

HOME AND FOREIGN FIELDS

Continuing
The Foreign Mission Journal
The Home Field



"OUR APOSTLE TO THE AMAZON"

Rev. E. A. Nelson is the lone Baptist missionary in the great State of Amazonas, Brazil, and is doing a marvelous work along the shores of the River Amazon and its tributaries. Recently the Foreign Mission Board appropriated money for a motor launch, which has greatly increased Brother Nelson's usefulness.

SUNDAY SCHOOL BOARD OF THE SOUTHERN BAPTIST CONVENTION
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DELEGATES TO THE SIBERIAN ANNUAL CONVENTION

This convention was held at Blagavestshenck, the picture being taken on the last day of the meeting, July 4, 1921.

CONTENTS

EDITORIALS.....	1-4
THE MARGIN—A MATTER OF LIFE AND DEATH. <i>Rev. R. L. Bausam, Kweilin, China.</i>	4
What success and failure in collecting in full the subscriptions to the 75-Million Campaign will mean on the Foreign Field.	
WHERE ARE THE NINE? <i>Rev. P. H. Anderson, Canton, China.</i>	5
A plea on the part of one of our beloved missionaries for more emphasis on direct evangelism, and for more evangelists for the work.	
A PLEA FOR AN EVERY-MEMBER CHURCH. <i>Rev. Herbert Booth Smith, D.D.</i>	6
A distinguished Presbyterian preacher sets forth the ground and the necessity for the enlistment of the last member of every church in doing the things that are fundamental.	
THE HOME BOARD'S MINISTRY TO THE DEAF. <i>Frank E. Burkhalter.</i>	8
The Story of a unique service being rendered by one of our home missionaries, and an appeal for co-operation.	
NEW TESTAMENT EVANGELISM IN A MODERN CITY. <i>Rev. W. M. Bostick.</i>	9
The pastor of a strategic city church tells of the results achieved in an effort to bring the gospel to the people.	
A HALF-MILLION TITHERS AND A HALF-MILLION SOULS. <i>Rev. W. W. Hamilton, D.D.</i>	9
BRAZIL AS A MISSION FIELD. <i>Rev. Solomon L. Ginsburg, Rio.</i>	10
The first in a series of articles describing the failure of Catholicism, and a challenge to Baptists to evangelize this great land of destitution and opportunity.	
A STORY OF SIBERIAN MISSIONS. <i>Rev. P. J. Vince, Amoor Province.</i>	12
A graphic and thrilling account, in two installments, by our director of missions in Siberia.	
THE FOREIGN BOARD'S OCTOBER MEETING.....	13
BY-PRODUCTS OF ENLISTMENT. <i>Rev. O. E. Bryan, D.D.</i>	14
"IN OBEDIENCE TO HIS COMMAND".....	15
Life-stories of new missionaries who sailed recently for China on the Hawkeye-State.	
FROM THE WOMAN'S MISSIONARY UNION.....	19
FROM THE LAYMEN'S MISSIONARY MOVEMENT.....	20
MISSIONARY MISCELLANY.....	22
HOME MISSION PARAGRAPHS.....	22
HOW I WON A RANCHMAN. <i>Evangelist Raleigh Wright.</i>	24
HOME MISSIONS IN THE PINEY-WOODS. <i>Mrs. C. C. Elsey.</i>	25
NEWS AND STORIES FROM THE FOREIGN FIELDS.....	26
YOUNG PEOPLE'S DEPARTMENT.....	30

THE MISSIONARY PILOT

SENIOR B. Y. P. U.

November 6.—Topic, "Christian Growth." See Editorial, "The Secret of Enlistment." Christian growth depends on exercise as well as nurture. Let the leader use this editorial as basis of argument for every-member enlistment.

November 13.—Topic, "The Messiah and His Kingdom."—Isaiah 11. See page 4, "The Margin—a matter of Life and Death." Let the leader conclude program by showing what it means in the fulfillment of this prophecy that we be faithful in carrying to a glorious success the 75-Million Campaign.

November 20.—Topic, "How Does Christ Save Us?" See page 9, and page 14; use these stories of evangelism to illustrate the power of Christ and the necessity for zealous soul-winning.

November 27.—Topic, "Home Mission Schools." Introduce the new missionaries, whose pictures and sketches appear on pages 15 to 18. There is no immediate connection here with the topic under discussion, but certainly this great body of men and women who have recently gone to China should be remembered in special prayer—particularly those of your State.

JUNIOR B.Y.P.U. AND OTHER CHILDREN'S MEETINGS
Have made an attractive poster, on which will be mounted the pictures of our new missionaries to China, together with

some interesting Chinese scenes. Let each member of the Union tell in a sentence some interesting thing about a new missionary. See also Miss Briggs' Young People's Department for excellent suggestions for the meeting.

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

For the Missionary Topic, "Enlistment," several helpful articles are provided—the editorial on page 2, "A Plea for an Every-Member Church," page 6, and "By-Products of Enlistment," page 14. See especially Miss Mallory's outline program and suggestions on page 19.

SUNDAY SCHOOLS

A beautiful Thanksgiving exercise is provided for the Sunday school, on Page 31. Let this be prepared by a group of young people, and given as a departmental exercise, or in the closing exercises of the school. A fine feature would be the introduction of the new missionaries to China to the school.

PRAYER MEETING

Read especially the reports from the States regarding the Tithers' Campaign, as given by Mr. Henderson on page 21. Devote at least one service to the subject of Stewardship, using some of the tithing literature mentioned on the cover page of this issue. Pray also for the new missionaries. Pray for the campaign of evangelism. Pray that yours may become an "Every-Member Church."

Home and Foreign Fields

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I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

November, 1921

The Secret of Enlistment

It is a matter of common knowledge that more than fifty per cent of the membership of even the best-developed churches, taken by and large, are unenlisted, or at least only partially enlisted in the work of the church and the kingdom. What is fundamental to success in the hearty enlistment of these Christians whose lives are counting for little or nothing in the program of Christ and His people?

Let us think for a moment how men are enlisted in other causes and movements.

For instance, before the entrance of America into the recent war the writer knew a gentleman who was apathetic toward the whole matter of victory for Germany or the Allies. His sympathies leaned perhaps slightly more toward Germany than the Entente. Then came the incident of the Lusitania, following which he heard a powerful and convincing speaker present the case against Germany. He was first informed, his interest was excited, then his emotions aroused, and he was eager to join in the army that the United States might come to the rescue of the Allied Nations and sweep Germany off the map. He had been *enlisted*.

Take another instance. A movement for better roads was being agitated by a group of citizens. One influential man of the community opposed the bond issue, on the ground that the roads had been good enough for his forefathers and he could not afford the additional taxes. But a short time later he was prevailed on by his family to buy a car, which he soon learned to drive. On a trip of some miles over those roads that were "good enough" he became hopelessly stuck in the mud and had to be towed out. He came out of the experience an enthusiastic convert to the good roads propaganda, and took the stump in the interest of the bond issue. He had been *enlisted*.

Again, a State Board enlistment went out to an association of Baptist churches many miles from the railroad, where they boasted of their refusal to co-operate with the Boards of the State or Southern Baptist Convention. He was asked to preach, and accepted the invitation, preaching a strong sermon on the great doctrines of our faith. As he emphasized in fresh and vigorous terms the inspiration of the Bible, the deity of our Lord, the way of salvation through the atoning blood of Christ, there were hearty "amens" from all sides. Then he pressed the point that if these things were not true we ought

to quit preaching them; but if they are true we are under solemn and inescapable obligation to give them to the whole world. Forthwith he proceeded to preach a powerful missionary sermon. At the conclusion the brethren pressed about him saying, "We never saw it that way before." Without a dissenting voice they then recommended to the churches that collections be taken for certain missionary and benevolent objects to which they had never before in their existence given. They were *enlisted*.

What then is the secret of enlistment? It may be summed up in two words, *information* and *interest*. Find a man who is enlisted in a movement or cause and you will find a man who is informed concerning it, and whose interest has been aroused. Lacking this his enlistment is a superficial thing that will not last. Given this, his active support through money and effort will naturally and unfailingly follow.

The application of all this is apparent. The success of the 75 Million Campaign was primarily due to the intensive effort by which our people were informed and their interest keenly excited. Then success began to bring its danger. Pastors, deacons, responsible laymen and laywomen, said in their hearts, "Now we have things fixed for the next five years. Instead of all this agony over Home and Foreign Mission and our various benevolences, all we have to do is to send out quarterly statements and collect the pledges for the Campaign." In many churches a sermon with heart-power in it on any one of the great causes of the Campaign has not been preached since Victory Week. Is it any wonder that there has been reaction against formal giving on the basis of a pledge made to objects which have been lost sight of, and the outcome of emotions that have been allowed to dry up from lack of nutrition?

What is the way out? The answer is plain: A return to the educational methods followed in putting on the Campaign. The souls of our people must be again fired with passionate concern for the Christless multitudes of heathen and papal lands; the realization must be brought home to our hearts anew that this Southland of ours is to be saved by the power of Christ and His gospel; the compassion of Christ for the needy, the sick, the orphaned, the aged, must fill the souls of our people to urge them to fresh sacrifices in our Master's name.

Our people are going to pay their pledges. They were made in good faith and they will be honored. But soon three years of the five-year period will have passed. Due to increased incomes, the various Boards and institutions of the Convention have greatly enlarged their programs. It would be tragedy unspeakable for any of these causes to be compelled to go back to the basis of work prior to the Campaign. A 75-Million program for the first five years necessitates a 100-Million program for the succeeding five years. It is not too soon for us to think seriously of the next five-year program and to safeguard in every possible way the future of our denominational enterprises.

A hard-and-fast pledge does not appeal very strongly to the average Baptist. Some who made such pledges have found themselves sorely put to it in the days of adversity which suddenly swooped down upon us last year. The good hand of God is leading us in the direction of a better way—a way which will furnish far more revenue for the work and will make a much stronger appeal to the churches. This better way is the Tithers' Campaign, which proposes to men and women, of whatever financial ability, that they give as God prospers them, a minimum being one-tenth, the principle being that a man give according as he hath, not as he hath not.

Here, then, is opportunity for the pressing of a great, constructive campaign of enlistment, that shall rest on fundamentals. Let the men and women of the Baptist churches of the South be informed about all the work, let their interest be aroused by concrete educational processes, and then let

expression of that interest and devotion be made in the high resolution to give to God at least one-tenth of all that comes into one's possession.

"Unto One of These Least"

Has God any plan and purpose in life for little babies?

Does it pain his great Father-heart when he sees these lovely but helpless little ones handicapped in the race of life by weak bodies that ought to be strong, bodies that are wasted by illness when they ought to be nourished by health, while countless millions of them are unequal to the task and fall victims before the scythe of the Grim Reaper?

And is there nothing fond parents can do to provide the little ones whom they bring into the world with a physical equipment that will give them a fair chance in life and success and happiness in the world?

Dr. W. M. Whiteside, superintendent of the South Carolina Baptist Hospital at Columbia, has an affirmative answer to each of these questions and he is seeking to employ the great institution over which he presides as an agency for disseminating in South Carolina the information and assistance that will result eventually in giving the little children in that state, which is now handicapped by the highest infant mortality rate in the Union, a better chance at the good things of life by providing them with robust bodies and the information that will enable them to keep strong during the years as well as equip them for giving to the next generation even better bodies still.

This hospital superintendent believes every child, no matter how humble, or what his color or creed, is entitled to a fair chance at health and happiness and that in doing what he can to give the children of South Carolina that chance he is doing the will of God. All hospitals do what they can to restore to health those who come within its confines for treatment, but Dr. Whiteside believes that inasmuch as Christ did not wait for the sick and suffering to be brought to a single point for healing, but rather went from city to city and from community to community and dispensed healing and blessings everywhere, that we should imitate our Saviour today and carry the gospel of healing and prevention of bodily ills as well as that of salvation out to where the people live.

To this end he is seeking to enlist the Baptist churches of his state in a co-operative plan to hold health rallies throughout the state, being convinced that this will not only result in the dissemination of information that will be helpful to all classes of people in the matter of health, but will prove a blessing to the churches in that it will give them a closer contact with classes of people they never touched before and open up to them new visions of their opportunities for service in their immediate communities. At these health rallies the smaller children up to five years of age are tested by score cards such as employed in the "Better Babies" shows, which show the strong and weak points of the children in the matter of health and physical equipment, while special examinations are given other persons who are interested by expert physicians and other helpers who contribute their services for such occasions. Charts on various phases of health are displayed at these rallies, while exhibits of the proper kind of food for children are shown, as well as displays of "baby killers" such as many patent medicines and certain brands of food are reputed to be. The physicians of South Carolina, as well as the dieticians and nurses, are in thorough sympathy with the plans of the hospital in this direction and are gladly contributing their services by attending the rallies and making examinations, giving demonstrations and rendering other services.

Such a rally was held recently at Seivern under the auspices of the Edisto Academy and was largely attended. Twen-

ty-six children between the ages of six months and five years took the score card test, while many other persons were given special examinations by competent physicians.

Dr. Whiteside believes the churches owe a duty to the people to propagate the gospel of healing as well as that of salvation, and the hospital as the agent of the Baptist churches of South Carolina is ready to co-operate with them to the fullest extent in this direction. He believes that making people healthier is one vital means of making them more efficient for Christian service, and as people have the largest chance at good health who are started on the right road when they are babies, he is seeking to reach the children of the state while there is yet a chance to render them a signal service. The hospital is doing a large free work within its walls, but the superintendent believes it has an opportunity to render a still larger service outside its walls by instructing the people in how to prevent illness and conserve human life. He is looking to the Baptist churches of South Carolina to co-operate in the holding of health rallies in their communities, for the details in arrangements for such services should be taken care of locally, the hospital doing its part in providing the exhibits, the literature, the physicians, nurses, dieticians and other helpers.

The hospital has in operation a strong College of Nursing, attended by sixty of the choicest young women of the state. Included in the student body are two graduates of the Baptist Bible Institute at New Orleans and one of the W. M. U. Training School at Louisville, who are preparing themselves for missionary nurses on the foreign fields.

Among the remarkable stories of Baptist work in Europe is that by Brother P. J. Vince, in this number, which will no doubt be read with keen interest. Brother Vince represents the German Baptists in America in Siberia, and also the Foreign Mission Board. He went from an American pastorate to Siberia, and has had remarkable success. He has not only done splendid evangelistic and Bible training work, but he has organized Russian and Siberian preachers for evangelism. The Foreign Mission Board is supporting several of these evangelists, and Mr. Vince is reporting their work. The Board recently made a generous appropriation for Bibles, which are in great demand. The appeal for Bibles on the part of our Siberian and Russian brethren is pathetic. The Foreign Board is greatly concerned for this work, and is hoping to draw closer to it as the way opens.

The churches have become wearied of the calls for special days and special services, yet the call to prayer for Sunday, November 6, as a day "for special prayer, self-examination and supplication for God's blessings on the International Conference on Limitation of Armaments" will surely meet with sympathetic response throughout the South in our Baptist churches. As Mark Sullivan puts it, if this Conference fails it will mean, in the language of the navy, "All right, three bells and a jingle, full steam ahead, and see who goes broke first." The interests of world-wide missions are more intimately tied up with this movement than many of us have ever stopped to think, perhaps, and all the resources of prayer and Christian influence should be brought to bear that it may succeed.

Attention is called to a misstatement made in these columns regarding the gift to the Home Mission Society about which considerable controversy arose during the meetings of the Northern Baptist Convention. It is stated that the gift was heartily accepted by the Society on the conditions, named, a committee being appointed to study the question in all its bearings and report concerning the general policy to be followed hereafter.

No country of Eastern Europe appeals to the thoughtful student more than Rumania. Its population is 18,000,000, about one-half of whom belong to the Eastern Orthodox church. The struggle for full religious liberty is still on, although valuable concessions have been won through Protestant influences. The people of Rumania as a whole are unusually susceptible to the Gospel, and are strongly in favor of entire freedom for evangelical work.

A "Church Service League" is the latest form of organization for every-member enlistment. It originated among the Episcopalians some months ago, and proposes to enroll the church membership for the promotion of the church's welfare through various forms of activities. The question naturally arises. What does church membership mean, if it requires an organization within the organization to secure the doing of fundamental and elementary things expected of a Christian? Is it not time to cease organizing new "auxiliaries" and magnify the church itself?

The famine situation in Russia grows steadily worse. Cheese, macaroni, eggs, meat, fats, vegetables are so scarce that only a favored few may have enough, and the great majority must do without. A soggy black bread is available, which for many must suffice for all the elements of a complete diet. The army of under-nourished children grows from week to week with awful tragedy ahead this winter, if relief does not come. The drouth has killed all hope of a sufficient winter wheat crop to supply even bread. Surely the Christian spirit of America will not be found lacking in the face of such dire need.

A new departure of the Home Mission Society of the Northern Baptist Convention is an architectural department established to serve the denomination in church building enterprises. It is almost as necessary that churches be assisted in the planning of their buildings as to be aided financially to build. For several years the architectural department of the Baptist Sunday School Board, under the guidance of Dr. P. E. Burroughs, has co-operated with the Home Board and the churches of the South in a similar service. Any Southern Baptist church planning to build or remodel ought to get in touch with this department in Nashville.

The Labor Department reports the number of unemployed at above five million. Some of these unemployed women, boys and girls are back in the homes and schools where they belong, but with winter's approach there is tragedy in the fact that three to four millions of erstwhile wage earners are without gainful occupation. At the same time it offers a great opportunity to the churches to show their deep and abiding interest in the problems and sufferings of the workingmen, and win them back to a new allegiance to the religion of Jesus Christ, the friend of the laborer. Here is a home mission task of appealing proportions and significance.

Our Apostle to the Amazon

In our Southern Cousin of Brazil, we find one of the most unique mission workers anywhere in the world. Along the shores of that great River, the Amazon, and its many tributaries, in the State of Amazonas, we find one lone Baptist missionary, Rev. Eric A. Nelson.

Born in Orebro, Sweden, on December 17, 1862, brought over to the United States when a child, educated in the State of Kansas, Eric Nelson felt the call to do missionary work in Brazil. He went out, trusting the Lord to provide

support for himself and his wife, who joined him one year later, and for five years they worked among the sailors in the port cities and the people in the interior. In 1897 the Foreign Mission Board of the Southern Baptist Convention offered Mr. and Mrs. Nelson the salary of a native worker and they began their work with us.

The people in the State of Amazonas are mainly Indians and savages. This State lies just under the equator and is considered very unhealthy for the North American, but the Nelsons felt called to work there and God has given them strength to carry out His command. When their children grew to that age when they must come to North America to secure the proper education, Mrs. Nelson came with them, and Mr. Nelson has kept on with the work with no other North American to bear him company.

As much of his work is along the shores of the Amazon, the Board appropriated money for a motor launch. This is almost doubling Mr. Nelson's usefulness. In this launch he travels thousands of miles, evangelizing the untouched regions up and down the Amazon River.

In his last letter, he speaks of taking a trip up the Black and White Rivers, and planning to be away from his station for three months.

Surely our hearts go out to this busy, happy worker as he forgets loneliness, hardships, heartaches—everything—that he may be faithful to the vision he saw so many years ago—a vision which has never been dimmed.

The Margin—A Matter of Life and Death

Rev. R. L. Bausam, Kweilin, China.

In every business transaction there is a margin of profit or loss. It is the difference between the cost and the selling price. In every school career there is a margin of profit or loss. Some would see it simply as the difference between the cost and sale value of that obtained; but we see it in another light, namely, in the light of the difference between what might have been accomplished and what was accomplished; or perhaps as the difference between what was expected and was attained.

The same margin exists in religious things. Moses wished that all of God's people were prophets; Elijah lost heart because he felt so little was fulfilled of what might have been done; Israel went into captivity because of this margin of loss between what God justly expected and what he received at their hands; Jesus desired that *all* might be saved. It looks as though in religious things the margin has usually been on the debit side. And that is true, for Jesus said that when we had done all that we could we might yet say "we are unprofitable servants—we have done that which was our duty."

In the missionary enterprise that has been entrusted to the home churches there is also a margin. We wonder in the case of the 75 Million Campaign whether it will be a margin of loss or of gain. The promise of the harvest has been placed higher; the stakes have been increased (excuse this sort of allusion); we have begun to value our religion and the great Commission almost as high as chewing gum and maybe a little higher than—than—we fail to recall any luxury cheap enough for the comparison. Now the question is whether we will let the inevitable margin be one of loss or gain.

Personally we have contended that though the first year might fall a little below because of it being a short year, we believed the people who pledged meant business and before the five years were up all the money *and more*—our margin of profit—would be paid in! The financial depression has made it hard sledding for the second year, but we refuse to lose faith! Five years ought to see a big increase in membership and spiritual vitality so that the last two or three years should see large increases above the average yearly pledge.

May all who read these lines prayerfully resolve that, so far as they can determine it, this transaction shall have a margin of profit. It may be only a margin of profit in dollars on the books of the Convention; but it will be a margin in souls and character out here. It may be only a matter of pledges and cash with you at home (though it cannot fail to be more), but on the firing line it is a matter of LIFE and DEATH.

Where Are the Nine?

Rev. P. H. Anderson, Canton, China

In the May edition of Home and Foreign Fields, we asked in an advertisement if there were not

TEN YOUNG BAPTIST PASTORS

in the South who would offer themselves to be sent out to the Foreign fields this year.

ONLY ONE RESPONDED

And even he has not fully decided. Shall this be the response when we have fewer ready for appointment than were ready at this time last year? Shall this be the response when the need for more workers abroad presses more insistently than ever?

WHERE ARE THE NINE?

Foreign Mission Board
Southern Baptist Convention
Richmond, Va.

The above is taken from the back cover of the June-July number of Home and Foreign Fields, and is probably the most pathetic appeal ever sent out from the rooms of the Foreign Mission Board. It really presents a distressing situation. According to the minutes of the Southern Baptist Convention for May, 1920, there are more than ten thousand Baptist pastors within the bounds of the Convention, among whom are a great host of young pastors who are within the age limit, and who are qualified for work on foreign fields. The call has gone out to these pastors from the Foreign Mission Board, representing four hundred millions of unevangelized Chinese, besides great multitudes in Japan, Mexico, South America, Africa, Italy, and the new fields in Europe—countries in which our Board is working—where the spiritual darkness of the people is sufficient to break the very heart of those who understand the passion of our Lord. To this call of the Board, on behalf of the dying millions, only one pastor has responded, and he is not fully decided. Something is wrong somewhere. It is time we were getting to the bottom of this situation, and find out what is really the matter.

The pastors of the South are not at fault doctrinally. Southern Baptists are on the Eternal Rock of the Holy Scriptures; and so long as they stand there the gates of hell shall not prevail against them. On such fundamental questions as the inspiration of the Scriptures, the deity of Jesus, the reality and universality of sin, the vicarious atonement, a regenerated church membership, church organization, the meaning and place of the ordinances, stewardship in the kingdom, etc., these pastors are in line with Jesus himself. In the firm stand they have taken for the truth, they have brought strength and joy to their missionaries, and made the Southern Baptist Convention the most influential Christian organization on top of the earth. May God help them to keep on standing for the truth once for all delivered unto the saints.

The pastors of the South are not ignorant of the needs of the world. That these hundreds of millions of heathen are in the clutches of sin, and on their way to hell; that Christ shed his blood for them; that in Jesus, and in Jesus only, can they find redemption; and that those who have the light must

cause that light to shine in heathen lands; these are facts about which the pastors of the South have not the slightest doubt. Their leadership in the great 75 Million Campaign, when, for the world's redemption, Southern Baptists went far over the top in "Victory Week," was proof of their faith.

The pastors of the South are consecrated to Christ and His cause. The Lord is richly blessing them in their labors in the home land. We have read with joy and thanksgiving of the way God has set the seal of His approval upon their labors, by adding to the churches of the Southern Baptist Convention last year one hundred and seventy-five thousand souls. Where can such a record be paralleled? If they are not consecrated, whence cometh this power to turn sinners from darkness to light? If they could see that God was calling them to China, I believe they would come.

