

# HOME AND FOREIGN FIELDS

Continuing  
The Foreign Mission Journal  
The Home Field



John and Moses, Two Pure-Blooded Little Argentine Boys of a Loyal Baptist Family, Who Love to Sing  
"Jesus Loves Me."

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

Entered as Second-Class Matter October 26, 1916, at the Postoffice at Nashville, Tennessee, Under Act of March 3, 1879

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A BAPTISMAL SCENE ON THE RIO GRANDE RIVER.

Hundreds of Catholics were behind the photographer and across the river. There were eighty-eight conversions, thirty-three additions to the Baptist church, twenty-six by baptism—more than twice the number shown in the picture.  
See story by Mr. Burkhalter on page 18.

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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.

February 6.—Topic, "That Life of Yours." See pages 20-22, showing pictures and life sketches of our new missionaries. Let the leader close the program by introducing these workers and remembering them in prayer.

February 13.—Topic, "The Shepherd Psalm." See page 6, "Meeting the Needs of the Souls of Men." Let the leader show how we are to reach men with the saving message.

February 20.—Topic, "What Can I Do to Work Out My Own Salvation?" See page 12, "China's Helplessness and Her Helper." Use this article to make the missionary application.

February 27.—Topic, "Missionary Meeting—Dr. I. T. Tichenor." See editorial, page 2, "New Opportunities in Home Missions." Use the statements in this article to emphasize the progress which Southern Baptists have been able to make on the foundation laid by this pioneer.

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

Make up a bulletin board, or poster, on which will be tastefully arranged the pictures of our new missionaries—pages 20-22. See also the splendid exercise for young people in Miss Briggs' department—pages 30-32.

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

The missionary topic for February is, "Home Mission Outlook." See outline program on page 23, Miss Mallory's article, and use as supplemental material editorial on page 2, Dr. Master's article, pages 7, 8, and other Home Mission stories.

### SUNDAY SCHOOL

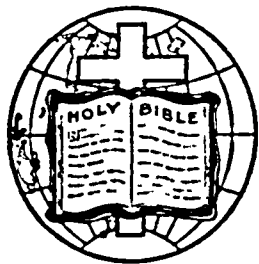
Have a class or department prepare the exercise, "The Voices of Children Under Our Flag," pages 30-32. This may be rendered as a departmental program, or during the closing exercises of the school.

### PRAYER MEETING.

Let the leader read with care statements regarding famine conditions in Europe and China, and devote the meeting to prayer that God will use this suffering for the advancement of His Kingdom.

# Home and Foreign Fields

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



Published Monthly by

**The Baptist Sunday School Board**

161 Eighth Avenue, North

**NASHVILLE, TENNESSEE**

Subscription price, \$1.00 per year. One free subscription given with each club of ten, where cash accompanies order, and all names are sent at once

**I. J. VAN NESS, Corresponding Secretary**

**G. S. DOBBINS, Editor**

**FEBRUARY, 1921**

## New Opportunities in Home Missions

The pride and joy of Southern Baptists is the marvelous record of achievements made by the Home Mission Board during the past decade. The record reads like romance. If we did not have the indisputable figures before us, it would be hard to believe that the missionaries of the Board baptized 95.5 per cent as many converts during the last seven years as they baptized in all the years since the Board was organized up to seven years ago. From 1845 to 1903—fifty-eight years—there were 10,586 missionaries of the Board commissioned. During this time they established and worked in 38,793 home mission stations, and baptized 82,742 persons. During the next ten years—1903 to 1913—practically the same missionary force was in the field, at work in 27,498 stations, and their labors resulted in the baptism of 187,299 converts. Now note the marvel of modern missionary history: During the last seven years—1913 to 1920—almost exactly the same number of missionaries have been at work in 25,094 stations, with 255,210 baptisms to their credit!

The record of support is equally phenomenal. In the first fifty-eight years Southern Baptists contributed for home missions \$3,520,000. During the next ten years they gave a total of \$3,584,000. Within the last seven years the total grows to the amazing sum of \$5,337,000! In other words, Southern Baptists have during the last seven years given three-fourths as much to home missions as they did in the sixty-eight years preceding.

Once the question was rather facetiously raised as to whether or not there is a place of real usefulness for the Home Mission Board. The figures above constitute a sufficient answer. But as glorious as is the record, and as convincing the answer of history, the Home Mission Board is not living in the past, nor resting upon its achievements. New opportunities face it at every turn of the road. A helpful exercise will be the brief consideration of these open doors of opportunity for this great agency of Southern Baptists in Christianizing the South.

*First, there is the opportunity of indoctrination.* The Home Board has long accepted this as one of its functions, and placed the development and maintenance of sound doctrine near the head of the list of the things it felt called of God to do. Often the pressure of necessity for the raising of funds to carry on its work has seriously hindered its effort to make more effective its doctrinal propaganda, and now that relief seems at hand from this heavy burden, one of the outstanding opportunities of

the Board, through its publicity department and its army of missionaries, is to contend for the faith once for all delivered unto the saints. Never was there needed more sorely emphasis at this point. Never was error so arrogant, so fortified, so zealously propagated, as today, and it must be met by sowing down the South with the truth of God, by the living voice and the printed page.

*Next, there is the increased opportunity for co-operation with State agencies.* The Home Mission Board has for years supplemented the strength of the State Mission Boards at strategic points of attack. Its distinctive work has called so imperatively that embarrassment frequently arose because of inability to give needed aid in co-operative enterprises. The increased support made possible through the Seventy-five Million Campaign is enabling the Home Board to enlarge greatly its efforts to link its strength with the strength of the State Boards in carrying to victory the attack which single-handed would mean failure. This co-operative work is quiet, unobserved, unheralded, but it is of supreme importance in taking the South for Christ.

*Again, there is the enlarged opportunity for subduing and breaking down racial antagonisms.* A greatly enlarged program must be put on to reach for Christ the Negroes and foreigners in our midst. We are approaching a religious crisis among the Negroes of the South. This is particularly true in the cities. The problem has taken on a new color since the war. We can no longer afford to continue the policy of "hands off" with the Negroes and foreigners. The demand in each instance is the same, though there is but little in common in the Negro and foreigner situation. We must put a much larger force of competent, trained workers in the fields, who are dedicated to the task of winning these people to Jesus. They will not ordinarily be won through our regular church channels, because our churches for the most part do not and cannot reach them. They will be won, if at all, through special missionaries who are filled with wisdom and zeal, and who will literally give their lives to the work. Such forces must be furnished by our Home Mission Board.

*New and enlarged opportunities are likewise being opened up in the fruitful field of evangelism.* We are face to face with a shortage of competent pastors. Thousands of churches are pastorless, or practically so. Pastoral evangelism is good, but it cannot now meet the need of immediate harvesting of white fields. There must be mobilized and released for service the choicest evangelistic preachers among us who can be sent where the need is greatest, regardless of expense or local support. Along with these men must go trained, talented singers and personal workers. There is no higher wisdom of which we can be capable than the commissioning of a body of men like this who will lead in mighty evangelistic campaigns—city wide, community wide, associational wide. The Evangelistic Department has for its aim one hundred such workers, winning one hundred thousand souls each year.

*The field of enlistment presents thrilling new opportunities in the light of recent developments among Baptists in the South.* Thousands of churches have had their spiritual lives quickened by recent world-events, and particularly by the mighty tide of missionary enthusiasm that has swept them. They are beginning to take stock of their possibilities and obligations, and are yearning for more power and usefulness. They are ready as never before to listen to outside voices that bring to them messages concerning organization for efficiency. Prejudices against enlistment missionaries have largely disappeared, and the field is open for the development of these backward churches to an undreamed-of state of spiritual health and vigor. The Enlistment Department has the opportunity of its existence to make good in a great way.

*We stand on the eve of an unprecedented building movement in the South.* Hundreds of church buildings are going to be remodeled, and other hundreds built. Help must be



given in more ways than one in these building enterprises. We must seek to prevent mistakes in the erection of church plants that will cripple the usefulness of the congregation for generations to come, leading wisely in helping to plan houses of worship that will be adequate and properly equipped. In addition, financial aid must be tendered to innumerable churches to stimulate them to build. It is estimated that for every dollar the denomination invests, ten dollars will be invested by the people in church property. A two-million-dollar loan fund will enable the Home Board's Extension Department to make a contribution to Southern Baptist life and to the Kingdom the value of which eternity alone can reveal.

*In every department of its labors the prospects of the Home Mission Board brighten as we look to the future.* The work in Cuba grows steadily, and a new day is dawning as plans are worked out for our great Cuban-American College that will give Baptists first place in missionary education in the island. In Panama the force and equipment are to be substantially increased. The superintendent says: "The outlook is most encouraging." Our mountain schools move steadily forward, fulfilling their mission gloriously. Spiritual awakenings among the Indians unprecedented in other years are reported, and here, too, the missionaries are to be reinforced.

Dr. Gray tells the story of a man whose face was filled with minute particles of iron as the result of the bursting of a trip-hammer. An operation failed to remove the particles, and the man was in awful agony. At length a powerful steel magnet was applied, and the poisonous bits of metal drawn from the flesh, bringing peace and relief. Into our social life, says he, there have been shot poisonous influences that are making us to writhe in pain. The gospel of Jesus Christ must be applied, and that at once, to bring relief. The Home Mission Board is set to accomplish this purpose, through all its agencies, and demands all the support that love and loyalty to country and to God can give.

## Feeding the Multitudes

The recurrent phrase in the story by Matthew and Mark of the feeding of the five thousand, and the later feeding of the four thousand, is "He had compassion on them." What a beautiful word it is—"compassion"! It is the one word most perfectly descriptive of the emotion of our Lord as He looked upon hungry, suffering humanity. It is a sort of touchstone as to one's spiritual relationship with Him—the compassion, or lack of it, that one manifests in the face of human need and disaster. John puts it plainly when he says: "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"

The disciples in that wonderful story tried to shift the responsibility by saying, "Send them away." To declare that it was none of their business and responsibility, however, would in no wise lessen the hunger of the multitudes. Jesus faced the issue squarely by saying, "Give ye them to eat." He took what they had and multiplied it until it became sufficient.

You have already read the story of the starving millions of Europe and China. It makes no difference now how the situation came about, or who is to blame. Multitudes of helpless men, women and children are *starving*. The suffering through which they are passing beggars all description. Relief must be immediate, or they die. If we, who have enough and to spare, permit this awful want to go unsupplied, how shall we stand in the judgment when the Righteous Judge shall sternly say: "Ye did it not unto me?"

It is easy to understand why there should be famine in Europe this winter. For five years production has been below normal. The producers of the country have been at war, and the surplus was exhausted in feeding the fighters. The laboring population has been fearfully depleted. Stock and

farming implements are almost unattainable. Seed for sowing has been scarce and of poor quality. Money has so depreciated that foreign goods are almost beyond reach even of the wealthy. There is food enough in the world, and money enough to buy it, but neither can be had in the stricken areas for which appeal is being made. The inescapable fact is that millions in Europe are *starving*, and "hunger knows no armistice."

We are accustomed to hearing of famine periods in China. In that land of vast millions crowded together, where little is known of agriculture or manufacture, and the people live from hand to mouth, any serious crop failure results in great suffering. Most of the famines heretofore have been occasioned by floods. As has been pointed out, in flood-famines the entire area could be known almost at the outset, and relief measures promptly applied, the regions round about being blessed with usual crops. But in the present distress the famine is caused by a long-continued drouth over a wide area, involving the welfare of more than forty millions of people. Beginning with the early fall of 1919, we are told, there has been throughout five great provinces an extraordinary decline in rainfall—in some areas less than two inches in fourteen months. In North Honan no crops have been harvested since the fall of 1919. An eye-witness says: "I have seen one farmer carrying on his back the entire yield of six acres of corn." Another says: "The people eat chaff, and three-fourths of a pound must be sufficient for six people for a day." Children are being sold or given away to escape the suffering impending, and reports say that frantic parents are poisoning their children rather than see them slowly die from starvation. The famine conditions include not only the loss of food supplies, but of fuel, clothing and shelter. "During the summer," the reports say, "to purchase small quantities of food at tremendous prices, tens of thousands of families sold all but the garments which they wore. As fuel was exhausted, the doors of houses, and even the beams of roofs, were used to cook the little food available." Added to these horrors are the maraudings of bandits, organized for looting and murdering. And the dead of winter upon them!

It is hard to understand all of God's providences. We cannot see as He sees. We only know that back of all this He has a wise and beneficent purpose. May we not believe that a part of it is to give Christianity a chance to approve itself to an unbelieving world? If Christian America arises to this opportunity to be used of God to feed the multitudes, as Jesus used the disciples of old, how it will commend our Lord to the nations of earth! The missionaries tell us that relief sent in the name of Jesus, and administered by the servants of the Christian's God, at a time like this, opens doors to the gospel more effectively than anything else that can be done. It is our day of opportunity and of testing.

Southern Baptists must have a share in this. It falls out that in the very places where we are at work through our missionaries the need is greatest and the suffering most appalling. Is this a coincidence? Our missionaries are being called upon to administer the relief as commissioners for stricken provinces. Let us fly to their aid with money in sums that will represent something of the measure of our Christlike compassion—and let us do it quickly ere it be too late. Let those who read this make the appeal at once in their churches, without another Sunday's delay, and forward the amount secured by first mail to the Foreign Mission Board, Richmond.

What is perhaps the largest gift ever made by an individual for benevolent purposes was made by Mr. Rockefeller recently when he gave \$64,000,000 to the Laurel Spelma Rockefeller Memorial for the improvement of conditions of women and children. The gift is in memory of Mrs. Rockefeller, who died in 1915.

## The Appeal of Conscience

One of the first pictures given in the Scriptures is that of the first man and woman cowering among the trees of the garden of Eden in the presence of Him whom they had wilfully disobeyed. The pages of the Bible thereafter are filled with scenes and teachings that relate to this mysterious faculty God has wrapped up in every human being which, for lack of a better name, we call *conscience*. The literal meaning of the word is "knowledge along with another," the other being God. Conscience is usually defined as an intuition of moral law—"the reading, so to speak, of a luminous writing which hangs outside of man." Dr. Stalker compares conscience to a court of law, in which there are culprit, judge, jury and witnesses; only all of these are in the individual's own breast. Tennyson puts it thus:

"He that wrongs his friend  
Wrongs himself more; and ever bears about  
A silent court of justice in his breast,  
Himself the judge and jury, and himself  
The prisoner at the bar, ever condemned;  
And that drags down his life."

Note that seer's phrase: "*And that drags down his life.*" A guilty conscience is the worst enemy of happiness, contentment, self-realization. No man can be at his best whose conscience, having been violated, is forever whispering to him of the evil thing he has done in God's sight. True, he may silence that whispering—for a time. He may allow it to grow callous as the blacksmith's hand which can hold without pain the glowing coal of fire. But of one thing he may be sure—he cannot evade it at last. Whipped, benumbed, silenced, the conscience may temporarily cease to function. In the meantime life sinks to a low level, and spiritual joy disappears. Then at last there comes the day when conscience claims her right, and the soul writhes in agony as Adam and Eve cowered before the Presence, as Cain shrank from the Voice, as Saul trembled before the accusing word of Samuel, as David blanched before Nathan's "Thou art the man," as Judas sought release in suicide from the memory of his betrayal.

God's Word is very plain about the matter of making and paying one's pledges. "Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows." God's answer to prayer is vitally connected with a clean conscience. "Offer unto God thanksgiving; and pay thy vows unto the Most High. And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." A good conscience is a mighty asset in that day when the arm of flesh fails, and none can help save God. "I will pay my vows unto the Lord now in the presence of his people; precious in the sight of the Lord is the death of his saints." That these two sentences should be joined together is no accident. A conscience void of offense toward God in that last hour will be worth more than all earth's treasures. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed." Elsewhere we are told that God is not mocked, for whatsoever a man soweth that shall he also reap.

Financial difficulties have arisen to the people of the South, particularly those engaged in farming, or dependent upon the purchase and sale of farm products. These reverses have come after an unprecedented period of prosperity, and compared with what others have suffered in other lands for the past five years are indeed light afflictions. In many quarters uneasiness is being felt as to the outcome in payments to the Seventy-five Million Fund. Our Boards accepted in good faith the pledges made, and have made their budgets accordingly, borrowing heavily from the banks and otherwise involving their credit. They are confidently depending on Southern Baptists to meet their pledges in adversity as well as prosperity.

Someone said: "Is it reasonable to expect men to meet their Campaign pledges, which are not collectable by law, and are

only moral obligations, until they meet their legal obligations?" The answer is: "They must be put on the same level by men of conscience, God being made the preferred creditor." In other words, if a man cannot meet both kinds of obligations, he will take care of each to the extent of his ability, giving his moral debt the preference. It may cost some hardship and sacrifice, but God will honor such a man, his credit will be strengthened, not weakened, and the moral discipline of it all will bring him and his family out on higher ground.

On the other hand, suppose a man repudiates his pledge on the ground of "hard times," what then? He has dishonored God, he has done violence to his conscience, he has weakened his spiritual life and influence, he has embarrassed the great denomination of which he is a member, he has brought hardship on the missionaries and other Christian workers whom he pledged to support, he has forced retrenchment in the program of world-conquest for Christ at a time of supreme opportunity, he has made it humanly impossible to reach with the gospel immortal souls for whom Christ Jesus died.

Look at it squarely. Are you willing to face God through life and at death with an unclean conscience, having put self first and repudiated your vows which you made to God, not man? Or will you join the ranks of that great host of Southern Baptists who are determined to keep faith with Jesus and their brethren in the payment of their pledges, so far as in them is, no matter what the personal sacrifice may be?

God put us to the test when we pledged, but the test then was not sufficient. We pledged in the midst of a wave of prosperity. He is now continuing that test by commanding us to pay when adversity looms up before us. Conscience whispers: "Trust God; do your duty; He will take care of the consequences." What shall the answer be?

## Conserving Denominational Credit

It is gratifying to note that many of our State Mission Boards, at the recent State conventions, reported for the first time that they were able to go through the year without having to borrow money from the banks, due to the fact that many of the churches had made monthly remittances on subscriptions to the Baptist Seventy-five Million Campaign.

This is in accordance with the original Campaign program, the principles of denominational efficiency and the teachings of the New Testament. It is a good thing for our denominational agencies to have credit at the banks, for this speaks well for the character of the denomination and its leaders, but it is not well for the various causes fostered by Baptists for our general boards and other agencies to be forced to borrow funds for operating expenses. Such a policy makes our people careless about meeting promptly their obligations to the Lords' work, and the money we are thus compelled to pay banking institutions as interest on sums borrowed is lost to Kingdom enterprises.

If our State boards are able to carry on their work throughout the year without being compelled to borrow funds from the banks, as should be the case always, it serves to hearten the workers, and gives to the Baptist name and cause in the State a prestige among people generally, irrespective of denominational lines. Such a course also gives our own people a sense of self-respect that makes them proud they are Baptists and sends them forth to the discharge of their part of the Baptist program with a new zeal and enthusiasm. It naturally follows, as a general rule, that those churches which make good monthly remittances to the State boards for the various objects included in the denominational program also keep their local budgets in good shape and are thus able to pay promptly the salaries of their pastors and all bills that have been incurred.

Our Home and Foreign Mission Boards are not able to make as satisfactory reports in the matter of operating the year's work without borrowing money from the banks, however. Both

of these Boards have already borrowed almost to the limit and the year's work is not nearly done. The combined loans already secured by these two Boards are in excess of \$1,000,000. Interest on this sum will represent a considerable loss to the denomination, but of course these Boards must borrow when the cash is not available otherwise, for they cannot let the great work of world redemption committed to their hands suffer. Southern Baptists are amply able to pay in to the denominational treasury each month of the year a sum of money sufficient to enable all our general boards and agencies, all our State boards and agencies, and all our associational boards and local churches to meet their obligations promptly and to carry forward their work all along the line on a cash basis.

Of course we are going to pay all these obligations we have assumed at the banks and elsewhere, but it is poor policy to cripple our boards in the administration of the work we have committed to their hands by causing them to have to worry over where the necessary money is coming from with which to do the work when we are amply able to supply them with all the ready cash they need from month to month.

Southern Baptists have made rapid progress during the past year in systematic giving, as well as in liberality. Those of us who have learned these lessons should bring others of our number to study them, also, for until all of us have become both systematic and liberal in our benevolences we cannot put our work upon a basis whereby we can accomplish the most for promoting the work of the Lord.

In Kentucky and possibly in some of the other States plans have been made to reach early in the spring every Baptist subscriber to the Seventy-five Million Campaign in that State, along with all other Baptists, new and old, in Kentucky who have not subscribed to the Campaign as yet, and urge all of them to do their full duty to the Campaign by paying promptly what has been pledged and making pledges and cash payments where no subscription has been given heretofore.

If all our Baptist people will become both liberal and systematic in their giving to the Lord's work, and we are firmly convinced that the interests fostered by the Seventy-five Million Campaign represent the Lord's work, God will fulfill His promise to the effect that He will pour us out a blessing that we shall not be able to receive.

The return of Drs. E. Y. Mullins and J. B. Gambrell from their European tour has brought fresh light on the religious condition prevailing on the Continent. Both have promised some special stories for HOME AND FOREIGN FIELDS which will no doubt be revealing and highly appreciated. Their investigations were conducted with scientific care, and they are in position to set forth with much clearness the Baptist need and opportunity in the unhappy lands of distress and religious unrest. One thing was made clear: There is vigorous Baptist stock, of apostolic type, in practically every country of Europe, and a little help and encouragement at this moment will serve to bring about a marvelous increase. Europe is one of the ripest Baptist mission fields in the world, and ours is a marvelous opportunity at a time of appalling religious destitution and need.

A significant thing happened at Christmas time in the Southern Baptist Theological Seminary. Dr. Mullins at chapel told of the great Seminary at Hamburg, Germany, from which have gone out influences throughout Europe favorable to Baptists and their progress. This Seminary, before the war, had around one hundred students in attendance. They are slowly coming back, but are compelled to do their work in the face of fearful difficulties. For one thing, their sole subsistence is potatoes, and this year the potato supply has not been obtainable. The heroic band of preacher boys at Louisville, upon hearing this, immediately voted to do something for the theo-

logical students in this far-away city, the result being that in a few minutes enough was collected to purchase the potato supply for the year, with a few beefsteaks thrown in. The money was forthwith cabled to Hamburg.

"Don't worry about Chattanooga," is the cheering word from the entertainment committee as they make their plans for one of the greatest gatherings of Southern Baptists in our history. The claim is confidently made that the meeting place, from the standpoint of hearing and handling the crowd, will be the best that the Convention has had in years. The hotel accommodations, likewise, will be ample, a new one-hundred-room hotel having recently been completed, in addition to the score of hotels of various sizes. Let no church fail to plan early to send its pastor, so that he may secure reservations; and let every man and woman who can do so take advantage of this opportunity to see one of the South's most beautiful cities, as well as participate in the inspiring and significant meetings.

"Missionitis" is the term applied by a writer to describe a disease that sometimes afflicts church members. Its chief symptom is described as a feeling of numbness and deadness at the mention of missionary matters, accompanied by fidgeting and restlessness when missions becomes the subject of sermon or conversation. Acute attacks, often involving spasms, the writer claims, are produced by appeals for money, but the afflicted individual is very careful not to expose himself to this aggravation of his disease. A careful diagnosis reveals serious heart trouble, complicated by affection of the eye, ear and spinal column. Remedy: Honest self-examination, prayer, Bible reading, missionary literature, giving. Take regularly until relieved.

The winter months afford splendid opportunity for preachers' schools, many of which are being held throughout the South. Weather and road conditions prevent the majority of rural pastors from doing their usual pastoral work, and no grave difficulty is presented in their absence for a week or two, studying with their brethren the fundamentals of the faith and the essentials to successful work in this modern age. In every such school or institute heavy emphasis should be laid on the denominational program and methods for making it effective in the last church in the South.

