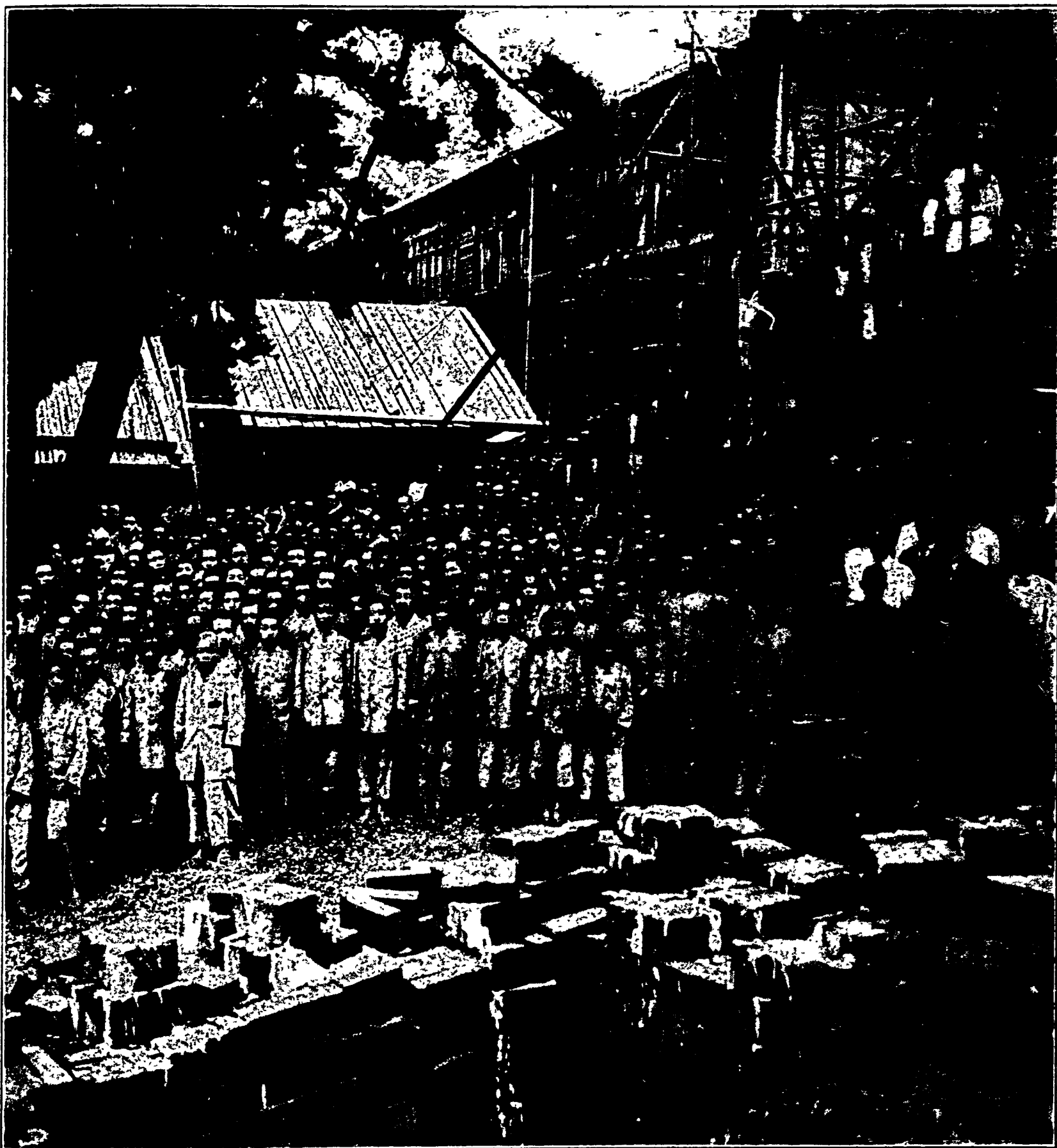


HOME AND FOREIGN FIELDS

Continuing
The Foreign Mission Journal
The Home Field



SOME FIRST FRUITS OF THE 75 MILLION CAMPAIGN IN JAPAN.

A portion of the group of students, faculty and workmen during the erection of the splendid main building of the Fukuoka Boys' School, which has since been completed, and gives promise of rich dividends for Jesus Christ in the winning and training of these bright boys who are to be the future leaders of the Island Empire.

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

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The Campaign for 500,000 Tithers

is, according to that keen business man and faithful steward, J. H. Anderson, of Knoxville, Tennessee, more vitally related to the successful finish of our 75 Million Campaign than many of us realize. "To my mind it is our one best chance to come up at the end of the five year campaign with our pledges one hundred per cent paid." Think carefully of the significance of these words and this movement, consider the years that lie ahead, and press with earnestness and enthusiasm the effort to secure the quota of tithers in your State.

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THE MISSIONARY PILOT

SENIOR B. Y. P. U.

October 2.—Topic, "The Golden Rule." See page 14, "America and Japan." Let the leader close the discussion by giving as an illustration the working of the Golden Rule in international relationships.

October 9.—Topic, "Isaiah's Vision and Call." Make a poster showing the pictures of the new missionaries. Pass the poster around as a brief word is said about each of the new recruits for Japan. Close with prayer that God will call for more workers into this needy field, and that more young people will respond as did Isaiah.

October 16.—Topic, "The Stewardship of Talents." Outline the plan for obtaining 500,000 Baptist tithers, using especially the message of Secretary Henderson on page 37.

October 23.—Topic, "Can a Man be saved without Christ?" Let the leader, or possibly the pastor, read with much care the thoughtful article by Secretary Love on page 6, "The Relation of Doctrinal Soundness to Missionary Success," and point out the results when people become confused on this great fundametal.

October 30.—Topic, "Survey of Missionary Progress Through the 75 Million Campaign." See article by Mr. Frank E. Burkhalter, Page 8, "New Fields and Expanding Horizons."

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

The Juniors will be interested in the stories and pictures from Japan. Have them make up an album or scrap book showing scenes, missionaries, native workers, etc., from Japan. Be sure to introduce the new missionaries, and place them on a wall chart for special prayer.

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

Miss Mallory furnishes an outline program for the October topic, "W. M. U. Plans for 1921-22," which should be carefully followed. This may be supplemented with statements found in the 75 Million Campaign. Especial stress should be laid on the campaign for 500,000 tithers.

SUNDAY SCHOOL

Miss Briggs furnishes excellent material for use in the opening and closing exercises of the school, or departments. The new missionaries should be introduced to the school, with prayer for them as they go to their fields.

PRAYER MEETING

Pray especially for the campaign for 500,000 tithers. Pray for the new missionaries. Pray for the work in Japan. Pray for Home Mission Board that its burdensome debt may soon be lifted.

Home and Foreign Fields

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



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I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

"Is the Church on a Decline?"

Gustavus Myers, writing in the September number of *Current History*, raises this interesting question, and then in the light of carefully gathered figures, makes some exceedingly interesting answers.

In spite of repeated assertions that religion in America has suffered a severe decline, Mr. Myers is compelled to admit that the facts do not bear out this common assumption. For instance, from 1906 to 1916, church membership in the United States increased from 35,068,058 to 41,926,854, a net gain of 19.5 per cent. During this same period the population increased 17.1 per cent, showing that growth of church membership has outstripped that of population.

To the casual newspaper and magazine reader the impression has constantly come that the membership of the Roman Catholic church has been rapidly growing, while that of Protestant churches has been declining. Figures prove exactly the opposite to be true. In the ten-year-period mentioned the total Catholic gain was only 10.6 per cent, while Protestant churches practicing infant baptism gained 23 per cent, and those practicing adult baptism gained 28 per cent.

Another startling fact brought out in this connection is that of the 4,327,369 members of the Roman Catholic church, 3,219,732, or 74.4 per cent *were children under thirteen years of age!* In Protestant churches there were, in contrast, only 5.3 per cent of children under the 'teen age. In these so-called "Protestant" churches, the writer points out, is 59.7 per cent of the membership of all religious bodies in the United States, or 24.5 per cent of the total population.

The decrease in number of church organizations, which has been considerable, might at first glance be taken to indicate a declining religious strength. On the contrary it often indicates increased strength and vigor. While the vaunted Inter-church movement collapsed, and the hope of the "unionists" failed, within denominations there have been consolidations of weak churches in communities where too many organizations of the same faith had grown up, and these combined churches have gone forward with enlarged programs. There is also noted a growing tendency on the part of weak churches of the same denomination to co-operate in the formation of "pastoral fields," by which tremendous increase is made in strength.

The writer enters at some length into a discussion of the city problem. In the country and in villages and towns, religion shows no real sign of loss of power or of interest on

the part of the masses. But it is otherwise in the cities. Seventy-five per cent of those in regular attendance on the average city church are from the country, and the ministry is almost wholly recruited from the country. "This means," he says, "that the message of the city church is largely in the thought-language of the rural emigrant.. It is intelligible to him, but unintelligible and ineffective in reaching the alien immigrant or the indigenous city folk." This assertion is too broad, but in it there is an element of truth. The problem of the city churches becomes more significant when we stop to realize that for the first time in the nation's history urban population exceeds rural, and that country and village life is coming more and more to be colored by town and city influences.

A matter of very grave concern, in the consideration of the strength and weakness of the churches, is brought out in some recent comparative figures about ministerial salaries. Only one per cent of ministers in the United States receive \$4000 or more, and not quite one and one-half per cent \$3000 to \$4000. Less than five per cent get from \$2000 to \$3000, and not quite ten per cent from \$1500 to \$2000. Nearly thirty-three per cent receive \$1000 to \$1500, and nearly 39 per cent \$500 to \$1000 salary a year. "No doubt," Mr. Myers argues, "faced by the inexorable disparity between income and cost of living, many eligibles have had to abandon plans of studying for the ministry."

The conclusion reached is that religion is one of the needs of humanity which can never be eliminated, and that men and women are as eager today as in any age of the world for vital contact with God. The churches that are growing most rapidly are those that give largest place to democratic ideals, that put life above form, that seek to be instruments in the hands of a living God to bring the plain message of Christ's gospel to every class in every land without distinction or discrimination.

* * *

Japan and the Washington Conference

President Harding's invitation to the nations to meet for a conference on disarmament has met with decided difference of opinion in Japan, and the reaction is set forth in these quotations from leading Japanese statesmen and editors.

Senator Borah is reported as having urged that American public opinion be brought to bear with direct and molding effect upon the coming conference in Washington, in order that the result may be a concrete realization of the hopes entertained by all who, in the interest of humanity, desire reduction of navies and armies. After vividly portraying the inevitable trend of world affairs in case the conference fails in its purpose, he says: "Who can stop this trend of affairs? Nobody can stop it but you—the people of this country, the people of Great Britain, and of Japan, the people as distinct from governments." Apropos of these remarks, it may be of interest to note how the people of Japan, one of the three nations referred to above as most directly concerned in the issue of this conference, are thinking on this subject.

In no country in the world has a stronger sentiment in favor of disarmament been created than in Japan. Armament is a millstone around the nation's neck. She has borne it because of her fear that she will have to face a powerful Anglo-American combination with an hostile China in the background. It is partly by her military power that she has preserved her national integrity and raised herself to a position which fifty years ago was beyond the dreams of any Asiatic country. The militarists, the most powerful element in the state, oppose any policy which might diminish her power and have striven to keep the people in a state of alarm that would justify increased expenditure for armament. Despite

their efforts, however, counteracting forces have been at work with favorable results.

In the spring of the year, Mr. Yukio Ozaki, a one-time Minister of the Crown and for twenty years a conspicuous figure in Japanese public life, undertook an extensive campaign with the idea of ascertaining how the Japanese people stood with reference to disarmament in all of the principal cities and universities. On each occasion he made it a point to distribute postcards with the request that they be returned with an expression of opinion on the subject of the meeting. At the time the following figures were compiled he had received replies from 10,983 persons, of whom 10,307 were in favor of reductions. Of the remaining 676, 585 were against and 91 were "uncertain." Subsequently Mr. Ozaki continued his tour on the other islands and drew enthusiastic audiences wherever he went. The response which his tour awakened is a good index to the public mind, and gives us reason to believe that if President Harding had invited Japan to participate in a conference which had as its sole object the limitation of armaments the immediate reaction in the country would undoubtedly have been somewhat different from that which followed upon a proposal to include Pacific and Far Eastern questions in the discussion.

As it was, the entire nation—both officialdom and the public—was taken by surprise, a surprise so great as to seem at first very nearly consternation. The Japanese were quite ready to talk disarmament but not Pacific and Far Eastern policy and they could not immediately see that the two were inseparable of the latter. To this element of surprise is due the wording of Japan's first reply to the invitation in which she responded readily to the call to disarmament, but asked for more information regarding the scope of the discussion of Far Eastern policy before committing herself to an unqualified acceptance of the invitation as a whole.

The first impression created in America by this hesitancy on the part of Japan was unfavorable. To quote one correspondent: "It looks to many people as if Japan had a bad conscience in reference to 'principles and policies' in the Far East." One issue of the *New York American* contained the following statement: "Japan does not wish to discuss anything that will threaten its special position in the Far East which is that of land and trade grabber and terrorizer of weaker peoples." But Washington came out with an assurance from the State Department that Tokyo's caution was in every respect reasonable, and many of the American papers showed a like appreciation of Japan's position. The *World* asserted that: "When Mr. Harding brought in the Pacific and Far Eastern question he perverted the conference from a discussion of the limitation of armament to a discussion of Japan's future status as a great power. Japan has naturally taken alarm. No other nation has been asked to submit its whole foreign policy to the scrutiny of this conference, and the Japanese cannot be blamed if they are distrustful and hesitant. Japan has quite as good reason to distrust American motives as we have to distrust Japanese motives. The United States is far richer than Japan, far more populous, and far more powerful. Of all the nations invited to the conference, Japan is the weakest in resources and in the most difficult position economically. What the situation requires is something in the way of assurances to Japan that the United States is not unmindful of her position and regards her problems at least sympathetically." That these assurances were immediately forthcoming from Washington should be proof of America's good faith.

The *Japan Advertiser*, an American daily published in Tokyo, commenting editorially upon Japan's position says: "Japan has accepted the proposal for a disarmament conference, but reserves its view of the proposed discussion of Pacific and Far Eastern questions until its scope has been defined. The reservation is natural and there is no doubt that Mr. Hughes will frankly state his attitude.

We assume without any reserve that Japan's inquiry is prompted by the wish for a discussion that will lead to tangible results, and is not an attempt to turn the Conference into a debating society about armaments in the abstract. Her anxiety is intelligible. An inquiry into Pacific and Far Eastern policy concerns Japan far more closely than Italy or France and more seriously than America or England, for though these powers have great interests in the regions specified they are not their only interests. All Japan's eggs are in the basket; she is one of five—or six—at the Conference; her press and officials would be more than human if they did not have misgivings lest she should be maneuvered into a position in which she would have to choose between impaired vital interest or appearing to obstruct the general wish of the world. We need not therefore interpret the cautious attitude of the Government as implying sinister motives. It is sufficiently explained by the unexpectedly wide constitution of the Conference and the specific direction to Japan's sphere of existence of an important part in its inquiry."

In order even more clearly to understand Japan's viewpoint, Americans might ask themselves what their attitude would be if Japan should invite the United States to participate in a conference which was to take up for discussion the California land question, and the relation of the European governments to the Monroe Doctrine!

Discussion of the coming Conference succeeding in thrusting all other subjects into the background in the Japanese press and in political circles. The papers were filled with political articles and interviews with prominent men. Some of the militarists organs saw in it an attempt to isolate Japan. We find the moderate view voiced by Viscount Kato, former Foreign Minister, president of the *Kenseikai*—the leading opposition party—and diplomatist of the first rank. Writing in the *Jiji*, he says: "All Japan has to do is to present her case openly and candidly. America is not a nation which refuses to withdraw a position once she is met with argument based on justice. Isolation is a condition to be avoided at all costs but Japan is in no such danger." The other extreme is represented by Dr. Uyesugi of the Tokyo Imperial University, a noted nationalist writer, who is always on the alert against frightful dangers. In an interview contributed to the *Nichi Nichi* he suggests an answer to the President's invitation which would apparently be a declaration of war. He closes by saying: "Japan must be fully prepared for war before going to the conference. I shall not attempt to forecast the result of an American-Japanese war, but I will say that even defeat in such a war would not mean destruction for Japan." These remarks by the belligerent professor evoked a sharp reprimand from the *Osaka Mainichi*. His "twaddle" is rebuked and his statement referred to as "insane and outrageous," and the *Mainichi* went on to state that it would be easy to explode the Doctor's hysterical outburst in Japan but it was feared that if reported abroad it would misrepresent Japan and place her in a disadvantageous position.

Marquis Okuma, twice Premier, and himself mentioned as a possible delegate to Washington, considers the Conference as even more vital to Japan than the Versailles' meeting. In an interview given the *Asahi*, he regrets that the invitation came from America instead of from Japan, saying that "this nation's position in the presence of the American President's proposal is like that of a man who has received an invitation to dinner from a friend who was entitled to one from him. An emotional consideration of the question compels us to place ourselves in the position of a man pleading before a court composed of the nations of the world."

Following are some brief extracts gleaned from editorials appearing in some of Japan's most respectable papers, ranging from the *Ji-ji*—the most liberal—to the *Kokumin*—the most chauvinistic.

Ji Ji, (July 15th: "Japan should not hesitate. President Harding has proposed a conference regarding an armament agreement and also with regard to Pacific and Far Eastern problems. His proposal comes at a most opportune moment, and we welcome it from the depth of our heart. It is not yet known whether the proposed armament agreement

refers to naval armament alone, as the Borah resolution, or covers military as well as naval armaments like the Porter resolution, nor is anything known regarding particulars of the Pacific and Far Eastern problems mentioned. But Japan should without hesitation entertain the proposal and take part in the proposed Conference. It is to the great interest of all the countries concerned to establish a frank understanding among themselves. Japan should address herself to supporting and aiding the proposed Conference with a view to enabling it to succeed. Let us urge that the intellectuals should see that there can be no better and more effective means of lightening the burdens of the people, and should endeavor to rouse national opinion in favor of the proposal so that this can be brought to fruition."

The *Osaka Mainichi*: "Life or Death for Japan. This Conference is more important than Paris. The rise or fall of the country depends upon it."

The *Osaka Asahi*: "We should welcome the proposed Conference as giving an opportunity for the Japanese government to dispel American misunderstanding; initiate them into the actual conditions in the Far East; and supply them with such data as will enable them to form a correct view of the Far Eastern situation."

The *Yorodzu*: "The only obstacle to American ambitions in China is Japanese influence, and America is trying every means possible to destroy that obstacle. Mention is made of Pacific and Far Eastern problems, but all this is merely a plan for realizing American ambitions in China. The whole world is about to be placed under the domination of the Anglo-Saxon race, politically and economically. Japan is already isolated. The only thing possible is to devote her whole efforts to self-defense."

The *Yomiuri*: "Japan, having the greatest interest in Far Eastern and Pacific problems, ought to be the first to urge discussing them."

The *Tokyo Asahi*: "Japan Must Be Wary. When the disarmament Conference was proposed the majority of the Japanese supported it. It is painful for the people to devote 48 per cent of total expenditure to armaments. If this burden could be lightened by an international agreement the people desire to realize this as soon as possible so that part of the money thus saved could be used for educational and other useful purposes and the remainder for the reduction of taxes. But when it became clear that America would submit Pacific and Far Eastern questions to the Conference, including all those which are disadvantageous to Japan and also those which are against America, there arose among the people a loud voice against America and some even declared that a national peril was coming. Lately, however, this anxiety has been subsiding. The reason is that Baron Shidehara's negotiations; with America are reported to be making satisfactory progress. Is this really the case? We by no means think so. Mr. Hughes says that America has no desire to discuss questions which are not really international in nature or effect. There may seem to be nothing particular in this statement, but when it is remembered that America has urged that the immigration question is a domestic issue, it will be seen that her real intention is to exclude the question of protection for the Japanese immigrants on the Pacific coast of America while other Pacific problems are to be discussed. In these circumstances, it is clear that there is no justification for the attempt to make it appear that the situation is not serious."

The *Kokumin*: "Fortunately the Pacific Conference is to be held. This is a God-sent opportunity for us. The time has come for Japan to give world wide vent to her pent-up dissatisfaction. How unfairly the Japanese are treated by the powers, how Japan has been described by propaganda in the world as being more aggressive than she really is, how erroneously the condition in China and Siberia are reported to the world, how Japan alone is advertised as a wrong-doer—all this should be made clear in order to enable the world to understand Japan's position correctly. The time for doing has come."

Senator Borah is right in stating that without the aid of American public opinion the efforts of the Conference will prove fruitless, but before the American people can wisely use this power they must inform themselves correctly in regard to the position and the needs of the other countries concerned, especially Japan, and attempt to realize the full extent of their own very great responsibility. With so much to gain from a genuine agreement, let us, after carefully studying the question, pray that the constructive spirit will overcome the distrust which prevails at present.

* * *

MUST WE FIGHT JAPAN?

The Century Company has recently published a book by Prof. Walter B. Pitkin, of the School of Journalism, Columbia University, entitled, "Must We Fight Japan?" The

author marshals an astonishing series of facts to show that American and Japan are nearer to war today than America and Germany were ten years ago; that affairs between the two countries are in such a precarious position that, the psychological factors being ever so little disarranged, a comparatively trivial incident might mean war.

Among the causes enumerated by Prof. Pitkin, which are producing estrangement and misunderstanding, is the American motion-picture. The extent to which America is being misrepresented abroad by American producers of motion-pictures, who boast that they are turning out sufficient films every twelve months to provide the earth with a double girdle of celluloid, will be a disagreeable revelation to all Americans who value their country's good name.

The motion-picture has, from all I can gather from both natives and Americans who have been studying it in Japan, China, and India, done more to blacken the reputation of the white race in general and the United States in particular, than all the malice and libel of the most savage anti-American propagandists," says Mr. Pitkin. "The 'rising tide of color' which Lothrop Stoddard has recently described so picturesquely, but inaccurately, does not flow from the native irritation over policies of secret diplomacy or the aggression of economic imperialism in any greater volume than it flows from the inevitable reaction which the ordinary run of screen-pictures produce upon the ordinary Asiatic, as he sits in the shabby theaters of the great ports and contemplates the world of the white man as reported to him by the white man himself."

We are accustomed to deplore the influence of the general run of screen-pictures upon the youth of our own land, but the influence of many of those sent abroad is far more deplorable. Some of the latter are barred by the censors from the American screen and, in order to cash in, their producers have sought for markets abroad, with the result that they are now being shown in all of the larger cities of Asia, South America and Mexico, with such evil effect upon the natives that the authorities of some of these countries are being forced to adopt a rigid censorship against them. "The mildest description of such films is unfit to print." But an American beholding their lurid lunacy is not apt to be so much influenced by them as is the Asiatic, who has no means of knowing that there are "no such animals" as they depict. Certainly no Japanese, who might have the disposition to do so, would be permitted by his government to tarnish the name of his country as do the degenerate Americans who write, act and finance such pictures.

* * *

Do you know of a young man or woman who is contemplating a "job" after having finished the public school grades, rather than a higher education? If so, clip this paragraph and mail it to him or her. Recent carefully compiled figures show that of 33,000,000 whose school work stopped with the elementary grades, only 808 attained to places of distinction; of 2,000,000 who complete a high school, 1,254 became noted; while out of 10,000 college graduates, 5,763 reached distinction. Expressed otherwise, an elementary education gives one chance of success to 41,250 persons; a high school diploma brings the number to one in every 1,608; while a college education makes a noteworthy career possible to one in 173. And while figures are not at hand to furnish mathematical proof, it is a well known fact that the denominational college most often furnishes the fortunate one of the 173. The place for a Baptist boy or girl is in a Baptist college.

* * *

"Laziness," says James Bryce in his *Modern Democracies*, "and the selfishness which is indifferent to whatever does not immediately affect a man's interest, is the fault which most afflicts democratic communities." And he might have displaced the word "communities" with the word "churches."

"Some Better Thing"

Rev. R. E. Chambers, Canton, China.

"And These All Having Had Witness Borne to Them Through Their Faith, Received Not the Promise, God Having Provided Some Better Thing Concerning Us, That Apart From Us They Should Not Be Made Perfect."—Hebrews 11:39, 40

This heaven-sent phrase flashed out in our morning Bible reading some weeks ago, and from that day to this has been sounding through my inmost soul its message of inspiration and hope.

No matter what God has done for us He has still for us "some better thing." Past experiences justify this faith. How full of evidence is the life of every Christian! Always something better ahead. "Some better thing" ceaselessly calls the Christian onward and upward. This is true both of the development of the individual Christian and of the extension of the work of the Kingdom.

It is not strange that our thoughts have for some time been circling around the Seventy-five Million Campaign. I do wish that every Southern Baptist could know fully the effect that that Campaign has had upon the missionaries. Seventy-five millions in five years! At least twenty millions for Foreign Missions! We had been hoping and praying that some great thing should be done. As we had seen our nation respond with such marvelous unanimity and enthusiasm to the call to serve our country in the fight for political freedom, we longed to see our people become ashamed of the little that was being done to save from sin the millions of the world who know not God. God had some better thing than we had dared hope for. We have been heartened by this as by no other thing in the history of our people.

And I trust that we are genuinely humbled by it. We feel that we can begin to see the stately steppings of our God. It is He and none else. He Himself brings some better thing. May we wait upon Him in the truest humility that He may be in all our plans for enlargement and progress. Only thus can we be preserved from falling into error and from failure in this time of greatest opportunity. Never was there greater need for us to advance on our knees. We have been praying for means. Now our prayer must be for divine wisdom and guidance. How good it is to know that our God always has for us "some better thing." May His name be glorified in all, in the successful collection of all the money pledged and in its expenditure. May He preserve us from pride. May all of us learn to trust Him more completely.

But I have been thinking more especially of the millions of Chinese among whom we live, these whose needs in a special way God has put upon our hearts, and I have found myself again and again thinking about some better thing that will come to these millions around us. Brother, sister, one and all, in all parts of our Southland, it may be it will stir you somewhat as I am stirred if I give but a glimpse of what I see and cause you to understand even if only in part how I feel. I wish you, I wish every Baptist, man, woman, boy, and girl, in the South could see and feel all that I see and feel as I think of some better thing that God has provided for these millions about us. It would be so easy to secure all that has been pledged and much more.

1. *Some better thing for the bodies of these millions.* I see them, thousands of them, tens of thousands of them every day. So many are sick, old and young, babies (what a terrible rate of infant mortality in China!) boys, and girls. Doctors so few! Medicines scarce, and so little knowledge. Our hospitals are going to be better supplied. Doctors Beddoe, Leavell, and Tompkins are going to have other co-workers. Our Chinese Baptist Hospital will be aided with appropriations of money and we hope some American co-workers will be sent out to cheer the faithful Chinese supporters of this institution. It is good to think of the many thousands who

will be served. Our people are hearing in a new way the words of our Lord when he sent out the disciples to preach and heal the sick. "Freely ye have received, freely give."

As I walk the streets and see vast numbers of poorly nourished, diseased bodies, men, women and children, with countless and noisome sores, so many maimed and halt, I often find myself contrasting with these the students, boys and girls, young men, and young women, who are gathered now nearly two thousand of them in our Tung Shan schools. It is a joy to see athletic figures and the swinging elastic gaits of these who are already enjoying "some better thing." I now have a vision of many more thousands coming into the enjoyment of the same.

