

Home and Foreign Fields

Vol. VI

JUNE, 1922

No. 6



ARE MISSIONS TO MEXICO WORTH WHILE?

These three young preachers, recent graduates of our Mexican Baptist Theological Seminary at Saltillo, make eloquent and conclusive answer.

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HOME AND FOREIGN FIELDS

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THE MISSIONARY PILOT

SENIOR B. Y. P. U.

June 4.—Topic, "Others." See page 5, "Education as an Investment." Let the leader close the program by showing that our advantages are all a challenge to unselfish service, illustrating the point by the examples given in Mr. Clark's splendid article.

June 11.—Topic, "Malachi 3." See page 6, "A Prescription that Never Fails." Have some one give the substance of this story to show how the principles of the Scripture lesson may be practically applied. Also have one or more members give instances of crying need on the mission fields which could be met if all faithfully practiced Malachi's teachings.

June 18.—Topic, "What Has Confession to do with Salvation?" See page 29—"Manchuria—a Field White Unto Harvest." Show what it means for a Christian converted from heathenism to confess Christ.

June 25.—Topic, "The Brotherhood of Man." See editorial on page 2, and follow the suggestion of having several members on the program give briefly an illustration from missionary stories in this number which illustrates man's blood-kinship.

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

The Juniors and Intermediates will be interested in the stories in this number of our schools in foreign fields. As a

part of the devotional services, and as additional material for the program, these surveys of our work among the young people of many lands will prove attractive and stimulating. The leader will select and adapt them as seems best.

W. M. S. AND Y. W. A.

For the missionary topic, "Southern Baptist Convention Christian Education" an abundance of supplemental material has been provided. See the editorial on page two, and Mr. Harry Clark's splendid array of facts and illustrations on page 5. Use also the stories of our school work on foreign fields. Miss Mallory gives an indispensable outline program on page 24.

SUNDAY SCHOOL

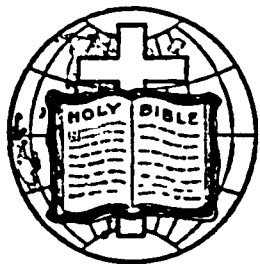
See Miss Briggs' "Young People's Department," page 31. Several happy suggestions will be found which may be used to good effect in opening and closing worship. Use also some of the material regarding our foreign mission schools.

PRAYER MEETING

Pray that the inspiration of the Southern Baptist Convention may reach out to the last church of the territory, and stir our people to renewed and united efforts to carry to a glorious conclusion the 75 Million Campaign during the remaining two years.

Home and Foreign Fields

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



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I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

JUNE, 1922

Man's Brotherhood

Have all men, everywhere, a common parentage? Are color, language and other racial characteristics the consequences of environment and custom, or did the races have separate starting points? Is every human being the blood-brother of every other human being, or are we akin only in that we have all crossed the line that separates us from the brute creation?

The Genesis account tells us that God made the beasts of the earth after their kind and the cattle after their kind, and everything that creepeth upon the ground after its kind. Then it tells us that God created man in his own image, after his own likeness, and gave to him dominion over all His previous creation. The narrative is unmistakably clear that from this first man and woman have come all the peoples of earth. Variations within the species are to be accounted for just as varieties that have appeared in the animal and vegetable kingdom; but each species is forever identified in its relationships through certain common characteristics which are never wholly lost.

The experiences of missionaries throw a startling light upon these common traits of men which mark them all as blood-brothers, having a common ancestry. This relationship is manifested in the similarity of primary instincts, emotional and volitional nature, and customs and traditions that undoubtedly must be rooted in a more or less remote racial solidarity.

Read in this number stories of the boys and girls of other lands whose education is being obtained in our mission schools. Observe in the African youth the identical yearning for knowledge as that exhibited by the almond-eyed chap of the Orient, or the white-faced Caucasian. Notice that alike they respond to love, which is the universal language. See how they possess alike a sense of humor, and picture in your imagination that Chinese boy whom missionary Gallimore describes on page 20 holding his sides as he watches the pompous gentleman in the silk hat march down the street with a tag on his coat-tail!

See in them all the love of games, many of which are played, with slight variations, by boys and girls the world over. Can these phenomena be accounted for on any other ground than that of common parentage?

But the matter goes still deeper. Observe that among all men everywhere there is a sense of sin, and the effort to secure peace and satisfaction through religious observances. Watch the man

of China, of Africa, of Japan, of India, of South America, of the United States, as he seeks expression in one way or another of his instinctive belief in immorality. Note also the fact of need, of suffering, of dissatisfaction, of the efforts at self-realization, that must spring from a common source. The case becomes stronger and more irrefutable the more we know intimately the people of any land or color or language, that men are brothers by blood, having sprung from one family.

The implications of this truth are far-reaching. We are not especially concerned with the refutation of the evolutionist's theory at this point, although it does constitute valuable testimony. The heart of the matter is that the Scriptures are thoroughly substantiated in their claims for a common origin of man, of his fall through sin, of his helplessness to save himself, of his need of a Savior, of the gospel as the power of God unto salvation to everyone that believeth. This truth lays upon us solemn obligation to take the gospel to the last man of the race, every dictate of the human heart forbidding that we should keep to ourselves a blessing meant for another, and that other a blood-brother in desperate and inescapable need.