The Kentucky General Association took a step worthy of praise and emulation in the appointment of a "Conservation Committee," to look after the collection of all Campaign pledges made to the Seventy-five Million Fund, and to secure new pledges. A concerted movement in all the States between this date and the meeting of the Southern Baptist Convention in May will result in a glorious report when the Baptist hosts assemble in Chattanooga.

The Board of Foreign Missions of the Methodist Episcopal Church reports the sending out of 275 new missionaries from the United States during the fiscal year closing November 1, 1920. This is the largest number sent out in a single year in the Board's history. The largest previous number was 96 in 1917.

Northern Baptists announce with chastened joy that the entire amount of the guarantees of their Boards to the Inter-Church World Movement has been paid. One family, by making advance payments of \$1,070,000, has made possible the liquidation of this obligation. What a costly bit of experience!



# Meeting the Needs of the Souls of Men

Rev. W. W. Hamilton, D.D., Superintendent of Evangelism

The One Answer to the Implied Question is "Jesus"; yet How to Get Men in Saving Touch with the Saviour is our God-Given Part of the Work. The Writer Tells of Methods and Ideals of the Home Board Evangelists

The eternal triangle, the triangle of God's grace, is to be found everywhere in God's Word and in the experience of those who have been saved. The one side is the needs of the souls of men; another is always the sufficiency of Christ, and the third is the experience which every soul has when its needs are brought to Christ. No matter how great the first side, the second is just as great, and the third will be in proportion to the first two. He who is forgiven much loves much.

The one answer to the question of how to meet the needs of the human soul is Jesus, and our glorious task is to go everywhere preaching the gospel. Ours is not the work of a chiropodist, seeking to ease some spot where the shoe rubs, but ours is to introduce the Great Physician who comes to give and to sustain life.

The Department of Evangelism has as its part of the great task the holding of special soul-winning services in country churches, in villages and towns, in cities, and sometimes in county, associational, or State-wide campaigns. The preaching is done on the streets, in parks, under tents, in factories and industrial plants, as well as in public and private schools and homes and churches. The Home Board staff of workers go everywhere singing and preaching that man's hope is built on nothing less than Jesus' blood and righteousness.

The outlook for evangelism in the South was never more promising, if we may judge by the invitations which come for meetings and by the number of good and worthy men who are willing to enlist as singers and evangelists. Three of the chief sorrows of this department are that it cannot help every time it is called upon to do so, that it must decline the assistance of so many well prepared and self-sacrificing men, and that it must forever worry and struggle over the question of finances.

The most significant indication as to methods is that of co-operation. The Laurens, S.C., associational campaign seems to have been but an expression of a South-wide desire, and our hope is that every district association in our Convention will try out the most effective plan of winning souls. Of course the Department of Evangelism cannot conduct these meetings, for that would require probably two thousand evangelists besides singers, but the pastors and churches can plan the work and can enlist other pastors and evangelists to help.

Then city campaigns, and those of a whole section as the Panhandle, and that of a whole State as in Georgia, all seem to indicate not only that the evangelistic spirit is alive with us, but that co-operation for larger results is one of the abiding blessings of our Seventy-five Million drive.

We have found that it is not necessary to cheapen the gospel in order to get a hearing. The prejudice against evangelists disappears when the workers are themselves clean in conduct and pure in speech and consecrated in purpose and faithful to Jesus and His cross. The vulgar story, the insinuating suggestion, the trimming of the gospel are most unpopular with us, and our desire is to do and be just as we would wish were the positions reversed.

The success of Home Board meetings is not to be found in the figures given. Nothing so inadequately represents spiritual values as does the mathematics of mere numbers. The salvation of lost souls is a matter beyond whole worlds to estimate. So also is it beyond human power to calculate the higher ground to which Christians are brought, the dedication of lives to distinctive Christian service, the vision of world-wide evangelism, the call to Bible study and stewardship, the realization of the

oneness of our whole denominational program, the distribution of millions of pages of literature, the pardonable pride in the big way we are going at the big task, and the awakening of latent and hitherto lost talents and powers.

In one campaign last year 1,722 were actually added to the Baptists of that community in fifteen days, and while the number more than once went beyond the thousand mark in concerted meetings, the results in work with individual churches was oftentimes even more remarkable. In many cases the membership has been doubled, crushing church debts have been lifted, pastors' salaries have been increased, the young people have been organized, the membership has been freed from hurtful divisions, and every phase of Kingdom work has been put forward.

The singers on our staff have become an almost essential part of our meetings. They are an unusually fine set of men, and their presence oftentimes gets us a hearing which we could not otherwise have, particularly in the clubs and schools and shops and factories. The great sacred concerts, which have become a regular feature in our campaigns, not only give great joy to the thousands who attend, but show the lovers of good music and those thus talented that God has great use for such gifts and that the best use of music is in the winning of the world to Christ.

In addition to what is now being done by our pastors and churches, and along with all prayer and preparation and expectation of great things, there are two special suggestions which if adopted will do much toward the nation-wide revival we are praying for, the revival which in this time of adversity seems nearer than it was a year ago.

The first of these suggestions is that we plan for community, or associational, or State-wide campaigns, with every church holding meetings at the same time. This plan has already proved its worth, and ought to be made even more effective as we learn from past experiences and as we increase the number of workers.

The other is that several Baptist churches in a community, or maybe in a county with the courthouse town as the center, plan for and hold union meetings in a church or tent or tabernacle or in the open, and then have each pastor follow up the central meeting with special services in his own church.

The opportunities are many and the workers on the Home Board staff are few, the spiritual wickedness in high places which leads some pastors and churches to take advantage of mission funds is oftentimes a sore trial to patience and faith, and the discouragements and hindrances are ever old and ever new. Yet the victories have been so marked, the calls are so insistent, the confidence and prayers of the pastors are so cheering, the promises are so sure, the needs are so great, and the times are so opportune, that we call upon our Baptist people to pray and pay and plan and push and expect great things from God.

"How can I keep informed about missions?" A writer in the *Missionary Monthly* makes answer in five points: (1) By spending some money on my missionary education; how much has it cost thus far? (2) By reading missionary books and magazines; how many have I read this year? (3) By joining a mission study class; is there one in my church? (4) By attending missionary conventions; how many have I attended? (5) By contact with missionaries; how many do I know?



# The Antidote for Radicalism in America

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

Many Books are being Written on the Subject which the Editor has Suggested for Treatment in this Article. Manifestly the Writer can Touch only a Few Points, but those Treated are Among the Most Important, and are Discussed with Great Effectiveness

Argument is not necessary to convince the reader that we are now in a period of large radicalism in America. It is difficult to measure aright the extent of its unproven preachments. It is difficult also to sense correctly the power and influence of constructive Americanism with which radicalism must be put down. But of the fact of general unrest and ferment there is no question.

There are those who are questioning every institution of society, whether religious or social or intellectual or economic or political. In the field of politics, even before the world war, there were a number of writers and university professors who were doing what they could to show that the Constitution of the United States was itself an out-of-date document. I will not advertise their books here, but the curious reader can find them. They bear the hallmark of large literary and scholastic repute.

Rationalism and New Theology are the doctrine of evolution dressed up for the public and for Christian pulpits. There are some men in America preaching in evangelical pulpits who have lost God and Christ. There are many more who have lost the zest of their faith from the atheistic teachings of evolution without knowing why.

The slump in social morality that has been noted recently, especially since the world war, merely indicates that unbelieving intellectualism may be expected to be accompanied by gross sin and immorality among the masses of the people, though the people themselves usually do not know the origin of their unbelief and unhappy selfishness.

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What are the cures for such conditions? The conditions are influencing practically all the elements of society. The cures are many, but the cure is one. Statesmanship, economic reform, legislative prohibition, educational sanity, and social adjustment of classes are among the things needed.

Fundamentally the national sickness in which radicalism flourishes is a sickness of the soul. It must be cured, if cured at all, by spiritual forces that shall enable our people to rise above class spirit, lust for material advantage and the dominance of selfishness. The only force that can do this is Christianity. The Jewish mayor of Boston was right when he said recently that the alternative in America now is Christ or anarchy.

What can Christianity do to cure radicalism? There are evidences that the hearts of many of the people are tiring of the false gods they have been following. In general, Christianity can save them, if it is alert and ready to catch them on the rebound. There never was a time when 100 per cent alertness and consecration in the Christian bodies of America and in the churches would count for more than it will now and in the period immediately ahead. In this article we can only suggest a few specific means by which Christianity can be an antidote for radicalism.

I will name *Christian patriotism* as one of these. I will not trespass upon the reader's views concerning the League of Nations. There are equally patriotic Americans for and against the League. But the writer is unable to sympathize with the attitude of men who imagine that our concern for the rest of the world somehow requires us to think less of our own land. I think a strong argument can be made to show that our worth to the rest of the world will be measured largely by our own intelligent devotion to and readiness to sacrifice for our own country—just as the men who are worth most to the homes of

the community will be those who give their whole hearts to making a real home of their own. To the writer this looks as obvious as the nose on one's face. But much latitudinarianism has streamed out from the printed press that looks in the contrary direction. America needs wholehearted devotion on the part of her citizens to the ordinary things of life, far more than she needs high-brow idealism. Let's take our idealism from our Lord Jesus Christ. If we do, we shall not love our country less; we shall serve it better, and we shall also help the world more.

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Coming more directly into the sphere of religious policy, I will remark that we shall need *more capable gospel preachers* than we have, if we are to provide an antidote for radicalism in America. It is by the "foolishness of preaching" that the world is to be saved—not by "foolish" preaching, but by preaching the crucified Christ, which is foolishness to the natural mind of man, and which is rejected more now by intellectuals in America than at any other time during the present generation.

The slump in the ministerial supply, about which many denominations have been concerned for years, has at last reached the South. Southern Methodist authorities are complaining of a lack of preachers to man their pulpits. Evidences are accumulating that the supply is falling off among Southern Baptists. We have a few more than 9,000 pastors. Some of these are preaching only one Sunday in the month. We have 25,000 churches. We have among the people in the South a situation that will give any capable and consecrated Baptist preacher a hearing in practically every local community between Maryland and the sere mountains that mark the lonely border of New Mexico and Arizona.

Not only have we too few preachers, but we are neither getting new ones rapidly enough, nor are we educating a large enough proportion of those we get. Our seminaries are growing, but not so rapidly as our opportunities and needs in preaching the gospel. And it is to be remembered that quite a percentage at the seminaries now are not preachers, but women. Our seminaries together are scarcely sending out more than 200 men yearly who have as much as two years of theological study. Many of these go as foreign missionaries and to other sections than the South.

There is only space to add here that there ought to be, all over the South, in Christian homes and in the pulpit, earnest prayers that God shall call men into the ministry. We have not been praying on this subject. Seldom have I heard a prayer in a Southern Baptist pulpit on this theme, though the Lord has directly instructed us to pray for laborers for His harvest.

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A *perennial evangelism* will be a great antidote for radicalism. Baptists are great evangelizers, but we need to become greater. During the world war several happenings in military and governmental circles thrust home upon the Baptist mind that downright faith in salvation through Christ only, is not as generally accepted in American Christendom as we had thought, those happenings indicating that a large part of the religious leadership of the country still thinks that salvation is more or less dependent on rites and ceremonies and upon education.

We have a great evangelism. We have under the direction of the Home Board the greatest staff of evangelists in the world. The rank and file of our churches still hold on beau-

tifully to their annual protracted meetings. Our large city churches are committed to a simple and whole-souled evangelism to a degree probably greater than that which is true in any other Christian body.

We should rejoice in this. But, if we are in the spirit of Christ to rebuke, as it needs to be rebuked in America, the swelling spirit of radicalism, we shall need to redouble our efforts to win lost men to Jesus Christ. It may be hard for a pastor to create an atmosphere in his own work that shall make soul-winning the normal and natural business of the church, but he ought to do it. The grapple with sin among the masses today is largely a grapple with bald and obvious wrong-heartedness and gross immorality. On the other extreme, the sins of the intellectuals are plausible and fair-seeming. They are clad in white raiment, but they are doubly dangerous, both to the individuals and the masses they deceive.

Philosophy and "perhapes" in the pulpit will be unable to exorcise such devils. Only sermons and hearts that exalt the life and vicarious atonement of the Christ can take care of the demons of rationalism and the devils of Bolshevism, and of the hurt of falseisms in between.

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If we are to cure the radicalism of America today *we will have to look after our educational system.* We have separation of church and state. That rightly compels neutrality concerning religion in State schools. Many Christian men in State colleges and universities are deeply concerned that religion shall be made dynamic in the lives of their students. But they cannot do it.

Many other teachers in these institutions have set for themselves the rather large task of driving God out of His universe. The leverage with which they propose to move this result is evolution. Once grant this world made itself out of nothing and you do away with the need of any God. A few prefer to compromise the matter by saying that evolution is God's way of making the world; you still scrap the story in Genesis about as badly as the atheistic evolutionist does. As a matter of fact, I call attention that the so-called theistic evolutionists do actually play down the Bible and its teachings. As a class they are very friendly toward destructive higher criticism. Some brilliant men and admirable in many respects have been tarred with this brush, but those who prefer to obey God rather than prostrate themselves before the theories of pseudo-scientists had better throw overboard the last scrap and vestige of the evolution theory.

I now make the following startling statement: The evidence seems conclusive that theistic evolution is being freely taught in practically every one of the wealthy State universities in America, and also in most of the wealthy independent institutions. Worse than that, in every section of the country besides the South, the evidence is trustworthy that this same destructive heresy is taught in most of the so-called Christian institutions.

What of us of the South? Most of the State institutions, if not all of them, are teaching the same thing in the South. And the Christian denominations are having a time of it to keep their faculties free from this conceited doctrine of despair in the person of some professor who has imbibed it from an atheistic university professor or the books he has sent out.

What of our Baptist colleges? We must pray for them and must give them far more liberally of our money than we have done. We should rejoice that they were so liberally provided for in the Seventy-five Million Campaign. That Campaign has given them a new lease on life. Within the last twenty years educational conditions have marvelously changed in America. Twenty years ago competent authority asserts that three-fourths of the youth in America who received college education did so in denominational schools. But now more than twice as many are educated in State schools as are in denominational schools. I suggest that the reader reflect on the possible relationship which exists between this dominating

influence of State education and the broad-spread suspicion which now exists that the spiritual forces of America have greatly weakened.

If the State college cannot function in religion, it could be enjoined in the courts from giving up its neutrality and teaching scientific theory, the effect of which is to undermine the faith in God on the part of American citizens. In every State Baptists and Methodists and others ought to appoint a committee to see what is being taught their youth in State schools.

But our greatest work must be constructive. We must build up our denominational schools. We must give them our confidence and sympathy. At the same time we must let them understand very clearly that Baptists will support no school which will harbor in its faculty a professor who thinks it is learned and smart to pass on to adolescent students the Christ-denying theories of evolution. If such a teacher claims the right to pursue truth wherever it may lead him, he must promptly and kindly be informed that he is at perfect liberty to do that in one of our denominational schools, but only as a bond-servant of Jesus Christ. If this restriction is too narrow for him, he must be kindly informed that he shall find another place to pursue his idea of truth. These men have sometimes been treated as martyrs. They are not martyrs. They are simply getting money under false pretenses when they exist in an institution dedicated to the deity of Christ and the exaltation of the Spirit on being allowed unhindered to teach that which absolutely destroys all which built the institution.

Bishop Warren A. Candler, chancellor of Emory University, Atlanta, Georgia, once expressed his anxious concern that Southern Baptists should build up a great university. The bishop declared his belief that Methodists and Baptists together could hold the South to true religion if, while exalting Christ in other ways, they would build up an educational system that would be independent of the rationalistic teachings which now hold sway in most American universities. To do that they must be able to give their leaders, especially their educational leaders, the best there is in education, without allowing them to be poisoned by the infidelity of unbelieving philosophy. Southern Methodists did one of the most heroic things in recent American history when they built their two universities at Atlanta and Dallas to take the place of Vanderbilt, which morally belonged to them, but which was wrested from them by liberalizing forces. They purpose in the new universities to safeguard evangelical religion. Baptists always build up from the bottom. But Baptists are a great people, and they also have much concern about conditions at the top. Devoted to evangelical faith as Southern Baptists are, can they wisely longer neglect to erect in the South a great Baptist university, for the proper training of Baptist leaders, teachers, and preachers in the future? Not to do so looks perilously like a willingness to allow intellectualism nurtured in unfriendly soil to invade the South, both in college halls and in our pulpits. If we allow that, the last defense will be broken down. It protects the rank and file of the people of the South from that blind leadership of intellectualism which has wrought immeasurable damage among the spiritual forces of this country.

Bolshevism must not be allowed to do its work unchecked in America. The false philosophy of social radicalism must be studied and checked. The American happy-go-lucky attitude toward immigration must be shaken out of our people. Men must be taught that selfish class interest and material power and pleasure are to give place to the authority of Almighty God and to the loving service which Jesus alone can put into human hearts to do. If these things are to be accomplished, if true Americanism is to be conserved, if true religion is to be exalted, a tremendous obligation and unspeakable opportunity lies now at the door of Southern Baptists. Are we great enough of soul to see and to purpose in our hearts through utter consecration to Christ to do what He would have us do?

# Europe—Our Greatest Baptist Missionary Opportunity

*President E. Y. Mullins, D.D., LL.D., Southern Baptist Theological Seminary, Louisville, Ky.*

*Dr. Mullins has Recently Returned from an Extended Tour of Europe, Including some Twenty Countries, and Presents with Great Clearness and Thrilling Effect the Results of his Observations and Experiences*

The opportunity and need of Southern Baptists in Europe are today more impressive than they have ever been in past history. Europe has undergone changes and is now undergoing additional changes which constitute wide open doors of opportunity. The need is a manifold one, and may be regarded both from the standpoint of Baptists who are already in Europe and of Baptists in America who are considering work in Europe.

I wish, first, to call attention to the Baptist opportunity in Europe. And under this head I would mention first that in Europe the Baptist opportunity is emphasized by what I may call the coming of a Baptist era there. To one who has recently made a long tour, the passing of the old order and the coming of a new is most impressive. I think no one in America fully appreciates the intensity of the conviction of the majority of Europeans as to the complete and final overthrow of what has been known as autocracy in government. There has been some slight recrudescence and revival of the influence of the papacy in Europe, due to political causes, but this is not to be confounded with the political principle of democracy which is sweeping rapidly over the European countries.

I cannot believe that the autocratic rulers of the past will ever come back in any permanent way. Of course no one can forecast what will be the temporary readjustments in government, but unless all past history deceives us, the democratic tide which is now moving will continue to sweep on. New principles have been set free which will have a struggle, no doubt, for existence, but they will triumph in the end. Baptists have every reason to rejoice in the coming of the new charter of human rights among the European peoples. For them it has always been a supreme opportunity where the individual comes to his rights in the church, in the state, and in other relations of life. Baptists never flourish under autocracy, but they always flourish where there is freedom of conscience and freedom of worship.

In the second place, I wish to stress the opportunity which consists of the presence of a Baptist movement in Europe which has already gained much headway. In Sweden there is an imposing group of Baptists numbering sixty thousand, and in Germany there is another group of about the same number. In both of these countries there are strong theological seminaries, training from thirty to fifty Baptist preachers every year. These schools are manned by strong teachers and have poured out streams of life and blessing in all directions for many years. In Norway, Holland and Finland, and all North European countries, there are groups of Baptists numbering in each country from three to five thousand, who are aggressive, wide-awake, full of zeal and consecration, and who are, within the limits of their resources and ability, achieving great things. In Austria and Hungary there is a group of Baptists who are aggressive and conquering. In Rumania there is one of the most remarkable Baptist movements to be found anywhere in the world. Already there are from fifteen to twenty thousand Baptists in Rumania. They have a number of strong churches and some of the most powerful evangelistic preachers to be found anywhere. They are united, consecrated and aggressive. They are wholly without fear, and endure persecution gladly in the name of Christ. They have a very remarkable group of young people, numbering hundreds, who seem to be as consecrated and ready to devote themselves to the work as the older members of the churches. I have never seen anything quite equal to the power and consecration of the young

people of Rumania and Hungary. There is every reason to believe that our Baptist cause in Rumania and Hungary will make rapid strides in the near future. Our Foreign Mission Board is making plans to enter these and the other countries in Southern Europe allotted to it. I consider Rumania one of the greatest mission fields in the world. Italy also is a great opportunity. Our Baptist people in Italy exert through their publications of one kind or another the greatest influence of any Protestant evangelical body in the entire country. In Spain there is a very remarkable opportunity for Baptists. There is a very strong movement away from the Catholic church. Nothing surprised me more in the entire tour than this condition in Spain. In France there is also a Baptist movement, and, while it has not succeeded so well there, it is to be hoped that it will be put into better condition in the future. In these and other European countries there is, in other words, a Baptist force already on the field, ready to our hand, to be used for the spread of the gospel.

A third element in the conditions in Europe which constitute a great opportunity is the failure of what I shall call sacramental and ecclesiastical Christianity. State churches have ruled in the religious realm throughout Europe. In most European countries they are still in evidence, but the time is coming when I believe they will be set aside. These State churches are for the most part sacramental and ecclesiastical; that is to say, they teach salvation through the sacraments, and they maintain a strongly centralized ecclesiastical authority. Both of these elements are contrary to the religion of the New Testament. They always result in a worldly church. A spiritual religion is incompatible with the existence of such ecclesiastical and sacramental organizations. It is unquestionably true that the people in general have come to feel this and have turned away from these organizations in increasing numbers. The fact that sacramentalism has palled upon the religious taste and feelings of millions of Europeans constitutes an enormous opportunity for Baptists with their simple, New Testament Christianity, and their democratic form of church organization, and their view of the ordinances as symbols.

In the fourth place, there is a great opportunity in Europe, based upon the plastic condition of the material to be worked. The war has left everything in a state of change in Europe. Prior to the great war life was stereotyped, solidified. Baptists everywhere were persecuted or thwarted in their efforts to preach freely and fully the gospel of Jesus Christ. All forms of human thought and all modes of reform known to modern nations have to a great extent entered into the life of European peoples. Socialism, as a form of thought and as a method of reform in government, has attained force among European peoples. Radicalism of various kinds is being promulgated. Theories of government of various kinds are under discussion. In fact, there is scarcely any phase of European life which is not today in a state of change and flux. Naturally, it is a great opportunity for a religious body which brings to bear upon them the creative forces of the gospel of Christ. No religious denomination can do much with this seething mass of life which does not spring from a gospel instinct with divine power, possessing the creative force necessary to radically change the human heart, and thus lay the foundations for a new political and social order. No people in the world have so great an opportunity in this regard as the Baptists.

In the fifth place, I would mention an element in the opportunity of Baptists in Europe what is called the "inner



movement" in the state churches of Europe. For many years there has been in Germany and Sweden and other European countries a spiritual movement from the inside of the state churches themselves. Multitudes of people, not finding in the state churches the soul satisfaction which they crave, have formed organizations to cultivate the spiritual life apart from the state churches. In some cases they remain members of the state churches, but hold their meetings entirely separate. In Sweden this is the case. It is nothing more than the hunger and thirst of the soul of man for a genuine religion, and wherever there is real spirituality this inner movement makes a powerful appeal. Now, this movement is exactly in line with our Baptist preaching and church life. Of course, it lacks Baptist elements, but so far as it goes it is a great challenge and a great opportunity to us. If we should adopt a strong program in these countries, it is unquestionably true that we will be greatly reinforced by this movement.

In the next place, I wish to call attention to the needs. Of course, in pointing out opportunities, I have already pointed out needs. But I wish to stress certain points in this connection.

The first need which I will stress is the need of a spiritual Christianity. The world war occurred because state churches had left unregenerate men labeled Christian as the membership of the so-called Christian churches. European Christianity had no means of regenerating the heart. It had the form and symbols of Christianity, but not the power. The Christianity which has in it divine power is the Christianity which preaches Christ crucified as the means of salvation, and justification by faith as the supreme condition on which God bestows life. Martin Luther started this great movement, but, unfortunately, he did not carry it out. The doctrine of justification by faith lost its hold upon European peoples, and Christianity sank into the grave of ecclesiastical forms and ceremonies.