2. *Some better thing for the minds of these millions.* How often I have thought of the thousands who are growing up in ignorance and so condemned to the slavery of the superstitions of centuries. I think of their latent powers. I covet them for Christ, for Christianity. It was my privilege to interpret for Doctor Faunce, President of Brown University, when he addressed our students who packed our Tung Shan church. He remarked, as so many others have remarked, how sharply such an audience contrasted with the average crowd of Chinese. Jesus came that all might have life and have it more abundantly. We see the day approaching now when our hundreds of students shall be thousands, and our thousands become tens of thousands. We shall have schools of all grades taught by Christians, from Kindergarten on up through Primary, Grammar School, High School and College. It is good to let the mind, and heart, dwell on all that this will mean for our work. Reader, brother, sister, can you enter into sympathy with us?

3. *Best of all, some better thing for the souls of millions.* We here think especially of course of the millions here. How real they are to us! We have dealings with so many of them. They pull us in rickshas, row us in boats, sell to us in their shops; we meet them, such throngs of them, in the streets, in the market places, in their temples! How real they are to us. A scarred body, a dwarfed mind, these are bad enough. But how fearfully Satan has marred the souls of these millions about us, who, as truly as we, were made in the image of God! We have seen the thief transformed into the soul-winner. We have seen the foul-mouthed blasphemer become the preacher of the incomparable Gospel. It is good to think of some better thing that will come to hosts of these people through the redeemed pledges of Southern Baptists.

We are going to have more and better chapels. Every chapel helps us to secure more and better chapels. In ever-widening streams the blessed water of life will flow on where are the millions of thirsty souls. Thousands will drink and live. We are going to have more Christian books, more Gospels, more Testaments, more Bibles. We are going to have more God-called preachers. We sometimes fail to respond to God's challenge to us. He will not fail to respond to the challenge of the gifts of Southern Baptists. God has some better thing for every man, woman and child who will hear and heed the Gospel message to countless thousands who have not yet heard it.

Life is worth while if every day sees us doing some better thing. And this is God's way of bestowing some better thing upon His people. "To him that hath (and uses) to him shall be given. But from him that hath not (because he does not use it?) shall be taken away even that which he hath (and does not use)."

Relation of Doctrinal Soundness to Missionary Success

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

In the Midst of Discordant Voices Concerning the Vital Matter of Right Thinking and Teaching On the Part of Religious Leaders, Teachers, Missionaries, Our Able Secretary Presents a Clear and Ringing Statement On Behalf of the Foreign Board

The Editor of HOME AND FOREIGN FIELDS has asked me to write on the above subject. I do so for reasons which will appear in the course of this article.

UNITARIANISM THINLY DISGUISED

Loose and false views of Christian truth, which have become so common and so flagrant here at home, have reached the mission fields. Error is a great traveler. It uses many means of transportation and propagation. It is frequently a stow-away, and gets to the mission fields in the baggage of some missionaries, tourists and others who touch the lives of foreign peoples. Some mission boards have grown lax in the doctrinal requirements of candidates. The number of foreign students in the American schools have greatly multiplied, and many of these return to their home-lands with their heads stuffed with "the philosophy of Christianity," rather than the Gospel of Christ. The free lance university professor has his chance with large numbers of these foreign students, who, in their immaturity, are easy victims to the all too common university views of Christian truth. Some of the Christian colleges also have in them men who are impatient of any statement of positive Christian faith. Young men go to the field under such influence unprepared to meet the strong tides of skeptical thought which move about them in their new environment. The increasing flow of radical literature, in English and translation, carries its germs into all intellectual circles on all mission fields.

The union movements have fostered indiscrimination for truth, taken the edge off personal conviction, and opened the doors of sentiment, through which pass the enemies of Christian truth on the arms of those who, to prove themselves big brothers, have discarded distinctive faith. The apostle of the brotherhood of man fraternizes with the enemies of God and the Gospel. But perhaps the most insidious error now being carried to the mission fields of the world is that which Unitarians are propagating. They are devoting especial attention to European fields at this time. The epitomize their gospel:

"The Brotherhood of Man,
The Fatherhood of God,
Salvation by Character."

This faith has produced such spiritual drouth at home that Unitarianism is dry in the stalk. It is neither producing converts nor preachers in this country, and has become dependent upon evangelical preachers to propagate its message. Unitarians do not send missionaries to the heathen, but work by proxy, that is to say, through evangelicals, to propagate their faith. Unitarian sermons which do not draw hearers nor make converts are being printed by the ton and furnished to young preachers at home and abroad for their use. Evangelical France is seriously affected by this propaganda, and reports from Europe tell of incoming tides of literature in which Unitarian error is dressed up attractively. It is a pity that some men in America who hold positions in which they strongly influence the minds of young men use Unitarian slogans seemingly without ability to recognize their genesis.

The result is, therefore, that there is doctrinal unsoundness on the mission fields. Many faithful missionaries who went out to give their lives to the propagation of the gospel have become alarmed in recent months at the inroads which error

is making, and have sounded the trumpet, calling to their rescue their brothers and home boards. If some of the boards were not themselves too much under the influence of the radicals to heed the call, rebuke error in their workers and decline to send forth men who are without a positive message, the day could be saved much quicker on the foreign field than at home. Conditions are not yet as bad there as here.

We are gratified to reflect that the Foreign Mission Board of the Southern Baptist Convention saw the dangers of the union movement, and defined its missionary policies in 1916, and seeing that error ran in the wake of this movement, in 1919 prepared a "Statement of Belief" for the examination of its candidates which has made it almost impossible for a man to receive appointment by this Board who has, by whatever influence, been robbed of the faith of the Commission under which mission boards are supposed to operate.

THE SO-CALLED "SOCIAL GOSPEL."

The false antithesis between doctrine and social service has contributed to the complexity of the situation on the foreign field as at home. The new champion of the "Social Gospel" thinks that a doctrinal ministry is the enemy of practical Christian living. Some men seem to be able to think only with one lobe of their brains at a time. Whatever they happen to be stressing is antithetic to something else. Truth with them is not only in contradiction to error, but to truth itself. They do not see the supplementary relation between doing and doctrine, experimental Christianity and Christian truth, between sociology and theology. Because one is true the other must be false. The genius for false antithesis is a mark of a little and yet a dangerous mind.

But there is more the matter with the Social Gospeler than this. In the first place, he fancies that he is entitled to a place in the foremost ranks of the thinkers, because he is an advocate of something new. He berates the teaching of the old school, and, alleging that it did not produce social fruit, charges the discrediting omission of a doctrinal ministry. Now, as a matter of fact, social service is no new thing among Christian men. There is, to be sure, a difference in the way it is done and it has, in the mouths of its modern advocates, assumed the dignity of an "ology"—sociology. Sociology sounds better to the modern ear than the words "Do good to all men." Sociology is a science to be taught a class, doing good is a duty to be practiced by all Christians. Social science tells other folks how to do something for the neighborhood; the old custom was for each individual to do his duty by his neighbors. Old preachers did not know so much about sociology, but they did teach their hearers to visit the sick, the widows and the fatherless; and no neighbor to the Christian man in the older communities was allowed to go hungry or without a watcher by his or her bedside in time of sickness. The modern paid nurse may better know how to take the pulse than our grandmothers did, but she does not bear a more effective testimony to the Christian spirit and to unselfish and thoughtful Christian love. Under the social regime we have more organizations and reports, but I am not sure that we have more social workers. It is a false comparison to charge the lack of social service upon the men and women of the old school who did not send representatives to discharge their social obligations, nor themselves go garbed to advertise their mission. It is a false comparison to represent theology and sociology as contradictory schools. In some cases too

much emphasis upon social service and too little upon evangelism is affecting doctrinal soundness on the mission field, and in the end will reduce the purest missionary results.

But the undermining of doctrinal teaching is also due to the false contrast at another point. The "Social Gospel" is spoken of as though it were something superior to the gospel of grace. Indeed, it is presented by some as the only gospel. As a matter of fact, to state the case bluntly, there is no such thing as a social gospel. Adjectives before gospel do not magnify, but minimize the gospel. The word compasses contents of which it is composed and which constitute it a gospel. Eliminate these contents, and you have no gospel. There are, of course, social duties which are binding upon all men and upon Christians in particular, of which the best of us are derelict; but, we repeat, there is no such thing as the social gospel. The gospel is the most prolific source of social deeds, but social service belongs to the realm of Christian truth. The one is Christian practice; the other is gospel proclamation. There is no contradiction nor antagonism between them. The one is the fruit of the other. The gospel is the world's generator of social impulses, the fertile soil of which neighborly deed is the perennial fruit. To belittle evangelical doctrine in an effort to magnify social service convicts one of being a novice as a religious thinker and teacher. Orphan asylums and other humanitarian institutions and benevolences sprouted and have found their fertility in hearts which have been mellowed by the gospel of Christ. They are nurtured by the truth which declares that men redeemed by the self-renunciating Christ are by that redemption made debtors to all men.

Some are ready to substitute the social program for the Commission. If China's millions of sick, hungry and unfortunate are to have ministered to them the compassions of Christ, if we are to create in China social conscience which will compel wealthy Chinese themselves to feed their hungry brothers, we must keep things in their place. We must apply to the dead social conscience of the Chinese people the life-giving Word of God. The preachers of the social gospel in China who neglect the evangelistic message will, if left alone for a season by other workers, eventually find themselves surrounded by dry bones. The Christian enterprise will, even in the hands of radicals, move on for a period under its gathered momentum, but if it loses the vital elements of the impulse-giving gospel, it will presently slow down in social activity. Unitarian and atheistic thought have no vitalizing or propulsive quality or power. The nations of the world today are, in their civilizations and social conditions, a contemporaneous and convincing witness to the power of the evangelical gospel and the impotency of everything else heathen, ecclesiastical and intellectual. The gospel of Christ in its evangelical interpretation is the one and only fecundating principle which has as yet been applied to the social and moral order of the world. Nothing else has the mysterious power to re-create character, revive the social conscience, and rebuild a collapsed race or civilization. Social deadness or deterioration is found wherever the evangelical gospel is not found.

DOCTRINAL SOUNDNESS AND MISSIONARY SUCCESS.

Now, what is "the relation of doctrinal soundness to missionary success"? If what we have said already commends itself to the reader as true that relation should be evident. We may, however, discuss the point more directly.

It is one of cause and effect. There can be no success without the gospel. Success is partial where the gospel is impaired. The menace which in the present hour most imperils Christian missions is the menace to the missionary message. If the gospel of Jesus Christ is substituted, mutilated

or corrupted the missionary enterprise is doomed to fail. If we can save the gospel, we can save the world. If the saving elements of the gospel are lost out of our missionary message, there is neither hope nor remedy for humanity sunken in the mires of its depravity.

This is a question for the denominations, the mission boards and those who train young men and women for mission service to face quickly and frankly and in the fear of God. Doctrinal unsoundness is already affecting the missionary enterprise. Error has its missionaries. Propagandism is organized and endowed. The Christian message is unique, and its uniqueness is essential to the success of the missionary enterprise.

Responsibility rests upon our mission boards and upon our colleges and seminaries, but finally, of course, upon the denominations which control or should control all of these agencies for the propagation of the gospel of Christ. Our colleges and seminaries stand at the crucial point in our battle line. They can more quickly than any other agency correct so much of the evil as exists among Southern Baptists. Our teachers and schools have the first chance at young men, when in their thinking they are beginning to venture into untried fields of religious investigation and are most liable to get started in wrong directions morally and mentally. If the teachers are without a positive message, if they have no convictions concerning the truth, if they do not give convincing explanations, but leave young men to find their own way, often supplied with the implements of the enemy with which to guide their investigations, then doctrinal unsoundness will wax greater at home and abroad.

After having some opportunities to study missions in the home lands and foreign lands, I give as my deliberate opinion that schools are either to be the greatest allies of the churches in giving the gospel of Christ to the world, or they are to prove at last to have been the most deadly enemies of this enterprise. I believe that those who discuss our schools should do it in fine self restraint, and with a conscience not to weaken the influence of any man or school who or which is a helper to the truth. I suppose none of us who love the gospel of Christ and believe it to be the hope of the world would deny that there are a few teachers in our schools who are hesitant in the matter of sound indoctrination of students, and perhaps some who are teaching positive error. Some men ought to be dealt with by those who are responsible for the work which they are doing. The risk of neglect here is too great to be taken. If it is our business to propagate the gospel, we should not pay anybody to deny it.

The writer is glad, however, after many years of dealing with the products of our schools and missionary appointees at home and abroad, that he can say that these schools have contributed immeasurably more to the faithful proclamation and propagation of the gospel of Christ than they have to the dissemination of error. Speaking for the missionary enterprise, with which I have been identified in all its departments at home and abroad, I must say that we owe a great debt to our schools and to the faithful men, who in the quiet seclusion of the class-room and under the necessity of economical living, have poured the resources of their lives—mind, body and spirit—into those who passing from under their care, become the leaders of our people and the exponents of our faith. This fact should not be forgotten when we are discussing schools and teachers.

The bane of religious teaching in our schools is more in the text-books used than in the teachers employed. A task which the denomination has not yet set itself to is that of preparing the text-books which guide students in the study of religious subjects. Here is a challenge to some of the men in our seminaries and colleges. We have men with equipment and talent, equal to this task, and they have in the performance of it an

opportunity to serve God, their denomination and their day and generation. We are conducting Christian schools, but too often use text-books which are produced by men who, so far as the gospel we hold is concerned, are thoroughly anti-Christian.

So far as Southern Baptists are concerned, their foreign mission work is as regards its relations to doctrinal soundness, assured. The missionaries of the Foreign Mission Board are, almost to a man, the advocates of sound views of Christian truth, and the propagandists of a pure gospel. These men

and women have stood the test amidst incursions of error in all fields. We thank God for them, their faithful witness to their courageous defense of the truth, and their passion for lost men and women. We have soldiers of the cross who are suited for service in exactly such times as these which have come upon us, and to carrying to such successful issue the battle which is now raging. It is our solemn duty to reinforce these faithful ones by sending to their help others who hold, are held by, and would hold forth the truth as it is in Christ, and His Word.

New Fields and Expanding Horizons

Frank E. Burkhalter, Publicity Director.

The Sailing of New Missionaries Inaugurates the Enlarged Program of Southern Baptists Through Their Foreign Board, in the Occupation of Eighteen Countries, with a Total Population of 900,000,000 people

While the appointment of a large number of new and capable workers to the foreign mission fields is always a matter of large interest to those who are vitally concerned in world evangelization, it is doubtful if any year's appointments by the Foreign Mission Board of the Southern Baptist Convention has ever had a larger significance than those made this season. This is made so by reason of the large number of fields to which the workers go and the unusual importance of the work which some of them undertake.

Indicating the larger interest and operations of the Board in the Near East, Dr. and Mrs. W. A. Hamlett of the First Baptist Church, Austin, sailed early in August for Jerusalem, which will be their headquarters as they serve as the Near East representatives of the Board. For the past few years the Board has been carrying on a very modest work in Palestine and Syria, employing native Syrian evangelists for this purpose altogether. It was felt that if the work was to be enlarged and strengthened it would be necessary to place an American missionary at some central point to supervise and direct the work of the natives, and after long and careful search for the right man Dr. Hamlett was chosen. He has long been interested in the evangelization of Palestine, has traveled extensively there and is the author of one or more books on that country. These considerations, together with his successful experience as a pastor, led to his selection.

If the situation warrants it is planned to establish at Jerusalem, as soon as practicable, a strong Baptist church, seminary, hospital and orphanage from which institutions it is expected helpful missionary influences will radiate throughout Palestine and Syria. The work in these countries represents the first effort of Southern Baptists to carry the Gospel into Mohammedan lands and it is possible, provided the work in this section appears to justify it, that a more intensive invasion of Mohammedan lands may be made later, with headquarters at Cairo, the intellectual center of Mohammedanism.

By reason of the Board's expansion of its work in Europe it became necessary to name a special European representative and for this post Dr. Everett Gill, for many years a representative of the Board in Italy, but for the past three years pastor of the Westport Baptist Church, Kansas City, has been designated. With Mrs. Gill he sailed for his new post September 14. Dr. and Mrs. Gill, by reason of their long residence in Europe, are familiar with the languages, peoples and problems of that continent. They will probably make their headquarters in Switzerland. When the special commission from the Foreign Mission Board was detailed to make a survey of the missionary opportunities and needs in Europe and the Near East, following the launching of the 75 Million Campaign, Dr. Gill was chosen as guide and interpreter for the members of the party.

While the Board has carried on missionary operations in Italy since 1870, and has done considerable mission work in what is now Czecho-Slovakia prior to the Seventy-five Million Campaign, the larger receipts from that movement have made it possible to begin operations in Spain, Jugo-Slavia, Hungary, Roumania, the Ukraine and that portion of Southern Russia lying to the east of the Ukraine. By reason of so much new territory being opened up and so many native evangelists, who are not familiar with the ideals and purposes of the Board, being employed in these new countries it became necessary to name a special representative of the Board who will keep in touch with all the work and workers and supervise them in a general way.

The work in the Ukraine at present is confined largely to the distribution of Bibles in the native tongue, but as soon as conditions there are sufficiently settled it is probable that foreign missionaries will be detailed by the Board to service there.

Siberia, that vast country stretching across the whole of Northern Asia, is another very interesting and promising country the Board has just entered through the distribution of Bibles in the native tongue and the reinforcement of the native evangelists. It is reported there are more than 200,000 Baptists in Siberia already and that there is a good Baptist church in every town of importance along the great Trans-Siberian Railway. Siberia, by connecting up the new missionary fields in Southern Europe and the Near East with the older fields in North China, serves to complete a practically unbroken chain of mission fields that encircles the globe.

With its occupation of eighteen foreign fields on every side of the world the Foreign Missionary Board is now seeking to serve a territory inhabited by 900,000,000 people, or more than half the total population of the world. Included in these vast families of men are 225,000,000 white people, 475,000,000 yellow people, 4,000,000 brown people, and 200,000,000 black people.

With the sailing of the large contingent of missionaries from New York on the *Aeolus*, August 17, for points in Africa, Brazil, Argentina and Chile, and with the still larger number sailing from Seattle August 27, on the *Hawkeye State* for fields in China and Japan, the total number of new missionaries sent forth by the Board since the launching of the Seventy-five Million Campaign reached 170. The Campaign has also enabled the Board to greatly strengthen its work on the older fields, as well as increase its working force and enter many new countries. The Board could employ to advantage at least one hundred more capable and consecrated young men and women if they were available, Secretary J. F. Love advises.

The Inactive Church Membership Problem

Rev. Charles E. King.

The Solution of This Vexing Problem is Yet in the Making. No One Has Yet Offered a Solution Which Has Wrought Any Considerable Results in the Ministry of the Average Preacher. The Writer Makes Some Practical and Helpful Suggestions

We are confronted, at the very outset, with the necessity of some agreement in the definition of terms. What have we in mind when we speak of the "inactive church member?" It is easily evident to all of us that there are degrees of religious inactivity. Let us bring together and tabulate the several items in which religious inactivity manifests itself in the religious life of today.

WHO ARE THE INACTIVE?

First of all, we have the great army of locally unattached and unaffiliated members. These are they who live at one place and have their membership elsewhere. This kind is legion.

Secondly, we have the attached but non-attending member. This kind also is legion. If we are to count "regular" attendance upon a basis of fifty-two Sundays in the year, the percentage of regularly attending members in our denomination is startlingly small.

Thirdly, we have the irregular attendant, the member who goes to church irregularly or infrequently. A great multitude come in this class.

In the fourth place, we have the non-contributing member. Possibly sixty per cent of the total membership of Baptist churches belongs to this class.

Then we have the large class of members who contribute far less than they ought. This is one of the tragedies in kingdom affairs. The everyday spectacle of the well-to-do and the rich contributing the widow's mite is enough to make angels weep. While there has been some improvement in these things, in recent years, we are yet far from God's standard of efficiency as set forth in His Word.

We have many members, also, who render but little service in kingdom affairs. They are good people, they take in some of the good things of the gospel, they enjoy feasting at the family board, but they are not workers in the field. They are consumers but not producers. This kind may not be legion, but they make a fair showing in piety and numbers.

Then we have the church member who comes to the house of God merely as a visitor. He is a member of the local church, but he holds himself aloof from the church family life. He comes to the service, frequently or occasionally, not always late, but never early; he has nothing to say to any one in particular, and he leaves the house immediately following the benediction. His only contribution to kingdom affairs is his presence at church and a small financial offering. He is a mere visitor in his own home.

Another class I would mention. This is the class who belong to the permanently pastorless church, and sometimes to the temporarily pastorless church. With the vast majority of members who belong to these pastorless churches, with them, both quickly and permanently, efficiency suffers a total eclipse. It is nothing short of amazing with what unanimity and regularity they backslide. Their unanimity and regularity in backsliding is surpassed only by their seeming joy and contentment in a newly found freedom.

I wish to mention one more class of inactive church members. I refer to the class which has no special liking or taste for the spiritual food and exercises of the gospel. Spiritual food may not be to them as garlic and onions, but for it they have no particular taste. They do take delight in the table that the world sets before them, but as for the table supplying spiritual food they have only a passive concern. This class may to some extent be identified with the activities of the

church, but in the last analysis, and so far as "spiritual production" is concerned, they must be placed with the inactive.

Of all these classes of inactive members mentioned above, it can be said of all of them, that they seem to manifest but little love for Christ, and have but little concern for the salvation of a lost world.

Now, this brings us to the place where we may ask the question, How much of, or how many of these deficiencies does it take to constitute an inactive church member? It is impossible, perhaps, to answer the question with any degree of satisfaction to any one of us. The prime fact remains that a great problem confronts us. How shall we solve it? This is the question now before us.

WHY INACTIVE?

In any consideration of the problem we are forced to take account of a condition, which condition may be found in practically every church, that must largely determine the direction which we take in its solution. I refer to the fact of the large percentage of unregenerated people included in the membership of churches everywhere. How much is this percentage? Of course no one knows, and no one can know. This percentage is large, it is very large, it is distressingly large. In the solution of this problem how shall we approach this class? The usual procedure is to approach them in the same manner in which we approach the regenerated. I cannot bring myself to see that this is the proper procedure. I cannot quite see how we are true to them when we do this. Surely upon us preachers, as leaders, rests a great responsibility in this difficult problem. The very least that we can do is to exercise great zeal to the end that the church of the future shall be a regenerated church.

This leads me to say that we need an evangelism entirely different from that which is in vogue at the present time. Whether our preaching has been good or bad, and it has been both, the universal practice has been such that "professors" crowd into the churches without knowing anything of the experimental knowledge of divine grace. There are kinds and degrees of precaution which we use to prevent the continuance of this deplorable condition. At the present time there seems to be but little disposition on the part of pastors or evangelists to use these precautions. This is indeed the tragedy of modern evangelism. There may be outward prosperity, but there is inward decay. The church membership grows, but the New Testament church disappears.

In the proper solution of the problem before us we must give large place to the matter of assimilating such as are added to the church from time to time. In this matter we have been more than negligent. That is a rare church indeed which has any clear purpose or plan for assimilation such as come into the church as the days go by. We call them to be laborers in the vineyard, but we assign them no task. Employment at some real job in kingdom affairs would save many a church member from the scrap pile of inefficiency.

HOW ENLISTED?

First, Let the church insist, within reason and with love, of course, upon regular attendance upon the teaching and preaching services of the church. This is the Bible standard for the children of God, and our insistence upon it could hardly work harm to the cause. Non-attendance upon the services in the house of God, unless by providential hindrance, is disastrous always. The conscience of the church in this

matter must be quickened. If we fail in this we will likely fail in all. Today is the day for the church to call to the colors its entire membership. There will likely not be a better day. We must make some disposition of non-residents. We must insist upon attendance by all resident members. We will not pass by the problem because it is delicate and difficult. With determination, with love, with perseverance, with loyalty to Christ, we will apply ourselves to this matter of first concern.

Second, Let the church provide some real religious and spiritual employment for all its members, both old and young. By real religious and spiritual employment I mean something else than dealing out ice cream or reading a few lines at a religious meeting. I mean something else than holding some office in the church or serving on some committee. What I have in mind is soul-winning and soul-building. This is the church's real business and there is work for all. Without this program there is sure to be disappointment and decay. The time to assimilate new life by giving it employment is at the time of its coming into the church. If the church fails in its duty at this time, it is quite likely, yea, almost surely, to bring permanent loss to the kingdom and irreparable loss to a human soul.

Third, Let the church insist upon every member of the church contributing in material things to the interests of the kingdom. This is not a matter of individual determination. God has already determined the matter and has made this determination known. It is the business of the church to insist upon the Lord's people following the divine plan. The poverty of our gifts to God has brought us to our poverty of gifts from God. The church must make known what are our obligations to God in material things; and having determined what these obligations are we must go forth to win the membership of the church to the divine standard. Of course there can be no compulsion in the matter, but we must find some way to win. Here is a glorious opportunity, and by this road we may come to the place where once again the windows of heaven may open to us with divine favor.

In the fourth place, let the church insist upon and make accessible the means of grace and soul nourishment. Our people are literally starving for the want of soul nourishment and exercise. I do not say that they are craving spiritual food and exercise. I do not think that they are. Yet, the church has a great obligation here. Let us insist upon individual study of God's Word, meditation and prayer, public testimony and personal evangelism. Upon this diet and exercise there will be soul-prosperity, and the power of God will be manifest. Without this kind of living on the part of the Lord's people our many activities will be lacking in the one element, a constraining love for Christ, without which we cannot hope to win. When the activities of a church are promoted by a real fear of God and love for His Son, then, and not till then, may we look for divine favor.

In the fifth place, scriptural church discipline will have some place in the solution of the problem. There must of necessity be much eliminative discipline; there will be some admonitory and corrective discipline. In this necessary exercise the church has long since ceased to function. We cannot continue indefinitely in this open neglect of God's will in the matter and hope to prosper.

Finally, let the preacher himself live in humble submission to God. Let him nourish his own soul in every Christian exercise. Let him rely absolutely upon the preaching and exemplification of revealed gospel truth as the only panacea for human ills. His message must have the strength of Sinai and the warmth of Calvary. He must know both the heights and depths of the power of prayer. His service for humanity must be without self interest and without limit. He himself must lead the way and set the pace in these things. This is his first concern. If the preacher fails, the whole scheme will fail. He can afford to let nothing and nobody turn him from this course. This kind of living and this kind of service alone will connect him with power from above and bring salvation to a lost world. If the ministry of this generation fails to apprehend this truth, the darkness of night will settle upon a lost world, a world having no God and no hope.

Conserving the Ministry for the Church's Sake

That the Right to a Comfortable Support Inheres in the Gospel Ministry, Our Secretary Believes to Be Self-Evident, and Suggests as a Motto For the Relief and Annuity Board the Words "Even So Did the Lord Ordain that They that Proclaim the Gospel Shall Live of the Gospel"

Rev. Wm Lunsford, D. D., Corresponding Secretary, Ministers' Relief and Annuity Board.

I wonder how many of us ever truly thought of the debt of gratitude which Christian civilization owes to the pioneer preacher of the American commonwealth? We can never have too much persuasive eloquence on that subject. Especially does this great fact apply to our own Southern Baptist people. Our churches would be less than just and far from Christian, if our hearts were not quick to feel this obligation, and did not really warm to the task which it so naturally suggests.

Our more than three million white Baptists of the South, with all their churches, schools and institutions, constitute a great business enterprise, employing thousands of people, holding millions of dollars in property, and expending millions of dollars annually. What a field for scientific management! How are we to possibly attain to the largest degree of efficiency?

CONSERVING THE MINISTRY.

"Thou shalt not muzzle the ox that treadeth out the corn." Why not? Was it for the sake of the oxen that this provision appeared in the law of Moses, and is so pointedly referred to

by the Apostle Paul? No, but for our sake it was written. This is a clear vindication of the minister's right to a comfortable support. Notice please that something else is brought out here. To the Hebrew farmer there was no profit in starving oxen, just as there is no gain today in hungry, anxious, apprehensive workmen, no matter whether they be farmers, mechanics or preachers.

