly a fifth of the seventy-five million raised. We are now farther away from the great drive and have less of its Campaign enthusiasm. It is necessary, therefore, for us to bring to our present task a steadier devotion, a persistent and systematic urgency and unceasing prayer for the blessings of God upon us. If we carry the second year through with all our obligations met it will help to make sure our success in the third, fourth and fifth years of our program.

The paying of our pledges, the securing of subscriptions and their payment from hundreds and thousands who did not pledge during the Campaign and the enlisting of new members is necessary if we are to succeed.

OPTIMISTIC NOTE

I cannot believe that our people will fail. We have the resources, the forces, and the organization. We have the same appeal for help from God that we had during our drive, and what He inspired our people to do in the way of pledges He will enable them to do in the way of paying. Let us move forward unitedly, looking to the Captain of our salvation, and He will give us the victory!



Dr. N. A. Bryan, Tennessee.
Medical Missionary, China.



Mrs. N. A. Bryan, Tennessee.
Medical Missions, China.



Miss Essie Fuller, Alabama.
Educational Work, Brazil.



Mrs. G. W. Sadler, Alabama.
Evangelistic Work, Africa.

OUR LATEST RECRUITS

NELSON AUGUSTUS BRYAN

Was born November 7, 1889, on a farm near Shop Spring, Wilson County, Tennessee, where he lived seventeen years, during which he farmed and went to school at Shop Spring. At the age of twelve he made a confession of faith in Jesus and joined the Baptist church at Shop Spring. Through these years his parents would call the children around the family altar daily to read to them a paragraph of Scripture and afterwards have prayer.

At seventeen he entered Castle Heights School at Lebanon, Tenn., graduating there in June, 1909, having been there three years. That autumn he went to Cumberland University, graduating four years later with an A.B. degree. In October, 1913, he entered the medical department of Vanderbilt University. At the end of another four years he graduated with the degree of Doctor of Medicine.

In April previous to his graduation in June, 1917, he enrolled in the United States naval service as a medical officer, where he served honorably for three years. After having been in the naval service for about three months he married Frances Allison on August 14, 1917.

He decided to become a medical missionary to China in June, 1911, at the first Y.M.C.A. Conference, held at Blue Ridge, N.C. He has held on to that decision. He was appointed by the Foreign Mission Board on June 10, 1920. He sailed October 2 for his field in Hwanghsien, China.

MISS BERTHA LEE HUNT

Was born August 24, 1887, near Hillsboro, Texas. She is one of the younger children of the late W. T. and L. P. Hunt. Being reared in a Christian home, she very early in life gave her heart to God and joined the Baptist church, and has been an earnest worker ever since.

She attended the public school near her home and when the family moved to Hillsboro she finished in the high school in 1911. After some normal work she taught school for a year; then went to Baylor University for a year. For six years she taught in the public schools of Texas and studied during the summer.

When about twenty years of age she felt the call of God to the foreign field, but for many reasons she did not make a definite surrender of her life. However, this call was so real that even though she tried to make her life fit with other plans, she could not get away from the call of her Master to go where the "laborers are few and the harvest white."

In the summer of 1919 she said to her Lord, "Here am I, send me," and at once gave up

her position to enter the Woman's Missionary Training School at Fort Worth, Texas. She knew not how she was to meet her expenses while in school, but was willing to go trusting God to supply the needs, and in His own way God answered this prayer by opening up the hearts of the Baptist women of Hill County, who gave her a scholarship to the Training School at Fort Worth.

Miss Hunt was appointed in June, 1920, by the Foreign Mission Board to go to Pernambuco, Brazil, to take up educational work. She sailed August 27, 1920.

MRS. FRANCES ALLISON BRYAN

Was born on a farm near Chapel Hill, Tennessee, March 2, 1891. She became a Christian when a child and united with the Methodist Church, South. She received her education in a private school and Cumberland University. After leaving school, she taught for a time in the public schools of Tennessee.

Her mother was an earnest Christian, and, although she died when Mrs. Bryan was only



Miss Bertha Lee Hunt, Texas.
Educational Work, Brazil.

ten years of age, she instilled into her children the methods of Christian living which they never forgot. As a result of this early training, Mrs. Bryan often felt the desire to be of special service in the Master's cause.

In 1917 she married Dr. N. A. Bryan, who was at that time a medical officer in the United States navy. A few months later Mrs. Bryan united with a Baptist church. A son, John

Nelson, was born to them August 17, 1920. They were appointed to Hwanghsien, Shantung, China, on June 10, 1920, to which field they sailed on October 2, 1920.

MRS. ANNIE L. MAYNARD SADLER

Was born in Brantley, Alabama, on December 10, 1895. Most of her life has been spent in South Carolina. She was baptized at the age of twelve and united with the Baptist church in Saluda County, South Carolina.

Mrs. Sadler attended Winthrop College, Rock Hill, S.C., graduating with the A.B. degree in June, 1919. On August 5 of that same year she was married to Rev. George W. Sadler, missionary of our Board to Oyo, Africa, then at home on furlough. The Sadlers sailed from New York on their way to Africa in the fall of 1919, but on account of shipping conditions in England were forced to return to the United States. In June, 1920, a little girl was born to the Sadlers. During the 1919-1920 school session Mr. and Mrs. Sadler were connected with Westhampton College, Richmond College, Va., and Mrs. Sadler made a profound impression upon the girls in that school.

On September 3, 1920, the Sadlers sailed from Philadelphia on the steamer Haverford for Liverpool, and on the 22d of September they sailed from Liverpool to Lagos.

MISS ESSIE FULLER

Was born at Fredonia, Ala. At the age of thirteen she accepted Christ as her Saviour and felt on that same day she should do special work for Him. She graduated from the State Normal College, Troy, Ala., at the age of nineteen. It was while a senior at college that she felt a definite call to foreign mission work.

Upon her return home her father was unwilling for her to enter the Training School, so she began teaching in the city schools of Roanoke, Ala., her home town.

Other plans crowded out the call to the foreign field and for a while she felt that she had found her life's work and would be happy in it, but God would not have it so.

After the death of both mother and father, four years ago, she went to Texas to be with her brother for a while. There she again faced the question and realized that her plans had not been His plans.

While at the B.Y.P.U. encampment at Palacios in 1917, she decided to enter the Training School at Fort Worth.

In the spring of 1919 she was elected young people's field worker for Texas. She entered



Robert S. Jones, Kentucky.
Educational Work, Brazil.



Mrs. R. S. Jones, Oklahoma.
Educational Work, Brazil.



Mrs. R. A. Clifton, Texas.
Evangelistic Work, Brazil.



R. Aldine Clifton, Texas.
Evangelistic Work, Brazil.

for the FOREIGN FIELDS

this work upon her graduation from the Training School in May.

It was while working with the young women of our Baptist College that she realized she could not plead with them to surrender their lives to work for Him anywhere, when she was trying to stay in the homeland and knew God was calling her to the foreign field.

In the fall of 1919 the victory was won and she was appointed on June 10, 1920, by the Foreign Mission Board for work in the Girls' School, Pernambuco, Brazil. She sailed August 27, 1920.

ROBERT STANLEY JONES

Was born in Murray, Kentucky, February 11, 1889. He is the son of Mr. and Mrs. L. Cliff Jones, who were farmers in that community.

At the age of ten Robert was converted and at twelve baptized into the membership of the church. After pursuing the usual preparatory work, he entered Baylor University in 1915. He graduated from that institution with the A.B. Scientific degree in 1918. In the summer of 1918 he entered the Southwestern Baptist Theological Seminary, from which institution he graduated in May, 1920, with the Th.D. degree. While in the Seminary he had two years of pastoral work in Texas and was quite successful in his pastorate and in evangelistic work.

While in Baylor University he specialized in science. He gained a considerable amount of practical experience as an assistant in the laboratory of that institution. He goes out to Pernambuco to teach in our college at that place, his special chair being that of science.

He was married to Miss Mary Ruth Bowden, of Holdenville, Okla., July 21, 1920.

In June, 1920, he was appointed to service in Pernambuco, Brazil. The Joneses sailed for their field on August 27.

AGNES GRAHAM

Miss Agnes Graham was born at Yookum, Texas, February 22, 1888. Her father, John Graham, was a farmer. She had the great privilege of being reared in a sweet Christian home, because of which influence she became a Christian at the age of twelve years.

She always loved the school and the church. After finishing high school at Yookum, Texas, she taught school until several years after her father's death, helping to keep up the home until all of her brothers and sisters were married. She and her mother then broke up the home and went to Austin, Texas, where she entered the University, finishing her course in 1918. During her second year in the University she

became a student volunteer, and from that time all of her preparation has been toward the end of educational missionary work. She entered the W.M.U. Training School at Louisville, Ky., in 1918, where she finished the course in May, 1920. On June 10, 1920, she received her appointment to do educational work in Chile, S.A. She sailed for her field September 27, 1920.

MRS. MARY BOWDEN JONES

I was born December 29, 1896, in a devoted Christian home in Dresden, Tennessee. My parents, Mr. and Mrs. C. D. Bowden, moved to Oklahoma and in the third year of my life permanently located in Holdenville.

My father died when I was nine years of age, and, although his vacancy was felt, God blessed me with a consecrated mother, whose prayers and beautiful Christian character will ever be felt in my life.

At the age of sixteen I was graduated from the Holdenville high school. I received my four years' college work from East Central State Normal, Ada, Oklahoma; University of Oklahoma, and Baylor University, Waco, Texas.



Miss Agnes Graham, Texas.
Educational Work, Chile.

After leaving school I taught Latin and English in the Holdenville high school for two years.

When I was eight years of age I joined the First Baptist Church of Holdenville, and from that time took an active part in the different departments of the church, but did not feel the joy and satisfaction of being a child of God. I was converted and gave my life to God on

May 21, 1918, when after weeks and months of suffering from a nervous breakdown, I fell on my knees in earnest prayer to God and trusted Him to save my soul. At that moment I was healed in both soul and body, and God gave me a vision of His love. I felt that He had a work for me, and in a few days He made it known that it was His will that I serve Him on the foreign field. I again joined the church of my childhood and followed my Lord in baptism, knowing that I was redeemed by His blood and rejoicing that I felt the call to tell the sweet story in the land beyond the sea.

On July 21, 1920, I was married to Rev. R. S. Jones, and we were ready to go to Pernambuco, Brazil, where we felt that God was calling us. Our lives have been given unreservedly to Him, and we are trusting Him to use us to lead many into the Kingdom.

MRS. LESLIE TRUETT CLIFTON

Leslie Truett Davis was born on the 15th of April, 1896, at Waco, Texas. When about four years of age she began to be a regular attendant at church and Sunday school. At nine years of age she was baptized into Columbus Street Baptist Church, Dr. R. G. Bowers being pastor at that time. In June, 1913, she graduated from Waco high school, and entered Baylor University the following fall. On May 3, 1914, her marriage to R. Aldine Clifton took place. After more than five years in the pastoral work they made application to the Foreign Mission Board for appointment as missionaries. The appointment was made June 10, 1920. Her field of service is Victoria, Brazil.

R. ALDINE CLIFTON

R. A. Clifton was born seventy miles from the railroad, in Haskell County, Texas, May 2, 1891. His father, W. H. Clifton, was a country school teacher, hence their life was lived in various communities. When eight years of age he was baptized by E. A. Wesson in Hell Roaring Creek, Marietta, Oklahoma. His boyhood was spent largely in Oklahoma. When nineteen years old he surrendered to preach, and went at once to Baylor University, entering in 1909 and remaining until 1914. He was married to Truett Davis in May of 1914. In 1915 he moved to Kansas City, and entered the Theological Seminary there. While in this school he was pastor of the church at Turner, Kansas, and then of Valley Memorial Church, Kansas City, Mo. In 1917 he moved to Warsaw, Mo., and was pastor there until 1919. In 1920 he accepted the pastorate at New Boston, Texas, and

in June of the same year was appointed by the Foreign Mission Board to service in Brazil. He sailed with family for Victoria, Brazil, September 10, 1920.

MARY CHARLOTTE ALEXANDER

I was born in Blanco, Blanco County, Texas, May 19, 1886. My childhood home was in the little inland mountain town of Blanco, hidden away forty miles from any railroad center. My parents were both devout Christians—my father a Baptist deacon and Sunday-school superintendent for forty years, and my mother an equally staunch Methodist. I was led to accept Christ early in life, joining the Baptist church at the age of eleven years.

I graduated from the Blanco high school in 1904. Throughout my high school course I dreamed of college days, and these dreams came true in the fall of 1904, when I entered Baylor University. The following year I taught a little country school near my home. In 1906 I entered Baylor again and pursued my work there until my graduation in 1909, finishing in piano in 1908. For five years I taught, teaching in Decatur Baptist College, John Tarlton College, Buda high school and Blanco high school. From 1915 to 1917 I attended the W.M.U. Training School in Louisville, Ky., finishing there with the class of 1917. I went from Louisville to the First Baptist Church of San Antonio, where I have worked for the last three years as educational secretary.

I do not recall when my earliest impressions for mission work came, but they took definite shape in 1907, when during a meeting held by Dr. P. E. Burroughs in Baylor University, I signed the volunteer declaration to go as a missionary "if God permit." The three influences to which I attribute much in the directing and shaping of my life have been a real Christian home, the reading of religious and missionary literature placed in my hands by my parents and the atmosphere of a Christian college. Under the appointment of the Foreign Mission Board I go out to the work of the Woman's Training School, Canton, China. I was appointed September 2, and sailed on September 25, 1920.

NEWS AND NOTES FROM ALL THE FIELDS

The American Baptist College, Rio, Brazil

Rev. F. A. R. Morgan

It is the purpose of this article to give a brief account of the history, development and the outlook for Christian education in Rio de Janeiro and the surrounding States, with the hope that those who read it will appreciate the undertaking, realize the problems and will sympathize with and aid us in carrying forward the work.