Another form of this need may be stated as the implicit desires of the struggling peoples. One is struck by the fact that many Europeans have only a vague notion of what they really desire. They are groping in the dark. They know that the old order is gone and that a new order is coming. They know that the old forms did not satisfy, but they have not yet seen the full light. Their longings and desires are implied rather than expressed. Baptists have exactly the message which will meet those implicit needs. Those men who are struggling for religious liberty and civil liberty and economic liberty and freedom of thought do not know that there is a group of people in America who hold the gospel of the new Testament in the form which creates every one of these human rights. If Baptists shall make known their message to these people, it will be recognized as the echo of their own wants.

A third phase of this need is that our Baptist message in Europe shall be made entirely clear. There is danger that it be confounded with other forms of propaganda. Christian

Science, Seventh-Day Adventism, Russellism, and other isms are seeking to propagate their views in various European countries. There is a prevalent idea that Baptists belong to these little sects. Many of these Europeans do not know how great and mighty a body American Baptists are. It is of the utmost importance that during the next few years the Baptist message shall be made very clear and very explicit to Europeans. If it is stated properly and expounded adequately, it will cause a great movement toward the Baptist view of truth, because our message contains the very heart of man's deepest longings.

A further element in the need of Baptists in Europe is the materialism and atheism which attend the movement away from the state churches. In some of the countries of Southern Europe this phase of the matter is most appalling. Men and women have lost confidence in all religion by losing confidence in the state religion. We must bring to them the truth.

Still another pressing need in European countries grows out of the uncertain status of religious liberty in those countries. As intimated above, it is most likely that sooner or later the state churches of Europe will be disestablished, but this will not take place in a day. It will take much time, and there ought to be careful and systematic effort made to promote this most desirable end. In most of the new democracies of Europe there is a strong sentiment in favor of disestablishing the state church. This sentiment needs to be cultivated. Reinforcement from without would help greatly, if coming from the right sources and exerted in the right way. Baptists are better qualified to teach the doctrine of religious liberty to Europeans than any other religious body, because of our history and our experience. There is a great and open door and a crying need throughout European countries for just the kind of influence which our people can exert in this regard.

Finally, I would emphasize, as among the great needs in Europe today, a competent Baptist leadership. We have some splendid workers in the various countries—men who have stood heroically for the faith. Many of them are educated men, and in some of the European countries the leadership is fully adequate for all the need; but these are not the mission countries. In the countries where Southern Baptists will undertake mission work there are groups of splendid leaders, but they greatly need reinforcement by other leaders from America. We need thoroughly trained men of the highest caliber. In fact, we need leaders of maturity and long experience. There are problems relating to the relations of our Baptist work to rulers and governments. There are tasks of interpreting our faith. There is the great task of organizing the forces. There are many other forms of effort and need which call for the highest wisdom and strongest possible leadership. The occasion calls for a great program on the part of Southern Baptists. We will miss one of the greatest opportunities of the ages if we do not take hold of the situation with a strong hand and press it on to a consummation.

## Russia's Desperate Call for Help

*Rev. I. V. Neprash, Vice-President, Baptist Union of Russia*

**An Appeal to Southern Baptists by a Man whose Life is Dedicated to his Country's Redemption Through Christ, her Only Hope; and whose Appeal Thrills us Anew as we Realize that our Convention has Become Responsible for the Task Under God**

Seventy-five millions of dollars!

Some say, "This is too much." Some say, "Thank God for it, but it is too little."

It depends upon *how* they look. Five loaves of bread and two fishes would have been too much for the boy who had them, but the apostles had a vision of the need. They saw the hungry masses, and when they had made a comparison between what they had and the need they exclaimed, "What are they among so many?"

Seeing the desperate condition of the whole world, it is so easy to follow the disciples in their little faith, do nothing and say to the Lord, "Send the multitudes away that they may go . . . and buy themselves food." But Jesus rebuked and corrected them: "Give ye them to eat." Ye can do comparatively little, but "Bring them hither to me." They did so in a humble and obedient spirit, and we know what happened.

Today America is in the same position. Looking the world over, she seems to be the only one who can "give" to the mul-



itude. It is her great and glorious privilege, a unique position given from above. "It is more," may I add, as non-American, far more "blessed to give than to receive."

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"Go and preach!" To fulfill this, men and money are needed. Men are more necessary; money is nothing without them. Men must go first, for "Without shedding of blood there is no . . ." mission. It always costs much to open a country for the gospel. To become "good" for the seed, ground must be sprinkled with many holy tears and much blood.

Russia has paid this price. Our American brethren know about the hard time their fellow-believers in Russia had before the war, but the highest wave of human rage and arbitrariness came during the war. All kinds of accusations, then oppressions—closing of churches and imprisonment of many of the workers. While in Siberia for preaching the gospel, the writer visited fifty-two workers, among whom were two sisters, far in the north. Besides these there were many more who could not be visited, even in secrecy. Some of them could tell stories of their sufferings which would fill volumes. Except a few who died in exile, all came back and are ready for work. In the city of Kazan the whole congregation was arrested and sent directly from the meeting to the prison, where they were kept for one month and a half.

When our dear old brother, V. Ivanov, a veteran worker, had been sentenced during the war to a long imprisonment for daring to preach the blessed gospel in Moscow, and when the verdict had been announced, he said quietly, "All right, I am accustomed to it," and went, for the thirty-fourth time, to prison. Of course, he testified there for Jesus—the prison became the only place in Russia where there was, comparatively, liberty to witness for Christ.

These are just a few cases; there were scores of them in the army and hundreds in the country. Such experiences prepare missionaries. Russia has men. They are not rich in opinions, but in experience; they do not speak what they think, but what they know, and prove that the living God is back of their words.

But what about means?

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Russia is ruined financially, and will remain so for several years, because her resources have been depleted. After a few more years Russian Baptists will be able to support the work themselves, but who will do it now? The situation in Russia is such that the greatest possible impetus must be given to the evangelization of her millions immediately after order is re-established. This situation presents aspects different from those which obtain elsewhere. Ours is the spiritual one. From this point of view the indescribable sufferings of the 180,000,000 of her population are like a severe operation, and surely the Divine Physician would not undertake it if He had not in mind the healing of that great body. America lost 50,000 of her best young men, and she feels it. Russia lost 1,700,000 killed, besides 7,000,000 wounded. But this is not the worst. The greatest curse of the war rests upon the refugees. Nearly the whole population of the western part of Russia lost everything and had to hasten off to save their lives from the approaching battle. Millions of well-to-do people became beggars, with a long, long journey, sometimes several months in duration, before them, with no food and no roof to cover them in winter. About 90 per cent of them contracted rheumatism. But the poor children! Their lot was the most terrible. Often their death was welcomed, even by their parents, as a deliverance. For three years both sides of the main road eastward were lined with fresh graves. In the Ural Mountains there were found boys who had been lost by the caravans, having strayed away to look for something with which to satisfy

their hungry stomachs. They were hiding themselves from the wild beasts and keeping alive by eating roots.

Last year Russia had about 4,000,000 orphans, and since then their number has increased. "Woe unto them that are with child! Pray ye that your flight may not be in winter." Really, woe to them! An officer who had gone through the horrors of battlefields unshaken could not, but with a trembling voice, relate how he had seen a woman who, when her time was come, went aside from the crowd and gave birth to her child. But both were frozen!

Now, Russia had about 14,000,000 of refugees, and this is but one incident of a great volume written, not with ink, but with blood. Rivers of sufferings—wounds, wounds, deep wounds and of the worst kind—wounds of human hearts and minds.

I am not describing the present situation—everyone knows it. Judging from dependable letters from Russia, I can only say that it is beyond description.

Now, where is the medicine for all these wounded souls, broken hearts, and lives which are on the verge of despair?

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Happy Americans, you know! Even your children in the Sunday school know! And Russia does not know, but, thank God, she feels it. She is more and more conscious of the source from which help will come. Even here, in big Russian colonies in large cities, one can feel the real undercurrent of all those speeches and conversations. Disappointed in everybody, disbelieving every human plan and effort to save Russia, they are looking for something supernatural, for help from above. Those in Russia felt it before, when they heard about it.

After the revolution I returned from Siberia to Petrograd. The church was overflowing with joy and with eagerness for work. Open-air meetings were started, the first being held before the Winter Palace. The people came from every direction and listened. Oh, how they listened! It was cold, windy and snowy, but they stood and listened. After the meeting some of the brethren came to me and said the people were angry with me. "Where has he been?" they asked, "and why did he not tell us all these things before? *This is just what we need in Russia.*" Letters from all parts of Russia in my editor's office contained the same sentiment.

The longing for the gospel increased with the difficulties. Every week I had fifteen meetings in eight large halls. The deacons and volunteers held meetings in other parts of Petrograd and beyond the city. A regiment, which had been the Czar's, gave me, free of charge, the use of their large hall in the center of Petrograd, with seating capacity of about 3,000. Every Thursday hundreds, sometimes more than a thousand, of soldiers, besides civilians, filled the pews. The quiet, responsive listening from those, who obeyed no general nor other officer, who had become czars themselves and whose hands were stained with the blood of innocent brothers, filled our hearts with the joy of victory. At the close of the third meeting more than two hundred soldiers stood, having resolved to start life anew by following Christ. The whole congregation, with but few exceptions, fell on their knees.

Another Bolshevik regiment permitted me, free of charge, to use their officers' hall. After the first meeting soldiers came to me and asked, "Comrade, please come two or three times a week. We live here like quadrupeds—just politics and politics, and we are sick of politics. *We do not know how to live; tell us about God.*"

All this happened about three years ago. Since then some have lost everything good in their souls, some have become just like beasts, but the masses are undoubtedly longing more than ever before for the Living Water. All of these terrible conditions have worked like a deep ploughing of the ground, preparing it for the seed.

About four months ago the president of the Siberian Baptist Conference wrote: "Please send us, we beg of you, 10,000 Bibles and 20,000 New Testaments." Last week I received another appeal from him. It makes one sick of heart to read it: it is just a cry of despair. They had had an annual conference and their old workers had declared that there was everywhere an unusual inquiry for the Word of God. Describing the spiritual hunger, he concludes, "But we cannot give what they most need and ask for; we have no Scriptures."

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This is the situation with reference to the largest field of white people that has ever been opened and prepared in such an extraordinary way. A unique opportunity which must not—cannot—be missed! How can we meet it in the proper way? This is the titanic question facing the Christian world at the present time, especially the Baptists, as the largest Protestant movement in Russia is the Baptist movement, and Baptist beliefs are the only ones that the Russian people understand to be fully biblical.

Russian Baptists will be unable to meet the need. We had had ten or twelve millionaires among our brethren, some of them just waiting for a chance, but now they are as poor as everyone else. Our President was one of them, and he not only lost everything, but escaped death by a miracle, forty shots having been fired at him. Our treasurer, also, lost all of his possessions, as well as the money of the Union, and we do not know if he is still alive.

How many similar cases are there behind the curtain? Fear fills my heart at the thought of it.

Bolshevism is considered as the last phase of human endeavor to establish paradise upon the earth. After the fever of this movement is abated no doubt there will be a great reaction toward idealism. The deeply religious Russian people could not lose their nature within a few years. Rather, we can suppose that, according to law, it will burst out with new power after such a time of suppression.

But what kind of ideas will take hold of Russia? The Russia State Church will play a part, but there is no hope for her. She showed herself in a dishonest role during the old regime and she failed too demonstratively after the revolution, when she had full freedom to use her spiritual influence. In her present condition she can never become a real spiritual power in reconstruction work.

Who, then, will it be? Kind reader, please think about it for a moment. Who or what will be the next to take hold

of Russia? I do not ask this question for Russia's sake, but for Christ's sake and the sake of such unusual opportunities.

Now for the most important question: Will the Baptists of the world, the Southern Baptists of America especially, get the vision? A vision large enough to see the whole need and see it clearly enough to act quickly and in an adequate way?

If they do not, what then? *If they will not, others will do it.* Since 1918, when I arrived in this country, I have heard and read of strong preparations being made, not by great sister denominations, but by other religious and mystical groups, movements and organizations, which will bring to Russia stones instead of bread and serpents instead of fish. Russia will accept them because she is so hungry, but—God save Russia from them!

The pure gospel work must be started in the largest possible measure right from the beginning. Especially Bibles, New Testaments, and millions of tracts should be handed to the masses at once, after the change will have taken place, in order to turn their eyes to the gospel, and then the work should be continued in a systematic and steady way. No doubt there are men in the South who are wise and experienced enough to know how to start such a work, but this is merely a suggestion from one who knows the situation. The life of Russia, as a new-born nation, is spasmodic, and the way the Bolsheviki took hold of her may suggest some hints as to how to understand the immediate situation.

The readiness of many whom I have had the privilege of meeting in America, the interest of the Southern Baptist Convention, and especially of the Foreign Mission Board, show, thank God, that the Southern Baptists are aware of the gravity of the situation, and are sympathetic with the sufferings of these millions.

Now the churches are brought into question. Will they understand the lesson God is giving in Russia? Will they back their representatives and officers so that they can start and continue a great work in Russia? May God grant it! Pray for it! Pray for Russia!

The last letter from Russia informs me that some Baptist churches and some individuals have lost their zeal. The burden has been too heavy and at times too long to endure. Pray for your brethren and sisters in Christ that the Holy Spirit may refresh them and fill them with His power anew, that they may continue to be "salt and light" to those who surround them. "The harvest truly is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest!"

## China's Helplessness and Her Helper

Rev. W. W. Stout, Hwanghsien

A Thoughtful Student who has Spent Seven Years on the Field Analyzes Conditions in this Land of Distress, and Points to the One Remedy

In the minds of many students of China the general condition of the people could well be summed up in the word, "helplessness." Though her strong, virile people compose nearly a third of the people of the earth, her enemies and professed friends have been kept from spoiling her only by the rivalries and jealousies among themselves. The Chinese is cowed and mistreated in his own land. In the ports, especially, even the upper classes are treated with scant courtesy by the foreigner, who exploits their land and their pauper labor. Protests against the violation of their own laws against the importation of harmful drugs are only protests to be heeded or hooted at at the will of outside countries. In many instances the native officials are in constant fear of incurring the displeasure of the foreigners who live within their jurisdiction. Citizens of all the great powers can and sometimes do live with a careless disdain of Chinese customs, proprieties and laws.

Not only is it true that the Chinese seem helpless before other peoples, but, worse than that, they seem helpless to develop their own resources or to improve their economic, social or moral condition regardless of the relations with the rest of the world. With a wealth of coal, iron and other minerals that staggers the imagination, multitudes of the people suffer and die because of the inability to develop it. Vast ranges of mountains that should be covered with forests lie barren. Great rivers break their banks, drowning or driving from their homes literally millions of people because through the lack of a spirit of co-operation proper levees and dikes are not built. Before the revelation of inefficiency, corruption and cruelty of the government the average westerner stands appalled. For several years efforts have been made to establish a capable, responsible government, but so far these efforts seem only to have produced worse anarchy. In addition to this, vicious, superstitious and

cruel customs hold the people to their suffering with a grasp of iron. Fear of ridicule or persecution and the lack of understanding of anything better keep the seething population in slavery to empty forms of religion that mean nothing and the observance of which not only does not comfort or inspire to a better moral life, but really develops hypocrisy and deceit.

What is there in the Chinese nature that makes such a condition possible? It is certainly not the lack of self-respect. The Chinese are a proud race, and it is the sting to their pride that makes the above conditions doubly pathetic. The apathetic bearing of the typical Chinese would lead one to think that they are a spiritless race, but this is far from the truth. Only a high-spirited race could have so well endured the centuries of famines, pestilences and other untold sufferings. No one who has come in close contact with Chinese students will attribute this condition to the lack of intellectual ability. They are a people of high mental endowments. To those who are in the habit of looking at such things from a materialistic or even economic standpoint, the terrible poverty of the people may seem to offer the best explanation. To one who has studied China from the inside for several years the vital relation of poverty to the woes of the people is not apt to be underestimated. Poverty could at best only be likened to the trunk whose branches are the above weaknesses, but whose roots are moral, which from the Christian viewpoint means also religious.

Two characteristics of the Chinese which stand out prominently and from which China's helplessness seems to spring, are selfishness and deceit. Some examples of the appearances of these will make plainer my reasons for naming them. The Chinese spends very little thought on the public good. The interests of his own family or clan are the widest that claim his attention. The manner of living apart in little villages, each of which has grown up around a family, tends to intensify this feeling. Through a country twenty times as densely populated as Tennessee or Kentucky and a country where there are hills and mountains of limestone, the bulk of the travel and the moving of freight has to be done by pack animals or wheelbarrow. In bad weather many of these roads become impassable and since there are no fences the traffic simply goes over the growing crops. A road in front of my house in Hwanghien that is ordinarily about twenty feet wide becomes in very bad weather a hundred or more feet wide as the animals and people keep moving out to the firmer ground. During several months of the year the farmers have little work to do, and if each should give only a very few days to the making and repairing of roads, half of the pack animals that require such a large proportion of the produce of the country would not be needed and crops of hundreds of thousands of acres would be saved. One of our missionaries once asked his muleteer why the people allowed the road they were traveling to get into such a condition, and the answer was, "In China every man manages his own affairs." Small bands of robbers will often march through the country looting, kidnapping and murdering. In such instances only a few are afraid of being molested and these individuals are generally willing to take their chances at being let alone rather than to join in a more or less dangerous movement to protect the whole community. This idea of seeking the interests of one's own family first, last and all of the time has a direct bearing on the condition of the government. On the part of the officials selfishness is seen in its aggravated form of greed and extortion. They say openly that honesty is a poor and foolish policy for one who holds office. On the part of the people, each family is willing to take a gambler's chance of escaping extortion and says that the rest is none of his business. Personal helpfulness to those in great distress is rare, though probably not quite as much so as the newcomer in China might suppose. The starving condition of thousands of people seems not to greatly affect the sympathies of the great mass of the people. A man stopping to at-

tend to the wants of one who, weakened by disease or hunger, had fallen on the street or by the roadside would be an unusual sight. Certain common acts of helpfulness to those in need, the neglect of which in America would bring on a person a storm of indignation or even punishment are seldom performed in China. Indifference to the most pathetic suffering is one of the most distinct Chinese characteristics. In many instances the law makes mercy a crime. For example, if a man is left by the roadside bleeding and dying by robbers and one like the Good Samaritan comes along and assists him and the victim dies, his benefactor is held guilty of his death. In several instances I have had students in the Bush Seminary come to me telling of some person in a pitiable plight and asking me as a foreigner to stand responsible in case the object of their kindness should die. The selfishness of the Chinese is not even that "enlightened selfishness" advocated by so many as a substitute for the law of love and helpfulness taught by Jesus.

The other reason I have given for China's helplessness and deceit grows out of the misplaced emphasis on form and etiquette. They seldom get away from acting a part. Their sages through the centuries have laid great stress on saying and doing things according to the proper form, and consequently the polite phrases and gestures considered so necessary are learned by the more blunt westerner only after years of study and contact with the people. Naturally this great stress on good form soon degenerates into hypocrisy and deceit. With a Chinese words are often used to hide rather than to reveal his true meaning. One of the fine arts that a missionary has to learn is to be able to tell what a man means by what he says. Very naturally this hypocrisy and deceit tend to develop mutual suspicion. As is the case with eastern peoples generally, the Chinese are an illustration of the old Syrian proverb that "Two wolves never sleep together." This common distrust of each other is often justified.

One or two typical cases may be cited to show how this feeling of distrust pervades. A few years ago some prosperous merchants who were living away from their homes in a port desired to send some funds back to help the people of their home country, who were suffering from famine conditions, but they would do this only on condition that these relief funds be used under the supervision of an American missionary. Three years ago our church at Hwanghien sent a contribution to the flood sufferers at Tientsin, but they wanted it understood that the distribution be made by the "foreign" controlled Y.M.C.A. Because of this mutual distrust it is hard to launch great movements of patriotism or reform. A true patriot is generally suspected of having ulterior motives, and the people have been so cruelly disappointed by those on whom they have centered their hopes that this suspicion is not strange. A patriot or other leader for the uplift of his country could not but be hampered by the fact that those who professed to be devoted to his cause would have to be watched very closely lest they betray it from motives of greed. Is it a wonder that the Chinese as a people lack morale? that China lies wallowing in her helplessness?

What is the remedy for these conditions? The Christian will answer, "China needs Christ," and with this pious deliverance is apt to think that further explanation is unnecessary. This statement is true, but we need to ask ourselves how Christ will help China. China needs Christian men and women. The Light of the World shines through the lives of those who have been transformed by Him. China needs those whose lives are devoted to the good of those about them, men who seek office because of patriotism, teachers who have a burning desire to break the bonds of ignorance that have held the people so long. She needs men who are willing to put the interests of their fellow-countrymen first, regardless of their personal interests. She needs men who are absolutely trustworthy. A few men and women in each community who by their lives prove that unselfishness and sincerity are possible and practicable will be the



means of working a transformation throughout the entire land; for there is a deep, though scarcely realized, longing in the Chinese heart for men and women who can be trusted.

In talking with some of the younger men of China I have often heard such expressions as these: "If China only had a Washington," "If we had a Lincoln," "If we just had such a man as Wilson," "If the history of China had been largely made by good men." But now the sunlight has begun to shine in China. There are some Christian patriots of national reputation who have gained the confidence of the people as a whole. More significant than these, however, is that small, but constantly growing, number of quiet, helpful, trustworthy Christians whose influence has begun to be felt throughout the whole land. With a personal faith in the ever-present Christ they dare to defy the customs from which others fear to break away. With a confidence in the power of God they have courage to work, knowing that their work will not be in vain. With the example of the unselfish Jesus before them they are finding by experience the blessing of service. Because of a constant striving to serve the God who looks upon the heart they are growing above deceit and disarming suspicion by proving that through the Christian religion men can be and are being made unselfish and sincere, something that their own religions and customs have so failed to do. Upon people like these as a foundation the great Helper of the helpless is building a new China.

One in America is apt to think that unless he has been called to go to China in person his duty to the Chinese has been per-

formed if he has done his part in paying the expenses of those who go. There is another duty that every Christian in America owes to China and to the world. As trite as this may sound, I want to emphasize it. The first duty a person owes to foreign missions is to live a Christlike life and thus make his contribution to the making of the right public sentiment in America. At a time when political trickery, double dealing, profiteering, appeals to prejudice and greed for money, power and honor are so rampant, we are in grave danger of disappointing those peoples who have looked on the United States as being above that slimy pit of greed and mutual suspicion in which they are engulfed. It is a fearful thing to be a disappointment to those nations whose ideas of us have been an inspiration to them. A life of unselfish service, unmixed with guile, has its influence in making a sentiment here the influence of which will be felt in Armenia, China and the islands of the sea.

An interesting list of gifts to foreign missions by Catholics was recently published in the *Record of Christian Work*. Here are some of them: Altars for foreign missions, \$200; missionary mass kit, \$150; vestments, \$217; statue, \$40; chalice and ciborium, \$36; stations of the cross, \$90.80." Whereupon the writer remarks: "More statues and more vestments, as if China were not full of statues and vestments—the paraphernalia of Buddhism and Taoism!" What folly to carry to a land the devices of heathenized Christianity in order to Christianize its heathenism!

## A First Century Church Meeting Twentieth Century Needs

*Rev. L. B. Warren, D.D., Superintendent Church Extension, Home Mission Board*

The Question is Often Asked, "Can the Vexed Problems of this Day and Time be Met by the 'First Century Church'?" The Answer is an Emphatic Affirmative, and the Substantial Proof is the Following Case in Point

A few years ago the church in question was evidencing efficiency about equal to that of the average church of between four and five hundred members—average congregations, average contributions, average propaganda, average effectiveness in leaving the Christ-imprint on the life of the community.