Corporations are foremost today in pension systems for the retired workman, but this would not have been true if the preachers had not been the leaders of the churches themselves. The churches should have been the leaders in this worthy and notable movement, but not with the preachers in front. They would have been misunderstood then. Not so today. Here the laymen permitted a great and by-gone opportunity to slip from them. But preachers are now beginning to declare, that personal interest aside and forgotten, there must be an adequate system of pensions for preachers, *for the sake of the churches.*

TEARS OVER "POOR OLD PREACHERS."

The spirit of the day will not longer permit that. We have cast out our old sense of economy. Two new words have begun to dominate our thinking with regard to the ministry. One is mercy and the other is justice.. We dare not say, in this enlightened hour, to the man who has spent his years and his strength in the ministry, that your poverty and suffering and plight are not sufficient, as yet, to move us. We said that once, and for a long time kept repeating it, but we shall not say it again. The layman will never say it again, and the preacher must not say it. Before allowing his personal modesty to ruin the church he was sent to lead, or to curse the nation which he and his people were sent to save, let him put it aside and join hands with his laymen in a great modern movement in which mercy and justice are the leading attributes.

RECRUITING THE MINISTRY.

We are spending hundreds of thousands annually in paying the salaries of our preachers. Naturally this calls for wisdom and discretion, since we want to get the most and the best we can for the money. Let us look to the recruiting. When a young man is convinced that the call of Christ has come to him, he generally has the faith and the courage to go. But what about the hundreds and thousands who have heard nothing from infancy but parental talk on the choice of a calling with the ministry left out; who see with their own eyes, and hear it from the testimony of others, that not only the world, but the denomination he serves will leave the minister after he has lavished the strength of his best life upon her. In one of our state conventions, a minister of prominence became deeply interested in a University student who had made an especially effective address. The minister made the acquaintance of the young speaker and this acquaintance ripened into friendship, and he confided in the minister that he felt called to preach, but that his wife's family was stoutly opposing the decision. The minister said he wondered at this, for he knew the father-in-law of the young man to be a devoted Christian, and that his wonder grew as he sat at the good man's table and he told him with pride and enthusiasm of his son who was a surgeon in the United States navy. He had just been to the Pacific Coast to visit him before he started on a long cruise that would keep him three years away from his wife and child. Why this discrimination? Did this Christian family care so much more for the flag than for the Cross? Not that at all; but they knew that in the government's service, in case of death or disability there would be neither suffering nor public charity for either the officer or his family; while in the denomination they understood that, after a man had prepared himself at great expense and had served without regard to personal advantage, he would be turned out to die when his strength was spent, and the denomination, to which he gave his life would be indifferent.

A BETTER DAY.

Now a better day dawns and we are able to tell how our churches are beginning to honor and cherish their ministers, and to fulfill for them, in a measure, the divine promise, "At evening time there shall be light." This clears the way for the Lord to choose whom He will. Doctor Broadus said, "There is only one prayer that Jesus ever commanded His disciples to offer; and that is the only one they never do offer." They dare not offer it, lest their own sons be claimed in answer. Our preachers have necessarily come mostly from farms, where the mere question of subsistence was never raised, and from village homes, where the income was so small that the hazard would not be greatly increased by entering the ministry. Representative homes of the strong churches have not

furnished their quota. Simple justice to the ministry should change all that. God not only wants the best for the ministry, but he wants them wholly; which means that the church must support them from beginning clear down to the day of their home going. A new day has come to the churches. They are now ready to carry out their part of the full program, but were never so before.

AN ECONOMIC PROBLEM.

Ministerial Relief carried to its highest point of adequacy is all that and more. It will enable us to hold our preachers. A minister is in danger when he begins to carry a "side line". The growth of such a thing may take him entirely out of the pulpit. He may give a million to his church, but his denomination will be the loser; besides, there will be a disastrous influence of his example luring others out of the ministry. Generally the preacher who goes into business fails, and his failure, not frequently, results in an awful fall, which others are dragged down with him. The excuse of leaving the pulpit for business, is that ministers feel compelled to provide for their families and their own old age. A liberal system of pensions would be far more economical for our churches. And then think of the paralysis of ministerial labor that grows out of every desperate attempt to save.

The secretary of one of the denominational Ministerial Relief Boards of the country says that, immediately after taking up the work, he got a letter from a fine young minister who insisted that pensions for ministers were not only unnecessary, but were degrading to both church and preacher; saying further, that the minister ought to provide for his own old age, and for his family, like anyone else. The secretary asked him to tell him confidentially how he was doing it. In reply, there came a long letter with the story of his struggle for an education, and his present division of his small salary in his grim determination to build up a modest competency. The mere recital revealed to himself the futility of his plan and its hazard of the health of himself and efficiency of his work. The letter ended in a benediction on ministerial pensions. Then says the secretary: "I have quit exhorting ministers to be thrifty. They have too much advice of that sort from others, and I fail to find an apostolic precedent for such teaching." A minister may succeed in accumulating something worth mentioning, but he generally does it by taking twice or ten times as much out of his efficiency as a servant and leader for the Lord.

PERIL IN THE SAVING MARGIN.

By an adequate system of pensions ministers will be delivered from the temptation to commercialize their work by seeking larger salaries, in the vain hope that a margin for saving will be afforded. Men must learn for themselves that as salaries are increased by small additions, demands are multiplied by large figures. As a matter of fact, as salaries advance the graver becomes the problem of "making ends meet".

There is always danger in a luxurious pastorate. A noble and spiritual ministry must be neither starved nor over-fed. Some men have gone too far in their vows of poverty. Life is a bit complex, and the man of God must resist the tendency to make it one-sided; but, on the contrary, should seek to make it full and symmetrical as possible.

The work of the Relief and Annuity Board looks, we believe, in the right direction—the securing of adequate salaries for a comfortable living during active life, and then a guarantee of support during disability or old age.

A New Chapter in the Acts of the Apostles

Written by S. Kamenen, translated by Rev. I. Neprash.

The Translation of a Marvelous Story of Heroism and Divine Protection During the Fearful Days in Russia, Through Which Our Baptist Brethren Have Been Passing

For a long time the life of Baptists in Russia remained unknown to us. When the veil began to be lifted, the scenery of the life of our brotherhood there appeared often a wonder to the spiritual eyes. Many went through the valley of death, and they know God now, experimentally.

The experiences described below happened in the city of Nicholaevsk, on the eastern shore of Siberia, just opposite the Japanese Islands. The situation must be taken from the point of view of our brethren. It was not a struggle between men, but the spiritual struggle came to such a point where surrender of one principle, even a seemingly small one, would mean losing in the heavenly places of the whole struggle with the powers of darkness.

I. NEPRASH.

Having lived a quiet life in Christ Jesus and not taking part in anything anti-Christian, we heard on Saturday that every inhabitant of the city of Nikolaevsk must come together for the purpose of doing public work on the following Sunday. The Sunday came. It was a day of hard labor to others, but a day of worship to us Christians. As usual, we decided to have two services on this Sunday. The order to come and do public work was categorical and all who disobeyed were threatened with death, but we decided to stand firmly on the word of God (Jn. 8: 31; Acts. 5: 29; Heb. 10: 25). We were willing to work all the week but not on Sunday.

At ten o'clock in the morning all brothers and sisters came to our service. Brother C. read the Bible and opened the service with prayer. Then another brother came forward. While he read Acts 5, armed militia entered, headed by the police commissioner, who arrested us and after taking our names led us to prison. All true brothers and sisters with faces shining with joy and love for Christ glorified God by singing hymns all the way to the prison. We continued the singing even after we were cast into the prison. It was May 16th, and those passing by stopped and listened to our singing. Usually they cursed us, but the Lord is their judge. Poor beings they are, not knowing what they say or do. We spent all the time singing and praying (Matt. 5: 44).

After awhile came the chairman of the Province Soviet, Shelesin, accompanied by the chief of the militia, Tabashnikov, and a third man unknown to us, and gave us a rough rebuke. Then we were led to the public works. We sang hymns on the way. On a street we met two companies of soldiers marching with music and followed by large crowds. It is hard to picture their amazement when they saw a group of men and women and children, who, being conducted by armed guardians, were singing Christian hymns full of love and life.

At last we came to banks of the river Amur, close to the electrical station. It was 5 o'clock P.M., just the time when we used to start our night service. Because Sunday is a day of worship with us and especially this hour, therefore we refused to work and began praying and singing. The guards called the President of the Soviet. When he came and saw us singing and praying he, without delay, commanded that we be led back to prison. On our way back we continued singing. Such an unusual scene on the streets became known to everybody and excited their interest.

Everything which happened to us made us conscious of the fact that the Lord was going to do something unusual—that is, the Lord wanted to give through his children the last call to repentance. He that heareth let him hear and he who does not let him fill his cup of iniquities as it is written in Ezekiel 3: 25-27.

On entering the prison thirty-three of us were put into one ward. The investigation committee came and started an examination, calling on us one by one. All means were used,

even *beating us*, to force us to leave off our services, but we refused. Neither the imprisonment nor the beating offended the hearts of the brothers and sisters who put their trust in the Lord (Matt. 5: 11-12; Phil. 1: 28-29).

With the exception of four beloved brothers and one sister we were released at 11:00 P.M. and went home.

The church decided to come together in prayer every day in behalf of those who remained in prison, in bonds for the testimony of Jesus Christ.

On May the 23rd, we baptized eight new converts. On May 24th Brother Uopov was arrested and evidently killed because we have heard nothing about him since. On May 25th we observed the Lord's Supper. Just after we finished, several soldiers entered the church with revolvers in their hands and arrested brother Konochuk, who the same night was shot. Sisters Didenko and Shataev were also arrested but later were released.

The situation in this city became more and more terrible. There began the *killing of people by the wholesale*. Everybody was filled with horror. There was hatred, one against the other. Even some had the look of insanity. It is not to be wondered at, that those who didn't know the power of God and His love feared the approaching events, when even we Christians who put our trust entirely in the Lord trembled in our weak flesh. We understood that the prophecy of Zephaniah 1: 14-18 will be fulfilled soon over our city and therefore prepared our souls for departure, refusing to take up arms or do any work for protecting the city as did Jeremiah in his time. In spite of all kinds of threatening to wipe us off from the face of the earth we remained unshakable, being strengthened by the Lord.

The evacuation of the city began. From May 28th to 30th the city looked empty. Only a few drunken soldiers could be seen and occasionally only a frightened man or woman would run across the street. Several times visitors came to us who tried to persuade us to leave the city because the Japanese, it was said, would kill everybody. They said the orders were given to the last group of soldiers to kill everybody without exception before leaving the city. We quietly listened and by the grace of God were able to answer: "Where have we to go and what for? It is all the same to us. If it will please the Lord to end our lives it doesn't matter where we go. But if He decides to punish us He will do it. Nobody can hide from Him. (Amos 9: 2-5; Ps. 139: 1-13). We do not look for anything good in this life but in the life to come. The real blessed life with Christ is beyond the grave. Here we are only strangers and pilgrims" (Heb. 13: 14; Phil. 3: 20; Ps. 119: 19; Heb. 11: 13).

On May 31st about noon they began to fulfill their satanic plan. On one end of the city there appeared great clouds of smoke and it soon covered the whole city. The scene was indescribable. The city was *converted into a hell* (Zeph. 1: 15). Under this darkness about 1 P.M. our brothers and sister were released from prison and found us gathered together. There was such a joy that in spite of that hell around us everything was forgotten and only joy and love for the Lord filled our hearts. We praised Him for His great mercy, love and works.

Toward night we moved to another part of the city, because our part was like a lake of fire. At this time there were believers in our Lord Jesus Christ and baptized members, thirty-seven, children with us forty-five, making a total of eighty-two. Nineteen of them hid themselves in a cottage.

the others remained in the yards of a brother's home near the cemetery. With them were eight men who were not yet believers. With us in our cottage there were two unbelievers.

On June 1st the fire started in the other part of the city. In a short time the whole city was like a sea of flames. On June 2nd a terrible explosion occurred so that our cottage was shaken and the explosions continued from time to time throughout the day. During the day some officials on horses passing by spoke to us firmly but after receiving the same answer we gave to the others before, they left. We thought it was the last call on us but how greatly we were mistaken.

About 5 P.M. the artillery was moved from the city. Then everything became quiet. Some of us were reading God's word, others were praying, some singing. The darkness was approaching and the high flames became brighter and brighter on the dark skies. It was really a stormy sea of fire. Some of us were eating our supper. Children were asleep. With a brother I went out and saw several soldiers coming toward us on horses. We went back. Our hearts felt that *something was coming*. Turning our souls to God we were strengthened and fear left us. The horse patrol called us out. We two went but they ordered that all must come out. "Are you all evangelists?" they asked us. "All except two" we answered. Others said, "Don't lose time in talking with them. Let us finish with them and go—men to the right, women to the left." Another cried, "Nothing like that! Men with the children enter the house, women stay out side." We did as commanded. The leader of the patrol followed us and asked, "How many children are here?" "Eleven", we answered. "Have you any arms?" "No". One of the sisters begged him to save the children. "It is not our business, women, out." After the women left, the soldiers fastened the door and locked it from the outside.

We knelt down before our Savior, Jesus Christ, and placed our selves entirely in His care, begging Him to keep our hearts pure from evil, and give us strength that we may endure to the end.

Our house was set on fire. Through windows we saw soldiers surrounding the house with guns ready to shoot. The children waked up and we took them in our arms. I had in my arms a sick child about a year old. The oldest child, a boy about seven years, by the name of Gosha, prayed with tears: "Lord Jesus, if it is thy will to end my life let them kill me. I can not endure this. I feel so weak. Oh! Lord Jesus, hear us." His younger brother cried without ceasing, "mamma! mamma!" Gosha turned to him and begged him to pray to God that He would save us. There was another boy who zealously prayed to God all the time. The other nine children bitterly cried. The prayer and weeping of those little innocent hearts stirred up our souls and we began weeping ourselves. Such prayers and tears, it seems, would move a criminal, but they didn't move the hearts of those soldiers around the house. They continued with their plan. One of the two non-members with us was an old man. Fear and horror gripped his soul. He didn't ask God for help—poor man! He didn't know Him—he begged the soldiers, "Brethren, let me out, I am not a believer," but the door remained closed. Then he broke a window and began climbing out. Three bullets immediately met him and he became silent. The other unbeliever was a young man. We asked him to pray and he began. I asked him, "Do you believe that Christ has saved you?" "Yes, I do believe," he said and continued to pray.

The house continued to burn. We said good-bye, one to another, and quieted the children by saying, "In just a few minutes we shall be with Jesus." We continued praying, "Lord, if it is Thy will to call us to Thee, accept our weak spirits." But somehow our hearts testified that the time of our departure had not yet come. We looked at the fire but

saw smoke only. Then we heard knocking, cracking and a window was broken out. *To hasten the burning of the house* the soldiers brought dry branches and grass and threw it on the fire, thus breaking the window. Seeing this we began singing, "Lord, give life to my soul, take it as thine own." The flames appeared and our room was filled with smoke. It became hard to breathe. One wall had burned through up to the ceiling. The wind blew the sparks over the room. Some of them fell on the cover in which the boy in my arms was wrapped up. I began to throw them off but the thought came, "We shall all burn any way." But somehow my heart didn't agree with it—it remained quiet and testified even then that we should be saved.

The children continued praying zealously. Other brothers were praying too. I recollect now that the thought came to me, how the Lord by the faith of His children, stopped the rage of beast and quenched the power of fire. Then I began to pray, "Lord, if it is possible, stop this flame, but Thy will be done. Our Father, do with us *as it pleases Thee*." Suddenly we heard a crash behind us and we all were sure that that was our end, that the soldiers had decided to kill us that the children might not suffer more. But—what happened!

"My thoughts are not your thoughts," says the Lord in Isaiah 55: 8. We turned our eyes back and saw a broken window and through it were looking *three friendly faces* of our brothers, Timothy, Stephen and Vladimir. "Get out," they said. "All the patrol has left and sent us to save you." We went out and knelt down right there, thanking the Lord that He had heard the crying of his children and saved us, praying also that He may not count it for evil for those who were going to burn us, for they knew not what they did.

The brethren told us how it all happened. After our house was set on fire, some of the soldiers went to theirs and started the same. They ordered the women to leave the house and locked men and children inside. Seeing the fire devastating the walls, brethren and children began crying aloud and praying. Some of them began to sing a wonderful hymn. This moved the heart of the patrolmen. Hearing the prayers of his children, *God spoke to them mightily*, because they entered the house and began to beg us: "Forgive us our cruelty. Your wives will come. Be not afraid for them." The brethren answered: "God will forgive you, let us pray together."—"No! not now,—we have no time. You run quickly and save your brethren from fire if they have not already burned." Then they ran away. The brethren ran to our house and saved us.

Our sisters had been led away and they didn't come for a long time. Waiting for them we were praying all the time. At last they came, but not all. We continued to pray for the others and they by and by all came. Some of them had been beaten, but we all put those troubles at the feet of Christ, our dear Savior, and kneeling down we thanked Him for everything.

Soon we heard shooting from field guns and the rapid firing of the machine guns. It was evident that the Japanese had entered the city. We began praying again that the Lord would give them sound judgment and soften their hearts so that we might be spared new troubles. Soon we heard a calling horn and our leading brethren went to answer it. After some explanation two brethren went to the headquarters and an officer with soldiers came to see the Christians. He ordered all to enter the yard. The officer looked at us for a while and then said: "Be not afraid of anything. Live in peace. Nobody will touch you. Do not leave this place for awhile, because the soldiers will walk the city and not knowing who you are, might shoot you." He left. We knelt down and thanked the dear Lord that He again had heard our prayers.

"Ye Shall Be My Witnesses"

Mrs. Masahe Tanaka, Wakamatsu, Japan.

A Story of Faithfulness and Heroism in the Midst of Persecution, By One of Our Japanese Baptist Women, the Wife of a Native Pastor, Who Tells the Story In Her Own Words

The other day Miss Lancaster asked me to write and tell you something about our Japanese evangelistic work.

I have no unusual thing to tell, but having been told that you are interested in our work, I thought I would write anyway. I have asked God to let me know what particular things to tell you, and after my prayer, I feel that I should tell you about the persecution in Wakamatsu.

As I think back over this, my first experience, I realize more and more, God's mercy. First, I was a member of the Methodist church, but in October, 1919, I was married to Reverend Tanaka, the pastor of the Wakamatsu Baptist church. When I first came to Wakamatsu, I found there was much material wealth, but many of the people were of very low character. However, the first month I did not think much about it. Some evenings when I went for a walk with my husband, I saw some young men preaching very earnestly on the streets. I was surprised to find that they were saying very cruel things against Christianity. When we returned home we talked about it, and my husband told me that the Buddhists had organized into a body like the Salvation Army and were called "Saiseigun". The purpose of this organization was to oppose Christianity. Mr. Tanaka talked with the other Christians about making an effort to stop this move. But they did not seem to think there was anything we could do. We were very much worried. After this the happy dreams of my new married life were interrupted by the noisy beating of drums, ringing of bells, blowing of horns and other disturbances of the Buddhist "Salvation Army." Not only I, but all Wakamatsu, were disturbed by them. We prayed earnestly every day for this city, especially for the children. On January 1, 1920, at 4 a. m., my husband received a telegram that his father was ill, so he quickly started for his home. I greeted the first New Year of my married life alone, with the exception of frequent visits from the Buddhists. They came to my front door every day for a week, carrying banners with these words written, "*Kiristokyo taiji*" (we will persecute and stamp out Christianity) and yelled wicked words about Christianity. Some of the things they said were: "*Kiristokyo wa kokuzoku de aru*" (Christians are traitors); "*Gwaijaku no kanja*" (foreign spy); "*Niko mondai mo Kiristokyo no tame de aru*" (Trouble was because of the Christians). They said "All bad things and evil thoughts are caused by the Christians"; "If we do not destroy Christianity, Japan is in danger"; "If you love the Japanese nation, you must work with us for Christianity's destruction!" Two or three men spoke, using such profane words that I could not listen. I sat down in my room and all I could do was to pray.

After three weeks my husband's father died, and he returned home. Three or four times he went to the police, but nothing was done. Neither did the Wakamatsu Christians do anything. So the Buddhists gradually grew in power. February and March was the "Golden age of Saiseigun." Not only in Wakamatsu, but in Kokura, Moji, Fukuoka—all Kyushu this movement prevailed. But the movement was not so successful except in Wakamatsu, perhaps, because it originated here, and the people are especially of the low class. Everyday and night in the theaters, and other open places, they preached against Christianity. At first we had fifty children at Sunday school. By the last of March we had only fourteen or fifteen who remained. This was the case in not only our church, but all the others. But still the Christians kept silent. We couldn't endure to know that the children were being trained for evil in such a way, so we discussed the matter

further with the other Christians, but they said such a movement could not live long, that it would gradually die out. Of course we knew it could not continue in this way, but we knew what it meant for the children. We couldn't endure knowing that such prejudice would become fixed in the minds and hearts of those who in the near future would control our country. When we prayed we felt that God told us we had not done our best and that it grieved Him. Our anxiety continued and their efforts continued.

One day my husband said to me, "If the Saiseigun come to our door again, I want to meet them one time and talk with them." The opportunity soon came, but my husband was out of the city on business. I heard the band at the door, so I went out and it was the Buddhists. As soon as I appeared they began abusing me most violently. At once dozens of people gathered from all over the streets and surrounding neighborhood. I was not angry, but glanced around into the faces of those who were abusing me. There were sneers on the children's faces. Many were laughing and sneering, but some seemed to be sorry for me, because of the hard things that were being said. When I looked calmly into the chief leader's face, he cried out fiercely, "You are a traitor and a foreign slave." To be called such things is indeed embarrassing to a Japanese citizen. "You shall stop such foolishness! You shall answer me! Why do you not answer?" they went on. Two girls who had been my Sunday school pupils came up to my side and spat at me. But I was not surprised at their doing this, because the Buddhists were so powerful. It would be unreasonable to suppose that there were not some children who would become excited through such influence. Perhaps because I was so calm and unexcited, they finally went away.

Immediately I went into the kitchen to prepare dinner and soon my husband returned, "I wish you had been here," I said, "because they came, and the leader challenged me to prove that I was not a traitor."

After a while my husband said he was going to their place of service and talk with them. I looked at him and could see the determination in his face, so knew it was useless to try to persuade him not to go. I kept asking, "Do you think it safe for you to go?" "Well, since you are a preacher," I said, "you must put on your best full dress." So I got his *haori* and *hakama*; he put them on and started off.

After he left I went into the church, which is my downstairs. But I could not pray. I went upstairs to my room and knelt, but still I could not pray. My heart was so troubled and I could not feel the peace I was seeking. So I got my Bible. I did not turn to the place where I had been reading during my daily devotion. I do not believe in chance, but that day I let my Bible open and my eyes fell upon Revelation 17:14: "These shall war against the Lamb and the Lamb shall overcome them." This verse calmed my feelings. My heart was changed. I thought, "What a wonderful peace!" Then I prayed, "Dear Father, please go with my husband." My fears were gone and I trusted Him.

Just then a friend came and said he had heard that Mr. Tanaka was at the hospital. I was not surprised when he said he was hurt. So I said I would go at once. But just as I started my husband came in holding a handkerchief over his eye. He had not found the doctor at the hospital, so had come home. We helped him upstairs. The first thing he said was, "Let us give thanks!" He knelt down and thanked God over and over again. He was so happy. Then he fell

over almost unconscious. After a while he revived, so we took him in a *kuruma* to another doctor. After he treated and bandaged the eye, we brought him home. That night he slept peacefully. I watched by his side all night with a thankful heart. The next day we took him to the hospital and he remained there three weeks. The doctors were afraid for awhile that he would lose both eyes. But my husband did not worry.

This is the way it happened as Mr. Tanaka told me afterward. After my husband left the house he went to a temple where the mob of people had gathered. He stood on the steps of the temple above the crowd and began to talk.

"Why are Christians traitors?" he asked.

One man asked, "Who are you?"

When Mr. Tanaka answered that he was a Christian preacher, the mob became like a bunch of wild beasts. They began to yell, and someone from behind pushed Mr. Tanaka off the steps. He climbed up again, when some one jabbed him in the eye with a long pole. He says that he felt a wonderful calmness come over him, and quietly he climbed to a still higher place with his handkerchief to his eye, from which blood was streaming. Then he preached for twenty minutes, and the mob became suddenly quiet, and listened as he told them about the only true God. A man gave him another handkerchief, and another one called a *kuruma*. He got in the *kuruma* and preached for ten more minutes before riding away.

I am sure God heard my prayer and had been with my husband, because he had opportunity to witness for his Lord.

Happily he did not lose his sight, but he did not recover quickly. Some criticized him for what he did, and others thought he did just right. It mattered little to us what they said, because our hearts were filled with peace. We did not feel the agony we had before.

After this the chief of police succeeded in controlling the disorder of the Buddhist Salvation Army. The mayor and school masters paid more attention to the children. The Salvation Army disappeared and the Buddhists were not allowed to preach on the streets.

Now one year has passed. My husband's eye is nearly well. We are deeply thankful that even though we had been neglectful of our duty to God and deserved punishment, He in His mercy rewarded "our laziness" by permitting us to testify for Him. It was not a sacrifice, but only a privilege that God gave to him. As a result many people of Wakamatsu are gradually beginning to understand what Christianity stands for.

But there is one thing that grieves our hearts, and that is the prejudice against Christianity that has been formed in the minds of the children. That was what we feared most from the first. It is not the persecution that we mind, but the evil seed that is being sown in the hearts of the children. Now we have only ten children in our Sunday school. Please pray for the Wakamatsu children.

America and Japan

Dr. E. N. Walne, Shimonoseki.

This Veteran Missionary to Japan, Vigorous Thinker and Broadly Informed Writer, Sets Forth in Challenging Terms the Opportunity and the Grave Danger in Our Relationship With This Most Powerful Nation of the Far East

The Pacific Ocean can no longer be regarded as the back door of the world. The waters of this great sea wash the shores of countries in which live more than half the people of the globe. Upon its broad bosom the fleets of the nations ride, and across its wide expanses moves a rapidly growing commerce. The stage is being set, with a rapidity as yet but dimly realized, for the enactment of one of the greatest dramas of human history. America and Japan are destined to be the chief actors in this drama, a drama of unparalleled interest to the entire human race.

For a generation or more to come the nations of Europe must devote their energies and resources to the task of reconstruction. In the meantime the peace of the world and the welfare of the human race will depend to a large extent upon the peaceful development of relations between America and Japan.

Until a decade ago these two nations had been the best of friends. For sixty years, following her introduction of Japan to the family of nations, America watched the marvelous progress of her little oriental neighbor with a feeling somewhat akin to paternal pride, while for two generations the people of Japan were taught friendship and goodwill for the people of America. American emancipators and champions of liberty and equality were the idols of Japanese students and young men.

During this period Japan has responded splendidly to the high destiny to which America summoned her in 1853. During the latter half of the period she was forced to wage two great wars for her existence. The suppression of the Boxer outbreak in China and the destruction of German power in the Orient during the early stages of the world war were largely due to her efforts. Japan's militarists can point to these great achievements and to the proud place which their country has won in the family of nations in justification of their leadership. Improvement in living conditions and the

application of the principles of sanitary science have resulted in a nearly one hundred per cent increase in population during the past sixty years. Two men are living in Japan now where one lived when the old men of today were young.

In spite of the fact that she has devoted nearly half of her revenue to the support of her army and navy, Japan has developed a national system of education which has made ninety-five per cent of her people literate. During this period her foreign trade has grown from nothing to over two billion dollars a year. Though standards of living are low as compared with those of America, they are high in comparison with the Japan of yesterday and with any other country between the Red Sea and the Pacific. There are blots on the administration of justice, but every Japanese lives under the shelter of law, and life and property are as secure as in any country of the world.