The History of the Collegio Baptista begins with the coming to Rio of Dr. J. W. Shepard, in the year 1907. Shortly after his arrival a commission was formed to found the college. A house suitable for a boarding house and school-room was rented and the school was formally opened on the 5th of March, 1908. The number of the boarders and day students combined on the opening day was twelve. Dr. Shepard has acted as president of the school since its foundation. By means of his able management and leadership joined with the tireless efforts of the faculty the school has steadily grown from year to year, in student body, quality of work and opportunities for service. The school in its

process of development has had much opposition from certain quarters, and has overcome many formidable obstacles. The Constitution of Brazil declares for religious and civil liberty openly, but by reason of public sentiment in some places these principles are difficult to maintain. The school began in a rented building, but now it is housed in a comfortable building and on a campus all its own, made possible by those in the States and the Brazilian brethren who are friends to Christian education.

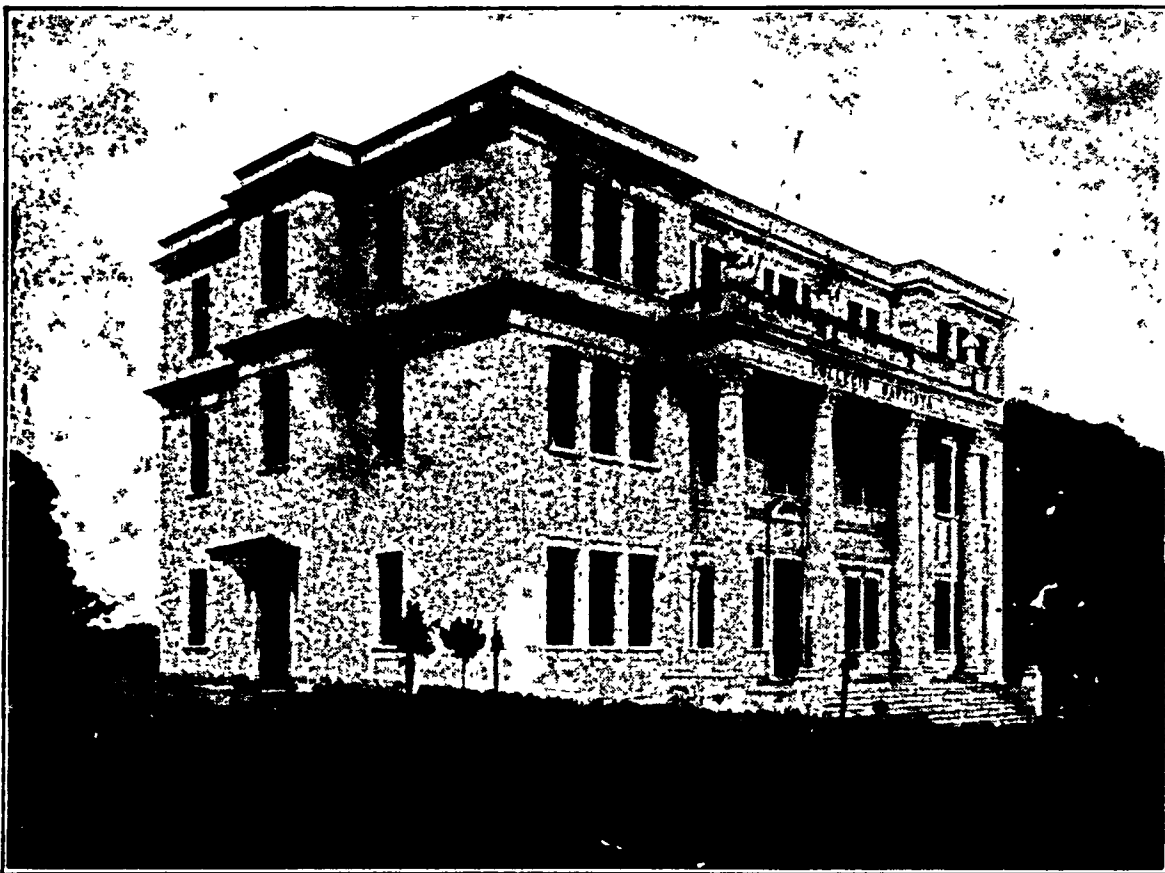
The Location of the school is admirable. This is one of the things that gives it prestige now and gives it rich promises for the future. In the first place it is situated in the city of Rio de Janeiro, the capital of the republic of Brazil. This city is the largest and most picturesque of the empire. The city has a population of about two millions. She has one of the largest and safest harbors of the world. Among her schools, public, private or otherwise, there is none better located than our own school. The college is also located on the southern and windward side of the city, thereby giving it a fresh and cooling breeze all the time. It is in the outskirts of the city and is considerably elevated, a little withdrawn from the main thoroughfares, away from the noise and

bustle of commerce, yet very near to two main car lines which reach all points of the city. It is in an open section of the city, thereby avoiding the evil results of the congested parts. There is not a more beautiful nor a more healthful spot in the city to be had. The spot is ideal.

The Campus is composed of about thirty acres of ground as it stands today. It lays at the foot of a group of abrupt and beautiful mountains. The ground is a little broken. This affords splendid drainage, which is so necessary in this latitude. There are many beautiful native trees scattered about over the campus. These serve well for shade. There is a heavy coat of grass all over all exposed parts. The property formerly belonged to a wealthy baron, who had his own water system. A priority water right is now the valuable property of the college. The water is good and the supply is abundant. There are already many fruit-bearing trees on the campus, but many others are soon to be planted. The physical nature of the ground affords good places for orchards and gardens and many splendid building sites for other buildings which will become imperative in the near future.

The Buildings now on the campus are already inadequate for the student body. As yet we have only three. One is the college administration building, 60x90 feet, three stories high. It is a beautiful and well constructed edifice. All the rooms are now in use and are really overcrowded with classes and boarding students, who are now using a part of the building as a dormitory because of necessity. It is imperative that we have more class-room space for the coming year, as well as more rooming space for the boarding students. So you see since the student body is increasing so rapidly we have our problems at this end of the line. One of the buildings is the residence of the president of the school. This is a good, substantial building, but now needs enlarging somewhat. The other building is the old home of the baron, which is now used as a dormitory for the majority of the boarding students. This building is on the most beautiful building site of the campus. It is to become the Seminary Building when a dormitory for the students can be constructed. This building must be remodeled and added to in order to accommodate this group of students. Thanks to all to whom thanks are due, we now have a new dormitory under process of construction. We hope it will be ready for occupancy at the beginning of the new year. The campus and buildings cost \$190,000, and a conservative estimate of their present value is \$400,000. We are all gratified with this showing.

The Faculty at present is composed of five school men from the States and fifteen native pro-



Main Administration Building, Rio Baptist College, Brazil.



Professors of the Rio Baptist College, Brazil.

fessors. All are experts in their respective line, and the instruction is well done and is of a high type. Some of the teachers are considerably overworked. The educational problems are seriously considered and the advancement is marked. The teacher problem is a serious one in Brazil. The teaching staff of this college must be enlarged for the ensuing year. We trust that we may be able to find the right men. The school has already begun to fall into departments, so we need strong men to take up these departments and push them well to the front.

The Schools in the Process of Formation are: The Kindergarten, the Primary, the Intermediate, the High School, the College, the Normal and Seminary schools. Each of these schools is distinct now. Each of them is growing very rapidly in numbers; so ultimately we hope to have a building to house each school comfortably. The departments of Law, Medicine and Pharmacy must be added in the near future—not so much for self-protection as for the good that may be done. The college is very favorably accepted by all who know it, so we must ever grow that we may meet the need as well as to enter into our opportunity and fulfil our most sacred obligations. In addition to the schools mentioned above, which are co-educational, we have a distinct school for girls. The co-educational idea in Brazil is comparatively new. In spite of this fact, however, the idea is gaining momentum. The girls' school has grown from nothing until it has reached an enrollment of 155. The work done in this school is above the average. The enrollment is enlarging rapidly. Many applicants are being turned away. The school has been and still is in rented quarters, but we hope to have our own property in the near future for it.

The Student Body is made up of a splendid group of young men and women. At the opening of the college in 1908 there were only twelve students. Now we have a grand total of five hundred and three. One of the most difficult problems of education in Brazil is to hold the students for the advanced courses. This school is gradually reaching the desired end in this respect, for at present we have many students pursuing the higher courses. We are glad indeed that they see the need of thorough preparation for life's tasks. For the most part the students are capable and have high ideals. The bases for the evolution of character are the same the world over. These students are beginning to

realize that it is not the material things, but altruistic service that enriches this life as well as the one to come. Let us pray that God will raise up great men, Christian men who can and will take the lead in all the branches of our social and religious life. Indeed, we need more men who will undertake tasks for the uplift of humanity, but we need more *man* along with these men because of the great stress of the times. The church and the Christian school is the best place to train these men.

The Character of the Work done in this school is far above the average. The base of the whole system is the formation of Christian character. The instruction of the students is undertaken seriously and the students themselves are realizing that it is a serious thing to live and wield an influence. We are endeavoring to show them the dangers of a man-trained head without a God-touched heart. We are endeavoring also to

lay broad and deep the foundation of real Christian character upon which we may assist in building a great Christian nation.

The Opportunities of the Collegio Baptista here are far beyond measure. Christian schools, as we see them, are almost an unknown quantity in Brazil. We as Baptists are as yet merely touching the margin of our possibilities. Of course, we have thousands of Baptists in Brazil, but our schools are able only to touch the lives of a small per cent except indirectly. All the arteries of progress, love of humanity, liberty, freedom of the individual and of the press and altruistic service have been clogged by the supposed prerogatives of the so-called mother church until liberalism and freedom of investigation have been almost stamped out. Let the Bible be opened before all the people of all the world that they may know as individuals what God has to say about sin, repentance, regeneration, salvation, obedience and a holy life. How can this be done in a better way than by evangelization and by our schools taking up the opportunities now open?

The Needs of the College now group themselves around two centers—one the physical, the other the spiritual. The physical in buildings, equipment and teachers; the spiritual in God's blessings and the good will of all to work together toward the high aims of Christian education.



Nigerian Baptist Convention

Rev. S. C. Pinnock, Africa

Nigerian Baptists share in the Seventy-five Million Campaign.

The amount suggested as the objective was \$20,000, but by a unanimous vote of the Convention in March, 1920, this was raised to \$30,000.

A Campaign committee was appointed and plans were formed for the carrying on of the work. The committee printed a pamphlet setting forth the objects of the fund; allowing time for the churches to prepare for the great collection of money and pledges. Local church and district committees were appointed, through whom the central committee could work. July was to be the month of prayer and propaganda; August, the month of enlistment of volunteer workers; Sep-



Seminary Students, Rio Baptist College, Brazil.



The Girls' School, Rio Baptist College, Brazil.

tember, the month for canvassing every church member and adherent; October, the month of harvest. The writer, as director for Abeokuta, Lagos and the Niger Delta, spent the month of August with the Lagos churches. Meetings were held in each of the four churches, personal calls were made upon individuals, and on Sunday evening, August 22, a united meeting of the churches was held in the First Church. At this meeting it was announced that \$1,530 had been received for 1920 and \$3,690 had been pledged for the following four years. An appeal was made by the writer for other gifts, and in a few minutes \$635 was sent up to the platform. At the close of a most enthusiastic meeting it was announced that twenty-six persons had contributed \$2,165 and pledged \$3,690. The team work is now being done and everyone feels encouraged and hopeful of success. In November the writer, accompanied by the pastor of the First Church, the Rev. J. R. Williams, will visit the Delta churches and it is expected that we shall return with several thousand dollars. As with Baptists in the homeland, this is the greatest effort ever made on the African mission field. You are succeeding in your effort and I am convinced that we, too, will reach our goal!

A Famous Saint—San Francisco de Xavier

Rev. W. F. Hatchell, Magdalena, Mexico

Here in Magdalena, Mexico, just a few miles south of Nogales, Ariz., is one of the most famous saints in Mexico, San Francisco de Xavier.

Such influence has the saint over the people of this town and all the surrounding country that we have endeavored to learn something of the history of this particular saint. When I inquired as to his origin the following is what I was told: "Many years ago—no one seems to know just when—San Francisco was brought from the south country many hundred miles away. The saint was in charge of a Spanish priest, and many Indians accompanied him on the journey. One day the mule that carried the saint disappeared. After searching over the country for some time he was found, but down upon his knees. Though he was urged to get up so that the journey might be continued northward, the mule refused to move. Whereupon the priest announced that it was very evident that San Francisco had chosen this place for his abode.

He was taken off the mule's back, and the Indians were put to work to build the saint a house."

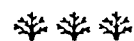
It was a wise choice that was made, for there is no prettier place in all North Mexico than is the well-watered little valley of Magdalena. Here this saint still abides, and thousands of human beings have left their homes each year from that time to the present to do him homage. During the first days of October of each year is the time that pilgrimages are made to this place. This year from eight to ten thousand people came, among the number two thousand Yaqui Indians.

During my first visit to Magdalena I had a desire to see this famous saint. When I had reached the church and climbed the stairway over the pulpit, where San Francisco is found, I was somewhat surprised to see that he was an Indian saint, very dark and crudely made. However, the poor, ignorant people believe that their saint has miraculous power—that he can cure all manner of diseases and bring to them many special blessings. The priests take advantage of the ignorance and superstition of the people and receive much gold and silver for the Catholic church through this saint.

When we visited the church, as mentioned above, a woman was upon her knees weeping at the head of the stairway near the saint. Upon inquiring the reason for her grief, I was told that she was weeping because she had nothing to give the saint to heal her child which was dangerously ill.

It is hard for some of our people at home to believe that people so near our doors can be so ignorant about our Lord and His Word—can be so superstitious as to believe in an idol called a saint. But such is the case.