Today, this is the story:

The contributions to the Seventy-five Million Fund, \$318,000, place the church fifth in the list of 24,000 congregations in our Convention. No single large contribution went into this total. It was reached by the sacrificial giving of the 2,000 members, and made possible by the example of a pastor whose generalship is in leading the advance, not in directing it from the rear.

The mid-week meeting is perhaps the basis of the great organization. It is unique. First comes fifteen minutes of sweet, strong devotional service—song, prayer, Scripture passages, testimony. Then forty-five minutes for the study course. Then a thirty-minute review of some book of the Bible. The review is by the pastor. Its preparation entails intensive and extensive study and research, but it has proved to be well worth the labor. During the forty-five minutes of study, five divisions of the organization meet in appointed rooms, each to engage in the study of its special course—the W.M.S., the Y.W.A., the Senior and the Junior B.Y.P.U., and the Brotherhood Class. The courses are taught by leaders elected for the work, and, judging by the presentation of the mission course in the meeting of the Brotherhood Class, the leaders study far into the night. It was inspiring to sit with that band of fine business men, who had laid aside the thought of the secular and were devoting time and brain and heart to the study of missions. The result of the course is that the men of the

church are as well informed on the subject of missions and convention operations as are the women—and that is saying about all that can be said. When every church in our convention has its Men's Missionary Society as well as its W.M.S., we will look back to the day of the Seventy-five Million Campaign as the day of little things.

Building upon this stable foundation, a great superstructure has been erected. The membership's interest in great congregations, a great Bible school and great contributions is no less than the pastor's interest. Consequently the congregations overflow the building and additions are constant. No month has passed during the present pastorate without a net increase in the membership. One month seventy-five letters were granted in establishment of another local church organization. The pastor mentioned the fact that it would take some good work to close the month with a net increase and an unbroken record for the mother church. The membership did the good work, and on the following Sunday morning seventy-eight were received. This was the Sunday before the meeting of the Southern Baptist Convention, and the K. & C. held its train for sixty minutes while the pastor preached and the members were received. Then pastor and delegation boarded the train to carry the glad tidings to our great gathering. It is not often that a transcontinental line holds its train that an humble First Century preacher may deliver his message. The officials must have harbored an idea that the message was somehow meeting the needs of the times.

To further meet the needs, a Sunday nursery is maintained—sand tables, cradles, a matron—and it is soon to be a day nursery as well. The ladies' tea room furnishes daily lunches. During the past year an average of 135 lunches were served



to working girls each day except Sunday, at about 40 per cent of the cafe and restaurant prices. The church library is open from 10 in the morning until 10 at night. And the operations of the membership are not held within the limits of their Campaign contributions. In addition to these contributions, six ministerial and missionary students are being supported in various colleges and seminaries.

To care for the overflowing congregations and the growing Bible school, the auditorium is being enlarged in connection with the erection of a Sunday-school plant which will be the

final word in efficiency. This addition, costing \$250,000, will give auditorium capacity of 2,500, and when completed will represent a total investment of something over \$400,000.

The pastor's name is Moses. But he needs no Jethro for details, nor any Aaron to be his spokesman. He believes the Word, he preaches the Word, he lives the Word, and any visitor to Pastor M. E. Dodd and the First Church of Shreveport, La., will get a vision of the application of First Century Gospel to Twentieth Century Needs which will prove an inspiration to his own life and ministry.

## New Opportunity Among the Negroes

*Rev. O. L. Hailey, D.D., Secretary of Committee on Negro Theological Seminary*

Let it be frankly admitted that we have a problem on our hands. This is a problem for both white and colored. It is not ours alone, nor theirs alone, but it belongs to both of us. The Negro people and the white people find themselves joint occupants of the same country, who share mutually in a great commonwealth. And we are both citizens. Certain facts of our past history have projected their influence into the present and render our problem more complex and delicate, and for those reasons, more difficult. The present holds conditions that are very real and must be taken account of.

But let no one for a moment think that under the blessings and guidance of God we cannot deal successfully with our problem. It is perhaps the most important and trying undertaking that two peoples of distinct races and diverse ideals and interests ever had to deal with. But we ought to be, and are, better prepared to undertake the task than any two peoples have ever been. We have the best country, the best laws, and the most effective type of Christianity, all on our side. But let no one conclude, therefore, that the task is easy. Our own highest interests, all worthy patriotism, as well as the demands of Christianity, call us to the best that is in us. God's hand is in this matter. Our concern must be to correctly interpret His mind and conform to it.

The Negro people have a vivid race-consciousness. They have taken serious account of themselves as a distinct people. They have taken note of their place and condition as respects many things of great importance, and especially to them, and we do well to take note of this fact. They have fondly cherished aspirations. They feel that they suffer improperly under certain social, educational, economic, industrial, legal and political conditions. Against these they are directing their efforts. And they feel that there are elements in all of these which justice and properly applied Christianity would ameliorate. They greatly desire that their children, whom they love as fondly as do any people, should be shielded from these. And more, they feel that their white friends both could and should help them to procure improved conditions in these respects. They know that they are the weaker race, and this will naturally make them the more sensitive. Nor should anyone be surprised if in some respects they may hold to mistaken notions, as to how relief is to come.

The world war has had its influence upon them as well as upon us. They answered the call of their country, and supported all the patriotic appeals at home. They did their part nobly. They felt justified in hoping that things would be more changed when their soldiers came home, leaving an honorable record, and were received by those who had supported them, to the last degree, while they were away. They have not realized what they fondly hoped might come. It is not easy for them to see why. It would be a worthy service if our white people would kindly show them why.

The call from the North, coming at the psychological moment, made strong appeal to them. Many heeded the call.

And certainly no one can blame them. We can sympathize with them in their disappointment, and help them to readjust. For such must inevitably take place. Incidentally, this Northern migration must have a wholesome influence upon the whole question. And this will afford two reasons for satisfaction. In the first place, it makes our problem a national problem and not a sectional one. And the pressure was relieved at a most favorable time, for our Southern part would have been the more difficult but for this Northern migration. This brings all of us into a common undertaking. And since all, both white and colored, sincerely desire a righteous solution to our whole problem, we are greatly advantaged to have the field broadened by this Northern migration.

It will be possible to do no more than mention some of our greatest opportunities.

1. Let us cultivate a closer acquaintance with each other. Let us get a better understanding of each other and the views which each hold about matters of common interest. Opportunities in this direction have improved lately. But the white man should not hesitate to take the initiative. We should be able to show them why some things cannot now be hastily improved.

2. We should give them stronger support in their effort to educate and evangelize and train their people. There are the strongest possible reasons why we should do this.

3. We should see to it that they have better advantages in the public schools, and in the problems which are more distinctly racial. There is a wide field for social service here.

4. We can help to improve their condition as laborers and help them to secure better treatment where the interests of the two races come into conflict.

5. We should set ourselves heroically to abate lawlessness, whether it be mob violence, lynching, or any other form of outrage and oppression. Some white men should be taught how to treat the Negro right.

Here again our own interests as a people will be quite as really served as will theirs. Here is a place for wisdom.

6. We should, as speedily as possible, build them a seminary in order to properly train and equip their Christian workers. This we are doing as rapidly as we can.

7. And we could give better recognition to their worthy people and what they are doing. And here we shall find a wide field.

An interesting item of news is to the effect that a church is being built by American Methodists in the city of Kufu, Shantung, the birthplace of Confucius. The tremendous opportunity of the church will be realized when it is remembered that to this sacred city tens of thousands of Chinese go annually upon pilgrimages.

## Reaching Our Foreigners With the Gospel

Miss Ella M. Wixon, Norfolk, Va.

The problem of making good citizens of the foreigners is indeed a great one, and one that must be solved through the wisdom of the Almighty. Of course, to "Americanize" means to "Christianize," and if we can first of all succeed in making these foreigners LOVE God and accept Him in their daily life, then there will be no trouble in making them good citizens. Our great Home Mission Board is making a brave attempt to accomplish this end through the "Good Will Centers" and "Settlements" in our cities where there are so many foreigners. These institutions are a Godsend to the foreigners, and through the honest efforts of those working among our foreign element, the result in the future, we believe, will be great. Of course, we must all realize the opposition on the part of the Catholics; but even though the priests frighten these "poor superstitious beings" with their threats, still they come, and are anxious to know more about Him whom they serve so blindly.

About two years ago, while walking down one of our city streets, I saw a little Italian girl, apparently around nine years of age. She was wearing an old ragged dress, which was so filthy one could not help but notice it. Her matted hair was given to the four winds, and her feet were bare, though it was winter. From her lips came oaths that are unutterable; but beneath all the dirt and grime, in one look into those beautiful dark eyes, I could see that there was something good, and I determined then and there, with God's help, that I was going to make an honest endeavor to bring this good out. I called her to me and said: "Little girl, would you not like to come to a nice 'Bluebird Club' next Friday in my home? There are lots of little girls there about your own age, and we sing, tell pretty stories, and learn how to sew." At once her dark eyes brightened, and she looked up to me and said, "Yes'm, I'll come." So the following week she came. True, her appearance was very repulsive, but we welcomed her, and she was so delighted with our little meeting that she asked to come every day. The next time she came there was such a change in her person that we hardly recognized her as the same child, although there was yet room for improvement. After visiting in Katherine's home and winning the confidence and love of her parents we all became great friends, and their gratitude and appreciation for our



"Kindergartners" in the Baptist Settlement House, Norfolk, Va.  
Children of foreign parentage.

efforts in helping them is indeed touching. Time went on and gradually a great change came over Katherine. No more oaths came from her lips; she is neat and tidy in her appearance, and she tries to be loving and agreeable in her disposition, but, above all, she accepted Jesus as her personal Saviour.

The girl's endeavors have not been altogether void of friction, however. Last year she started to a Baptist Sunday school and church with me and went regularly every Sunday. One day she felt

that she ought to give her life to Christ, so she accepted Him as her personal Saviour, stating that she wanted to follow Him in baptism. Of course I was delighted, and after talking with her about it, I found that she knew exactly what she was doing. We therefore made preparations for her baptism, but something happened. The priest also heard about Katherine accepting the new faith and at once went to see her parents, threatening them if they even allowed the child to be baptized. So through the influence of an older sister Katherine was forbidden to go to Sunday school or to even come near me again, which resulted in her not being baptized at the time she gave her little heart to Jesus. She was a brave little thing through it all, and stood her ground by not returning to the Catholic church. This year she is again coming to Sunday school, even sacrificing her breakfast each Sunday morning for coming, but she says that she will not give up her Baptist Sunday school again, and if all those people in the Baptist church were going to hell as she has been told, she would go along with them. We are praying for this girl, that she may win her whole family and others to a personal knowledge of Jesus. Already she has meant much to her home, for since coming here she has tried to help her mother keep the home clean, and other little things that are creditable, not only to her, but to us and this settlement work.

This is just one incident to show how much good our "settlements" and "good will centers" are doing and what they mean to these foreigners, who are so appreciative for all efforts in their behalf. Of course this is a great seed-sowing time, and we believe through these children who come daily that the fruit will soon appear. One of the best opportunities we have of sowing the seed into these little hearts is through the kindergarten. Already we have seen results in this, for the children go home and tell mamma everything they have learned. One mother came to me and told me that her little



"KATHERINE"

The bright little Italian girl about whom Miss Wixon tells a delightful story.

girl was so much better since she had come to "school." Another Italian mother said that none of their children prayed like five-year-old La Gretia, and that she could say so much Bible—meaning, of course, that her little girl would go home and repeat the verses that we teach them daily.

In our kindergarten room we have a little mirror that stands erect under the mantel, and each morning we tell the children to go look in it and to listen what the mirror tells them. One morning, I remember, a little boy came in with such a dirty face, and after looking in the mirror he said, "Miss Wixon, that mirror said, 'Wash your face, Clarence!'" Now we never have any trouble about cleanliness in our kindergarten. We believe in "cleanliness next to godliness," and the children are learning it fast. Another thing we try to impress upon these young lives is the "love of America." Not only do we teach this in our kindergarten, but in all clubs and classes. It is really beautiful to see the little Italian, Greek, Chinese, Portuguese, Syrian, Jew and American standing together saying: "I pledge allegiance to my flag and to



A section of the Baptist student body at Chilocco, where Missionary Hamilton labors.

the republic for which it stands—one nation, indivisible, with liberty and justice for all."

We are really just beginning the great work that is so needed of Americanizing the foreigners, and it is my prayer that every Baptist in the South may realize more fully the individual responsibility of praying and aiding this great work.

## At Work Among Indian Students

*Rev. Robert Hamilton, Shawnee, Okla.*

On the walls of one of the class rooms at the Chilocco Indian School hang three oil paintings, which anyone not a connoisseur would pronounce good, and no one would suspect that they were done by a full-blooded Hopi boy in the fifth grade, and without any special training in art. Two are desert scenes of his home land in Arizona, sage brush and desert sand for a perspective and a mounted cowboy in the foreground; the other the head of his favorite dog. The Hopi people are perhaps the most backward of all the Southwestern tribes, but have always been self-supporting, at least have eked

out an existence from the proceeds of a few sheep and their desert fields. This boy came to Chilocco and secured a fair education and on returning to his home at Keams Canyon was employed at the agency and after some years of saving has purchased an interest in a store and is now engaged in merchandising.

In the domestic art department at Chilocco the Indian girls spend much of their time sewing on buttons and patching the overalls, darning socks and stockings, as well as making new garments; but not all their time is spent at these homely tasks. They are taught to do the most beautiful

needlework, and real skill is developed in making decorated linens for the beds and furniture. Recently a lady was riding on a train through Oklahoma, when at the station a young Indian woman and her baby, neatly dressed, entered the crowded car and took a seat by her; the lady admiring the baby's pretty felt shoes, inquired of the mother where she got them. The little mother very modestly answered that she made them. "Did you get the pattern from a magazine?" asked our lady. "No; I cut the pattern from memory—had to try several times before I got it right." "But where did you get the beautiful felt?" "From one of my husband's discarded hats." This was art and economy combined. She was an ex-student of Chilocco Indian School. Chilocco is a very high-class school. The teachers and employes are some of the best in the Indian service. All the religious activities are well patronized by the students and employes; its influence for good on the Indian tribes cannot be estimated. The ex-students are filling many important positions and making many beautiful and pleasant homes. When the missionary makes his monthly visit there he keeps open house; the boys drop in singly or in groups, sometimes to get news from home or the tribal schools, sometimes just to visit. Often they come to consult about religious matters, and not infrequently such a visit results in their surrender to Christ.

Some time ago the general missionary and I, while visiting Chilocco, took a stroll out about a mile from the campus, where we observed a young man stripped of all unnecessary clothing, running in our direction. He was in training for a coming field meet, but upon reaching us he halted for a friendly chat. On learning his name I remarked that I had known a prominent old medicine man in his tribe of that name some twenty years ago. He said: "That was my grandfather." We inquired if he was a Christian and learned that he was not. We urged him to accept



Baptist Indian girls at Chilocco, who combine culture with genuine religious devotion.





Indian students at Jones Academy, Choctaw Boys' School, Hartshorn, Okla.

Christ and offered a short prayer for him where we stood. That evening he came to our room and surrendered, and the following Sunday was baptized. When he returned from his summer vacation he was glad to tell us that he had attended a white Baptist Sunday school near his home during the summer, there being no Indian church near his home. One is struck with the sincerity of their faith, and happy is the pastor in whom they will confide their troubles and ask his prayers and guidance.

At one of the schools, at the close of the service two little girls who had recently been baptized tarried after the others were gone to ask that I might pray for them. I sat down by them and asked if there were any special reasons for the request. One replied that she had disobeyed the rules of the school and she felt that Jesus was not pleased with her. The other said that while at home on a visit, from which she had just returned, she had quarreled with her stepmother and had said ugly things about her and that it troubled her when she tried to pray, and they wanted me to ask Jesus to forgive them.

At another school two of the Christian girls were suspected of a certain infraction of the rules, but denied it. The matron was pretty certain of their guilt, but in the absence of sufficient proof decided to let

it pass. That night after midnight while the large dormitory was all still, there was a timid knock at the door of the matron's room, and on opening the door she was confronted with a penitent, tear-stained face in the dim light of the hall lamp, and two trembling arms went around her neck and a voice broken with sobs said: "Oh, Miss J., I did break the rule, and I told you a falsehood. I could not sleep until I had asked your forgiveness." Of course the matron forgave her; who would not? and sent her back to her bed. In less than an hour the other girl came from another part of the building, not knowing what her friend had done, and a like scene was enacted.

Seventeen years ago Rev. J. B. Rounds, now our assistant State secretary, conducted a revival meeting in one of the Choctaw Indian schools where one night a little brown boy came forward and gave the preacher his hand, and his heart to Christ. The little brown boy became a man, was employed as principal teacher, and later was appointed superintendent of this same school in which he found his Saviour, and for years has proved a successful head of the institution and a faithful member of a Baptist church nearby.

Three of the schools now have Indian superintendents, besides some teachers—all products of these tribal schools.

population of 8,000 contains only 400 Americans.

The evangelists went to Eagle Pass at the invitation of Rev. J. H. Benson, former missionary to Mexico, and now pastor of the Monroe Street Baptist Church, which at the beginning of this meeting had only 35 members, half of whom were children, and no member of which owned his home. Living in the town are said to be several business and professional men who were reputed to have been "good Baptists" back at their old homes, but who have never affiliated with the church at Eagle Pass and who spend their Sabbaths hunting, fishing or in some other form of amusement or recreation.

Picture shows run wide open on Sundays, and when Pastor Benson protested to the mayor that officer replied that if the pastor would find a dozen men opposed to Sunday movies he would name them on a jury to try some of the violators of the Sunday law. The pastor could find only seven such men. It is said the public high school is used for public dances on week nights and occasionally on Sunday nights.

But such an uninviting situation did not deter the evangelists and the pastor, so a tent, costing \$5 a day and freight both ways, was ordered from San Antonio.

Among those who welcomed the evangelists were the soldiers of the 46th Infantry, who had just landed there from Columbia, S.C. Many of these soldiers were converted during the meeting and a number united with the Baptist church. When persons opposed to the meeting sought to rock the tent the soldiers restored order. The soldiers did further volunteer service in dispersing mobs of small boys who would surround the tent at intervals and seek to break up the meeting with all sorts of noise.

But God blessed the labors of the evangelists, pastor and other workers with the result that there were 88 professions of faith (half of the number being soldiers) and 33 additions to the Baptist church, while 19 gave their names for membership in the Methodist church. The Methodist people co-operated cordially in the meeting, which was generally declared to be the best revival the town has known.

Due to the fact that many of the soldiers were on duty at the time of the first baptismal service, only a small portion of the new members are shown in the picture of the baptism. The ordinance was administered in the Rio Grande River, just north of the international bridge connecting Eagle Pass with Piedras Negras, Coahuila, Mexico, and was witnessed by many persons on both sides of the river aside from those shown in the picture. A rumor that each candidate for baptism would be charged \$6 for the ceremony was current, but was publicly denied by the evangelists and others.

## A Great Meeting on the Rio Grande

*Mr. Frank E. Burkhalter*

Had it ever occurred to you that there are whole counties in the territory of the Southern Baptist Convention in which there is only a single Baptist church? Or does it seem credible that when evangelists should enter any community in the South guards would have to be placed around the tent day and night to keep hostile factions from destroying it in an effort to prevent the services?

Both of these situations were found recently by Rev. R. L. Cole and Mr. and Mrs. J. L. Blankenship of the evangelistic staff of the Home Mission Board when they went to Eagle Pass, Texas, one of the important towns on the Rio Grande River that marks the dividing line between Mexico and the United States. Furthermore, Eagle Pass is the only town and postoffice of Maverick County, and its



# The Missionary Boat on the Other Side

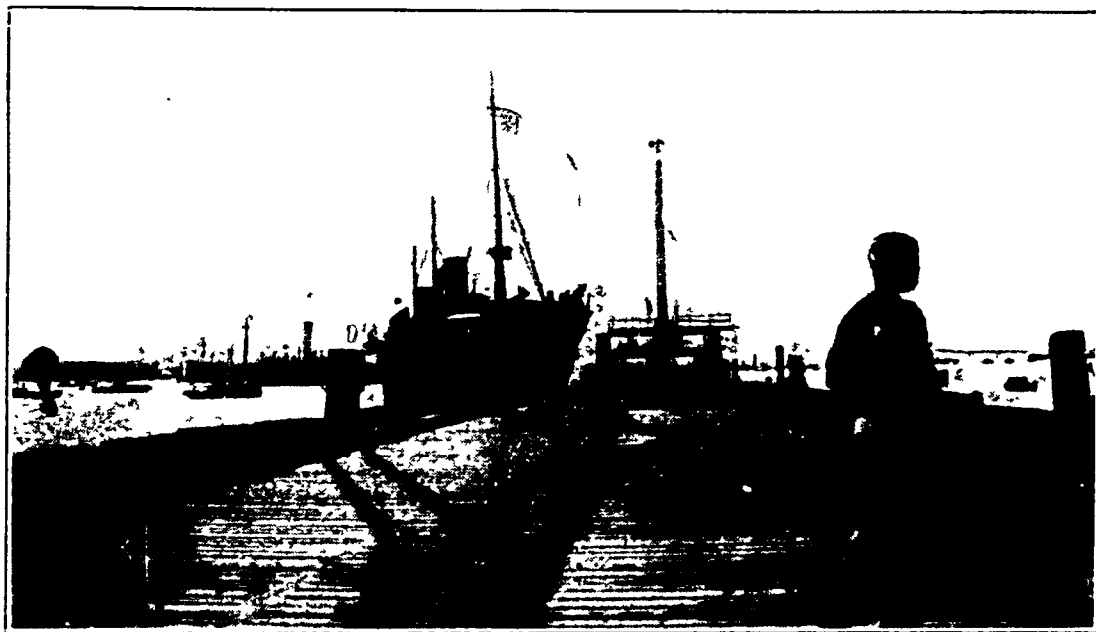
*Rev. Arthur R. Gallimore, Yingtak, China*

A little over two years ago we heard Dr. James F. Love, in an address before the B.Y.P.U. Convention of North Carolina, express the hope that he might see the time when missionaries would go out not in single file nor by twos, but by the shipload. Dr. Love is a man of great vision, but we daresay that he hardly expected to see that eventful day so soon. However, the day has arrived.

We had been looking forward to the coming of the great missionary boat for weeks and months, and it was with anxious hearts that we stood on the wharf in Hongkong that day to get the first glimpse of the Empress of Japan as she turned her prow into beautiful Hongkong harbor. And how gracefully did she glide over the placid waters of the bay after riding the waves of the great ocean! There is always something thrilling about the going out or the coming in of a great ship, but an extra thrill passed over us as we waited to greet those who were coming to be our co-workers. And then the handkerchiefs began to wave from the decks and shouts went up from the shore, and we wondered if those for whom we were looking were really aboard. There was a proud mother who stood and watched the gray ship as with dignity it approached its mooring place to see her son and daughter again as they returned to the land of their birth to join in winning these millions to Christ and His love. At last the ropes were fixed and the great mass of steel and iron was still again, and the people were allowed to go on board.

The missionary boat had arrived; it had served its mission, and the last of the

missionary party had reached their port of destination in the southern part of the land of China. Yes, they were all there, the son and daughter and all. The mother's heart was glad because her family was united, even in a foreign clime, and



The Missionary Boat, with its precious cargo, approaching the pier in Hongkong harbor.

other hearts were rejoicing because these many workers had come as messengers of the King.

"Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Thus saith the Psalmist. "They that go down to the sea in ships . . . these see the works of the Lord." Those who have come will see what the Lord can do in a land whose people have not known God. And those who have made it possible for these young people to come will praise the Lord that they have some part in carrying the

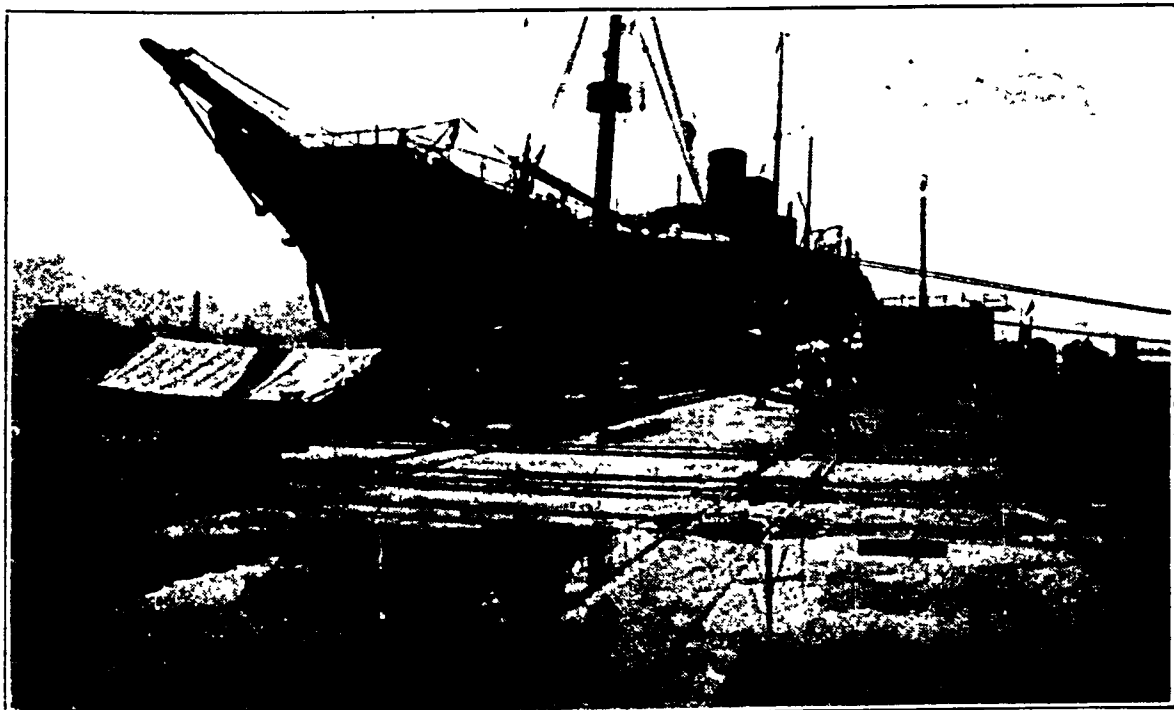
gospel to the ends of the earth. But they will continually need your thoughts and your prayers that they be given strength for the task.

A great day is dawning when messengers are sent forth by the shipload. While all the world seems to have gone mad over pleasure and dollars, there are some who are interested in higher things and are willing that their money should be used in bringing the greatest gift in all

the world to those who have it not. This is what ships and men and money are for, to go into all the world. We have the Master's commission; the last few months have proved that Southern Baptists have the money, and now we need more men and women to consecrate their lives to the dignified endeavor of bringing the world's lost millions to the Saviour.

When Paul that night heard the call to go over into Macedonia, he was practically alone, having only a few companions, and how good it was that those few were counted faithful! Jesus Himself, with a lone dozen, began His conquest of the world for Himself. They, too, were faithful to their charge. And now, in this day of greater endeavors, He is counting on us, those who have been here for some time, those who have just come on the missionary ship, and those who are in the homeland.

"He is counting on you,  
If you fail Him—  
What then?"



The missionary party going ashore, to be greeted by fellow-workers who have eagerly awaited their coming.

Copies have reached London of the latest catalog of editions of the Scriptures published by the British and Foreign Bible Society in Chinese, which was recently issued from the Bible House at Shanghai. This remarkable document enumerates 407 distinct forms of Bibles, Testaments, and separate Scripture portions—all varying in type, paper, binding, etc.—in twenty-six languages and dialects current in the Republic of China. The books range in price from a farthing to about a pound.—*Exchange*.



Dr. L. O. Wilkerson, Tennessee.  
Medical Missions, China.



Mrs. L. O. Wilkerson, Texas.  
Medical Missions, China.



Miss Ruth May Kersey, Virginia.  
Medical Missions, Africa.



Miss Neale C. Young, S. Carolina.  
Educational Work, Africa.

## "GO, PREACH, BAPTIZE, TEACH . . .

LIFE SKETCHES OF THE LATEST RECRUITS

### DR. LONNIE OTTO WILKERSON

Was born near Stanton, Tenn., on June 17, 1894. He was converted at the age of ten and joined the Baptist church in Stanton. He graduated from the Stanton high school in 1910 and entered Vanderbilt University in the fall of the same year. In 1914 he received his Bachelor of Science degree and three years later he finished his medical course, both degrees being from the same institution.

On July 18, 1917, he married Miss Sarah Edna Wickes, of Bryan, Texas. In December, 1917, he was ordered on active duty in the Medical Corps of the United States army. After thirteen months in service he located at Bryan, Texas, where he was actively engaged in the practice of his profession until the close of 1920.

On December 2, 1920, he was appointed by the Board as missionary and assigned to medical work at Chengchow, Honan, China. He sailed for his field of service on January 13, 1921.

### MRS. EDNA WICKES WILKERSON

Was born at Houston, Texas, on March 25, 1896. In 1902 her family moved to Bryan, Texas, where she received her high school education. She united with the Baptist church in Bryan in 1912. After finishing high school in 1916 she attended Peabody College in Nashville, Tenn., for one year. On July 18, 1917, she married Dr. L. O. Wilkerson.

Mrs. Wilkerson was appointed missionary of the Board on December 2, 1920, and sailed with her husband for their work in Chengchow, Honan, China, on January 13, 1921.

### MISS ALICE ANNE BAGBY

Was born in the "Land of the Southern Cross" in the capital city of Brazil, where her parents were missionaries. She is the daughter of Dr. and Mrs. W. B. Bagby, our first missionaries to Brazil.

At the age of nine she was converted and began teaching Sunday school in the little Baptist church at Sao Paulo. She entered her mother's mission school as a kindergartner and went through the last class. Then her studies were continued in the American School and Mackenzie College, both of which are in Sao Paulo.

Seven years ago Miss Bagby came on her second visit to this country, when her parents returned on furlough. She attended Baylor College in Texas four years, thereby obtaining the degree of Bachelor of Arts. During her college course she took active part in student activities, both in a social and religious way. Here it was that she began work with a group from the many thousands of Mexicans who are found in all parts of Texas. This work she continued to do

while in the Training School at Fort Worth, Texas, where she finished in the spring of 1920.

Miss Bagby was appointed by the Board on July 15, 1920, and sailed for her field on November 27, 1920. She will be engaged in school work in the Baptist Woman's College in Sao Paulo, Brazil, where many years ago she entered as a four-year-old kindergartner.

### MISS RUTH MAY KERSEY

Was born on March 21, 1889, in Hanover County, Virginia. She was converted at the age of nine and joined the Ashland Baptist Church. Ruth attended the public schools in her county, the John Marshall high school in Richmond, and the Woman's College of Richmond. To fit herself better for missionary work she attended the Woman's Missionary Training School in Louisville, taking the B.M.T. degree in 1916. While in the Training School she heard Dr. George Green, of Ogbomoso, Africa, tell about the need for medical work in his great field, and, although up to this time she had prayed that the Lord would not call her to Africa, she surrendered completely to the call of the African need and entered the Retreat for the Sick Training School



Miss Alice Bagby, Brazil.  
Educational Work, Brazil.

in Richmond to prepare herself to meet the needs. She graduated as a nurse from the Retreat in the spring of 1920, was appointed by the Board on June 10, 1920, and sailed for her field in Ogbomoso, Africa, on December 28 of that year. She will assist Dr. Green in the Virginia Hospital in Ogbomoso.

On September 10, 1835, Mrs. Henrietta Hall Shuck, first woman missionary to China, was dedicated to her work in the First Baptist Church, Richmond. On June 10, eighty-five

years later, Miss Kersey, the seventy-eighth Virginia missionary, was set apart by the Board in a meeting held in the same church.

In applying to the Board Miss Kersey said: "Should the Board see fit to send me, I shall try to serve faithfully for a lifetime. I am accustomed to hard work and I don't mind a hard place. I am not afraid and I don't mind a dangerous place. I am strong and I would like to go where healthy, strong people can best go and the more unhealthy cannot go."

### MISS NEALE COVINGTON YOUNG

Was born at Ebenezer, Florence County, South Carolina, July 16, 1891. She received her early education in the public school at Ebenezer, later attending Southern Seminary, Virginia, and Winthrop College, S.C. For four years she taught in graded schools at Hyman and Lake City, S.C. In October, 1918, she entered the Baptist Training School in Louisville, Ky., graduating from there in June, 1920.

Miss Young was converted at the age of eleven and joined the Ebenezer Baptist Church. She felt the call to foreign mission service about two years ago and made application for appointment. She received appointment to Nigeria, West Africa, on June 10, 1920, and sailed for her field on December 28 of the same year. She will engage in educational work among the girls in Nigeria.

### EVERETT G. WILCOX

"I was born on a farm in Livingston County, Missouri, on May 28, 1887. My father moved to this section at that time and cleared out our home from the virgin forest. Some of my earliest recollections were clearing the ground for the plow. As a boy I attended the district school five or six months each year. Our home was a Christian home. Father was, and is, a deacon in the church into which I was received by baptism at the age of fourteen. After surrendering to preach I also determined to go to school. I entered Oklahoma Baptist College, Blackwell, Okla., in September, 1910. The first years were spent in the academy. I entered Burleson College, Greenville, Texas, in the fall of 1913, graduating there in the spring of 1915; entered Howard-Payne College, Brownwood, Texas, in the fall of 1915, graduating there two years later with the B. A. degree; entered the Southwestern Baptist Theological Seminary, Fort Worth, Texas, in the fall of 1917. I received the E. B. degree there in the summer of 1920 and will receive the Th. M. degree in January, 1921.

"On January 1, 1916, I married Miss Callie Perrin.

"Ever since entering the ministry I have been willing to go anywhere the Lord led. For a



Rev. E. G. Wilcox, Missouri.  
Evangelistic Work, Brazil.

Mrs. E. G. Wilcox, Texas.  
Evangelistic Work, Brazil.

Mrs. J. J. Cowser, Texas.  
Evangelistic Work, Brazil.

Rev. J. J. Cowser, Mississippi.  
Evangelistic Work, Brazil.

## AND LO, I AM WITH YOU ALWAYS"

### FOR OUR FOREIGN MISSION FIELDS

year I have been impressed with the foreign work. After long and continuous prayer God has led my wife and me to Brazil. We were appointed by the Board to North Brazil on July 15, 1920, and will sail on January 15, 1921, for our work. Great joy and peace have been ours since our appointment."

#### MRS. CALLIE PERRIN WILCOX

"I was born on a farm in Franklin County, Texas, March 20, 1892. I attended church and Sunday school from my infancy. Ours was a Christian home. Father was a deacon in our little country church. I attended school five or six months each winter in the district school. At the age of fifteen I was converted and united with the church. It has always been a delightful service to me to lead someone to Christ.

"I married my preacher husband January 1, 1916, and entered Howard-Payne College with him. Upon our coming to the Southwestern Seminary in Fort Worth, Texas, I have done special work, seeking for better equipment. I go gladly with my husband anywhere the Lord leads him.

"I was appointed to North Brazil on July 15, 1920, and will sail with my husband and two children on January 15, 1921."

#### MRS. GEORGE N. HERRING

Mrs. Herring (nee Marion Poulson) was born in Lansingburg, N.Y., September 13, 1896. When 13 years of age she left the home of her grandparents, with whom she had lived since the death of her father, when she was two and one-half years old, for her mother's home in Brooklyn, where she has lived since that time. At fourteen years of age she joined the Washington Avenue Baptist Church. Her family belongs to the Methodist denomination.

After finishing her high school course she took up nurses' training at the Brooklyn Hospital. During her third year of training the world war broke out and Miss Poulson joined the Red Cross. For ten months she was stationed at a large base hospital in this country. While there she had good surgical work, being in charge of a thirty-three-bed ward and doing all of the dressings each day. In addition to surgical work she had charge of a medical ward, an influenza ward and for a very short time a convalescent ward.

For a certain period Miss Poulson thought of going to China for about five years for experience, but her mother objected so strenuously that she gave up the idea.

While in training Miss Poulson met Dr. George N. Herring. After his appointment to service in China, they became engaged to be married. Dr. Herring sailed on the missionary

boat August 17, but Miss Poulson could not receive her appointment in time to leave on that boat. She was appointed on September 2, and sailed from San Francisco on September 25. She and Dr. Herring were married in Shanghai immediately upon her arrival, and she will work with him in Oxner Memorial Hospital in Pingtu. Miss Poulson said before sailing: "Somehow I feel that life is going to mean so much more to both Dr. Herring and me to know that we are working for those who need our help infinitely more than those we have been caring for of late. I am sure we will never regret going out to China."

#### MRS. GRACE BAGBY COWSERT

Was born in Lancaster, Texas, when her father, D. Y. Bagby, was pastor of the Baptist church there. She was converted and baptized at the age of eleven. She received her education in Blue Mountain College, Blue Mountain, Miss.; Baylor University, Waco, Texas, and Power-Myers Conservatory, Wichita, Kansas. She specialized in voice and taught four



Mrs. George N. Herring, New York.  
Medical Missions, Pingtu.

years in Oklahoma schools and Burleson College, Greenville, Texas. She was married to Rev. J. J. Cowser on September 18, 1918. Feeling the need of preparation for special religious work, she entered the Training School at Fort Worth, Texas, from which she was graduated in 1919, at the same time her husband graduated from the Seminary.

Mrs. Cowser was appointed missionary of the Board to Rio, Brazil, on July 15, 1920. She sailed with her husband and their year-old baby

girl from New York on January 15, 1921. Mrs. Cowser will aid her husband in city evangelization work in Rio de Janeiro, and will also help in our Rio Baptist College and Seminary.

#### JACK JIMMERSON COWSERT

J. J. Cowser was born near Goodman, Miss., September 16, 1890. He was converted and joined the Goodman Baptist Church in his sixteenth year. Soon after his conversion he felt the call to preach the gospel, at the same time feeling that he ought to preach in a foreign field. He surrendered to this call as soon as he felt that he knew definitely that it was the Lord's will. He was licensed to preach in this church in 1911, and ordained on December 31, 1914. As far as earthly influence is concerned, his life and character have been made what they are by the lives of a consecrated pastor, Brother J. T. Ellis, and his true Christian parents, and the many encouraging words received from his home church.

His high school work was done in Goodman. From there he went to Mississippi College, where he spent five years. Then one year later he entered the Southwestern Baptist Seminary at Fort Worth, where he took his Master's degree in the spring of 1919. He married Miss Grace Bagby on September 18, 1918. After finishing their work in the Seminary, they went into the pastorate at Milford, Texas. He remained pastor there until time of sailing.

Mr. Cowser was appointed missionary of the Board on July 15, 1920, and sailed for Rio de Janeiro, Brazil, on January 15, 1921, where he will have charge of the city evangelistic work.

#### ROBERT FRASER ELDER

"I was born in Maheno, New Zealand, on February 5, 1873. My parents were from Scotland. I sometimes describe myself as a Scotsman who went out to New Zealand to be born. It was my father's desire to be a missionary, but his health gave way and he was advised to give up study and give himself to an active outdoor life. This led him to leave his position as teacher in the Kirkcaldy high school and emigrate to New Zealand, where he chose a farmer's life. My primary education was received at the Maheno public school and secondary at the Waitaki high school.

"The first missionary seeds were sown in my heart by James Chalmers, of New Guinea, whose wife was my father's cousin, while he spent part of a furlough in our home when I was a child. Until nineteen years of age I was careless about spiritual things. During a mission conducted by a student in the Presbyterian church, I was converted. It was a real, radical conversion which



Rev. Robert F. Elder, New Zealand. Mrs. Effie Elder, New Zealand. Miss Mildred Mihills, Texas. Rev. Hugh P. McCormick, Texas.  
Gen. Missionary Work, Argentina. Gen. Missionary Work, Argentina. Educational Work, Argentina. Educational Work, Africa.

turned me round so completely that some people thought there was a screw loose. Eighteen months later I was baptized. In the Christian Endeavor Society, in the open air, in cottage meetings, as superintendent of a little country Sunday school and in occasional services taking the place of the pastor, opportunity was given to testify concerning the gospel and to develop what gift there was. Then came the unmistakable call to give myself to the Lord's work.

"Four happy and fruitful years were spent in London in attendance upon Spurgeon's College. Three years of that time I acted as joint student-pastor of the Slough Baptist Church. Then came the call to Argentina. That call began to sound in my heart after visiting Montevideo on my way from New Zealand to London and was unmistakably clear at a students' convention held in Liverpool in January of 1896, at which I was a delegate. What appealed to me most was that out of 1,500 delegates only some thirteen attended a sectional conference to study the needs of South America. I felt it was time to do something.

"I arrived in Buenos Aires May 24, 1900. For a year I preached in English in the Rev. Pablo Besson's church and for a few months took the morning service in the Methodist Episcopal church. In the meantime I was studying the language and beginning to preach in Spanish.

"On October 30, 1901, I was married. We started work together out here at Las Flores. Then came the call to start a new work in Tres Arroyos. Ere long a church was formed, a site was secured in an excellent position and a church and manse built and paid for. After our first furlough we were asked to take up work in Buenos Aires and started a new work there. This work was handed over to the Southern Baptist Convention. We had applied to the Foreign Mis-

in Juarez and Gonzales Chaves. During our furlough an orphanage was built and now shelters 54 children, and a church was built in Gonzales Chaves. These have been paid for without any help from home.

"In July of 1916 we went to England on furlough and got into the whirlpool of the war. Y. M. C. A. work in France claimed the winter of 1917-18. Then from May, 1918, to March, 1919, it was my privilege to act as Dr. A. C. Dixon's assistant at the Metropolitan Tabernacle, London. We returned here in May, 1919.

"Now we are turning over a new page. We were appointed by the Foreign Mission Board of the Southern Baptist Convention, July 15, 1920, and look forward to the best years of service now, preaching the old truths of Christ in the power of the Holy Spirit."

#### MRS. ROBERT F. ELDER

"I was born at Oamaru, New Zealand, on April 13, 1877. My parents were from Scotland and went out to New Zealand in the very early days. They were earnest Christians and from childhood taught me of God's love and kept me from sinful paths. It was not until I was fifteen years of age that I realized that I knew nothing about Christ as my own personal Saviour. At a mission conducted at Maheno, where we were living at that time, I gave myself to Christ and almost immediately began to work for Him in Christian Endeavor and Sunday school. Some time afterwards I was baptized at Oamaru by Rev. A. Dewdney.

"I became engaged to be married that same year to Robert Elder, who was then leaving for Spurgeon's College. I spent some time of preparation in Mrs. Warren's Missionary Training Home for Ladies in Australia, before joining my intended husband in Buenos Aires.

"The nineteen years together in this great country have been years of joyful service for the Master, and we trust that the years yet ahead of us will be crowned with much spiritual blessing and that we may have the great joy of leading many souls to Christ."

Mrs. Elder was appointed by the Board on July 15, 1920, and will continue her good work in Argentina under the auspices of the Southern Baptist Convention.

#### BAILES WILLIAM ORRICK

B. W. Orrick was born in Pike County, Arkansas, October 24, 1887. At the age of four his parents moved to Texas. Bailes is the youngest of five children. There are three sons in the family, all of whom are preachers and graduates of Baylor University.

Bailes attended the country schools of Madison County and the public school at Madisonville, the county seat. At the age of twenty he was licensed to preach and entered the academy of Baylor University, where he worked his way through both the academy and college course. He received his A.B. degree with the 1915 class. He received his theological training in the Southwestern Baptist Theological Seminary, Fort

Worth, Texas, graduating there in May, 1919, with the Th.M. degree. Since finishing the Seminary he has been pastor of the Cedar Grove Baptist Church, Cedar Grove, Louisiana.

He was married August 25, 1919, to Miss Vera J. Humphries, Nespelem, Washington.

On June 10, 1920, Mr. and Mrs. Orrick were appointed by the Board to evangelistic service in Argentina, and January 20, 1921, they sailed from New York for their field of service.

#### MISS MILDRED MIHILLS

Was born in Houston, Texas, February 27, 1886. She is the daughter of Mr. Wilbur D. and Mrs. Carrie Eloise Mihills. Her parents moved from Wisconsin to Houston, in 1884.

She was reared in the Sunday school of the First Baptist Church, to which she was very much devoted. She was converted at the age of ten and gave herself zealously to the work of the Sunday school, B.Y.P.U. and the church. Her parents were devoted to the service of Christ, and the religious atmosphere in the home had an early effect on the daughter. She received her first missionary impulses at the age of fifteen.

After graduating at the Houston high school in 1903 she entered Baylor College, Belton, Texas, from which she graduated with the B.L. degree in 1905. A year later she received from the same institution a diploma as a postgraduate in expression. She was a student at Vassar College for one year and in 1909 received her A.B. degree from the University of Texas. In 1915 she received her A.M. degree.

In 1910 she made an extensive tour in Europe. She has had very considerable experience as a teacher. She taught expression and English in Baylor College from 1906 to 1908. She was assistant in English in the University of Texas



Rev. B. W. Orrick, Arkansas.  
Evangelistic Work, Argentina.

sion Board of the Southern Baptist Convention for appointment, but at the urgent request of the Tres Arroyos church, we decided to return to Tres Arroyos for a year to try to pull things together. The year has grown into twelve. During this time churches have been gathered out



Mrs. B. W. Orrick, South Carolina.  
Evangelistic Work, Argentina.

in 1914 and 1915; associate teacher of French in the East Texas Normal College in 1918 and 1919. In 1919-20 she was professor of English in the East Texas Normal College.

Miss Mihills was appointed by the Foreign Mission Board to service in connection with the



girls' school to be established in Argentina, at its meeting on June 10, 1920. (News has just come of Miss Mihills' resignation, so that she did not sail as expected.)

#### MRS. VERA HUMPHRIES ORRICK

Was born in Union, South Carolina, January 8, 1892. She is the oldest daughter of Rev. and Mrs. W. E. G. Humphries. Her father is a graduate of Furman University and her mother a graduate of Williamston Female College.

In 1907 her father moved, with his family, to Oklahoma, where they lived for seven years. Here Mrs. Orrick received her grammar school and high school training. Before going to college she taught three years in the public schools of Oklahoma. She took a full college course in Baylor University, Waco, Texas, finishing the A. B. Philosophical degree in June, 1919.

After graduating in June she spent the summer with her parents in Washington State, where she was married August 25 to Rev. B. W. Orrick, of Cedar Grove, La.

At the age of twelve she was converted and joined the Baptist church at Buffalo, South Carolina. All her Christian life she has been a volunteer for foreign mission work and was an ac-

tive worker in the Volunteer Band of Baylor University during her college days.

Mrs. Orrick was appointed to service in Argentina on June 10, 1920, and sailed with her husband on January 20, 1921.

#### HUGH PENDLETON McCORMICK

"I was born at Mineola, Texas, January 30, 1895. My parents moved to Bogue Chitto, Miss., in 1903, and I attended the public schools of that town. I was converted at the age of sixteen, and united with the Bogue Chitto Baptist Church. I entered Mississippi A. and M. College in the fall of 1914, graduating in 1918. During my junior and senior years I served on the Y.M.C.A. cabinet. From August 30, 1918, to January 4, 1919, I was in the United States army. During the school session of 1919 I taught school in Las Cruces, New Mexico, and served as agriculturist and advisor at Bolivar County, Mississippi, Agricultural High School, 1919-20.

"In September, 1919, I volunteered for mission service and on July 15, 1920, the Board appointed me to industrial school work in Africa."

Mr. McCormick sailed for his field in Nigeria on December 28, 1920.