I wish to give what I believe is a true explanation of the real trouble. The trouble is not with the pastors. The trouble is with the missionaries and the Foreign Mission Board. The missionaries on the field have, in recent years, made a serious blunder in missionary statesmanship, and this blunder has thrown out of balance the policies of the Board. We have been trying to establish institutions out here on the mission fields, under our own control, at an enormous expense to the denomination. In this effort we have gotten ourselves out of balance, and have sacrificed the cause of evangelism. The call that has gone from the mission fields to the Board, and through the Board to the denomination, has been so overwhelmingly for institutional workers that the pastors at home, who have a passion for souls, have not been touched. We have turned the Commission around; and the silence of the pastors before the Board's appeal is a condemnation of our policies. As Dr. Robertson used to say, "Facts are stubborn things." Let me give you a few of them.

During the past year fourteen new missionaries have come to the South China Mission, but not one for direct evangelism. In one issue of HOME AND FOREIGN FIELDS last summer were the brief life-stories of forty new appointees of our Board, only three of whom were for direct evangelism. Of the twenty-one members of the Canton Station, only two are doing direct evangelism. A shipload of new recruits came to the Orient last August, but in that large shipment the cause of direct evangelism seemed almost to have been forgotten. If we continue as we are going now, the great victory of Southern Baptists in the 75 Million Campaign will be turned into defeat on the mission fields.

Look at the Board's pathetic appeal. Ten are called for, to give the bread of life to several hundred million starving souls. In the thirteenth chapter of Acts we are told that in the church at Antioch there were five prophets and teachers, and the Holy Spirit called two of the five to go far hence to the Gentiles. But in our own Southland, the home of three-fifths of the Baptists of the world, where there are more than ten thousand Baptist pastors, ten are called for. And these ten are advertised for, about the same as the Board would advertise for a stenographer or an office clerk. Is it any wonder that only one responded, and that he was not fully decided?

Brother pastors of the South, China's greatest need today is not education, or philanthropy, or worldly wisdom. China needs the gospel. We need men here who understand sin, who believe in the gospel of blood, who can work in demonstration of the Spirit and of power, and who will set themselves to the task of giving the gospel to China. Forgive us for obstructing your vision. Come over and help us. Millions are perishing here for the gospel that you can bring to them.

A Plea for an Every-Member Church

This Remarkably Interesting and Informing Article, Written by a Noted Presbyterian Preacher for the Christian Observer, is Here Reproduced Because of Its Timeliness

Rev. Herbert Booth Smith, D.D.

We hear a great deal in these days about the Every Member Movement. Where did it originate? If you will turn back to your Bibles you will discover that the idea goes back a good many years. The Every Member Movement must have obtained in Bible times, for the expression signifying the idea of every member occurs about five hundred times in the Word of God. I find that when God gave the manna, He did it on the every member principle. When the people built the Tabernacle, they did it on the every member plan, for we read, "Of every man that giveth willingly with his heart, ye shall take My offering." And so, whether it was the census of the people or the wilderness journey, whether it was for war or worship, the Old Testament Church was organized on the every member plan. When we come over into the New Testament, Christ gave "to every man according to his work," and Paul asked from every man an offering. When we reach the last book of the Bible, the Revelation, we find that every one of the Thyatira church members is rewarded "according to his works," every one of the elders is provided with a harp, and every one of the martyrs is given a white robe. So it would seem that God, both in the Old and New Testament Church, proceeds on the method of the every member plan.

I. I PLEAD FOR AN EVERY MEMBER PRAYING CHURCH.

A German farmer was plowing his field on Saturday afternoon as one of the elders of the church drove down the road to the little church on the hill for prayer meeting. The German farmer stopped him and inquired where he was going, and when the man said, "To church for a prayer meeting," the farmer made reply: "Oh, we don't have to do that in our church; we just pay the preacher, and he does all the praying for us."

Well, now, while we may smile at the crudity of this statement, to a greater or less extent his idea prevails in the minds of many professing Christians. That is to say, they fail to remember that religion is the most personal thing in the world. God keeps a personal account with each one of His children. You remember the "Ancient Mariner," with the bodies of his messmates around him, each one cursing him with his eye. There is the man alone with two great facts in the universe: God, and his sinful soul. As Kipling said:

"And the sinning ye do by two and two,
Ye must pay for one by one."

Tennyson described how he dreamed that he and his friend should pass through the world together, loving and trusting each other, and together pass out into the silence:

"And He that died in Holy Land,
Would reach us out the shining hand,
And take us as a single soul."

But this was only a dream. You can't die that way. You can't pray that way. One advantage of the prayer-book in the liturgical churches is that every member has to pray, and the pastor does not do it all.

It is somewhat in a church as it is in the human body. The human organization is composed of numberless living cells, each an individual, but each co-operating with the others. When each does its part there is health and peace, but when certain cells of the body, instead of co-operating for the common good, for some reason become isolated from their normal associations, and have set up colonies of detached structures, the result is such a parasitic growth as we call cancer, which preys

on the organism and sets up a hostile function. It is much the same in church life. The only way for a church's life to keep normal is to have all its members working together with one another and with God. As soon as any cease to function thus, and lose touch with Him, they begin to set up those malignant growths which we know as criticism, fault-finding, indifference, etc. But commend me to any church whose people are praying people. I will not have any fear of that church being taken to the hospital to be operated on for moral or spiritual cancers; they will not be there.

Look at what psychology tells us of the value of united prayer. Prayer, psychologically, is an effort of the will toward an object or desire. It is a putting forth of psychic energy. Its efficiency is in proportion to its energy, provided that it is in harmony with the divine will, which works with it on the subconscious mind. Hence, we are told that the prayer of a righteous man availeth much in its working. But when we pray, we release mysterious currents of spiritual energy, which beat against the throne of God and the iron-clad hearts of men.

Just as a radiogram which leaps over the Atlantic requires a high electric energy to overcome counter-currents, so prayer takes the highest possible energy of desire and will to overcome the opposition of opposing minds, and open them to the voice of God. But think of its power. As you note the swaying of a bridge under the regular tramps of a regiment, so if we had sensitive enough eyes, we could see Satan's kingdom totter in response to the regular united prayer of God's people. I think of it sometimes when we say the Lord's Prayer together, and the power of a prayer in which every member unites. As the hymn says:

"Restraining prayer, we cease to fight,
Prayer makes the Christian's armor bright,
And Satan trembles when he sees
The weakest saint upon his knees."

II. I PLEAD FOR AN EVERY MEMBER WORKING CHURCH.

It is a scientific fact, and also a spiritual fact, that idleness is always a prelude to death. As soon as you stop the normal functioning of an organ, it begins to wither and to perish at once. The first recorded sentence of Jesus was this: "I must be about My Father's business." When Charles Lamb was freed from the counting-room of the East India Company where he had been employed many years, he thought he had reached the moment of greatest happiness in life. He was full of the ecstasy of unfettered leisure. Then two years passed, two years of idleness and weariness, at the conclusion of which he said that "whereas time had formerly been his friend, now it became his enemy. "I assure you," he said, "no work is worse than overwork." Life, then, is not a Pullman sleeper; it is a great labor camp. This church is not an amalgamated association for the avoidance of activity; it is rather a conscientious company of perspiring co-operators. Let us leave Heaven to God, but while we are here let us work, seeing that "the night cometh when no man can work."

Spencer's theory of evolution said that there is a continuous change in the organic world from homogeneous to heterogeneous. Now, that is a scientific way of saying that you are different from the person beside you in the pew. There may have been a time in your development when you two could not be distinguished from each other, but God gives you enough variety to form a center of individualism on which the Creator can put the pressure of personal responsibility. There

is one sense in which we can bear one another's burdens, another in which every man must bear his own burden. A man can help me carry my basket, but no man can eat for me. A man can drive me home in his car, but he cannot possibly sleep for me. A man can pray for me when my dear one is dying, but he cannot grieve for me. Nay, rather, a man can pray with me, but he cannot possibly pray for me. A man can work with you in the church, but he cannot work for you. God has picked out a task for each one, and the other cannot do your task without leaving his own undone. "So we built the wall," we are told, because "all the people had a mind to work."

III. I PLEAD FOR AN EVERY MEMBER GIVING CHURCH.

It is a strange thing that many people, without realizing it, are living on the basis of ancient society in these modern days. Sir Henry Maine has pointed out that the unit of ancient society was the family, but the unit of modern society is the individual. Now, then, many modern Christians are living on the old family basis. They say something like this: "Oh, yes, I come of a good family. Oh, no, I am not a church member myself, but my father and mother have been for years. Why, we used to entertain the preachers in our home, etc." They evidently expect to get to heaven on the basis of an ecclesiastical hotel run by their ancestors. Or again, they say: "No, I do not give to the church myself, but my father—he does. We do not want to bother with envelopes, but father gives a check once a year for the whole family," and so it goes. It reminds me of the old gospel hymn, "Oh, to be nothing, nothing, only to lie at His feet." I think I would change it to read, "Oh, to be nothing, nothing, only to sit in dad's pew."

Did you ever think how the every member principle applies everywhere in daily life? How much do you suppose it would cost you to have printed for you a single copy of tomorrow's paper? It would be interesting to ask the editor how many hundred or thousand dollars it would cost him to get one copy; and yet, you can buy it for a penny. Why? Because of the every member idea, which means multiplication of littles. How much would you have to pay for a car ride home from your office if the company had laid several miles of track, and ordered one street car just to take you home that once? And yet, you can ride for five cents, because of the every member plan. What would it cost you to have gas piped to your residence, or a telephone put in, or the services of the Electric Light Company? Suppose the grocer had to send to Europe for one box of imported sardines just for your family. Do you suppose you could buy it for a few cents? Could the United States Government carry your letter from Los Angeles to New York City for two cents, if it were the only one to be carried? No, all of these things are possible because of the co-operation of a vast number of individuals.

So it is in the work of the church. It is estimated that it costs us somewhere near five hundred dollars to put on a single Sunday's services here (Immanuel Presbyterian Church, Los Angeles); and yet you can come in and sit in free seats, and give whatever you care to for the support of the work. Could you do that anywhere else? No. And yet, people say all the Church wants is your money. No, my friends, that is not true; but what it wants to do today is this. We take you into our confidence and say: "Now, we have told you how much money we need, and what we need it for. We believe you do not want to be a parasite, but a participator. Settle the amount you wish to give between yourself and God. Neither the canvasser, nor the secretary, nor anybody else will remember your gift. But whether it be three cents a Sunday (and we have some who give as little as that), or whether it be fifteen dollars

a Sunday (and we have some who give as much as that)—whatever it be, give it individually and systematically and proportionately, as Paul suggested."

IV. I PLEAD FOR AN EVERY MEMBER WITNESSING CHURCH.

I was impressed the other day in reading of a conversation between a Bishop in a certain foreign missionary field and one of his workers. "How many missionaries have you in the field?" the Bishop asked. "Three thousand, sir," was the answer. "You misunderstand me," said the Bishop; "I did not ask how many converts you have, but how many missionaries." "No, Bishop, I did not misunderstand you," was the reply, "we have three thousand missionaries, for every one of our converts is a missionary."

Would it not be a great thing for a pastor to say, "We have twenty-seven hundred personal workers in Immanuel Church, for every member is a personal worker?" Dr. Hall learned in his work in Korea that every native who makes application for membership in the Christian Church there is asked, "How many others have you led to Christ?" and if he answers that he has led no one to Christ, he is not admitted into the Church. Think of it! What if every applicant for membership to our churches in this country were confronted by such a test as that!

May I tell you of a calculation that has been made showing the tremendous possibilities of the every member plan in soul winning? Suppose that there were just one person here today who was a follower of Christ, and that he were a soul winner. I mean, suppose he were the only Christian in this country. Suppose he went out from this church today, and tomorrow should win just one person to Christ, then on Tuesday he and his disciple should each win one other to Christ, and then on Wednesday each of these four should win four more, and thus day by day each disciple of Christ should win a single soul to the Saviour. How long do you suppose it would be before the entire population of our country would be confessed followers of Christ? Just about one month. If you question that calculation, figure it out for yourself.

Of course the work is not easy. Dr. Henry Clay Trumbull made a life resolve to do this work when he was twenty-one years of age, and he held to that resolve through the more than fifty years of his life which followed. When he was over seventy years of age, he wrote the book, "Individual Work for Individuals." People often suppose that it was easy for him to do personal work, and yet he testified that when he was seventy years of age it was just as hard for him to do the work as at the beginning; but, nevertheless, he held on until he led scores and hundreds to Christ.

To sum it all up, let us take for our motto for next year's work as a church these words of Scripture: "Every man, every woman, every child, according to his ability."

"In the vineyard of our Father
Daily work we find to do;
Scattered fruit our hands may gather,
Though we are but weak and few;
Little clusters
Help to fill the baskets too.

"Toiling early in the morning,
Catching moments through the day,
Nothing small or lowly scorning,
So we work, and watch, and pray;
Gathering gladly
Free-will offerings by the way.

"Up and ever at our calling,
Till in death our lips are dumb,
Or till, sin's dominion falling,
Christ shall in His Kingdom come,
And His children
Reach their everlasting home."

The Home Board's Ministry to the Deaf

The Story of a Unique Service Being Rendered by One of Our Home Missionaries and An Appeal for Co-operation in This Worth-While Work

Frank E. Burkhalter, Publicity Director

Did you ever stop to consider how much you would lose if you should be bereft of your hearing and thus be denied the privilege of listening to the voice of friends and loved ones, hymns and other favorite music, earnest gospel sermons and other spiritual appeals?

There are approximately 36,000 such persons in the territory of the Southern Baptist Convention and though for fifteen years the Home Mission Board has been seeking to administer to their spiritual needs through the appointment of a missionary to the deaf, the inadequacy of this ministry can be readily recognized when the one general evangelist of the Board assigned to this character of work, Rev. J. W. Michaels, is compelled to serve the interests of this large number of people scattered throughout the principal towns and cities of the eighteen states comprising the territory of the Southern Baptist Convention.

Brother Michaels has done a wonderful work during the years of sacrificial service he has given to his ministry among his fellows who have been bereft of their hearing, and while the Home Mission Board pays the necessary traveling expenses of special helpers whom Brother Michaels calls to his assistance from time to time, the resources of the Board will not permit the payment of a salary to local workers that would enable them to give any considerable portion of their time to leading Bible classes, conducting other special services for the deaf, visiting them from time to time and rendering other pastoral services such as are given members of Christian churches who have not suffered this affliction.

Accordingly, Brother Michaels has asked the writer to do what he could in calling the matter of the great need of special workers among the deaf to the attention of the local churches in our chief cities where the larger part of the deaf population resides, and see if those churches would not be glad to make up a special sum that would be sufficient to pay a small salary to a worker among the deaf of the city. For many reasons it would be helpful if such a worker could hear but at the same time had such a knowledge of the sign language as would enable him to interpret sermons and other religious addresses to deaf persons assembled in the congregations where sermons and addresses are delivered. Brother Michaels' daughter, Mrs. S. Douglas Johnson of Dallas, serves in this capacity at the First Baptist church of that city, and thus the deaf persons attending that congregation have the privilege of enjoying the sermons of Pastor Truett at the same time the other members of the church do. Several deaf persons have been led, under Dr. Truett's and Mrs. Johnson's ministry to accept Christ as their Savior, and Mrs. Johnson has interpreted the words of the pastor at the baptism to the candidates and thus they realize fully the import of the step they are taking.

Many local churches are supporting a missionary in foreign fields, Brother Michaels points out, and he is persuaded that collectively the Baptist churches of our larger cities would be glad of the privilege of paying the salary of a worker among the deaf of their cities if the matter were only called to their attention. He believes \$50 a month would be a very modest sum for such worker, for many demands would be made upon his or her time in addition to the preparation of the Sunday school lesson and special addresses, though he adds that \$25 per month would be a very welcome contribution. Inasmuch as all funds subscribed to the 75 Million Campaign have already been allocated, it would be needful that whatever sum is invested in this work should be raised over and above the

payments to the Campaign, but inasmuch as this would form a very valuable bit of city missionary work and the amount required is so modest, it is not believed any of our cities would find any difficulty in providing the funds, once the churches became vitally interested in the matter. So far as the writer is informed, no other denomination is carrying on such a work in the South and by reason of having taken the initiative Baptists have an excellent opportunity to enlarge upon it.

Sunday school classes for the deaf are organized in about forty of the leading cities and towns of the South, Brother Michaels reports, but he rightly feels that our deaf people are entitled to a larger ministry than this, as they are hungry for the gospel and a special spiritual service along many lines. Among the cities where classes for the deaf have been organized in the Baptist churches are Washington, Baltimore, Richmond, Norfolk and Staunton, Va., Durham and Charlotte, N. C., Columbia and Greenville, S. C., Atlanta, Birmingham, Nashville, Memphis, Knoxville and Bristol, Tenn., Little Rock, Fort Smith and Van Buren, Ark., Oklahoma City and Tulsa, Okla., Kansas City and Fulton Mo., and Dallas, Fort Worth, Houston, Austin, San Antonio, Waco, Temple and Denton, Texas. In only two of these places do the leaders among the deaf receive any compensation for their services.

Looking to a larger service of our deaf mutes in the future, Brother Michaels is engaged in the preparation of a lexicon of the sign language which he hopes to have published soon and adopted as a text book in the Baptist seminaries of the South in the hope that candidates for the ministry and other forms of Christian service will master the sign language and thus be prepared to serve deaf people wherever they find them, whether in the home or foreign fields, for the sign language is a universal language.

Brother Michaels was not born deaf. When a lad of seven he contracted erysipelas in a Confederate hospital camp at Richmond, Va., and while convalescent contracted a cold. He believes this affected the drums of his ear and shortly after that when he returned home from an artillery practice—he had stood very near the cannon during the firing—he found that he could not hear his mother when she spoke to him, thus discovering for the first time that he was deaf. He believes the shock of the cannonading ruptured the drums of his ears.

The future evangelist later attended the Virginia School for the Deaf, from which he graduated, and then took a three-year course at Gallaudet College, Washington, D. C., after which he became an instructor in his alma mater. Sometime later he went to Arkansas as the principal of the State School for the Deaf and taught there 25 years, employing his spare time in ministering to the deaf people of his state in spiritual matters. Finally, he was persuaded God had called him to preach to the deaf and he was ordained to the ministry at Little Rock, the late Governor James P. Eagle, also a Baptist minister, serving as moderator of the ordaining council.

For the last fifteen years Brother Michaels has been employed by the Home Mission Board as a general evangelist to the deaf, a work to which he hopes to give the remainder of his years. He does not believe his work will ever attain the results it should nor be placed upon the most permanent and efficient basis until local workers have been employed by the local churches to carry on a ministry among the deaf in the long intervals that elapse between the visits of the South-wide evangelist.

New Testament Evangelism in a Modern City

This Pastor of a Strategic City Church Tells With Modesty But Enthusiasm of the Results Achieved in An Effort to Bring the Gospel Message to the People

Rev. W. M. Bostick, Memphis, Tenn.

We could not close an ear to the request of the editor that I give readers of HOME AND FOREIGN FIELDS a brief story of our recent evangelistic campaign in Memphis, led by the Bellevue Baptist church. We write this article with the sincere purpose that it may help others who are trying to solve the many problems the modern city presents.

I shall write of our preparation for the soul-winning campaign and then of the results. Our campaign was launched the tenth of July and continued two weeks. Pains-taking preparation was made for the campaign weeks ahead. We believe that no modern methods of evangelism are an improvement on plans and methods employed by the early disciples who waited in the upper room at Jerusalem for Holy Spirit unction and power. We read in Acts 1:14 "These all continued with ONE ACCORD in PRAYER and SUPPLICATION." Acts 2:1, "And when the day of Pentecost was fully come, they were all with one accord in one place." Acts 1:4, "And they were all filled with the Holy Spirit and began to speak . . ." Harmony, prayer, oneness of purpose, and testimony in the Spirit were the preparation of heart for Pentecost.

For ten days before the campaign, earnest, spirit-filled men and women met for prayer and special study in soul-winning. We used to great advantage Dr. Mullins' book "Talks on Soul-Winning"—with all the supplementary matter we could gather. Appropriate scriptures were memorized in these services. Then demonstration was made as to how they could be used in dealing with the lost, and how to make the approach.

When the church was led to see that big things can be done as easily as small things we appointed our committees and got behind them with our prayers and support.

An arrangement committee was appointed and instructed to get the most accessible lot possible, to secure a tent that would accommodate 200. The arrangement committee was would accommodate 200. The arrangement committee was not cheap in anything they did. They thought not of the cost, but of the people. The tent was the best that could be had. The seats were as comfortable as any in our churches. The tent was beautifully electrically lighted and made attractive by great scripture quotations stretched across the front of the tent. "Have faith in God." "Without the shedding of blood—no remission."

We realized, too, that we had to attract the attention of the public. This is no easy task in the modern city where there are so many places of amusement that are inviting to both young and old. So a wide-awake publicity committee was appointed, and for a month they kept the great soul-winning campaign before the people.

An active census committee worked thoroughly our territory two weeks before the campaign. This material was assembled and kept before personal workers. This work should never be overlooked.

An enthusiastic music committee had the best singers of our church and the other churches organized and ready when Charlie Butler, the world-famed gospel song leader, reached us. And in his own masterly way he held them to the end.

The tent was divided into sections and personal workers appointed in each section. No person could come under the tent without having a personal invitation to come to Christ. These workers did excellent work.

As to the results, the people came by the hundreds and thousands. They came on street cars, in automobiles, they walked—they came. One night it was estimated that 2,500 people were under and around the tent. It was worth living a whole life to have an opportunity to preach to a company like that. Scores and scores of people were reclaimed and hundreds of Christians reconsecrated themselves to the Lord. How many were converted eternity alone will tell. We had a letter a few days ago from a man in Baltimore who stated that he attended a few of our services and was converted and was joining one of our churches in Baltimore. He had been deluded by Christian Science but had the veil lifted from his eyes by the pure gospel of the Son of God.

The pastor endeavored at each service to present Jesus Christ as the one remedy for a lost world. The church that is to be the winning church of the day is that church that preaches the old-time doctrine of sin and the sovereign grace of God to save. We are convinced more and more that if God can't save the world by the truth he will never save it by lies.

We give thanks to God for a people that are big enough to see their day of opportunity, and with great faith in God go forth to match it. God use us to save our cities today that we may save the whole country for Him.

A Half-Million Tithers and a Half-Million Souls

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

What a slogan the Baptists have for the year! The Convention adopted the suggestion of an "Every One Win One" motto for Baptists of the South, and also the recommendation of "A Half Million Tithers." These together ought to make this the greatest year our Baptist churches have ever known.

Last year we reported 173,595 baptisms from 27,444 churches with a total membership of 3,199,005. If each one baptized last year was won by a different worker, then there were 3,025,410 who did not win anyone during the whole year.

There is before us a solemn and possible task, as indicated in the caption of this article, and we should definitely set ourselves to the great work of securing a half-million tithers and of winning a half million lost souls to our Lord.

1. *Is this Slogan Possible of Attainment?* Can Southern Baptists in the next year make the number of tithers reach the half million mark, and can they win five hundred thousand to the Savior? It certainly seems possible for the following reasons:

(1). *We Have Plenty of Time.* An average of twenty additions to each church for the year would give 548,880. Surely this can be done.

(2). *The Material is at Hand.* If we take the highest estimate of church membership there are millions around us not saved.

(3). *There are 3,199,005 People to Help.* If we win 500,000 then that would give six Christians a whole year in which to win one to the Savior.

(4). *Bible Authority is Abundant.* This is our great business, and Jesus says He has chosen us and sent us out for this very purpose in His stead.

(5). *Promises are Plain and Assuring,* that if we will bring in the tithers and the offerings then the blessings of God will come upon us in abundance.

(6). *Providences Show that God is Calling.* The fact that sin abounds is all the more reason why grace is ready in great and overflowing and uplifting tides.

(7). *Already We See Foretokens of Victory.* Reports are coming in from every direction indicating that God's people are at work and that thousands are being saved. Let us thank God for the mercy drops and pray for the showers of blessing.

2. *How Can It Be Done?* Southern Baptists have learned something of this power, and the ideal here set for them is not beyond the most reasonable expectation. Surely this second question is just as readily answered as was the other.

(1). *Pray for These Two Things.* Publicly and privately, by night and by day, let the burden of our prayer be that we may have a half million tithers and a half million baptisms.

(2). *Have a Committee in Each Church,* taking a census, asking for volunteer workers, conducting prayer-meetings, making definite assignments, and pushing an "Every-One-Win-One" Campaign.

(3) *Set for Each Church a Goal,* based on the additions which might possibly be won during the year. This can be estimated from last year's work and from the number found in the census.