There is a small church here, but at present we have no pastor. The field is difficult, but inviting. The little band of faithful followers of our Lord are encouraged to carry on the work till a pastor can come to them, and today resolved to continue holding services. This case is not an isolated one. We have a number of congregations in this part of Mexico without pastors, and many other places where we ought to open work. What a challenge such places furnish us!



Newspaper Evangelism in Japan

Newspaper evangelistic work in Oita for 1919 shows 1,213 new applicants for Christian literature. The Loan Library reported one thousand volumes taken out during the year. This is the more encouraging because the members pay a fee



GIRLS OF THE NORMAL SCHOOL, RIO BAPTIST COLLEGE, BRAZIL.

These young women are preparing themselves to teach in the Brazilian public schools, where they will have splendid opportunities for missionary service.



RUSSIAN STUDENTS IN SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY,
Who are preparing themselves for missionary service in the homeland.

for a privilege of reading Christian books and in addition pay the return postage on them. More than 2,000 copies of the Bible and other Christian books were sold. Twenty-one inquirers were baptized in 1919. This newspaper campaign has been carried on in Oita for over seven years, so that it is no longer a novelty to the readers of the papers.—*Missionary Review*.



Seh Er Wei, Tien Tsong, and Ching Lan

Rev. L. W. Pierce, Yangchow

I have been back from furlough two months today, but on account of the many things to be done in Yangchow, I was unable to visit among the churches until the last of October. On last Lord's day I was with the saints at Seh Er Wei, twenty miles from our center, and baptized four into the church at this place. One who came from E. Tsun was also baptized. At the last named town we have a little congregation of believers which is cared for by Brother Chu Bing An, the associational evangelist.

The past four days, including Sunday, November 7, Brother Tatum and I have been on a trip to the west of Yangchow. We reached Tien Tsong at noon Saturday. This being market day in Tien Tsong, we had the whole afternoon to preach to the multitudes which gathered in the chapel. Again at night we spoke to a crowded house, and at 8:30 five were examined for baptism. At 8:30 on Sunday morning these were buried in baptism in the baptistry arranged in Brother Ing's court outside the south gate of the city. A preaching service was then held in the chapel, and at 10:30 we were off for Ching Lan, some fifteen miles away. We traveled by wheelbarrow, so it was 4 p.m. before we reached Ching Lan, where we found a house full of people waiting for us. After a short service five were baptized into the church at Ching Lan. All of these have been believers for more than two years, but there was no one to baptize them. We then held an evening service and retired for the night. At 4:30 a.m. we were up, and when it was light were on our way to Yangchow, twenty-five miles away. At 8:30 our wheelbarrow men stopped for breakfast. And now it began to rain, and so the roads being muddy we were compelled to walk to Yangchow, for the men had a load to push the wheelbarrows with our bedding. Thus we pulled ahead in the mud and rain. We reached Yangchow about 4 o'clock, wet and hungry.

But this is a glorious work. I never saw these people more anxious to hear and to receive the

gospel than they are at present. Next Friday I will start for a trip to the east of Yangchow and will go to Ru Kiao, Hai Yan and Kiang Yien. A number of candidates are awaiting baptism at each of these places. The following week I hope to go to the northeast, one hundred miles, to Tong Tai, Si Yien and Ching Tong. Our Yangchow field covers a territory of seven thousand square miles. There are seven walled cities with many towns and villages in this field. Southern Baptists have but one man to do evangelistic work among these millions of people, and yet this work has been opened by them almost thirty years! Who will come over to help us? The needs were never greater, and no field in China is more inviting than this one. Should you come, know of a truth that you will not find at all times a bed of ease. And yet the field east of Yangchow is much more easily traveled (traveling is done by boat) than to the west (traveling being done by wheelbarrow), where we have just been. Come on, and I am sure that you will have inexpressible joy in leading these waiting souls to the blessed Redeemer. If the Lord hath made you ready, then apply at once to the Foreign Mission Board to be sent to Yangchow.



A Distinct Contribution to World Christianity

Rev. L. R. Scarborough, D.D.

In 1910 at the Philadelphia Baptist World Alliance a movement was inaugurated to establish a theological seminary in Russia for the training of Russian Baptists. It was agreed that the United States Baptists would give \$125,000 for the erection of buildings and the starting of this institution. English and Continental European Baptists were to co-operate and perform certain duties. Certain political conditions arose in Russia and in other parts of the world that prevented the accomplishment of this desired end.

Some years following this Dr. William Fetter, through the co-operation of others in this country, established, first in New York and later moved to Philadelphia, a sort of Bible school for Russian ministers. During the years he has trained a number of men for specific missionary and evangelistic work among the peoples of the Slavic races. It has become evident to Dr. Fetter that the time has come for him to return to his own country, and, with the evangelistic force he has trained, begin gospel efforts in his own land. Quite a number of his students were not ready to go back on this mission. So, after correspondence and certain agreements, he decided to send these students to the Southwestern

Baptist Theological Seminary. The Southwestern Seminary accepted the conditions laid down by Dr. Fetter for the entrance of these students on theological studies. He desired that they should have an orthodox, spiritual, evangelistic atmosphere in which to study, that they should be given abundant opportunity for voice, piano and band music, and that they should have no encouragement either from example or environment in the use of tobacco, for the reason that Russian Baptists will not countenance the minister who uses tobacco. These conditions were met by the Southwestern Seminary and twenty-two of these Russian students—twenty men and two women—are now in the Seminary studying.

God seemed to be working at the same time with His opening providence in making preparation for the coming of these Russian students. A year ago Mrs. Barrett, a cultured, widely read and widely traveled woman, was converted under the ministry of Dr. Truett of the First Baptist Church, Dallas, and felt the call to give her life to special service in God's Kingdom. She speaks a number of languages fluently, among them Russian. She was assigned by the Seminary forces in her practical work to seeing after the Slavic and Polish people in Fort Worth, there being about 500 of them. Her efforts were largely blessed and under her leadership and through the direction of Fort Worth forces the State Board of Texas bought a lot and erected on it a splendid church building, at the cost of \$6,500, in the heart of the Russian colony in North Fort Worth. And there was organized in this a church on October 10, I suppose the first Russian Baptist church in the South. It started out with twenty-three members. They immediately followed the organization with an evangelistic meeting, in which there was good attendance, deep interest and many inquirers, and probably a number of conversions.

Mrs. Barrett secured from liberal souls sums of money for the furnishing and equipment of the building and for the purchase of an automobile for the use of the mission work in that community. A Sunday school has been organized with around fifty students from the Russian families. The church starts off in a great fashion, house and lot paid for, and some money in the treasury.

The State Board has employed Mrs. Barrett to do mission work in Fort Worth and among the people of Slavic races in other sections of the State. It will be the purpose of those in charge of the work to use the Russian students in reaching these Polish, Russian and other European nations in other parts of Texas. These twenty-two Russian students are highly recommended by the churches from which they come in the North. In some cases the churches from

which they come are contributing to the expenses of these students. The State Board of Texas is providing the expense account for the board and books of these students. Other State Boards are asked to for the next year aid in this special fund. The Boards will take the matter up at their early fall meeting and no doubt will join Texas in taking care of these Russian students. They are studying Bible theology, English, Russian, voice, band music, and other helpful things. Every one of them is saved and knows how and why he was saved, is called of God to preach or to be a missionary, is consecrated, spiritual and is seeking the power of God. They are nearly all great singers. Their contribution to the life of the Seminary is very great. They form a Russian choir tremendous in their effectiveness. They sing mostly in Russian, but the power of God seems to be on them when they sing. In an evening service at Broadway Baptist Church recently they sang a number of old gospel songs greatly to the inspiration and help of the congregation. When they were through three men and their wives volunteered to give \$300 each a year for the support of one of these Russians, thus taking care of the board and books of three of them. A merchant agreed to shoe all these Russian students during this year. Others sent up without any public collection voluntary offerings. The pastor was joined by many of the congregation in saying that it was one of the most inspiring services they had ever seen. One good woman said, "I thought I was a missionary before, but I am now a thousand times more a missionary than before I saw these Russians." I bless God for the new day which the coming of these students to the South for theological training, and the establishment of the Russian church, have brought on. What an appeal for Southern Baptists to turn their men, their women, their money, their prayers, their sympathies, to the great Slavic peoples! May Southern Baptists enter the open door thus made for them in world missions.



Mexican Work in Kansas City

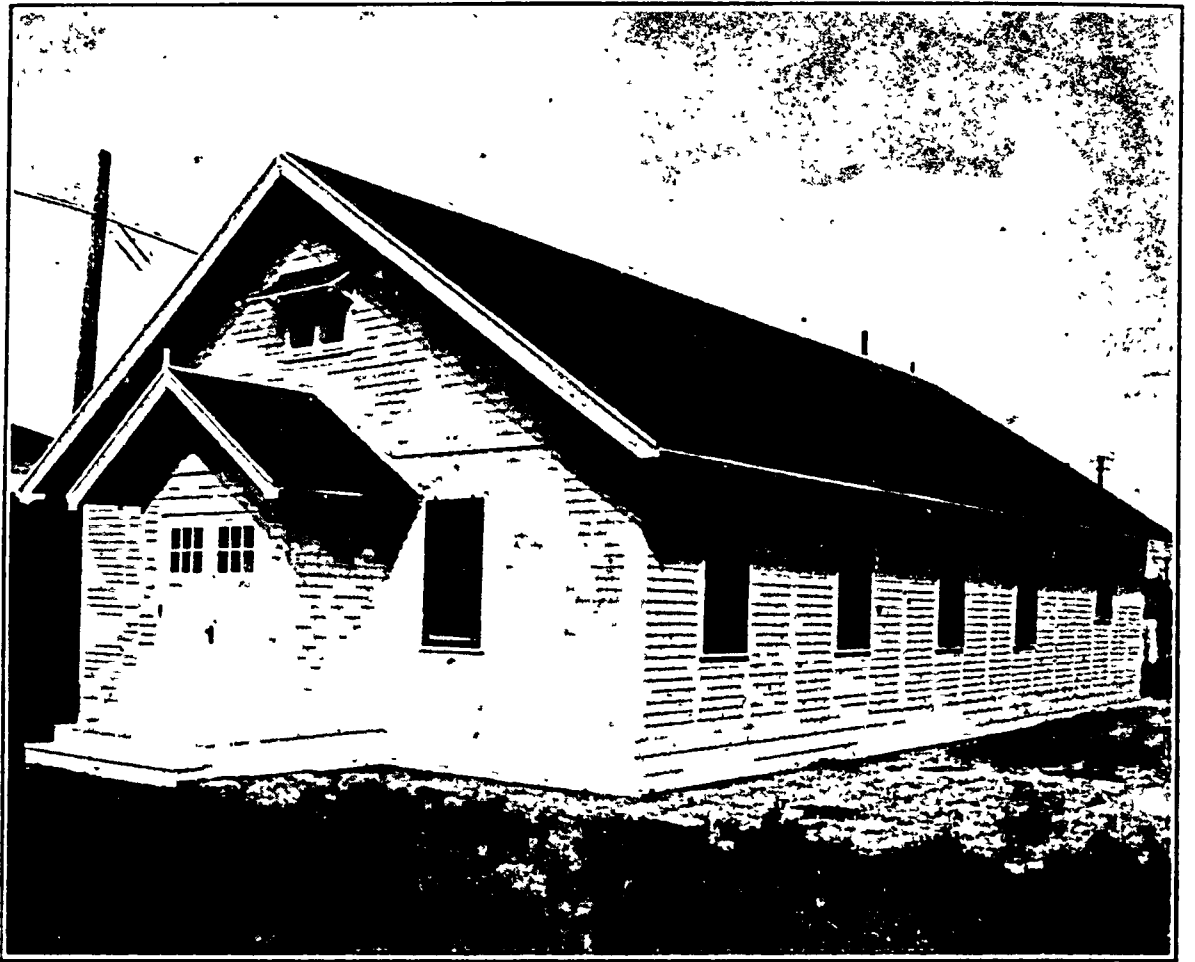
O. L. Wood, General Secretary of Missouri

Our Mexican work in Kansas City was begun January 30, 1917. This work was begun, first of all, by one man, a preacher, Rev. M. A. Urbina, a Mexican, who became deeply interested in his own people in the city and started the mission which in a few months led to the organization of a church. This church began with a membership of nine at its organization, and has grown and increased, sending out a number of workers from time to time and gathering in others until now they have a membership of sixty-five.

This church until a short time ago was housed in an inadequate building, but the Mexican people are coming to this section in great numbers until now it is estimated that from seven to ten thousand of them are settled in Kansas City, demanding that a more permanent building be gotten for their use. The William Jewell Church, one of our white churches, was located in the midst of the growing Mexican section, and has generously turned over its building to the City Mission Board for our Mexican work here in the city. The building has been remodeled and refurbished to made it adequate for the present needs.

The Mexican work must of necessity be carried on in an intensive sort of way. The demand is for real leadership that will develop leadership among themselves, and Brother Urbina has proven such a leader among the people.

This Mexican church in Kansas City, we are told, is one, as organized now, of the best contributing churches in all our land. Their regular contributions for the support of the home work amounts, on an average, to about eighty



NEW RUSSIAN BAPTIST CHURCH IN NORTH FORT WORTH, TEXAS.

Where Russian students of Southwestern Seminary are seeking to reach for Christ the Slavic people of this packing center.

dollars per month, and is growing very rapidly. In fact, a peculiar situation confronts our Mexican brethren. A number of thrifty Mexicans have developed a competency in Kansas City, and among our most stable business men Mexicans are to be found, and these men, engaged in business, making money, are not members of our church, but are putting their money into the Mexican work from month to month, realizing the help it can be to their own nationality as they come to the city.