## Woman's Missionary Union

—Miss Kathleen Mallory, Corresponding Secretary—

### Jehovah Among Us

One of the journey-marks of the children of Israel was Meribah, where "they tempted Jehovah, saying: Is Jehovah among us or not?" The writer to the Hebrews says that "without faith it is impossible to please God." Though every Christian knows that this is true, yet most of them have "striven with Jehovah" and wondered if after all He really was with them. Especially is this true when one reflects upon the condition of the United States, far-famed as a Christian land and yet abounding in crimes of almost every description. But, as Moses had Joshua and Aaron and Hur and the choice men to fight against Amalek, so in our beloved country there is the leaven of devoted Christians, with their family altars, their churches, Christian colleges, hospitals, orphanages and good-will centers. When Amalek and his people had been "discomfited with the edge of the sword," Moses built an altar and called it "Jehovah-Nissi," which means "Jehovah is my banner."

Would that every Christian home in our Southland had such a family altar, when parents and children "stood at attention" and acknowledged Jehovah as their banner. Well do army and navy men know what it means to salute the flag as it is raised above their camp or ship. Would that every Christian parent raised the Christian flag above the family altar each morning so that the children would rejoice to salute its heavenly message before they went forth to the day's work or play. Or if they must wait until evening time, would that they would have the

beautiful service, so simple with its Bible reading and prayer, before the "eyelids close in sleep." The Union feels that this is fundamental home mission work and has the establishing of family altars as one of its fundamental principles. To the mothers in the homes the Union looks for this victory. Certainly the strengthening of our churches is another home mission need. "Go-to-Church-Sunday" should be the slogan, not periodically, but weekly. Enlistment is a Union fundamental, and certainly Union members should be depended upon by the pastor to get the people to attend church regularly. It might be a timely act to use a few minutes of this month's program to recall how, during October of the Baptist Seventy-five Million Campaign many Union members signed the "Enlistment for Service Cards" and that on them many promised to attend regularly the Sunday and prayer meeting services of the church.

One Sunday night a missionary on furlough from Central China went to church, and when she saw the many empty pews she said she almost coveted the building for their over-crowded congregation in China. Such "covetous" thoughts must come to many Southern Baptists who belong to our 4,000 homeless churches. The longings of their hearts will be sooner realized if all who have established memorials in the church building loan fund will redeem their payments as they fall due, being careful to see that they are duly forwarded as payments on the memorials.

"Is Jehovah among us?" is a tempting question amid the throngs of a big city.

Next month the program will be on "Americanization," which is one of the chief problems of the city. Almost like a mere drop in the bucket seems the Christian Americanization work of the present day, and yet one gives thanks upon every remembrance of a good-will center and kindred organization. Have you ever watched a street car motorman as he approaches the business center of a city? Out in the suburb, through the residence section, he sits calmly on his little stool, clangs his bell and opens and shuts his door. As the car gets nearer the business section he gets up from the stool, pushes it behind him, puts his heel firmly over his bell, peers through the front window and watches for the sign from the traffic policeman. Something like that is the way the Americanization problem should be faced by Christians; something like that is the spirit which should animate the important school work among the mountaineers, the Indians and the Mexicans; something like that is the Southern "white man's burden" in the midst of 9,000,000 negroes.

Do you really love your Southland? Is it a burning longing in your heart to have it wholly Christian? Way out on the plains of Texas last fall a man was heard to say to his wife as they watched from the train window a heavy sandstorm: "Oh, but I'd like to be out in it! Of course, I don't care for the sand, but the wind is fine and the sand isn't so bad, for the grass is high and holds it!" As you look out upon the many home mission needs, in spite of all the sin and suffering which surround them, do you really long to be in the midst, holding aloft the banner of Jehovah even as Aaron and Hur upheld the hands of Moses in the long ago? May God grant it, and may He win through your work, your gifts, your prayers, many precious souls in our Southland!



### Program for February

#### Home Mission Outlook

Hymn—"Welcome Days of Solemn Meeting"

Repeating of Slogan—"Happy is the people whose God is Jehovah" (Psalm 144: 15)

Hymn—"My Country, 'Tis of Thee"

Scripture Lesson—National Prosperity: (1) Requirements for: Deut. 28: 1-2, 9, 13, 14; (2) Reward of: 3-8, 10-12; National Curse: (1) Reasons for: Deut. 28: 15, 20, 45-47; (2) Nature of: 16-19, 21, 29, 32-34, 37-44

Two Prayers—(1) Thanksgiving for God's Mercy to Our Country; (2) Intercession that the curse be not inflicted because of the wickedness throughout our country

Presentation of New Study Book—"Making America Christian" (Order book from Baptist Home Mission Board, Atlanta, Ga., price 50 cents in paper binding, \$1 in cloth. The subjects for the following talks are the titles of the book's chapters. The thought is that the talks be only five minutes each and that they attractively present the best points in the chapters, the ultimate aim being that the society will

decide to use the book in a mission study class. If any society prefers not to use the book for this program, it will find help for the various talks in almost any home mission study book and in the many home mission facts given in other parts of this magazine.)

*Four Five-Minute Talks*—(1) Christian Foundations; (2) Conditions Confronting American Christianity; (3) Our Resources for the Task; (4) Trying to Be Saved Without Christ

*Repeating of Slogan*—Psalm 144: 15

*Talk*—Hymns of Samuel F. Smith

*Hymn*—"The Morning Light Is Breaking"

*Prayer* that our foreign missionaries may be strengthened by the prayers in the homeland

*Four Five-Minute Talks*—(1) The Virus of Rationalism; (2) Reapers for His Harvest; (3) A Perennial Evangelism; (4) A Great Educational Program

*Discussion*—Plans for Mission Study Class

*Prayer* that the study of home missions may persuade all to redeem their pledges to the Baptist Seventy-five Million Campaign fund

*Prayer* that the study of home missions may encourage the society members in soul-winning

*Reading of Leaflet*—How a Six-Shooter Helped with the Singing (Order leaflet for 2 cents from W.M.U. Literature Department, 15 W. Franklin St., Baltimore, Md.)

*Repeating of Slogan*—Psalm 144: 15

*Business*—Minutes of last meeting; report from observance of January Week of Prayer; plans for observance of March Week of Prayer; distribution of envelopes for March Week of Prayer; plans to help the young people in their observance of the week; blackboard demonstration of what the church has paid in since May 1, 1920, on Campaign pledge, what is due by April 30 and what the society's part is in the amount due; offering

*Hymn*—"My Country, 'Tis of Thee"

certed action the London Conference projected for that mighty host of God's servants known as Baptists.



## Palestine

It is gratifying that this land that once "flowed with milk and honey," but which for years has been a veritable desert, has been delivered from the oppression of Turkey and from the sway of the Mohammedan religion; today it is under the protectorate of a Christian nation and enjoys religious liberty. There is hope that this desert may again "rejoice and blossom as the rose." The Zionists are seeking to induce the Jews in large numbers to return to their ancient home and the British government is friendly to this proposition. Mr. Balfour in a recent address declared it to be the purpose of the British government to co-operate with the Jews in a way that will make Palestine "in the fullest measure and degree of success, a home for Jewish people." He considers this to be a step in the fulfillment of prophecy.

Progressive steps are being inaugurated for the material and educational development of the country and the antiquated methods that have prevailed through the centuries will soon be supplanted by modern policies. It is hoped that Mohammedanism and even Judaism shall rapidly give place to "pure and undefiled religion." Our enthusiasm enkindles as we contemplate the prospect that Southern Baptists are soon to enter the Holy Land with a vigorous missionary propaganda; it is hoped that the returning Jews may be responsive to the proclamation of the gospel of a crucified and risen Redeemer. Blessings on Louis T. Hanna as he bears the gospel to this once favored land! God speed the day when the "mountains round about Jerusalem" shall echo the praises of the redeemed!



## Encouraging

The secretary of the Laymen's Missionary Movement receives numerous letters from capable laymen, expressing their desire to render service in the Kingdom and calling for literature that they may fit themselves better for this work. A merchant writes: "I have been elected committeeman of the Laymen's Missionary Movement in our association, and am anxious to get into this work. Kindly furnish me all the information you can in the way of tracts, and write me a personal letter."

Notice also reaches the headquarters of the organization of a great many stewardship bands.

Judge Stephenson, of Winston-Salem, N. C., writes: "Following a sermon on 'Trusteeship' by our pastor, I gave those present an opportunity to pledge themselves to tithe during 1921. Ninety-five joined the Tithers' League at this service, and on next Sunday we confidently expect the number to be increased to 150."

Such bands or leagues are multiplying at a gratifying rate.



## Significant

In this day when democracy has triumphed throughout the earth, it is significant that the leading rulers in the two greatest and most democratic countries of the world are Baptists. David Lloyd George is the most conspicuous figure in the political movements of Great Britain, and Warren G. Harding is soon to be inaugurated as the chief executive in this "land of the free and the home of the brave."

These rulers represent a denomination that has consistently and persistently stood through the

# Laymen's Missionary Movement

J. T. Henderson, Secretary

## The London Conference

There is evidence that this Conference was conceived in wisdom and conducted with Christian statesmanship. The following features combined to make it a significant meeting:

*Need.* In the first place, it sought to provide in a wise way for meeting a great physical need and at the same time to enter an open door for large spiritual service. A multitude of widows and orphans in battle-scarred Europe were suffering from the lack of food and raiment. The ministry to their physical needs would prepare the way for a sympathetic response on their part to the appeal of the gospel. Discontent with the Romish faith and the revival of democracy also emphasize this opportunity. This Conference recognized both the physical need and the spiritual opportunity.

*Method.* In the second place, the method was commendable. This Conference made a careful survey of the situation, hearing reports from representative men who had visited these unfortunate lands and from citizens fully acquainted with conditions. A careful diagnosis preceded any effort at treatment. The thorough organization effected by this Conference, in order that the resources of all the more favored Baptists might be utilized in a joint effort to supply this need and that no cases of physical or spiritual need, for which Baptists are responsible, should be overlooked, commends itself to us. The policies adopted look to the careful handling and distribution of supplies that there shall be no misappropriation of funds and that there may be assurance of economy in every detail.

The method of this Conference recognized that "in a multitude of counsellors

there is safety," "in union there is strength," and sought to demonstrate that an *intra* church movement is wise. Seventy-two representative men from some thirty countries in fraternal council should be able to devise sane policies in a common cause. It also provides that there shall be no duplication or conflict of forces either in the relief or missionary program. Such concert of action and division of territory provides the way for *adequate* resources; herein Baptists have shown weakness in the past.

The end was noble and the method wise.

*Fellowship.* In the third place, such a Conference is conducive not only to enlarged fellowship of spirit, but it also promotes fellowship in doctrine and polity. Baptists from these several countries came to know each other better, became better acquainted with the polity and doctrine of each group and developed a closer fellowship both in doctrine and service. Sometimes many of our differences are imaginary; in any event Christian people of the same name can afford to become acquainted.

There are many who think that the wisest Christian statesmanship characterized the proceedings of the London Conference and that the expense incurred will be compensated for, many times over, both in the economy and effectiveness of the policies inaugurated. Some are convinced that this was the most significant step that European and American Baptists have ever taken.

There is one observer of Baptist policies that has read with absorbing interest and delight every report of this epochal gathering, and his hopes rise higher than ever before because of the large plans and con-

ages for absolute soul liberty, whether in the realm of religion or of civil government. "In the fullness of time" have they come to the responsibility of leadership in these great nations. Should not all Christians in these critical times recognize that these leaders need divine wisdom and heed the admonition of Paul: "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for kings and for all that are in authority"?



## Florida Men's Convention

This Convention met at 10:30 a. m. on Monday, December 6, 1920, in the meeting house of the First Baptist Church of Kissimmee. To be able to attend the opening session made it necessary for most of the men to leave home on Sunday night, and yet when Chairman Fineran called the meeting to order there was a fine company of interested laymen and preachers present. Mr. Fineran had gone ahead and delivered a fine address on Sunday night prefatory to the Convention.

At each of the three sessions the singing was inspiring, the prayers fervent, the addresses informing, and the open conferences most practical.

"The Present Baptist Situation" was outlined in a most compact and instructive address by Frank E. Burkhalter, publicity director of the Seventy-five Million Campaign. Practical measures were discussed in a most practical way by several Florida laymen, among whom was Prof. Leigh of the State University. At the afternoon session, in connection with this discussion, sixty-eight committed themselves to the tenth and a number agreed to bequeath at least a tenth of their estates to God's cause.

The closing address on "The Gospel and the Present Unrest," by Richard H. Edmonds of Baltimore, was a very forcible statement of conditions and a most stirring appeal for the preaching of a pure gospel in every land.

This address by unanimous request is to be published in tract form.

W. W. Fineran is to be congratulated on the success of this Convention and on the practical policies he has projected for the year.

There were about 250 men in attendance.



## An Appeal

There is such a large and growing demand for the tracts published by the Laymen's Missionary Movement that the funds available for this purpose are inadequate. The Sunday School Board makes a generous appropriation each year and some voluntary contributions are received from individuals and churches. It is hoped that many may see this appeal, realize the value of the publication and distribution of good literature, and volunteer to send a check at once to help in this far-reaching propaganda. The growing demand for literature is encouraging, but it is unfortunate not to be able to fill all orders promptly.



## State Conventions

The secretary had the privilege of a brief visit to each of three State Conventions during one week in December.

At the Florida Convention, which met at Kissimmee, there was a large attendance. The reports indicated unusual progress, and a spirit of optimism prevailed. There was, however, general sadness over the absence and illness of Secretary Rogers.

The Georgia Baptists met in Atlanta and made a most gratifying report of collection on the Sev-

enty-five Million pledges. Their heroic devotion triumphed over the low price of cotton. The singing by about one hundred young preachers from Mercer of "Amazing Grace," "When I Can Read, etc." and "I Am Bound for the Promised Land," stirred the Convention to a high pitch of holy enthusiasm. The speeches of the three ministerial students were of a high order. The educational hour made a great impression.

The secretary reached the South Carolina Convention the last day, but in time to hear five striking addresses on education by Presidents McGlothlin, James, Sikes, Lodge and White. South Carolina reports unprecedented advance during the past year.

The work of the laymen was given a sympathetic hearing the last evening, and the secretary was received with marked courtesy. The laymen are planning a Convention for the spring.



## Other Visits

The secretary had a delightful visit on Sunday, December 5, with the Main Street Church, Jacksonville, Fla., where he was greeted by a responsive audience. Dr. Mahon, the pastor, has a secure place in the affection of his people and is reinforced by a loyal company of men.

At Athens, Tenn., a company of forty-six men assembled on Saturday night, December 11, around a banquet table. Following the remarks of the visitor a number of laymen made brief remarks, pledging increased loyalty to the King-

dom. On Sunday at 11 o'clock a large audience convened to hear a discussion of "The Missionary Outlook." Pastor Ponder has every reason to be encouraged.

On Sunday night a goodly company of worshippers came through a downpour of rain to attend the service in the First Baptist Church of Etowah, Tenn. This is a comparatively young church, has a large membership, a superb building, and is rallying to Pastor Singleton with growing devotion during this, his second pastorate.

The secretary responded to an invitation of Pastor King to spend a few days in Fort Myers, Fla., to assist in an every-member canvass. The campaign was an unusual success. The pledges were the most generous this writer has ever seen.

The secretary also made talks at Arcadia, Wauchula and St. Petersburg. The Christmas rush, both at Arcadia and Wauchula, distracted from the attendance, but in each town there is a strong church with a good building. It is understood that Dr. Holt has a life tenure at Arcadia, and Rev. W. D. Hart is entering upon a very aggressive pastorate at Wauchula.

At St. Petersburg Dr. E. T. Poulson and the First Church have launched a worthy building enterprise. The secretary spoke to a good audience on Sunday morning, December 26, composed of the membership and a large company of tourists from various States of the North. The membership is not large, but they are loyal and heroic. Dr. Poulson has a most promising field, and prosperous laymen would make a wise appropriation of money to send him a check to apply on this building.

# Home Mission Paragraphs

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

Rev. A. F. Owens, one of the Home Board Bible instructors in negro educational institutions, reports to Dr. Gray that he is regularly teaching in his Bible classes at Selma University fifty preachers. The class has in it others as well. Our Missionary Owens is dean of the Selma University, which this year has its largest enrollment—of some 660 students.



Dr. C. A. Owens, one of the evangelists of the Home Board, has recently closed a most successful meeting at Evergreen, Ala., with Dr. J. G. Dickinson, pastor. There were forty-eight additions to the church, forty-two of them by baptism. Singer Charles O. Miller was with Evangelist Owens in the meeting. The Alabama Baptist Orphanage is at Evergreen, and a goodly number of the children were among the converts. On January 2 Evangelist Owens began a meeting at Palatka, Fla., with Pastor J. F. Savell.



It is reported that unskilled labor of the steel industry gets \$1,466 a year. The average Southern Baptist preacher does not get more than \$1,000 a year. We are speaking now of preachers who actually work every day in the week, many of them more hours than the unskilled foreign laborer in the steel mills. There are some other preachers who are drones. When such men get \$1,000 they get all they are worth or more. But it is the crying shame of American Christianity that it gives so poor a support to its ministers of the gospel.



Pastor J. G. Rousseau, of the First Baptist Church, Norman, Okla., has sent us a religious survey of the student body at the Oklahoma State University at Norman. This survey shows a total enrollment of 3,708. One thousand and

eighty-seven give the Methodist church as their preference, 567 the Presbyterian, 542 the Baptist and 590 Episcopalian. Inasmuch as the Baptists are the largest denomination in Oklahoma, it is interesting to observe that they are behind the others in student attendance at the State university. The probability is that the Episcopalians in that State are not more than 10 or 15 per cent as numerous as the Baptists, but they are making a big use of State education.



Up in Ohio a judge decided that a certain preacher was guilty of extreme cruelty to his wife and five children, because he served a church which paid a salary of only \$93 a month. The judge advised this minister to adopt another calling in which he could earn an adequate sustenance for his family. We suspect that judge was a pretty hard case. But he has called our attention to the weakness of pastoral support among many evangelical churches. If the judge began to make such decisions down South he would find many a preacher "guilty."



On January 11 the Home Mission Board met in a special meeting at Atlanta, which was attended by the State members and ex officio members of the Board. The meeting was called by Dr. B. D. Gray, corresponding secretary, for the purpose of threshing out the problems that have arisen in connection with the severe financial needs of the Board. These words are being written a day or two before the meeting and the results of the meeting will be announced in the denominational press. The Home Mission Board is doing the greatest work in its history. This has involved enlarged expenditures. While the Board is optimistic as to the outcome, it has about reached the limit of its borrowing power



by which it must take care of the urgent needs on the field. All of this is a hint to every Baptist to pray for home missions and give to home missions. While the above was the great purpose of the meeting, the Board will doubtless attend to such other matters as demand attention.

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The Citadel Square Baptist Church at Charleston, S.C., is a rare old city church which has always distinguished itself by honoring ministers of Christ. This it has done in such a beautiful way that one is not surprised when he finds that during the last quarter of a century ten of its young men have entered the ministry. Among them are ministers rendering important service in every section of the South. It is good to be able to commend a city church that honors the ministers of Christ in so marked a degree that God honors it by calling its sons to preach the gospel. Dr. C. C. Coleman is the present pastor of this admirable church.

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"Social Unrest and the Gospel" is the new title of a new tract by Mr. Richard H. Edmonds, just issued by the Home Mission Board. It is the substance of an address delivered by Mr. Edmonds before the Florida Baptist Laymen in their annual meeting at Kissimmee in December. There is hardly a more capable authority on the subject of the present unrest in America than the distinguished editor of *The Manufacturers Record*, as all readers of that wonderful publication are aware. All the laymen will want this tract. The laymen requested its publication. So will all the women. Miss Mallory requests us to send 15,000 of it to the women in various States. All the preachers will want it. Order it and have it distributed in your church. The cover carries an excellent picture of Mr. Edmonds. Order now. It is free.

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When country life decays civilization decays. History says so. An intelligent observation confirms what history says. The trek city ward, now so much talked about, deserves all the attention it is receiving. What does it mean? Many things, true and otherwise, have been set forth as its meaning. For one thing, it means that this generation of men and women are lusting after material comforts of life. By the same token it suggests that they are far less than our fathers were confident of the adequacy of the satisfaction of the spiritual elements in life. People who must forever be amused either have nothing in them to begin with, in the way of spiritual resources, or else they will have very little after they have educated themselves to the necessity of being amused—like a child before whom somebody must forever rattle a toy.

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This is from a tract issued by the Southern Presbyterian Home Mission Board: "How can American evangelism expect to commend Christianity to a non-Christian land when two-thirds of the American people are outside the enumerated Christian ranks, and by their life and conduct contradict our Christian testimony? Home missions involves a double duty—to save America, and show the power of America's example to commend Christ to the world as a Saviour of men." By keeping such sound doctrine before the Presbyterian body that conservative group of Christians has found itself leaving its old neglect of home missions. During the present fiscal year Southern Presbyterians are giving \$640,000 to home missions, which is about \$2 a member. Southern Baptists are giving slightly less than \$1 per member and are making fine progress at that.

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Faithfulness has its reward. If there is any more hopeless-looking job in missionary service than that which Miss Grace Clifford performs among the Osages at Pawhuska, the writer is not informed about it. But now come these Osage

Indians and give to Miss Clifford a brand-new Ford roadster, wherewith this faithful worker is encouraged to make her way across the plains as needs may indicate. Most of our Indian missionaries use automobiles, for the distance to be covered is much and visiting is imperative. That Osage Indian church is just a handful out of Cimmerian darkness of tribal heathendom. But they have through loving appreciation given their woman missionary a valuable and fit present. There are many Baptist churches which might learn a lesson from these converts among the Blanket Indians. May this good woman, and all the other faithful women workers of the Home Board, be greatly blessed in the new year upon which they have entered!

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Now is the time of year, Brother Pastor, for you to distribute home mission tracts among your people—if you will allow the writer the intimacy of addressing you thus personally. There are half a dozen ways to distribute them effectively. Take your choice. We now have four or five fresh "center-shot" tracts. They are written to try to help you "put across" a lot in very brief space—on the theory that it is better to give all possible in least space and effort for those who will not take any at all if not thus. Help us by ordering a package for your people. We will help you by our deepest effort to sense and execute for you the kind of home mission diet you may most probably be able to get them to eat. And the words apply equally to our devoted Baptist women leaders, who pay more attention to the use of good tracts than all the rest of us put together.

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Rev. "Bob" Davidson came to Ardmore, Okla., from Missouri. He became pastor of the First Baptist Church. Certain brethren of various denominations decided they would have a "union" meeting in Ardmore. All the denominations would join in. After fixing it up they came around to see Brother Davidson. To their query, if he would come in, Brother Davidson said, "No." "All right," said they; "look out for the steam roller, Brother Davidson." Then the pastor of the First Baptist Church got busy. He divided his city into ten sections. He put two captains in charge in each section. One captain and his team hunted for "trunk" Baptists. The other captain and his team went after the unconverted. This was while the "union" meeting was in progress. The next Sunday the First Baptist Church received 128 members. The steam-roller meeting on the same day received fourteen. On the following Sunday Brother Davidson received thirty-two for baptism. The most apt comment would only weaken this story. It needs no words of mine to bolster it.

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I am wondering if the time will not soon come when Christian people will have to take an open stand against moving picture shows. Passing by the fact that this amusement is killing the public imagination, what shall we say about the moral teaching, even of those exhibitions that pass for being clean? It appears that the makers of a large proportion of these films are obsessed with the idea that there must be some salacious sex suggestion in the story. If by any chance the story has no such suggestion, they often thrust it in. American fathers and mothers allow their children to go to those places and be fed upon purient suggestions that in former times we thought were confined to the underworld. American fathers and mothers cannot allow their children to be filled with these unclean suggestions. The nation itself should drive unclean pictures out, as contrary to the public policy and national safety. If America decays, this maudlin sex uncleanness will be one of the things at the center of the decay. It is said that the Jews are controlling the picture busi-

ness in America, as well as the theater business. Many of the Jews have forsaken Moses and the prophets and have not found Jesus. It is a sinister group we have had playing up to the American aptitude for amusement. The least that State authorities can do is to appoint a competent censorship over these picture exhibitions.