(4). *Keep the Slogan Before the People,* using one-minute speakers at every meeting held by every organization in the church, and providing for reports from every such organization as to the lost who have been won.

(5). *Train for Soul-Winning,* using the card prepared for this purpose by the Conservation Commission, and supplied by the Sunday School Board. This will help to bring "A Bible Revival in Every Baptist Church in the Southern Baptist Convention."

(6). *Organize the 967 District Associations.* Have an associational chairman, with one from each church, composing an executive committee, and let it be the duty of this committee to inform and lead and help the churches of the association in reaching their quota.

(7). *Every One be One to Count On,* and try to have his church on the A-1 list at the next Convention. This A-1 distinction is for the churches which have won as many by baptism as were on the church roll, thus attaining the ideal set for the churches by the Convention in the motto, "EVERY ONE WIN ONE."

Brazil as a Mission Field

The Failure of Roman Catholicism and the Challenge to Baptists to Evangelize this great land of destitution and opportunity.

Rev. Solomon L. Ginsburg, D.D., Rio de Janeiro, Brazil.

While on my furlough, it has been my privilege to visit many parts of this great country of ours and listen to a good many discussions relative to mission work in Roman Catholic countries.

One of the arguments against such an enterprise is the idea that Romanism is Christianity. Where those who possess such notions get this idea has been a great problem to me. All one has to do is to enter any Roman Catholic edifice, and see with his own eyes the enormous array of idols (so-called saints), and, if he knows his Bible and his Master and Savior, he will soon be convinced that instead of being Christianity, Catholicism is pure and simple Paganism with a Christian coating.

The idols the Roman Catholic worships are just like those worshiped in darkest Africa, in crowded and bleeding China and domineering Japan. What of it that they give their idols Christian names, calling them "Virgin Mary" and "Saint Peter" or "Saint Paul?" Look at them as I have seen them in Brazil and then read the 115th Psalm and see if they are not just like the idols the Psalmist speaks of:

"Their idols are silver and gold,
The work of men's hands.
They have mouths, but they speak not;
Eyes have they, but they see not;
They have ears, but they hear not;
Noses have they, but they smell not;
They have hands, but they handle not;
Feet have they, but they walk not;
Neither speak they through their throats.

Now read the next verse and see what happens to those that worship such things, whatever be their name:

They that make them shall be like unto them;
Yea, everyone that trusteth in them.

For thirty years have I been laboring in priest-ridden Brazil and my testimony, after these many years of care and toil, is this: If ever a people needed the blessed tidings of salvation, that people are the millions living in Brazil. South America has been justly called the Neglected Continent, but the inhabitants of the great Brazilian Republic can be truly characterized from a spiritual standpoint, as the most neglected people of the Neglected Continent.

And yet Romanism, with all its craft and power, has had absolute sway in Brazil for more than four hundred years! What has she done for Brazil and its people?

Brazil for many years was a Portuguese colony and Rome had absolute power—power to kill and burn anyone that dared to oppose their priestcraft or think differently from the teachings of the church. What did it accomplish during those many years? Nothing except perhaps filling its own coffers.

Brazil became a monarchy in 1822 and Rome was made the authorized religious church with power in the whole Empire.

What did the church accomplish during these years of absolute dominion?

Here are some of the things I found in 1890, when I first landed in Brazil. These are some of the results of Roman Catholic influence and teaching in a land flowing with milk and honey and among a people anxious to follow the truth:

1. *The Bible, the Word of God, is an unknown book.* The priest hates the Holy Book and whenever he can lay his hands on a copy, it may even be what he terms a *Catholic Bible*, bearing the approval of some high ecclesiastic, or perhaps a New Testament printed and distributed by some evangelical agency—he will tear it to pieces and burn it.

It was during a discussion through the public press, in which I exhorted the readers not to be satisfied with my writings, but to obtain a copy of the Holy Book for themselves and examine the truths with their own eyes, that the priests resolved to make a public bonfire of some copies of the Bible and thus demonstrate publicly the worthlessness of the Bible.

I asked a friend to secure for me a copy of a Bible out of the burning pile. My friend succeeded and brought me a Bible with its edges charred and many of the pages burned. Examining the title page of the New Testament that had not been touched by the fire, I found that it was a Roman Catholic Bible, bearing the approval of the Archbishop of Bahia, the accepted highest authority of the Roman Church in Brazil. I sent that copy to the library of the Southern Baptist Theological Seminary. That burned copy proved to me, and to all that saw it, that the Roman Catholic hierarchy was burning *its own Bibles* to make people believe that there are false Bibles and thus prevent the people from reading the Word of God.

2. *Prayer, spiritual communion with God, our Heavenly Father, is also unknown to the millions of souls of Brazil.*

They go to church regularly, kneel before their idols and count their beads: but to commune with their Father in heaven, talk to Him face to face, open their hearts to Him, telling Him all their troubles, desires and needs—of this they are absolutely ignorant.

One of the most difficult things in our after meetings is to get a Roman Catholic inquirer to pray for himself, in his own language, expressing his own thoughts. He cannot realize the presence of God and His willingness to hear and answer prayer. Prayer is unknown to him, because the priest has taught him that God would not listen to him, and that he (the priest) alone can intercede for him before the Throne of Grace.

I will never forget the happy, joyful face of a lady, member of the First Baptist Church in Pernambuco, when she realized, by personal experience that God hears and answers prayer. She had been a very zealous Roman Catholic, but had been wonderfully converted. One day she came to me and said:

"Pastor, I cannot believe that God hears and answers prayers. I have been asking Him for so many things, but have received no answer."

I said, "My dear sister, instead of asking for many things, only ask Him for one thing and do not cease praying until you receive your answer." I told her also to be careful not to ask for anything that might not be for the glory of God.

It was not long after that she came to me with her face beaming full of joy.

"Pastor," she said, "Now I know that our God hears and answers prayer, for I asked Him for one thing and He has given it to me. Glory be to His Name," she exclaimed with a heart overflowing with happiness. Millions of Roman Catholics do not know this, because they have not been taught how to approach God.

3. *God Himself is an unknown Being to the people of Brazil.* It seems hard for me to say that, but it is a fact, nevertheless.

The better-class, I mean the educated classes, that see through the Roman Catholic farces, are either Positivists, Materialists, or rank Athiests.

Then the uneducated classes, especially those that live in the far away interior, practice pure and simple idolatry.

The priest tells them that they cannot draw near to God—that God does not take any notice of them—that the only way to obtain anything from God is through the intercession of the priest or through some idol.

Once entering into a hotel I found a lady on her knees before a dressed up doll, which she called the Holy Virgin, praying and weeping and begging for help. She hugged and

kissed the idol and afterwards would raise her hands to it in supplication, making some of the most touching appeals.

When I had an opportunity I called her attention to the fact that God is everywhere and that, instead of pleading to the idol, she would do much better directing her petitions to Him. I gave her this illustration. I said: Suppose your father were in this room, and, instead of asking him for what you need, you would direct your petitions to a picture of one of your departed relatives. How would he take it? The poor woman could not see her error for a long time, but now she is rejoicing in the knowledge of a personal, Almighty and All-loving God, who is always willing to help and to bless.

4. *The power of the Spirit of God is also unknown to them.* A spiritual, transformed and regenerated life is an entirely unknown thing in Roman Catholic circles. To be born again, to be born of God, to feel the power of God taking hold of one's inner self—transforming, regenerating, making all things new—is an experience they know nothing of and really cannot imagine.

Salvation by works, through their own efforts or by personal sacrifices, they understand; but their utter helplessness and dependence upon God for the transformation of their lives they cannot realize, for this is one thing the priest will never teach them.

Its idolatry, its doctrine of salvation by works, its scale of penance, its pagan purgatory with its nauseous confessional, not to mention the immoral lives of its leaders—all of it works together to keep the Roman Catholic away from Christ, away from the fountain of spiritual light, life and power.

After four hundred years of Roman Catholicism in Brazil the power and presence of the third person in the Holy Trinity is completely unknown!

5. Just one more statement, perhaps the most terrible of all, viz: *Christ Himself, His life and love and great work of salvation, are almost entirely ignored.*

Where is Christ, the Son of the living God, the One to whom all power is given in heaven and on earth, the only Savior of mankind?

He is locked up in a cage, transformed into a piece of wafer made of flour and, when brought forth, he is swallowed up by its adorers.

Oh, the horror and the blasphemy of it!

I read somewhere that in the early centuries a religious revival took place in Persia and a committee of wise men were sent to Europe to inquire into the different religions and bring back their report. This is what they reported about Christianity, the Roman Catholicism of the dark ages:

"Of all the religions," said the report, "the Christian is the most despicable. Some religions make their gods and then worship them, but the Christian religion first makes its god and then eats him."

Ought we to preach the Gospel to Roman Catholics or not? Let Brazil give you the answer for after *four hundred years* of absolute dominion what do we find?

1. The Word of God a sealed book and God's message to men hidden;

2. Communion with the true God unknown, because of idolatry;

3. God Himself, a mystery and a myth, misunderstood and ignored;

4. The Spirit of God hindered in His Saving Power; and

5. Jesus Himself ridiculed and despised.

May these facts sink deep into our hearts and help us to realize our duty towards these neglected millions, who through misguided trust, in false leaders, are still lying in darkness and in the shadow of death—without God, without Christ, and without hope.

A Story of Siberian Missions

A Graphic and Thrilling Account by Our Director of Missions in Siberia in His Journeys in the Amoor Province

Rev. P. J. Vince

For a long time there had been a need as well as a wish felt by many brethren and sisters that the three new fields of our missionary district in the Far East Baptist Union should be visited, yet the carrying of the above wish into effect had always met with some obstacles. On the one side the hold-back came in from the manifold and complex rule of the missionary enterprises in general, and on the other side the hindrances occurred because of my pastoral duties in connection with the minister's office in the town-congregation in particular.

But as an old German proverb says: "Everything, long-projected, comes to pass at last," so it was in this case. On the 26th of May, at 5 o'clock in the morning, attended by my dear wife and by a mixed double quartet of choristers, I mounted my cart, and the rest of the company mounted their carts, with wooden axle-trees, drawn by one horse each. Thus we started for our goal. Such a Russian vehicle looks dreadful outwardly, and traveling inside it is still more shocking.

The wheels on such vans are always not quite round, and are not strong enough in order to stand a light gallop. Moreover, the long axle-trees of the wagons, being exclusively smeared with tar that, in most cases, runs out when commencing the way—are sure to take fire and burn. We had such a misfortune twice while taking our trips. Howbeit, just at present it is more pleasant and useful to travel in this way than to move by rail. Although traveling by horses is very slow, yet by them one attains his end much sooner than by a railroad train, because for the latter mode of locomotion an age is scarcely sufficient before one can obtain a "lawful" permit to travel.

Should one overcome all the difficulties which beset obtaining permission to travel by rail, yet one would not congratulate one's self upon that happy lot: various tortures would be sure to encounter him or her on the railway. To cut the matter short, one prefers traveling in wooden jolting carts, soiled thickly with tar, more than in a train, so that the cart-traveler drives like a prince, as compared to a train passenger. If such traveling may be regarded, as "the up-to-date perfection of the Russian culture," then with reference to all other things the head of the right nail has been hit, and Russia has beaten the record before the whole world!

On the 28th of May, about 4 o'clock p. m., we arrived at Romanovka—the first village of our goal. That is one of the many Russian villages which lie close by the *taiga*, that is to say,—by the Siberian primeval forest. Judging by the impressions made upon us, the poorest sort of people in all the world live in such villages. I can not depict the way of living of such people. There the appalling poverty, matched with unimaginable squalor reigns, so that we liked to take our meals at night better than in the day time, because in the dark one does not see what is being eaten.

In Romanovka we had four Gospel meetings and one members' meeting. After the second Gospel meeting, we went to the little stream in order to fulfill the Master's command to immerse eight believing persons. On the bank of the purling mountain rivulet a few hymns were sung and the message of the cross was delivered to a large crowd of curious on-lookers.

While the candidates for baptism and I were changing our clothes, a frightful noise at the sisters' tent was made. The husband of one of our new sisters, having gotten drunk, came to the place with the intention to beat his wife when she was going to be baptized. As soon as he had a glimpse of our sis-

ters clad in white robes, he suddenly rushed, like a tiger, upon his wife, pulled the poor thing by the hair down to the ground and was going to trample her under his feet, which we certainly did not allow him to do. All this gave rise to a loud exchange of words, because the crowd of on-lookers was divided by two opposite opinions about the scandalous scene that had just come off. One part of the people cried: "Fie! What a shame! What sad time we are living now when a man may not beat his own wife any more, so that folly takes ascendancy over all morals;"—the other part of the people to which we also belonged, tried to make it clear to all the people that such scenes and acts might entail grievous consequences, wherefore they begged the uproarious persons to contain their indignation and to keep quiet. The storm subsided after we had advised that sister to stand aloof from being baptized at that time, with which the very man—her husband—declared himself to be satisfied.

From Romanovka the way led us to Borisovka, where we had two Gospel meetings and one members' meeting. Beside the spiritual blessings, we experienced in that village also what may be called "wisdom acquired by starving." The bitter experience bade us take precautionary measures and to make arrangements for the next days, because we were to go further on into the district, peopled with the poor where nothing was to be bought.

The next day we arrived at Yasnaya-Poliana. It is a German-Lutheran colony. The good folks of that village are so desperately poor, that we were glad to have brought along with us some victuals, such as flour, potatoes and butter. I had an opportunity to baptize the first four German brethren and sisters and one Russian brother in that village. Sweet hours of communion with the children of God did we enjoy there.

From Yasnaya-Poliana our way lay through Timofievka to Romnoye. As it was not possible to get at Timofievka the needed conveyance except one horse and cart, we laid up our common baggage in the wagon and ran afoot beside it. True, it was not an easy task to trudge some twelve miles along under the scorching rays of the mid-day sun, yet finding ourselves in the company of the young and joyful brethren and sisters, even this new experience was surmounted by both my dear wife and me.

In Romnoye the Baptist congregation is altogether young. It came into being last autumn by fourteen persons having been baptized there. We had three Gospel call meetings, baptized seven souls and held one members' meeting where the young brethren and sisters were instructed about the organization training and church discipline. Being compelled by some contingencies, we started from Romnoye to Verchnie-Bielaya through Sviatorussovo, where we had a Gospel meeting about midnight, and having ended it, we proceeded in the early morning on the next day to the headquarters of our missionary, Bro. P. S. Podzoroff, to Verchnie-Bielaya. Having arrived there, we held four Gospel meetings, one educational members' meeting and baptized twenty-two persons. Beside the house-visitations which we made there as well as in all the villages, I got a chance for my personal joy and sorrow to visit the widow of the deceased Bro. V. K. Osipenko, who had died several months ago.

In the year 1885 Brother Osipenko was converted to God in the government of Kieff, and was one of the many victims of fury against all religious dissent from Greek Orthodoxy of the all-powerful head-procurator of the Synod, K. P. Pobedonostseff. Brother Osipenko had been deprived of all his property,

condemned and banished into a remote exile, where he spent six long years. Having suffered the time of his banishment, he returned home; yet no brighter days did he enjoy there. Upon his return to his home, he was elected preacher of the congregation Romashka, district Vasilkovka, government Kieff, where he constantly had vexations with the police and priests, so that he could never prosper there. Forced by need out of that place, Brother Osipenko immigrated into the Amoor-province in 1910 and settled in this land, making his new home in a far-away village and among his relations noted for their penury. Even here, in the new country, stroke upon stroke of ill fate hit the honest warrior of Christ, but the heaviest blow that descended upon him was the godlessness of his own son who had unreservedly thrown himself into the world's arms.

Soon after that affliction came, Brother Osipenko, driven again by a distressing need out of his new homestead and followed by his faithful old wife, sought shelter and abode in the better-conditioned village Verchnie-Bielaya. At that time in the just-mentioned village a pair of believing persons already lived, married couple help. Such a combination of adverse circumstances hurried the death of Brother Osipenko, who soon after having been beaten by his wicked son, died.

Now we called upon the departed brother's widow who had been disabled by paralysis and had lain in bed for over two years. The wretched hut we found her lie in was all black with smut and reeking with smoke. She was lying on a pack of straw wrapped up in rags, and at the window-sill hard by her bed we detected a few dry bread crusts. On my asking her if she had bread enough to eat, she pointed with her whole hand to the bread crusts and said in a weeping tone: "Thank God, I have still that to eat, but I must soften the bread by soaking it in water; otherwise I couldn't bite it any longer. As to my bed, being alone, I cannot help myself, and if nobody comes to my aid, I suffer terrible pains till I can stand them no more. Yet the most terrible thing above all is my son." At these words she wept bitterly and said: "My son, my son, when will you be converted?"

I took leave of her with words: "Before we quit your village we will visit you again." Then the little group hurriedly gathered themselves and quickly organized help for the poor widow to the feasible extent, whereupon all we in a body betook ourselves to the sufferer's hovel and sang there a few Gospel songs for her. Oh, how rejoicing was she that moment! She repeatedly thanked the Lord, seeing that she was not quite forgotten, and spoke out her hope that she would be put again in company of brethren and sisters at some other time, that she might not be always alone. Besides that sister there are many very poor widows and orphans of the fallen soldiers, who are in like poverty in those villages. According to Jas. 1:27, it should be our holiest duty to succor those widows and orphans, especially those, who "have obtained a like precious faith with us,"—but where are means to be gotten from? Might not the help come from America? Were it not possible to appoint several hundred dollars for the purpose of setting up a home for such homeless creatures here? In the present combination of circumstances a home with some twenty-five to fifty beds fitted up would be one of the loudest and also of the most effective sermons.

(CONCLUDED NEXT MONTH)

The Foreign Board's October Meeting

Many of the most gratifying bits of news that have been reported to a meeting of the Foreign Mission Board of the Southern Baptist Convention in recent years were heard at the annual October session.

For instance, more converts are being won in Italy than ever before, this increase in additions coming simultaneously with the larger equipment in that field.

Most gratifying results in conversions are being had in the new European fields of Hungary and Roumania, and the Roumanian churches are rapidly coming to self-support in their local work. The modesty of their request for aid in 1922 surprised as well as gratified Secretary Love and members of the Board. The Baptists of the newly occupied countries in Southeastern Europe are of a type to make Southern baptists glad of the privilege of co-operating with them in the extension of the Kingdom of God in that section of the world.

From Siberia, where our Southern Baptist work has been confined heretofore to the distribution of Bibles in the native dialect and the reinforcement of the native evangelists, there came reports of the organization of new churches weekly and of people rapidly turning to God. So encouraging is the field there that it is likely Dr. W. B. Glass, one of the leading missionaries in North China, may soon be transferred to Siberia as superintendent of the work there and in Manchuria.

In many of the other fields the local churches are coming to self-support and the natives are coming to a larger support of the general work of the denomination. Dr. E. N. Walne, head of the publication work in Japan, at home on furlough, told how some of the native Japanese pastors and their families were denying themselves one meal a day in order that they might meet their obligations to the 75-Million Campaign.

The budget adopted for next years was \$2,928,012, an increase of practically \$100,000 over last year, and while this advance is gratifying to those who do not want to see any backward step taken in our missionary operations either at home or abroad, there was a painful factor in the consideration of this budget in that it represented a decrease of \$1,200,000 from the sums asked by the missionaries for carrying forward their work. The appropriations made cover the operations of the Board on eighteen fields during 1922, care for the maintenance of the work already established, and provide for only such additional equipment as is believed to be absolutely essential. The board sought to keep the appropriations within the probable receipts for the year.

A total of 183 new missionaries have been sent out by the board since the 75-Million Campaign was projected, 76 of this number going forward this year. From information received by Dr. Love this year he fears there will not be quite so many volunteers ready to go out next year, though he expects a rapid increase after this year as the board is in touch with vast numbers of young people in the Baptist schools of the South who have dedicated their lives to foreign mission service and will be ready to go out as soon as they have completed their education. This number is ten times that which existed prior to the launching of the 75-Million Campaign, Dr. Love said.

Indicating the economy with which the funds entrusted to the Foreign Mission Board are administered Dr. Love explained that of every dollar contributed to foreign missions only 3.74 cent goes to administration expense, making the lowest administrative expense of any foreign mission board in the world carrying on an extensive program. Under the instruction of the Southern Baptist Convention the board is co-operating with the other general boards in the loan fund to the two seminaries and the Baptist Bible Institute, expending 1.41 cents out of every dollar in this manner, thus leaving 94.85 cents out of every dollar contributed to foreign mission work that is actually expended in work on the foreign fields. When the seminary fund has been completed the sum going to the foreign fields will be increased.

Here is the list of appropriations for 1922 by fields and special objects:

Africa	\$ 74,899
Argentina	137,813
North Brabil	148,325
South Brazil	500,710
Chile	59,828
Central China	235,951
Interior China	88,886
North China	171,790
Pakhoi	11,064
South China	321,065
Italy	151,748

Japan	\$175,470
Mexico	128,463
European relief	176,850
Jugo-Slavia	5,000
Hungary	5,000
Roumania	20,000
Spain	29,000
Palestine and Syria	8,000
Buildings	100,000
New missionaries	75,000
Loans to Seminaries	250,000

It will be noted from the list of appropriations that the work in Palestine and Syria will be continued and another American superintendent will be named to take up the work where Dr. W. A. Hamlett laid it down.

The board is greatly in need of all the funds it can command and the members hope that every Southern Baptist will

pay promptly his or her pledge to the 75-Million Campaign in order that the needs on the fields can be met adequately and promptly. The board is persuaded that at no time in its history has the missionary opportunity been so inviting and the returns upon missionary investments so large and immediate.

By-Products of Enlistment

Rev. O. E. Bryan, D.D., Superintendent of Enlistment.

The Enlistment Department of the Home Board is about twelve years old at the present time. The growth of this department has been marvelous, considering the conditions. The development was very great until the 75-Million Campaign, which in many ways absorbed the work formerly done by the Enlistment Department. We are in hearty accord with the 75-Million program and mean to support it to the end, yet we must call attention to the points where this program has affected the Enlistment Department of the Home Board.

It has made necessary the use of enlistment men in evangelistic and financial campaigns in the States. At present a large percentage of the enlistment men are not doing enlistment work as such. We will deal with these conditions as they are and slowly work toward the ideal. We will have something to say later concerning the plans and policies. In this article it is our purpose to call special attention to the by-products of this department within the last dozen years.

Our Seminaries have established Departments of Efficiency, which is another word meaning practically what the Home Board means by Enlistment. These departments were inspired in their establishment largely by the propaganda of Home Board Enlistment. We are glad these departments have come. We hope to see them developed in a great way. We believe no seminary has a chair more far-reaching in its results than the Chair of Efficiency.

The Sunday School Board has applied the principle of enlistment in its program. They have established a Department of Survey and Statistics, which is very helpful to the whole denomination. The survey is a second step in an enlistment program. This Board has observed special enlistment days in their Southwide programs. Their organized class department is doing aggressive enlistment work along all lines in a beautiful way. This Board sends out scores of summer workers to do enlistment work as such through the Sunday schools. We are delighted to see our Sunday School Board applying these progressive methods in their work.

The laymen have organized and applied their work throughout the South largely on the enlistment idea, giving special emphasis to the doctrine of Stewardship. We are rejoiced to see our laymen coming to their own in the work of the Kingdom in such a fine way.

The W. M. U. of the South has in a large measure followed the principles of enlistment in their organization and mission study. They share with the Enlistment Department original ideas in this program and have with the Enlistment Department been pioneers in the teaching program.

The B. Y. P. U. Department in many of our States is becoming a strong factor in the enlistment program, teaching Baptist doctrine in a more general way perhaps than any other department of our church work.

The 75-Million Campaign was launched largely on the stewardship idea of the enlistment program. It was organized and outlined according to the systematic principles of the Enlistment idea.

These are some of the by-products of Enlistment. Not all of the benefits of this Department can be tabulated. We do not claim to be responsible for all that the departments have done along this line, yet we do claim for the Enlistment Department that it has been a pioneer in road building in this direction.

No one of the several church departments can take the whole Enlistment program to the churches. They are limited because each represents a segment of the church work. We are glad we have the departments. They have come to stay. The Enlistment Department of the Home Board hopes to be used by the Lord in gathering up and pulling together the many departments, co-ordinating and unifying them into a complete whole, a single unit in the local churches. The church is the divinely authorized unit in Christ's program. We believe the time has come for Southern Baptists to co-ordinate their departments and move forward as a unit in every part of the program. This is our hope. This is the co-operation to which we invite all who are concerned.