The plan of our Mexican work must necessarily vary from the plan of our regular American churches. There must always be an amount of manual training of every sort. The boys from the homes must learn lessons of how to build things and repair things, and the girls must learn how to sew and cook and keep house. In view of this, from year to year now for the past several years, we have had a vacation Bible school during the summer. Besides carrying on the same sort of work throughout the whole year under our versatile pastor, we have now a community house, where we maintain a medical clinic and day nursery to take care of the sick and the children from our Mexican homes while their mothers are at work. One of the most hopeful things to be seen is the development of these children of our Mexican folk in the art of learning how to do things. A visit to the vacation Bible school a little while ago, to the general secretary, was a revelation, because we saw these boys from the homes making articles of furniture—cabinet work—that would be a real credit to those of older years and better advantages, and then the girls likewise were making their own clothing and learning how to do it.

The Roman Catholics are active, to be sure, in their effort to hold this people. They have a larger and more splendid building than we, but they persist in maintaining a priest distasteful to the people, and that situation is not one that appeals to the Mexican folk, and they still persist not only in coming in larger numbers to our Baptist church service, but putting their children into the vacation Bible school and into these industrial phases of training, and likewise putting their money into the work for the good of their own people.

The plan of the church service is a peculiar one. The people meet in their regular Sunday school from nine to ten in the morning, use the regular Sunday-school lessons, as other Baptist schools do, and then maintain a service from ten to eleven a part of the time, but the main preaching service is at the evening hour. The pastor, members of the congregation, and workers go on excursions of visiting and inviting the people to the Sunday evening service, and that means more to that service than any other one thing. The activities during the week are likewise interesting. This church of sixty-five members has a ladies' aid society of sixteen. They do a lot of personal service work, such as the Personal Service Department of the W.M.U. fosters. They have their regular Wednesday evening prayer meeting, and the pastor tells us that an average congregation is from forty to fifty. Out of a membership of sixty-five this does exceedingly well—far better than many of our white churches. Friday evening from seven to eight is the time for the B.Y.P.U. training school, when they come together to learn how to serve in a Baptist church, and then from eight to nine is the normal meeting, when they study plans and methods for the B.Y.P.U., and especially study the Sunday-school lesson for the following Sunday. They are not only adepts at giving to the cause, but they have up-to-date methods by which they do it. They use the duplex envelopes and gather their offerings systematically from Sunday to Sunday.

As we think of this incoming horde of people from the South, already from seven to ten thousand now in the midst of our busy, active city, we can think of no work that is more imperative and more important than the work among these Mexicans. If they are to be civilized and Christianized, very largely we Baptists must do the task. Where they have become sufficiently aroused, they are not enthusiastic for the Roman Catholic program because that means a certain sort of slavery, and the soul of man cries out to God for liberty and freedom in Christ Jesus, and he has a right to cry out. No wonder our Mexican brethren, when they know the Lord, and know His Book, are striving for the same sort

of liberty that we, the native churches of the United States, now enjoy.

With our church well located and well equipped, with the community center building and the clinic for the sick and nursery for the children, we are beginning a work that will much more largely reach our Mexican neighbors than ever before. Our brotherhood of the State and our Home Board, which is now co-operating with us, cannot afford to be stinted in their planning to co-operate with the splendid beginning we have already made in Kansas City. This people number a good-sized town among themselves, and they are a thrifty, industrious people in the main. The better class of Mexicans have been coming to Kansas City—the industrious, frugal class that know how to conduct business, and know how to make money, and they are making money. If as they make progress in a business way we can preach the gospel to them and reach them for the Kingdom of God, what a mighty blessing it will be and how we will be strengthening in this great commercial center a Christian people that will reach out and help their fellow-countrymen who come to the United States! The Home Board can very well afford to do a much larger task in co-operating to carry forward this work than they have ever done before, and they can especially afford to do it in Kansas City. Kansas City is the busy commercial center of the Central West. It is destined to be one of our greatest cities in the land. It is destined to be not only in a commercial way, but likewise in an educational way, a definite center. Here we can afford to emphasize these matters of Christianizing and civilizing and educating. We can afford to emphasize them as perchance at no other place because of the greatness of the field, the kind of people that are coming, and the kind that will continue to come.

As you read these lines about our Mexican work in Kansas City it is our earnest prayer that you breathe a prayer to God for His more abundant blessing on our Mexican work in the city, and that all of us shall do our task freely and in a larger way, and that friends shall be raised up to work with us, that we may do for the Mexican people a thing worth while—that Kansas City may come to be a great Baptist center for our Mexican people from the South.

Returned Missionary J. E. Davis has just finished a fine meeting with Brother Urbina. There were twenty-five conversions, and twenty baptized into the church. Great crowds heard the message from evening to evening, and much good seed was sown among the Mexican people.

Woman's Missionary Union

Miss Kathleen Mallory, Corresponding Secretary

The Sustaining Chorus

Gypsy Smith, Sr., was holding a Sunday afternoon meeting during his recent campaign in Louisville, Ky., the service being entirely for women. Before the sermon "Gypsy" sang a beautiful solo. When he came to the chorus the choir of five hundred voices hummed the air oh so sweetly that it seemed like a lullaby, and yet so powerfully that his splendid voice filled the great tabernacle. As he stood there on the speaker's platform, facing the audience, with the great choir at his back, one could but think of how Christ looks out upon the waiting world and of how His message finds answering melody in the hearts of His followers, and how they strive to help Him even as the choir did Gypsy Smith.

As a new year is entered it is well to remember that it is not new to God, that He has known it from the beginning of time and has anticipated all of its difficulties and planned for all of its victories. Fearless He goes before His own even as Jesus described in His beautiful parable of the shepherd. "The sheep follow him, for they know his voice." So did the Louisville choir know Gypsy Smith's voice, and so did they follow the melody of his song. Miriam, Deborah, Esther, Mary, Lydia, must each one have felt that her age was "the age on ages telling," and that meeting her responsibility was essential to God. Correct indeed they were, and yet in comparison with the present era those days seem but children's tasks. Will Southern Baptist women and young people this new year see their Great Cap-

tain marching on before them; will they keep perfect step with each other, and will they sustain the part of the line committed to them? Will they hear the tender voice of their Shepherd, who has put them all forth and goes ahead to show them the green pastures and the still waters and to make ready with them for "other sheep, which are not of this fold"—sin-bound women and children in many lands? Will they sustain His pleading tones as He calls: "I am the door: by me, if any man enter in, he shall be saved and shall go in and out and shall find pasture. I am the good shepherd: the good shepherd layeth down his life for his sheep"?

As one ponders how she may be a part of the sustaining chorus to the work of Christ, the heart turns in gratitude to at least three ways: prayer, soul-winning, gifts. Jesus "ever maketh intercession" and His followers are told to pray without ceasing. The Union would lay marked emphasis upon the observance of the devotional service at each society meeting and of the special seasons of prayer. Out in Missouri is a hostess whose home is made all the more charming by several jars of fragrant rose leaves. Even so has January been made fragrant by the observance of the week of prayer for foreign missions. Who will help in its observance this January?

Jesus was also a tireless soul-winner. While the disciples went into the village to buy bread He had meat to eat that they knew not of as He won the eternal soul of the Samaritan woman. Who will permit Him this year to perfect His good

Second Quarterly Report of Treasurer of Woman's Missionary Union

Auxiliary to Southern Baptist Convention

August 1, 1920 to November 1, 1920

MRS. W. C. LOWNDES, Treasurer

| States— | Foreign. | Home. | S. S. Bd. | Margaret Fund. | Training School. | Scholarship Fund. | Special Objects. | Totals. |
|----------------------------|--------------|-------------|-----------|----------------|------------------|-------------------|------------------|--------------|
| Alabama | \$ 8,306.55 | \$ 5,632.24 | \$ 50.00 | \$ 200.00 | \$ 1,030.44 | \$ 400.00 | \$ 21,138.51 | \$ 36,757.74 |
| Arkansas | 1,700.67 | 1,306.55 | ..... | ..... | 50.00 | 300.00 | 6,030.40 | 9,387.62 |
| District of Columbia | 200.00 | 140.00 | ..... | 75.00 | 104.11 | 100.00 | ..... | 619.11 |
| Florida | 1,700.00 | 1,572.50 | ..... | ..... | 116.53 | 584.00 | 4,190.31 | 8,163.34 |
| Georgia | 150.10 | 268.50 | 81.50 | 360.00 | 1,531.45 | 13.00 | 66,891.09 | 69,295.64 |
| Illinois | 1,934.93 | 1,172.87 | ..... | ..... | ..... | 400.00 | 4,845.14 | 8,352.94 |
| Kentucky | 19,010.12 | 11,736.10 | ..... | ..... | 488.10 | 495.00 | 37,966.01 | 69,695.33 |
| Louisiana | 1,551.76 | 1,184.58 | ..... | ..... | ..... | ..... | 7,575.12 | 10,311.46 |
| Maryland | 4,001.00 | 3,002.60 | ..... | ..... | 100.00 | ..... | 491.56 | 7,595.16 |
| Mississippi | 3,096.15 | 2,163.90 | 50.00 | 190.00 | 665.81 | 955.50 | 18,681.16 | 25,802.52 |
| Missouri | 6,349.81 | 4,420.11 | ..... | 21.15 | 455.86 | 575.30 | ..... | 11,822.23 |
| New Mexico | 2,684.94 | ..... | ..... | ..... | ..... | ..... | 628.97 | 3,313.91 |
| North Carolina | 14,736.60 | 9,610.64 | 304.98 | 428.65 | 1,000.00 | 1,000.00 | 35,664.78 | 62,745.65 |
| Oklahoma | 13,797.78 | 7,570.82 | ..... | ..... | ..... | 200.00 | 33,063.02 | 54,631.62 |
| South Carolina | 15,759.66 | 5,628.44 | 109.90 | 250.00 | 837.50 | 1,250.00 | 37,837.21 | 61,672.71 |
| Tennessee | 11,744.20 | 6,850.79 | ..... | ..... | ..... | 200.00 | 30,339.22 | 49,134.21 |
| Texas | 13,900.00 | 12,723.00 | ..... | 23.30 | 1,600.00 | ..... | 10,247.00 | 38,493.30 |
| Virginia | 18,907.29 | 12,888.24 | 150.00 | 900.00 | 2,935.48 | 1,265.00 | 49,465.62 | 86,511.63 |
| Totals | \$139,531.56 | \$87,871.88 | \$746.38 | \$2,448.10 | \$10,915.28 | \$7,737.80 | \$365,055.12 | \$614,306.12 |

work through them? The new study book, "Talks on Soul-Winning," by Dr. E. Y. Mullins, will be the best kind of help in such work. The Louisville choir which sustained Gypsy Smith's voice had their "note"-books in their hands.

Jesus not only teaches one how to pray and how to win souls, but He also abundantly gives. The gift of His life is the measure of God's love, and He characterized giving as more blessed than receiving. Thinking of all they had received, He told His disciples to give in the same free measure. Surely if Southern Baptist women and young people sustain Him by their gifts this year, if they reach their year's apportionment, they will raise during the last two quarters more than three-fourths of the year's ideal. Will they do it? They will if they hear His voice saying, "I gave my life for thee."



Program for January

Foreign Mission Outlook

Hymn—"Father, Whate'er of Earthly Bliss"

Silent Prayers for God's Blessing: (1) As the Doors Open into the New Year; (2) upon the Society; (3) upon the Entire Church Membership; (4) upon the Pastor

Repeating of Slogan—"Jesus said, Verily, verily, I say unto you, I am the door of the sheep" (John 10: 7)

Scripture Lesson—Bible Doors: Closed Doors, Ex. 12: 23, Neh. 13: 19, Ps. 141: 3, Matt. 6: 6, 25: 10; Doors to Open, Ps. 24: 7, Luke 13: 24, Col. 4: 3, Mark 2: 2, Rev. 3: 20; Open Doors, Job 31: 32, Matt. 7: 7, Luke 11: 5-10, Acts 12: 12-17, 16: 25-34, I Cor. 16: 9

Three Prayers that (1) God will close the door of our lips to all evil speech, (2) that He will open the door of our hearts to all missionary appeals, and (3) that during this new year He will permit many workers to enter the open doors of the mission fields

Talk—Hymns of Anna Steele

Hymn—"Lord, How Mysterious Are Thy Ways"

Reading of Leaflet—"Why I Believe in Foreign Missions" (Order leaflet for 2 cents from W.M.U. Literature Department, 15 W. Franklin Street, Baltimore, Md.)

Repeating of Slogan—John 10: 7

Talk—The Door of Prayer

Prayer for God's Blessing on the Observance of the Week of Prayer

Talk—The Door of Service

Prayer for Missionaries Serving on Foreign Fields

Hymn—"Jesus, and Didst Thou Leave the Sky"

Repeating of Slogan—John 10: 7

Talk—The Door of Knowledge

Prayers for (1) Schools on Foreign Fields, (2) Mission Study Classes

Talk—Opening Doors with Gifts

Two Prayers—(1) Baptist Relief Work to Baptists in Southern Europe; (2) Faithful Redeeming of Campaign Pledges

Reading of Closing Paragraph of Article—"The Sustaining Chorus" (See page 25)

Repeating of Slogan—John 10: 7

Business—Minutes of Last Meeting, Reports of Committees, Observance of Week of Prayer, Report of Clothing Collected for Baptist European Sufferers, Plans to Advance Young People's W.M.U. Organizations, Offering

Silent Prayer of Faith to Enter the New Year

W. M. U. Items

Mrs. W. C. James, the W.M.U. president, represented the Union at the November W.M.U. annual meetings in Texas and Oklahoma. As Texas is her native State, she found peculiar joy in being at its splendid sessions in El Paso, in visiting the mission station across the river in Juarez and in going to the Southwestern Training School in Fort Worth. Mrs. James had never attended an Oklahoma State meeting and she writes in sincere appreciation of the fine spirit shown by the devoted W.M.U. women at the Blackwell convention.