After all, however, blood-kinship does not constitute truest brotherhood. We shall be brothers "the whole world o'er" only as we have been redeemed through the precious blood of Christ, through whom alone we may cry "Abba, Father." The "Brotherhood of Man" is but an empty phrase until the missionaries of the cross shall have preached the "at-one-ment" for every man which is made possible with God through Christ, the acceptance of which makes brothers men of every race and nation and tongue under heaven.

Ignorance—The Foe of Christianity

It is significant that Jesus was called "teacher" oftener than anything else. Sometimes He was a preacher, sometimes a healer, sometimes a miracle-worker, but always he was a teacher. Pedagogy has not yet caught up with him in his mastery and application of the principles of teaching.

The early Christians were teachers. Formal preaching services, such as we have today, came as a comparatively late development. Christianity was propagated by methods more nearly like those of the modern Sunday school than of the present-day church service. From the earliest period education was recognized as the indispensable ally of our religion. The darkest period in Christian history—the Dark Ages—resulted primarily because of the eclipse of teaching, when a formal and corrupt church undertook to suppress learning and to keep the people in ignorance.

The master-foe of Christianity has been and will always be *ignorance*. This does not mean that education is the primary business of Christianity. Our first business is to reach sinners with the message of salvation through a personal acceptance of Jesus Christ. But discipleship involves intelligence, training, skill in living the Christian life, ability to propagate its truths; and ignorance effectually stops these vital processes. Intelligence without religion means selfish materialism that works its own destruction. Religion without intelligence degenerates into superstition and formalism that spell its doom. The highest interests of humanity demand *Christian education*, a combination that has done more to bless the world than all other forces combined.

By the term *Christian education* is of course not meant alone the formal educative processes of the schools. The preacher in this conception becomes a Christian educator, and his church an institution for Christian education, in the truest sense. The Christian home becomes an institution for Christian education

of the highest order. The religious press likewise becomes an instrument of Christian education of far-reaching importance. Insofar as they are controlled by genuinely Christian men and women, our public schools are, and should ever be, powerful agencies for Christian education, in that those who teach exemplify the virtues of our religion, and seek to provide a culture that lends itself to the nurture and growth of Christian faith.

The business of education is, then, our business, as New Testament Christians. We must educate or perish. Let us look for a moment at the stupendous task that confronts us.

Statistical records for 1920 show that there are 82,739,000 people in the United States above ten years of age. Of this number 5,000,000 can neither read nor write, and 15,000,000 more are near-illiterates who cannot read an ordinary newspaper article or write a letter!

"But," some one says, "these figures include the negroes, and do not make a case for white illiteracy." It is true, to our shame, that the negroes are illiterate to an alarming degree, but they do not account for the enormous total. In New York State there are 425,000 illiterates; in Massachusetts 136,000; in California 95,000; in Maine 20,000. Over against this put the figures for Louisiana, 78,800; Georgia, 67,000; Kentucky, 110,000. Clearly illiteracy is not a sectional matter, nor is it confined to the colored race.

In spite of our boasts about public education, there are hundreds of thousands of children in America who are getting no schooling at all, and other hundreds of thousands who will never go beyond the barest rudiments. Only 290 out of each 1,000 who enter school go beyond the seventh grade; and irregularity in attendance greatly reduces this average. Put over against this the startling fact that of the 30,000,000 educable children and young people in the United States less than one-half are enrolled in any Sunday school and those who are enrolled receive an average of less than thirty minutes' instructions once a week for approximately thirty-six weeks per year, and you begin to get some idea of the appalling need of education in this land. Surely we face no more challenging task as a body of Christian people than that of extending our influence to the securing of better educational advantages, through the public school, the church, the Sunday school, the home, the press, for our boys and girls.

If such need exists in this country of schools and churches, what shall we say of pagan and papal lands? So colossal is the ignorance of China, Africa, India, Latin-America, that it becomes literally overwhelming as we confront it. The hope of these lands of ignorance is in Christian education. Our mission work becomes transient and ephemeral except as we conserve it by means of schools in which Christian workers may be trained and a leaven of educated native men and women be prepared who will go forth as leaven in the great lump of ignorance and superstition. Not only are our mission schools a good investment: they are an absolutely indispensable asset for future growth and permanence. As well undertake to carry out our program without these schools as to build houses without foundations. The ignorance of a second generation of Christians, were there no provision for education, would destroy all that was gained through evangelism.

In this number we delight to present some stories of the fight our missionaries are making against ignorance on the foreign fields. Space forbids a complete exhibit, and the stories will be continued in the July number. Read these thrilling accounts of a battle that is of more ultimate significance than any ever fought with arms, and pray that God will give the victory over Christianity's chief enemy—ignorance—in our own land and over all the earth.