The last clause of the Great Commission is our text for enlistment. Every teaching and training department of the denomination is a part of the great New Testament enlistment program.

"THE PRESENT NEEDS US"

The present needs us. Every age
Bequeaths the next for heritage
No lazy luxury or delight—
But strenuous labor for the right;
For Now, the child and sire of time,
Demands the deeds of earnest men
To make it better than the past,
And stretch the circle of its ken.
Now is a fact that men deplore,
Though it might bless them evermore
Would they but fashion it aright:
'Tis ever new, 'tis ever bright.

—Charles Mackay.

"In Obedience to His Command"

Life Stories of New Missionaries Who Sailed Recently for China on the Hawk-Eye State



OUR NEWEST MISSIONARIES, BOUND FOR THE ORIENT
More than one hundred recruits, bound for China and Japan, sailed on the "Hawkeye State" on August 27—the largest group of religious workers ever sent to the Asiatic mission fields in a body.

MILLARD T. RANKIN

was born in Newbury, S. C., and is the son of a minister. He was converted and joined the church at 12 and following the completion of his high school course entered Furman University. He was compelled on account of weak eyes to withdraw from school for a while, and it was while at work that he was convinced the Lord wanted him to preach. He then entered the Wake Forest College and graduated from that institution in 1918, entering the Southern Baptist Theological Seminary that fall. While in the seminary he yielded to the call to become a missionary and was commissioned by the Board on June 9th, to do evangelistic work at Canton, China.



MILLARD T. RANKIN, South Carolina.
Evangelistic work, Canton.

MISS CLIFFORD IRENE BARRETT

was born in Breezewood, S. C., and was converted at the age of 13. After completing the little country school, she aspired to go to college and made an opportunity to do so through winning a competitive scholarship in Winthrop, graduating from there in 1915. She was active in the Y. W. C. A. and Student Volunteer Band there, and attributes much of her Christian training and missionary aspirations to her service in those organizations. She promised the Lord that if He would help her to gain a college education she would dedicate her life to missionary service, and in the fall of 1919 she entered the W. M. U. Training School at Louisville, holding a scholarship in that institution, graduating in May, 1921, and applying to the Foreign Mission Board for service in China, she was given an appointment to do evangelistic work at Pochow, China.

MISS GRACE STRIBLING

is a native of Westminster, and was reared in a family that had daily worship and placed great emphasis on Baptist literature. She says that when her baby brother was just learning to talk he used to beg his mother to rock him and read the *Baptist Courier* to him. Her own missionary inspiration is attributed to reading religious and missionary journals. She was converted at the age of 12 and upon completing the Westminster high school entered Winthrop College through obtaining a scholarship in competitive examination. She, likewise, promised the Lord that if He would help her obtain an education she would dedicate her life to His service. In her junior year at college she joined the Volunteer Band and continued her missionary preparation, winning a scholarship in the W. M. U. Training School and

entering that institution in 1919 and graduated in 1921. She will do educational work at Keifeng, China.

MISS MOLLIE McMINN

of Carthage, Missouri, sailed on the HAWKEYE STATE from Seattle, to resume evangelistic work at Shiu Hing. Miss McMinn has seen previous service under the Board in China, but was called home several years ago by the serious and protracted illness of members of her family. Now that that situation has ceased to exist, she is returning to her former field of labor. During her enforced term in this country, she was superintendent of the Chinese work done by Northern Baptists in San Francisco.



MISS MOLLIE McMINN, Missouri.
Evangelistic work, South China.



MISS CLIFFORD IRENE BARRETT,
So. Carolina. Evangelistic work,
Pochow, China.

MISS VIOLA HUMPHREYS, Texas.
Evangelistic work, Kaifeng.

MISS GRACE STRIBLING, So. Car-
olina. Educational work,
Kaifeng.

MISS MINNIE ALEXANDER,
Texas. Secretarial work,
Kaifeng College.

MISS VIOLA HUMPHREYS

was born near Dublin. Her father Rev. J. H. Humphreys, spent 24 years in the ministry and missionary work in Erath and adjoining counties prior to his death in 1904. She was educated at the Dublin high school and John Tarleton and Simmons colleges, and spent a number of years as teacher in the rural schools in Haskell county and in the city schools of DeLeon and Dublin. She was converted at 14 and soon afterward felt that God wanted her to be a missionary to China. She fought the missionary impression for a long time, however, though she continued her active religious work at home. Finally, in 1919, she decided to become a missionary and entered the training school at Ft. Worth. On June 9th, she was appointed by the Board to do evangelistic work at Kaifeng, China.

MISS HANNAH JANE PLOWDEN

was born at Sumter S. C.; converted and baptized at the age of 9. In 1911 she entered Winthrop College and graduated from that institution. It was during her second year at college that she received her missionary inspiration, and definitely set her face toward China. She has taught at the public schools of Williamsburg and Hampton counties and in the fall of 1919 entered the W. M. U. Training School at Louisville, graduating in 1921. She goes out from the Baptist Church at Kinstree, where she has made her home for the past eight years, to become an evangelist worker at Soo Chow, China.

MISS MINNIE ALEXANDER

was born at Joppa, Texas, for several years her home was at Lometa. She spent two years at Baylor College specializing in music. She then took a business course at Waco and did secretarial work in the church at Rising Star, prior to her appointment in July, to do secretarial work in Kaifeng College at Kaifeng, China.

MISS ALDA GRAYSON

is a native of Rutherfordton, N. C. At the age of 8 she united with the Baptist church. She received her high school education at Round Hill Academy and Columbia College, Lake City, Florida. In 1915 she received the B. A. degree from Meredith College and then went to Louisville to attend the W. M. U. Training School, graduating there in 1917. Following this she took her hospital training as a nurse, putting in a part of the time at the Rutherfordton Hospital at Rutherfordton, and the remainder at Fordham hospital, New York city. While she had talked ever since her conversion of becoming a missionary, her definite decision in that connection was not made until her junior year at college. Since that time all her energies have been directed towards preparation for this particular work. She grew up in a missionary atmosphere, her parents being devout active christians and many members of her family being preachers. She will become a nurse in the Kathleen Mallory Hospital at Laichowfu, China.

ULLIN W. LEAVELL

is a native of Oxford and a member of the famous Leavell family of that city. He was converted at the age of 11, completed Oxford high school at 17, graduated at the University of Mississippi, served a year in the U. S. Army, attended the Southern Baptist Theological Seminary for a year, spent two summers as a field worker for the Tennessee State Mission Board, and in June, 1921, received the M. A. degree from Peabody College of Nashville. He will do educational work at Wuchow, China.

MISS MARY BIBB LONG

of Tupelo, Miss., was educated in the Tupelo high school and the University of Mississippi, graduating from the latter institution in 1916. After teaching three years she entered the W. M.

U. Training School at Louisville from which she graduated last May. She was converted at 10, united with the church, and at 11 publicly expressed her purpose to be a foreign missionary. Her first missionary desires, however, were born while she was a member of the Sunbeam band of which her mother was the leader. Ever since she was 11 years old, she has been seeking to prepare herself for missionary work in China and she goes out now to do evangelistic work in the North Gate church at Shanghai, China.

MISS WINNIE DAVIS BENNETT

was born in Hattiesburg, Mississippi, where she was converted at the age of 11. She completed the high school there, later attended the Mississippi State Normal College, and then accepted a position with the Baptist Sunday School Board in Nashville. While working with the Sunday School Board in the office of HOME AND FOREIGN FIELDS, she decided to take further training and entered the W. M. U. Training School, where she offered herself for foreign mission service. During the past year she was religious leader and athletic director in Mississippi Womans' College. She will do educational work at Hwanghsien, China.

MISS MINA E. GARRETT

is a native of McGregor, Texas, but made her home in Waco for several years, is a 1921 graduate of Baylor University and will teach science in Eliza Yates College at Shanghai, China.

MARCUS J. SCOTT

is a native of Lometa, but during his seminary course has resided at Seminary Hill. He graduated at Howard-Payne College in 1919 and from the Southwestern Seminary in 1921. On June 21st, he was married to Miss Leta Benham and with her will do evangelistic work among the Hakkas in South China.



ULLIN W. LEAVELL, Mississppi.
Educational work, Wuchow.

MRS. ULLIN LEAVELL, Kentucky.
Kindergarten work, Wuchow.

MISS HANNAH PLOWDEN, So.
Carolina. Evangelistic work,
Soochow.

MISS ALDA GRAYSON, North
Carolina. Missionary Nurse,
Laichowfu.



M. J. SCOTT, Texas. Evangelistic work, Shanghai.

MISS MARY BIBB LONG, Mississippi. Evangelistic work, Shanghai.

EPH WHISENHUNT, Georgia. Institutional work, Shanghai.

MRS. LYDIA B. HIPPS, Georgia. Educational work, Shanghai.

EPH WHISENHUNT

is a native of Buchanan, Georgia. He was converted at the age of 18 and shortly after his conversion was impressed that it was his duty to preach. Following his graduation at the Buchanan high school he entered Mercer University, from which institution he graduated in 1918. He next entered the Southern Baptist Theological Seminary and received his Master Degree in May, 1921. On June 6th, he was married to Miss Edith Adair, of Gainesville, and with her sailed from Seattle, August 27th, to do institutional church work at the North Gate Church in Shanghai, China.

MISS LUCILLE REAGAN

was born in Coleman, Texas. Her parents moved to Big Springs when she was less than two years old. She was converted at the age of 9, united with the church when 11, and graduated from the Big Springs high school at 17, when she made her decision to become a missionary. To better fit herself for her work, she entered Simmons College and two years later went to Baylor University, where she graduated in 1919. At both institutions she was a member of the Mission Band and later when she entered the training school she was secretary of the extension work done by the Volunteer Band. Miss Reagan is credited with having done more to interest Texas Baptist students in foreign mission work than any other one leader. She will do evangelistic work in Africa.

MRS. ELIZABETH ELLYSON WILEY

who was recently married to James H. Wiley, is the daughter of the late William Ellyson, for many years secretary of the Baptist State Mission Board of Virginia and for several years president of the Foreign Mission Board. She attributes her first interest in missions to the fact that every morning at family prayer at her home, a petition was offered in behalf of foreign mis-

sions. She was converted at nine, joined the old Second Church of this city, and there continued her missionary studies. In 1918 she graduated from Westhampton College and during her college course, and as a result of conferences at Blue Ridge, received further definite missionary impressions, which led to her decision to enter the W. M. U. Training School at Louisville. During the past year she has worked as the young peoples leader in the W. M. U. of Virginia. With her husband, she will teach in the Shanghai Baptist College.

JAMES HUNDLEY WILEY

is a native of Bentonville, the second son of a Baptist minister, Rev. J. L. Wiley. During his senior year at Richmond college he decided to answer God's call to the ministry and upon the completion of his college course entered the seminary at Louisville. Dropping out of the seminary for the season, he took a country pastorate near Portsmouth, later entered army work of the Y. M. C. A. and was subsequently named as Chaplain in the U. S. Army. Upon the conclusion of the war he re-entered the seminary and took the T. M. M. degree in 1920, following this up with the year of post-graduate work. He was married to Miss Elizabeth Ellyson of Richmond, on June 30th.

MISS ELIZABETH ROSE MARLOWE

was born near Williamsburg, Ky.; converted at 13, she began immediately to engage in active work in the church. Six months later her father died, leaving a family of 9 children to the care of a frail little mother. When 17 years of age, Miss Marlowe, while a student at Cumberland College, heard the late Dr. R. J. Willingham plead for volunteers for the mission field and under the influences of that appeal, she dedicated her life to mission service in China. It was necessary, however, for her to help support and educate the younger children, so after graduating

from Cumberland College and attending a State Normal school she began teaching in the Mountain schools in and near her home town. In September, 1914, her mother died, leaving the younger children in her care. She continued to teach and do missionary work in the summer and managed to keep the home together until the youngest child reached the age of 18. Then it was, that Miss Marlowe was enabled to enter the W. M. U. Training School to prepare herself for her long contemplated work. She graduated in May, 1921, and promptly after was appointed by the Board to work among the Cantonese women and children in Shanghai, China.

DR. EDWIN DARGAN SMITH

is the son of B. Presley Smith, Treasurer of the Southern Baptist Theological Seminary, and was born in Charleston, S. C. He received his preliminary education in Louisville, and is a graduate of the Medical College of the University of Louisville. While in school he was associated with the late John Anderson, famous medical missionary to China, and from Brother Anderson received his most impelling influence to do missionary work in China. Dr. Smith was converted at an early age and united with the Broadway Church, Louisville, being baptized by Dr. Carter Helms Jones. His professional work includes several years surgical training in St. Josephs Hospital of Lexington, the Episcopal Hospital of Philadelphia and the Manhattan Maternity Hospital in New York. He has also attended clinics in New York city, the Mayo Institute at Rochester, Minn., and other places. Later he was associated with his Alma Mater in Louisville and served on the surgical staff of the Childrens Free Hospital. Dr. Smith did a great deal of philanthropic service during his residence at Louisville. He will be stationed at Kewlin, China, where he will be in charge of the surgical work in the hospital at that station.



JAMES H. WILEY, Virginia. Educational work, Shanghai College.

MISS MINA GARRETT, Texas. Educational work, Shanghai.

MRS. ELIZABETH ELLYSON WILEY, Va. Educational work, Shanghai College.

MISS ELIZABETH MARLOWE, Ky. Work among Cantonese women, Shanghai.



DR. EDWIN DARGAN SMITH, Ky.
Medical work, Kwellin.

MRS. EDITH ADAIR WHISENHUNT, Ga.
Institutional work, Shanghai.

MRS. LETA DENHAM SCOTT, Texas.
Evangelistic work, South China.

MRS. EDWIN D. SMITH, Ky.
Medical work, Kwellin.

MRS. EDITH ADAIR WHISENHUNT formerly Miss Edith Adair of Gainesville, was born at Commerce, Ga. Her family moved to Gainesville later and there, at the age of 10, she was converted and united with the church in which there was no opportunity at the time for the special training of young people. Later when the B. Y. P. U. was organized she found an opportunity for service, and at the State B. Y. P. U. Convention at Moultrie, she dedicated her life to definite service, feeling then that God had called her for special work among the young people. She did her college work at Lucy Cobb and Brenau Colleges, but later entered the W. M. U. Training School at Louisville, from which she graduated in 1920. Following her graduation she felt a call to foreign mission work and following her marriage on June 6th, she and her husband were named by the Foreign Mission Board as its representatives to the North Gate Church at Shanghai, China.

MRS. LETA D. SCOTT

was born at Field's Store, S. C. Her family now live at Kingsville. She graduated in nursing at the Houston Baptist Hospital Training School in 1919 and from the Ft. Worth Training School in 1921.

MRS. EDWIN D. SMITH

is the daughter of Mr. and Mrs. P. D. Mudd, and was born in Greensburg, Ky. Her grandfather was superintendent of the local Methodist Sunday School and directed her early religious training. From a child she expressed her determination to be a missionary to China, this determination having been reached under the influence of a special sermon on foreign missions. She was converted in early childhood and joined the Methodist Church, but later became dissatisfied with the Methodist form of baptism and other doctrine and in September, 1920,

joined the Walnut Street Baptist church of Louisville. She has been active in Church work all her life, has taught school in the vicinity of Louisville for 7 years, and has done considerable welfare work in connection with the associated charities of Louisville. Under the auspices of the Community Council she worked among the various foreign elements of Louisville as a story teller and supervisor of recreation.

SANFORD E. AYERS

though born at Anniston, Alabama, sailed with his parents, Dr. and Mrs. T. W. Ayers, for China when he was less than a year old, his parents being the first medical missionaries ever sent out by the Foreign Mission Board of the Southern Baptist Convention. They are stationed at Hwanghsien, China. Young Ayers received his early education under the tutelage of his parents and other missionaries of that station. He was converted when 11 years of age and united with the Hwanghsien Baptist Church. He became an instructor in English in a commercial college of Peking, China, and in the spring of 1916 came to America for a college course and entered Wake Forest College. He left college in 1917 to spend two years in the United States army in France, and returning to college at the end of that time graduated from Wake Forest in June, 1921.

JAMES HAMILTON WARE

was born in Atlanta, but when he was a year old his family moved to a farm near Duluth. He was educated at the University of Georgia, graduating in 1912. He spent four years in teaching and a period in the insurance business, all the while struggling against a call to the ministry. He finally yielded to the call and entered the Southern Baptist Theological Seminary. The Seminary course was interrupted by his service in the United States Navy during the war, but he finally completed the Master

of Theology Degree at the Seminary in June, 1921. Feeling a call to Foreign mission service, he offered his services to the Board and was appointed to do evangelistic work at Hwanghsien, China, for which point he sailed August 27th.

MISS CARRIE E. OWEN

of Roanoke, who will do secretarial work in Yates Academy at Soo Chow, China, was born at Sedalia in Bedford County, Va., and received her first education in the public schools of that county. She later attended a business college at Lynchburg, upon the completion of her course in which she accepted a position in Roanoke. After working for six and a half years, she resigned her position and entered the Lincoln Memorial University, where she took the full secretarial course. She then returned to Roanoke and became Secretary of the Calvary Baptist Church of that city in 1920. She was converted at the age of eleven, and at the age of twelve, while reading a tract sent out by the Foreign Mission Board on the Great Need of China, she felt a call from God to dedicate her life to work in China. Her final opportunity to fulfill this ambition came with her appointment on June 9th to the position to which she goes.

MRS. CHARLOTTE HENRY LEAVELL

was born in Owenton, Ky., converted at the age of 9 and joined the Baptist church at Paris, to which point her family had moved in the meantime. She attended Georgetown College and Tennessee College from 1917 to 1920. On July 15th, 1921, she was married to Ullin W. Leavell of Oxford, Miss., and with him sailed Saturday for China. Mrs. Leavell will be engaged in kindergarten work at Wouchow, China.

DR. AND MRS. W. A. HAMLETT who have given up their work with the First Church, Austin, are too well-known to need any introduction to readers of this magazine.



JAMES H. WARE, Ga. Evangelistic work, Hwanghsien.

MISS WINNIE BENNETT, Mississipp. Educational work, Hwanghsien.

SANFORD E. AYERS, Alabama. Educational work, Hwanghsien.

MISS CARRIE E. OWEN, Va. Secretarial work, Soochow.

From the Woman's Missionary Union

Opening Days at the W. M. U. Training School

Miss Grace C. Olive

Yes, our own W. M. U. Training School has opened and one hundred and thirty-three girls have enrolled. Isn't that fine?

Come with me to 334 East Broadway, take your place with me by the marble stairs for a while and see the girls come in. The Student Committee and a few other seniors have already arrived and are waiting to welcome the new girls. They are happy talking and planning for the year. The door bell rings and some one says, "Oh, there are some girls; I'll open the door." What a happy time then! Perhaps there is a group of fifteen or twenty girls arriving. Three or four of this number may be old girls. How glad they are to see those who are already here; and how anxious to meet all the new girls! One of the student committee is ready to tell each one where she rooms, and some one else shows her the way.

Mrs. McLure is right there to welcome every one. The hall is soon full of girls, some carrying suit cases and others notebooks and catalogues. A voice rings out, "Go tell Miss Warren there will be twenty more people for dinner today." The answer comes back, "I'll go and stay and help her put dinner on the table."

Again the bell rings. It may be more girls or else the transfer man; if it is the latter there is a truck load of trunks to be delivered to the different floors. Such a rush!

If you kept your place there by the stair you would see little scenes like that all day Monday, Tuesday and Wednesday.

Of course the Training School girls attended the formal opening of the Seminary Tuesday, September 20. However, we had our own exercises here at House Beautiful. Wednesday morning our own dear "Mother McLure" led the chapel service, and those who know her understand what that meant. After reading Matt. 16: 24: "If any man would come after me, let him deny himself, and take up his cross and follow me," she clearly told us a few of the things self denial should mean to us as Training School girls. Each one resolved to follow her Master more closely each day.

It was on Wednesday evening, the 21st, that we had our formal opening. Mrs. McLure again welcomed each girl to House Beautiful, and then she intro-

duced each member of the Training School faculty. It was here that "Grandmother Eager" told of her love for each Training School girl. Miss Warren asked for our love and cooperation as she spoke of the material side of House Beautiful. Miss Coombs, our gentle nurse, wished for us health and many "social calls" to the infirmary. Miss Littlejohn asked for a place of her own in the hearts of the girls. Miss Conner promised to help us with our money. Mrs. Sutterlin, our expression teacher, said if we would help her that Mrs. McLure would have to change "A little louder, please" to "Not quite so loud." The student committee were also introduced, and every one was made to feel that she had a place in House Beautiful and was ready for real work.

Before long the practical work will be assigned, and then we want the prayers of each one of our people in the Southland. Pray that we may keep high the standards and ideals of this House and that we may win many people to Christ.

It is useless to say that we miss Miss Leachman, who had so faithfully directed the practical work for many years. We can not tell what her life has meant here in House Beautiful. While we miss her and are praying that God may bless her in her work, we are glad to welcome Miss Littlejohn, who is now director of Good Will Center and in charge of Department of Practical Missions in our school. She has already won our love, and we are sure that when we have worked with her and know her better that love will increase, for surely she will help us as we say:

"If I can let into some soul a little light
If I some pathway lone and drear can
render bright,
If to one in gloom can show the sunny
side
Tho' no reward I win, I shall be satisfied."

Monthly Missionary Topics 1922

January—Expanding the Foreign Mission Horizon
February—Our New Foreign Mission Fields
March—Origin and Growth of Home Mission Board
April—Baptist 75 Million Campaign
May—W. M. U. Training School and Margaret Fund
June—S. B. C. Christian Education
July—Making a Home in the New Land
August—Industrial Foreign Missions
September—Growth of State and Associational Missions
October—W. M. U. Plans for 1922-23
November—The Ministry of Healing
December—Fulfilling the Royal Law

Program for November

SUBJECT: ENLISTMENT

Hymn—"America"

Prayer for Our Country

Scripture Lesson—Come—Matt. 11: 28; 16: 24; 19: 21; 25: 34; Mark 10: 14; John 5: 40; 7: 37; Tarry; Luke 24: 49; Acts 1: 4; Go; Matt. 10: 6-16; 28: 19; Luke 9: 60; John 20: 21

Repeating of Slogan—W. M. U. Watchword—"Laborers together with God"—1 Cor. 3: 9

Hymn—"Christ for the World We Sing"

Talk—Why Every One Should Come to Christ
Talk—The World's Millions Who Have not Come

Prayer for All Seekers of Souls at Home and Abroad

Hymn—"Come Thou Almighty King"

Repeating of Slogan—1 Cor. 3: 9

Talk—The Holy Spirit as the Guide for Winners of Souls

Hymn—"Come Holy Spirit, Heavenly Dove"

Prayer for the Indwelling of the Holy Spirit

Repeating of Slogan—1 Cor. 3: 9

Reading of Leaflet—Two Types of Service (Order Leaflet for 2 cents from W. M. U. Literature Dep't., 1111 Jefferson Co. Bank Bldg., Birmingham, Ala.)

Hymn—"Jesus, Keep Me near the Cross"

Talk—The Command of Christ that Each Christian be a Soul Winner

Silent Prayer for Personal Consecration

Business—Plans for Thanksgiving Personal Service; Report of Committee on Tithing Campaign; Report of W. M. U. Campaign Director for Payments of First Half of S. B. C. Year; Plans to Make Up the Deficit before May; Reading of Minutes; Offering; Repeating of Slogan—1 Cor. 3: 9

Prayer for International Conference on Limitation of Armament

Hymn for the Year—"The Son of God Goes Forth to War"

Prayer that Every One may Win One

Repeating of Watchword for the Year—"I can do all things through Christ which strengtheneth me"—Philippians 4: 13

HELPFUL PROGRAM LEAFLETS

The following leaflets will prove helpful with the month's program. They should be ordered from W. M. U. Literature Department, 1111 Jefferson Co. Bank Bldg., Birmingham, Alabama Order early.