Miss Susan B. Tyler, W.M.U. college correspondent, spent all of November and a part of December visiting the colleges and attending the State W.M.U. annual meetings in Kentucky, Alabama, Louisiana, Georgia and South Carolina. Everywhere the people heard her gladly, and she reports most enthusiastically concerning the Y.W.A. work in the colleges and the emphasis placed upon W.M.U. young people's organizations in the State meetings. While in Kentucky she visited the W.M.U. Training School in Louisville. Of course, it was an added joy to her to realize that increasingly the student body of the school is coming to be made up of college and normal school graduates. Miss Tyler was also delighted with the Baptist Bible Institute in New Orleans.



The Union was not represented officially except by its vice-presidents, Mrs. W. E. Mooney, Mrs. Julian P. Thomas and Mrs. W. J. Neel, respectively, at the State meetings in the District of Columbia, in Virginia and in Georgia, but there is every reason to believe that they were fine meetings. The State papers in Virginia and Georgia gave glowing accounts. Mrs. Kate C. Wakefield returned to Georgia early in November and was thus able to tell the delegates much about her trip to China and Japan. Mrs. Maud R. McLure was also at the Georgia meeting.



In company with Mrs. McLure, the W.M.U. corresponding secretary attended the Illinois State convention the first week in November. It was very typical of the dauntless spirit which enabled the Illinois Union to win the W.M.U. loving cup and banner last May. From Illinois the W.M.U. corresponding secretary went to Louisville for a "perfect day" in the beloved school there and then on to Charleston for the South Carolina W.M.U. annual meeting. It is needless to

say that this meeting was highly missionary and that the young people's work was attractively presented. The Saturday of that week was spent at Coker College, in Hartsville. The journey was then made to Jackson, Tenn., where, November 15-17, the W.M.U. of that State met in annual session. It seemed like a twin sister to South Carolina in its emphasis upon missions and young people's work.



*Directory for Hospital Supplies

Alabama—Mrs. R. A. Paschal, chairman, Union Springs; Laichowfu Hospital.

Arkansas—Mrs. W. E. Massey, chairman, 738 Quapaw Ave., Hot Springs; Ogbomoso Hospital.

District of Columbia—Mrs. T. W. Marshall, chairman, 7023 Blair Road, Takoma Park; Laichowfu Hospital.

Florida—Miss Eliza Powell, chairman, 504 Professional Bldg., Jacksonville; Yangchow Hospital.

Georgia—Miss Maud Powell, chairman, 608 Georgia Savings Bank Bldg., Atlanta; Hwanghsien Hospital.

Illinois—Mrs. H. B. Wilhoite, chairman, Harrisburg; Ogbomoso Hospital.

Kentucky—Mrs. R. H. Tandy, chairman, 218 E. Oak St., Louisville; Wuchow Hospital.

Maryland—Mrs. W. S. Love, chairman, 836 W. North Ave., Baltimore; Pingtu Hospital.

Mississippi—Mrs. Lizzie George Henderson, chairman, Greenwood; Laichowfu Hospital.

Missouri—Mrs. R. L. Warden, chairman, Nevada; Hwanghsien Hospital.

New Mexico—Mrs. R. A. Thomas, chairman, Magdalena; Wuchow Hospital.

North Carolina—Mrs. Z. M. Caviness, chairman, Raleigh; Laichowfu Hospital.

South Carolina—Mrs. J. B. Boatwright, chairman, Mullins; Chengchow Hospital.

Tennessee—Mrs. John Guppton, chairman, McKennie Ave. E., Nashville; Pingtu Hospital.

Virginia—Miss Elizabeth Ellyson, chairman, 216 N. Second St., Richmond; Ogbomoso Hospital.

*Any society or individual desiring to help in this White Cross work of making and sending supplies to our foreign mission hospitals should write to the chairman of the given State as listed above. This is a beautiful and greatly needed work, which is becoming very popular with the societies. Enter heartily into it!

Laymen's Missionary Movement

Secretary J. T. Henderson

Perform the Doing of It

Victory Week, when pledges for unprecedented sums were made by Southern Baptists, followed weeks of intercession, organization, and varied methods of education and enlistment. The Campaign was simultaneous, intense, effective; the masses were aroused to a high pitch of interest. This was wise and necessary, but the enthusiasm created then will not last for five years unless there is a continuous rekindling of the fires.

With the present depression in business and the consequent depression of spirit,

and with the shortage of cash, it is more difficult to "perform the doing of it" now than it was to will the making of the pledge a year ago. It is indeed a crisis that Southern Baptists are facing at this hour; the situation calls for heroism and sacrifice. A man's Christian honor, the standing of our great denomination, and the urgent need of the enterprises embraced in our enlarged program, all make their appeal that we shall not fail to redeem our pledges at face value. We are on trial before our own consciences, be-

fore an unfriendly world, and before Almighty God.

There is as urgent need now as there was a year ago that Christian business men of prestige shall go out as minute men seeking to create an overwhelming sentiment for the faithful redemption of these pledges. Every association should have a team of laymen committed to this vital measure and unceasingly on the job.



Unity of Missions

Our Heavenly Father, merciful and gracious, "willeth not the death of any man, but would that all should come to Him and live; He and His holy angels rejoice when a sinner repents," whether that sinner lives in Knoxville, Tennessee; Shanghai, China, or Rio, Brazil. God is equally concerned that His gospel shall be preached in Alexandria, Egypt, and Alexandria, Virginia; in Canton, Ohio, and Canton, China. God's interest in the redemption of men is not limited by State lines, national boundaries, or intervening oceans. God is no respecter of persons; with Him "there is neither Jew nor Greek."

"The field is the world," and yet God is favorable to organization and division of territory for the sake of efficiency. Luke's statement of the commission affords Scriptural warrant for our plan of missionary organization, embracing city, State, home, and foreign. "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." The man who believes the Bible cannot consistently advocate missions in one section of the world and decline to support the gospel enterprise in another.

The activities of the different Boards are interdependent and should be co-operative and mutually helpful. They are agencies in the promotion of a common cause. When a man professes allegiance to home missions, but is opposed to foreign missions, a little investigation will disclose the fact that he is really anti-missionary in general.



Unusual Recognition

The laymen of Louisiana are given a larger responsibility in the work of the denomination than in any other State. Edgar Godbold, corresponding secretary of the Executive Board, and C. Cottingham, president of Louisiana College, are laymen. The recent convention at Lake Charles elected L. L. Bebout, a business man of New Orleans, president, and W. H. Managan and Prof Caldwell, other strong laymen, were made vice-presidents.

The entire second day was assigned to the work of the Laymen's Missionary Movement, and Ben Johnson, chairman of the State Laymen's Committee, and president of the State Bankers' Association, was requested to provide the program

for the day. Inasmuch as several other State conventions were meeting the same week, Brother Johnson was unable to secure the services of some valuable outside laymen that he invited. He utilized local preachers and laymen in a fine way, however, and Louisiana Baptists will agree that it was the greatest day that their convention ever witnessed. The Holy Spirit was consciously present and dominant in every one of the three sessions.

The dedication of life to deeper consecration and larger service by the laymen, a cash offering of \$427.35 to the orphans in connection with their visit and singing, the committal of 250 to the policy of appropriating to God's cause at least one-tenth of their increase, and a great company of volunteers for service anywhere the Spirit might direct, were some of the manifestations of God's power that day in the midst of His servants.



Mars Hill

Reference in this heading is not made to the elevation in Athens, Greece, on which Paul delivered his immortal address, but to a most valuable institution of learning located about twenty miles from Asheville, North Carolina.

Among the four hundred students in attendance are two Spanish, five Cubans, twenty-three ministerial students and a large and growing number of volunteers. The religious tone of the institution is unsurpassed. No more inspiring audience can be found on this continent. On Sunday afternoon, November 7, following a talk by the visitor on "Life, a Trust," 152 expressed their willingness to allow God to have His way in their life plan. President Moore has been in charge for more than a score of years and has a better grasp of the situation today than ever before.

The local church has about four hundred members. They are united and aggressive; are now completing a magnificent temple of worship, and show their good spirit by paying the salary of the popular pastor, Rev. J. R. Owen, for several months while he studies in the Seminary at Fort Worth.

The Home Mission Board is to be commended for the stimulating help it is giving to this class of schools. Mars Hill is a valuable asset to the Kingdom.



A Suggestion

The Sunday School Board has made a large contribution to our denomination in the publication and wide distribution of Dr. Truett's Washington address on "Baptists and Religious Liberty." Although this writer heard the speech delivered, read it twice after it had been published in tract form, a few days ago, when he was fresh and had plenty of time, he gave it a more deliberate and thoughtful reading, greatly to his own profit.

Now comes the suggestion: let laymen select two hours when their minds are vigorous and free from distracting influences, and give this address a thorough study. It will be two hours well spent.



Recommendations

W. W. Wright, who was chairman of the committee to submit a report on the Laymen's Missionary Movement at the recent Louisiana Convention, made two leading recommendations:

1. The organization of the men in the churches into brotherhoods, suggesting the appointment of two men in each of the seven leading towns of the State to look after this organization. The plan further provides that the State be divided

into seven districts in such way that each of the seven towns would occupy a central location in one of these districts.

2. The election of a capable layman to serve as Stewardship Secretary, his work to be correlated with that of the corresponding secretary. He would be expected to give his time to a public discussion of Stewardship, to private interviews with prosperous laymen, and to the formation of Stewardship Bands.

These recommendations were referred with favorable consideration to the Executive Board with power to act.



Renews His Youth

Col. R. B. Watson, a zealous member of the Baptist church at Ridge Spring, South Carolina, has been spending some weeks in Knoxville visiting his son, Prof. O. M. Watson, of the University of Tennessee. His visit to the headquarters of the Laymen's Missionary Movement was greatly appreciated. Although he is in his eighty-fifth year his physical and mental vigor do not seem to be abated and he is thoroughly alive to all the movements of the denomination. He greatly enjoys the meetings of the South Carolina Convention and plans to attend the approaching session in Columbia.

While in Knoxville he has attended a small church in the suburbs because of his anxiety to be helpful.

He reports that the gift of the Ridge Spring Church to the Seventy-five Million Campaign is about \$200 per capita. Because of recent improvements to their building, the total offering for the present year alone is \$200 per member.



The Moving Picture

This writer cannot claim to be authority on the Moving Picture, inasmuch as he has seen only two performances and these two dates were in the earlier years of this institution. Thoughtful people, however, are bound to realize that it is today a leading factor in shaping the habits, tastes and ideals of the young. The highest welfare of youth demands that this attraction should be either regulated or abolished. The latter is next to impossible and the former would prove difficult, but is perhaps worth the effort. Indeed some progress toward utilizing this institution for higher ends has already been made.

The International Church Film Corporation has been organized by Christian business men for the purpose of providing films that will teach valuable lessons of a moral and religious nature. This corporation has made contracts with five thousand churches to use these films. The General Conference of the Methodists at Des Moines took steps to use moving pictures to impress incidents in the life of Christ and other vital lessons on the minds of the young.



November Itinerary

In addition to the visits already mentioned in these columns, the General Secretary had the Privilege of attending four sessions of the Illinois State Association at West Frankfort. D. C. Jones, a zealous layman, was in the chair and conducted the proceedings in a most business-like manner. The attendance was large, the several visitors had a most cordial reception, the spiritual tide ran high, and a progressive spirit pervaded the sessions. The laymen are already projecting plans for a convention at DuQuoin next spring.

Ewing College has had a new birth, and President Smoot announces some large and progressive plans for this institution.

It is always a great pleasure to see the Illinois trio who still labor so effectively in this field—Drs. Rodman, Danbury and Throgmorton.

Beginning on Friday, November 12, the Secretary spent three days with the Baptist Church at Bardstown, Kentucky. In connection with the seven talks of the visitor, the deacons conducted an every-member canvass on Sunday afternoon with success. Pastor Kyzar is capable and aggressive, has the sympathetic support of his church, and is ambitious that his laymen shall "attain unto the stature of the fulness of Christ." In the Saturday evening audience twenty-seven members, some of them being men of good resources, committed themselves to the tenth as a minimum.

The Historic Old Kentucky Home stands just outside the limits of Bardstown.

While the Secretary could spend only a part of one day at the Mississippi Convention at McComb City, it was quite sufficient to bring him under the spell of the harmonious, optimistic and progressive spirit that characterized this great meeting. Although the business conditions are distinctly depressing and Secretary Lawrence, who has led Mississippi Baptists into enlarged achievement, announced his purpose to retire from his important position of leadership, these loyal servants face the situation with faith and courage and will no doubt redeem their pledges to the Seventy-five Million Fund at full value. It was a joy to see Dr. A. V. Rowe, the hero of many a hard-fought battle, occupying the president's chair and conducting the proceedings with signal dignity and grace.

Perhaps most servants of the public have been made deeply conscious of the truth of Jesus' statement, "A prophet is not without honor save in his own country," etc. This wayfaring man, however, had a most refreshing day with the Broadway Church in his home city on November 21. The welcome accorded by Pastor Bowers and the responsiveness of a great band of strong men, made an impression that will abide. Dr. Bowers, ably reinforced by Assistant Peacock, is doing a marvelous work in this fruitful field.

There is seldom seen a greater exhibition of enthusiasm than characterized the men's banquet of the First Baptist Church of Toccoa, Georgia, at the Swift Hotel, November 26. There were fifty men present, besides the visitor, the full capacity of the banquet hall, and Pastor Hartsfield had every reason to be happy. Such occasions have unusual possibilities in the way of fellowship and inspiration. A number of men gave expression to their enlarged vision and new purpose.