The Convention

HOME AND FOREIGN FIELDS is not a newspaper. It is quite impossible to report the meeting of the Southern Baptist Convention in this number, since manuscript for the June issue must be in the printers' hands before the Convention meets. Our readers will of course keep themselves informed concerning this great gathering through the Baptist State papers and the secular press.

At this moment figures point to the report of a smaller total of money collected this year than last, although the difference does not promise to be so great as was at first apprehended. In splendid fashion the churches have responded to the appeal of the Boards, and a spirit of fine optimism and enthusiasm prevails. Indications point to a session of mighty power as the program for another year is projected.

Southern Baptists are headed toward victory, not defeat, toward greater things, not smaller, toward unity and co-operation, not division and strife. God has put his seal of approval upon us, and no power of Satan can check our onward march. Every Baptist in the South is under solemn obligation to read with prayerful care the reports of this great conference of messengers from the churches, and to accept with whole-hearted enthusiasm and loyalty the plans that are made. Let us demonstrate anew to the world the efficiency of a spiritual democracy for united effort in the greatest business in all the world—the bringing of lost humanity to the feet of our Lord.

One of the greatest engineering feats of all history was the successful completion of the Panama Canal. It was of course inevitable that there should be a readjustment from a construction to a maintenance basis. The demand on the administration at Washington for economy was met by radical reductions of appropriations for the Canal Zone, many of the strong men who had given of their best for the completion of the Canal leaving, thus greatly affecting religious conditions. Morals have been sadly corrupted. A national lottery is maintained, the weekly drawings being supervised by a Catholic bishop. A prominent government official is quoted as having said that the government could not exist if it were not for the revenue from prostitution, the liquor traffic and the lottery. The thought of hundreds of our marines and sailors and soldiers being preyed upon by these forces in Panama City makes one sick at heart. Surely America can make Panama clean up or keep our people away as from a pest hole. Yellow fever is bad enough but this is worse.

Ten million automobiles in America—and production going steadily forward at the rate of two million per year! The cost of operation, maintenance and depreciation \$6,019,122,960 in 1921! Every automobile worth as much as a small farm, and the average life of each machine about four years! Is it any wonder that our national extravagance has brought the pinch of poverty? Let us not deceive ourselves into thinking that we shall "get by" with our folly. God is not mocked. We shall reap what we sow.

At the close of the war the world's debt was \$200,000,000,000. By December, 1921, it had risen to approximately \$400,000,000,000. It is difficult to estimate the total resources of the world, but compared with such liabilities it looks as if our planet were dangerously near to bankruptcy, with little immediate promise of liquidation.

Summary of Home Board Report for 1922

Rcv. B. D. Gray, D.D., Corresponding Secretary

We render sincere thanksgiving to our Heavenly Father for another year of fruitful labor in all our fields.

The harvest was never whiter, nor the laborers more tireless, nor their rewards more abundant.

That we have been unable to enter many open doors through which the cries for help were heard has grieved us the whole year through, but with such resources as we have had we have endeavored to make good proof of our stewardship.

The departmental reports set forth a mighty work accomplished despite the untoward conditions that have beset us.

We do not, therefore, enter into details here. Copies of the full report are on hand at the Convention for the free use of the brethren. A request to our headquarters, 1004 Healey Building, Atlanta, Georgia, will secure additional copies.

OUR INDEBTEDNESS

Although our total receipts for the year just closed are \$446,685.39 less than they were the previous year, our indebtedness has not increased.

This will indicate the caution and wisdom of the Board in accomodating itself to financial conditions and at the same time avoiding such drastic retrenchments as would have crippled our work disastrously.

AS TO OUR METHODS OF WORK

At the organization of the Convention in Augusta, Georgia, 1845, when the Home Mission Board was organized, the Board's work was simple. As it grew very naturally it became more complex.

The Board adjusted itself to changing conditions from time to time. The helped became self-supporting and in turn helpers of all our work.

The Board has had to deal with two apparently contradictory phases of work in its operations. On the one hand we are directed by the Convention to form the closest possible connection with the State Boards, and on the other hand have to deal with inter-state interests, problems that can be better handled by a general board rather than by State or local boards.

We have followed the instructions of the Convention as far as possible in forming the closest connection with the State Boards. The character and extent of this co-operative work has varied in the different States according to the needs and the best judgment of the co-operating agencies.

The oldest and largest feature of this co-operative work has been in what we call "Co-operative Missions." Indeed, at the beginning of the work and for years this constituted the chief part of the Board's activities. And this has been by far the most potent agency of Southern Baptists in enlisting, combining and directing the energies of the denomination for the propagation of the gospel.

Because of their greater nearness to the fields we have usually accorded to the State co-operating agencies the initiative in the selection and direction of the co-operative workers.

In reporting this work we have tried to be fair to ourselves and the other agencies. We state the number of workers, what each co-operating body pays and the combined results of the work.

In the work done wholly by our Board, such as that among foreigners, Indians, and negroes for example, the problems of administration are much more complex, and this very complexity has necessitated discrimination and definition. In concrete form our differentiation is expressed in the departmentalization of the work.