But notwithstanding the fact that Japan has, within the lifetime of men who are still living, transformed herself from a hermit Asiatic nation into an educated modern empire, she is today almost as much isolated from the family of nations as she was before her ports were unsealed to intercourse with the outside world. She has, to a great extent, lost America's friendship, incurred the undying hatred of China and Russia and created for herself, by the incorporation of Korea and her subsequent treatment of that unhappy country, a problem of administration as difficult as that with which Great Britain is struggling in Ireland. These are losses which Japan must charge to the debit side of her account with her militaristic rulers, who are finding it difficult, in spite of changed world conditions, to abandon the methods by which they had achieved their country's greatness.

Japan is today but little better prepared for peaceful intercourse with the new world in which she finds herself than she was for the old world into which she was introduced sixty years ago. She is today a compact, highly organized, ambitious, efficient and militaristic empire. Nominally con-

stitutional, her government is in fact autocratic and highly centralized.

Japan's present isolation is due to her apparent determination to strive for the hegemony of the Orient by the use of the same methods which Germany used in her effort to gain the mastery of Europe. The rate at which she is increasing her armament lends support to the feeling of distrust with which she is regarded.

Japan is impregnable to invasion by any country in the world. Her empire consists of an unbroken chain of islands, extending from Kamchatka to the tropics. Her naval stations and harbors are among the finest in the world. Her important sea-side cities are all situated on bays whose entrance can be easily defended by mines. Her strong strategic position enables her to completely dominate the coast of Asia and to hold the gates of the Orient against all comers. Her methods on the continent have been such as to arouse the profound distrust and hostility of every people with whom the Japanese have come into contact. Their operations in China and Siberia are said to be of the exact nature which all over the world have sowed the seed of ultimate war.

Both China and Siberia are now in a state of political chaos and social unrest, helpless for the present in the face of threatened aggression on the part of Japan. Politically speaking, China is like a great whale stranded in shallow water, while Siberia is bandit ridden and Bolshevik cursed. At the same time the eyes of all the world are turned toward these countries as the last frontiers of finance.

In view of these circumstances what should America do? Regarding war as inevitable should she prepare for it by increasing her armaments and by taking a stand with reference to the problem of the East which must lead to war?

The plain people of the world have about reached the conclusion that war, as a means of solving international problems, is a failure. Certainly war between Japan and America would not settle anything. Japan will never be the ag-

gressor in such a war. She has no notion of committing national hara-kiri. The most blatant militarists in Japan no longer dream of aggressive war against America. The most that they hope for is to build a screen from Formosa to Kamchatka, behind which they can carry on their aggressive policy in Siberia and China. This screen is already so strong that it would be folly for America to attempt to break it.

It is a task beyond America's power to defend by force China and Russia from Japanese aggression. Only the people of China and the people of Russia can save their countries from such aggression, much of which in the past has been due to the collision of their own militarists with those of Japan. But America can help the people of these two unhappy countries and at the same time restore her relation with Japan to their traditional friendly basis by giving her influence and sympathy to strengthen the hands of the liberal and anti-military elements in the Japanese nation. Much depends on the outcome of the disarmament conference. Japanese militarism is already under fire in Japan. No foreigner could criticize it more fiercely than many Japanese are now doing. Deprived of their power to use the fear of American military and commercial imperialism to force the nation to support them, they would soon be called to account for the consequences of their ruthless policy.

Japan is not only dependent upon America for a market for her chief products and for the supplies which she demands for her industrial development, but also for moral support for her legitimate enterprises in China and Siberia.

There was never a time when the spirit of Christian courtesy and brotherly love could count for more in the solution of international problems than now, if brought to bear upon the questions at issue between Japan and the United States. The cost of one battleship invested in the support of Christian institutions in Japan would do more to conserve every legitimate American interest in the Orient than the most formidable war fleet that ever sailed the seas.

The California Question

In the course of an address delivered at the annual banquet of the American Banking Association, January 10th, 1921 at the Bellevue Hotel, Philadelphia, Rowland S. Morris, American Ambassador to Japan under the Wilson Administration, spoke of the "California Question" as follows:

"The Japanese Government is not complaining because Japanese aliens resident in the United States are ineligible to American citizenship, nor is the Japanese Government asking for its citizens resident in the United States any greater right than those conceded other aliens. It accepts, and in its own domestic legislation has often acted upon, the principle that any state has the right to impose reasonable restrictions upon the property rights of foreigners resident within its borders.

"The Japanese Government is not in any way questioning our right to subject to treaty obligations or to enact obligations covering the admission or residence of foreigners.

"The Japanese Government and the Japanese people are not clamoring for the removal of any of the present restrictions on Japanese immigration. On the contrary, that Government shows a willingness to examine and correct any defects or abuses of existing arrangements.

"What, then, is that much talked of California question? Of what does Japan complain?

"To answer these questions: California has devised a plan for classifying aliens on a basis of their eligibility to citizenship and then proceeded to deprive those who were ineligible to such citizenship of certain property rights previously enjoyed by all aliens. In 1920 this legislation was amplified through an initiative and referendum act.

"It is against this method that the Government and people of Japan are vigorously and earnestly protesting. They contend that it is very unjust and unfair to pick out particular groups of aliens who are under certain political disabilities and deprive them of rights others are permitted to enjoy. This protest presents this dispute in the form of the question: 'In the larger view of our relations with friends, is it wise to classify aliens on the basis of eligibility to citizenship?'

"The answer must come from the American people speaking through their recognized organs of government, but it is important that we

should keep clearly before us what the California question is, so as intelligently to determine it.

Differences between the United States and Japan "call for adjustment, but their existence does not justify apprehension of pessimistic forecast," Baron Shidehara, the Japanese Ambassador, declared in an address before the Cleveland Chamber of Commerce.

"Is there any question between us," he asked, "which cannot be set at rest by the ordinary process of friendly discussion? Is there any question between us which can be set at rest by any other process? Sane and honest diplomacy, backed by sense, reason, charity and mutual concession, will alone lead to the lasting settlement of these problems. There is absolutely no other course."

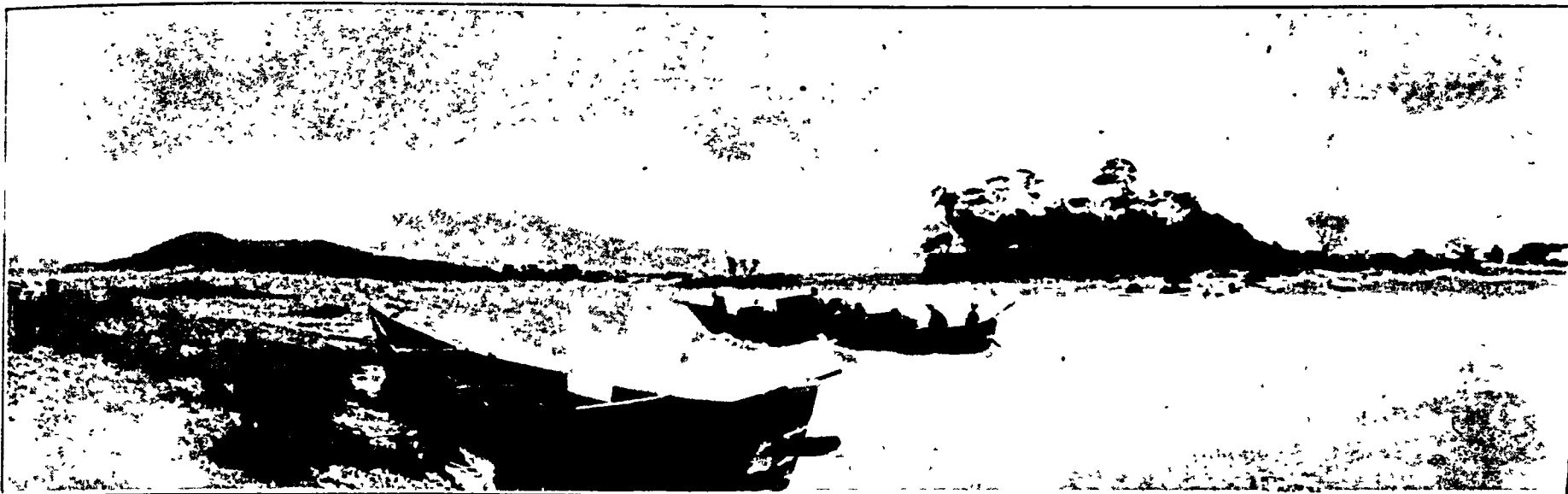
Declaring that the stability of every "human institution" about the shores of the Pacific Ocean depended upon the maintenance of harmony and good understanding between Japan and the United States, Baron Shidehara said a grave responsibility rested upon the United States and Japan.

"Neither can avoid it," he asserted. "How can we turn from such a solemn trust to engage in selfish bickerings or to indulge in foolish recriminations? And yet we are constantly fed up on wild speculations, which tend to create an atmosphere of uneasiness and tension in our mutual relationships."

Taking up the Japanese question on the Pacific Coast, the Japanese Ambassador reiterated the declaration of his Government that Japan claimed "no rights, nor has she any intention in fact of sending emigrants to this country."

"She has held consistently to the policy of placing restrictions upon such emigration," he continued. "She only asks for her nationals lawfully resident in this country that just and equitable treatment which is in line with the fine traditions of the American people. She desires nothing more—nor can she be satisfied with anything less.

"It is evident that mass immigration of aliens of a particular race on the one hand and unfair and discriminatory treatment of them on the other will equally tend to hamper their natural process of assimilation. Neither of such obstacles should be permitted to exist, if assimilation is to be encouraged. And after all there are only 125,000 Japanese in the whole mainland of the United States."



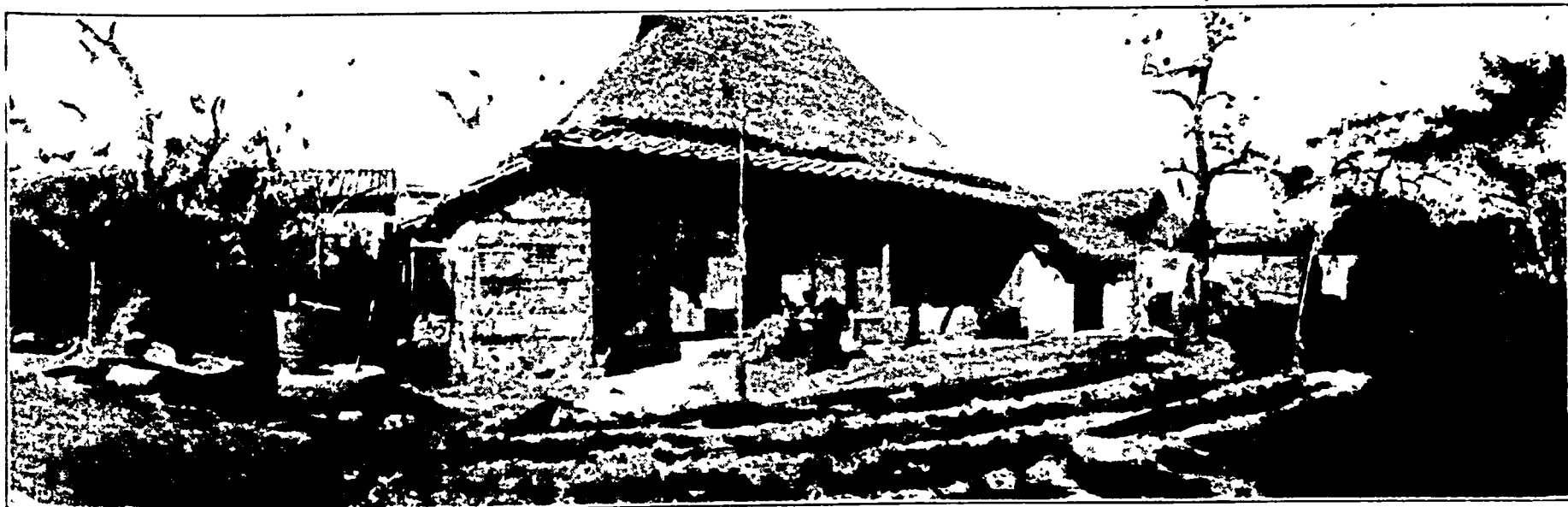
BEAUTIFUL FUJITAMA, FROM THE FUJIKAWA RIVER.

America's Message to Japan

MISS FLORENCE WALNE. *Shimonoseki.*

With the torch of civilization alight and held on high,
We sailed the ocean's blue expanse in eighteen-fifty-four;
Our cannon broke the silent spell which years had o'er you thrown,
In friendship's name we bade you open your long-closed, tight-barred door.
With graceful gesture, courteous mien, you with our wish complied,
And Western light pierced Eastern gloom while two great races met.
Twas a moment big in history when you clasped our outstretched hand,
Tis strange that in so short a time there are those who can forget!
Twas our hand that led you forth to play the big world's game,
You took the trail our torch had blazed, you followed in our wake,
We helped you plan and build your schools, your cables, roads and trains,
Your ships for sailing sea and air we taught you how to make.
We opened paths in commerce for you to follow if you chose,
We showed you freedom at her best by democracy enthroned,
We gave you ideals of government, higher, nobler than the old,
Which made the burdens lighter 'neath which your people groaned.
In part responsible, are we not, for your progress through the years,
Our duty always to take care that your path leads up, not down,
To heal with the balm of a brother's love the wounds each gives the other,
To ache with pity for your mistakes, not scorn you with a frown?

Have we been faithful to the trust God placed within our keeping?
Nay! though the answer be to our country's crimson shame!
And nay! and nay! 'till His Name is known on pine clad slope and shore.
For, oh Japan, Christ is your need, for your lack we are to blame.
From Emperor's gilded throne, from peasant's hut, and temples old,
There comes the sound that smites upon and tears our hearts in twain;
Five thousand times ten thousand voices are in prayer upraised,
While five thousand times ten thousand gods can but echo the refrain
For through all the lonely centuries, while the world moved on apace,
You've borne the curse of ignorance, sin rotted to the core!
For who of those among you knew Christ died, and lives again,
That God is Love, that His great gift can heal a nation's sore?
Can those whom God has richly blessed in this great, fair land of ours,
Whose gospel has for its motto, love, for its Lord, the Prince of Peace,
Dare to think and talk of hatred for the sons of a heathen race?
Nay, rather let us show the way whereby all wars may cease!
Little Eastern brother, 'tis true we've filled your hands with gifts,
Forgive us if we've saved until the very last the best.
Open wide your hearts, we pray, for salvation, eternal, free,
That a common love for the one true God may bind us East to West!



A JAPANESE FARMER'S COTTAGE.

Our Baptist Missions In Japan—A General Survey

Southern Baptists Entered Japan in 1890
We Now Have Ten Churches, Eight
Out-Stations, 1,048 Members, With
106 Baptisms Last Year. Twelve New
Missionaries Have Just Sailed For This
Needy and Strategic Field.

Rev. C. K. Dozier, Fukuoka.

How would you like to make a trip to our mission stations in Japan? The next best thing is to read this vivid description by our beloved missionary, Dozier.

Let us take the train from Yokohama for Tokyo, since we have just arrived from America. We are impressed with the small houses and narrow trains. But we are anxious to see some of our Southern Baptist work, so we shall not talk about the country.

We arrive at the central station in Tokyo, expecting to be met by Bro. W. H. Clarke. For some reason we miss him. We ask at the station for an auto to take us to the residence of the Southern Baptist Missionary. No one seems to have heard of such a place. There is a reason. The missionary has no place he can point to as his home. Then we ask for the First Baptist church of Tokyo. With equal surprise we find that no one knows where it is. There is a reason. It is situated on a back street, which even missionaries, who are accustomed to visit Tokyo have difficulty in finding.



THE JAPAN MISSION FORCE 27 YEARS AGO.

Nathan Maynard and W. H. Clarke reached Japan in 1894, and were the first recruits to the original workers. Maynard was compelled to resign on account of his wife's health; Clarke and his wife have continued with unabated zeal and effectiveness their work, being now located at Tokyo.



THE FIRST TWO MISSIONARY FAMILIES IN JAPAN.

J. W. McCollum began work in Fukuoka in 1890, his death occurring in 1910. In 1903 E. N. Walne opened Baptist work in Nagasaki. Dr. Walne continues his active and vigorous service in Shimonoseki.

But just wait a minute. We remember that the church is situated in Sugamo, Itchimarū Cho. The driver of the auto takes us to Sugamo, and when we alight, we see little boys and girls playing in the streets. We ask one of them where is the Jesus Sunday school, and we are soon standing in front of what looks like a shop. This is where they have learned of Jesus. This is where Southern Baptists are being represented in the capital of Japan. Besides this place, we have another, and two kindergartens that are

used to spread the good news of Jesus and His love. But now our hearts rejoice because the people at home have made it possible for us to buy a plot of land on the main street, very near our present preaching place. We have bought about three-quarters of an acre of land, and upon this we expect to build a church and kindergarten building, a pastor's house, a dormitory for young men who come to Tokyo to study, and a missionary's house. When you visit us next year you will not have so much difficulty in finding us. In spite of the small place, the faithful band of Christians have been doing good work. But we need another missionary in Tokyo to help do the work. With him should come funds for a house.

We take the train from the central station in Tokyo for Hiroshima. It is about six hundred miles from Tokyo. Here we find the Rays living in a Japanese house, for which they must pay a very heavy rental. Brother Ray, with his personal helper, is breaking the ground for a permanent work in Hiroshima. He and his wife were assigned to Kure, but when they tried to rent a house, they could not, so they were forced to locate at Hiroshima. Kure is about twenty miles from Hiroshima, so they visit Kure by train, and do the work in this way. A nice lot has been secured for a chapel in Kure, but the funds for the building are not yet in hand. This is an imperative need. At Kure we have one of our most liberal laymen. His name is Mr. Sakata.

The present pastor feels that there should be a change in pastors, and the Christians would gladly welcome a new



A BAPTIST GROUP IN FUKUOKA ELEVEN YEARS AGO.
Native students, missionaries, friends, assembled on the occasion of Dr. Willingham's visit and the opening of the theological Seminary.

preacher. The work is getting along very well, but a change would make a marked improvement. A fine opening for a good work is Kure. It is one of the four naval bases in Japan. The people are easily reached with the Gospel message.

Another five hours by train and we are in Shimonoseki, where Doctor and Mrs. Walne are located. Here also is located the Gospel Book Store, which is a distributing center for the southern island. You will have very little difficulty in finding it, as there are so few missionaries living in Shimonoseki. As you ride to the missionary's home you are told that, if you will look to the right hand side of the street when you reach Tanaka street, you will see the Baptist church. We keep our eyes open, but are about to pass by it without recognizing it as a church building. Indeed a missionary of long residence in Japan would not suspect it of being a church, were it not labeled as such. It is certainly anything but an inviting structure. Nevertheless, people are being led to Christ in it. True those of the better class must think that Christians are all very poor. Their temples are so different. There is no difficulty in finding one of them. But if you should go to one of their temples expecting to find it full of worshipers you would be disappointed, unless it should happen to be about dark, when you might find a crowd attending a funeral. Just across the straits from Shimonoseki is the most compact and best evangelistic fields in our mission—Moji, Kokura, Ywata,

Tobata, Wakamatsu and Izuka. In all these, except Tobata, we have work. Mr. Rowe, teaching in the Willingham Memorial Boys' school, tried to look after these churches until he broke himself down trying to do three men's work. Miss Chiles lived in Kokura, and looked after the women's work. They decided to

marry, so now they can go out together to do the work. But one missionary and his wife cannot look after this field. They must have reinforcements. On this field will be located the Girls' School. We have secured a beautiful site on a hill overlooking the cities named above. Mrs. Rowe has been elected to take Mrs. Willingham's place. We hope that in the near future buildings will be going up on this hill. The pastors and evangelists on this field have done a fine work. Izuka is the most fruitful center we have. Another two hours' ride and we are in Fukuoka. The greatest attraction in this city is the Willingham Memorial Boys' School. You will have no trouble in finding it. Just ask anybody where is Seinan Gakuin, as it is known in Japanese, and you will soon find yourself on the compound. Southern Baptists have no reason to be ashamed of what they are doing in this school, though the first buildings put up were not what they should have been.

But in this school we are trying to give the boys Jesus Christ. The school has grown till we now have three hundred and sixty-odd boys in the two departments already running. Besides these departments, we shall establish a theological seminary. We wish each one of you could visit our school and hear our boys sing every morning at chapel.

We have one of the best church buildings in Fukuoka that our mission owns. It is well suited for the work. The pastor has been responsible for the growth. We have helped when we could. Our teachers and boys are a great help in the



A JAPAN MISSION GROUP IN 1909.
These native workers and missionaries came together on the occasion of the visit of that great friend of Foreign Missions, Joshua Levering, whose presence cheered the hearts of the struggling workers.



THE MISSIONARY FAMILY IN FUKUOKA THREE YEARS AGO.

On the occasion of Dr. Love's visit the Baptist forces were gathered for conference. At this time news of Calder Willingham's death was received. Since then P. P. Medling has died and his wife has returned to America; Mrs. Rowe has died; Mrs. Willingham has been forced to return on account of broken health.

church. Then there is the Maizuru Kindergarten with Miss Fulghum in charge. It is doing fine work, and touching the hearts of sixty-odd little boys and girls and their homes. Also a Sunday school in the western part of the city is letting its light be seen. But we are not yet touching Fukuoka in an evangelistic way as we should. When we get the required number of missionaries, so that we shall not have to do three men's work, then we shall extend our work. Thank God for those coming this fall.

We shall take another hour's ride by train, and we shall reach Kurume, where we formerly had work, but for lack of men, had to abandon it. Here we find Dr. Masao Sone, the wife of Dr. Sanji Sone, who teaches in our boys' school. As she is a doctor, she was asked by the Red Cross of Japan to open up a free dispensary in Kurume last year. She receives a better salary than her husband. But they love the evangelistic work and are asking us to open up the work in Kurume again. He is willing to preach, if we will rent a place and furnish it. As they live in Kurume, he comes to Fukuoka every day to teach in our school. This is a fine opportunity.

Another hour and we are in Omuta. This city is in a mining district, as in Iizuka. The evangelists have changed so often that the work has suffered, but at present, Doctor Sone goes there every Sunday afternoon and preaches at night. He does not get home till 12 p. m. He must leave his home at 5 a. m. in order to be in Fukuoka in time to meet his classes in the boys' school. Bro. N. F. Williamson is in charge here.

ing with his musical talent in the church work, as well as otherwise. We have a missionary's residence, a pastor's house, and a church building in Kumamoto. But alas, there are no men to help! Yes, twelve new missionaries are coming out this fall, but they are all placed already in work that those who have died have left unmanned. Send more!

Our next stop is Kagoshima. We have had a night's ride in order to reach the city from Kumamoto, or we might make it in the day. This is the prettiest city in Kiuyushu, perhaps. Here Bro. P. P. Medling labored till the Master bade him come up higher. Since then the writer has been in charge. But he has not visited the field since Mrs. Medling and children left for America last year. Do you criticize him harshly? Before doing so give him a hearing. No one regrets more than he his inability to do so. But orders from the doctor to slow down, Doctor and Mrs. Bouldin having to leave for the States for health reasons, the management of the boys' school, and many other duties made it a physical impossibility. Fortunately we have one of our oldest and most trusted pastors here and the work could be entrusted to him without fear. True, a missionary's presence would have encouraged the Christians. But he had reached the limit. Willingham had died. Medling had died. The Bouldins were at home, because of health reasons.

Again we ride for an hour on the train, and we come to Kumamoto, where we find the Williamsons located. This is an educational center. Brother and Sister Williamson are enjoying their first experience in real evangelistic work here. He is help-



THE FIRST Y. W. A. IN THE JAPAN MISSION.

"I wish you might hear one of their programs. We are often amazed at the ways some of the girls explain chapters of the Bible. They are now studying mission work of the world."

Doctor Walne and family were in the States. Mrs. Willingham was not well from the time she landed in Japan, in August, 1920. Rowe was on the ragged edge. We had to take care. But Kago-shima deserves a missionary for full time, yes, two or three missionaries.

Let us retrace our steps and so to Nagasaki. We leave the train and take the car for Cherry street. We are told to look for a tall, handsome building when our car crosses Cherry street. We are to get off when we see it. But wait, this is not the First Baptist church of Nagasaki. It stands just in front of this church. It is the city office. You ask where the Nagasaki Baptist church is. Here it is. But it is nothing but a Japanese shop, made over so as to be used for a preaching place. The missionary, with reluctance, leads you to it. The ceiling is low, and only a handful of people can be accommodated in the upstairs room, which is used for the chapel. You ask how much land we own for the church. About one-tenth of an acre. We have asked for money to build a chapel. It cannot be large. This is a city of nearly two hundred thousand inhabitants.

We next come to Sasebo, which is another of the naval bases of Japan. Here we have a nice little chapel and pastor's house. Bro. M. Goto is pastor here. He is one of the oldest pastors. In fact, he is our oldest pastor. He and his wife are very feeble, but we must insist on him continuing work, for there is no one to take his place. Sasebo also ought to have a missionary family to live

there. Mr. Mills is in charge, both of Nagasaki and Sasebo.

You have had a glimpse of our work. You could visit all our stations within two weeks' time, but you would not see what we are doing. Only God knows how much good is being done. Pray for us. Give yourselves for the work. Give of your means. Help us give Jesus Christ to this people.



GROUP OF MESSENGERS TO BAPTIST CONVENTION OF JAPAN. These representatives of the churches came together in the meeting held at Kokura April, 1920, at which it was decided to raise twice the amount suggested by the Foreign Board for the 75 Million Campaign. To meet their subscriptions several of these native Christians are doing without a meal a day.

"GO NEN UNDO."

Norman F. Richardson.

"Go nen undo" does not mean much to you, but it means a great deal to here in Japan. "Go" means "5;" "nen" means "year;" "undo" means "walk," "movement," "canvass," "agitation." Didn't you have "walk," "movement," "canvassing" and "agitation" when you had on the five-year campaign in America? Well, we had "walk," "movement," "canvassing" and "agitation" when we had the "go nen undo" in Japan, so the "go nen undo" is our five-year campaign.

As Professor N. Takemoto, the dean of the Middle School Department of the Willingham Memorial Boys School, was the chairman of the executive committee of the five year campaign, I wrote asking him to give me a report and his impressions of the campaign. He feels that the fact that only a little over 300 church members raised 21,053.45 yen is a great success. Then he says that it is well that the people are giving of their money, but that he rejoices heartily to see their faith burning more brightly. Then he used a most happy, apt, significant and suggestive figure. He said: "To light other souls our own souls must be burning." And that is just the point. Those of us who feel that our souls are burning have come to this heathen land to light other souls and it is our aim and hope and prayer that those souls will light other souls and those souls in turn light other souls until every soul in the "Land of the Rising Sun" shall be lighted with the light that comes from the "Sun of Righteousness."



MRS. WALNE AND MRS. WILLINGHAM AND THEIR COOKING CLASS.

These women, of the aristocracy, were attracted by the offer to teach them American cuisine, and urged on by their husbands who are fond of American dishes. The way to a man's heart is by the same route in Japan as in America!

Baptist Women's Work In Japan

In Eastern Lands, Work For Women Must Be Done By Women. What Christ May Do For Japanese Womanhood Is One of the Strongest Appeals of Missions to This Great People

Mrs. Maude B. Dozier.

For more than twenty years there have been a few women in our different churches who have had monthly or semi-monthly prayer meetings. Through these, many have had their faith strengthened and through their giving they have aided in meeting the expenses of the churches. But there has been no organized work until last November, when the Woman's Missionary Union of Japan came into existence.