The concluding and crowning event of November was a visit with the Baptist Church of Thomson, Georgia. Including a limited performance with the Baraca Class, the Secretary made four talks during this Lord's Day. While it was not a day of rest for the speaker or hearer, it was one of worship. Between thirty and forty men came from thirteen churches in the regions around about and the house was full of sympathetic hearers at every service. This scribe has not seen the 3 P.M. audience surpassed.

When Pastor Howard speaks his laymen think it is in order for them to sit up and take notice, and yet he is quiet and has nothing of the spirit of dictation. At the closing session fifty men and women committed themselves to the tenth. At the afternoon hour especially the Spirit's power was distinctly manifest.

Pastor Howard is teaching a class of about thirty boys and girls, recently received into the church, in Dr. Van Ness' book, "Training in Church Membership."



Supplies

In virtually every association there are pastorless churches that will seriously retrograde if worship is not conducted with regularity. These

minute men can prepare brief talks on Bible themes, have them censored by capable preachers, and conduct a service that will edify the people and enrich their own lives. They may visit the churches in combinations of three or four. That number of brief talks will prove more attractive than one lengthy address. This is the most practical solution of the present shortage of pastors.

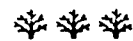


Thomson Team

Five laymen of the Baptist Church, Thomson, Georgia, are making a practical demonstration. George E. Smith, a traveling man, is leader of the team and makes appropriate remarks of a preliminary nature. Dr. B. F. Riley, a very busy doctor, speaks eight minutes on "The Value of the Church to the Community." J. E. Gross, a farmer, talks on "The Church and Sunday School." G. W. Jordan, a banker, discusses "The Church and Pastor" for eight minutes. R. M. Stockton, a grocer, speaks on "The

Consecration of Life." Miss Edith Ellington goes with this team and enriches the occasion with gospel songs.

These laymen are preparing a new series of sermonettes for their second round of visitation. They are having a fine hearing and are happy in the work.



Minute Men

The record made by zealous laymen during the Seventy-five Million Campaign demonstrates the wisdom of organizing teams in all the associations. It is hoped that the chairman of the Laymen's Missionary Movement in each association will devote himself seriously to this proposition. These men can employ their gifts most profitably in helping to promote the seven objects embraced in the present program. A folder outlining this program is now ready for distribution.

There are some other vital matters to which they may give their attention with great profit.

Home Mission Paragraphs

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

Miss Ella Wixon and her associate, Miss Alice Louise Heath, are doing good work at Norfolk among the foreigners. For the month of October they report an entire number of 400 foreigners present in the various clubs and classes for the foreigners held during the month. There is also an excellent Chinese work in Norfolk, about which I hope to tell more at another time.



Rev. C. F. Wahlberg, who for years was Home Board pastor of Swedish Church in Southern Alabama, is now developing a mission for the Home Board among the Swedes at Groveland, Florida. Brother Wahlberg reports growing interest in the new field and they are about ready to organize a Swedish church there. There is quite a colony of Swedes in that community.



There is a perennial interest on the part of our Baptist people and of others in the Southern mountaineers. We get letters from all over the United States asking questions about our work for them. The article in the October number of HOME AND FOREIGN FIELDS on "Mastering the Isolation of the Mountains" has received the usual response of showing interest and appreciation to any successful effort to describe the conditions among our highland cousins and how we work to help them. Southern Baptists have every reason to be gratified at the great work their Home Mission Board is doing in the thirty-nine mission schools for the highlanders of the Appalachian and the Ozarks.



While the writer was at the Illinois State Association at West Frankfort, Illinois, he was shown through the "Good Will Center" building by Miss Madge Ramsey, the Home Board's missionary to the foreigners at West Frankfort. Miss Ramsey is doing an excellent work for the women and children of the Italians and Lithuanians. The Lithuanians are really more tractable than the Italians. Many Italians are so outraged with Romanism before they leave Italy they have fallen all the way to atheism by the time they get to America. However, the Home Board is doing an excellent work among the Italians in a number of its stations. Miss Ramsey is capable

in her service and is aided materially by the pastor and ladies of the Baptist Church at West Frankfort. Miss Ramsey is only one of the seven splendid women workers the Home Board has among the foreigners in Southern Illinois.



Miss Grace Clifford reports to Dr. Gray from the work among the Osages at Pawhuska, Oklahoma, that she has taken a pledge of \$400 for the Seventy-five Million Campaign and has recently sent \$100 of the amount to Secretary McConnell. Miss Clifford is temporarily in charge of the mission until a preacher is secured for that field. Rev. J. M. Ballantyne is acting as a supply for the Osage Mission pulpit.



In a quiet community of the back country an old lady asked one of the Home Board enlistment men to unravel a certain passage of Scripture. The enlistment man recognized that it was in the Old Testament. As he had only a New Testament with him, he asked her for a copy of the Old Testament, so they could get the setting of the text. She searched a long while and then brought out a copy of the New Testament, which bore the marks of great age. The enlistment man said: "You have misunderstood me. I want a copy of the Old Testament." And the dear woman quaintly replied: "Dear only knows, I thought that one was old enough, but maybe there is an older one here somewhere."



Rev. J. E. Arnold, missionary to the Choctaw Indians at Union, Mississippi, besides conducting a school for the Choctaws at Union, has recently placed two of the Indian girls in the Woman's College at Hattiesburg. Their education is being paid for by friends. One of the girls is named Cornelia. We are taking the liberty of quoting something from a letter written by Cornelia to Mrs. Arnold. Writes Cornelia: "Saturday evening we went to ball game, and we got there all right, and we went inside of it. They have to pay a dollar and a half to go inside. They say there are a thousand and thirty people there. Last night one girl was baptized and six united. As they were going out of the water the man which was leading the singing

just stepped backward and fell into the water. They were trying to get him out and all three of them went into the water. All just stopped singing and laughed." There are many Baptist preachers who need to learn how to baptize folks. That is one thing a Baptist preacher ought always know how to do with propriety. The failure at that baptism, however, seems not to have been on the part of the minister, unless you are to hold preachers accountable for the awkward things other people do.

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Four new men have recently been added to the group of enlistment workers of the Home Board, co-operative with various State Boards, as follows: Rev. J. H. Hubbard, Franklin, Tennessee; Rev. A. I. Justice, Hendersonville, North Carolina; Rev. E. A. Howard, Blackwell, Oklahoma; Rev. J. L. Bandy, Broken Bow, Oklahoma. Many friends will remember that Brother Justice was formerly a valued missionary of the Foreign Board in South America. His health made it necessary for Brother Justice to give up the work. Whereupon he took service in his home country in Western North Carolina and has been doing an excellent work of enlistment, even before he accepted the position under the Board.

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I cannot press into a paragraph what I would like to say about the Illinois State Association. During ten years, since it has been in the Southern Convention, it has been my privilege to attend the annual meeting there four times. Therefore, I can speak with authority about the splendid evidence of growth in every direction. This year the body has given to denominational work more than ten times as much as it did ten years ago. In the meantime the membership has increased from twenty-five to thirty per cent. I have been permitted to see, during the period, the increasing number of admirable and well-equipped young preachers who have come into the service of the churches. I reserve for another paragraph a word about their leaders.

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Speaking of unity and fellowship, I wish the reader could attend the Illinois State Association of Baptists. You will remember how Drs. W. P. Throgmorton, C. E. Perryman, G. E. Danbury and B. F. Rodman, with others, led a fight against rationalism in the older body, which was identified with the Northern Convention. They lost their fight and decided to withdraw. The churches were with them. After an interview with Drs. J. M. Frost, B. D. Gray and others, nine messengers showed up in 1910 from Illinois at the Southern Baptist Convention in Baltimore. They put their hats under their seats and were enrolled as regular delegates. That was the beginning of what has become more and more manifestly a providential alignment. But I must write another paragraph about it.

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Anent the talk that the friends of Unionism and Interchurchism have done to discredit the preaching of Christian doctrines, it may be fitting to remark that the rationalistic group of intellectuals into whose hands their talk plays do not fail to have a system of doctrines and to stand for them. Their doctrines center around the claim that man came into the world through evolution; that no God was necessary to build him up, and no Christ is necessary to save him. Authority exists inside the man, though his thoughts may change yearly and the "authority" with his thoughts. If you do not believe these gentlemen take their doctrines seriously, just try it out on them and you will stand a chance to get pitied and frowned down on more than the narrowest preacher of the narrowest Christian view would ever do to yours. It is only Christian doctrines that these people would have you forsake for sentimentalism. Their atheistic doctrines are to hold on to! Funny, isn't it?

In the Knob section of Boyle County, Kentucky, the enlistment man found a country community with fifty children who never went to church or Sunday school. Also he spied an unused tobacco shed, hunted out the owner, and asked if he might preach in it for a few nights. He replied with laconic good nature: "I do not know as it would hurt the shed, nor as it would do any good, either." With this unenthusiastic permission from the owner, who was sixty-five years of age, the meeting began. Some Sundays later the enlistment man told the story over at the Danville Baptist Church. It produced quick interest and the Danville church raised enough money to build a house of worship near the old shed. It is now an organized church, named Mt. Freeman. It has an evergreen Sunday school that is growing, with a missionary pastor in charge.

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Up on Harris Creek in Eastern Kentucky the enlistment man came upon an old log house. Most of the mortar had fallen from between the logs, but the house was still serving both as a schoolhouse and as a church. There being no regular preaching maintained, the building was open with welcome to any sort of preacher that came along, Mormon, Adventist, Russellite, Holy Roller, or any wanderer who thought he had a religious message. The enlistment man found that even these false preachers had in recent years failed to turn up. But the Kentucky State Board has gone to work and had erected a neat church with three Sunday-school rooms and placed a pastor in charge. It is such non-spectacular service that gives the major part of their value to State and Home Missions. This work out of sight is the larger part of the work necessary to make this nation Christian.

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Rev. J. W. Beagle, enlistment worker in Kentucky, tells the following story about a "Hard-shell dollar." Brother Beagle had spoken at a backward Association in the mountains. They gave him an appreciative hearing for a full hour, extended him a vote of thanks and sang "Amazing Grace" with great spirit. Then one brother took him by the arm, led him far out into the woods, and said: "Brother, I am a poor man. I walked eleven miles to this meeting, and I want to tell you I never heard anything like your speech, in all my sixty years. Here is a dollar. I want to help you all raise that seventy-five million dollars. I didn't know you were doing such big things. Yes, I want to help." As the good man spoke the tears streamed down his face. The enlistment man rode over the mountains through three weary hours to get a place to sleep. But he felt happy all the way. In his ears rang the voice of the old mountaineer, saying: "Yes, I want to help. Oh, yes! I want to help."

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At the Illinois State Association, under the discussion of State Missions, it was developed that East St. Louis has become a city of 85,000. We have three Baptist churches, and they are alive and progressive. One of these, still so weak that it needs and is receiving substantial aid from the Home Board in its building, has established four thriving missions in strategic sections of the city. This may not seem a strong Baptist "front" in so large a city, but the discussion at the Association developed that Baptists are much better conditioned to serve the needs of the growing city than any other evangelical denomination. Drs. Throgmorton and Rodman confirmed a statement I made before the State Association that the Home Board could wisely spend in East St. Louis alone the entire amount of \$39,000 which this Board is giving for the year to our work in Illinois. These gentlemen state that with as much more from the State Board the amount would not more than meet the needs and opportunities in East St. Louis for the next five

years. Southern Baptists have the opportunity to take that town for Christ. If a town so large as East St. Louis was situated in the body of our Convention territory, we would all be astonished that Baptists are doing so little for it. But that is now Southern Baptist territory, and we must treat it accordingly.

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Rev. W. R. Rickman is pastor at Pocahontas, Virginia. In connection with his services as pastor he is doing an excellent work among the foreigners. In this service he is working with the Home and State Boards. He reports to Dr. Gray that the way is opening up for more service among the foreigners at Pocahontas. Pocahontas is the chief town in the great Pocahontas coal field of Virginia and West Virginia. The writer of this paragraph served as pastor of that church soon after he left the Theological Seminary at Louisville, and knows something of the conditions of the 6,000 or 7,000 population of the town. Perhaps 3,000 are Hungarians. They are like sheep without a shepherd, for the priest does not do much for them. In former times no priest even lived there. Brother Rickman is getting some of these Hungarians into the Baptist church and reports 367 visits among the foreigners during this year. It is a work of large possibilities for good. The Home Board and Virginia Board are sustaining it.

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By the first of January the new Mission Study book of the Home Board will be ready for distribution. It is by this writer. The name of it will be "Making America Christian." There will be eight chapters, as follows: Christian Foundations; Conditions Which Confront Christianity; Our Resources for the Task; Trying to Be Saved Without Christ; The Virus of Rationalism; Reapers for His Harvest; A Perennial Evangelism; A Great Educational Program. There will be 200 pages and the book is adapted to meet the requirements of mission study classes, while at the same time it is intended to supply the needs of the general reader. It purposely treats some burning problems of the present. It seeks to set forth in brief the force of problems now confronted by evangelical Christianity in America and to suggest a constructive program by which Baptists may play a great and increasing part in mastering these problems and enthroning Jesus Christ in the hearts of the people of America. It will be furnished both in cloth and paper. The cloth binding will be \$1, and the paper 50 cents. It is hoped that many classes will make their arrangements to use it. There will be a free handbook for leaders.

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When the Illinois Baptists ten years ago came to the Southern Baptist Convention, they were received with fraternal good will. But not all of our people understood just why they came. We are beginning to understand better. More and more it is becoming apparent that Southern Baptists and other Southern evangelical bodies are going to be forced into an open upstanding fight against rationalism. Those Illinois brethren simply began their fight earlier than some of the rest of us. I wish I could portray aright Dr. W. P. Throgmorton, the grand old man of the State Association. In a peculiar sense it is his child. How he loves it, and how they love him! Something like that was the passion for Broadus in the Southern Baptist Convention and for B. H. Carroll. Along with him are Secretary B. F. Rodman, himself a most beautiful spirit and honored leader, and Dr. G. W. Danbury, who has served with this body for many years. The writer feels a bit sorry for his friends among the Baptist leaders who have not had the privilege of attending the Illinois State Association. It has won a great victory for the Lord and is taking fine care of its territory, doing better year by year. It is just like Southern Baptists—emotionally, more so.