Changes in methods and in the adjustment of our work are constantly taking place. We are doing our best to meet these exigencies. The work in essence is one, methods are manifold. We have an open mind and the utmost hospitality toward suggestions for improvement as to means and methods of our work.

CONCLUSION

The year has been one of much anxiety due to unsettled conditions in the business world, the terrible deflation in prices affecting seriously the ability of our people to pay their pledges, the heavy debt on the Board which necessitated retrenchment wherever possible, making it impossible to respond to numerous calls for help and enlargement.

Still, we are profoundly grateful to God for His abundant mercies. It is doubtful if last year, the greatest in all history to that time, was greater than the year now closing when all phases of our activity are considered. The reaching of the million dollar mark in our Loan Fund, the thousands of souls saved, the enlistment of our forces in the work of the Kingdom, the advancement toward self-support in so many of our fields, all these conspire to render the year memorable in the history of our work.

We, therefore, give thanks to God and take courage for our future task.

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Is India ready for self-government? Dr. Robert E. Speer, who has recently visited this country, tells of the movement toward independence of Great Britain, and shows that it is as yet impossible of success. The real trouble with India is its "slave-mentality," its lack of national unity. Hinduism and Mohammedanism must forever fail in uniting the people as a nation, with national consciousness and strength sufficient for political autonomy. Christianity alone can achieve this end as it reaches the individual and prepares him in heart and mind for participation in the affairs of government.

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A mountain school has set forth a platform that might well be adopted by every educational institution in the land, to the advancement of the cause of education and the infinite good of its students. According to this statement its aim is to be "A school where Christ is worshiped as the son of God, where the Bible is revered as the Word of God, where the home is exalted, where motherhood is honored, where child-life is sacred, where work is a blessing, and service is a privilege, where learning is a great opportunity, and giving is a joy."

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An intensely interesting study of negro life in the South has been combined with a story of high literary excellence in the book by T. S. Stribling, "Birthright." The book is a strong appeal for negro education, and reveals conditions that cry aloud for remedy.

Education as an Investment

"Where there is no Vision the People Perish"

Harry Clark, Educational Secretary for Tennessee

The new factories opened through the inventions of Thomas A. Edison give employment to 100,000 men; but it will be impossible for Edison ever to receive out of his own inventions more than a very small fraction of the profits that go to his employees and the greater rewards that go to civilization and improved living among a hundred million people.

No scientist ever gains for himself more than a very small fraction of the wealth that his life-work gives to his fellow men. This is proved by the increase in per capita wealth from three hundred dollars in 1850 to \$2404 in 1920 in the United States. This general diffusion of well-being is due to the educated men who have voyaged into the unknown seas of science and industry.

It is not true that the rich are getting richer and the poor are getting poorer. The laborer's wife now has in her own home the lace curtains, rugs, victrolas, pictures that would have been impossible for a merchant prince of the twelfth century.

Once famine came to Europe an average of once in every five years, but the educated man has banished that spectre through the discovery of modern refrigeration, elimination of weevils in stored grain, and by the invention of modern banking and credit facilities that reach their arms 26,000 miles to touch fingers around the globe.

Education has doubled the length of life (from the average of twenty-four years in Shakespeare's time) and has quadrupled its productivity. Labor-saving machinery gives every one an increasing margin over the bare cost of sustaining life. At the Panama Canal, one steam dredge did the work of a thousand men with shovel and wheel barrow, releasing that number of laborers to add to the productive forces of this world. A recent number of the *Literary Digest* tells us that, due to invention, the family light bill costs no more than it did a hundred years ago, although every family now has 20 times the candle power its great-grandfather enjoyed. It is education that has added this wealth to society, and increased education will add more. There are some who would greatly reduce school appropriations. To visualize what this means, let us suppose education banished and that a group of savages should attempt to run a modern city. For how many hours could savages (or even you yourselves without technical training) maintain a metropolitan lighting and water system? At New Orleans I saw people building a levee. Is not New Orleans already heavily taxed? Why go to the expense of a levee? Because except for that levee all the property of New Orleans would be wiped out. Like the levee, education is an investment that keeps out the flood of ignorance that would destroy in one generation our present civilization.

ITS BENEFIT TO AGRICULTURE

A scientific horticulturist bought arid land in California, irrigated it, planted it in orchards, subdivided and sold it in small tracts, taught the purchasers how to fumigate, prune and market co-operatively so as to secure the maximum profit. He was asked by a Bostonian by telegraph to settle a dispute as to how much could be made on one of the best acres in that valley. He wired back, "It depends on the man." It was amusingly proved how much intelligence affects farm production when a New York City High School boy, who was a farm cadet during the war, among those that he contemptuously

called "rubes," worked for one-half day hoeing up the corn and painstakingly leaving the weeds. Agricultural profits "depend on the man," and we plead for Smith Hughes' high schools to improve the man!