The missionary women worked, planned and prayed for the meeting. Yet beyond our highest hopes did the attendance and interest go. Remembering the trying times of the organization in the United States of America we were prepared to meet opposition. But God was gracious to us. The pastors enthusiastically encouraged their members to come and for the first meeting more than fifty ladies were present as members of the different churches. Plans, purposes and desires were discussed at every session, trying as best we could to give our women a greater vision.

Many went away having caught the vision, and with a determination to try to do a great, but difficult task.

The past ten months it has been my privilege to meet many times with the new executive committee. It has been a great joy and inspiration to see them work long, long hours day after day on By-Laws, Constitution, Standard of Excellence and make plans for the second meeting of the Union in October of this year. As yet the societies are very weak financially, but the executive committee is working hard on means and ways of avoiding receiving aid from the Mission. Now all the societies are bearing a good part of the Five-Year Campaign pledges, so this year part of the expenses must be met by the Mission.

For many years the missionary ladies have had classes for young ladies. But in October, 1919, was organized the first Y. W. A. in Fukuoka. The interest has grown in the hearts of the girls. I wish you might hear one of their programs. We are often amazed at the way some of the girls have explained chapters of Mark. They are now studying mission

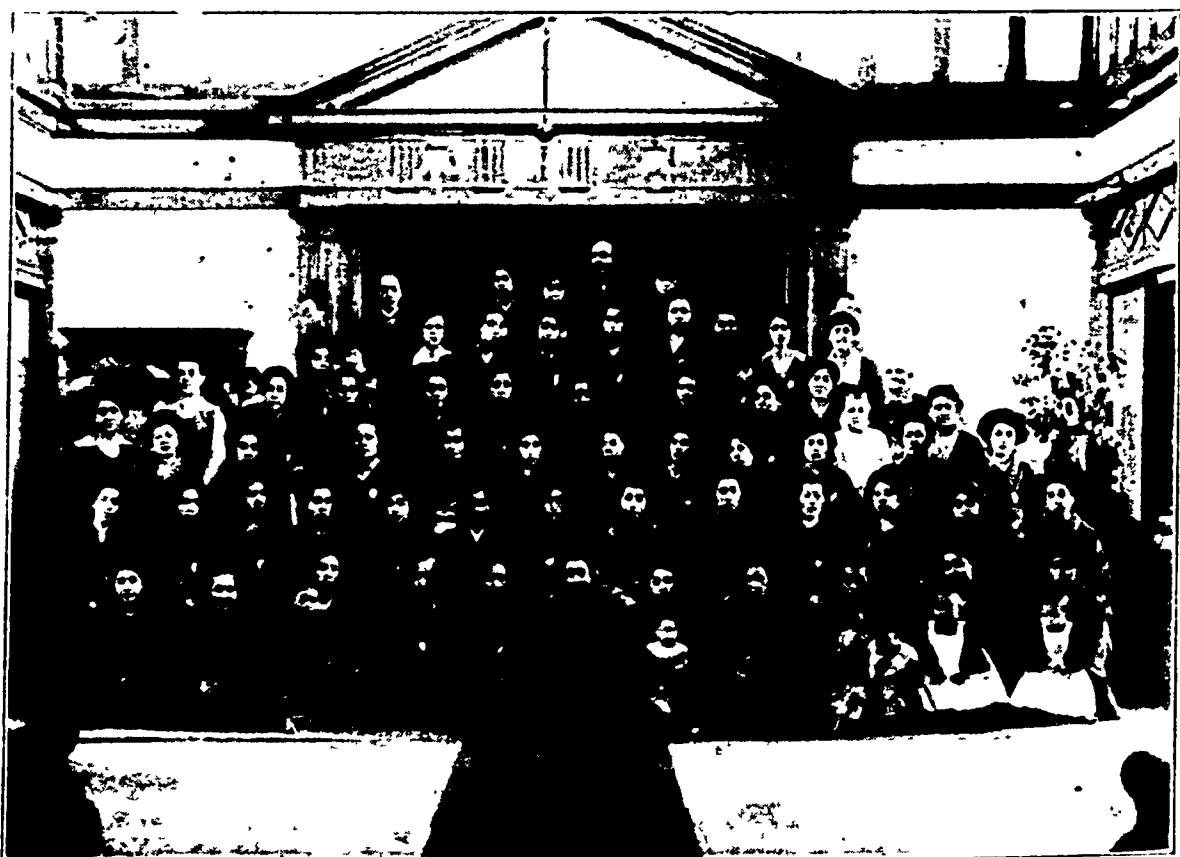


A JAPANESE W. M. U. PAGEANT.

Given at the first meeting of the W. M. U. of the Japan Baptist Convention, November 9-11, 1920.

work of the world, which is greatly increasing their interest. As the presidents of the Y. W. A. and W. M. U. saw us off at the station last month, they said, "Please give our warmest greetings to the Societies in America, and tell them we are trying to do as they do in advancing God's Kingdom. But please pray for us."

And I also ask that you pray for them. The Executive Committee consists of exceptionally strong, earnest women in our Baptist ranks. They will perhaps be in session at the time many of you read this. Pray that the Holy Spirit may richly bless them and direct in their plans for the future.



FIRST SESSION OF SOUTHERN BAPTIST WOMEN'S MISSIONARY UNION OF JAPAN.

"Many went away having caught the vision, and with the determination to do a great but difficult task."

Japanese Education—Efficiency Minus Spiritual Power

Rev. G. W. Bouldin, Fukuoka.

About fifty years ago the Meiji Emperor and his advisers decided to adopt and adapt European education. They decided also to make education universal in Japan. A message from the Emperor contained these words: "Henceforth education shall be so diffused that there may not be a village with an ignorant family, nor a family with an ignorant member." This idea seemed to grip all the millions of Japan, and to realize this ideal all the resources of a powerful government were mobilized. Commissions of investigation were sent into all parts of the world, and many expert European and American teachers and supervisors were employed. The plan was to establish 50,000 common public schools and a smaller number of Middle Schools, Higher Schools and Universities. It has been found by experiment that about 25,000 common schools meet the needs of the children of the Empire, but the number of Middle and Higher schools was entirely inadequate, and to supply a larger number of these is a great problem at the present time.

After fifty years there are now 8,000,000 children in the common schools, that is, from the first to the sixth grade which is the period of compulsory education. This means that about 99 per cent of the children of compulsory school age, of both sexes, are in school, and the schools run eleven months in the year, August being the only vacation month. Throughout this period boys and girls attend school together, but after this they are separated. Just now some of the universities have opened their doors to girls, but as yet the number of "co-eds" is very small.

But the Government system can be said to be fairly complete only for the period of compulsory education. There are something over one hundred thousand boys in the Middle Schools provided by the Government, but there are probably four times as many more that would be in these schools if facilities were provided. The same is true of the Higher Schools that prepare for the universities. Girls are perhaps a little better provided for through the tenth grade, but beyond that there is almost no provision for them. There is a great clamor now for more higher education for women and no doubt a serious effort will be made in the near future to provide it.

The above is a sketch of the preferred system of education in Japan. It is the line that most boys would take if they could get in. But, as intimated above, the large majority cannot continue in this system above the common school. But

those who fall out here are not altogether unprovided for. In the first place, there is the higher common school of two years for boys and girls. This is to help some retarded ones to get into higher schools, and to give a still larger number some preparation for practical life.

Then there are many commercial schools, public and private, giving a four-year course to hosts of boys who want to get into business. There are a few higher commercial schools which give another four years of training for business. These latter are now getting recognition as business universities.

There are also many technical schools which train mechanics and engineers, and there are numerous agricultural schools of various grades in every part of the country.

Every district has its normal school with a four-year course above common school, and the Government has two higher normal schools of university grade for boys and two for girls.

For the support of Government schools more than one hundred million Yen of public funds is expended annually, or about one-fifth as much as is spent for the maintenance of the Imperial Navy. But more than half of the students in higher schools are in private schools.

While the immediate demand for a great expansion along the line of higher education for both sexes is extremely urgent at the present time, the financial problem is probably more acute than it has ever been. To an onlooker it would

seem that some radical changes will have to be made in the near future. Prices for building are about four times what they were five years ago. Teachers' salaries have doubled while tuitions as a rule have been increased only about 20 per cent. This means that much larger subsidies must be granted than before. But in spite of expenses boys in Middle Schools, for instance, are still being taught from 32 to 34 hours a week, which makes necessary two teachers for each division of students. It would seem to an outsider that half the number of teachers and half the number of hours would be better, cutting the running expenses of the school practically in halves and making it possible for double the number of students to attend school.

But far greater than the problem of finances is the problem of the moral and the spiritual in Japanese education. The Japanese Constitution rightly separates government and religion, but often in desperation school authorities are found taking children to shrines to worship. They call it patriotism and what-not, but they are desperately searching for a foundation for morals and character. Thoughful people cannot but have misgivings about the future.

Christian schools have been carried on in Japan against various obstacles, but in spite of all they have more than justified their existence. One of the oldest missionaries in the country said, "In Japan the Christian school has been the birthplace of the Church." From this there



MAIN BUILDING FUKUOKA BOYS' SCHOOL.

This handsome structure is the first fruits of the 75 Million Campaign in Japan and fulfills a long-cherished dream of faithful missionaries.

is scarcely a dissenting voice. All the leading missions have schools for boys and girls and the longer they have been running the stronger are the bodies they serve.

It is possible for schools supported by mission money to become Government schools and receive all the privileges that go with the name. But they must leave all religious teaching out of the course and practically out of the school. There are only three or four boys' schools of middle grade or higher under mission control that have complete Government recognition, which gives practically all the privileges except the name, and leaves the schools free to teach the Bible in the course, have daily worship in the schools, etc. We are fully convinced that this latter plan is better. But even so, we are compelled to teach practically the same number of hours a week and much the same subjects as the Government schools. We believe mission schools will be granted more freedom along these lines in the future.

Mission schools cannot hope to educate a very large percentage of Japanese youth. But they can leaven the nation through a minority. They can do this:

First, by being model schools in form, spirit, method and management; and thus get themselves copied and patterned after by Japanese schools.

Second, by training leaders that will have the impress of their personalities upon society. Japan is looking for such leaders and men and women who have fine Christian characters can lead and convert the nation.

The schools for boys and girls being established by Southern Baptists in Japan offer an unexcelled opportunity for young men and women of the South to help in the moulding of one of the earth's most virile peoples. We ought to have a score of our finest young people at this task in the next decade.

eral new recruits. The new ones must be trained and ready to take the places of the older ones, who drop out either because of ill health or of death. And if our work is to grow and branch out, we must not only keep up the forces that we have, but we must double and treble them. There are places in our work for every kind of missionary-teachers in our boys' and girls' schools, kindergarten and evangelistic workers and people for the publishing work.

Experienced men of thirty and forty years in this country say that now is the most critical period in the history of Christian missions in Japan. Before coming to Japan I heard it said (not by Japanese missionaries, though), that because we did not send missionaries at the time when Japan began to take on Western science, and other modern ideas, our opportunity in Japan was lost. On the contrary, there has never been a time when public sentiment and particularly the student mind has turned in favor of Christianity, as today all mission schools are filled with students and there are thinking people everywhere who are seeking the truth.

This is truly encouraging, and makes our responsibility still greater. However, our task is not an easy one. In the past two years the Buddhists have put forth a special effort to check the growth of Christianity. Of course we know that God's will is going to prevail and that the army of noble Japanese Christians working with the missionaries, must, in time, be victorious. We need young people from among our Southern Baptists whose lives are unreservedly consecrated to Christ, who are willing first, to face the very difficult task of mastering the language, and then are ready to put away all personal desires in co-operating with our Japanese Christians and other missionaries in the glorious task of bringing in the kingdom in this land of sin and darkness. God is calling hundreds of our college and university students into the foreign fields, and He wants some of you to give your lives to Japan. Does the call come to you, fellow Christian, "Come over into Japan and help us"? If you could only know of the opportunities that await you and the joy and happiness that is in store for you, you would gladly say, "Here am I, Lord, send me!"

Japan's Call for Missionaries

Miss Cecile E. Lancaster.

It is with a heart full of gratitude that writing this brief article on Japan's needs, I can begin by saying that several weeks ago the news came that twelve new missionaries were coming to us in September. Our hearts overflowed with joy and thanksgiving when we received this news.

However, because of the fact that so many are coming at one time, some of our friends at home may think that our need is fully supplied. The time had come that unless recruits were sent to us at once, we would have been forced to give

up much of the work that had been started years ago. In the past ten years only eight individuals have been sent to Japan. In this same ten years, seven have been taken either by death or sickness, making a gain of only one missionary in ten years. You can readily see that the ones who come this year must fill in the places that have been left vacant all these years.

What we need now is a consistent policy of recruiting. Each year as long as our work in Japan lasts, we shall need sev-



FIRST GRADUATING CLASS WILLINGHAM MEMORIAL BOYS' SCHOOL.
"Seinan Gakuin" is the Japanese name for this marvelously successful effort to establish in Fukuoka a school to reach the boys and young men for Christ.



THE KINDERGARTEN IN FUKUOKA.

The splendid results obtained by Miss Carrie Hooker Chiles (now Mrs. J. H. Rowe) in her work among the children, and consequent contact with leading families of the city, challenge us to similar effort throughout the Island Empire.

The Plastic Clay and the Hardened Mold

Mrs. J. H. Rowe, nee Carrie Hooker Chiles, Fukuoka.

Before coming to Japan six years ago, while visiting in one of our Baptist churches, a man of learning and religion asked why I had chosen Kindergarten work as my mission work in Japan. He intimated that to him, this work was of least importance on our mission field—that these little children had not yet reached the age of understanding of religious responsibility.

Friends, it is just for this reason, that the child is still in this simple, unbiased plastic stage that after entering the W. M. U. Training school in Louisville, Ky., and seeing and working with little children I first realized the importance of training our little ones of Christian America while they are still in the plastic state. And after seeing and realizing this need in my home land I caught the vision of our dear little brothers and sisters in far away Japan, who have been so much less fortunate than I, to have been born in a land where Christ is not known and loved—where even the mothers and fathers have not had the privilege of Christian training of learning and knowing of the great love of Jesus who said: "Suffer the little children to come unto me, for of such is the kingdom of heaven."

How many of you as a child have molded a piece of clay into some special shape, then placed it in the sun to harden, where soon it became so hard that you found it impossible to change its shape? Then again some of these bits of clay may have been left in the shade, where after a long period of time they too became hardened into permanent form. Just so

it is with our Kindergarten work in Japan. It is quite true that a number of little ones, after graduating from the Kindergarten, are taken away from Christian influence; placed in the shade as it were, but just as the clay held its former shape, so will a child whose life has been carefully molded while still in the plastic stage. And when these children reach the age of schooling for themselves they find their lives fitting into the molds that were so carefully formed during their Kindergarten training.

Then again may we turn our attention to the place a child holds in his mother's and father's lives.

We get these dear little ones into our Kindergartens, into our hearts. I am sure all will agree that all children respond to true love and we find we soon have an important place in the hearts and lives of the children's parents.

It is often through these little ones that we win entrance into the homes and into the hearts of the mothers, fathers and older brothers and sisters.

By entrance into those Kindergarten homes we not only gain the friendship of these families, but many friends of these Kindergarten children's homes.

May I give just one illustration of how a little five-year-old child lead his mother and father to know Jesus. This little child was taught to love Jesus and that Jesus would hear his prayers. One day his little baby brother grew ill. This little five-year-old child said to his mother who had tried everything she knew to re-

lieve the suffering child, that he knew a God that would hear and answer prayers—and he would pray to this God for his little brother's recovery. In his childish way he offered his prayer. God heard his prayer and the little brother recovered. A few days later brother, mother and father wanted to come and learn of this same God that their little son had learned to know.

Let Miss Fulghum tell you something about her work. She writes:

"In the Maizuru kindergarten we have much cause for rejoicing and thanksgiving. The number of children enrolled is fifty-two, with an average attendance of forty. The Bible and Sunday-school songs are taught as a part of the regular kindergarten course. And they surely don't have the difficulty in memorizing Bible verses in Japanese which their English teacher experiences in her study of the Japanese Language. The Christmas entertainment was a joy to us all. More parents were present to see the Christmas exercises and hear a special message from the Baptist pastor than have ever gathered before in this kindergarten. The last of January we told the children about the famine-stricken children in China and Russia and asked them to bring whatever they could in money to help relieve the suffering. Not a child forgot to bring his offering, and we rejoice to report that we contributed five yen to famine relief in China.

Rescuing Girls From Japan's 'Licensed Quarter'

Ida G. Pierson, Tokyo.

A Typical Story, Showing the Difficulties Confronted In Saving Japanese Girls From the Living Death to Which They May Legally Be Consigned By Parents, For Debt or For Money

The girl had been sold by her parents, on account of alleged poverty, to the licensed quarters for Yen 900. Her debt, after only six months, had increased to Yen 1200. From the lock-hospital, where she had been confined for weeks, she sent a cry for help to her former missionary teacher.

Had her letter contained the brief request (required by law) that her name be taken off the official register, (*shogi meibo sakujo no shinsei*), our task might have been easier. But of this "Jiyu Haigyo" law, like so many of the poor victims of the iniquitous licensed system, the girl at the time knew nothing. Armed, however, with her letter we went to the city police to procure an interview with the girl. These girls are all under police control (*keisatsu kanshi*) and, except in the case of near relatives, it is almost impossible to gain access to them except through the police, who have the right to call the girl to the police station at any moment. The police declined to call the girl, but after some demurring arranged an interview for us at the licensed quarters.

During this interview we explained to the girl the Jiyu Haigyo (free cessation) law according to which a girl can secure her freedom merely by declaring her intention to Taigyo (cease business) and requesting to have her name taken off the official register, and this without regard to her so-called "debts." On hearing this, the girl eagerly agreed to accompany us to the police where the request must be made. She could not leave, however, without the consent of the keeper, and in this case the doctor, which at the close of a long interview they declined to give.

COULD NOT USE FORCE.

Again recourse was had to the police by one of our party who assured us that all the girl had to do was to walk out, and that if the keeper interfered he was liable according to the Jiyu Haigyo law of a fine of Yen 100 or an imprisonment of three months. He also warned us that if we used force in rescuing the girl we would be liable to the same punishment.

On returning to the quarter, we informed the girl and the keeper of the law and after impressing on the girl not to run away or to give the appearance of force being used, we quietly walked out with her, when suddenly we were surrounded by a mob which seemed to have sprung out of the ground. Instantly four men, two keepers and their rough hench-

men, seized the girl, pulling her away from us with great violence, and with the help of her mother, hastily summoned by the keeper, dragged and thrust her back into the hospital prison, shutting the gates. The last thing we heard was the girl's despairing cry: "Oh! Mother, couldn't you let me go!"

Then followed our third interview with the police that day. This time the chief promised to investigate and call us up.

The next morning we were called to the police station, and informed that inquiries made at the quarter had disclosed the fact that the girl had yielded to her parents' wishes and changed her mind about leaving the "business," that the family were preparing to buy her out and that the keepers had charged us with using force. Urged by us to send for the girl and ascertain her real mind, the chief asserted he had no authority to call the girl and curtly declined to have anything more to do with the matter.

Having learned by that time that above this city chief was a higher official, the chief of the police department of the whole province, and that he lived in the city, we sought him out next day. He at first tried to put us off by talking about the "debt"; but when we had convinced him that we were thoroughly posted on the law, he promised to investigate and

call us up later. Asked whether according to law the city police had not the authority to call the girl to the police station, he replied he certainly had. But when we asked him to use his authority to compel the city police to call the girl, he declared that was beyond his authority. During a second interview I was surprised to find that this official seemed to dread the power and influence of the Christian community.

PETITION IS PRESENTED.

We then decided to get up a written public petition to this high chief, praying that the girl be called at once to the police station. To this petition we secured the signatures and seals of some 60 persons including the most highly respected names in the community. Observe that we asked for no special privilege or favor, but simply that the law be carried out.

In the meantime a note had reached us from the chief intimating that the girl's relatives were about to arrange for the girl's release by mutual consent with the keeper, but that if the girl wanted to propose jiyu haigyo her name would be cancelled from the list at any time.

Having learned, however, from an interview with the girl's parents that their plans were exceedingly vague and uncertain, we decided to push on with our effort to save the girl by jiyu haigyo which we learned from later letters was still her real purpose. Armed therefore with the chief's note and the above written petition, we called on the chief, for the third time. This time we were denied admission, though we sent a note in to him saying that unless he would have the girl called at once, we would take the matter to the Governor.

An interview with the Governor to whom we showed the petition and the girl's letters followed immediately. These he examined carefully but announced that he knew nothing about the jiyu haigyo laws and, as the governor of a great state, could not be expected to know about anything so low and so insignificant. But he too promised to "investigate" and to let us know.

As this was the sixth day and we had already had four interviews with the city chief, three with the high chief and one with the Governor and had achieved nothing but promises to "investigate," we decided to exert pressure from still further up, and so drew up a petition to be sent to the Home Minister.

Before launching this, we decided to make one more attempt at the city police.

JAPANESE LAWS FOR THE PROTECTION OF WOMEN

Missionary influences have made possible a few changes in the iniquitous "license system," some of which are here given. These laws are invoked by the missionaries in their rescue work:

1. Women under 18 years shall not be allowed to become prostitutes.

2. Extract: Prostitutes' register shall be kept in the police stations . . . Those registered shall be subject to police supervision.

3. Extract: A minor cannot become a prostitute without the written consent of her parents or grandparents.

4. Requests for erasure from the prostitutes' register may be either written or oral. Such requests may not be entertained by the police unless made in person at the police station. Exceptions shall be made, however, in the case of requests sent by mail or messengers where the police believe there are reasons that the applicant cannot appear in person. As soon as requests for erasures have been accepted by the police, the name of the prostitute making the request must be stricken from the register.

5. No person whatsoever shall be allowed to interfere with a request for erasure from the official register.

Here we found a great change in the atmosphere. We were received with affability and told that the girl would be called to the police station at 5 o'clock that afternoon.

"COURT" IS HELD.

At that hour the girl was led in by a woman keeper, the father—a youngish middle-aged man, well dressed, and in a high state of excitement and disgust, our party of four, two Japanese and two foreign missionaries, and in the center, the chief acting the part of judge. The latter explained the law very carefully to the girl:

"There are two ways of 'Haigyo.' Your father can arrange the debt and buy you back from the keeper, or you can simply say that you wish to jiyu haigyo and without paying one sen your name will be taken off the list. You will be set free, and you can go with these missionary friends to a place of safety." But to our amazement and dismay, the girl instead of simply saying the word, replied in a curious, mechanical, unnatural drone: "I have intended to jiyu haigyo, but it would cause trouble to others, so I have decided not to ask it."

And though the Japanese pastor pleaded with the girl and one of the missionaries prayed aloud then and there that the girl might decide aright, and though the chief repeated his explanations twice over after this, giving the girl every possible chance, she thrice repeated her formula in the same curious lifeless manner. Finally at a gesture from the police she was led off by her keeper, to our mortal disappointment, but to ill-disguised glee of that extraordinary "father."

Then indeed we felt that all was lost. But here a wiser Japanese friend taught us something new—publicity. "Bring pressure to bear on these guilty parents and relatives, worry them with the fear of publicity and shame," he said. We then learned that a brother who had been privy to his sister's sale was then occupying a high position in a neighboring city, drawing a large salary. We sought him out and with the help of a timely newspaper article written by some unknown friend of the cause and with the definite promise of spreading the family disgrace broadcast unless he promptly redeemed his sister, he was soon ready to promise under his sign and seal and that of several witnesses that he would buy his sister out and deliver her over to us five days from that date.

THE GIRL IS BOUGHT OUT.

And exactly five days from then, just as prayer was being offered for her release, the girl walked into the missionary's house unaccompanied and free.

For the time we placed her in a rescue home, but now she is earning her own living as a clerk in a city office.

The difficulty of her release shows the power of this entrenched evil and the singular aversion the police and many high officials have to help setting the poor girls free, even though the law is now on their side.



In Japan you always go "up" to Tokyo. If you are up in the northern part of Japan and come down to Tokyo, you do not "come down" to Tokyo; you "go up" to Tokyo. All the railroad time

tables are so printed. That shows how Tokyo stands in the estimation of the Japanese people. Tokyo is the capital and the home of the Emperor, so all Japan looks up to Tokyo and goes "up" to Tokyo. We Southern Baptists have not had much work in Tokyo; but after Dr. Love's visit a new budget was made out for Tokyo, and now we are planning to do something worth while "up" in Tokyo. Tokyo is a great center for students; literally thousands of students go annually to Tokyo. There are something over five thousand Chinese students alone in the Tokyo schools.



MR. AND MRS. TANAKA, WAKAMATSU.

The story of faith and heroism on the part of these consecrated native workers forever refutes the charge that Japanese do not make faithful Christians.

On An Ocean Liner

Miss Florence Walne, Shimonoseki, Japan

This Daughter of Two of Our Most Honorable Missionaries, Dr. and Mrs. E. N. Walne, Having Recently Determined to Give Her Life to the People In Whose Land She Was Born, Pleads for a Better Understanding of Japan, and for More Volunteers

We had been scheduled to sail at four on a July afternoon, but it was quite six before those who stood on the densely populated decks of the great Pacific liner began to see the strip of water which lay between them and the crowds on shore slowly widen as the outgoing vessel faced toward the open sea.

Fatigued with the strenuousness which characterizes one's last day on land, and with the strain involved in bidding farewell to the friends, both Japanese and American, who had lingered with me until the last moment, I had gone to my stateroom for a few moments of rest before obeying the summons to dinner which might shortly be expected. Thus it was that I was a bit late in entering the big saloon that first night out from Yokohama. I paused an instant on the threshold to enjoy the scene before me. I was young enough and enough in love with the beautiful and the colorful to most truly enjoy it. The dinner hour on a large ocean steamer presents a picture in striking contrast to any which the eyes of a missionary, at work in some obscure corner of an eastern mission land, has beheld for many a long weary year. It was brilliant, even exotic—the great dining room with its well filled, flower adorned tables, soft lights, beautifully gowned women, and with the white clad Chinese boys who sped hither and thither with dexterously carried trays. The huge Indian fans, swayed by unseen hands, appeared to keep in time with the Philippino orchestra functioning behind its screen of palms, and with every graceful movement seemed to drive back to land the heat which had proved so trying there an hour or two before. It was interesting to speculate as to the varied missions on which all of these people might be going, or from which they might be returning. They represented so many nationalities, and so many interests, ranging all the way from those of the most self-sacrificing of missionaries to those of the most utterly selfish and frivolous of pleasure seekers.

I found myself at table with a group of Americans. This group consisted of a newspaper man, a young woman who had been doing social work in the Philippines, a man who had been for a long time the editor of an American periodical published in Shanghai, a librarian from Peking, an American business man and his wife from New York, and myself. The conversation very naturally turned to the country which we had so recently left,

the outline of whose shores might even yet be dimly discerned in the distance behind us, and it was this conversation which gave me an inkling of what I might expect from my fellow-countrymen on the subject of Japan.