Missionary Miscellany

Secretary T. B. Ray, D.D.

Dr. B. L. Lockett, of Oyo, Africa, has returned to Fort Worth, Texas, at the call of his family, who needed his personal attention. He reached New York November 16.

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Rev. and Mrs. Gordon Poteat and their two children sailed from San Francisco on the steamship Venezuela on December 11, on their return from furlough. They go by way of Shanghai to Kaifeng.

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On November 19 Rev. E. L. Morgan and wife sailed from San Francisco on the steamship Siberia on their return to their work in North China. They are to be located hereafter at Tsingtao.

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Rev. E. N. Walne and wife, of Shimonoseki, Japan, arrived in Vancouver on November 9. They have come home to take a furlough, which was long overdue. Their home address will be 2111 Transit Ave., Louisville, Ky.

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While taking language study in the Peking Language School, Frank P. Lide, who was appointed last summer to Hwanghsien, China, is acting as chaplain to the United States Marines who are stationed in Peking. This service is proving to be a very delightful diversion.

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At the meeting of the Board held on December 2, Dr. and Mrs. L. O. Wilkerson, of Bryan, Texas, were appointed as missionaries to medical service in Chengchow, Honan Province, China. Dr. and Mrs. Wilkerson are expected to sail from San Francisco on the steamship Empress of Russia on January 13.

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In order to help secure the land for the development of the Girls' School at Soochow, Missionary C. G. McDaniel returned to Soochow on the steamship Russia, which sailed from Vancouver on November 18. He will remain in China for perhaps three months and then return to Richmond to complete his furlough.

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Rev. W. B. Bagby and wife and their son, Albert, sailed upon their return voyage to Sao Paulo, Brazil from New York on the steamship Vestris on November 27. In company with Dr. and Mrs. Bagby was Alice Bagby, their daughter, who was appointed missionary to Sao Paulo, Brazil, at the meeting of the Board last July.

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When the steamship Carmania sails from New York on December 28 she will carry a good party of our African missionaries. The party includes Misses Ruth May Kersey, Neale Covington Young, and Mr. Hugh Pendleton McCormick, new missionaries, and Miss Olive Edens, who is returning to her work in the Girls' School, Abeokuta.

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Another happy marriage took place in Shanghai when Dr. George Herring and Miss Marion Poulson were joined in wedlock by Dr. Herring's father, Missionary D. W. Herring, of Chengchow. Dr. and Mrs. Herring will take up their work in Pingtu, after a few months in the Language School. Grace and blessing be upon them!

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We are delighted to get the good news that Rev. Rex Ray and Miss Janet Gilman were married in Canton, China, on November 11.

Miss Gilman was born in China. Her father was a missionary under the Presbyterian Board for thirty years. Miss Gilman worked with her father in evangelistic work until his death and then became a teacher in Canton. We congratulate these good friends most heartily.

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We are happy to enroll names of recent additions to our missionary family:

Lawrence Holliday Harris, born to Mr. and Mrs. Hendon M. Harris, Kaifeng, China, October 9.

Boy born to Mr. and Mrs. G. H. Lacy, Saltillo, Mexico, November 15.

Daniel Smith Williams, born in Louisville, Ky., on November 22, to Mr. and Mrs. J. T. Williams, of Canton, China.

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Mrs. A. J. Terry, of Corrente, Brazil, arrived in New York on November 3, with her two children. Mrs. Terry has come home at this time in order that she might secure special medical attention for her son, Brunson, who has been very severely ill while in Brazil. We are glad to say that the specialists in Baltimore are very hopeful of his complete recovery soon. Mrs. Terry will be at 1335 W. Lombard St., Baltimore, Md., during the winter months.

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It is encouraging to note the enthusiasm of our new missionaries as they begin their life-work. We quote from two letters recently received:

Robert L. Bausum, who is to take up work in the Boys' School, Kweilin, China, says:

"After the night service we got away from the crowds and were about half way home when we had the good fortune to run into the Independence Day parade! And what a sight it was! About fifteen or eighteen schools, each with a band and from one hundred to two hundred and fifty students, and everyone with a beautiful Chinese lantern. I have seen many parades—military, patriotic, reform, educational and religious—but I never saw one (even in dear old U.S.A.) that thrilled me as that did. I never saw three thousand young people keep such splendid order! I never saw a cleaner, finer, nobler, more serious crowd of students. I did not see a sign of hoodlumism, though it was way after dark. On and on they marched! From the riper students of the Law and Normal schools to the tiny tots of the primary, dressed like little dolls and beating their tiny drums like soldiers. Many of them looked at the foreigners and smiled. Lowe nodded in recognition. Now and then Dr. Mewshaw would say, 'There is a Christian,' and my heart was sore and sad to think how seldom he could say it. Oh, what a future China has in the hands of these young people! But she must have Christ! I cannot help but wish there were missionaries enough here to give them the message they so willingly hear."

Miss Ruth Pettigrew, who was appointed last summer to evangelistic work in Yinktak, China, writes:

"The half has never yet been told about China. I have been reading and hearing about the conditions here for a number of years, yet I had never pictured it as it is. The strange sights are very interesting, but, oh, how many of them cause the heart to ache in sympathy! What a difference it makes to see these terrible conditions with one's own eyes! How these people do need Jesus! Along with Him would come the other things they need. When I look out over the hillsides dotted with countless graves

of those who have passed from life to death without a chance of knowing our Lord and Saviour, and realize that this generation is also gradually slipping away untaught, I bow my head in sorrow and shame. How indescribably beautiful in contrast are the smiling faces of our Chinese Christians. How indescribably sweet are the well-known melodies of hymns sung by Chinese Christians! How sweet the sound of our church bell, as it rings out over this city, where heathen temples and idols are to be seen everywhere! Along with my sorrow for the people of China, my heart is overflowing with joy at my own lot in being here."

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Our schools on the foreign fields are succeeding in a marvelous way. Rev. C. K. Dozier, president of the Willingham Memorial College, in Fukuoka, Japan, reports:

"Our school is progressing nicely. The teachers are doing good work. The Christian atmosphere is the best I have known it to be. We are trying to make the school count for Christ. I am pressing this home on the teachers daily. I am very happy to tell you that we have two of the finest men in our school in the dormitory. The dean of the Middle School is doing fine work and the man we have elected dean of the higher department is also. We see a great future before our school. We are greatly in need of men for the higher department and one other man for the middle school department. Baptists must take advantage of the opportunities before them. The new main building will be finished by New Year's, we think."

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Rev. L. M. Bratcher, in charge of the Campos Academy, Brazil, writes:

"We cannot tell you how happy we were when we received the letter from Dr. Watson saying that he had had a telegram from you stating that \$25,000 had been appropriated for our school here. The news will mean most of all to those who have written asking for a place for the coming year that have not received an answer. Now I can write to them all. One of our best pastors has just left. He has an Escola Annexa in his church and it has run over. He has almost eighty during the day and about twenty at night. He was pleading for at least one teacher, but I could not recommend one even. I told him of some who are not Christians who have applied for a place in our school, but he said that under no conditions would he accept a person who was not a believer and he is right about it. He went back to his work rejoicing, though, over the fact that in the future he would have teachers prepared for the work and a place to send those of his school who will want to do more work than he can give them. He is only an example of one. There are many others, and they are in far worse condition than he, for he, luckily, has an educated wife who can help him in his work. She is doing a wonderful work, too."

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The evangelistic work is also very encouraging. Rev. W. D. T. MacDonald, pioneer missionary in Chile, gives us a note. He says:

"In the Vilcun district we hardly know what to do with the people disposed to hear the gospel! I made a tour just lately and it was astonishing to see the number of people who gathered to hear. One gets into the forest and sees nothing but trees and sawmills, and then finds some two hundred people gathered in some old barn or on the grass to hear the gospel. And what is still more surprising is to hear from fifty to eighty people give their testimonies after the preacher has preached his sermon. I came back last Saturday from a visit to the Valdivia Church and the stations farther south. They have had more converts and baptisms this year than in any two years of their history."

Young People's Department

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

*A happy New Year to all today!
Though winds are blowing and skies are gray,
And snow and icicles fill the air,
While mercury stands—I'll not say where—
And each one's thinking, "O dear! O dear!
A pretty way to begin the year!"*

*But it lies with you, I'll whisper here,
To make me a sad or a merry year;
For all the sunshine that's in the sky
Will not bring smiles if you choose to cry.
Nor all the rain that the clouds can hold
Will tarnish a soul that's bright as gold.
And so, whatever your score may be,
Just please remember, and don't blame me!*

—St. Nicholas.



Leader's Note Book

A novel Souvenir Book has been made by a young people's society. It is made up of letters written by the twenty-three members while on a supposed journey through China and around the world. Each member represented a mission station in China and his or her letter was written as from that station. Accounts were given of the various missionaries and their work in the station, and the letters were accompanied by pictures of the country, people, temples, etc. A social was given when the book was finished and each member represented a missionary of the station he or she was supposed to be from, giving the latest news as given in HOME AND FOREIGN FIELDS.



Who's To Blame?

Cast of Characters.

| | |
|---------------|------------------------|
| Father Time. | Picture Show. |
| 1920. | Good Resolution. |
| Cold Weather. | Spirit of Selfishness. |
| Hot Weather. | Y.W.A. Girl. |
| Rain. | G.A. Girl. |
| Automobile. | |

WHO'S TO BLAME?

Scene—Room with several chairs and a big table in the center. Seated at the table is Father Time, with large account book open before him. The clock points to 11 and a large calendar on the wall shows December 31, 1920. Knock sounds on the door.

Father Time.—Come in. (Enter 1920.)

1920.—Good evening, Father Time. I have come to settle up my accounts with you and to receive my ticket to the region of Past Years.

Father Time.—Yes, we must finish our reports within the hour. That Frisky New Year, 1921, will be here by that time and I shall have to begin to instruct her. It seems to me I scarcely get one of you years well trained before you give up your work and go off with History. What have you to show me that is any credit to the twelve months I allowed you?

1920.—Well, Father Time, you have been over most of my records, and there are only a

few last things for me to report. I have here the secretary's book of the Young Woman's Auxiliary of the Baptist Church in You can see for yourself how well the January meeting is written up and what a good crowd they had. The minutes show that the Auxiliary was to meet every month and that at least half of the active membership should be present.

Father Time (taking secretary's book).—Let me see—only eight present at the February meeting.

1920.—That was because of Cold Weather.

Father Time.—Why, they did not have any meeting at all in August.

1920.—Well, that was because of Hot Weather.

Father Time.—Only three present in April.

1920.—That was because of Rain.

Father Time.—How about the May meeting? Only six present, then.

1920.—That was because of Automobiles.

Father Time.—What about October? Were all present then?

1920.—No, only a few.

Father Time.—What was the trouble then?

1920.—Picture Show.

Father Time.—Go bring to me Cold Weather, Hot Weather and Rain.

(1920 goes to door and returns with the three.)

Father Time.—What do you mean by behaving so badly and breaking up the plans of this mission study?

Cold Weather (laughing).—Ho, Father Time, the North Wind and I had a frolic that day and Snow joined us. The boys and girls had the best time; they played snowball in the morning and went sleigh riding in the afternoon. I don't see why they couldn't get to their Auxiliary meeting. I really did not mean to break it up.

Hot Weather.—You know, Father Time, that I just have to happen along in the summer time, or the cotton and the corn and the fruit could never come to perfection. I was sure the girls expected me. Why, they played tennis and did many other things just as heating as going to the missionary meeting. I don't think you can really blame me.

Rain.—Well, Father Time, when you hear my testimony, I don't believe you will have anything harsh to say to me, either. You know the Missionary Band meets on Thursday. Well, I thought I would just test the girls, so I began to pitter-patter, pitter-patter; and the last one of them but three pretended they were awfully afraid of me and stayed at home.

Father Time.—You shouldn't have frightened the girls so and threatened them with sickness.

Rain.—Wait, Father Time; I haven't finished. Next afternoon there was a party; and as the girls had pretended they were so afraid of me and disappointed their leader the day before, I decided I would just pay them back and keep them at home that day; so I just called all the raindrops and they came down thick and fast. But, will you believe me? Every one of those girls went to that party! I just peppered them in the face as they went; and then I heard them tell their hostess they "didn't mind a little thing like rain."

Father Time.—Since hearing the testimony of Cold Weather, Hot Weather and Rain, I pronounce them innocent, and they are honorably dismissed. Call in Automobile and Picture Show. (1920 brings the two in.)

Father Time.—Why did you two interfere with the girls' missionary meetings? You two were given to young folks for their pleasure and

good, but it was not intended that you should interfere with meetings. Automobile, what have you to say for yourself?

Automobile.—Father Time, don't blame me. I carried those girls to ride nearly every day in the week, Sunday included, and would have carried them to that meeting just as willingly, but how could I help myself when that girl at the steering wheel turned my nose in the opposite direction?

Picture Show.—And I, Father Time, I feel that you will not hold me responsible for those girls when I tell you that I run six days in the week; nor is that all—I start at 2:30 in the afternoon and tell the same story over and over again until late at night, and that meeting would only detain them about an hour and a half.

Father Time.—You are honorably dismissed.

(Both bow and retire.)

Father Time.—You see, 1920, we have not found the real trouble yet.

1920.—Well, here is the treasurer's book; perhaps it will explain.