Agricultural colleges have increased the content of the sugar beet from 7 per cent to 15 per cent sugar. The Minnesota Agricultural College bred the "Number Thirteen Corn" that carried the American corn belt fifty miles to the North. An expert went to historic Mt. Hermon in Palestine and brought back wheat that will grow in the arid West. Many a farmer joyously received his profits from this improvement and then grumbled over his taxes for the agricultural college. In 1850 there was so little science in agriculture that it took three-fourths of America's population to feed the other one-fourth. Now less than one-half of our population produces all our food stuffs. Nor has agricultural knowledge yet reached its possibilities, for England after a thousand years of exhausting tillage produces 38 bushels of wheat to the acre where my own state produces only 12.

In addition to increasing the yield of our soil, education wrings further profits every year out of the crops after they are produced. The cotton seed which was once thrown away has been transformed by the chemist into a dozen commercial products. Improved methods of threshing, worked out by agricultural colleges, saved last year values in wheat equal to ten times the amount of money appropriated to every state normal in the United States. Four-fifths of a potato is water, and Florida real estate has had an upper limit of price caused by the necessity for paying freight on tons of useless water that added to the weight of potato shipments and that froze and broke its potato skin container and that caused the growth of potato decay. Now in Florida the scientists are building dehydrating plants, that make the potato "bone dry," saving millions in waste and in freight bills. Scientists are opening a new market to potato raisers by making from it flour, dextrin and starch. We wish there were time to tell the fascinating story of how scientists have conquered destructive pests in orchard, flock, herd, and garden. One poorly paid professor in my own state made one discovery that is worth \$3,000,000 a year to the state. Yet so stingily was he remunerated by the legislative "watch-dogs of the treasury," that when he came to die they found that he left no estate and had had to borrow up all of his life insurance to meet the rising cost of living. Farmers of the state profited by his discovery and then growled at their taxes for the agricultural college, never knowing that their profits were minted from the heart blood of a school teacher.

EDUCATION AND INDUSTRY

At present we hear much talk of protecting American labor through a protective tariff and by limiting immigration. Neither of these would have half the value to American labor that could be gotten by vocational education. Who dreads free trade if American labor is more efficient than any other in the world? Russia has shown us the importance of the expert, for she killed or banished all of her intellectuals and has paid for it by the collapse of her railroads, mines and factories.

It is the trained man who creates wealth in industry. In Tennessee thousands of dollars were lost in coke ovens at one town because the coal mine contained so much sulphur that the coke ruined the iron ore when used in furnaces. A college graduate re-opened all of those ovens and gave employment to hundreds and incidentally made a million dollars for himself by contracting at a low price for every ton of coke that could be produced. He sold it in Mexico City to be used in smelting silver, which the sulphur could not injure.

Educated men have removed the menace of disease from the slaughter house products and have employed thousands in making by-products until they have utilized every part of the hog except the squeal. During the war our importation of potash from Germany was shut off and the country was suffering. Educated men found how to make that potash from the waste product of cement factories and the hitherto wasted smoke of steel foundries, making wealth out of insubstantial gases. Ordinary coal has been touched by the wizard's wand and transformed into drugs, ointments, sugars, oils, gases, illuminants and rainbows! "Rainbows?" you ask! Yes, in the carboniferous era, the great primeval forests caught the sunrises and sunsets and the scarlet splendor of climbing vines, and laid them away for aeons. Now the chemists transform their forgotten beauties into dyes of all the colors of the rainbow, until there lives again for us almost by magic the beauties of that buried earlier world.

EDUCATION AND RELIGION

However, we must not stop here in speaking of the value of an education. Every denomination must maintain schools and colleges in order to guarantee a future supply of ministers, missionaries, and consecrated laymen. In one Tennessee town, the Baptist cause was languishing until a graduate of one of our Baptist colleges moved into the place. He put new life into the Sunday school and church, was elected a deacon, and by his consecrated leadership he built that church into one of the strongest of this state.

Only eternity itself can reveal what our schools and colleges have been worth in developing higher ideals and in saving souls. An Oxford graduate, John Wesley, was worth more to eighteenth century England than was any of the sudden crop of millionaires created in that remarkable industrial era; because his fiery zeal for Christ prevented England from descending into the materialism and tyranny that brought on France's Reign of Terror and drenched the streets of Paris in blood. A university graduate, Martin Luther, was the leader of the Protestant Reformation. An educated man, John Knox, did more by his preaching to establish the peace of Scotland and to stamp out its Highland feuds than any king or general of Scotland had ever done. "Where there is no vision, the people perish." May God be praised for the Christian colleges which have enlarged the vision of our people!

A Prescription that Never Fails

"A Good Dose of Religion Linked up with Information"

Rev. Bernard W. Spilman, D.D.

I had graduated at Wake Forest College. A valued friend had told me to take a course in "swamp theology" for one year and it would improve my preaching. I took it and I think perhaps it improved my preaching, but did it indirectly. I discovered that I did not know how to preach and knew less about being a pastor. So I went to The Southern Baptist Theological Seminary after one year. That helped some.

But I spent one year in the little village by the sea, and of that I wish to speak.

Eighteen miles northeast of Morehead City, North Carolina, is the settlement whose post office is Smyrna. In those days the only way to reach that land was by boat, private boat at that. There was hardly a village; it was a group of families settled in a small area around Jarrett's Bay. The church had less than one hundred members of whom about twenty were men. Not a man in the group had an income, in actual money, of more than three hundred dollars per year.