The Editor spoke with all of the bitterness accumulated during a long residence in China; the Journalist was more tolerant but contemptuous; the Social Service Worker sweepingly denounced the vices and immoralities of a nation which existed for her only on a page of statistics; the Librarian insisted that Japan "needed to be taught a lesson," and according to her this could best be done by the force of a concentrated hatred which the rest of the world, especially America, should cultivate on her behalf. The Business Man's Wife plaintively told of the "highway robberies" which had been perpetrated upon her whenever she chanced into a shop in search of silks and embroideries, and referred with obvious satisfaction to her own skill in "jeweling down" the villainous curio dealers who had mistakenly thought that they could "put something over on her." But the most violent utterances came from the Business Man himself, a complete type of the narrow, bigoted, vainglorious American, who if encountered abroad, usually brings a blush

of shame to the cheeks of fellow Americans. This man had spent exactly a fortnight in Japan. His knowledge of the country was limited to the ports, which are too continually overrun by foreigners to be typical of Japanese cities or towns, to some temples, the significance of which he was incapable of grasping, and to some waterfalls, the almost ethereal beauty of which he probably could not appreciate. His knowledge of the people was largely confined to hotel clerks, guides, jinrikisha coolies, an interpreter or two, some tea room geisha, and some shopkeepers who had cultivated crafty and unscrupulousness through much dealing with money-mad, curio-mad, and wholly inconsiderate tourists. These facts, however, did not restrain him from speaking as one who had authority. Slightly intoxicated, both by a highly flavored cocktail and the sound of his own voice, he became more and more rabid, and finally having proclaimed the Japanese a menace to civilization he ended by bringing his fist upon the table with a bang, at the same time loudly insisting that "the entire race should be wiped from the face of the earth!"

After a few stormy moments spent in this company I was glad to escape to an upper deck, and there in a quiet corner try to understand and appropriate the meaning of what I had just experienced. I realized the potentiality for real danger which existed in the little group I had just left, and how far-reaching the effect might be when it broke up and the members scattered, to find themselves in their own spheres of influence. Of course, I had not been unaware of the intense anti-Japanese feeling and movement on the Pacific coast, but for this there was more or less of logical reason, largely economical. I also knew that several yellow journals in America had been vying with papers of a similar hue in Japan in an effort to mislead and prejudice the people, but I felt sure that the minds of sane, clear thinking men and women would be immune to a journalism too highly colored to be other than comic were it not for the possibility of its influence on those poorly trained and informed. But absorbed as I had been during the years just passed with my share in the work of the Kingdom among people who had never, since I had lived among them as a child, appeared other than lovable in their native charm and friendliness, and other than pitiable in their ignorance of the great truths of Christianity, I had not realized that wider and



RE-UNITED!

Miss Florence Walne and her four brothers, brought together during Dr. and Mrs. Walne's furlough, after a separation of eleven years. All five were educated in the States while their parents continued at their posts. Three entered the U. S. service, and Miss Florence goes back to the land of her birth as a Missionary.

deeper than the Pacific itself had grown the gulf which was slowly isolating Japan from the rest of the world.

The night was a rarely beautiful one. A great moon had arisen and was silvering a pathway across the dark and moving waters, a radiant highway between the East and the West. Across the world this same moon was whitening millions of crosses which marked the resting places of the newly slain of many nations. At this last thought there went from my heart a prayer to God that the American people might come to have a deeper and wider understanding of Japan, a truer appreciation of the positive good that can be found in her people, of the sterling qualities that entitle them to be called great—a sympathetic understanding of her shortcomings and the reasons therefor, and, most necessary of all, a realization of her great spiritual needs and the danger to all mankind which lurks behind an indifference to or ignorance of these needs. Was Japan to be coerced by hatred? Hatred of aught save evil had never been known to be a power for good, while on the other hand love was the greatest power for good known to men. The progress Japan had made so far was made possible by the fact that when she made her debut in society it was a friendly society. Even more terrible than the European War would be the titanic struggle between East and West which might conceivably be precipitated by a hated Japan.

The prayer my heart made was all the more fervent for the allegiance I felt I owed in a peculiar sense to both of the great nations whose shores were washed by the waters of the ocean over which we were traveling. Ahead of me lay the land of my fathers, the land of my citizenship; behind me lay the land of my birth, the land in whose service my missionary father and mother had given nearly thirty years of consecrated labor. Ahead of me lay the land which more than any other since the founding of Palestine had, so it might appear, been conceived and prospered in accordance with a divine purpose for its destiny among nations. Was it too much to imagine that as God had guided the footsteps of Abraham to the Promised Land so He had led the Pilgrim Fathers to that "stern and rockbound coast" which marked the northeastern limits of a vast land wherein any and all came to possess as a rightful heritage, "freedom to worship God"? On the other hand, behind me lay a land whose origin was shrouded in the mist of centuries of unwritten history and pagan fable, but which as far back as it was possible for us to know had been steeped in superstition and idolatry. The religion with its enlightening, ennobling and clari-

fying influences which was America's birthright was unknown to Japan as ancestor worship and the divinity of an Emperor were unknown to Christian America.

If only America could find it possible to see the many problems which Japan is facing as natural results of her rapid and altogether remarkable advance from the position of a hermit nation, content with the fading and inadequate glory of a bygone civilization, to that of a commanding power among modern nations! Was she old enough in experience or moral training to see in her blunderings, in her mistakes in judgment, and sometimes in administration, startling proof of her need for Christian thought and social teachings? It is said that a people's morals as well as its politics correspond to its theology. Japan has, during the past half century, striven to revise her political and scientific views. What can Christ do for her? He will not destroy anything that is good or true, for He comes not to destroy but to fulfill. What would be the attitude of a Christian Japan toward China, toward Korea, toward all of the questions of right and wrong in her dealings with her fellow nations? It has been said that Japanese are "incapable of moral indignation over the wrongs done to others." There is nothing in their religious teachings to give them any sense of responsibility for others. They have never been made to feel that they were their brother's keeper. Their immorality is being deplored. It is certainly making deep inroads into the life of the people and it is convincing proof that they stand in need of Christian teachings in regard to the sanctity of the home and the dignity of womanhood. Japanese merchants are accused of being unscrupulous. A partial explanation sometimes offered for this is that under the old feudalistic regime the contempt in which the Samurai or warrior class held all forms of barter resulted in the shopkeeper finding himself at the very foot of the social scale, even lower than the peasant, a circumstance which accounted for the lack of pride or dignity in the profession. The modern growth in importance of commerce has already somewhat changed his status, but what a Christian merchant may attain to is revealed in the instance of Mr. Sakata, a manufacturer, on a large scale, of fountain pens, in the city of Kure. After his conversion this man revised his entire business, the management of his factory and his attitude toward his employees, on a Christian basis, and was the largest single subscriber in the Seventy-Five-Million-Campaign in Japan.

The intense nationalism which makes Japan so unpopular when as individuals they go abroad, and for which their life-

long training in the school and in the home is responsible, might be turned into good account if loyalty to country were supplemented by loyalty to Jesus Christ. Is it said that Japan is a menace to civilization? Japan might become the very bulwark of Christian civilization in the far East, with all of the power for world-wide good which that implies. "Through the Renaissance of the eastern world is felt the voice of Japan"!

Japan, lonely, and in deep need of life! Japan with all of the confusion of mind entailed in the meeting of two divergent streams of civilization! Japan, where at least forty millions of people have never heard the gospel story of salvation! Japan, without any personal religion! Japan, with her thousands of students who, distrusting the old religions, know not where to turn! Japan, whose young men and women, unlike those of America with their background of Christian training and their future bright with Christian hope based upon God-given promises, have idolatry in the background and nothing in the future! Unable to solve the problems of life, these students to whom the country must look for its leadership in the years to come, are building a nation of skeptics and atheists!

How is Japan to get Christ? Light comes from light, so the Christ-like life must be lived in Japan. America, feeding and clothing from her great storehouse the starving and naked of many lands, must not neglect to send bearers of living water to the thirsty millions in Japan.

My definite decision to link up my life with the big Southern Baptist Mission enterprise was made shortly after America entered the war. At that time, with three brothers in as many branches of the service prepared to make the supreme sacrifice should country and cause demand it, and with many of my friends both at home and abroad enlisting for some sort of service pertaining to the war, I envied the Red Cross nurses who marched with our men in France. I felt that all of these people had part in something big, and I was left out! It was just then that, by the grace of God, I began to see things and events in their true perspective. My vision broadened until I caught for the first time an adequate glimpse of the gigantic movement which was launched at the foot of a rude cross on Calvary, where a dying Savior paid the colossal price required by God for the world's redemption; the movement which received further impetus one quiet, lovely morning on Galilean shores when a risen Christ thrice bade Peter feed His sheep; the movement which has been carried on through all the succeeding ages in obedience to the Great Command which fell from the lips of the Lord.



J. Griffin Chapman,
Kentucky



Mrs. Vecie King Chapman,
Texas



Willard V. Nix,
North Carolina



Mrs. Minta Oxford Nix,
Louisiana

Our Newest Recruits For Japan

In Ten Years Eight New Missionaries Were Sent to Japan. During this Time Seven Were Lost Through Death or Illness, Making a Net Gain of One in a Decade in the Most Strategic Field of the East. These Twelve new Workers Give Courage to the Veterans Who Have Waited and Worked So Patiently and Long

J. Griffin Chapman

was born near Mt. Zion in Grant county, and was converted at the age of 13. Two weeks later his mother died, and much of the responsibility of the home fell upon this son. It was while alone in the home that he felt the call of God to preach, and many years later he learned that his mother had prayed in her lifetime for this to come to pass. Immediately following his conversion, Griffin became an active member in the Sunday school and B. Y. P. U., and preached his first sermon at the age of 16 to a crowd of negroes in a railroad camp. At 17 he was superintendent of his home Sunday school. At 18 he left his home town, went far back into the Cumberland mountains, walked 20 miles from the railroad and established a mission in a destitute place where he preached and worked all summer, paying his own expenses. As a result of this work, his home church commissioned him two summers in succession to do missionary work in the mountains. At the age of 19 he was ordained to the ministry. Following his graduation from high school, the young man entered Georgetown College, but after a year there entered the United States army. Upon his discharge from the army he was called to the pastorate of the Jacksboro church in Tennessee and at the same time resumed his studies in Carson-Newman College, graduating from that Institution in 1920. He volunteered for mission service while a college student and at the time he entered Carson-Newman he was the only volunteer. He organized a strong volunteer band, however, before leaving the institution. The past year he spent in further preparation at the Southwestern Baptist Theological Seminary at Ft. Worth, Texas. On June 27th, he was married to Miss Vecie Patience King of Houston, Texas, and since their marriage and appointment to the foreign field, 50 young people have volunteered for mission work in services which he and Mrs. Chapman conducted. They will do evangelistic work in Japan.

Mrs. Vecie King Chapman

Vecie Patience King was born September 13, 1896, in China, Texas. When she was very young her parents moved to their former home in Franklin, Ky. Her parents were consecrated Christians, and their six children were brought at an early age into the Kingdom of God.

Vecie Patience was converted at the age of 13, while her father was explaining to her

the plan of salvation. She joined Shady Grove Baptist church.

Later her parents moved to Houston, Texas. She was educated in Baylor College, Belton, Texas. While a student here, she received her first missionary impressions. After leaving Baylor, she did home mission work for three years in the Baptist Industrial Mission in Houston, as associate residential director. Here her experience in the nursery kindergarten and vocational Bible work did much to equip her for her duties in a foreign country.

In the Trinity Baptist church, of which she was a member, she did efficient work as Sunday school teacher and worker among both Junior and Senior B. Y. P. U.s.

In the fall of 1920 she entered the Southwestern Baptist Theological Seminary at Ft. Worth, Texas, to further prepare for her work. Here she met Rev. J. Griffin Chapman. They were married on June 27th and, having received appointment by the Foreign Mission Board on June 9th, they sailed for Japan on August 27th.

The World-Wide Task

A world disturbed, distracted and despairing,

Peering through darkness for the light of day;

Sinsick and worn, its crushing burdens bearing,

Groping, if haply it may find the way.

Is there no balm for all these millions bleeding?

Is there no bread provided for their feeding?

No future theirs save only black dismay?

From long ago there comes a voice appealing.

Strong in its mastery: "Who own my name,

Go preach my gospel, and bring the nations healing!

I am for aye to all the world the same.

Bring light to those who live in sin benighted!

Bring hope to such as count their future blighted!

Go teach them that their wrongs shall all be righted,

And that it was for them Messiah came!"

Mrs. Willard Voniver Nix

who before her marriage was Miss Minta A. Oxford, was born August 4, 1897, at Hico, La. She was converted and baptized at 12 years of age.

She attended the Louisiana State Normal School and taught for four years in the public schools of South Louisiana, among the French Catholics, while there she engaged in missionary work among the Catholics, and it was there that she felt the call to spend her life as a missionary. She entered the Woman's Missionary Union Training School at Louisville, Ky., in 1918, graduating in 1920, with the B. M. T. degree.

During the summer of 1919 she was employed by the Louisiana State Mission Board to do W. M. U. field work, and in the summer of 1920 she did Sunday school work in Mississippi.

On June 5, 1921, she was married to Rev. W. V. Nix, and they were appointed by the Foreign Mission Board on June 9th as missionaries to Japan. They sailed for their field August 27, 1921.

Willard Voniver Nix

was born November 7, 1896, near Zirconia, N. C. The financial status of his parents made it practically impossible for him to go away from home to school, but he took advantage of the common schools, which lasted from four to six months during the year. At the age of 15 he was received into the home of Rev. W. H. Cannada, once a member of our missionary forces in Brazil. Here he had the chance to work his way in North Greenville Academy, Tigerville, S. C. The next year he graduated from Fruitland Institute.

Mr. Nix was converted at the age of 14, and early received the impression to be a missionary. He persevered in his purpose until his fondest dreams are already beginning to be realized, in that he is to join the missionary forces in the great field to which his heart has turned with longing for many years, and when he will no doubt achieve great things for Christ.

The year 1921 was an epochal year for Mr. Nix. In May he received the Bachelor's degree from both Wake Forest College and the Southern Baptist Theological Seminary; on June 5th he was married to Miss Minta Oxford, of Ruston, La.; on June 9th he received his appointment as missionary to Japan, and on August 27th he sailed with his wife for their field of labor.



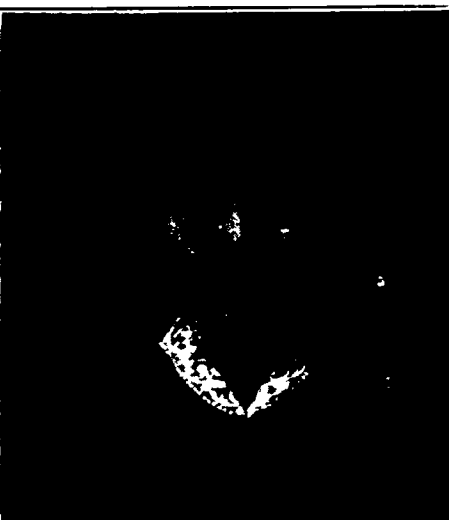
Miss Naomi Elizabeth Schell,
North Carolina



Miss Leita Hill,
Georgia



Miss Florence Conrad,
Texas



Miss Effie Baker,
Texas

Naomi Elizabeth Schell

was born in Greensboro, N. C., September 21, 1893, the daughter of consecrated Baptist parents. Converted at the age of 6, she was considered too young for church membership, but was entered in the pastor's class for children, where she learned clearly the meaning of church membership. Possibly, because of her mother's death, her joining the church was continuously postponed until April 29, 1906, when she was baptized into the membership of the First Baptist church of Greensboro.

Shortly afterward, her father having remarried, the family moved to Asheville, where Naomi completed her high school course in three years and returned to Greensboro as a student in the North Carolina College for Women. On account of her father's death, she was unable to take her last year's work there. Meanwhile, in the first Baptist church of Asheville, of which she is still a member, she was given valuable training in teacher training classes, B. Y. P. U. and Y. W. A. work.

Having pledged her college two years' service, in the state schools, she taught two sessions in the sandhills of Scotland county, and had part in the work which transformed the little settlement into a Christian community. The next two years she taught in the mountain school system, and served as leader of religious life in the school. It was while leading the Fisherman's Band at Sylva Collegiate Institute that she faced the question of complete surrender and volunteered for foreign service. Later, while temporarily in a business office in Asheville, the need of the women and children of Japan brought to her an irresistible challenge, though she returned for a year and a half to mountain school work.

In 1919 the way was opened for her to attend the W. M. U. Training school. There she received the Degree of Bachelor of Missionary Training on May 2, 1921, and on June 9th was appointed by the Foreign Mission Board for service in Japan. She sailed on the 27th of August for her work.

Miss Leita Mae Hill

of Atlanta, who will do secretarial work in the Baptist Publishing House at Shimonoseki, Japan, will not sail until Sept. 17th, when she will leave Seattle, on the Empress of Russia. Her sailing was delayed for a few weeks in order that she might serve as secretary to Dr. T. B. Ray, Associate Secretary of the Foreign Mission Board, who has been commissioned by the Board to spend several months looking over the work in China and Japan. Miss Hill was born near Morrow, was converted at the age of 12, and attributes her interest in missionary work to the religious impressions she obtained as a child at the family altar at her home. Her early education was

obtained at the Locust Grove Institute at Locust Grove, and her family later moved to Atlanta, where she became subscription and advertising clerk in the office of the Christian Index. She was actively identified with the Sunday school and B. Y. P. U. work and the Gordon Street church of Atlanta. It was in the service for calling out the called during the Seventy-five Million Campaign that she dedicated her life to mission service under an earnest appeal from her pastor, Rev. J. H. Coin. She later attended the W. M. U. Training School at Louisville, and while there met Dr. E. N. Walme, superintendent of the Publishing House in Japan, and became impressed that it was her duty to assist him in that valuable work.

Miss Florence Conrad

daughter of Mr. and Mrs. W. H. Conrad, was born March 4, 1897, near Byers, Texas. When she was eight years of age she, with her parents and brothers and sisters moved to Claude, Texas.

During a revival meeting in the summer of 1906, Florence was converted and joined the Baptist church at Claude.

Florence attended the Claude High School until she finished in 1915. She then entered the Baptist College, Goodnight, Texas, completing the course in that institution in 1917. She attended Baylor College, Belton, Texas, during the session 1917-18. She was out of school in the fall of 1918, but went to Baylor College again after Christmas and received her B. A. degree in June, 1919.

She was principal of the school at Pendleton, Texas, during the year after her graduation. Teaching a Sunday school class, acting as president of the B. Y. P. U., and attending to all her school duties made this winter one of the busiest winters of her life.

After school closed, she went home to spend a few weeks before entering Baylor University, Waco, Texas, for the summer session. When she had been in the University for three weeks, she was called home on account of the death of her baby sister. She did not go back to school until September; at this time her

parents moved to Neosho, Missouri.

It was during the year spent in the University that she realized that she could not be satisfied to carry out the plans that she had made the year before. Then came the battle. In April, 1921, Doctor Bouldin spoke at the University and presented the needs of Japan, especially the educational need. She felt that she could help fill this need, and there came to her a great desire to go to Japan as a teacher.

In June she was called before the Foreign Mission Board and received her appointment as missionary. She returned to the University and received her M. A. Degree in June, 1921. Soon she went to her new home in Neosho, Mo., to make preparation to sail for Japan on August 27th.

Miss Effie Evelene Baker

"I was born on April 9, 1895, at Thrifty, Texas, in a family of eight children. My parents were children of the first settlers in Brown county. When I was 6 years of age my parents moved ten miles from Thrifty into Colman county.

"When I was 12 years of age my parents decided to move to Brownwood, Texas, in order that they might send their children to school. For two years we stayed here, returning to our country home in the summer time. During the second year of our stay in Brownwood, our house burned, with all the furniture, etc., upon which we had no insurance, so we were left in destitute circumstances, my father being a farmer, and the crops for three years being ruined by a drouth.

"The next year I attended school in the country again, finishing the eighth grade. The year following I went to school at Santa Anna, Texas. As money was scarce, I helped work my way by staying with a friend. The following two years of school I worked my way entirely through school by helping a lady keep house. In September of 1914 I entered Howard-Payne College, Brownwood, Texas. This time I boarded with my married sister. The following five years were spent as follows: 1915-16, I taught school; 1916-17 I attended school at Howard-Payne again, borrowing the money; 1917-18 I taught school to help pay for my schooling the year before; 1918-19, which was during the war, I taught school; 1919-20 I attended Howard-Payne again, this year getting my B. A. Degree, having attended three summer schools. The year 1920-21 I taught Latin and Music in the Eden High School in order to pay back the borrowed money for the year preceding.

"I was appointed missionary of the Board to educational work in the Baptist Girls' School for Japan, on June 9, 1921, and sailed for my field on August 27th."

He Counts On You

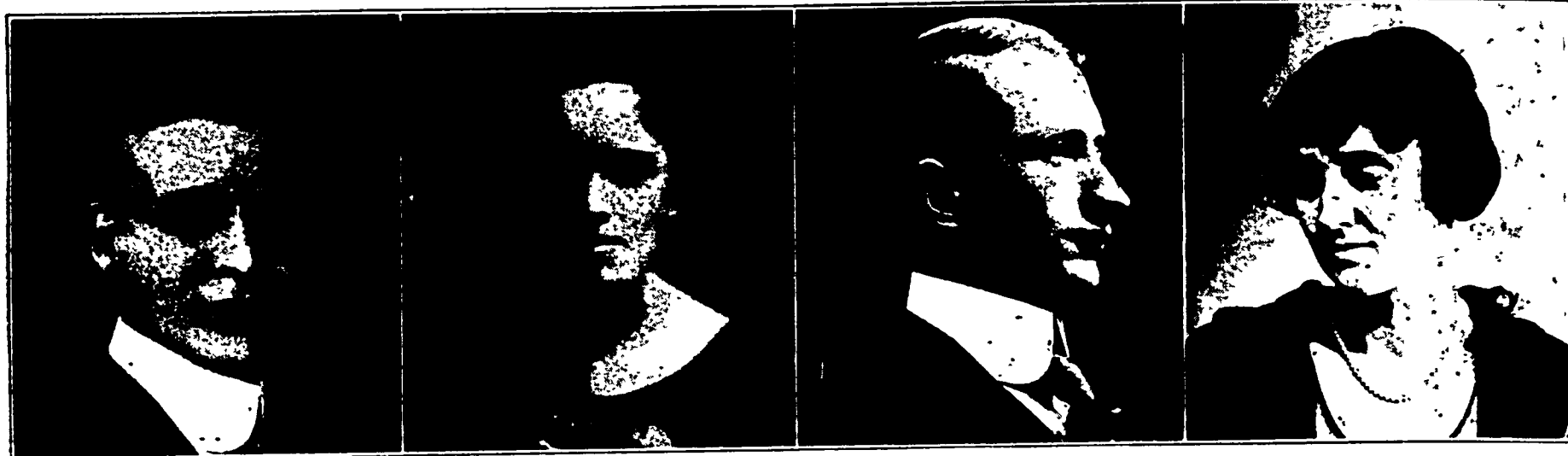
He is counting on you!
On a love that will share
In His burden of prayer,
For the souls He has bought
With His life-blood, and sought
Through His sorrow and pain
To win "home" yet again.

He is counting on you;

If you fail Him—

What then?

—Selected.



Roscoe C. Smith,
Tennessee

Mrs. R. C. Smith,
Tennessee

M. A. Treadwell,
Louisiana

Ruth Espey Treadwell,
Georgia

Roscoe C. Smith

is a native of Knoxville, graduated from Carson-Newman College in 1918 and received the Doctor of Theology degree from the Southern Baptist Theological Seminary in 1921. He has served as pastor of the church at Niota, and that was his address until he left for Seattle to begin his long journey across the Pacific. On August 25, 1920 he was married to Miss Sadie Gaines Wilson of Niota, who goes with him to do evangelistic work in Japan.

Mr. and Mrs. Smith are deeply interested in Russia, and until conditions are favorable to their admission to that country, they will be engaged in Japan. Mrs. Smith is a native of Niota, is a graduate of Shorter College at Rome, Ga., and has had one year at the W. M. U. Training School at Louisville.

M. A. Treadwell

M. A. Treadwell, better known among his friends as "Skin" or "Red", was born April 27, 1891, at Milltown, Ala. He moved with his parents to Louisiana in 1903, and did his high school work at old Mt. Lebanon Baptist Academy. He was converted at the age of 13, during a Methodist meeting. He began preaching during his twentieth year. He shows the influence of praying parents and proper home environment.

He holds the B. A. Degree from Mississippi College, 1918, and the Th. M. degree from the Southwestern Baptist Theological Seminary (1921). He has taught six years in public schools and has been a very successful pastor, claiming the rare distinction of having a place to preach every Sunday of his Semi-

nary life. He carried with him the love and prayers of his people.

Mr. Treadwell was appointed missionary of the Foreign Mission Board to Japan on June 9, 1921.

The dark cloud of his bachelorhood, to the delight of himself and friends, passed away on July 8, 1921, when he was happily married to Miss Ruth Espey, of Summerville, Ga. Together they sail for Japan on August 27th.

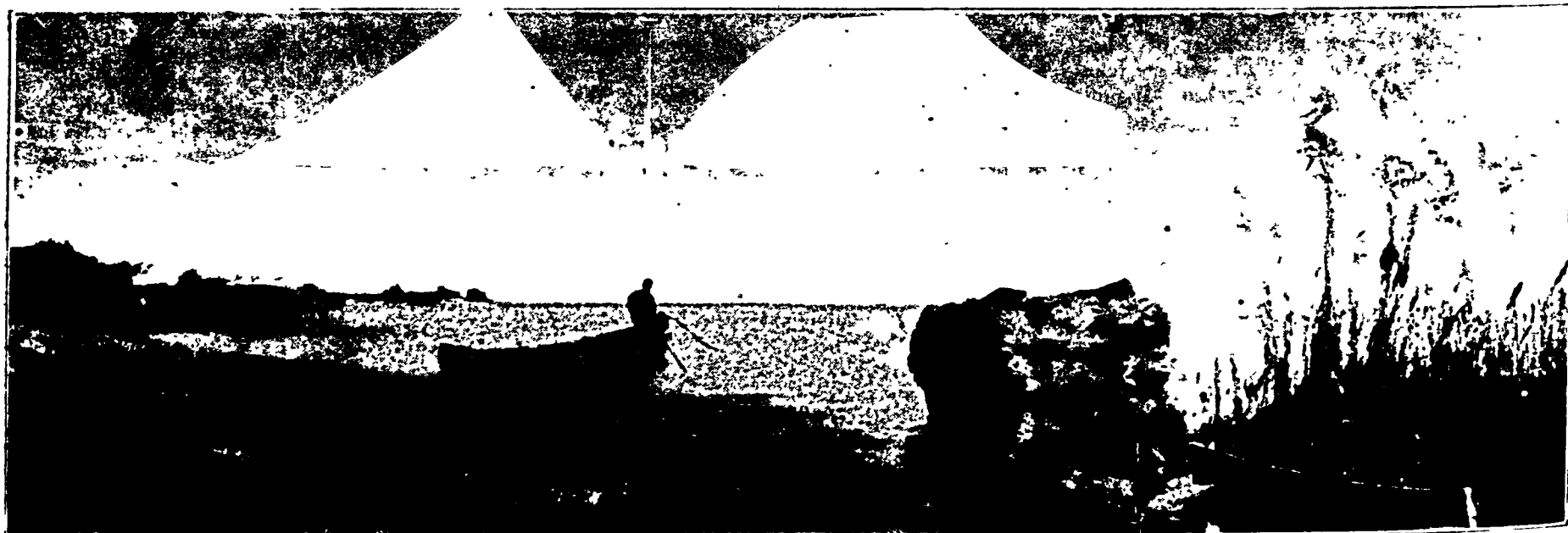
Optimism

Build for yourself a strong box,
Fashion each part with care;
Fit it with hasp and padlock,
Put all your troubles there.
Hide therein all your failures,
And each bitter cup you quaff,
Lock all your heartaches within it,
Then sit on the lid and laugh.
Tell no one of its contents;
Never its secrets share;
Drop in your cares and worries,
Keep them forever there;
Hide them from sight so completely
The world will never dream half;
Fasten the top down securely,
Then sit on the lid and laugh.—Anon.