Father Time.—Now we are getting down to figures. Here on the first page it says, "Apportionment for year, \$50." That sounds well. But dear me! Look at this: "Amount paid during year, \$20." Who looks after this fund?

1920.—It was Good Resolution who began with it in January.

Father Time.—Bring her in. (Good Resolution enters, yawning and rubbing her eyes.) Well, what have you to say for yourself?

Good Resolution (trying to wake up).—O, me! Is it New Year again? How fast time flies! Why, I only went to sleep the middle of February. By the time I got settled for a good nap, a New Year comes in and awakens me, and I have to keep awake for another six weeks.

Father Time.—Yes, it is time for you to rouse yourself again; 1921 will soon be here, and you know each New Year expects you to attend him a short way on his journey. But what do you mean by having so little in the treasurer's fund?

Good Resolution.—Well, Father Time, I did intend to do better, but I don't seem to have much strength. I get tired, and I don't know who took charge of that fund after I went to sleep.

Father Time.—Is there any way to find out who did?

1920.—Here is a letter in the treasurer's book. Perhaps it will throw some light on the subject. Why, yes, the letter is to the Young People's Leader; it says: "Dear Miss (Name State Sec. of Y.W.A. work): Am enclosing check for \$3. This makes \$20 for the year. Sorry we could not meet our apportionment. (Signed) S. S."

Father Time.—Who is S. S.?

1920.—It is the initials of that one who causes so much trouble—Spirit of Selfishness.

Father Time.—Call her in. (Enter Spirit of Selfishness.) So, as usual, you are causing trouble. Why have you been neglecting the missionary offerings?

Spirit of Selfishness.—O, Father Time, you are so cross. You don't want us girls to have a good time, nor anything we really want. You would be glad to see us dressed in brown calico, and never a bit of ribbon and lace.

Father Time.—Who said anything about good times, and about ribbons and lace being bad for girls? I know I never did. But why have you neglected your mite boxes and your missionary offerings?

Spirit of Selfishness.—I forgot it.

Father Time.—Well, you seem to have remembered other things. What have you in your hands?

Spirit of Selfishness.—This is a box of candy; these are checks for ice cream; this is chewing gum, and tickets for the picture show; this is my new parasol and this is my new hat, and this is my vanity case and this is my wrist watch. There

are lots of other things just like these that I just have to have. All the other girls have them.

Father Time.—In my travels I have seen many girls who did not have them; but I am not scolding you for wanting them, nor for having some of them. The charge that is against you is that you have neglected the missionary treasury, and have not once given up your own pleasure. You have more than your hands can hold, while there are many needy ones neglected and forgotten. Yes, I think I know the real trouble with that set of girls. You know, 1920, I am an old man, and I am not easy to fool. Go bring me some of those girls, and I think I can show you the real trouble.

(1920 brings in a Y.W.A. and a G.A.)

Father Time.—Here, take this X-ray and examine their hearts and tell me what you find written thereon. (May use a large magnifying glass, or a Bible.)

1920.—(Examines G.A.) O, yes, I see!

1920.—(Examines Y.W.A.) Yes, same here. No wonder; no wonder (shaking head).

Father Time.—What did you find? Read the indictment on their hearts.

1920.—II Timothy 3: 4, "Lovers of pleasure more than lovers of God."

Father Time.—You will always find the trouble just there. The Eternal, my only Senior, has said, "Out of the heart are the issues of life." And now, 1920, it is time for you to go; and the only thing I ask is that you take the Spirit of Selfishness with you into the region of Past Years. She is largely to blame for the condition of these girls' hearts. We can get along much better without her.

Spirit of Selfishness.—Please, Father Time, now that I know better, forgive me, and give me another name, and try me one more year. Please do.

Father Time.—Of course, I will be glad for you to stay, if you will see to it that S. S. stands for Spirit of Service instead of Spirit of Selfishness.

Spirit of Selfishness.—Yes, I will, Father Time; and now I am going to put those girls to work, and when you examine their hearts at the close of next year, you will find all those words blotted out but three—the first and the last two, and then we will find graven on their hearts, "Lovers of God."

Father Time.—Good, good! (Bells tinkle.) Ah, there is the New Year coming over the hill. See, his attendants are Youth, Joy, Opportunity and Service. Make much of these four. Come, let us go forth to meet them.

(Exit all.)

[Recast by Mrs. Carter Wright, Roanoke, Ala., from a playlet for Sunbeams published in *Foreign Mission Journal*, 1915.]



Chinese New Year

The celebration of the coming of New Year in China is a very noisy occasion. Firing of firecrackers seems a large part of the watch-night service. From dark to dawn, and everywhere, they bang! bang! bang! on the startled air of night, being intended as a sort of greeting to the new year.

All of the first half of the night hurry and scurry fill the streets. The city gates are left open, so that belated creditors may not be hindered in the collection of their debts. Then toward midnight the last door is shut and the last lucky inscription is posted up. This is a very important phase of the new year. Every family in the empire that can afford it buys these inscriptions for the two lintels of the door and for various other places of prominence on the

walls. On the doors are pasted new pictures of the "door gods," who once, in the fabled past, delivered the Chinese monarch from the nightly visits of wandering bogies, and whose pictures have been found ever since sufficient for a similar purpose throughout the empire. Across the windows are pasted strips of paper, with the inscription, "Chieh, the Supreme Duke, is here; bad spirits, get you gone." Chieh in his day, some two thousand years ago, gained great power over spirits; and today, though the spirits are supposed to have wit enough to read the characters, they have not wit enough to know that they are being taken in. Therefore they sneak away abashed when they read that their old controller is within a dwelling.

Over the door front is fixed a little mirror, so that any foul fiend who wants to enter, seeing his own ugly face reflected, will think another is there before him, and will fear the consequences of intruding.

As the night passes on, the guests refresh themselves with the food prepared beforehand; for cooking must not go on during the first day or so of the year. A banquet is prepared, and with the first glimmer of the dawn the head of the

ALL THE DAYS

*Begin the year with God;
Begin with praise
For mercies old and new
And hopeful days.
Begin the year with God;
Begin with prayer
That courage may be given
His cross to bear.*

*Go through the year with God;
Be His in all;
Resolve to serve Him best
In great or small.
Begin and end with God
The coming year:
So shall His perfect love
Cast out all fear.*

—Selected.

household goes out beneath the sky and, spreading a carpet and offering viands, bows down with head to the ground toward the direction of the spirit of happiness. This spirit is changeable; he alters his direction every year, and the high authorities of Peking kindly act as his mouthpiece, giving notice to the people beforehand in which direction to bow. Then occurs the worship of ancestors by the whole household, followed by the popping of crackers and the burning of incense.

By this time the day is fully dawned, and shortly thereafter the round of calls begins. Every person puts on his best clothes, and it is marvelous to see the fine clothes that some of the most ordinary persons possess. Most careful must everyone be to utter no word of ill omen. Devil, tiger, death—all words denoting disaster—are forbidden. Foreigners may go about the streets without fear of being greeted with the usual terms of abuse; for should any unfortunate youngster call out, "Foreign devil!" quick punishment would follow to teach him that the good luck of the family is not to be spoiled, even by the pleasure of abusing a foreigner. Many men are seen paying New Year calls—some on foot, some on horseback, some in sedan chairs. Women do not venture out the first few days. All stores and shops are closed, except hot-water shops, restaurants, toy and fruit shops. Only necessary work is done. Children receive presents and feast on candy, fruits and nuts. It is to them what Christmas is to children in the West.—Selected.

OUR PUZZLE CORNER

PUZZLE No. I. A MISSIONARY IN CHINA

First Name:

- (1) Third book of the Old Testament.
- (2) Wife of King Ahasuerus.
- (3) Mother-in-law of Ruth.
- (4) Man who was stricken dead from telling a falsehood.

Second Name:

- (1) The home of Mary, Martha and Lazarus.
- (2) Father of Jesse.
- (3) First king of Israel.
- (4) One of the seven churches spoken of by John in Revelation.
- (5) The son of Hagar.
- (6) The promised land.
- (7) The second daughter of Job.

(Sent by Sadie Printz, Luray, Va.)

PUZZLE No. II. A DOCTOR IN CHINA.

Christian Name:

My first is in jar, also in Benjamin.
My second is in collection, also in offering.
My third is in apple, also in almanac.
My fourth is in knot, also in Roman.
My fifth is in Mediterranean, also in create.
My sixth is in tabernacle, also in tent.
My seventh is in Corinth, also in Italy.
My eighth is in Lorene, also in Melita.

Surname:

My first is in fabric, but not in father.
My second is in Eugene, but not in William.
My third is in Blanche, but not in tree.
My fourth is in Neville, but not in Carr.
My fifth is in Floy, but not in Browning.
My whole is a missionary doctor in China.

(Sent by Ewing, Illinois, Sunbeam Band.)



ANSWERS TO DECEMBER PUZZLES

PUZZLE No. I. A MISSIONARY IN JAPAN.

First Name—(1) Flood, (2) Lot, (3) Obed, (4) Rehoboam, (5) Elijah, (6) Numbers, (7) Canaan, (8) Enoch.—(Florence.)

Last Name—(1) Wisdom, (2) Athaliah, (3) Laban, (4) Nebuchadnezzar, (5) Elimelech—(Walne.) Answer: Florence Walne.

PUZZLE No. II. A MISSIONARY IN NORTH BRAZIL.

(1) Wilderness, (2) Bethlehem—Initials, W. B. (1) Saul, (2) Hushai, (3) Esther, (4) Ravens, (5) Wine, (6) Og, (7) Oreb, (8) Deborah.—(W. B. Sherwood.)



NAMES OF THOSE ANSWERING NOVEMBER PUZZLES

Alabama.—Elizabeth Weldon.
Arkansas.—Mrs. J. B. Donnell.
Kentucky.—Ethel Stafford, Lily Childers, Mayme Cogar, Mrs. C. R. Saunders, Effie Voyles.
Louisiana.—Dorothy Greenlaw, Nelwyn Gilbert.
Mississippi.—Sallie Long.
Missouri.—Viola Owen.
North Carolina.—Nannie E. Alford, Mattie Styers, Lucille Wilson, Mrs. J. T. Steele, Maude Hughes.
South Carolina.—Helen O. Coggins, Annie Campbell, Tom Blankenship.
Oklahoma.—Mrs. Ernest Rylant.
Texas.—Mrs. C. D. Abshear.
Virginia.—Kathleen Green.

Relief! Relief! Relief!

The Foreign Mission Board is compelled to reply to numerous letters from all over the South, some of them with remittances which the Board is requested to distribute for relief, and many of them asking whether the Board will receive and distribute such funds. In response to these letters and to most pitiful appeals from areas where people are starving, the Board issues the following:

The Foreign Mission Board will receive all funds which the Southern Baptists contribute over and above the payment of pledges to the 75 Million Campaign, and distribute these according to the greatest need in Europe, the Near East and the awful famine districts in China. Indeed, the Board has already been compelled to send forward considerable sums to save the lives of even some of our own people.

Among the unclothed, unfed, unsheltered and disabled in Europe are many Baptist widows and orphans and some of our own preachers. The large percentage of the twenty-five millions in the famine district in China are in Shantung and Honan Provinces, where Southern Baptists are at work. Many of our own people are among those who are starving. Four years of war in Europe and three successive crop failures in China have left conditions more pitiful and distressing than can be described. Starvation stalks everywhere and winter is adding to the hardships and taking its toll. It is reported that mothers are poisoning the last remnant of food in order to end the suffering of their families; and little girls, whose mothers cannot feed them, are being sold into slavery.

This appeal is so extraordinary that the Foreign Mission Board passes it on to the consciences of Southern Baptists. The Board is prepared to disburse all funds contributed to this purpose, almost without expense.

These are to be free-will offerings, and are NOT to be credited in the 75 Million Fund.

The relief must be immediate.

FOREIGN MISSION BOARD
SOUTHERN BAPTIST CONVENTION
RICHMOND, VA.

Share Your Christmas Bounty with the Starving of Europe and China!

So urgent is the need that we IMMEDIATELY take care of the hungry and naked in the war-devastated and famine-stricken countries, that this SPECIAL appeal is made for boxes of clothing and non-perishable supplies by Dr. Love, to which every warm-hearted Southern Baptist will give heed:

First—We must make haste greatly if we are to get clothing for those who need it in the climates of Europe before the winter passes.

Second—This gift of clothing must not be allowed to interfere with Campaign pledges or the cash contributions for relief which our people have already begun to make without our solicitation.

Third—We should admonish our people not to collect worthless articles.

Fourth—The solicitation for clothing should not go beyond Christmas, and all boxes and packages of clothing should be ready for shipment before the end of the year.

We hope to be able to give shipping directions to the papers either next week or the week following.

Appoint necessary committees, and in connection with your Christmas festivities solicit money and clothing for this great need. Communicate at once with the

Foreign Mission Board, Richmond, Va.

New Home Mission Study Book

“MAKING AMERICA CHRISTIAN” is the title of the new book which the Home Mission Board offers for class use and the general reader. It is by Victor I. Masters, Superintendent of Publicity.

It deals with timely topics. It will inform and inspire. Primarily for our Baptist people, it seeks to grapple helpfully with some outstanding problems which now challenge and condition in America the work of making and keeping the nation Christian. It also offers the heart of a constructive program by which evangelical truth may hold what it has won and win that which is lost. It contains the following chapters:

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| 1 Christian Foundations. | 5 The Virus of Rationalism. |
| 2 Conditions Confronting American Christianity. | 6 Reapers for His Harvest. |
| 3 Our Resources for the Task. | 7 A Perennial Evangelism. |
| 4 Trying to be Saved without Christ. | 8 A Great Educational Program. |

You must not miss this book. Form a class in it. It will be ready on or before January 1, 1921. Order now. Postpaid, cloth \$1.00, paper 50c.

Publicity Department, Baptist Home Mission Board, Atlanta, Ga.