A High Day.....	3
Aunt Betty and the Thank-Offering Tea...	2
A Song of Perseverance (Poem).....	2
How to Interest the Uninterested.....	5
Mrs. Brent's New Committee.....	2
The Gift of Self.....	2
Their Resolve.....	2
Songs of Grateful Hearts (for Children)...	10
Two Boxes—A Thank Offering Dramatic Sketch	6
Eight Reasons and an Invitation (Free for Postage)	2

W. M. U. Items

Union workers throughout the South will learn with sorrow of the death on September 30 in Birmingham, Alabama, of Mrs. Clyde Metcalfe Stamps. Until her marriage last spring she was the state W. M. U. leader of the young people, her fitness for the work being proved not only by her seven years of tireless service but by the great love which existed between her and those with whom she worked. At the burial services her pastor, Dr. J. R. Hobbs, spoke of the immortality of her character and those who heard him knew that "she is not dead for she lives in the hearts of those who loved her." To her work she brought a trained mind, for she was a graduate of Judson College, and a trained heart for she studied at the W. M. U. Training School in Louisville, Kentucky. Certainly to know her was to love her and certainly to be in her presence

was a stimulus to the best in one's mind and heart. The Union's tenderest sympathy goes forth to her husband and other loved ones.

November 11, which is Armistice Day, will have an added meaning this year for it will not only record the bravery of the American Expeditionary Force but will also usher in the Conference on Limitation of Armaments. President Harding has asked that the day be kept as a most solemn occasion and that prayer be offered not only in thanks for the brave soldiers and the close of the war but also for those who shall compose the conference, to the end that their deliberations may be subject to the will of God. At noon that day the wheels of industry will stop for two minutes so that prayer may be quietly and reverently offered. It has been suggested that W. M. U. organizations have a regular prayer-service that morning, closing just at noon, the members standing for silent prayer those two solemn minutes. May God guide many women to make possible these prayer services, for the destiny of many sons depends upon what the conference decides.

Last May at the W. M. U. Executive Committee meeting in Chattanooga an appeal was made for help for a native Baptist preacher from Africa. He was trained in the S. B. C. schools over there and came to Richmond for college work. While in college he studied well and also worked hard to pay his way. At the school was an American Negro girl from Lynchburg, Virginia, and from her Oyerinde won a promise that she would go with him as his wife to Africa. Buoyed by this promise he worked all the harder to save for their home. When Miss Clara Keith of the African Mission heard of it she asked aid for him and his bride, the thought being that from the May meeting of the W. M. U. Executive Committee the appeal would be carried to each state. However, Dr.

T. B. Ray felt that the Virginia Union could render this service all by itself, so the state secretary, Miss Lizzie Savage, asked each association for a definite sum as a wedding-gift for this well-trained couple. The result was that before Oyerinde and his bride sailed for Africa the last week in September \$500.00 had been given them by the Virginia women and young people. Was it not a gracious act?

During November the following state W. M. U. meetings will be held—Virginia at Petersburg, 1-4; Illinois at Casey, on the 2nd; New Mexico at Albuquerque, 7, 8; Kentucky at Mayfield, 8-10; South Carolina at Spartanburg, 8-10; Alabama at Anniston, 8-10; Louisiana at Shreveport, 14-16; Tennessee at Nashville 15, 16; Georgia at Macon, 15-17; Oklahoma at Oklahoma City, 15, 16; the District of Columbia in Washington on the 16th; and Texas at Waco, 29, 30. Miss Laura Lee Patrick of Missouri will represent the union at the Illinois meeting. Mrs. W. C. Jones will go to New Mexico and Louisiana. Mrs. H. M. Wharton will be the union representative in Kentucky, while Miss Juliette Malthe will go to South Carolina, Tennessee and Texas. Mrs. Maud R. McLure will represent the union in Oklahoma and the W. M. U. corresponding secretary will be at the Alabama and Georgia meetings.

From the newspapers one learns that every member of a Kiwanis Club has been asked to give employment to some unemployed person this winter. The statement should challenge every Christian to do his or her best for the unemployed in these testing times. "The thought will not be downed" that many women who are W. M. U. members can, like the Kiwanians, give employment this winter to those less fortunate than themselves. Would this not be definite personal service? Try it and see!

addresses here, the visitor journeyed with Brother Williams to a fine country church, Shelton's Chapel, some four miles from Stephenson, where he found a most responsive audience. It was a great pleasure to meet Layman Rorex and enjoy the bountiful hospitality of his home.

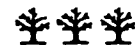
Pastor McLendon has a fruitful field in this community composed of three contiguous churches, all of which hold him in high esteem.



A very interesting experience was an enlistment campaign of three days with the Baptist Church at Walcott, Arkansas, eighteen miles north of Jonesboro. The pastor, Rev. E. L. Liddell, was anxious to see the Scriptural plan of weekly offerings successfully installed. The reports on Sunday evening, September 25, following a canvass of three hours, brought the good news that virtually every member seen, including the children, had made a weekly pledge and that the budget had already been more than subscribed. While the budget was not large, it was an advance of more than 50 per cent over the preceding year.



On his return, the Secretary accepted the invitation of Dr. Austin Crouch, the pastor, to speak at the evening service, September 25, in the First Baptist Church of Jonesboro. The building is one of the most beautiful in the South, the music was inspiring, and the congregation large and sympathetic. Dr. Crouch has this great situation well in hand.



The September itinerary included a day with the Midland Association, which convened with the church at Bell's Camp Ground, ten miles from Knoxville. The reports of the churches showed a marvelous advance in the support of the denominational program and a healthy increase in membership.



Other service, chiefly of a local nature, was rendered during September but space forbids further mention.



The Pastor

While the campaign for tithers affords the layman a rare opportunity for service, it is hoped that every pastor will encourage and direct his laymen in this vital movement. From the force of habit laymen are slow to take the initiative and to assume responsibility. The pastor is always the leader by right of Divine appointment.



Teams.

In many associations there are two or more important centers. The organizer with his advisors may find it wise to create a live team in each of these centers and assign to each team a group of contiguous churches. A healthy rivalry among these groups will add interest to the tithing campaign.



Self Support

In the October issue of this journal the importance of self support, both in Home and Foreign Fields, was stressed. It was claimed that the two chief agencies to this end are education of native leaders and the development of prosperous and generous laymen. In this connection the writer tried to say that the Southern Baptists have more schools than churches in foreign lands; there are 632 schools and 611 churches.

The printer made him say "Southern Baptists have more schools in foreign lands than other churches."

This was wide of the mark.

From the

Laymen's Missionary Movement

September Movements

The General Secretary began his operations for September with a delightful visit of three days at Clifton Forge, Virginia. The occasion was the annual canvass of the First Baptist Church to enlist every member as a weekly contributor to the local expenses of the church. The pastor, Rev. H. B. Cross, had done most thorough preparatory work and the banquet on Friday evening aroused considerable enthusiasm.

The canvassers went out on Sunday afternoon with tactful enthusiasm and on their return reported 397 pledges out of a local membership of 555 and a few hundred dollars beyond their budget of \$7,162.40. When the returns were all in, a few days later, virtually every member, including the children, had been reached and the surplus was more than a thousand dollars. The number thirteen won double honor: team thirteen secured the largest amount of pledges and \$13.00 per week was the leading subscription. An elegant new sedan car for the pastor was one of the by-products.

This church will no doubt furnish its full quota of tithers.



Sunday, September 11, was spent with the churches of Whitesburg and Bulls Gap, Tennessee. These two towns are located three miles apart on the main line of the East Tennessee Division of the Southern Railway and constitute the delightful parish of Rev. W. E.

McGregor. Stewardship and Men's Obligations to the Kingdom were discussed in three addresses to attentive auditors. Both churches have some elect men that respond in a hearty manner to the aggressive leadership of their pastor and will be heard from in the Tithing Campaign. Bulls Gap is now engaged in the erection of a church building that will be an honor to the community. It was a joy to meet a large company of former students. The visitor is indebted to Captain Miller, a conductor on the Southern, and his wife for special courtesies. The Captain is enthusiastic over his large and growing Men's Bible Class. In Mrs. Miller is found the spirit of her illustrious father, the Rev. Asa Routh.



One of the most significant events of the month was the privilege of speaking to seventy men of the Tabernacle Baptist Church of Chattanooga at a banquet on the evening of September 16. Two of the visible results were the organization of a Brotherhood and the enlistment of a goodly company of tithers. Rev. T. W. Callaway has some large plans and recognizes the need of enlisted and developed men to reinforce him at every step.



The Secretary had a rather strenuous day on Sunday, September 18, with the Baptist Church of Scottsboro, Alabama. It was a joy to note the loyalty of the men to their efficient leader, Rev. S. L. Williams. After three

May their tribe increase!

On the streets of a Virginia City the Secretary recently met a Baptist layman who said "I have just finished reading the September issue of Home and Foreign Fields. Isn't it a great paper? I would gladly pay \$2.50 for it, if necessary." Then he recited how he is paying his pledge to the 75 Million Fund at some sacrifice every month.

At a Tennessee hotel the Secretary found the manager a subscriber to both the *Baptist and Reflector* and HOME AND FOREIGN FIELDS. It was refreshing to talk with him about the Lord's work. His hotel is literally and morally clean. The moral is plain.

*Historical.*

The celebration of the two hundred seventh anniversary of the beginnings of Baptist Work in Virginia, which was observed by the Mill Swamp Church, Isle of Wight County, September 29, October 2, was an occasion of more than ordinary interest. Mill Swamp is the successor of Burleigh Church, the First Baptist Church organized in the Old Dominion. The pastor, Rev. A. I. Caudle, is to be commended for his thoughtful enterprise. The paper of Hon. Parke P. Deans was a production of rare historical worth.

Prof. R. E. Gaines, Dr. George W. McDaniel, and Dr. J. T. Watts, all of Richmond, made valuable contribution to the occasion. The General Secretary was glad to have a part in this interesting celebration.

How the Battle Goes

It may be of interest to our laymen to have a brief statement of the progress of the tithers' campaign in the different states as gathered from the reports that reach the headquarters.

ALABAMA.

In this state the Steering Committee met early and projected their plans for a vigorous campaign. The matter of securing a capable and dependable organizer for each association was entrusted to Rev. S. H. Bennett, Superintendent of Field Work. State Secretary D. F. Green, who is a layman, and D. H. Brown, Chairman of the Laymen's Committee, are cooperating most heartily in this movement. There is also assurance that the women, the B. Y. P. U. and the Sunday School forces are thoroughly in line. Secretary Green writes: "You may count on us for full cooperation. We are going after the 40,000 tithers in Alabama and hope to get them."

Layman D. H. Brown is conducting a vigorous campaign in the Birmingham Association and hopes to put the campaign over there in advance of "Half Million Week," November 27, December 4.

ARKANSAS.

Dr. J. P. Runyan, an eminent surgeon, is the Chairman of the Laymen's Committee in Arkansas and is a thorough advocate of the tenth as a minimum. Dr. L. E. Barton, General Secretary, writes that he thinks the plan of campaign for securing a half million tithers is all right and that he is willing to do what he can from his office. Arkansas has some very capable and zealous laymen and it is hoped that they will enter this campaign in a most vigorous way; no doubt the pastors, women, B. Y. P. U. and Sunday School forces will do their utmost and Arkansas should secure her 23,000 tithers.

FLORIDA.

Mr. W. W. Fineren, Chairman of the Laymen's Committee for Florida, is a most capable and active layman; he is thoroughly enlisted in

this campaign and is giving considerable time, money, and effort to its promotion. He writes some encouraging news regarding the outlook in Florida. This wide awake layman is entitled to the fullest support of all the denominational agencies in his state in securing Florida's quota of 12,500 and no doubt will have their most loyal cooperation.

GEORGIA.

Dr. A. C. Cree, Executive Secretary, assures the General Secretary of the Laymen's Missionary Movement that the Baptists of his state are in thorough harmony with this campaign, and that he, as Secretary, will rally every agency in an effort to secure their quota of 60,000 tithers. The State Board of Georgia set apart September as Stewardship Month, published a very fine Stewardship Edition of the *Christian Index*, and conducted a very spirited campaign. This office has had very encouraging reports of the work that is being done in Georgia on behalf of this cause by the women and the B. Y. P. U. The State Chairman, Mr. Ben Thompson is an enthusiastic tither and will no doubt give this campaign all the support that his busy life will permit.

ILLINOIS.

Mr. W. E. Williams, a railroad man of Eldorado, and an enthusiastic advocate of tithing, is the State Chairman; he has the confidence and support of all the forces in Southern Illinois. Dr. Rodman, the General Secretary, is also in thorough accord with this movement. He writes: "You may rest assured that we want to keep up with the procession." Rev. E. W. Reeder, who is chairman of the Tithers' League for Illinois, has been zealously engaged for some time in the enlistment of tithers. The State Steering Committee has had a meeting, has outlined its plan of campaign, and it is hoped that the movement in Illinois may gain enthusiasm and momentum every day and that they may reach their quota of 11,000.

KENTUCKY.

In Kentucky the work of the Laymen's Missionary Movement is linked up in a most vital way with the other work of the State Board. Mr. W. S. Farmer, a merchant of Frankfort, is chairman of the Laymen's Committee and is devoting about all of his time to this campaign. He is reinforced in a most effective way by Secretary Thompson and all his associates. Mrs. Janie Cree Bose, the Secretary of the Woman's Missionary Union, is especially active. Dr. Masters is in hearty accord with the campaign and issued about the middle of October a superb Stewardship edition of the *Western Recorder*. Reports have already reached this office that a number of churches in Kentucky have gone beyond their quota.

LOUISIANA.

Louisiana has a layman as State Secretary in Prof. E. Godbold, who has been an enthusiastic supporter of this cause for a number of years; he has strong support in Ben Johnson, a bank president, who is chairman of the Laymen's Committee, and a most effective speaker and worker. The campaign is organized and well under way in Louisiana, a great deal of literature has been sent into the state, and there is strong hope that they will reach their quota of 16,000.

MARYLAND.

Early in the summer the Steering Committee of Maryland had a meeting and formulated their plans for a vigorous campaign this fall to secure their allotment of 3,000 tithers. Dr. Baylor has been at work on this proposition for more than a year. He is very strongly reenforced by Francis A. Davis, a vigorous young business man and chairman of the Laymen's Committee, who is greatly interested in the success of this move-

ment, and is devoting considerable time and attention to its promotion. The reports that come from Maryland are distinctly encouraging; the women, young people, and Sunday School agencies are giving their fullest cooperation.

MISSISSIPPI.

Mississippi is holding conferences in their six districts not only in the interest of the 75 Million Campaign, but the leaders are giving special attention to the campaign for tithers. Dr. Gunter, the State Secretary, and Layman N. T. Tull, office secretary, are making arrangements for a great day, in connection with their State Convention, when this cause will receive special emphasis. Mississippi is well organized, has fine leadership in every department, and there is good hope that they will reach their allotment of 30,000 tithers.

MISSOURI.

As early as July 13, General Secretary O. L. Wood wrote as follows: "At our Executive Board meeting here in St. Louis yesterday, the Board voted that we as a state throw ourselves fully into the campaign for stewardship." Mr. Frank Atwood, a lawyer of Carrollton, is chairman of the Laymen's Committee, and is making some strong appeals through personal letters to the key laymen in the various associations. Some very encouraging reports have reached the headquarters of the Laymen's Missionary Movement from prominent leaders in the state and there is every evidence of a large and growing interest in this cause among Missouri Baptists.

NEW MEXICO.

The General Secretary met Corresponding Secretary Bruner in Nashville recently and had a very satisfactory conference with him regarding the situation in New Mexico. A. W. Hockenhull, a prominent lawyer, is chairman of the Laymen's Committee and is in thorough accord with this program. Secretary Bruner expresses the hope that his state will reach its full quota of 1,250.

NORTH CAROLINA.

At a meeting of the Steering Committee in Raleigh, September 16, it was decided to postpone the tithers' campaign in North Carolina until January 1, 1922. It was also unanimously agreed that State Secretary, Dr. Charles E. Maddry, should find a capable man, preferably a layman, to take charge of the campaign beginning January 1. Gilbert T. Stephenson, Esq., is chairman of the Laymen's Committee for North Carolina, has a fine organization in the different associations, and there is every reason to expect North Carolina to make a fine record in securing their quota of 51,000.

OKLAHOMA.

Oklahoma is peculiarly fortunate in having not only a capable, but a tireless worker as chairman of its Laymen's Committee. This man is I. W. Shannon, a furniture dealer of Tulsa. He and State Secretary F. C. McConnell work in fullest harmony and both of them have the confidence and loyal support of the pastors and all other agencies of Oklahoma. Brother Shannon is using paid advertising in the *Baptist Messenger* as one means of enlisting the men. He writes most encouraging reports to the laymen's headquarters and there is reason to hope that Oklahoma will reach her quota.

SOUTH CAROLINA.

Perhaps no state in the south is conducting a more vigorous campaign in the interest of tithing than South Carolina; the State Board has employed G. C. Epps as Stewardship Secretary and he is devoting his full time to this movement. Brother Epps expresses the hope that South Carolina will go beyond her quota of 30,000 tithers. I. H. Hunt, a busy lawyer of Newberry, is chairman of the State Committee and is

rendering valuable service. Dr. Cody, Editor of the *Baptist Courier*, has been writing some very striking editorials on behalf of this cause. Dr. C. E. Burts, General Secretary, and C. J. Thompson, Enlistment Leader, are giving large attention to this campaign and assure us that all their agencies are unanimous in the support of this campaign.

TENNESSEE.

The Steering Committee had a very satisfactory meeting in Nashville, apportioned Tennessee's quota of 36,000 among the associations, and selected an organizer and an assistant for each association. W. S. Woodward, who was selected to have charge of the campaign in Tennessee recently resigned but E. H. Rolston, of Chattanooga, has taken up his work in a very enthusiastic manner. State Secretary, Dr. Lloyd T. Wilson, believes most thoroughly in this cause and is giving it his most hearty support. The Woman's Missionary Union has written for large supplies of literature and is cooperating in a most effective way. W. D. Hudgins, Sunday School Secretary, is one of Tennessee's most effective workers in this cause.

TEXAS.

The General Secretary had a recent conference with Secretary F. S. Groner of Texas and was assured that Texas would take up this movement a little later in a vigorous way. Dr. Groner said that the tithing campaign would receive due consideration at a meeting of the State Board to be held in a few days. The state office at Dallas has made application for literature and it is hoped that this state will make her usual record in this great cause. Encouraging reports have come from a number of individual churches and workers throughout Texas.

VIRGINIA.

Virginia, as usual, has entered this campaign in a most sane and practical way. The state leaders have sought to secure an effective worker in every association and are expecting Virginia to go "over the top." The headquarters have had most encouraging reports from Secretary R. D. Garland, Dr. J. W. Cammack, Dr. J. T. Watts, and Miss Lizzie Savage who represents the woman's work. The last report from Richmond brings the news that the State Board has employed Mr. W. J. Kendrick, a very capable layman, to take charge of this work.

The Baptist papers of the South are one of the most effective agencies and it is gratifying to see them giving their most loyal support.

27. Mr. Dozier has been devoting his life to building up the Southwestern Academy at Fukuoka, now a part of the Willingham College. Although his furlough was due two years ago, he did not feel that he should come to America and leave the school, as none of the other missionaries could give it the time necessary for its best work. While in America, Mr. and Mrs. Dozier hope to take further studies to better fit him in his administrative and teaching work in Japan. The Doziers will be at Gainesville, Georgia, for several months.

Dr. and Mrs. A. W. Yokum and little Dorothy, of Pingtu, China, arrived in this country the latter part of September. They will be at 4045 Park Heights, Baltimore, Md.

We are very sorry to hear that Miss Cynthia A. Miller is still suffering from strained ligaments in her back. On her voyage from China to America she slipped on a weak round in the ship's ladder and suffered a very painful fall. She was in great pain during the rest of the trip and stopped in East St. Louis, Ill., for some weeks to receive treatment. She has now gone on to Pickett, Texas, and will take treatment in the Baptist Sanitarium in Dallas. We pray that this faithful missionary may soon be restored to health.

The Foreign Missions Board makes most of its appointments in June, but sometimes finds it necessary to call before it at other times young people desiring appointment. On October 12, at the full meeting of the Board, the following young people were appointed:

Miss Eunice Allen, evangelistic work in Brazil.

Rev. and Mrs. A. R. Phillips, educational work in South America.

Miss Pearl Todd, evangelistic work in North China.

Miss Pearl Dunstan, educational work in Porto Alegre, Brazil.

W. E. Hines, for architectural work in China.

Sketches of these young people will appear in later issues of HOME AND FOREIGN FIELDS.

The Board welcomes another new missionary in the person of Miss Mary Isabel Downing, who took up her residence in the home of missionaries J. L. Downing and wife, of Bahia, Brazil, on October 22. We hope as she grows in physical strength and size, she will grow in her usefulness to the work her mother and father love so dearly.

We wish to call especial attention to the new book our Educational Department is recommending for mission study work this fall and winter. "The Wandering Jew in Brazil," by Solomon L. Ginsburg is one of the most interesting studies of our own work we have ever had. Mr. Ginsburg tells the story of his life, showing how God has led him through the years since his conversion to Christianity, and how he has been used by the Lord in building up our Baptist work in Brazil. Order this book from the Educational Department Foreign Mission Board, Richmond, Va. The prices are 75 cents, cloth binding, 50 cents, paper binding, postage prepaid.

Missionary Miscellany

From the FOREIGN MISSION BOARD

Cablegrams announcing the safe arrival of the two large missionary parties which sailed in August of this year—one to South America and the other to the Orient—brought joy to many hearts in this country. Letters from various members of the two parties tell us of pleasant trips and comfortable reservations.

Cablegram has been received announcing the safe arrival of Dr. and Mrs. Ray and their Daughter Nancy and Miss Leita Hill in Tokio, Japan.

Rev. and Mrs. T. C. Britton sailed on the *S. S. Hoosier State* leaving San Francisco on October 12. They both go back to their work in Soochow, China, much improved in health and filled with hope for the future of the work.

Rev. J. T. Williams, wife and two children, also sailed on the *Hoosier State* October 12. Mr. Williams on arrival in Canton, will take up his new duties as Baptist Sunday School Secretary for all work in China. He has taken special studies while in this country preparatory to his future work.

On September 25 an interesting party left New York for missionary work in Africa. Miss Clara Keith returned from furlough to her work in connection with the medical work in Oyo, Nigeria. Misses May Perry and Lucile Regan went out to the Nigerian work for the first time.

Nathaniel Oyerinde and his wife also sailed for Ogbomoso on September 25, where they will teach in our Baptist Boys' Academy there. Oyerinde is a native African, converted by our Baptist missionaries in Nigeria. He took all the training our missionaries were prepared to offer him in Africa and then came, at his own expense, to the Virginia Union University in Richmond, Virginia, from which institution he graduated five years ago. After his graduation, he returned to Ogbomoso and taught for four years in our Boys' Academy there. He was granted a year's furlough and came home about a year ago for rest and further study. While here he married Edna White, a young colored woman from Lynchburg, Virginia, who

has been educated in the Virginia Union University and who has taught in the colored schools of Lynchburg for several years with fine success. She goes out with the real missionary spirit and the Board expects these two young missionaries to their own people to accomplish great good.

The Baptist women of Virginia, becoming very much interested in the Oyerindes, decided they would like to give them a wedding present of money with which the newly married missionaries might furnish their home in Ogbomoso. Contributions from almost every Association of women in the State amounted to a little more than five hundred dollars. This gracious action on the part of Virginia Baptist women sent the Oyerindes away with the feeling that the people here at home were genuinely interested in them and in the work they are going out to do.

Mrs. W. V. Nix, who was scheduled to sail on the *S. S. Hawkeye State* August 27, was prevented from leaving at that time by serious illness. She is now well and Mr. and Mrs. Nix sailed from Seattle, Washington, for their field in Fukuoka, Japan, on October 15.

After a service period in Fukuoka, Japan, of nine years, Rev. and Mrs. C. K. Dozier and family arrived in this country on August

Home Mission Paragraphs

A. F. Owens, D.D., Selma University, Selma, Ala.

"I have just returned from Walker Springs, Ala., where I held another two days' Bible Conference with a class of twenty-two colored pastors and five deacons.

"I want you to know a thing or two about the eagerness of those preachers to study the Word of God. Each one purchased three of the Sell's books—"Bible by Books," "By Doctrines," and "Supplemental Studies." Six

of them who are better informed take lessons in Pendleton's "Christian Doctrines," Pattison's "Making the Sermon," and Blaikie's "Bible History." One preacher rode eighteen miles to attend the class; another walked ten miles to learn more about the Word. At the close of the meeting they asked certain texts to be explained. I never witnessed greater enthusiasm. There were about forty enrolled including women missionaries. This in only one of several groups."