I arrived about three weeks before the meeting of the association, which met that year at Beaufort, the county seat. One of the first things which was done upon my arrival was a strenuous effort to collect a fund "for the association." After much labor the whole church got together \$8.35 and by the hands of the messengers took it to the association. The youthful pastor, just past twenty years of age, was ordained by the Beaufort church at the close of the association. One of the members of the presbytery who recommended the ordination and also assisted in it was the Rev. Hight C. Moore, then pastor of the big, strong church at Morehead City.

There were two other churches on "the field," Davis and Woodville, but I lived at Smyrna. In "the field" was also a territory of five thousand square miles of land and water and

people, and I the only ordained Baptist preacher in it. Each church had preaching one Sunday in the month, and because there were no other churches near by and because I lived at Smyrna, I decided to preach at Smyrna the extra Sunday also.

In those days the folk wanted to hear preaching and so at each of my churches I preached on Saturday night and Sunday morning and night for each appointment. In addition to this whenever I appeared in the neighborhood of either Davis or Woodville during the week I had to preach. I have known the church at Davis to be filled with people within thirty minutes after my boat landed at the dock, with no appointment to preach. It might be Monday or Tuesday or any other day in the week. The day made no difference.

I made up my mind that I would try an experiment with the Smyrna church. I did not know how to handle it with the other two churches—all of which is a good illustration of the value of having the pastor live on the field. I lived at Smyrna.

My work was done under a considerable handicap. I was young and without training or experience. The pastor of our religious metropolis (Morehead City) was eighteen miles away, and with a "head wind and flood tide" he was one hundred miles away, as distance is now measured with our good roads and automobiles. Besides that he was younger than I. And then before I left Smyrna I had twenty-four regular preaching appointments each month. I was preaching all through the week as well as on Sunday. I taught a Bible class every Friday night in Smyrna which drew people from a dozen villages. During the week I taught school, and every Saturday I spent in teaching Brother Charles B. Paul, as he had decided early in my ministry to become a preacher. I

prepared him for Wake Forest College, and he became a useful minister of the gospel. I took music lessons, edited a newspaper and did a good bit of courting as a sort of recreation.

I set out to develop the grace of giving among my people. To do it I laid out a campaign having seven distinct plans in it, each of which I carried to a successful conclusion.

1. I wanted my people to know what was going on in the religious world. I made a determined drive to put *The Biblical Recorder* into every home. I came near doing it. It was as good as an assistant pastor, and not nearly so expensive.

2. I used the prelude idea. I preached at Smyrna six times each month. Before each sermon I took ten minutes to explain definitely some phase of our Kingdom work. I went at it just as if they had not heard anything about it before. Thus I brought before them during the year practically every phase of our work.

3. Every first Sunday night was given over to a study of missions by the whole church. We had no Woman's Missionary Society. It was the whole church as a missionary society. I was only a youngster and had an idea that the chief business of a church was to establish the Kingdom, and we all went at it.

4. As a feature of this first Sunday night meeting there was a Mission Study Class. Mrs. W. Scott Simpson, in whose home I lived, was the teacher, and she was a good one.

5. I had visitors to come, numbers of them. Pastor Duncan McLeod, of Beaufort, came down with his stereopticon slides and told us the story of Cuban missions. Pastor Rufus Ford, of New Bern, came and charmed our people. A representative from Wake Forest and from other agencies of

the work came. We actually had a fifth Sunday meeting in mid-summer and the folk by the boat load came. When something unusually good was on somewhere else I got up parties of our people and we went.

6. I used tracts freely. From the various boards I secured supplies and took them among our people, always marking a paragraph for them to read. It was usually a tract on the subject which I had recently discussed in my prelude.

7. My pastoral visiting was always with a purpose. I did not run around on social visits. I made some of these, but among my people, when I went I went with a definite purpose. It was usually to talk over some plan which we had on foot, and we always had some plan on.

What came of it all? I took no collections. Our people had never done it that way and I did not want to turn the world upside down all at once. I simply asked the folk now and then to hand to the financial secretary anything which they wished to invest in the work of the kingdom, naming the object. Thus there came into the treasury that year \$135, a small amount as amounts go now when we are thinking in millions, but a fine gift when we look at what was left. They took good care of me, they remodeled the church house, painted it and put in a beautiful twelve-lamp chandelier, which was placed in the splendid new edifice recently erected. I am sure that this little church gave more than a tenth of the income of every member of the church.

They did it because they loved the Lord, they knew about his work and they believed in their leader. Baptist people will generally do what they ought to do under the right kind of leadership. A good dose of religion linked up with information will work wonders.

Baptists and Bull Fights

A Clarion Call From the Land of Ferdinand and Isabella

Rev. Everett Gill, Lausanne, Switzerland

I do not mean to say that there is any inherent relation between the two ideas. But, you see, I have just returned from a two weeks' visit to Spain where there is a bull-ring in every big city; and where I met our Baptist workers who evinced their ancient rights to the Baptist name by disagreeing very positively with one another over what proved to be a more or less unimportant matter; and I felt the lure of alliteration.