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A problem of immense proportions awaits evangelical Christian bodies in this country concerning what they shall do for the spiritual instruction of their boys and girls who attend State colleges and universities. In the South more of our Baptist boys and girls are in State schools than in our own. Something must be done. According to the American theory, the State cannot function in religion. Therefore, State education cannot function in religion. This opens up a subject big enough for treatment in a book, and the book is needed. We must keep separation of church and State. And nobody quite so much as Baptists holds that this means that the State schools cannot function in religion. If we should give up the Baptist position we would yet face the fact that the State can only function in religion in a lame, halting way at best. It simply is not up to the job. Baptists have got to face this situation and take care of it. Not to do so is to court their own future weakness and the practical infidelity of a vast number of their brightest youth.

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"Contending for the faith once for all delivered to the saints" is a phrase dear to Baptists. It sets forth in its briefest form and principle deeply imbedded in the New Testament. True, some Baptists magnify "contending" more than "faith." Then some other Baptists develop a case of spiritual dyspepsia toward contending for the faith. Both are extreme positions. Neither is fit to be followed. Certainly it would be a calamity if the unwarranted lopsidedness of a few hopeless reactionaries should be the excuse of liberalistic Baptists at the other extreme to favor liberalism. There never was a time when Baptists had more need to contend for the faith of the New Testament than there is at present. These remarks are suggested by a book, "Contending for the Faith," by L. S. Keyser. It is from the press of Doran Company, has more than 300 pages, and may be had from any Baptist book store. The author is a Lutheran evangelical and teaches in a theological school. This book will be found very valuable for preachers, and it has the best bibliography I have seen on Christian apologetics.

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The last census shows that more people live in the cities in America than in the country. There has been a persistent movement to the cities. Many forces have wrought to this end. Some economists think there are plenty of men still on the farm. If by any chance this is true at this writing, it is less likely to be true within a few months. It was a raw deal that was handed out to the farming interests of America in the economic readjustments following the war. The farmer is due to take his medicine like other men. But governmental authorities have sought to help other classes in connection with readjustments, while they have allowed the farmer to take his own medicine without help. The farmer knows it, and he is getting rebellious. It is creditable to him that he is. It is a shame in America that the crowd that shouts the loudest and can turn the most thumb-screws are the ones to get their needs taken care of most easily. And this means that the farmer will become organized himself and get ready for turning thumb-screws. Either that or he will leave the farm. He has lost confidence in the essential equity and dignity of the powers that rule. To his cost he has learned the value of a convenient big stick when asking for simple justice.

## Missionary Miscellany

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

Miss Ruth Randall, of Rio Baptist College and Seminary, Brazil, came home during December on furlough. She will be at 5102 Floyd Avenue, St. Elmo, Tenn., the home of her parents.

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Rev. and Mrs. G. W. Bouldin, of Fukuoka, Japan, arrived in Vancouver on November 30. They went direct to Battle Creek Sanitarium for medical treatment. They are improving slowly and we trust they will soon be well on the way to recovery.

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We know all the friends of Dr. and Mrs. R. E. Beddoe will sympathize with them in the loss of their three-year-old son, Robert Stanley. While playing in the yard of his home a large box fell on him and his little life was crushed out. We grieve with the bereaved parents in their sorrow.

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Rev. and Mrs. R. Cecil Moore, of Concepcion, Chili, arrived in this country about January 1. Mr. and Mrs. Moore have both been sick, and the doctors in Chili advised them to come to the United States for medical treatment. They will be at 3016 Florida Avenue, Tampa, Fla. We trust they will respond to treatment and soon be able to return to their work.

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It has been suggested that hereafter in sending forward a large party of young missionaries the Board place the unmarried women on one boat and the unmarried men on another, provided it desires its missionaries to "stay put" in the stations to which they have been assigned. We do not know how many romances were begun on our Baptist boat which sailed last August. We know of one. A letter has just come announcing that Miss Bettie Stephens, who went to the Eliza Yates Girls' School, Shanghai, has decided that her call was to our North China field. She was married to Mr. Frank P. Lide during December and they are now in the Peking Language School, preparing for their future work in Hwanghsien, North China. Our best wishes are with them.

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The month of January, 1921, witnessed a good reinforcement in our missionary work. We were glad to see the following sail for their fields during the month:

Dr. and Mrs. L. O. Wilkerson sailed, January 13, from Vancouver on the steamship Empress of Russia. They go to take up medical work in our hospital in Chengchow, China.

On January 15 Rev. and Mrs. J. J. Cowser and their little daughter sailed from New York on the steamship Vasari. The Cowserts go to Rio de Janeiro, Brazil, where they will engage in evangelistic work.

On the steamer Cuyaba, sailing January 20, Rev. E. A. Nelson and Rev. and Mrs. E. G. Wilcox went forward to their work in North Brazil. Mr. Nelson, called "The Apostle of the Amazon," returned to his work in the Amazon Valley, after a furlough of eight months. He goes back much refreshed by his stay in this country. Mr. and Mrs. Wilcox and their two children are new missionaries to our North Brazil Mission. They will go to Pernambuco to study the language and the North Brazil Mission will designate their future field of labor.

The Crofton Hall, of the Norton Line, sailing from New York on January 25, carried as

passengers Rev. and Mrs. S. M. Sowell, their two youngest children, and Rev. and Mrs. B. W. Orrick. Mr. and Mrs. Sowell are returning from furlough to their work in Buenos Aires, Argentina. Mr. and Mrs. Orrick are going to Argentina for the first time.

Our hearts and prayers go with all these missionaries, new and old, as they go out to represent Southern Baptists on the firing line.

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There have been several changes recently in missionary work.

Rev. W. B. Glass, who has been in charge of the Bush Theological Seminary, has been placed in charge of the evangelistic work in the Hwanghsien Station.

Rev. and Mrs. Frank Connely take up work in the new station of Tsingchow, Shantung Province. The Connelys have been working temporarily in Taianfu.

Rev. and Mrs. Edgar L. Morgan have gone to Tsingtau to help the Stephens in their work in that important seaport.

Rev. and Mrs. George W. Sadler have moved from Oyo to Ogbomoso, where Mr. Sadler will serve as vice-principal of our African Theological Seminary.

Mr. and Mrs. Arnold E. Hayes have gone down to Pernambuco from Corrente. They will help the faculty of our college in Pernambuco during the next few months.

Rev. and Mrs. M. S. Blair have taken up work in their station at Cordoba, Argentina. They have acquired the language with sufficient fluency to enable them to begin work.

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Our missionaries on the field are busy with the opening of the fall work. They are enthusiastic over the prospects before them. We quote sentences from letters recently received:

J. B. Parker, Maranhao, Brazil: "We believe that we are in the beginning of great things in Brazil."

Hendon M. Harris, Kaifeng, China: "My country work is full of promise for the future. I hope to baptize over thirty this fall."

L. W. Pierce, Yangchow, China: "On last Sunday ten were baptized into the Tien Tsong and Ching Lan churches. Candidates are awaiting baptism at all the other churches out of Yangchow. The Lord is blessing His work in all the fields. This is a large field—seven thousand square miles and millions of people!"

Charles A. Leonard, Laichowfu, China: "Many, many thanks for the grants for our field. We have just closed a fine county association meeting. Fifteen were baptized Sunday."

George A. Bowdler, director Baptist College, Buenos Aires, Argentina: "Last Tuesday the boys had the pleasure of presenting their 'fiesta' to the public. It marked the close of the first year in the history of this school—a history which I sincerely trust will be always marked by the same attainment of high ideals which has characterized every phase of the boys' full life during the nine months' stay with us. We care not how slowly the school grows, provided we can maintain the same simple gospel atmosphere, democracy of spirit and genuine, steady progress in class work."

L. C. Quarles, Montevideo, Uruguay: "There are seven candidates ready for baptism at the

first convenient time. These are bright spots in our lives, oases upon this great spiritual desert. Six candidates are of the same family—mother and husband, her two aunts and her two daughters—and such a happy family, such a blessed change! The old aunts have known the gospel some two years. The rest came first to a cottage meeting. On leaving, they exclaimed: 'Don't you see how we have been deceived?' The next time they stole off secretly to our meeting, but since then it has been in the open, and all have experienced conversion. They were workers as Catholics, and promise to be good workers now for the Lord."

W. B. Glass, Hwanghsien, China: "I am just home from what in many respects was the best session of our North China Association we have ever held. The amount the brethren had set for themselves to raise on the Fifty Thousand Campaign—\$7,000—was exceeded by more than \$400. We undertake \$9,000 for next year. The association decided to send a man to Harbin, up on the Siberian Railway. The work in the far west has also grown rapidly. There has also sprung up an independent Baptist work in the province of Shansi for which our association is assuming responsibility. The women's meetings were especially spiritual and showed a large work accomplished. They have some large ideas for the future, and these women are sure to do something when they get an idea started."

J. W. Shepard, president of Rio Baptist College and Seminary, Rio, Brazil: "We have seen a number of our students coming to Christ lately. A number of fine families are involved. One family was trying to avoid getting into an evangelical school and the boy came and sought out our school, and he has been converted and says he is impressed that he ought to preach. One of the finest families near here put a boy in as a boarder last March. The father is the head geographer in the Brazilian army. It is a fine family. The father is very liberal. The boy was converted and afterwards led a companion here, another student to accept Christ. This last family, as well as the first, had never been in contact with the gospel. Our seminary boys are organized to do evangelistic work among the students in a systematic way next year. They are now in session in the Saturday-morning meeting. This meeting of students and faculty every Saturday morning is the time we treat of this important work, hearing reports from the evangelization committee. We may lose some students once in a while this way, but we will gain others. We will do our duty and leave the results with the Lord on that score. We are determined that our college shall be, in truth, a Christian college."

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### Receipts of Foreign Mission Board to January 1

	1920.	1919.
Alabama .....	\$ 53,780.88	\$ 13,132.75
Arkansas .....	21,996.62	58.50
District of Columbia..	12,847.90	1,304.66
Florida .....	15,759.90	210.56
Georgia .....	140,852.48	27,853.71
Illinois .....	7,450.00	120.08
Kentucky .....	110,175.13	45,349.47
Louisiana .....	9,466.10	2,034.71
Maryland .....	21,125.00	7,037.48
Mississippi .....	43,402.47	4,486.46
Missouri .....	22,030.21	14,877.81
New Mexico .....	3,000.00	.....
North Carolina .....	77,668.26	29,583.53
Oklahoma .....	7,219.50	1,488.65
South Carolina .....	56,193.95	38,715.76
Tennessee .....	35,419.00	9,807.43
Texas .....	2,521.07	2,680.27
Virginia .....	156,201.31	45,942.03
Totals.....	\$797,109.78	\$244,683.86

# NEWS AND NOTES FROM ALL THE FIELDS

## The Paramount King, Ademola II

Rev. S. G. Pinnock, Abeokuta, Nigeria

"The king is dead; long live the king!" For the third time in thirty-two years this cry has been heard in Abeokuta. The late Alake, whose picture appears in the "Romance of Missions in Nigeria," has been gathered to his fathers, and Ademola reigns in his stead. The coronation ceremonies took place on September 27, when the governor-general of Nigeria was present to give his official sanction to the new reign. For a week the town was gay with bunting and noisy with drumming and merry with feasting. Then the Alake settled down to the serious business of kingship. He is a tall, thin man, and looked fine in a very beautiful robe. He is an educated man, having a perfect knowledge of English, which fact makes his coronation unique. The late Alake was called from his "cause" to wear the "crown" and the present paramount-king was at one time a printer, and now wears the purple robe. His state carriage is a Ford car!

Since the coronation the Alake has been visiting the churches in rotation, and Sunday, October 24, was the day fixed for his visit to the First Baptist Church, Abeokuta. At 9:30 o'clock the royal party arrived in the state carriage and a procession was formed. The Alake, covered by two large state umbrellas; the police brass band, native government officials and councillors, and a hundred followers marched to the church. By royal request the writer was the preacher, and gave an exposition of the eighth Psalm in the vernacular.

The church was crowded and as many people were outside as there were inside. The offertory amounted to about \$35. At the close of the services Mrs. Lumbley, Miss Caudle and Miss Anderson served coffee and tea and cakes to about thirty persons in the mission house. At this gathering I presented on behalf of Mrs. Lumbley an iced cake to the Alake with his name, Ademola II, inscribed upon it. He responded in a few well chosen remarks, in which he expressed the great pleasure which he felt both at the services and in Mrs. Lumbley's home. He inspected the girls and the school before leaving. We wish for him a long and prosperous reign.



## "Home Again" in Yang Chow

Miss Nellie Miner Pierce, Yang Chow, China

It was worth the trouble and expense of a year's sojourn in the United States to return to so warm a welcome as awaited us from those we had left behind in old Yang Chow. We are glad to be home again. The work in the city during our absence has made good progress. Miss Edna Teal took charge of my girls' day school at Shien Liang street and the boys' school on Nan Ho Shia street. On Miss Moorman's return from furlough last January, she relieved Miss Teal of the boys' school and has had charge of it ever since. This adjustment of the work has enabled me to give more time to the girls' school and my weekly class for women. In order to secure a teacher for the kindergarten department, which I hope to have in connection with the Shien Liang girls' day school, I have sent one of our recent academy graduates to the Methodist Kindergarten School in Soochow to fit herself for that special work. Her support has been promised by one of the Sunday-school classes of the Calvary Baptist Church, Richmond, Va. This young woman will complete her training in two years. In less than another year I trust the Board will give money to buy land and erect a

building for this school, so that when the teacher is thoroughly prepared we may have the building in which to open the kindergarten. Money is a great blessing and help in the Lord's work when wisely used. Had I the hundreds of thousands and millions of dollars possessed by many individuals in the States, by far the larger part of it would be used in making known the gospel to the lost in the dark regions of the earth.

We are praying and hoping that the Baptists in the Southland may respond so generously to the appeals for funds to carry on the Lord's work that the Board may soon be enabled to send us the needed amount for this girls' school, as well as for other buildings which should be erected in order that the work be not hindered. Would that all Christians were willing to bring their tithes into the storehouse and not fear, but believe. And that in addition to tithing they might also bring in their free-will offerings, expressive of appreciation of our heavenly Father's manifold mercies and love unfathomable.

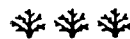
One of my pupils was taken very ill. The Chinese doctors told the family there was no hope, the girl would die. The idols were then consulted, and their verdict was that she could not recover. My head teacher, Miss Tan, visited the home and said to the parents, "The doctors can't cure her and the idols can't save her, but I know One who can—my Lord Jesus. I have been praying for your daughter, and I shall continue to pray. He is all powerful. I know He can heal her."

In answer to prayer, the girl recovered. She is again attending school and has made a profession of faith in our Lord. This beautiful white lily raised in a home of darkest heathenism has been found and brought to the light. How different her case from one I heard about.

A girl was betrothed and all the arrangements made for the marriage. Suddenly, without warn-

ing, the man died. Soon after his death the girl was troubled by dreams of the departed one. She became so miserable that finally the family decided that the only thing to do was to send the girl to his home, carrying out in the meantime the marriage ceremony just the same as though the groom were living. This was done last Sunday. Whether or not the girl is any happier, I have not heard.

Numberless such cases are constantly occurring all around us. Of some we hear; others are not brought to our notice. But we see and hear enough to know that the man or woman who knows not our Lord Jesus is of all creatures the most miserable and most to be pitied. How busy we ought to be about our Father's business, that the lost may be sought and found and brought to the light!



## A Month With the Churches and Out-Stations in Laiyang, Shantung, China

Rev. T. O. Hearn

Mrs. Hearn and I had engagements with ten of our country places, and our plan was to spend three days at each place, giving special instruction to the inquirers—Mrs. Hearn the women, and I the men.

We hired a shantsi and in it placed our bedding and ourselves, but I walked most of the way. On a pack mule we placed our food, small cook stove, medicines, etc. It was sixteen miles to our first place, and we had to cross two rivers.

About sundown we arrived at Giang-tan, where we spent our first three days. Here we have a nice little chapel, an evangelist and six Christians. This native evangelist is the only preacher in this section, some twenty miles square and densely populated. Next morning he and I started out before breakfast to visit a village two miles away where there were a few who showed interest in the gospel. I had preached in this village many times during the past six years.

Having finished here, we hired donkeys to ride to our next appointment—seven miles. We had no special class here for inquirers, as it is a new station, but enjoyed preaching to large crowds, many of whom showed much interest. In the evening they would come in as soon as they had finished their meal, fill the chapel, and we would explain the Word to them until 10 o'clock.

On donkeys we went on to our next place—ten miles. Here we have a strong out-station, a school for boys and one for girls, and the evangelist had five for the class, at the close of which two were received. Then we went on to Swe Go To, which is a new station and one of the largest market towns in the county. Here we had seven in the class, and again two were received. One of these was a man 72 years of age. He listened most attentively during the class, and at the close stood a good examination.

Then we went on seven miles to our next place, where we found seven for the class, and received two. Chu-dong was our next place, six miles. The missionaries were nearly half a day late, but the evangelist had a nice class of eleven already going. I greatly enjoyed teaching this class. There was nothing to interrupt, and the men were above the average in intelligence. Five were received, two of whom were teachers in government schools. We then went on to our Yang Gia Ten church, where four were received out of the six who attended the class. At the next place we had a fine class of nineteen, and seven were received; then a class of six.



Miss Mary Alexander, Texas.

Who goes to Canton, China, for educational work, the sketch of whose life appeared in the January number.





Boarding school pupils of the Collegio Americano, Victoria, Brazil, of whom fifteen have been baptized this year.

when four were received. At the last place ten were in the class and six received. We enjoyed these meetings very much.

During this month in the country, between meetings, we treated over one hundred sick people; and after being at home five days we began a special class here for twenty-seven inquirers. This was the first class for most of these, and only seven were received. Much care must be used to avoid taking them into the church too early.

We are not satisfied over the results of the year, but are grateful for these forty-five who have been born into the Kingdom of our God.

During the class here in the city we were pleased to have with us Rev. W. W. Adams and wife, of Tengchow. These meetings over, they went with us to Lin Chwan Dwang, one of our out-stations, where we assisted in the organization of a church. Forty-four entered the new church, all from our Yang Gia Ten church, which was very inconvenient for them to attend, being twelve miles away. Brother Adams' sermon to the newly organized church was intensely interesting and helpful. I was glad all our evangelists were there to hear it. This makes six churches for Laiyang, with a total membership of 470. Their collections this year were better than ever before, having nearly \$500 for advanced work.

From this place we went on to Pingtu to attend our annual association. We have a great association, with 73 churches, eight being organized during the past year. The reports showed that 817 were baptized during the year, and a total membership of over thirteen thousand. Over 400 attended during the four days' meetings.

And so the work goes—all kinds of work under all kinds of conditions; but it is a great work in a great and needy field and for a great and loving Master.



## A Great and Growing School in Brazil

Rev. L. M. Reno, Victoria, Brazil

Perhaps some of our old friends would like to hear a word from this unknown land. Is it not strange that you should know less about Brazil than China?

The "Collegio Americano Baptista" is just beginning to develop from a simple primary day school to a day and boarding school of high school rank. We have about thirty-five board-

ing girls and twenty boarding boys this year and about sixty day pupils. The aim is the training of the young people in Christian and normal work that they may return to their churches and teach in the day schools and work in the churches.

Nearly all our boarding pupils are poor boys and girls off the farms who have to economize as much as possible. In the girls' boarding department we do not even employ a cook, as the girls do all their own work. One of them came 100 miles on foot to reach the railroad to come to school.

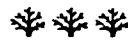
We have just bought land for building in order to develop the schools, as what we have is full to the extreme limit. We were obliged to refuse many boys last term because of lack of room. We hope to have a new dormitory ready by the opening of school in February.

Last week I baptized eight boys of the boarding school; some time ago three of the girls were baptized and some more are now awaiting baptism. The atmosphere of the school is dis-

tinctly Christian. Two girls who entered three months ago, bringing their images of saints and sleeping with them under the pillow, have already deposited them in the bottom of their trunks and are engaged in daily Bible readings.

Affiliated with this school we have fourteen smaller schools in the interior of the State which serve as feeders to this one and which spread the light in the distant places. They are all strong evangelizing agencies.

With the arrival of Dr. Clifton and wife we are now left freer to give our time to this work. May we be remembered in your prayers that God's spirit lead us in all our ways!



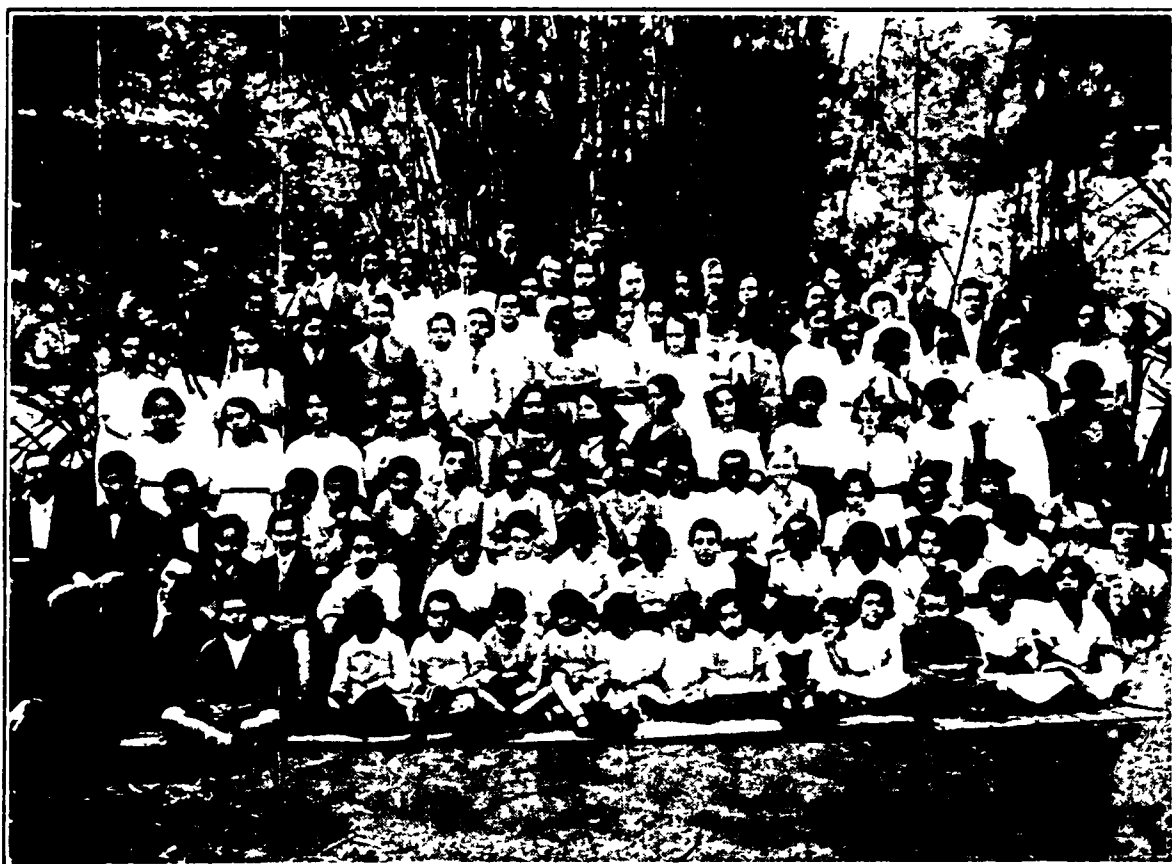
## "His Only Begotten Son"

Dr. R. E. Beddoe, Wuchow, China

Although tears of grief blind the sight and every word opens afresh the wound in my heart, this message to the readers of HOME AND FOREIGN FIELDS must be written and sent, as it is, with the hope that someone may find comfort therein.