Rev. C. H. Ekbal, Missionary among the Swedes, Silver Hill, Ala.

"Am glad to let you know that the first Sunday in September we had the joy of receiving four members by baptism, and on October second I will have the pleasure to baptize at least seven, if not more. Praise the Lord!"



Dr. C. D. Daniel, El Paso, Texas.

"I am sending you a picture of a Catholic priest, whom I baptized in El Paso, nearly three years ago. He is a native of Mexico, but received his theological training in Rome. After graduating in Rome he was sent to France, and was in charge of a parish there for two years, when he returned to Mexico, and then to Texas. As the Texas State Board was not able to employ him he went to the Northern Board and was sent to Colorado, where he has done a great work, having established several mission stations and built up two churches."

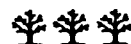


Mrs. Bettie Hoke Mitchell, Teacher in Cuban Mission, Tampa, Fla.

"School opened September 12 with all teachers at their places. Each room is full and more children coming in daily. Extra seats are being put in and every means used to get places for each one. We have enrolled more than 150 already."



Our many readers will be glad to learn that Miss Grace Clifford, our beloved missionary among the Indians at Pawhuska, Oklahoma, is slowly recuperating from a severe surgical operation at Mayo Sanitarium, Rochester, Minnesota. She is at present at her home in Nardin, Oklahoma. Remember her in your prayers and send her a message of cheer.



Miss Blanche Dittmar, Fort Pierce, Florida, on October 1, began work among the foreigners at Portsmouth, Virginia, as co-worker with Miss Nonie Gravett. Miss Dittmar comes with high commendation from the faculty at the Training School and pastor of Bethel Church, concerning her work while in Louisville. Along with her spiritual gifts she is specially gifted in music and uses it with much success in training the foreigners.



Rev. M. F. Roberts has entered upon his work as pastor of the Balboa Heights Baptist Church, Canal Zone, Panama. He writes just after his arrival as follows:

"We arrived on time the 19th of September. Deacon Hearn and a party from the church came aboard as soon as the boat docked and gave us a hearty welcome. The pastorium is being overhauled so we are quartered very comfortably in a government house. The people seem to be glad we are here. We had good congregations yesterday. I think it is remarkable the way the church has held together so long without a pastor. The brethren seem ready for a forward program.

"I am glad we came as soon as we did. I believe we can make September the best month of the year for it is just the time to round up the forces and get hold of newcomers and those returning."

Message from Miss Emma Leachman, Field Worker, Florida.

"My heart has been made to rejoice at the royal welcome given me by the Baptist women of the South. The bigness of the task would overwhelm me but for our W. M. U. watchword, 'I can do all things through Christ which strengtheneth me,' I take new courage and launch out.

The Associational W. M. U. meetings have been most encouraging, lately attended, deeply appreciative of the appeals made for Home Missions. They of one accord say, 'We will pray more, study more, give more to our great Home needs.' The Master is here and calleth for thee, calling us to a greater vision, greater task, greater faith. May we go forth in His name, His strength, and take the whole Southland for His glory. I am exceedingly anxious to attend every State W. M. U. meeting possible and every other meeting where I can put the task of the Home Mission Board before our Baptist women.

Work Among the Foreigners

Miss Mary E. Grain, Herrin, Illinois.

To my mind the happiest and most eventful year of my life is closing. One year ago this month I began my efforts among the foreign population of this city. With these words burning upon my heart, "Fear not, I am with thee," the writer took up a work entirely new, yet a work vastly important. Oh, reader, would that you could realize how rapidly our country is being populated by a people entirely foreign to the love of God! A majority of the foreign population here is Italian and Lithuanian and a limited number of Germans and Assyrians. These compose some one-third of the entire population of between 10,000 and 12,000, so it may be seen at once that this is a "field white unto harvest." But the laborers are few.

A large majority of these people are Catholics or are so inclined, although I find a number who claim to believe that no God exists. The former are hard to win, but their love and fidelity are remarkable when once their confidence is gained, while the latter are timid and rather resent any kindness shown. However, it is a source of great pleasure to see the faces of the children of those same parents in the weekly sewing classes, and to hear echoed back, when a favorite scripture or song is called for, a line brimming full of the love of God. When I came on the field many of the doors were closed where I am now a welcomed visitor. I know that through prayer the work of the past year has been accomplished. The children are interested and ready to come back to sewing school, as they term the classes. I must not fail to mention the faithful work of some of the children. In the spring a complete roll of the classes was printed in large type and hung before the class. For each class attended a blue star was placed by the name, and a red star given when a new pupil was brought, a red star being placed by the name also. This created quite a bit of interest. After looking over the record I found two girls were perfect in attendance and another had been instrumental in bringing twenty children to the class. Each was given a Testament. After these were awarded one of the girls almost in tears placed her arms around my neck, kissed my cheek and said, "I knew you loved us." Later I learned that the priest had told her not to come to my classes, that I would poison her. From her record one can see she was not so easily beguiled.

It is seen readily that the Catholic Church is losing its hold upon its membership. Especially can this be seen among the older immigrants. These have in a way realized that they may

worship God as they choose. Therefore the time is at hand for us to act and that quickly. How my heart longs to lead these among whom I work to the Savior! Again I beg that you unite in prayer with me to that end. Whether it be through instruction given in class, a word spoken while visiting in their homes or a story read from some paper or tract I have been instrumental in placing in their hands, I care not. I know that a little seed sown in the Master's name will germinate and grow into a stalwart tree. Just here I might pause to ask any who have Sunday School cards, be they ever so old, to send them to me. They are appreciated by young and old more than any other form of Sunday School literature. The simpler and easier, the more appreciated. In many instances it is difficult for them to read even these. Practically all are able to read their native language, yet there are streets in this city, within this our own United States, on which an English word is seldom spoken.

An Exacting Itinerary

Rev. B. C. Hening, D.D.

An account of my recent trip through a large section of the Rio Grande Valley will be of interest to restless and active workers.

On August 31 about 9:30 p.m. I closed my pastorate at Murfreesboro and boarded a train a few minutes later for Atlanta, where I arrived the next morning about 8 o'clock.

I attended that day a meeting of the Home Mission Board and started on this trip of long distance the next morning at 6 o'clock. Secretary Gray was to have made the trip but transferred it to me. Upon my return I charged him with having put one over on me.

I arrived at New Orleans in the night, left there very early the next morning for Harlingen, Texas, where I arrived on Sunday morning at 11:30 o'clock. From the train I went to the American Baptist church to speak. On to San Benito in the afternoon where I spoke to the Mexican church and American church, and then on to Brownsville, where I preached for Dr. Gross at the American church and then was carried in haste in a machine to the Mexican church, thus speaking five times in about half a day. Dr. J. W. Newbrough had places and engagements mapped out for me in such close succession that I asked him if he did not think I needed time to wash my face.

I visited before leaving the Rio Grande Valley, not only Harlingen, San Benito and Brownsville, but Pharr, Alamo, Laferria, Weslaco, Donna, Edinburg, Mercedes, McAllen and Mission.

From that section I hastened to San Antonio to attend the meeting of the Mexican Baptist State Convention. I visited Rev. P. Barro, pastor of the Mexican Baptist Church in San Antonio, at the hospital where he was convalescing after an operation for appendicitis.

In San Antonio it rained all night Thursday and practically all day Friday. I left Friday at 7:50 p.m. and a few hours later another cloudburst had precipitated the flood, causing the death of fifty persons, with a loss of approximately \$3,000,000 worth of property.

On Saturday night I reached El Paso, where the brethren were eager to see to it that I should find no respite for arduous labors. I preached for the Central Church at 11 o'clock, delivered the dedicatory sermon of the Baptist Tubercular Sanatorium at 3 o'clock and preached to the Mexican Baptist Church at night. The next day I was hurried over the city to see the plants in which other denominations do their work for the Mexicans. I spoke to the pupils

in our Institute for Mexicans, had a conference with the faculty of the school and another with the Advisory Committee on our Mexican work in that city.

The next day it was my pleasure to speak to and lunch with the W. M. U. of the El Paso Association and to meet in the evening with the Executive Board of the Association.

It was of special interest to me that at the dedication of the Sanatorium I sat by the acting mayor of El Paso, R. C. Semple, a great-grandson of Dr. Robert Baylor Semple, the historian of Virginia Baptists, whose only and long pastorate was Bruington, Virginia, where the bodies of himself and wife sleep in that sacred cemetery, and which was my first pastorate.

After a meeting with that Executive Board, I took the train for New Orleans over a stretch of country requiring 48 hours of steady train-riding. Dr. Geo. H. Crutcher met me.

How I Won a Ranchman

By Rev. Raleigh Wright, *Home Board Evangelist.*

The scene of this story is the most western section of our Convention territory. The person concerning whom this article is written is the most outstanding citizen of the community, socially, financially and politically. He is one of those heroic characters who blazed the way for western civilization. The ideals of the community have been shaped largely by this "Kentucky thoroughbred," who had migrated west. In him is blended the best that is in the rugged ranchman, the honest merchant and the astute politician. The fine "Kentucky colonel" developed into a typical westerner.

My attention was first directed to this man in the second service of a series of meetings. One of the gasoline lamps went wrong. Although not a member of the church, he promptly arose and removed the lamp from the building. His manly bearing, his promptness to meet an emergency and his heavy, shaggy suit of hair made an impression on me that is vivid until this day. Somehow, altogether inexplicable, I was drawn to the man.

I did not see the merchant-ranchman-politician any more, to recognize him, until the following Sunday morning. In company with his wife, who also was a Kentuckian, he attended the morning worship. They were both handsomely dressed. Each of us learning that the other was a Kentuckian, we were naturally drawn together, and my interest in the ranchman was greatly intensified. At this meeting, my Kentucky brother invited me to drive over his ranch that afternoon. I was not at all well and the weather was threatening, but I accepted the invitation. Before the day had ended, I had viewed a great ranch, had admired some fine herds of Herefords and had gotten wet, but I had also made some progress in winning the man's confidence.

The next day Drs. Crutcher, Christian and Gwatkin saw to it that I inspected all our mission work in that great city, and even took me over to the city of Algiers across the Mississippi, where 35,000 people live and where we have but one church and that without a house of worship.

Drs. Dement and Gwatkin put me on the train that night and started me off to Atlanta, where I arrived the next day a little later than noon to accuse Dr. Gray of outwitting me.

There are two compensations for this trick he played on me, one is that he was called elsewhere and the other is that he gave me a fine opportunity to study my own work at close range and to have delightful associations with the American pastors in the cities visited, and with our Mexican missionaries.

"When Gilpin again doth go to ride, may I be there to see."

During the following week, I visited in his store, dined with him twice and made another tour of his ranch. On Saturday he had what cattlemen call a "round-up." In these annual "round-ups" the ranchmen brand and mark all unbranded and unmarked cattle of their herds. My friend was providentially a bit short of help for this "round-up." Following Paul's principle of becoming "all things to all men," my singer and myself each donned a pair of overalls, and entered the contest. I chose to throw the cattle, my singer punched the ears and the ranchman applied the brand. My reward for the day's adventures were a pair of skinned shins, painful soreness the next day, and my friend's confidence thoroughly won. The last item in my reward was the objective of all my efforts on behalf of Mr. Ranchman.

I was a bit disappointed that he did not come into the church on Sunday, for he had given evidence of conversion. But when I went around to bid him goodbye on Monday morning, fully resolved to deliver my soul of his blood, his wife, with tears streaming from her eyes, said to me, "I made the biggest mistake of my life last night when I failed to lead the way for my husband to go into the church. Neither he nor I slept much during the night." Before we separated, it was agreed that Mr. Ranchman should take my singer and myself that afternoon to our next engagement, that we should spend the following day on another of his ranches, that we should assist in loading his truck with wood for the return trip, that we should return to V— for another service before leaving the state and that my two newly made friends should come into the church.

When we returned to V—, although but four persons knew the real purpose of our coming back, we were

greeted by an unusually large audience for that community. With few exceptions, the audience was made up of warm, personal friends of Mr. and Mrs. Ranchman. Some visiting preachers, among whom was one of the state missionaries, who had talked often with Mr. Ranchman, were present. In this great presence, Mr. and Mrs. Ranchman, to the utter surprise of many and to the inexpressible joy of all, were received into the fellowship of the church. Thus ended one of the most fruitful battles I ever waged in winning a soul.

The Association-Wide Campaign

Rev. D. H. Howerton.

A splendid method of bringing the whole gospel program before our people is the association-wide campaign. This has been followed in some sections to great profit. Let the campaign cover every church in the association. Secure workers from the local and neighboring pastors, from the state workers, and the Home Board force, and from the Foreign Board's representatives, including a returned missionary when possible, and from the representatives of our papers, schools, and philanthropic institutions. Plan a program that can be carried out in each church. Let certain of the workers begin the institute in the evening in one church going on the next morning to another leaving others to continue the institute for the next morning, afternoon and evening; then follow to the next place after they have performed their part on the program. In this way half dozen or more workers can profitably spend from one to three days on each field, according as planned, with sufficient workers to give instruction in every phase of denominational life. In like manner every church in the whole denomination could be reached by specialists in Kingdom work at least once a year.

The expense of conducting such campaign can be reduced to a minimum by carefully planning and arranging for the members to convey the workers from church to church and to furnish their entertainment while on the itinerary.

A campaign of this kind covering the whole convention territory would yield large results in the increased interest in the work to say nothing of the multitudes of hungry souls being fed, and of others needing just such stimulus to lead them to head the call of the Master to enter definitely the Master's service.

Home Missions in the Piney Woods

Mrs. C. C. Elsey.

It was three o'clock on a New Years Day when our train pulled into a little station in southern Alabama. There we found our destination to be twenty miles away into the heart of the piney woods, and a Ford was waiting to take us the rest of the way.

We finally reached the little Baptist church in time for evening service. As we entered the church all eyes were turned to look and it seemed we were looked upon as special benefactors of God and were held in awe. As the first hymn was announced and the organ pealed out its musical strains at the touch of a trained hand, all eyes, ears and mouths were opened wide. No one dared to sing, altho all had been asked to join in. They listened to the first verse of the old hymn "We Praise Thee O God," as sung by the singer and a fire, which had been smouldering for years, was rekindled in the hearts of this people. When urged to join in on the next verse they all tried and the result, while not altogether harmonious, was very gratifying, for emotions long suppressed were seen to cross countenances heretofore devoid of expression.

At the close of this first service, the people pushed forward to shake hands, tell us their names and invite us to their homes to spend the night; but arrangements had been made for the party to stay with two of the good families, the one a most noble family, and so the crowd dispersed to go to their respective homes. We found some of the people had come as far as nine miles to the service and the means of travel was chiefly by the mule and wagon method, though there were a few who owned Fords. Others, living closer, walked and thought nothing of walking two miles to church every evening.

It took us an hour to go the four miles to our homes. The house was a log house of two rooms. We spent some time before the fire place, getting acquainted with our host and his family. Pine wood makes a good and quick fire and we knew we would be kept warm during our stay. There were seven of us stowed away in the two rooms. The living room was used by the women folk and the men slept in the other room, which was used as kitchen and dining room. Each of these rooms had a window and two doors made of wood and swung on hinges and fastened with nail and chain or a wooden latch and string. The ventilation of these houses is unexcelled.

Thirty years ago this country was noted for its wonderful pine forests. Many who followed the lumber camps settled down here on little farms and stayed. Crops are poor and no way to market them if they were good, so many of the men have despaired of anything better than making a bare living. Others are very eager for better things. The schools are very poor, lasting three months of the year, and the teacher, who often times is not even a common school graduate, teaches in three different communities during the year. Hardshellism has swept the places of worship and Mormonism and Holy-rollerism have poisoned the pure religion of Jesus Christ.

We found in this particular community, struggling along between two Mormon churches, a little Baptist church whose young pastor was doing a good work in spite of the fact they were having preaching but once each month. The Sunday School was kept up by one faithful man who was the Superintendent, and in my eleven years experience in the Southland I have never met a group that knew as much about the Bible. There were some ten or twelve boys and girls who could quote verse after verse and tell about the Bible in all its divisions. The members of this church were all poor in this world's goods, but they have not been taught

the privilege or responsibility of giving the little that they should give from their limited means.

For two weeks we were blessed with good weather, good crowds and attention. As the evangelist preached, hearts were warmed and melted by that Divine love that brings peace and happiness to the weary-worn. These people had never heard such preaching before in all their lives; had never had a singer to stand before them and lead them in singing, and had never heard one whose fingers had been trained to bring out soul-stirring music from an organ. Every evening as the sun began to fade and settle behind the western horizon one could hear the creaking of wagons and the voices of young folk singing as from every direction these people started on their way to church.

These people are a most noble people and deserve all the Home Mission Board can do for them. They know about our great schools, hospitals, and other missionary enterprises and some are giving to the seventy-five million campaign. They are eager for knowledge and as the light is revealed will become true supporters of our great work. As we look back to this the greatest meeting of the whole year. Letters come to us regularly from these people and they are looking forward to the time when they will have better things from God.

Music and Mission Work

Norman F. Williamson, Kumamoto, Japan.

When Jesus fed the five thousand, as recorded in the sixth chapter of John, he took a lad's five barley loaves and two fishes and used them for feeding the multitude. Some one has put this incident into a little poem of two stanzas. In the first stanza, the lad says:

"O Christ, I have so little
And that so little good;
I would bring thee gifts
That are rich and great,
But I fail in the thing I would."

In the second stanza the Master replies:

"My son, I know thy longing,
And the grandeur of thy wish;
But the things thou hast
Is the thing I need
Give me thy loaves and fish."

I have always felt like the lad in the poem. And especially did I feel so after I got to Japan. About the only talent I have is a little talent for music. When I gave myself to the Master, I gave him all I was and all I had; so that included my talent for music and my violin. My violin learned to sing Japanese songs before I did, so he began singing Japanese songs before I did. The Japanese people like music and they especially like violin music; so they would come to hear my violin and then the native pastor or some one could preach to them. Thus I felt that my violin and I were rendering a little service—for when a new missionary first comes to the field, he can not talk, he can not understand what is said to him, he can not sing, he can not preach—he has a dreadfully helpless, useless, worthless, good-for-nothing feeling.

But all along my music has been a point of contact and has been the means of attracting many young people to our home, Bible classes, Sunday school and church. During the last year I have had four violin classes and organized an orchestra, about which I will tell you more later. But let me say this word to any volunteer for the foreign mission field: If you have any musical talent whatever, cultivate it. Every missionary's wife ought to be able at least to play hymns; and the ability to sing or to play is a great asset on the mission field—especially

in Japan and I think it is true on other mission fields also.

The Japanese people are very rapidly coming to like and appreciate western music. This last winter, Madame Schumann-Heink and Mischa Elman visited Japan. Both were received most enthusiastically. Elman toured the Orient, and of the people for whom he played, he said the Japanese were the most responsive and appreciative and he predicts that Tokyo will become a great musical center like New York, London and Paris. The manager of the Imperial Theater in Tokyo has announced his intention of bringing to Japan other world famous musicians.

One other word to those who expect to go as missionaries. If you can not sing or play, then let your church give you a Victrola and bring that with you. The victrola is very popular in Japan and it is also a great help in doing your work. My first year in Japan was spent in the home of a missionary whose friends had given him a Victrola just to be used in his work—and he used it very effectively.

In the church I attended while at college, there was a young lady who played the violin. She played beautifully and her music was a drawing card for many. She also played in the Grand Theater of that city. One of my friends who loved music said of this young lady: "On Saturday nights she plays souls into hell, and on Sunday mornings she plays souls into heaven." So I like to think of my music as a means of attracting souls so they may be taught about the Savior and thus led into the Kingdom of heaven.

I do not keep a diary, but I keep what I call "My Book of Experiences." In this I write up the experiences that have a special meaning for me. Let me give you just one "experience" as I wrote it six months ago:

"The Orchestra"—Feb. 11th, 1921.

"For sometime I have been wanting to organize an orchestra and this afternoon I invited all the 8—M and B—Home and foreign Fields (this I started another class, so I have four classes) to come to my house. There were twelve who came, and counting myself it makes thirteen in the orchestra. We are to play for church and Sunday School beginning next Sunday. I told them I wanted them to help me with the music for Easter as we wanted to have special music and extra good music on that day. I also told them I wanted them to help with the music for "Father and Mother's Day," "Flower Day," and Christmas.

"So far as I know, six of the thirteen are Christians—the other seven are not Christians and my wife and I are going to pray that those seven may become Christians during this year. For that is really the ultimate objective of the violin classes and the orchestra: To win the young people for Christ.

"I told our pastor here the other day that I was going to organize an orchestra and a chorus and by that means get as many young people—especially students—as possible to attend Sunday School and church and that after I got them there, I wanted him to preach them the gospel. I do not know enough Japanese yet to be able to preach; but I am going to get as many young people as possible to attend so he can preach to them.

"I love young people and enjoy working with them. They seem to appreciate what I do for them. One of the young ladies brought us a pot plant this afternoon as a gift, and another young lady brought a basket of fruit."

The last time the pastor was at our house he said one of the young ladies in the orchestra had expressed her desire to be baptized and to join the church. That made me very happy for I felt it was the beginning of the answer to our prayer. I can not close this without asking all of you who read it, to join us in prayer that our music may be the means under the blessing of the Holy Spirit in winning many young people of Japan for Christ.

News and Stories from the Foreign Fields

From the Minas Geraes Field

Rev. F. A. R. Morgan, Bello Horizonte, Brazil.

I have just returned from a trip to the north of Minas. I went to the town of Pirapora, which is located on the San Francisco River about three hundred miles north of Bello Horizonte. I was called from my duties in the College in Bello Horizonte to Pirapora to assist in the organization of a new Baptist church at that point. Bro. D. F. Crossland, three native preachers and myself assisted. The church was organized with seventeen charter members, all happy in this new relation to the Master's work. During the organization we were persecuted a little. Some of the townsmen were incited to stone us, but fortunately no one was hurt. It seems difficult to believe that a group of so-called Christians would do such a thing, but the doing of it is the proof. This shows the absolute need of preaching the Gospel of the Lord Jesus to them. They boast of preaching and living a pure Gospel, but they are dreadfully afraid of an open Bible in the hands of the people. They are afraid of the preaching of the simple truths of the Bible to the people. They fear most of all the great and priceless personal liberty declared by the Bible.

Last Sunday afternoon we had another demonstration against the preaching of the Gospel to the people. We had been preaching on the streets in the outskirts of this city. We decided that we ought to move to a more central point. We moved to one of the principal streets of the city. We began our service by singing several hymns. While singing the third hymn a crowd of the so-called religionists came and began to give yells such as are given at foot-ball games in the States. They continued this throughout the song. When we tried to read the Bible in the hearing of the people our voice was drowned in the noise. We tried many times to continue, but to no avail. They would not permit us to talk, so finally we had to leave without preaching or even reading God's word. No one became angry, but we went away with heavy hearts, for we wanted to tell them of the love of the Lord Jesus and to help them to find the way to the foot of the cross. This is the type of opposition that we have to meet. This type of opposition is what makes Catholic fields the hardest to reach with the Gospel of light.

In spite of all the opposition the Word of the Lord is working wonders in this state. Calls are coming in from all parts insisting that some one come over and preach the Gospel to them. Some of these calls are now more than six years old. We simply have not the missionaries nor the native workers in sufficient numbers to answer these insistent calls. Then, too, the distances are so great and the cost so heavy we cannot go. Of these men asking for the Gospel no doubt many have died in these years and others will die before we can reach them. Oh, how we long to see more workers, missionaries, come to this most needy field and help carry the Word of the Lord to these dying men and women. Will men be loyal to their masters? Will believers be loyal to the Saviour of their souls? Will believers give their substance for the spread of the Gospel? Will men give themselves for this end? May the Lord put it into your heart, dear reader, to do more than you have done for those who are dying without hope. The spread of the Gospel depends upon you.



"PREACHER BOYS" OF COLLEGIO BAPTISTA
One of the most encouraging signs of permanent success in our Brazil work is the ever-growing number of consecrated men whom God is calling into the ministry, and who are preparing themselves for the work.