But my eyes are a little wider open now than before my visit. Spain looms larger than it ever did before on my horizon. Hitherto, the very name always had suggested the second part of the above caption, which indicated to me moral degeneracy and blood-thirstiness. Then, too, I remembered the mud and pigs and dirty children in the streets of the little Spanish town just across the line from Gibraltar. So, in my crass ignorance, I concluded that all Spain was a sort of mud-dle of pigs and mud and unwashed children and bull-fights and general backwardness and moral depravity, not to mention light-hearted "Spanish Cavaliers" and twanging guitars and "fandangos" and other things that are but poor helps to spirituality. That may be an overstatement of the case; but the truth lies out in that direction. I certainly had feelings of that sort.

Now, I am not saying that Spain does not possess all the above mentioned commodities; but I do mean to say that they do not complete the list.

On the outside of things there is much to charm the visitor to Spain. On the eastern coast of the Mediterranean between Barcelona and Alicante are vast and wondrously beautiful groves of oranges. There kept running through my mind the words that I learned in my school days, "*the golden apples of the Hesperides*." It is true I did not know much about that famous fruit, but those orange trees laden with their golden apples seemed to demand some sort of unusual description.

Then, there were the farms. The careful and intensive cultivation of the gardens and farms all over the land I have not seen surpassed in all Europe.

And the cities! Among those I visited Barcelona and Madrid are large and modern and expressive of abundant life. Certainly the latter is one of the most beautiful capitals of Europe, with its broad streets, superb parks and imposing buildings.

The traveler with a love for history, archeology and art has a new world spread out before him after his travels in other historic lands. On the Mediterranean coast from Barcelona to Alicante are memories of the days when migrating Canaanites fled from the wrath of a Joshua and settled on these more hospitable shores; of Phoenician traders and Carthaginians and Greek settlers; of Pontius Pilate riding down the coast-road on horse-back from the Governor's Castle in Tarragona, where he was born and where his father ruled, to Denia (where we

now have a beautiful Baptist chapel), whence he sailed on a Roman galley to Palestine, little knowing to what fame, or rather infamy, he was going; of Paul, the Missionary, who is said to have come as far as the Port of Alicante to extend the kingdom of his Lord; of Ferdinand and Isabella receiving Columbus in the open court of the palace that is shown to the visitors to this day.

The spell of the Moor still hangs over the Southern part of the kingdom. Here and there is a crumbling castle tower from which lords of an alien faith once ruled the land. And the very name Spain calls to mind the glories of Granada and the vanishing beauties of the Alhambra.

The traveler to Spain walks in a land of memories and of dreams.

But this is not a travelogue; and I must beg the pardon of the "gentle reader" who expected missionary news. Such news I have, indeed—news of an encouraging kind.

Before the London Conference of 1920 there were laboring in Spain five Baptist missionary societies and independent groups. There was no concert of action, no homogeneity, no unity of organization. I am glad to report that we have made a good start toward that much desired goal.

I called a conference of workers in Madrid March 15, out of which have come the beginnings of a Central Executive Committee for all Spain, the delimitation of five district missions with their corresponding district committees, the first steps toward a Publishing Society and the founding of a theological school.

There are some six hundred Baptists in Spain now and five missionaries with a number of helpers. The immediate and pressing need is for a highly trained man of gifts and graces, whose wife, also, is "simpatica" and gracious and likewise trained, especially in the latest pedagogical methods in Sunday-school and women's work, who can come out under the appointment of our Board this fall to found a Baptist theological school for our Spanish workers.

Here is a clarion call for the best that Southern Baptists possess and can give. The best is none too good for this fair and classic land. *Who is that called one of the Lord?*

The glory of Spain is the part she played with the great Italian in the discovery of America and the period of greatness immediately succeeding that event when the riches of the New World flowed into her lap. After that, alas, her greatness was dimmed and she slipped back again into mediocrity. But careful observers of the present feel that Spain is standing on the threshold of a new and greater day.

Poetically or rather historically, in a sense, America is indebted to Spain. Can we repay that debt in a more splendid manner than by carrying back that which is better far than refined gold—the gospel—to the land of Ferdinand and Isabella?

Educating for the Kingdom

Secretary J. T. Henderson

The objective of a Baptist school should be to fit boys and girls for the largest service to the denomination and through it to the Kingdom of God in general. We are not concerned alone for those young people who are to become preachers, teachers, and other religious leaders, but it is equally vital that the young men who are to become merchants, farmers, bankers, lawyers, etc., shall have courses in Bible, Missions, and Stewardship. Thorough work in these subjects should entitle them to credit toward a degree.

These prospective business and professional men will not only acquire valuable training and knowledge from these courses, but they will develop an interest and acquire a taste that will give them an abiding concern for these vital matters. Prompted by this acquired interest, in later life they will find pleasure in reading denominational literature, even in the midst of pressing business. If a business man does not develop this habit while young and in school, there is small hope that he will find time or disposition when the strenuous duties of business crowd upon him.