Mrs. Ruth Espey Treadwell

"I was born July 29, 1893, near Summerville, Ga.; reared in a Christian home by a godly mother, with nine other children. I received my literary training at Bessie Tift College, Forsyth, Ga., spending three years in the Academy and three years in College, receiving my A. B. and B. E. degrees in 1918.

"I taught a year and a half in the high school department of the Trion public school, and spent much time working in the church, of which my father was pastor at the time of his death. This year I spent in the Training School at Ft. Worth, Texas, where I met Rev. M. A. Treadwell, to whom I was married on July 8, 1921. We received our appointment to Japan on June 9th, and sailed for our field on August 27th."



LAKE BIWA IN AUTUMN

From the Home Mission Board

REV. B. D. GRAY, D. D., Corresponding Secretary

THE CAMPAIGN AND THE PLEDGES

The Baptist 75 Million Campaign is a movement of Southern Baptists. It was inaugurated by Southern Baptists and set forth by them through their great representative body, the Southern Baptist Convention, in Atlanta in 1919. It was a Southwide Baptist movement and not a movement by states. It was the finest exhibition of unity and co-operation Southern Baptists have ever witnessed. The Southern Baptist Conventions representing the Baptist constituency of the entire South, projected the Campaign through two committees, the Executive Committee of the Southern Baptist Convention and a Campaign Commission. To the former Committee was assigned the duty of distributing the 75 millions to the various objects fostered by Southern Baptists and the apportionment of the amount to the forces of the various states.

The Executive Committee was to make the distribution and the apportionment in conference with the Secretaries of the general Boards of the Southern Baptist Convention and the State Boards. In Atlanta at the first meeting of the Executive Committee the Chairman of the Committee, Dr. J. B. Gambrell, ruled that nobody but members of the Executive Committee could vote on the distribution and apportionment, claiming that the General Secretaries of the Southern Baptist Convention Boards and the State Secretaries were acting only in an advisory capacity, so these Secretaries, though requested by the Convention to advise with the Executive Committee, were the last to vote in the distribution and apportionment. The apportionment, therefore, was in the hands of the Executive Committee and if these Secretaries appointed to advise with them could not vote on the apportionment, the apportionment made by the Executive Committee was the last word on that point.

At a later meeting of the Executive Committee in Nashville, July, 15th and 16th, 1919, it was decided that there should be an equal distribution of the 75 Million between Southwide and State causes and the following amounts were agreed on for Southwide objects:

Foreign Missions	\$20,000,000.00
Home Missions	12,000,000.00
Educational Institutions	3,000,000.00
Ministerial Relief	2,500,000.00

It was agreed further that 50% for state causes might be distributed by the state forces as they deemed best, but the 50% for Southwide objects was to be left

as decided upon by the Executive Committee. This report of the Executive Committee was approved by the Southern Baptist Convention in session at Washington City. By every consideration of fairness and loyalty to our pledges in this Campaign this action of the Southern Baptist Convention concerning Southwide objects ought to be adhered to. We must remain true to our pledges. At a recent meeting of the Conservation Commission in Nashville loyalty to the program as originally laid out was most earnestly urged.

NOW FOR THE CAMPAIGN

We are at a serious juncture of our five-year program, about half way through the period. We did gloriously in the subscriptions, remarkably well during the first year in our contributions and well, under the circumstances, in the second year. The great deflation in prices befell us at a time when our work had been enlarged beyond any dreams of former years. It therefore put our people to a severe test. One of the results was a debt of nearly three-fourths of a million for the Home Mission Board for the year ending April 30, 1921.

For the new year at our Annual Meeting in June the Board made retrenchment as far as possible and greatly reduced the appropriations of the previous year, in the hope that if times were better we might take care of our current expenses and a larger part, if not all, of our heavy indebtedness. It has been and is a great strain upon us financially and unless we have immediate and greatly increased receipts we shall be overwhelmingly embarrassed in our borrowing capacity at the banks.

BETTER TIMES

The sudden and great advance in the price of cotton during the latter part of August and the early part of September has greatly stimulated our people and filled them with hope and courage. If the new crop as estimated and the crop on hand were all sold at present prices it would mean an increase of five hundred million dollars in the value of the cotton on hand for this season. Surely this will set the wheels of industry in motion, will give employment to the unemployed, start up new enterprises, make feasible the payment of debts and put our people in shape to meet their pledges in our 75 Million Campaign. Now is the great opportunity for proving our staying qualities and our conscience regarding our pledges.

We are in the middle of the Campaign like a swimmer crossing the stream. The

current is the swiftest in midstream. He must put his face and forces against the tide and essay to swim upstream if he would make the landing safe on the other side. Let him go beyond the swirling current and he will land safe on the other side. So with us, if our forces are compacted and thrown into this Campaign with all their strength and consecration—we will pass our greatest difficulty and be ready for shouts of victory on the last two laps of the Campaign.

There must be unceasing prayer, sacrificial giving and unwearying activity on the part of our forces. We have the numbers, we have the wealth, times are greatly improved. Let us not disappoint one another and our Lord and retard the ongoing of the Kingdom at this time.

ATTEND, TREASURERS!

At the recent meeting of the Conservation Commission a resolution was passed calling upon all Treasurers—State, Association and Church, to rush forward all monies in their hands to their proper destination. If it were not that I am pleading for the whole Campaign and all its interests, I would make a special plea in behalf of the Home Mission Board that is now so burdened with the great debt that befell us on account of the enlargement of our work and that is so distressing and hurtful to our cause.

If we all get at it with all our might we will make the fall campaign so glorious as to meet all our obligations and carry the whole work of the denomination forward with even more glorious success than we have enjoyed for the last two years.

From many sources we are receiving commendatory words of Brother Gartenhaus and his work among the Jews. Rev. A. C. Pyle, pastor of Lee Street Baptist church, Valdosta, says: "Brother Jacob Gartenhaus came to Valdosta Saturday and in the afternoon we visited every Jewish establishment in town and were received kindly by the Jews. Brother Gartenhaus gave them tracts and sold them Bibles and New Testaments till his supply was exhausted. There were about twelve stores and we interviewed sixteen or more Jews, inviting them out to the services next day. Brother Gartenhaus conducted himself in a very tactful way and made friends among them and left them reading his tracts.

"It has been a great pleasure to have Gartenhaus here in my home during his stay in Valdosta. He is a fine Christian gentleman and brother in the Lord and I believe he is doing a great work, though we may not see results immediately.

"This is a new work of the Home Board and the representative has made a good impression on me and my people, and I thought you would like to know what kind of impression brother Gartenhaus is making."

Home Mission Paragraphs

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

Rev. Robt. Hamilton, missionary and student pastor among the Indian schools, Shawnee, Okla., attended Bible school and evangelistic services of the Cherokee Indian Association beginning at Birdtown Church, July 30, closing at Rock Springs Church, August 7. Brother Hamilton says:

"I have just returned from a nine days' meeting with Brother Lee and the Cherokee brethren of North Carolina. We had, I think, a very profitable meeting, or rather two meetings. We gave four and a half days to each of the two churches. Seven churches were represented at the first session and the attendance increased with each service until the house was well filled.

"Brother and Sister Lee have a large place in the hearts of the Indians, whose great need, as I see it, is the presence, wise counsel and example of such pious, cultured missionaries as the Lees."

Report of A. F. Owens, D.D., Selma Ala.. "The Bible Conference for pastors, young preachers and Sunday School teachers, was largely attended and the attendants showed much eagerness to understand the Scriptures. I devoted much time to the personality, work and deity of the Holy Spirit and the doctrine of atonement. I am trying to make plain to our preachers that the Holy Spirit has charge of God's Kingdom on earth. We discussed also the plan of salvation in Christ Jesus. Think of a group of preachers studying these subjects three consecutive hours while I stand before them and call out passages of the Word! Sometimes they break down in tears. And, too, I get so much help out of the studies!"

We are much rejoiced to learn that friends in the home States of the missionaries on the Tampa field have raised funds for the purchase of a Ford for use of the workers on the two fields. The First Church has agreed to donate the money for the garage. The Home Board is grateful to these friends for this help and consideration of our missionaries.

Rev. Joseph Thrift, Jamaica, appointed by the Home Board to succeed Rev. Stephen Witt at Gatun (Brother Witt having been transferred to Balboa, formerly the field occupied by Brother Loveridge), has accepted and will enter upon his work the first of December.

Brother Thrift was ordained in Dr. F. B. Meyers' Church, London (Dr. Len Broughton taking part in the service) in 1901. He went to Jamaica the same year as assistant pastor and afterwards co-pastor to the Rev. G. E. Henderson, Browns Town, this being the largest Baptist Church in the Island. He remained here for two years and then took charge of the work in the Cayman Islands. After three years' absence he returned to Jamaica where he has been in his present pastorate at Stewart Town about eight and a half years. He is married and has one child.

Mrs. Thrift before her marriage spent five years in China in connection with a medical mission and her nursing experience as well as her active mission work has been of great help to her husband in his labors. Mrs. Thrift is a lady of much culture, gifted as an artist, and tactful and capable of enlisting the women, young girls and children in the work.

Missionary Arnold, whose work is among the Choctaw Indians, Union, Miss., makes this good report:

"For the month just past sixteen services were held and eleven visits made. There has been an abiding peace and joy in the services and in all branches of the work during the month. Brother Phelps' stay with us continues to prove beneficial. With the exception of Mrs. Arnold's illness of malarial fever it has been an altogether good month. She is improving now and very busy getting the two Indian girls ready to return to the Woman's College the 13th of September. We have four boys away in school, and one girl in the Murrow Indian Orphans' Home at Bacone, Okla., and these children must be provided for for the winter. The little girl who is in the Orphanage has a younger brother here who ought to be there with her, but the superintendent does not see his way clear to take him unless at least \$100 per annum is guaranteed for his support. I know of no other Baptist orphanage he can be sent to—do you? He is a bright little fellow and ought to be saved and trained to serve. The surest way to get dependable and trained leaders for the Indian fields anywhere is to get hold of some children and grow them up in a Baptist institution away from heathen influences. When the Murrow Orphanage passed to the Northern Baptist Mission Society, it seems too bad that some arrangement was not made for Indian orphans from the Southern mission fields to be cared for there. The two Indian boys whom we sent to Bacone College two years ago are making rapid progress, and we hope to have them in the Seminary at Ft. Worth a few years hence. One of them is unusually promising.

"The Indians who live near enough to the mission to attend services regularly show so much progress in the faith as well as in the knowledge of our Lord and Savior Jesus Christ, that I am distressed more and more because of the lack of training and teaching among the others of this state. I tried visiting the nearby Indian churches, one a month, in an effort to get them started in Sunday school work; but as there are none among them who can read and teach even what they would learn from the Sunday School Quarterlies I have concluded that what they must have is a white, trained leader in each church. Of course such a leader would have to exercise tact and wisdom and patience, but I feel sure the result would justify the effort."

Missionary William Harris makes this interesting report of work in the "Only Way" Baptist church:

"A week ago yesterday we had a fine meeting. All those present were Indians except my wife. I preached full two hours from the twenty-fourth chapter of Matthew and John 14. About eleven grown Indians came and gave me their hands for prayer. I was happy all afternoon, except for the fact that they have no interpreter to explain the Scriptures to them. I think in a few more Sundays they will come for baptism.

"Two young girls are going back to school to finish their studies. After one term they will be home. I have some bright ones in this church, mostly young women, but they don't come regularly. They are a great help in the singing and that is what I am in need of here. Most of the time my wife and I do all the singing. A big crowd of my people are going to the Osage Association meeting."

Mrs. C. A. Henry, Fort Worth, Texas, says of her work among the Mexicans: "We are having such hot weather now that we can hardly expect the Mexicans to come into the hot buildings for service. Most of my work is done in visiting and we are having outdoor services. Most of the people whom we have reached so far are of the unsettled, transient class, and now while so many people are without work, we never know what to expect; whether to find them at home or off somewhere looking for work. At present many families have gone out to pick cotton, and will be gone for two months. Although things are not very encouraging at present, I am not discouraged. I feel sure we will be able to accomplish more now in a short time.

"We have just had a conference in which we discussed a Christian's duty in giving. I believe every member agreed to give some part of his salary to the Lord's work, even though his salary might be very small. They have agreed to pay the rent on one of our missions. Before I have had to get it from the American churches.

REPORT FOR PAST SIX YEARS OF SEAMEN'S INSTITUTE OF JACKSONVILLE, FLA.

Captain Karl Frost, Chaplain.

The following figures show what has been accomplished through this institute:

<i>Religious Work</i>	
Religious meetings conducted	1,165
Men who have decided to live Christian lives	3,779
Sunday Bible Class enrollment of seamen	1,902
Seamen who have been baptized	28
Men recommended for membership in churches	248
Bibles and Testaments distributed	3,859
Men visiting reading room	119,779
<i>Visits to the Sick and Distressed</i>	
Marines in hospitals	369
Institutions of correction	231
Ships while in port	3,152
Tracts given out	37,547
Helped out of trouble	126
Total men visited by the workers	35,913
<i>Social Work and Meetings</i>	
B. Y. P. U. meetings and others	70
Entertainments, musicals, social gatherings	78
Lectures, religious and scientific	80
Marriages and funerals	16
Letters written home	13,501
<i>Temperance Work</i>	
W. C. T. U. meetings and others	67
Temperance pledges signed	470
Comforts kits to sailors	215
Money for safe-keeping	\$2,410.10
<i>Employment Department</i>	
Employment secured	1,500
Bags and valises cared for	2,998
Furnished clothing	203
<i>Relief Department of Destitute Seamen</i>	
First aid given—sent to hospital	95
Sick and distressed helped	1,534
Free lodgings	10,959
Meals given	5,957
Cost Relief Department	\$1,767.20
<i>Disbursement of Funds</i>	
Income from all sources	\$14,809.21
Salaries for help	4,681.81
Laundry bill	358.32
Improvements	1,897.57
Equipment	1,940.63
Light, water and gas	366.68
Telephone and telegrams	492.31
Miscellaneous expense	2,719.53
Relief Department	1,296.25
Expense of Branch	769.25
Total	\$14,522.35
Balance	286.86

Woman's Missionary Union

Miss Kathleen Mallory, Corresponding Secretary

IMPORTANT NOTICE

Beginning with October the W. M. U. headquarters, which for thirty-three years have been in Baltimore, will be established in Birmingham, Alabama. The packing and removal extended over the months of August and September, the fond hope being that thereby the routine of the work would not be drastically interfered with and thus the constituency might be served as promptly as usual. Be that as it may be, the move has at last been effected, so that henceforth orders for priced leaflets, organization pins and subscriptions and renewals for Royal Service should be sent to

Woman's Missionary Union
1111 Jefferson Co. Bank Bldg.
Birmingham, Ala.

The Ideally "Furnished" Society

Enterprising merchants in Baltimore recently united with a large real estate firm in equipping a new house from garret to cellar. They called it "The Ideally Furnished Home." Certainly it contained everything that man, woman and child could possibly need or want. It was opened for inspection certain hours each afternoon and evening and crowds of people availed themselves of the choice privilege of seeing it, exclaiming as they left it: "Surely it is the last word on house furnishings!"

With the echo of those words on one's lips there came the thought: "Wouldn't it be lovely if missionary societies were ideally furnished?" October is the month for studying the W. M. U. plans for the present year and for deciding how the individual society may best use these plans. Each society president has been sent a copy of the reports and addresses which were made at the Chattanooga meeting. She has also been given the new Union Year Book. If for any reason she has failed to receive these two helps she should at once inquire locally about them and if they are not found she should write for them to her state W. M. U. headquarters. These two helps contain the Union's plans for the present year as well as many suggestions for carrying them out. Perhaps the mention of a few things that were seen in the ideal house may be suggestive.

First of all, it was as neat as a pin and as fresh as a morning flower. Instinctively you felt interested in keeping it so and in observing how easy it was to see every-thing since each thing was in its own

place. You knew that careful preparation had preceded your coming. Have you ever been to a society meeting and found the room unprepared?

At the entrance was the doorman in proper uniform. He gave you the privilege of signing your name in the guest-book, which he had ready with pen and ink. He was very careful about your writing down your address. Have you ever failed to get the name and address of a guest at your society? Are you, as secretary of the society or circle, delighted to keep your roll quite up-to-date? Will you do your best this year to enroll many new members?

In the hall-way was a wonderful "Grandfather Clock" and in the living room there was the mantle clock. It was certainly easy to see how much time you had for the visiting of the various rooms. Are you planning this year not only to open and close your meetings on time but also to arrange the program in such a way that each part shall be given its proportionate time?

A baby grand piano and a vocalion were in the living room, suggesting that when one wished to play she could do so or when she desired music while other tasks were being performed the vocalion would furnish it. Will you this year give prominence to the singing of missionary hymns at your society meetings? Are you discouraged because there is no piano or organ at your place of meeting? Do you not know that the human voice or a simple tune-pitching instrument will serve your purpose admirably? Are you planning to have the "Hymn for the Year" sung at each meeting? You will find it and the various organization hymns in the Union Year Book.

On the walls were the loveliest and most appropriate pictures, such as "Notre Dame" in the hall and scenes of Japanese gardens in the sun-parlor. In several rooms there were beautiful original paintings. Are you planning to use posters and black-board illustrations at your meetings this year? In this magazine and in others, both religious and secular, you will find many suggestions for such posters and drawings. Are you on the look-out for members in your society who will gladly do such work for you, it perhaps being their most congenial way of expressing their missionary interest?

In the book-case there were carefully chosen books, the selection having been

made by one of Baltimore's best firms. The interests of the entire household were doubtless borne in mind when those books were chosen but up in the playroom there were story books for the children. Are you going to have a mission study class in each of your circles this winter? The Year Book has a list of books, the list covering three pages. Are you going to reach the members who won't or can't be in the mission study class by having attractive missionary story books for them to read in their homes? The Year Book has much to say about the various mission certificates and reading cards.

The playroom mentioned above was really one of the most charming of all the rooms, from the toys on the floor to the butterfly and flower drawings on the walls. In this room there was also a savings bank. Are you eager this year to make the missionary work among the young people of your church more attractive than it ever has been? Do you realize that no W. M. S. can be an A-1 organization which does not maintain in its own church a Sunbeam Band and at least one other of the W. M. U. organizations for the young people? Are you helping the young people to save and thus systematically give their part toward the Baptist 75 Million Campaign Fund? If you will study the W. M. U. treasurer's report in this magazine you will see that the total for the first quarter is \$508,487. This is certainly fine but it is not one-half as fine as it should be. The apportionment for the quarter was \$1,382,775. Will you do your very best to have this new quarter exceed its apportionment so that the first quarter's deficit may be quickly paid up? In the Year Book on pages 11-12 you will find splendid suggestions for accomplishing this ideal. Are you promoting the "Half-a-Million Tithers Campaign"?

By the kitchen sink there was a hopper door which was the opening to the incinerator which disposed of all garbage, tin cans and other waste. Have you installed a "convenient, sanitary, odorless, economical" incinerator in your mind and heart as you take up the year's work in your society? Are you determined to see no fears, hear no complaints, speak no discouragements during this year of boundless opportunity? Will not the year's watchword be the best encouragement to you? It is "I can do all things through Christ which strengtheneth me." Do you believe it? Will you prove it? Why not have your circle or society repeat it at each meeting? Why not help them to prove that they believe it? Then, indeed, will you have the ideally "furnished" society!

Leaflet Helps

The following leaflets, at the quoted prices, may be secured from the W. M. U. Literature Department, 1111 Jefferson Co. Bank Bldg., Birmingham, Ala. They have been selected as supplemental helps for the month's program. They should be ordered early.

As in Bible Times	4
Encouragements to Work	2
Excuses for Not Being Active in Work for Missions	2
Little Builders (Children)	2
Practical Hints	2
Mite Box Ritual (for Distributing Boxes etc.)	6
The Experience of a Secretary of Literature	2
The Value of Reports	3
Why Have a "Dull Missionary Meeting?"	3
Why not you? (Appeal for Mission Study)	3

United for Service

Tune: "Ancient of Days"

Father, we come to bring Thee loving service;
O bless us now as we the cross uphold,
Striving to spread Thy word o'er earth's dominions
Till all are gathered in the Savior's fold.

United to serve—in childhood's happy hour,
Gladness and joy in every Sunbeam Band;
Faithful and true, Ambassadors most Royal,
Ready to work with willing heart and hand.

United to serve—all maids and matrons loyal,
Those in their youth and budding womanhood;
Those who have gained life's ripper years and wisdom,
Standing together for the true, the good.

United to serve—the whole wide world awaits us;
May its great need our noblest powers employ;
To share the cross, the open word, the Savior—
This be our mission, this our crowning joy.
—Delia R. Alford, Baltimore, Md.

PROGRAM FOR OCTOBER

Subject: W. M. U. Plans for 1921-22.

Royal Ambassador Hymn—"The King's Business." (See page 36 of Union Year Book.)

Lord's Prayer in Unison.

Scripture Lesson—Following: Psalm 25: 9; Jer. 33:3; Luke 1:76-79; John 16:13; Psalm 48:14; Performing: Ex. 18:18; Is. 9:7; 19: 21; John 15:16; 1 Cor. 3:9; 2 Cor. 8:11.

Repeating of Slogan—"Before the Lord is your way wherein ye go." Judges 18:6.

Auxiliary Hymn—"O, Zion Haste." (See page 35 of Union Year Book.)

Talk—The Privilege, Purpose and Power of Prayer.

Talk—The Union's Prayer Plans for the Year. (See pages 9, 17 and 28 of Union Year Book.)

Discussion—Our Society's Participation in These Plans.

Prayer—That the society members may be much in prayer.

Repeating of Slogan—"Before the Lord is your way wherein ye go." Judges 18:6.

Woman's Hymn—"Come Women, Wide Proclaim." (See page 34 of Union Year Book.)

Talk—Why Should Christians Be Soul Winners?

Talk—The Union's Plans for Soul Winning. (See pages 10, 22 and 23 of Union Year Book.)

Discussion—Our Society's Part in These Plans.

Prayer that the society members may study to be soul winners.

Reading of Leaflet—The Woman's Missionary Society as a Factor in the Evangelization of the World. (Order leaflet for 3c from W. M. U. Literature Dept., 1111 Jefferson Co. Bank Bldg., Birmingham, Ala.)

Repeating of Slogan—"Before the Lord is your way wherein ye go."—Judges 18:6.

Hymn—"United for Service." (See page 36 and also page 33 of Union Year Book.)

Talk—Why Should Christians Know About Missions.

Talk—The Union's Plan for Bible and Mission Study (See pages 10, 11, 13, 23, 27, 31 and 62-64 of Union Year Book).

Discussion—Our Society's Plan for Such Study.

Prayer that the society members may learn to "rightly divide" the Word and work of God.

Repeating of Slogan—"Before the Lord is your way wherein ye go."—Judges 18:6.

Talk—Why Should Christians Be Givers as Well as Tithers?

Talk—The Union's Plan for Systematic and Proportionate Giving (See pages 11, 16, 17, 22, 26 and 42 of the Union Year Book).

Discussion—Our Society's Part in These Plans.

Prayer that every society member may do her best to redeem her campaign pledge.

Hymn for the Year—"The Son of God Goes Forth to War" (See page 2 of the Union Year Book).

Talk—Why Should Christians Be Good Samaritans?

Talk—The Union's Personal Service Plans (See pages 16, 20 and 21 of Union Year Book).

Discussion—Our Society's Personal Service.

Repeating of Slogan—"Before the Lord is your way wherein ye go."—Judges 18:6.

Talk—Our Young People (See pages 12, 13, 14, 24, 25, 26, 32 and 44 of Union Year Book).

Prayer that the society may do its best for the young people.

Discussion—Our Society Reaching the Ten Points of the Standard of Excellence (See pages 14 15, 39-42 of Union Year Book).

Repeating of Slogan—"Before the Lord is your way wherein ye go."—Judges 18:6.

Business—Minutes—Reports of Committees—Offering.

Repeating of Year's Watchword—"I can do all thing through Christ which strengtheneth me."—Phil. 4:13.

Hymn as Prayer—"Lead Kindly Light."

FIRST QUARTERLY REPORT OF TREASURER OF WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION. MRS. W. C. LOWNDES, TREASURER.

State	Foreign	Home	S.S. Board	Margaret Fund	Training School	Scholarship Fund	Other Campaign Objects	Totals
Alabama	\$ 3,035.29	\$ 1,907.51	\$	\$	\$ 655.00	\$	\$ 7,144.53	\$12,742.33
Arkansas	2,167.17	2,151.18	.....	.....	.....	.....	15,118.13	19,436.33
Dist. of Columbia	1,508.76	1,005.84	.....	.....	44.00	.....	1,257.30	3,815.90
Florida	1,412.34	1,296.96	.....	.....	.....	.....	4,253.39	6,962.69
Georgia	7,770.03	4,774.44	.....	.....	904.00	50.00	17,118.46	30,616.93
Illinois	1,645.17	1,012.83	.....	.....	.....	.....	3,772.74	6,430.74
Kentucky	7,591.69	4,518.78	150.00	650.00	3,494.85	662.00	14,087.18	31,154.50
Louisiana	1,261.70	985.85	.....	.....	296.00	.....	5,801.06	8,344.61
Maryland	752.39	515.93	.....	.....	.....	.....	1,670.07	2,938.39
Mississippi	2,966.88	2,575.82	.....	.....	670.00	.....	7,535.17	13,747.87
Missouri .....	.....	.....	.....	71.47	63.06	.....	.....	134.53
New Mexico	799.88	799.88	.....	.....	14.38	.....	5,199.86	6,814.00
North Carolina	14,939.41	21,121.40	12.15	.....	177.64	.....	30,974.17	67,224.77
Oklahoma .....	.....	.....	.....	.....	.....	.....	.....	.....
South Carolina	17,341.66	6,198.15	220.00	.....	1,384.55	.....	40,493.47	65,637.83
Tennessee	5,225.79	3,049.39	.....	100.00	1,760.00	100.00	13,499.08	23,680.26
Texas ..	23,000.00	21,000.00	43.00	45.00	.....	.....	98,947.00	143,035.00
Virginia	16,859.61	11,132.80	.....	.....	1,240.00	.....	36,538.53	65,770.94
TOTALS	\$108,277.77	\$84,046.76	\$425.15	\$866.47	\$10,649.48	\$812.00	\$303,410.14	\$508,487.77
Value of Boxes	\$1,175.97							

Laymen's Missionary Movement

Secretary J. T. Henderson

Financing Our World Program

In this day of business depression, the financing of our World-Program is properly a matter of gravest concern. If Southern Baptists demonstrate that they have a conviction and a conscience regarding the sacredness of their pledges to the 75 Million fund, they will redeem these obligations at the earliest possible date, and the demands of the five year program will be met in the end. Additional gifts from unenlisted and new members must be sought as a means of providing for unavoidable shrinkage.

At the close of the period what shall be the policy? While all recognize the 75 Million Campaign as the greatest forward movement that has ever come to Southern Baptists, will they support another campaign for generous pledges running over a period of five years? Will not the serious struggle that many have had in meeting their pledges under the burden of financial reverses, make them cautious in signing long time pledges? Is there not a growing aversion to the high pressure drive? Is the campaign each five years, with two spirited round-ups annually, a means of promoting the Scriptural plan of giving? Is it a success as a permanent policy?

Should we not intensify our program of education in all the churches, taking heed that the principles of stewardship shall be taught from the pulpit, in the Sunday school, the B. Y. P. U., the W. M. U., the Brotherhoods, by class work, through the religious press and leaflets? Shall we ever have a regular, permanent, and growing revenue for the Kingdom except from the weekly (or monthly) offerings, as a spiritual exercise and based upon the tenth as a minimum? The Campaign for a half million tithers is starting in the right direction; let it be attended with a large amount of educational work—the more the better. All our people bringing their gifts into the Lord's house upon the first day of the week as God prospers them, is the ideals to which we could aspire. Such a policy would supply every need and do much to deepen spirituality. This is the best method for paying present pledges.