News from Argentina

Mr. Elder has been a Baptist missionary in Argentina for many years, but has been working under an English Society, with Tres Arroyas as headquarters. Recently he applied to our Board for appointment and received the hearty recommendation of all our Argentine missionaries. He has now moved to Buenos Aires and will assist Brother Sowell in the Seminary work and also help in the evangelistic work in and around Buenos Aires. He writes something of his experiences in entering the new work.

"We are now fairly settled in the work and I am glad to say are feeling very happy in it. The brethren and sisters of the Mission have received us very kindly. When we met in conference we were delighted with them all and, more especially, with the spirit of the gathering during that happy week. With twenty minutes in the morning and forty in the afternoon devoted to prayer and devotion, it seemed as though the whole proceedings were conducted in the spirit of prayer. There was not one jarring note.

"You will be glad to know that the new church built in Pergamino was opened the first Sunday in July. Senor Varetto and I were there for the special meetings and had a great time. It is quite a good place and worthy of our cause and there are some worthy people converted. Carlos de la Torre, the Pastor, is doing very well indeed there.

"I have also paid a visit to Parana, where student Jose Fontao is carrying on the work. He is anxious to continue his Seminary studies and I expect this will be arranged somehow. Enroute I visited Sr. Julio Ostermann in Santa Fe. He has a fine work and is a fine man. There is a spiritual tone about him and the church that delighted me. He has had some difficulties, as all have, but I think they have been overcome. Some of his folk left and joined the Brethren and a disturbing element went to the Methodists, but, as I told him, a revival sometimes commences by certain people leaving the church.

"And here (Buenos Aires) we have just had our great day. The new church built in Calle Convencion 332 was opened last Sunday amidst great rejoicing. It is a good building. At last we can really hold our heads up in the city, for we have a place that is worthy of the denomination we represent. Things were better outside Buenos Aires than in it before. Those

of us who lived in provincial towns felt a bit ashamed to send our folk to the miserable halls in which the works were carried on. This need never occur again, as there is at least one good church, and there must be more. We are having a fortnight's Mission and have started well. Don Juan Varetto is conducting the meetings.

A Great Meeting in Recife

Rev. E. G. Wilcox, Pernambuco, Brazil.

We have just closed here in Recife one of the greatest mission meetings ever held in North Brazil. All the missionaries, save one, were present and reported gains on their various fields. Brother Nelson of the Amazon Valley, owing to the fact that he had just arrived on his field, could not come. We considered his field as best we could in the absence of a representative.

The reports from the various fields showed gains in baptisms, new church houses going up and the work in general looking upward.

Brother Mein, of Maceio, gave a very interesting account of some persecutions on his field.

Brother Terry, from the far interior, gave very interesting accounts of his difficult field. Excepting Brother Nelson, who is alone, Brother Terry and wife are making perhaps the greatest sacrifices of any of the missionaries of North Brazil.

We planned to open new schools and evangelistic fields just as soon as men are available. With joy we learn that two new missionaries are going before our board with a view to appointments to our field. May the Lord increase their tribe.

The college here reported the best year yet. In fact we are just about full. Muirhead is proving himself to be a great school man. He is ably assisted by Jones who recently has been elected Dean.

The Seminary and Training School are doing splendid work in their new buildings.

The meeting was spiritual throughout, harmonious and with a far-ahead look. The burden of the cry was—more workers. Who will come! Truly the fields are ready for workers.



BAPTIST STATE CONVENTION, MINAS GERAES, BRAZIL
The progress of our work in this great State is a matter of continual rejoicing, in spite of difficulties and opposition.

A Message from Chinkiang

Rev. C. C. Marriott.

It has been a long time since any message from Chinkiang has appeared in HOME AND FOREIGN FIELDS. This long silence has not been altogether without excuse. Since the passing away of Brother Crocker, and the extended furlough of the Napiers, the station has been rather short of workers. While I do not want to say that I have been doing three men's work, I may say that I have been kept pretty busy trying to do one man's work. We do not often find missionaries who complain that they have nothing to do. It is also not considered good form to say too much about what you are doing in missionary circles.

What I wish to write is a brief account of the conditions and the prospects for the field in Chinkiang. This city is the center from which we work, in four counties. In this field we have eleven organized churches, and five preaching stations, one boys' academy, one Bible school, one girls' school, and a day school for boys and girls is run in connection with each church.

I want to mention the good work that has been done by the pastors and evangelists. The weakening of our foreign force has resulted in the Baptist men taking new hold and feeling their responsibility in a way that has been very gratifying. The work among the churches has in the last two years not fallen below former years in regard to membership annual increase, and there has been a distinct advance toward self-support and self-government. As Christianity becomes better understood, its power in the individual as well as in the life of the churches is more and more manifest. We recall the time when in our own field it was almost unknown for a church to handle a case of discipline without the aid of the foreign missionary. That day is fast passing away. The authority of the Scriptures is finding its rightful place in all matters of church life and conduct.

We are glad to be able to report that our new missionary brethren, Stamps and Olive, after spending a year in the language school in Nanking, are planning to take up their work in the station in the fall.

We are now in the midst of building operations. We hope to be in our new church by the end of the year. We shall send a picture as soon as we can. The prospects for the old First Church were never brighter than at the present. The Baptists have the best location

in the city. We are hoping that we can arrange a seating capacity for one thousand in our new building. It will have a gymnasium and shower baths with one floor entirely for night school and Sunday school class rooms. With such a man as S. K. Tsoa for pastor, there is every reason to hope that our large Sunday before they began to take down the old church there was a beautiful baptismal service, in which eighteen converts were baptized by the pastor, among whom were many influential business men and students from our schools. The accompanying picture will give you some idea of what some of our church people look like.

Lightning Strikes the Shah Hoh Church

By Rev. John Lake, Canton, China.

Last Monday, lightning struck our house of worship at Sha Hch, a well-known suburb of Canton. It tore a hole in the roof, badly splintered the woodwork, especially in one of the smaller rooms, crashed through the floor upstairs, and damaged benches in the boys' schoolroom upstairs and the main auditorium downstairs.

The boys' school teacher, who is also superintendent of the Sunday school, was knocked senseless and slightly injured, though he goes ahead with the school work. He attended to his Sunday school duties as usual, when the writer preached, and baptized five candidates there Sunday. The church is in my care till the return from furlough of Brother King or Brother Saunders.

But the worst thing the bolt did was to hit two of our schoolboys, who were studying at the same desk. These Chinese lads, eleven or twelve years old, had a close call, humanly speaking. They were stunned—one of them seemed to be dead for half an hour. Their clothes were torn all to pieces. The bolt went through one of the boys, from shoulder to shoulder, making a gash in the skin a couple of inches long near each shoulder, and leaving a black mark across his chest.

The boys were hurried by their devoted Chinese preacher to our Baptist hospital here in the city, near our home, where wife and I have made several visits to them. When we visited them yesterday morning, just before leaving for the Sha Hoh church, they were, despite the ugly marks on their bodies, up and well and happy, and were eating their breakfast—shoveling the contents of their rice bowls into their mouths, with their chopsticks, in good old hearty Chinese boy fashion!

It is the custom in most of our chapels in China for the native preacher and his family to occupy rooms in the second floor of the building or in an adjoining building; and the boys' school teacher often has similar apartments. As our chapels are kept open every day and until late every evening, there must also be in the building all the time, day and night, a chapel keeper or sexton.

Take, for example, the Sha Hoh church. It is a live, busy bee-hive. When there is no meeting going on, the boys and their teacher are busy upstairs, and the girls' school teacher and her little flock are busy in their building next door.

To say that the whole church community there was *thunderstruck* is to put it very mildly indeed—but here is the point to my story: God has used this incident to revive, in a wonderful way, that little church. As soon as the accident occurred, the Chinese Bible-woman and other workers kneeled about the seemingly lifeless forms of the stricken ones, while the tropical storm was raging, and prayed for their recovery. In the meantime, devoted members were sum-moning help. The preacher himself, in a drench-



GROUP OF GIRLS PREPARING TO TEACH
Students of Collegio Baptista, Americano-Mineiro, Bello Horizonte, Minas Geraes, Brazil.

ing rain, came for help to the hospital, three miles, without stopping to get his umbrella, praying every step of the way. He is a good man.

Gratitude that the lives of all were spared was written on all faces at the meetings yesterday, and the boys say they are going to be Christians now. We are praying that their heathen parents, and many others, too, may soon take the step.

May I tell you, in conclusion, what the devoted chapel-keeper said in substance, to us yesterday? Here it is: "My little daughter (about ten years old) has a spell of fever; and a few days ago, because of the intense heat in our home in the village near by, my wife and I brought her to spend a few days in my room upstairs in the chapel. The day before the storm—she was better—we all, for one reason or another, went out of doors; and when I came back to the sick child, she seemed very uneasy, and cried to be taken back to the village. Among other things, she said, 'Father, who was that that came in the room while you were all out? He wore a white robe; and he told me to go back home.'" That day, or the next morning, the sick child was taken home, where we hope she is getting well; and a few hours later, the storm came; and the little room she had occupied, about six feet by eight, was the one most damaged by the stroke of lightning; it was empty then. The humble Christian sexton said to us, most simply, "I wonder who it was that said that to the child; it seems strange to me." The devoted Bible-woman says it was an angel! Who can tell?

Getting Started in Africa

Miss Neale C. Young, Abeokuta.

We reached Ogbomoshos on July 1st, and I staid with the Greens while there. I feel like I want to write a whole book about them and Miss Kersey and their kindness to me. This is the first opportunity that I have had to know all the missionaries, and it was such a joy to be with them.

I had a number of new and interesting experiences in Ogbomoshos. I visited several compounds and it is astonishing how many people, sheep, goats, chickens, etc., live in those low, stuffy mud houses. There is an average of 100 people to every compound. A mud wall surrounds the compound and at certain intervals a large native pot is inserted into the wall. This is a fire escape. There is only one entrance to the compound, usually, and in case of fire the natives can escape through the wall by pushing these pots out, while it would be very difficult to break the wall down. They have many quaint and unique ideas and customs. I enjoyed so much seeing the natives at their work—some were weaving, cooking, beating yam or corn and one was making palm-oil. Perhaps you would be interested to know how that is done. A hole is dug in the ground, (some of these are cemented, but the one I saw was not), and the palm seed are thrown on the hole and some water is poured over these seed, then a native woman steps in and begins to tread the oil out of the seed. This oil comes to the top of the water and she takes it up in calabashes and after it is all collected from the water it is boiled, bottled and sold. Seeing this process only increases my fears that some day I may have to eat some palm-oil chop.

One afternoon we went out to see the women making pots and it was intensely interesting to see what wonderful work they could do with such crude native implements such as leaves, shells, and pieces of calabashes. Twice we went to "big market," and such sport it was buying all sorts of useless things. We were

there early, before the big crowds gather, and I asked Dr. Green how many people he supposed were there, and he said about ten thousand.

Another new experience for me was an attack of African fever, but I had such a splendid doctor and nurse that they made me well before I wanted to be, as everybody was so good and kind and thoughtful and I was enjoying all the attention I was getting.

The mission meeting was glorious; Jesus was present with us to guide in every action that was taken and each of us was conscious of His nearness to us. It was indeed a mountain top experience that will linger in our memories for years to come.

Report of the Committee on Chinese Famine Relief

By J. W. Lowe.

The North China Baptist Mission has been moved deeply by the gracious response of the Foreign Mission Board and our constituency of the home and foreign fields, to our appeals in behalf of the famine sufferers in our own and other provinces in North China. For your sympathy, your offerings, and your prayers—brothers, sisters, and friends and children—we are grateful both to you and our Heavenly Father, the giver of every good and perfect gift.

The Area of the Famine Field.—Shantung, Chihli, Honan, Shansi and Shensi provinces are included in the affected area. The population of the territory involved is estimated at fifty millions. Our laborers have served in three of these provinces—Shantung, Chihli and Shensi, but mainly in Shantung with a famine area covering forty-four counties and affecting a population of seven millions with four millions actual sufferers. Our workers had charge of the distribution of the relief in eight of these counties, namely—Yucheng, Chiyang, Chanhwa, Kwanhien, Tsining, Kiasiang, Kiuyieh and Yuincheng.

Methods of Work.—Every needy family in the villages had to be investigated and registered before receiving aid. A ticket was given to the head of the family, indicating how much money the family should receive. Our payments were made at certain centers, but sometimes the payments were made at the village immediately after the examination. Money, food, and employment where possible were given to the people. Seventeen famine children were taken from Yucheng County and placed in school in Laichow and an appropriation of fifteen hundred dollars was made for their support.

The Work Accomplished.—Total funds distributed by our workers, Mex. one hundred and sixty-four thousand dollars. Of this amount eighty thousand was received from the Foreign Mission Board. Persons aided, one hundred and thirty thousand; villages, one thousand and seventeen; homes, thirty thousand seven hundred. One hundred workmen were sent from Chiyang County to work on the roads around Laichow and Pingtu. Amongst these men were a number of conversions and baptisms. I saw a group of these converts in the church at Pingtu whose faces shone with a radiance of light Divine.

Follow up Work.—In the beginning of our relief work your representatives had but little time to preach the Gospel to the people, but we could see that there was a change of attitude on the part of the people toward Christianity, which was very marked. The coming of Mr. Newton and the thirteen Seminary Students and Miss Caldwell, and a Bible woman was a great boon to us all. Our hearts were greatly comforted because the people would now hear the Gospel Message. Many villages were visited, classes for enquirers were held daily. More than six hundred enquirers were enrolled in these classes. Of this number twenty-nine were bap-

tized by pastor Lin. I have never seen more faithful Chinese pastors and evangelists, and students than these proved themselves to be. Eight men and two women are now in Chiyang for summer work.

Present Outlook.—The wheat crop has relieved the present distress over a very large area of the famine field. In some sections, however the wheat crop was destroyed by sand storms, and the people are now in need of help in Chih Province. Over a very wide area the wheat crop was a complete failure, and twelve missionaries have been called to give relief in this section during the summer months. Unless wells are dug, some industrial work fostered, such as schools for making hair nets and straw braid, and schools long closed, opened, the prospect is not hopeful.

Three-Fold Famine.—In closing this report I wish to call your attention to the three-fold famine: the famine of knowledge, the famine of bread, and the famine of the Word. Look in with us on a blind mother whose husband is begging bread, with her three little ones sitting at her knees. This poor woman in her darkness is picking out from a thorn basket of thistles the coarsest branches so she could prepare a meal for herself and little ones. From this and other such scenes Chinese and Foreigners alike, after giving relief, turned away with heavy hearts and tearful eyes.

"My people perish for lack of knowledge" is as true today as it was in the long ago. The ignorance and superstition of these people is appalling. Nearly all the schools have been closed for two or more years. The giant of illiteracy is abroad in the land. Villages of five hundred homes have no schools.

The famine of the Word is no less real than the famine of bread and of knowledge. The picture called "The stray shot" should impress upon our minds the needs of China's famine stricken people. The hunter by mistake had shot the mother deer, the little one stands by hungry, cold, sad. The mother to whom it had looked for protection, guidance, sympathy, and nourishment was now cold and dead. We need not tell the story of what followed, it was inevitable. This is a picture of the condition of China's children today. Their old religions to which they have looked for centuries are dead, and the children are famishing. Shall we not give them a knowledge of the Bread of Life?

Hungarian Baptists in Japan

Rev. Ernest O. Mills, Nagasaki, Japan.

Recently a ship from Siberia, which was carrying its load of people home to Europe, was in Nagasaki harbor. There were four Hungarian Baptists on board. On Saturday two of them hunted up our Baptist church. It was not easy to find. Think of it. A city of 223,000 people and no Baptist church building! But somehow they found it. And in other somehow they learned from the pastor that the Sunday morning service was at 10 o'clock. For they could speak neither Japanese nor English and the pastor could speak neither English nor German!

But on Sunday morning the four came bringing their Bibles and hymn books. Two students and I helped them out with our little knowledge of German.

After the sermon I asked them to sing. Two hymns in their own language were beautifully sung and then we sang the last one in Japanese.

It was a most impressive occasion and will be long remembered by the Japanese brethren, whose hearts and ours were greatly moved. The pastor spoke words of earnestness and tender feeling. A young man on the street attracted by the singing in his own tongue came into the church and remained to the close of the service. After rather difficult though earnest greetings all round I took the five home with me.

While Mrs. Mills prepared sandwiches and coffee the men and I had a sing around the piano, the young man joining in with the four. He was not yet a Christian though his father was a Baptist. The other men urged him to believe. They did enjoy the jam sandwiches and coffee! Ralph seemed to delight them, passing the things to them. He is not yet five. One had not seen his children for six years. Another had been rescued from the water, twice, we understood it. They expected to reach home at the New Year!

A beautiful letter has since come from the young man stating how he was impressed by the brotherly love. Surely we shall be glad to pray for him too.

The whole incident is of the more interest because our Board is now working for our Hungarian brethren.

The Prayer Life of the Yoruba People of West Africa

Rev. Wm. H. Carson, Saki.

The prayer life of the Yoruba people of West Africa has been interesting to me, and, since our editor has asked for an article on this subject, I thought perhaps our readers would be interested too. The Christians here, coming as in most cases, from idolatry, had formed the rigid habit of praying. They have prayed all their lives to something, and when they are converted and come to God, they bring an asset rather than a liability. Should I say that it perhaps would have helped many of us afterwards, had we come into Christianity from idolatry? Some men among us have never prayed except when suffering came, or until we came face to face with our sin. When most of us knew—having been reared in a Christian land—how to get relief from our sins the Yoruba was trying to find that Supreme Power that he knew existed somewhere, and he felt that relief was wherever he would find that power.

The Yoruba people are most grateful in their prayer life. They do not feel yet as the American farmer must have felt when he said that he never prayed unless he wanted something. Prayer has opened their eyes and now, like Bartimeus, they want to follow that power on and on. Gratitude to God and man is a companion of theirs, and "A dupe o" (We thank you) are words that they use at home and a-field. The Yoruba's gratitude to the missionary would sometimes over-step that of his gratitude to God, if the missionary did not point higher. The truth of this last statement is before us now in the case of an important messenger who seemed to be dying with some throat disease, plus all the native doctors could do. Miss David, our efficient nurse, treated him with the treatment of love and medicine, while her own heart was burdened in prayer because of the importance of the case. To have this useful man die under the care of the white doctor would be disappointing to the natives, and would discourage the love and interest of the king. While, on the other hand, if his life were saved, it might bring us into life-long favor with earthly powers that make for righteousness. The man recovered, and now does not seem to distinguish the nurse from all the other missionaries, because he prostrates himself at our feet wherever we happen to be, (once when we were eighty-five miles from home), and literally puts his mouth in the dirt and sprinkles more of that dirt on his head. He is coming to church now and is learning in the true sense where to prostrate his heart and body and learning also why we continually discourage him in "worshipping the missionary."

The stranger looked at the gold letters in some surprise, but when he saw Billy's face a sunny smile broke over his own. "Well, I call this kind," he said heartily. "I'm not used to be so taken care of. I supposed a hotel was the best I could expect."

"Father wouldn't hear of that," Billy smiled back at him. "Shall we go on up to the house? Here's our car."

The missionary proved a very delightful com- for them because they believed him to be worthy of a place as a leader. In a short time they resolved to pray for the help of some white missionary of some denomination to take them under their care. As they prayed they were led to write two letters, one to our Baptist people at Lagos and one to another mission. They agreed to accept the first answer to their prayer. Our Lagos pastor baptized over a thousand people for this young pastor who can preach in one or two other languages besides English.

As we try to lead a child from the great things of creation to the great Creator, so the African Christian has passed in his thoughts from the great mountain and tree to the Creator of these great things. Their greatness is not to be compared now with his conception of this—the greatest of all powers.

A Beautiful Letter of Appreciation

Mrs. R. E. Beddoe, Wuchow, China.

(Some months ago HOME AND FOREIGN FIELD carried the tragic story of the accidental death of little Robert Stanley Beddoe, to thousands of hearts that were touched by the news of the home-going of the precious lad. Mrs. Beddoe, writing to a dear friend in the homeland, voices her thanks and gratitude for the many tokens of sympathy which have poured into her and her husband.)

You have no idea how your letter, written on behalf of the ladies of the church, has helped me. So many have written beautiful letters of sympathy, and every one seemed to bring a direct message from God to our hearts. Some have written and rewritten, prayed again and again, that God's grace might abound unto us. Their prayers have been heard, and today we know the Lord better and can trust him more fully than ever before.

The beautiful way in which the home constituency responds to the needs on the field is to me a constant source of inspiration. It matters not what the need, whether for funds, prayer, or sympathy, our dear home people always seem glad to respond to every call. I refer particularly to the great number of letters we have received from friends, known and unknown, since the going of our darling baby boy. Please convey to the ladies of your church my deep appreciation of their love and prayers, and urge upon them the necessity of unceasing prayer to God for the coming of a revival in our churches. This is our constant prayer, and God will answer in His own time. Do you remember the song we used to sing in Murray (Ky.) so much? One verse read like this:

"Don't stop praying—the Lord is nigh,
Don't stop praying. He'll hear your cry.
God has promised and He is true;
Don't stop praying—He'll answer you."

There is now en route to America a dear, little friend of mine, Margie Shumate, whose home address will be Pearisburg, Va. She is one of the most spiritual girls in our mission, and has had first-hand contact with the Chinese in their homes and villages. She goes great distances in Chinese boats, and overland, in company with Bible women and enjoys it to the utmost. She learned to speak Chinese, and took her language examinations in less time than anyone has been known to, in Southern China.

not mean to sail under false colors." By this time his face was rather red, but the doctor and the real missionary were laughing heartily, and the doctor was holding out a cordial hand.

"Billy is a wise boy—knows a good thing when he sees it—and he is evidently quite satisfied with his choice of a missionary. There is plenty of room in our home for two guests. We are glad to have welcomed you with unexpected courtesy, so feel perfectly at ease about every- to the home land, and we trust some plan may be made whereby she may pass her declining years in a good sanitarium.

Just five weeks before the going of our dear Robert Stanley, Miss North came to live in our home because of disturbances in her station caused from political troubles. At the time of the tragedy, she was with us and remained some weeks longer. Towards the close of her stay with us, Dr. Beddoe found she was suffering from cancer, and rushed her off for an operation, from which she has not yet recovered.

A Great Mission Contemplated in Southwest China

Rev. C. J. Lowe, Kwei Lin.

The Kwei Lin Station of the South China Mission asked the South China Mission to allow them to set up housekeeping this year. This station is far away from Canton and in the stragetic situation of Southwest China and in the center of a section with ten to twenty millions of people who know nothing of the Gospel. The Mission in session in Canton voted to let this station start a mission and a cable was sent to the Foreign Mission Board to send Brother T. B. Ray to help, for we want to develop a work here that will meet the Master's approval. This new step will mean that the thousands in this untouched region will now have an opportunity to hear the Glad Tidings of Salvation. We will stand solidly on the Bible and can subscribe heartily the things that we as New Testaments and Southern Baptist stand for. We believe in the missionary being an evangelist as well as helping to train workers.

To the brethren of the Southern Baptist Convention we send greetings and ask you to please remember your missionaries in earnest prayer, for you, too, have a responsibility in this great untouched field.

Our plea is for men who know God and have a passion for the lost that will tell in their daily lives. We want men for this great interior work that KNOW and know they KNOW.

Brethren, the clarion call of the great Southwest of China rings clear to you in our beloved Southland. Will you not come over and help us to develop your field?

A Home Missionary Wedding

Mrs. B. A. Lester, Norfolk, Va.

Miss Ella M. Wixon, who has had charge of the Baptist Settlement House here in Norfolk, was married on Wednesday afternoon, Aug. 31, at Burroughs Memorial Baptist Church, to Rev. Merritt James of Jackson, Ky. It was a simple and beautiful wedding and the sight that thrilled my heart was: On the front seats sat the little Italian, Jewish and Chinese children whom Ella loved, and whom she was winning in that quiet, winsome way of hers to the Master.

We Training School girls, Misses Campbell, Maher, Gravett and Sharpley, and Mrs. Hood and I, sat in the organ alcove, and immediately after Rev. Mr. Truebold's benediction, sang our chant. The juniors always sing this to the seniors when graduating from the Training School.

Leaders' Note Book

The subject for November missionary meetings is "Enlistment." This seems a difficult topic for the Sunbeam Bands, but children like to feel that they are helping. Talk to them of different ways of enlisting, or putting people on the list. First putting themselves on the list of those who will work; next getting other children on the list in the Band and in the Sunday school. When people are on the list, they will give and pray.