Tuesday morning, November 2, it seemed that little Robert Stanley was never so sweet. He was a perfect child physically, and gave every evidence of an unusually bright mind and receptive spirit. On this particular morning he had a lot to say about the beautiful sunrise, which was visible from the bedroom of our new home. His mother explained the difference between sunrise and sunset. As I had a very busy day planned, I left early after my usual romp with him. About 10 o'clock I returned home to oversee certain construction work, and little Robert Stanley followed me around, asking questions and making many bright remarks. Returning to the hospital, I became absorbed in my work, and about noon, after finishing an operation and while preparing for another, a servant came for me with the word that Robert Stanley was hurt. Rushing home, I found him in his mother's arms, white and breathless. I soon restored the respiration and sent for Dr. Leavell. A hasty examination failed to reveal a single bruise or broken bone, but I had no hope of his recovery from the first, except for a few minutes when he regained consciousness.

Within a few minutes all of our missionaries on the compound were present and a large num-



Another group of students of the Collegio Americano Baptista, whose lives are being touched and moulded by gospel influences.

ber of dear Chinese friends. While the precious life hung in the balance for about one hour these friends did everything possible and many of them prayed aloud. I hovered over his bed with an aching heart and saw when intelligence returned to his eyes. I asked him if he knew his "daddy." He answered, "Yes, tir." "Do you hurt?" "No, tir." "Do you love your daddy?" "Yes, tir." He asked for a drink. Then his mother had some words with him. He said the blanket scratched his skin, and we immediately put soft cloth next to his body. The color returned to his lips, and it looked for a moment that he would not leave us. He had already been to heaven, but God sent him back for a short time to comfort his stricken parents. I thank God for this, which is to me a proof that we are not forgotten. In a little less than an hour he passed peacefully into the heart of God. There was no struggle and no suffering.

We both feel that God has greatly honored us by permitting us to bring this precious boy into the world for these few short years. We know that in the providence of God there is no such thing as accident and have never, even for an instant, been bitter. Nor have the fetters of our faith been strained; but rather they are drawn more closely and securely. Blessed be the name of the Lord. He has not left us comfortless. Even during the moments of uncertainty snatches of Scripture flashed constantly through the mind and the heart was comforted.

My only begotten son has been taken. I cannot believe that he has lived in vain. There must surely be some great purpose in it all, and I freely submit myself to the accomplishment of that purpose, whatever it may be. I have never before had any conception of the meaning of John 3: 16. It seems now that I can enter more fully into the wonderful sacrifice of our heavenly Father.

Were I a man of temporal wealth I would, this very day, give it all to assist in spreading the Glad Tidings. I would erect a great clinic building in connection with the Stout Memorial Hospital in his memory—here, where he was known and greatly loved by all who knew him, especially the Chinese; here, where thousands of Chinese children would come to be healed and to hear the gospel of our blessed God. And I would pay the expenses of several missionary preachers, to tell the gospel to the sick that crowd the doors and wards of this hospital. I would put one hundred thousand dollars into the clinic building and equipment and endow it so that all who need physical and spiritual healing could have it without money and without price.

But God has not seen fit to put into my keeping the talents of temporal wealth, and I can use only what talents I have. It may be that God will move the heart of one of his children to supply such a building and equipment so that I may dedicate my talents to such a clinic. Such is my prayer.



## A Great Meeting in a Mountain School

Rev. L. O. Vermillion, Home Board Evangelist

Just a brief word in our missionary journal to tell of the meeting and laboring together of two departments of our Home Board—the Department of Evangelism and the Department of Mountain Schools.

I went to Blue Eye, Mo., for a meeting with our church there, and for a week and a half spoke to the school every morning and preached twice each day in the church.

There could not be a more beautiful or ideal place for such a school, with open, rolling country, giving broad vision from the building in every direction. It is in the heart of the Ozarks on the State line of Arkansas and Missouri in a great scope of country without schools or churches of any consequence. The advantages

offered commercially, socially, religiously and educationally have been exceedingly poor.

I found the student body for the most part ambitious, studious, excessively poor, but keen of intellect, strong in body and at great sacrifice making their way through school.

Miss Louella Austin, the principal, is leaving the impress of her great character indelibly written in the homes and hearts of that entire section. Eternity alone can tell the good being done. Four preacher boys are in school, who preach round about the country; foreign mission volunteers are there; Sunday-school teachers and young people's workers are in the making.

We had a great meeting—twenty-one professions of faith, many coming out of very adverse environment. One girl, after her conversion, requested prayer for her people. Not a member

of the family had been converted, and there was no preaching, prayer meeting, Sunday school or religious influence of any kind in her community. What a picture! What need! What a tribute to the influence of the mountain school work!

A boy was converted at the dinner table at his boarding place. He was a member of a non-Christian family; his father was an outspoken infidel, and all home influences were adverse and irreligious. Surely this school is leavening the whole country for Jesus Christ. Most of the conversions came out of the school, some four or five outside the school. Verily this is primitive, fundamental, constructive, permanent work—the kind to rejoice the Master's heart.

I rejoice to have touched personally this great department of our work, to have known teachers and students and shared with them their work.

# Young People's Department

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

## Leader's Note Book

Many of the grown people of our churches are so ignorant of the Boards and work of our Southern Baptist Convention, that we as leaders must do our part in teaching these facts to the children. There is a Catechism of the Home Board that should be in the hands of every leader in February. Order from your own State W.M.U. or direct from Baptist Home Mission Board, Atlanta. Teach the leading facts to the children and drill them again and again during the year.

A similar Catechism of the Foreign Mission Board may be ordered at the same time and used later.



## The Voices of Children Under Our Flag

[This exercise requires two principal speakers—a girl, representing Columbia, and a boy who challenges her, each to be thirteen or fourteen years old. In addition, four groups of scholars about the same age or a little younger will be needed, the number being optional. Columbia should carry a large United States flag, the lower part of it carried around and over the left shoulder and falling as a drapery about her figure. If time permits, more music would be effective. A chorus of "Open the Door for the Children," "Rescue the Perishing," and "Thousands and Thousands Who Wander and Fall" is suggested as appropriate.]

### COLUMBIA'S VOICE

Behold the flag of freedom fair  
That proudly floats afar,  
With history of valiant deeds  
In every stripe and star!  
O radiant land of liberty,  
How fair thy borders are!

The voices of thy forests grand,  
Of many a mighty lake,  
The whispers of thy flowery glades  
Like tuneful echoes break;  
But more than all, God's voice, well known,  
Our joyful praises wake.

For those of old whose sturdy faith  
Our broad foundations laid,  
We bless our God who brought them here  
And led them undismayed;  
For all who made this land a haven,  
Be grateful tribute paid.

[At this point let concealed voices sing one verse of "America."]

### THE VOICE OF THE CHALLENGER

[The boy approaches from the other side.]

All hail, Columbia! All hail!  
We know thy land is fair,  
With songs of birds and breath of flowers  
Abounding everywhere.  
Thy homes are beautiful and blest,  
Indeed, beyond compare.

But while sweet summer voices ring  
Through all thy borders here,  
O what of those strange alien tones  
That echo far and near—  
Those childish voices that repeat  
A tale of want and fear?

I challenge thee, Columbia,  
To show the reason why  
Within thy broad and rich domain  
So many helpless lie,  
With many a pathetic plea  
And many a wordless cry.

For what of these within thy gates  
Who are of right thine own?  
I'll call them that their piteous needs  
May speak in trumpet tone.

[Turns to the first group (the group from the North), which has come within view and at the call comes forward. Each group should be in readiness to respond and to take places assigned, so that at the close a semicircle may be formed at rear of platform.]

### CALL

Come from the North! Let us behold  
Your faces while your needs are told.

### GROUP FROM THE NORTH (In concert.)

From frozen regions of the North  
The young Alaskans loudly call.  
What though the Eskimo has furs?  
His heart is shivering under all.  
We seem to live in arctic night:  
Will you not light a candle small?

## CALL

Come from the East with pleading voice,  
And tell what boon is now your choice.

## GROUP FROM THE EAST

## No. 1

I come from Italy's fair clime.  
All softly there the breezes blow.  
But there no longer now I dream;  
To you I come that I may know  
(Because your knowledge is so great)  
Just how to live and how to grow.

## No. 2

Ah! cold the land where I was born;  
There ignorance is like a cloud;  
There danger lurks on every hand,  
And scant the freedom there allowed.  
The Russian to your border comes,  
And Poles and Slavs—a motley crowd.

## No. 3 and No. 4 Together

As Greeks and Syrians, lo! we come  
To learn from you the better way.  
All history our story tells;  
O do not longer wait, we pray!  
Far better things than we have known  
Columbia, we beg today.

[At this point let the concealed voices sing softly, but clearly, the chorus, "Rescue the Perishing."]

## CALL

Ho! from the West come forth and speak.  
What help and comfort do you seek?

## GROUP FROM THE WEST

## No. 1

Come, take the red man's burden up,  
And give the knowledge that we need.  
We are the aborigines—  
Will you not listen while we plead?

## No. 2

The dark-eyed Mexicans are here  
Beneath Columbia's banner fair;  
Now let the children of this race  
In freedom's bounty freely share.

## No. 3

Deluded by the teachings false  
Of Mormon priesthood, still in power,  
Shall not the Mormon children's rights  
Be given to them this very hour?

## CALL

From o'er the Southland let us hear  
The children's voices, loud and clear.

GROUP FROM THE SOUTH  
(In concert.)

We speak for countless childish souls  
In mountain homes and cotton fields,  
And beg that these may know the fruits  
Which only Bible knowledge yields,  
And feel the strong uplifting power  
Which only Christian kindness wields.

[Here let concealed voices sing as an echo the chorus sung after the group from the East.]

## GREETING TO THE GROUPS

[By Columbia, facing semicircle of children.]

Columbia greets you, every one,  
Not aliens now, but friends.  
The blessing of the Founder's faith  
On you today descends.  
God's blessing on this favored land  
Be yours till history ends.  
For failures hitherto we pray  
God help us make amends.

## THE CHALLENGER

[Advancing toward Columbia with Conquest flag, which he has quietly taken, recites]:

America, yea, Christendom,  
With God's own Book in hand,  
O haste your privilege to share  
With all this waiting band!  
To wage the righteous war with wrong,  
Go forth at God's command.

[The girl and boy move toward each other. Meeting in the middle of the platform, they cross flags and recite in concert]:

By this sign conquer. 'Tis the sign  
Of our great Leader's might.  
His power alone throughout this land  
Can bring about the right.  
His banner shall be over us;  
We'll march as in His sight;  
And this shall be Immanuel's land,  
The place of His delight.

[While the groups are still upon the platform, all present join in singing "Onward, Christian Soldiers."]

—Prepared by Mrs. Hamill and Julia H. Johnston.

"Not Much to Lose; But  
So Much to Save"

Four of us, all preachers, with our covered wagon, were camping beside a mountain stream. Night by night we fell asleep under the song of the tumbling waters, which came as music to us through the rhododendron thicket. Across the ridge, and not far away from the mountain road, we had noticed, as we passed, a little hovel known as a home. We bought our supplies there—potatoes and milk and chickens. A little girl brought them to us. One morning I said to her:

"Little sister, have you no buttermilk?"

"Yes, sir," she said, "but we uns feeds that to we uns hogs."

However, a trade was made, and the next morning Hendie—for so she was named—brought us a bail bucket of buttermilk, for which she charged us the sum of ten cents in the coin of the realm. We set the bucket in the spring. It contained thirty-nine teacups full, and, as only three of us drank buttermilk, the rule was that after any one of us had drunk thirteen cups during the day, his allowance was exhausted. This became the iron rule of the camp. Decapitation was to follow as the penalty for the most pious sort of infringement.

Day by day Hendie came over with the milk. One morning as I lay half way under my tent, reading Tucker's "Old Theology Restated," Hendie timidly threw near me a bundle of flowering goldenrod. When I rose to thank her she was gone like a sprite, and I saw her bare feet and slim shins as she scampered up the side of the ridge and over the rocks.

Six years went by. The Home Mission idea had grown larger. You know, ideas grow just as people do. The conviction had arisen that while there may not be much to lose in the mountains, there is much to be saved.

It came to pass in my journey that I had occasion to go again along the old mountain trail—the trail of other years—let's call it the buttermilk trail. My former companions were left behind. One was a busy pastor; one had been laid aside by paralysis, and the third, the real scholar of the party, was asleep in Alabama, with the dull dust of the earth upon his brow.

Not far from our ancient camp out in the mountain fastness, the Home Mission idea was largely in evidence. You can see the signs for yourself this very day—a church and a school.

My text that day was, "To him that hath shall be given." My idea was to teach a doctrine like this: The more you have, the better use you make of it, the more you can get.

We all stood up to sing, and my eye fell on the organist. Saints and ministers of grace, defend us! It was Hendie! They were singing the "Glory Song" that Alexander carried around the world; but as I looked at Hendie I seemed to hear a refrain from the mountain cove, that got all tangled up with "That will be glory for me." It was, "We uns feed that to we uns hogs." But there she was, and the sixteen-year-old girl was playing and singing and glorifying the Home Mission idea, and preaching to my soul the sermon I had held in doubt years before, when that oddest of men said so vehemently: "Not much to lose, but a great deal to save." I saw something—saw men as trees, walking. A soul had been born. The father was the little mountain church, the mother the mountain school; and over all brooded the spirit of the Home Mission Board.

I wondered if I should see Hendie again—wondered that day as we parted, after I had reminded her of the buttermilk and the goldenrod.

The world all about us is a great panorama, and God is always turning the wheels and changing the pictures. Our scene now moves to town. Everything and almost everybody moves to town these days. We must put on our best dike, as the boys say, and be very proper. Hang your hat on the rack there, and come along. I guess the auditorium will seat eight hundred persons—the auditorium to this female college to which we have come. The rostrum was large, and the pianos had been sown around over the platform like a farmer sows his oats. We had music galore, and recitations, and diplomas and flowers, and the very air was heavy with fragrance of perfume. Surely those girls had broken all their alabaster boxes that day—on themselves. The president made some sort of a speech—I don't remember what it was. No one has to listen to the speech of a college president. That's only the padding for the occasion. But he said something about a prize essay that would now be read by the first honor girl, and—let the whole world give attention—out walked Hendie. I had a swimming in the head. I saw things. The mountains rose up before me—the ridge and the cove, and the waters that tumbled over the rocks, and the smoke from Hendie's hovel, and a voice which said, "We uns fed that to we uns hogs." There was such a jumble of things in my mind that I was dazed. I had too much to think about—too big a job for a head like mine. But there she was—Hendie of the buttermilk and goldenrod—the jewel cut out of the mountainside, radiant in face, lithe in form, rich in voice, the beautiful child of the mountain school and the mountain church, whose creative genius was the Home Mission Board. While she read, and the ribbons fluttered, and her eyes gleamed, I heard an echo from the long ago. It was something I was becoming used to now. It seemed to say, "Not much to lose, but a great deal to save." And I was partly ready to believe the great heresy—the latter half of it anyway.

Last week I received a letter—sometimes I get lots of them in one day. One of them bore on its upper corner a foreign stamp, and a lot of gibberish that no self-respecting American will consume time in deciphering. And—will you believe it?—It was signed "Hendie." She was in a far-away land. She had heard a voice and seen a vision. The bunch of goldenrod had fallen from her hand, and instead thereof, she was waving the white flag of peace and love among a people whose tired feet were stumbling upon the dark mountains. Not buttermilk now, but herself she was feeding to the—shall I say hogs? So we—in our racial pride and haughtiness—have come to look upon the almond-eyed denizens of the yellow world, emphasizing always, "Not much to lose." Hendie, however,



has had a superior vision. She got hold of those other and better words, "So much to save." And this is the last sentence in her letter: "I sometimes feel that I am a traitor so far away from home. The Home Mission Board made my school and made my church, and the two made me. If I did not know that with God there are no foreigners, I'd be in a mission at home, to glorify, if I could, the home mission idea. I have not forgotten your mountain sermon. 'To him that hath shall be given.' Beginning with what was given me, I am growing richer each day."

If the people would only think! If they would only try to know! Everywhere over our land—in the mountains—in the great cities—in the widespread plains—in the Indian tepees—at all the seaports—everywhere, the cry of the neglected is rising. The white hand of the Home Mission Board reaches to help, and its ears are open to a thousand cries which others ignore. In the day of the Son of Man, its glorified work will reveal the fact that in maintaining a cause like this we have all the time been handing out refreshing cups of water in His name, and so slaking the thirst of His own desires.

—C. C. Brown, D.D., in *The Baptist Courier*.



## The Immigrant Girl

I coom to Ellis Island one bright and sunny day.  
To bring me there me brother had kindly paid  
me way.

Ameriky's big govermint had built up there, they  
said,

A place to welcome strangers. I thought I should  
be dead,

A-climin' all the stairways an' passin' all the  
men

Who looked at me an' asked me a dozen ques-  
tions. Then

One doctor pulled me eyelids, another pulled me  
hair.

I almost up an' told him to "Please, sir, have a  
care!"

The poor folks who were with me I pitied, for  
their child

Was sick an' cryin' sadly; its mother nearly  
wild.

They took it from her quickly and sent it far  
away.

The hospital received it. The mother had to  
stay

And wait upon the island that night and many a  
day.

They put me in a big cage, as though I was a  
bear!

I wouldn't bite 'em, surely. They needn't have  
a scare.

I waited there an' waited. My friends they  
didn't come.

The hours they dragged so slowly, I wisht I was  
at home;

For there they never caged me, without a bite  
or sup,

As though I'd give 'em smallpox or eat the  
children up!

I thought I'd cry a little, when with a pleasant  
smile

A lady said, so kindly, "Come, stay with me a  
while."

She put me on a tugboat and took me to the  
land.

Lace curtains and a door bell! Her house  
seemed very grand;

A pretty supper table, with grace before you eat,  
A Christian girl makes happy; 'tis more than  
bread or meat.

They prayed and sang the sweet tunes I'd heard  
my mother sing.

Indeed, I felt as joyful and rich as any king.  
She telegraphed quickly an' told my friends to  
come.

It was a blessed place, sure, that Immigrant Girls'  
Home.

—From Leaflet of the  
Woman's Home Mission Society.

## Our Country for the World

Our country for the world we sing,  
But in no worldly way;  
Our country to the Lord we bring,  
And fervent for her pray:  
God, make her true; God, make her pure;  
God, make her wise and good;  
And through her may the Christ make sure  
Man's world-wide brotherhood!

O, broader than her wide domains  
Be her designs divine;  
And richer than her golden veins  
Her charities benign;  
Firmier than buttressed mountain tower  
Her fixed faith in thee;  
Her triumphs nobler through thy power  
Than gain on land or sea!

Great God, our country for the world,  
And all the world for thee!  
Christ's banner o'er all lands unfurled  
In high expectancy!  
Fair day of God, speed on, speed on!  
Speed truth and peace and love,  
Till all below for Him be won  
Who reigns o'er realms above!

### CHORUS:

America! America!  
'Gainst wrong thy might be hurled;  
For thee we lift our loud huzza—  
Our country for the world!  
—Dennis Wortman, D.D., in *Exchange*.



## OUR PUZZLE CORNER

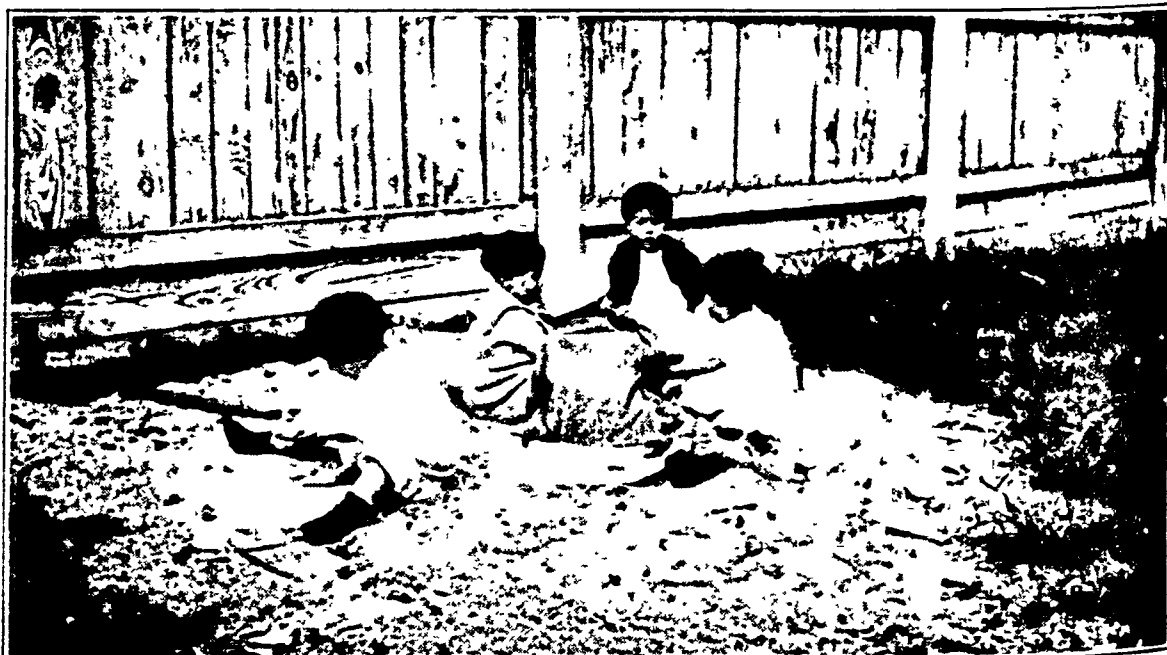
PUZZLE No. I. *An Interpreter Among the Indians.*

First Name:

- (1) Be ye . . . of the word.
- (2) Seek ye first the kingdom of God and . . . these things shall be added unto you.
- (3) Ye have said, It is . . . to serve God.
- (4) . . . as ye did it unto one of the least of these, my brethren, ye did it unto me.
- (5) And Joash . . . that which was right in the sight of the Lord.

Second Name:

- (1) For . . . is thy mercy towards me.
- (2) . . . is a good thing to give thanks unto the Lord.
- (3) He . . . me beside still waters.
- (4) Arise, shine, for thy . . . is come.
- (5) Of the . . . of his government and peace there shall be no end.



Play hour in the kindergarten for little foreigner children, Norfolk, Va.

- (6) Let every one that . . . the name of Christ depart from iniquity.
- (7) Grow in . . . and in the knowledge of our Lord and Saviour Jesus Christ.
- (8) . . . thy father and mother.
- (9) A soft . . . turneth away wrath.
- (10) No man can serve two . . .

PUZZLE No. II. *A Missionary in Chile.*

First Name:

- (1) The heavenly servants of God.
- (2) Name of the giant whom David killed.
- (3) The "commander" of the ark.
- (4) The first home of Adam and Eve
- (5) First king of Israel.

Second Name:

- (1) First book in the Old Testament.
- (2) Last book in the Bible.
- (3) Mother of Ahaziah.
- (4) The home of the soul.
- (5) One of the sons of Adam and Eve
- (6) Mother of Jesus.

(Sent by Nancy Bell, Bacon's Castle, Va.)



## ANSWERS TO JANUARY PUZZLES

PUZZLE No. I. *A Missionary in China.*

First Name—(1) Leviticus, (2) Esther, (3) Naomi, (4) Ananias.—Lena.

Second Name—(1) Bethany, (2) Obed, (3) Saul, (4) Thyatira, (5) Ishmael, (6) Canaan, (7) Keziah.—Bostick.

Answer: Lena Bostick (Mrs. G. P. Bostick).

PUZZLE No. II. *A Doctor in China.*

Answer: Miss Jeanette Beall.



## NAMES OF THOSE ANSWERING DECEMBER PUZZLES

Florida.—Chester Mines.

Georgia.—Wynona Hinson, Eva Barrs.

Kentucky.—Mayme Cogar, Lily Childers, Ethel Stafford, Virginia Ready.

Missouri.—Mrs. John Hansbrough.

North Carolina.—Cordelia Johnson, Anna Higgs Griffith, Mary Carter, Mary Misenheimer, Hattie Faircloth, Mrs. Willie Morgan.

Oklahoma.—E. Rylant.

South Carolina.—Ruth Watt, Elizabeth Lote, Elizabeth Stone, Marion Campbell, Annie Campbell.

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

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