POINT OF EMPHASIS.

If Southern Baptists succeed in their campaign for a half million tithers, they must put the main emphasis on the associational organization. There must be an organizer that will see that this cause is presented to every church in an effective manner. He must give special heed to pastorless churches and to those in which the local agencies need encouragement and help. He should call to his help, in planning this

campaign, an active pastor and the leaders of the woman's, Sunday school, and B. Y. P. U. work. He should also secure two or more teams of effective workers and divide the churches among them. A spirit of rivalry should be created. Assign to each church a definite goal.



PROGRAM.

Most of the states report that they have their organization for the Tithers' Campaign well under way and that they are stressing this cause in the District Associations. The two campaign leaflets and the pledge card have already been sent to the headquarters in each state. There is no time to lose. Many churches have already secured their quota.



A WORTHY GOAL.

A Tennessee pastor, in writing for some literature on Stewardship and Tithing, says: "We have just reported six hundred eighty four members to the Association and I am hoping and praying for at least two hundred tithers in my church. If we can get a half million tithers among Southern Baptists, it will be as great a victory as the 75 Million Campaign. In fact it will insure the success of the 75 Million Campaign."



WORTH CONSIDERING

The following statement by J. H. Anderson, Chairman Executive Committee, is worth considering:

"The success of our Campaign for a half million tithers is more vitally related to the successful finish of our 75 Million Campaign than many of us realize. To my mind it is our one best chance to come up at the end of the five year campaign with our pledges one hundred per cent paid."



DISARMAMENT.

The Christian people of the world should be much in prayer that Divine wisdom may be given to the members of the conference that will assemble in Washington City on November 11, 1921 in the interest of universal peace. "I exhort, there, that first of all, supplications, prayers intercessions, and giving of thanks be made for all men; For Kings and for all that are in authority; that we may lead a quiet and peaceful life in all godliness and honesty." Perhaps a more significant meeting has not been held in all the history of the world.

Christian people should not only advocate disarmament among the nations, but insist on a rigid enforcement of the law in each state against the private bearing of arms. A righteous man does not need to carry a revolver, and it is perilous for a wicked man to be armed. In the hour of provocation he is liable to commit a deed that will bring untold sorrow to himself, his family, and the unfortunate victims of his rashness. Elbert Hubbard well said, "We can never be a nation of friends so long as we go around prepared to kill one another."



A BETTER POLICY.

A bill was recently introduced in Congress, on behalf of restricted immigration, which provides for the appointment of United States Agents in two of the principal ports of Europe; these men are expected to give every applicant for a passport to the United States a thorough examination to determine whether he comes within the provisions of our immigration laws. If

he is not eligible this fact should be discovered before he embarks. Such a policy means a saving of time and money to the applicant; besides, the agent will find it easier to turn back the ineligible at his own port than at the port of entry. This would seem to be the better policy and it is hoped that this bill may become a law. Immigration has a large bearing both on good government and evangelical christianity.



SELF-SUPPORT

This worthy objective should never be lost sight of in the missionary policy both at home and abroad. To assist a new church in a growing community to meet the demands of its environment is the finest business strategy.

Such help, wisely administered, so as to provoke the largest local support, will soon produce a strong institution that will respond in a generous way to needs outside its own community. The south abounds in striking illustrations of the wisdom of this policy. Both the Home Board and State Boards are to be commended for their record in this matter. Such a policy makes a winning appeal to the progressive business man.

The Foreign Mission Board is also making an enviable record along the same line. Our schools in Shanghai, China, last year had a budget of \$26,277.00, but the Foreign Mission Board contributed \$390. of this sum. Rio Baptist College and Seminary, Brazil, last year had 563 students, thirty eight of whom were preparing themselves to preach the Gospel; the Foreign Mission Board paid only one eleventh of the expense of this great work.

There are two leading factors in this rapid progress toward self support. The first is the education of such a large number of natives who may take the places of leadership occupied by Americans and thereby save a great deal of expense to the board. It is a striking fact that Southern Baptists have more schools in foreign lands than other churches; we have 611 churches, 632 schools.

The second factor is the development of prosperous and liberal laymen among the natives. Men that were in heathenism a few years ago, are now large supporters of our Baptist work. Wong Kok Shun, a deacon in the First Baptist church of Hong Kong, is a striking example. He is a large business man and has contributed about fifty thousand dollars during the last five years to the Baptist cause. This is big business.



ROBBING THE PASTORATE.

This writer has noted with much concern during recent months the large and growing number of useful pastors that have entered secretarial, enlistment, and other denominational work. The new field is fruitful and these men are no doubt suited to its cultivation. Some of us, however, have an impression that our denominational colleges and even our churches should give to competent laymen such training as would not only fit them, but create a desire, for service of this class.

The Sunday School Board has discovered some fine laymen for its work and two of the states have recently called secretaries from the pew. These positions afford a fine opportunity for the exercise of executive and business administration; laymen are supposed to possess such gifts and let us call them into exercise.

When a successful business man gives up a large income and accepts a nominal salary, through devotion to his Lord, other business men will "sit up and take notice."



SUPPORTING THE CHURCH.

The following sensible words are taken from the Philadelphia Press:

"A more vivid sense of responsibility for the church habit is needed, not only in the church,

but outside of it. In a great city like Philadelphia there are men by the ten thousands, able, successful, prosperous, earning fair incomes, who would regard it as a calamity if the churches were to disappear. They want a minister at baptism, marriage and funeral, and they want Sunday schools for their children. They believe in the value of the church as an organization. They like to feel it is active. They admire and approve its work. But they do nothing for it. They neither attend nor support it. They forget their personal responsibility. Unconsciously they are working and acting to sap and end an institution in which they believe, whose loss they would deplore and which they always use when they want it. Plainly, such men have a duty to discharge in supporting and attending the churches of the faith to which they belong, at least enough to keep the present organization of religion alive, active and growing."



MEANDERINGS.

The limited space necessarily allotted to this department forbids anything more than the briefest reference to places visited during the past month.



GEORGIA ASSEMBLY

The Secretary would acknowledge the courtesy of Miss Powell, Mrs. Neel, and other leaders that direct this annual gathering. It was refreshing to find John B. Payne of Blue Ridge and the President of the North Georgia Baptist College so fully awake to the Campaign for a half million tithers. They mean to have this proposition put up to every church in the Morganton Association. The Assembly was a success.



ROGERSVILLE, TENN.

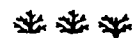
It was a joy to find a large company of good men in this church ready to reinforce the pastor, Rev. J. R. Chiles, in all his aggressive

policies. The membership during the last decade has grown from a mere handful to about two hundred fifty and is now completing a building worth about thirty thousand dollars.



COUNTRY CHURCH.

On Monday night the people crowded the large auditorium of the McPheter's Bend church to hear a discussion of the layman's relation to the Kingdom. This country church has some laymen of capacity who will prove valuable workers in the campaign for a half million tithers.



ASSOCIATIONS.

The Secretary was glad of the chance to visit the Nolachucky and Cumberland Gap associations, both in Tennessee. He was pleased to find some capable men at each meeting that are ready to line up with the plans of the Laymen's Missionary Movement.



IN GEORGIA.

The first service was rendered at the Assembly of the Dodge County Association which was held at Eureka Springs. This is an attractive resort and the attendance at the meetings, especially on Sunday, was large.

It was a real pleasure to speak on Sunday night, August 21, in the Baptist church of Eastman. The audience was fine and the large number of strong men was an encouraging feature. These men can render great service in the campaign for tithers.

The last visit of the month embraced two days with the central Baptist church of Americus. This church has ten lawyers, among whom are the city attorney, the county attorney and the Mayor of the city. The laymen heartily and promptly took the initial step toward the organization of a brotherhood and a goodly number enrolled as tithers. Pastor Brookshire appreciates the worth of enlisted and developed laymen.

Missionary Miscellany

Secretary T. B. Ray, D.D.

We have been too busy doing things to write much concerning the activities of the Foreign Mission Board. We are sorry the September issue of Home and Foreign Fields did not bear to our readers our Missionary Miscellany. The last part of the summer of 1921 has been crowded with foreign mission news. We take up the story where it left off in our August narrative.

Two great missionary parties sailed during August of 1921. On the 17th of August the cabin list of the Steamer *Aeolus*, Munson Line, sailed from New York, included the following Southern Baptist missionaries:

W. E. Entzminger, who has been in this country on furlough, returned to his work in our Carroll Memorial Publishing House in Rio, Brazil. Dr. Entzminger will give his time to the creation of religious books for our Brazilian constituency.

Taylor C. Bagby and wife, with their four children, returned from furlough to their work in Santos, Brazil. Mr. Bagby is the son of Missionaries W. B. Bagby and wife, who opened Baptist work in Brazil.

Miss Edith Ayers, of Ft. Smith, Ark., new missionary to Rio Baptist College and Seminary.

Miss Bernice Neel, of Decatur, Texas, to teach in Rio Baptist College and Seminary.

A. R. Crabtree and wife and child, of Dumbarton, Va. to Rio Baptist College and Seminary.

Miss Edith West, Hartstown, Pa., educational work, Victoria, Brazil.

Miss Nora Hawkins, Hereford, Texas, educational work, Campos, Brazil.

Miss Marjorie Taylor, daughter of Missionaries J. J. Taylor and wife, evangelistic work, Sao Paulo State, Brazil.

Geo. Goodman and wife, Cedar Hill, Tenn., industrial educational work in the state of Matto Grosso, Brazil.

W. E. Allen, Amory, Miss., evangelistic work in South Brazil, field to be designed later.

Miss Cornelia Brower, Sumter, S. C., Girls' School work, Temuco, Chile.

Thos. B. Hawkins and wife, Bedford, Va., Sunday school work in our Argentine Mission.

A. Paul Freeman and wife, Jackson, La., educational work in Argentina.

Our venture last year in reserving the larger portion of the space on one of the large steamers to the Orient was so successful that we decided to continue this practice. We give below the line-up missionaries of the *Hawkeye State*, of the Admiral Line, sailing on the 27th of August from Seattle.

Room No. 3—Dr. Edwin Dargan Smith and wife, Louisville, Ky., medical work, Kweilin, South China.

Room No. 4—Rev. and Mrs. E. T. Snuggs, returning from furlough to Pakhoi, South China.

5—Rev. and Mrs. J. B. Hipps. Mr. Hipps is returning from furlough to his work in Shanghai Baptist College and Seminary and takes with him his bride, who was Miss Lydia Brown, of Ames, Iowa.

Room No. 6—Rev. and Mrs. Roscoe C. Smith Niota, Tenn., evangelistic work, Japan.

Room No. 9—Rev. and Mrs. Ullin Leavell, Oxford, Miss. educational work South China Mission.

Room No. 11—Rev. and Mrs. M. A. Treadwell, Arcadia, La., Japan.

Room No. 12—Rev. and Mrs. J. G. Chapman, Dry Ridge, Ky., Japan.

Room No. 14—Rev. and Mrs. Eph Whisenhunt, Buchanan, Ga., North Gate Church Work, Shanghai, China.

Room No. 15—Rev. and Mrs. M. J. Scott, Seminary Hill, Texas, Hakka work, South China.

Rooms No. 20-22—Rev. and Mrs. W. H. Tipton and two sons, returning from furlough to take up work in connection with the China Baptist Publishing Society, Canton, China.

Room No. 24—Rev. and Mrs. J. V. Dawes and daughter, returning from furlough to work in the North China Mission.

Rooms No. 26-28—Rev. and Mrs. W. W. Lawton and two sons, returning from furlough to their work in Chengchow, China.

Rooms No. 29-31—Rev. and Mrs. Chas. G. McDaniel, son and two daughters, returning from furlough to their work in Yates Academy, Soochow, China.

Room No. 32—Miss Mary Bibb Long, Tupelo, Miss., North Gate Church Work, Shanghai, China; Miss Willie Kelly, returning from furlough to Shanghai, China; Miss Olive Bagby, returning from furlough to Soochow, China.

Room No. 33—Rev. and Mrs. W. B. Johnson, Lillington, N. C., short-term workers in Yates Academy, Soochow, China.

Room No. 34—Rev. and Mrs. J. Hundley Wiley, Richmond, Va., Shanghai Baptist College and Seminary, Shanghai, China.

Room No. 35—Miss Viola Humphreys, Dublin, Texas, Girls' School, Kaifeng, China; Miss Florence Conrad, Neosho, Mo., Girls' School work, Japan; Miss Mina Garrett, Waco, Texas Eliza Yates Girls' School, Shanghai, China.

Room No. 36—Miss Hannah Powden, Kings-tree, S. C., evangelistic work, Soochow, China; Miss Mollie McMinn, Carthage, Mo., reapointed to evangelistic work, South China; Miss Minnie Alexander, Lometa, Texas, Secretarial work, Kaifeng Baptist College, China.

Room No. 37—Miss Bertha Smith, who has spent the summer in this country, and now returns to her work in Laichowfu, China; Miss Alda Grayson, Rutherfordton, N. C., trained nurse in Kathleen Mallory Hospital, Laichowfu, China.

Room No. 39—Miss Winnie Bennett, Hattiesburg, Miss., North China College, Hwanghsien, China; Miss Naomi Schell, Lenoir, N. C., Japan; Miss Rose Marlow, Cantonese School work, Shanghai, China.

Room No. 41—Miss Grace Stribling, Westminster, S. C., evangelistic work, Kaifeng, China; Miss Clifford Barrett, Breezewood, S. C., evangelistic work, Pochow, China; Miss Carrie Owen, Ronoake, Va., Secretarial work, Yates Academy, Soochow, China.

Room No. 43—Mrs. F. L. Bausum, who will teach the children in our Kweilin, South China field; Miss Effie Baken, Bangs Texas, Girls' School work, Japan.

Room No. 45—Robert Pruitt, son of our Missionaries, C. W. Pruitt and wife, Hwanghsien, China. Robert goes out for educational work in North China College, Hwanghsien; James H. Ware, Atlanta, Ga., evangelistic work, Hwanghsien, China; Millard T. Rankin, Williston, S. C., evangelistic work in the South China field.

The hardest problem connected with missionary work on the foreign field is that of educating the children of missionaries. The greatest trial of missionary work comes to parents when they have to separate from their children in order that the boys and girls may receive an education. Those of us who stay in our midst. In the two parties mentioned above, those who have left their children in school are:

Rev. W. E. Entzminger's daughter, Nina, who will go in the Woman's College, Greenville, S. C.

Mr. and Mrs. Snuggs have left their three children, Harold, Faith and Roland. Miss Faith is in the W. M. U. Training School, Louisville, Ky., and Roland in The Citadel, Charleston, S. C.

W. H. Tipton and wife, leave their two daughters, Pauline and Ruth, in Carson & Newman College, Jefferson City, Tenn.

Mr. and Mrs. Snuggs have left their three daughters in the United States—Mary, Olive and Sadie. They will be in various schools. Mary in the Training School, Olive and Sadie in Winthrop College, S. C.

Mr. and Mrs. McDaniel will have two of their children in school in Virginia, Paul will begin his Junior year in the University of Richmond, and Virginia will attend Intermont College, Bristol, Virginia.

We hope these missionaries will feel that we are praying for these children and will serve them whenever opportunity presents itself.

Rev. and Mrs. J. R. Saunders, who have been in this country on furlough about two years will sail for their work in South China on the *Silver State*, of the Admiral Line, scheduled to leave Seattle the 17th of September.

At the September meeting of the Board, Miss Ida Patterson, of Newport News, Va., was appointed to teach in Shanghai Baptist College and Seminary. She will sail on the same steamer with the Saunders.

We are encouraged over the reinforcements that are going forth to the work. But we also think of those who must come home on account of illness or at the expiration of their service periods, when they should seek rest. The following have recently returned to the United States:

Rev. S. E. Stephens and wife, of Tsingtao, China, arrived in Vancouver on August 2nd. They are spending their furlough at Ball Ground, Ga. Miss C. A. Miller, of Laichwofu, came on the same boat. She is now at 610 E. 23rd street E. St. Louis, Ill., Rev. Wade Bostick and family, of Pochow, China, arrived in Vancouver on the same boat. They are visiting Mr. Bostick's mother in Shelby, N. C.

Rev. Ben Rowland and wife were forced to return to this country on account of the serious illness of Mrs. Rowland. They arrived in Rochester on the 9th of August, where Mrs. Rowland is receiving treatment at the Mayo Bros. Sanitarium.

Misses May Hine and H. F. North, of our South China Mission, arrived in Vancouver on the 8th of August. They are now in Battle Creek, taking treatment.

On the 22nd of July the Board regretfully accepted the resignation of Miss Addie Barton, for many years our missionary to Mexico. She was forced to come out of Mexico when the Revolution made residence in that country precarious and now feels that she has found her life-work in this country.

Rev. and Mrs. J. L. Hart and family have been transferred from our work in Argentina to our Chilean work. Mr. Hart has been interested in our work in Chile since its beginning

and it has been decided that he should take up evangelistic work in that country. They can be reached at Temuco, Chile, Casilla 191.

For several years the missionaries in Japan and China have been anxious for Dr. Ray, Associate Secretary of the Board, to visit the fields in those countries. The Board has responded to this invitation and on the 15th of September, Dr. and Mrs. Ray, with their little daughter, and Miss Leita Hill, who will act as secretary on this trip, will sail from Vancouver on the *Empress of Russia*. Dr. Ray will visit the fields in Japan during October, go to North China for November, Interior China for the first half of December, and spend January and, perhaps, part of February, in South China. This is a rough estimate of the itinerary.

Miss Hill was appointed at the June meeting of the Board, to serve as Secretary to our Japan Publishing House work, of which Dr. E. N. Walne is the head. She will accompany Dr. and Mrs. Ray on the entire trip and then return to Japan to take up the work to which she was appointed. This trip will be a great help to Miss Hill in her future work.

The Board will not pay the traveling expenses of Mrs. Ray and the little girl. These expenses will be met by Dr. Ray personally.

We have received the announcement of the marriage of Rev. E. F. Tatum, Yangchow, China, to Miss E. E. Mona Hill, on June 28th; at Shanghai, China. We wish these dear friends every good thing in their future life together.

Young People's Department

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

A STORY TO TELL TO THE NATIONS.

This exercise will require three groups—No. 1, to sing the song, verse by verse; No. 2, a group of four children to speak for America; No. 3, also a group of four to represent the foreign countries. Group 2 carry small American and Conquest flags; No. 3 carry banners bearing the name of the country each represents. Groups 2 and 3 march to the platform and the speakers step forward as their turns arrive.

GROUP 1. (Sing):

*We've a story to tell to the nations
That will turn their hearts to the right.
A story of truth and mercy.
A story of peace and light.
A story of peace and light.*

CHORUS:

*For the darkness shall turn to dawning,
And the dawning to noonday bright;
And Christ's great kingdom shall come on earth,
The kingdom of love and light.*

GROUP 2. No. 1 (Addressing Japan):

*We've a story to tell to your nation,
A story of peace and love.
We want you to know the glad tidings
Sent down from the Father above.*

GROUP 3. Japan:

*We need to be told the glad story;
You see our small homes as they are;
You know how we dress, cook and travel
In yonder green islands afar.
We pray to the image of Buddha,
We bring him our flowers and fruit;
But still to our piteous pleadings
The idol is evermore mute.*

No. 1 (Holding out Bible):

*To Japan we would tell the glad story,
And here it is found in the Book.
For the truth you will find in these pages—
Not elsewhere, but here you must look.*

GROUP 1. (Sing):

*We've a song to be sung to the nations
That shall lift their hearts to the Lord,
A song that shall conquer evil
And shatter the spear and sword,
And shatter the spear and sword.*

CHORUS (As above).

GROUP 2. No. 2 (Addressing China):

*We've a song to be sung to the nations,
A song of salvation most true;
It was sung at first by the angels,
But meant to be passed on to you.*

GROUP 3. China:

*The songs of old China are mournful,
And we shall be thankful to hear
Other music more tuneful and joyous:
We listen for words of good cheer.*

No. 2 (Holding out Bible):

*Yes, the music shall ring through all China,
And here is the song in the Book;
For the truth you will find in these pages—
Not elsewhere, but here you must look.*

GROUP 1. (Sing):

*We've a message to give to the nations,
That the Lord who reigneth above
Hath sent us His Son to save us
And show us that God is love,
And show us that God is love.*

CHORUS (As above).

GROUP 2. No. 3 (Addressing Africa):

*We've a message to give to the nations;
To Africa send it today,
That its millions in darkness and sorrow
May hear of the Truth and the Way.*

Africa:

*In Africa, sorrow and darkness
Are more than its people can bear!
As the multitude wait for your message,
Do hasten and send the Word there.*

No. 3 (Holding out Bible):

*Yes, the message shall go to your country,
And Africa soon have the Book;
For the message is found in its pages—
Not elsewhere, but here you must look.*

GROUP 1. (Sing):

*We've a Saviour to show to the nations,
Who the path of sorrow hath trod,
That all of the world's great people*

Might come to the truth of God,
Might come to the truth of God.

CHORUS.

GROUP 2. No. 4 (Addressing nations mentioned):

We've a Saviour to show to the nations,
To Mexico, Italy, too;
To Brazil, Argentina and Cuba,
Where still the great Book is so new.
We long to tell all of the people
Of Jesus, so loving and true.

All Respond (waving flags):

We beg you in pity, O hearts true and brave,
To show us a Saviour almighty to save.

GROUP 2 (Recite in concert):

O, Yes, we will show you the Saviour;
All nations shall soon have the Book;
For the Saviour is shown in its pages—
Not elsewhere, but here you must look.

All join in singing, "Tell It Out Among the Nations."

—Adapted from an exercise by Julia H. Johnson.

NOTE.—Conquest flag—a white flag—in upper left corner a blue field with red cross.



FILLING OUR PLACES

From yon mountain a ribbon of silver
Rushes joyously, fearlessly on;
Go ask it where it is hurrying,
From morn till setting sun?

"I was born," said the brook, "up the mountain,
But I found there no good I could do;
So, strengthened by neighboring fountains,
I'm hurrying where brooklets are few.
To spread waters o'er the sweet valley,
Where the thirsty cattle may drink;
There the lark may sing on my margin,
Lilies lift their heads from my brink."

On a frail little stem in the garden
Hangs the opening rose.
Go ask it to tell you its mission,
As, unminded, uncared-for, it grows.

"I bloom," says the rose in the garden,
"To sweeten the air which man breathes,
To show him the hand of his Maker
In the penciled and perfumed leaves
He has laid thus on my bosom;
And, whether he finds me or no,
My perfume is wasted to others
On the soft breezes that blow."

So the rose, the brook, and all nature,
Teach there's a mission for all;
And to find just our place, and to fill it,
Is answering OUR BEST to His call.
—Katherine Owen Bunn.



"JESUS NEEDS THE SUNBEAMS"

(Tune of "Onward, Christian Soldiers.")

Jesus needs the Sunbeams
Shining all the way,
Filling darkest corners
With the light of day.
We must not grow weary,
We must not grow dim;
Jesus needs the Sunbeams;
Let us shine for Him.

Jesus has commanded
"Let your light so shine!"
O may every Sunbeam
Heed the voice divine.
Shining all together,
Shining one by one,
Till the world around us
Shines as with the sun.

CHORUS:

Sunbeams! Sunbeams! Sunbeams!
Ever shining bright;
Let us shine for Jesus,
For He needs our light.

—Selected.



HYMN: "WE GIVE THEE BUT THINE OWN." (S. M.)

We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee.

May we thy bounties thus
As stewards true receive,
And gladly, as thou blessest us,
To thee our first fruits give.

O, hearts are bruised and dead,
And homes are bare and cold,
And lambs for whom the Shepherd bled
Are straying from the fold.

To comfort and to bless,
To find a balm for woe,
To tend the lone and fatherless,
Is angels' work below.

The captive to release,
To God the lost to bring,
To teach the way of life and peace—
It is a Christ-like thing.



Our Puzzle Corner

Puzzle No. 1. A Board Secretary.
(Of what Board is he Secretary, and where is it located?)

First Name:

My first name is in wheat, but not in tares;
My second in pair but not in pears;
Three and four are in well and also in ill;
My fifth is in wish and also in will;
My sixth is in am, but not in be;
My seventh is in my and also in me.

Last Name.

My first is in luck, but not in win;
My second in fun, but not in sin;
My third is in now, and also in never;
My fourth is in sometime, but not in forever;
My fifth is in flee and also in flight;
My sixth is in wrong, but not in right;
My seventh is in right and also in wrong;
My eighth is in sound but not in song.



Names of Those Answering August Puzzles

Ark.—Mrs. J. R. Donnell.
Ky.—Wilhelmina Boswell; Grace Reynolds;
Miss.—Mrs. J. D. Pittman;
Mo.—Mrs. Viola Owen, Mrs. R. J. Parham;
N. C.—Bessie Roberts, Constance Fitzgerald, May Fitzgerald, Margaret Fitzgerald, Louise Fitzgerald;
S. C.—Annie Campbell;
Texas—Claudia Smith.
Answers should be sent to Miss Elizabeth Briggs, Raleigh, N. C.

Puzzle No. II. Two Brothers, Missionaries in China.

First names

1. Go ye into all.....and preach the gospel to every creature.

2. God.....our refuge and strength, a very present help in trouble.

3. Simon, son of Jonas,.....thou me more than these?

4. Blessed are those.....whom the Lord, when he cometh, shall find watching.

5. We ought to.....God rather than men.

6. Men who have hazarded their lives for the.....name of the Lord Jesus.

And—

1. He that is.....unto the Lord is one spirit.

2. Come.....over into Macedonia and help us.

3. For this God is our God forand

Last Name.

1. And he said unto him, ".....me"

2. But I trusted thee O Lord.

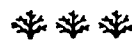
3. How shall they preach they be sent.

4. The hand of the was with them.

5. Be ye therefore followers of God as..... children.

6. Charity all things.

7. in the Lord, wait patiently for him.



ANSWER TO SEPTEMBER PUZZLES

Puzzle No. 1.

Missionary in Central China.

1. Exodus; 2. Lamentations; 3. Isaiah; 4. Zachariah; 5. Adam; 6. B.; 7. Esther; 8. Titus; 9. Hebrews (Elizabeth).

1. I Kings; 2. Ezra; 3. Timothy; 4. Hab-Zachariah; 5. Adam; 6. Exodus; 7. You (Kethley).

Answer Miss Elizabeth Kethley.

Puzzle No. II.

A Missionary in Interior China.

1. Samuel; 2. Almond; 3. Mahlon; 4. Uzza; 5. Elizabeth; 6. Lehi (Samuel).

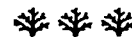
1. Peniel; 2. Rhoda; 3. We of Chaldec; 4. Tgal; 5. Terah; 6. Thomas (Pruitt).

Answer, Samuel Pruitt, M. D.

Sec. of Florida W. M. U.

Title 1. Mary; Rebecca; Sara (Mrs.); Initials; Hazar; Chloe (H. C.) Name: Peninah; Elizabeth; Eunice; Lois; Micah; Adah; Naomi (Peelman).

Answer, Mrs. H. C. Pelman.



The Aged Minister

His form is tottering and bowed.

His aged hands have lost their skill,

But like the moon within a cloud

A hidden light his soul doth fill.

It shineth through his careworn face,

And o'er his sordid garb it flings

The viewless mantle of a grace

Not found in the palaces of kings.

On journeys high his spirits fares,

In realms of sunless light is free;

The triumph of the saints he shares,

He stands beside the crystal sea.

He hears the mystic anthem tones;

He mingles with the tearless throng

Who meet before the great white throne;

His voice uplifts the wedding song.

—Selected—From "Veterans Of The Cross."

Handwritten notes and signatures at the bottom of the page, including "14" and "28".

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