With the R. A.'s, G. A.'s, Y. W. A.'s and B. Y. P. U.'s the matter of enlisting in the ranks and securing other recruits is most important. As was seen from the testimony of our newest missionaries, it is from these organizations that our missionaries come. Especially should the members of these organizations be enlisted in prayer for definite needs, persons and institutions. Use the story about Fidelia Fisk to illustrate this. Listen thoughtfully to the prayers offered in the meetings. Talk over things to be prayed for. Give out slips with subjects to be remembered in prayer. After special prayer for a missionary have a member write a note telling him or her of your prayer.

Most of all let those who are leading young people realize that they are at every meeting doing enlistment work. One member of the Foreign Mission Board returned from the meeting in which the newly appointed missionaries had given their reasons for going to the foreign fields. This pastor said to his congregation, "We sometimes pass the church on Sunday afternoon and hear children's voices in song and know that some earnest woman is leading a Sunbeam Band. It seems a small thing, yet one after another of the new missionaries testified that their first mission impressions and desires for mission service came through just such a Band. Others were reached in boyhood in a Royal Ambassador Chapter; girls made their decisions in Girls' Auxiliaries or Young Womans' Auxiliaries. Some told of impressions through Mission Study Classes connected with some of our Junior Organizations. Others had come from homes so permeated with mission zeal that from childhood no other ambition had been able to turn them aside."

Let us give ourselves more wholeheartedly to training the children and young people in our homes and Sunday schools, praying that the Lord of the harvest will call forth more laborers into His harvest.

Missionary stories for Young and Old

Once there was a boy who loved books, but had not many of them at his command. Searching one day, in an old trunk in a garret, he found a volume of missionary biographies. Eagerly he read its thrilling stories. Today he is teaching in one of our great colleges in China. He says that book sent him there.

Today there are many missionary books read by young people, but there is now running in *Kind Words* (beginning with August 7th) a series of missionary biographies that have a peculiar charm for Baptist young people because they tell the thrilling stories of our own pioneer missionaries. The very caption of the series is fascinating—"The King's Own." And don't you know you will want to read about "The Man Who Came from Heaven," "The Man Who Held on Tight," "The Man Who Sewed on Heads," "The Woman with the Heart of Love"? These are but the beginning of the good things which Mrs. Una Roberts Lawrence, Young People's Leader in Arkansas, has found for them in old files and magazines, and has written out in her inimitable way. They are delightful for reading in the family circle; they will add charm to any B. Y. P. U. or Y. W. A. program; they can be adapted to the children in their story hour. They will bring laughter, they will bring tears, but best of all, they will bring a deep and abiding conviction that it is a wonderful thing to be one of the "King's Own," a blood-red Banner of the Cross, as the Soldier of the King of kings to follow the hosts go forth conquering in the name of the Christ.

The Sunday School Board has bought the rights and will bring these stories out in book form about January first.

As soon as this series is completed, another will appear in *Kind Words* by the same author.

"I Trouble Them too Much"

In a small village not far from the city of Shanghai there lives a school boy, nicknamed Didi, which means "Little Brother." As is the way with Chinese boys, he has more relatives than you might count upon a centipede's fingers, let alone your own. They are mostly village folk, farmers by trade, and poor, indeed, as compared with our common notion of farmers. But, perhaps, the very poorest of all is a great-uncle of Didi's, named Dan Yuisan

a cigarette peddler by trade, who, by industry and much effort is able to make sometimes as much as a hundred cash a day, which may amount to a \$1.25 a month. Dan Yui-san is sixty-one years old, and has a wife and a son and six grandchildren, and he and the son are the entire support of the family.

But they are not all so poor as old Yui-san, Didi's relatives. For instance, there is that prosperous and somewhat famous uncle who lives 'way up in the city of Shanghai and is cook in the household of a foreign man from America, a very venerable Si-sang, a missionary from America. Everybody in the village knows of this uncle, and they gather around when he pays a visit home, to hear him tell about the strange foreign people that he has seen and actually lived among.

Didi was getting along pretty well in school and learning to read and write a bit when one day last year he found that his eyes were itching frightfully and were quite red and painful. He did not think much of it at first, but day by day they grew worse and worse, until he had to leave school. The village doctor could do nothing to help matters, and when a month or two gone by the eyelids began to turn in and the lashes to rub up and down on the eyes, and they hurt frightfully. Finally, they became so dim that he had to be led about, or else sit at home with his head in his hands to keep out the light. Didi was going blind.

It happened that about that time the uncle from Shanghai came home for a visit, and was told the bad news that Didi was going blind. Now this uncle had a friend He-ling, who is known as "Old Father," because he is the most distinguished man of a neighboring village. For many years He-ling has been a nurse in a hospital in Shanghai. Didi's uncle remembered that he had often heard from He-ling that they certainly had some wonderful foreign "fatsuh" at the hospital, by which people who were actually blind sometimes got back their sight. So he suggested to Didi's father and mother that they should let him take Didi up to Shanghai and "have a try at what the foreigners might do."

It was a terrible position to the parents, who had hardly seen a foreigner in their life, and never spoken to one. But they finally consented, with much fear and many doubts. "A blind person get back his sight! Whoever heard of anything so absurd?"

Finally, Didi did go to Shanghai, however, and was landed one day in a big room with twenty beds in it, and every one there seemed to be as sick as he, or more so, and he was dreadfully scared and did not sleep a wink the first night. But nothing much happened to terrify him, and next day two ever-so-kind Chinese doctors took him into the funniest room he had ever been in—all white and glistening—and there he fell asleep and when he awoke he never had any more pain in his eyes. And in four weeks he went back to his village well and able to see and go again to school. Didi never knew just what did happen, but heard someone say that the doctor "operated on him," whatever in the world that might be.

One day Didi was turning a somersault in the mud outside his house when old Uncle Yui-san was led down the street, slowly and carefully, by Cousin Kwen-sung, his oldest grandson. "Look out, Didi," said Kwen-sung. "You'll upset grandfather."

"Well," said Didi, "why doesn't he get out of my way when he sees I have my feet up in the air, and can't walk on my head?"

"He cannot see you," replied Kwen-sung. "he's blind."

"Blind?" said Didi. "Why, his eyes don't look sore."

"No, they are not; but three years ago a white spot started to grow in the pupil of each eye and at first his eyes were only dim, and then gradually he went stone blind. And oh,

Didi, he cannot earn anything and we are terribly poor, and I am so awfully hungry. Do you suppose your mother would give us a bit of burnt rice-scrappings from the pan in which your dinner was cooked?"

"I dare say," said Didi, "but I can tell you where to get something a lot better than rice-scrappings. I know of a place where they give blind people sight."

It was all talked out, and it proved easy to persuade old Yui-san, for the village had had some experience since Didi's return. And Yui-san was led by the hand all the way to Shanghai. And there, in the glistening room, without any pain, after three years of blindness, suddenly the glorious light of God's beautiful world rushed in once more, and he saw bending over him two faces—a strange foreign face, the first he had ever seen, and the face of the doctor.

In a few weeks Yuisan was measured for glasses, and he was absolutely astounded to find that with them he could actually read again.

"But," he said, "I can never earn enough to pay for such glasses. Why, they cost \$4; that is nearly four months' earnings."

He was then told that far away in America some little children had earned \$10 and sent it to the hospital. It was given on purpose to give sight to some blind Chinese, and that it would be used to pay his expenses at the hospital and to buy his glasses, and so he need have no further care.

And he answered, "I trouble them too much."

—Selected from Spirit of Missions.

Billy Mack's Missionary

It was the second day of the convention, but Billy had not yet got over a feeling of dignity when he put on the gold star and white cap that proclaimed him to be one of the "pages." There were three gold letters on the cap, which stood for "Bradford Missionary Conference," and being a page stood for a great deal of running about with notes and messages in the church during the meetings and considerable running outside escorting delegates to their stopping places.

Tonight Billy felt himself to be the most important of all, because a perfectly real missionary was coming to stay overnight at his own house.

"They were going to send him to a hotel," Dr. Mack had said at luncheon time, "but I wouldn't hear of that, even if mother is away. He's a splendid fellow, right from the field in China, and I'll be proud to entertain him. I'm very sorry I can't be home to dinner tonight—I have a special case out in the country, and I can't get back before half-past seven. But you can take care of him, Billy. Meet him on the five o'clock train and bring him right over to the church after dinner. I'll get a bite somewhere and be there to meet you both."

It was not till his father had started on his long drive that Billy remembered that he had not thought to ask what the missionary's name was or what he looked like. But he was sure he should know a "splendid fellow" when he saw him, and he started for the five o'clock train with no fears on that score, only a rather nervous sense of responsibility.

A number of people got off the train, but no one that Billy felt answered the description till a tall young man swung down from the step. He had a fine, strong face, and he carried a suitcase.

Billy did not hesitate. "You're to come right to our house," he said, walking straight up to him and touching his cap. "I'll carry your bag. Father's sorry not to come himself, but he'll be there tonight all right."

The stranger looked at the gold letters in some surprise, but when he saw Billy's face a sunny smile broke over his own. "Well, I call this kind," he said heartily. "I'm not used to be so taken care of. I supposed a hotel was the best I could expect."

"Father wouldn't hear of that," Billy smiled back at him. "Shall we go on up to the house? Here's our car."

The missionary proved a very delightful companion. As the car rattled along he told Billy a lot of interesting things that had happened on the way to Bradford, and the boy hugged himself to remember that he was to have at least two hours of such jolly company, with no grown-ups to interrupt.

"There's the church," he pointed out as they rounded the last corner, "where the convention is, you know."

"The church?" asked the young man, peering over his shoulder. "The conference is being held there, you say?"

"Sure," said Billy, nodding; "it's ours. It isn't so very big, but it's the biggest there is."

"O, it's big enough. I wasn't thinking of that," the missionary hastened to say. "You look as if you might belong to the conference yourself, with your cap and star."

Billy straightened up. "I do," he admitted proudly; "I'm one of the pages. I haven't missed a meeting."

"You like it?" The man eyed him curiously.

"You just guess," assented Billy; "It's great."

Billy never remembered to have had such a good time at a dinner in his life. The missionary was bubbling over with fun and friendliness. Billy wondered how he could ever have been nervous at the idea of taking care of so great a person all by himself.

When they were on the way to the church he thought to ask the missionary's name, "In case I have to introduce you."

"Well," the young man told him laughingly, "I am generally introduced as John Burton Kennedy, but my special friends call me Jack. You can take your choice for yourself."

The church was already filled when they arrived, and Billy could see no sign of the doctor.

"Father's late," he said to his companion.

"Do you want to go right up front, Mr. Jack, or stay with me till he comes?"

"Stay with you, by all means," Mr. Jack assured him, staring about curiously. It was not exactly the sort of gathering he was expecting to find, though Billy seemed to think it all right. At all events there was not much chance for questions, for while he and Billy were wedging themselves into a seat somebody on the platform announced a hymn, the singing of which was speedily entered into by many enthusiastic voices.

A few minutes later Billy saw his father hurrying in, with a white-haired old gentleman close beside him. The doctor stopped as he saw the boy.

"Ah, here is my son, doctor. I'm sorry you had your waiting for nothing, Billy. Our missionary did not come till the seven o'clock train, after all. I picked him up on my way to church."

But Billy was on his feet, open-eyed. "Why, yes, he did come, father. I got him myself, and here he is. Mr. Jack—I mean Mr. John Burton Kennedy, father."

For a moment the four stood staring at each other in bewilderment. Then Mr. John Burton Kennedy laughed. "There seems to be some slight misunderstanding," he said, laying his hand on Billy's shoulder; "I've been suspecting it, but I had no idea that this young man did me the honor of mistaking me for a missionary. I'm simply a traveling man, and happening to know that there was a meeting of business men here this week, I decided to stop overnight. I was rather surprised to be met and entertained, but Billy assured me that he was a part of the conference, and the letters 'B.M.C.' certainly seemed to mean 'Business Men's Conference.' I did

not mean to sail under false colors." By this time his face was rather red, but the doctor and the real missionary were laughing heartily, and the doctor was holding out a cordial hand.

"Billy is a wise boy—knows a good thing when he sees it—and he is evidently quite satisfied with his choice of a missionary. There is plenty of room in our home for two guests. We are glad to have welcomed you with unexpected courtesy, so feel perfectly at ease about everything. Billy will take you over to the Business Men's Conference, and you can meet us later, if you prefer, or we should be glad to have you hear our missionary talk on his work in China."

Billy's heart went down for an instant, but came up again when Mr. Kennedy replied quietly, with a twinkle in his eyes: "Thank you; I think I'll stay with Billy. This convention seems to be my business tonight—a good thing, perhaps, for I'm afraid I do not know so much about missionaries as the boy does."

"It isn't too late to learn," smiled the white-haired old gentleman. He added earnestly: "We need strong young fellows like you over there among our yellow brothers."

If Billy had thought the other meetings great, he found that this surely crowned them all. Perhaps the wise old missionary was thinking of the two as he spoke. At any rate, he talked a great deal about the Chinese boys and young men. He told of the pictures and queer idols they prayed to, trying to please them by burning incense and firecrackers; of the terrible doses they had to take when they were sick, which did no good at all; of how many of them were very wicked indeed and very unhappy, too, all because they did not know anything about the true God.

Billy's eyes grew very big and sorrowful as he listened, and when he glanced up he found that Mr. Jack was listening as hard and as soberly as he was.

Then the missionary began to tell how glad these people were to learn the "Jesus way" when there was anybody to tell them, and how many more missionaries were needed and how many more dollars to send them. "What are you doing about it?" he finished. "Are any of your dollars helping? Are you sending someone to tell them the good news? Or, better still, are you—O, why aren't you going yourself?"

The boy's heart swelled. If he were only big enough! Well, he was growing, and some day—

When the collection plates were passed, he was delighted to see his small offering swallowed up under a bill from Mr. Jack's pocketbook.

But the best time of the whole evening came when they were all back in the library at home. Here Billy could ask as many questions as he liked, and the missionary answered them. Mr. Jack asked one or two himself.

"I'm going," Billy declared at last, digging his hands deep into his pockets. "Just as soon as I get through school and college I'm going to China to help—if it only weren't so long to wait."

The young man turned to Billy. "Do you suppose," he asked gently, "that I could go in your place, Billy? Just till you are ready? After that we could work shoulder to shoulder; couldn't we? If you think the Board will take me, Billy, I'll go."

Billy's eyes were one shining joy. "Take you?" he cried fervently. "Well, I should just guess! Father! Father! do you hear? If Mr. Jack wasn't my missionary, he's going to be!" And Billy, without realizing it, was a missionary, too.—*Marion Mallette Thornton, in The Mission Dayspring.*

Thanksgiving Exercises

THE GRATITUDE TREE

[A young girl acts as leader in the following exercise and gives the first recitation, receives the offerings, responds, and greets each speaker in turn.]

An angel looked down upon the earth one day
 With earnest, inquiring face;
 She was looking for fruit she could not see,
 The precious fruit of the gratitude tree,
 Which grows in the fields of grace.
 "This is the country, I'm sure," she said.
 "My Master with loving care
 Strewed here the choicest, rarest seed;
 Gave sun and rain as the soil had need,
 And dew with the cool night air.
 And he thought the trees of gratitude
 Would spring forth by and by;
 That sweet thank off'ring fruits would grow
 On the laden boughs that bend so low
 And on the branches high.

And this his share from the fields of grace
 On his wand'ers he'd bestow;
 The happy ones would gather it in,
 And over the sea the fields of sin
 The fruit of these trees should go.

But there's not enough, for the happy ones
 Who live in the fields of grace
 Forget as the years go by to bring
 This fruit—their glad thank offering—
 To the sacred treasure place.

So the Master's children, far away,
 Are hungry and thirsty yet.
 They lift their hands, they know not why;
 For the gift of life the moan and cry
 Till their eyes with tears are wet."

And the angel looks and watches still;
 But I wonder if today
 We cannot bring to her tender eyes
 A look of glad and sweet surprise.
 Perhaps, perhaps we may.

For I've heard that from the lowest boughs
 Of the tall thank off'ring trees
 The children golden fruit have brought
 To freely give, as the Master taught,
 For his lost ones over the seas.

[Six children enter, singing as they come.

Tune, "I am so glad," etc.]

Gladly we come with our off'ring today,
 Gathered for children in lands far away;
 Bright dimes and pennies—O send them along
 That they may quickly unite in our song!

Chorus.

I am so glad that Jesus loves me, etc.
 We would not be selfish when we were so blest.
 For Jesus who loves us can love all the rest;
 And when heathen children with us pray and
 sing,
 Around the wide earth our glad chorus will ring.
 I am so glad that Jesus loves me, etc.

Chorus.

[The leader greets them:]

So you are some of the children who have
 found a gratitude tree? Tell me why you have
 brought its fruit to me.

First Child.

I've heard that 'way across the waves
 Poor little girls are sold for slaves.
 In this land that cannot be done;
 Our flag protects us. So I'm one

Who's grateful for a country free,
 Where children may have liberty.

I bring my offering because
 I want all lands to have good laws.

[Drops money into basket on table.]

Leader. Few of us stop to think that in
 Africa a girl can be bought for a dozen strings
 of beads or yards of cloth, and in China for
 a price hardly greater. It is only in Christian
 lands that children have their rights protected
 by laws. And why do you bring a thank offer-
 ing?

[Turns to second child.]

Second Child.

I saw a picture of a house so small;
 There were no chimneys nor windows at all.
 And the door was only as high as that.

[Measures 2 1-2 feet from floor.]

The floor was the ground just pounded flat;
 No beds, nor tables, nor soft easy-chairs;
 No pictures, nor music, and no "upstairs."
 The darkest, dreariest, dirtiest place,
 Such as I never saw in the fields of grace.
 'Twas the home of a heathen child they said.
 "Why hasn't he one like mine instead?"
 I asked. And when they explained to me,
 I very soon found a gratitude tree,
 And gathered some fruit as quick as I could,
 Which I hope may do a little good.

Leader. This is a true description of thou-
 sands of African homes. A day or a night
 spent in one of them would make any of us
 bring thank offerings for our "home, sweet home."
 Have you, too, brought fruit to gladden the
 angel's heart?

Third Child.

Do you know about people in China
 And the dreadful things they do?
 Well, they drown the poor little baby girls.
 Now, I know that this is true.

It scared me at first when I heard 'twas so,
 But my mother said to me:
 "If they loved our Jesus and kept His word,
 So cruel they could not be."

Then I said: "I'm glad you're not a Chinese.
 And I'm glad you love me true."
 What can I do to thank the dear Lord
 For 'sending me down to you?"

"The way to say 'Thank you' to God," she
 said,

"Is to send the wide world through
 His gospel to parents and little folks,
 That they may worship Him too."

So I hurried to bring my offering.
 And I wish you would not wait.
 But send it to save those poor little girls
 Right over to China—straight!

Leader. A missionary in China says: "The
 very cheapest thing in this great empire is the
 life of a little child." May this gift go straight
 to its destination and teach some hard hearts
 to "love God and little children." And what
 do you bring from the blessed tree?

Fourth Child. I bring a thank offering for
 our public schools, open to girls as well as boys.
 I love to study, and mean sometime to go to
 college. Then I want to help make the world
 better by working for temperance, missions, and
 everything that is good. This is my outlook,
 and it is that of thousands in our land. But in
 most heathen countries there are no schools for
 girls. More than that, men say that women and
 girls have no minds and no souls. Such dense
 ignorance and utter helplessness makes my heart
 ache, and I cannot be grateful enough that my
 lot is not like theirs. It took but a night, after
 I heard a missionary tell these things, for me to
 find a gratitude tree where I never saw one
 before, and here is my offering.

Leader. Truly the mind of a heathen girl
 is dark. From the cradle to the grave she is
 the victim of terror and superstition. Your gift
 should go to mission schools in India, China or
 Africa. And for what are you most grateful?

Fifth Child.

I, too, love books, but there is one,
 The Book of books, dearest of all—
 Our Bible, precious word of life!

[Holds up her Bible.]

Without it we should faint and fall.

Our Bible and our Sabbath—these
 Are our foundations, strong and sure;
 These to the heathen we must give,
 A gospel and a worship pure.

Because I've known God's love to me,
 Because I strive to do His will,
 I'd like to pray and give and go,
 That His free grace the world may fill.

Leader. Our Bible is the foundation of our
 laws, the light in our homes, the guide of Chris-
 tian parents, the inspiration of our best schools,
 and God's only revelation of Himself to the
 world. Already this book is translated into
 three hundred and fifty-four languages and dia-
 lects. It goes with every missionary to foreign
 lands, and is the "good seed" which grows in
 every soil. Realizing what it has been to us,
 is it not strange that we have not before this
 sent it to every soul?

Sixth Child.

Do you ask, "Where is the gratitude tree?"
 If you've not found it before,
 Just look. If you live in the fields of grace,
 It is planted beside your door.
 And if it is stunted and almost dead,
 A miracle you may see.
 Begin to number the blessings you have
 And watch the growth of your tree.
 Each blessing an added branch will be,
 And then the fruit will grow;
 And the fruit—why, that's thank offerings!
 It must be so, you know.
 O what a harvest if every one
 Would gather and give today.
 O what a song of joy would rise
 In the lands so far away!

—Adapted from "Children's Thank Offering
 Service," by Mrs. O. W. Scott.



OUR PUZZLE CORNER.

PUZZLE No. I. *An Honored Leader*—Rev.
 H. L. Martin, Indianola, Miss.

First Name.

My first is in her, but not in him;
 My next is in dive, but not in swim;
 My third is in get, but not in keep;
 My fourth is in crawl, but not in creep;
 My fifth is in slumber, but not in sleep.

Middle Name.

My first is in many, but not in much;
 My next is in hold, but not in clutch;
 My third is in fruit, but not in tree;
 My fourth is in scan, but not in see;
 My fifth is in sting, but not in bee.

Last Name.

My first is in music, but not in song;
 My next is in multitude, but not in throng;
 My third is in leader, but not in guide;
 My fourth is in travel, but not in ride;
 My fifth is in industry, not in work;
 My sixth is in shun, but not in shirk;
 My last is in seek, but not in claim;
 My whole is an honored Baptist name.

PUZZLE No. II. *A Missionary in China*—Ran-
 dall Davis Martin (Age 12 years) Greensboro,
 N. C.

First Initial.

What is the Bible called in St. John?

Second Initial.

The Father of Aram?

Name.

The Father of Elihereph and Ahiah?

2. Husband of Esther?

3. Third book in the new Testament?

4. Second book written by Jeremiah?

5. The son of Zichri?

6. The mother of John the Baptist?



ANSWER TO OCTOBER PUZZLES.

PUZZLE No. I. Dr. William Lunsford, Cor.
 Sec. Relief and Annuity Board, Southern Bap-
 tist Convention, Dallas, Texas.

PUZZLE No. II. Two Brother Missionaries in
 China—Wilson and Joe Fielder.

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*At present in this country.

TITHING LITERATURE

The Campaign for a half million tithers is making very large demands on the Laymen's Missionary Movement for literature. It was agreed by the Committee of nine appointed by the Southern Baptist Convention that each State should be requested to pay cost for the three pieces of literature authorized by this Committee. They are the following:

"WHAT THE TITHING MOVEMENT MEANS"

By E. E. MELLINS

"PLAN OF CAMPAIGN"

By J. T. HENDERSON

and the

"STEWARDSHIP CARD"

The Laymen's Missionary Movement is publishing ten other leaflets on different phases of Stewardship, in large editions, and is sending out quantities of them daily without charge.

While the Sunday School Board is making a liberal appropriation to this cause, the fund is inadequate to finance the present campaign. These are choice tracts and should have the largest possible circulation.

The following is the list:

"God's Tenth," by A. J. Gordon

"Who Owns the Wool," by J. B. Gambrell

"Trusteeship," by G. T. Stephenson

"Stewardship," by J. Harry Tyler

"The Tithe—Where Did Abraham Get It?"

by W. B. Crumpton

"Religion and Money," by E. M. Poteat

"How Should I Tithe," by W. D. Powell

It is suggested that laymen who are able and interested send checks to J. T. Henderson, General Secretary, Knoxville, Tennessee, that these leaflets may continue to be circulated free. If a large number of churches were given opportunity to make a voluntary offering to this fund, no doubt considerable money would be provided in this way. It is poor economy to economize in the matter of literature. Shall we not make it abundant and free?

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