The man who provides the capital for the spiritual conquest of the world as much needs to be informed as the earnest soldiers of the cross that conduct the campaign. Business men are not likely to invest large sums of money in enterprises with which they are not thoroughly acquainted. They must be led to see that they are vital and responsible factors in the ongoing of the Kingdom.

The enterprises of Christ's Kingdom will bear investigation; we can afford to turn on the light. Other things being equal, the more a prosperous man knows of the Lord's work, the greater will be his interest and the more generous his support.

If all the Baptist laymen in the South at this crucial hour fully understood the situation and outlook, there would be no lack of funds. There is enough in the achievements and outlook to thrill every disciple of the Lord, and to inspire him to generous giving, if he only knew.

This work of education for business men must begin in the home and Christian school. The courses indicated should be required in every Baptist institution and proper credit allowed; they are more valuable to the prospective layman than a mastery of Zoology, Analytical Geometry, or the Odes of Horace.

Christianity at Work in China

Miss Sophie Lanneau, Soochow

A little girl was betrothed to a boy, and later left an orphan. The boy's parents took her to bring her up. Her mother's brother, a dissolute man in Shanghai, wrote letters demanding the child. Knowing that he would sell her into sin, the father-in-law-to-be would not answer the letters. The warning came through a friend that the bad uncle was coming soon to steal the little girl. She was put in school as a boarder for safety. For fear the uncle might send a servant pretending to come from the father-in-law, to escort the child home on Saturday afternoons, two cards were prepared by the father-in-law—one to be kept by the principal, one by him. No one should be allowed to take the girl without presenting the card which tallied with the one in the principal's possession. The child, a small twelve-year-old, seems happy in her new school home, but she herself hardly realizes from what she has been saved.

A few years ago the girl's school barely came up to an enrolment of 40. This spring it has a hundred and forty.

The Sunday school has set a goal for this spring, an attendance of 700 and a weekly collection of \$7.00. There were nearly 500 present one day, and with that number the collection was almost the \$7.00 set as the goal. Two classes, Berean and Baraca, have received certificates from the organized class department in America.

A Christian man is the most free lord of all, and subject to none; a Christian man is the most dutiful servant of all, and subject to every one.—*Martin Luther*.

Life has no greater joy than that of feeling itself needed somewhere by someone.

Christian Education for Men in Mexico and Central America

THE MEXICAN BAPTIST THEOLOGICAL SEMINARY

Rev. G. H. Lacy, Saltillo, Mexico

Plans are being perfected for making Saltillo, Mexico, our most important educational center for men in all North Latin-America.

Our seminary is just about to close one of the most prosperous years of its history. We have had with us forty-four men who believe themselves called of God to preach the everlasting gospel in different parts of Spanish-speaking America. We are also closing the fifth year of the history of our seminary. Our seminary began its work as a cooperative institution of both the Southern and Northern Baptist Conventions on October 3, 1917. Our attendance has grown from about twelve to the present goodly number. Our student body is composed of men from almost all of the states of Mexico, from Central America and from the United States. It can be seen that the territory represented is vast.

Before the Mexican revolution we had two or three small theological institutes in Mexico through which we were endeavoring to supply the needs of our fields. There was through the years some discussion of the good of doing all our work in one central co-operative seminary, but nothing positive was done until October, 1914, when definite plans for educational co-operation on the part of the Baptists both North and South were agreed upon. But because of the terrible character of the revolution nothing could be done until 1917. In the meantime we were losing preachers by the war till it seemed we would have to begin anew. But some of us kept pressing the matter on our Boards that something should be done, and at last our Southern Foreign Mission Board took the initiative and authorized the opening of the seminary in Saltillo, with your missionary as their representative and director until the Northern people should be willing to begin with us. Soon afterwards, the Northern Home Mission Society named Brother A. B. Rudd as their representative, with authority to co-operate with us in the opening. With great rejoicing upon our part that our prayers and labors at last were rewarded, we began work on the date above mentioned. We have a four-years' course of work and strive to give our men a thorough



GROUP OF MEXICAN SEMINARY STUDENTS

"Our student body is composed of men from almost all of the states of Mexico, from Central America and from the United States. It can be seen that the territory represented is vast."

preparation for the work of pastors and evangelists. We have already sent out quite a number of men into the vacant pastorates and other fields.

In September of this year we also expect to begin in earnest our work in a high grade literary school for the better education of our preachers, and also for the preparation of Christian men for the different walks of life and service. We will begin with the high school courses, but will look toward the carrying forward of the work to that of a first class college.

NEW BUILDINGS AND EQUIPMENT NEEDED

The two boards have recently bought a magnificent property near the city on which we expect to have in the near future buildings for both institutions. The property lies just on the border of the city and consists of between 174 and 175 acres of land. When we get the necessary buildings we will move all our school and seminary work out there and have enough land to help greatly in the support of both schools. We expect to have cows, chickens, hogs, farm and garden products, fruits, etc. We expect to develop the industrial feature as much as possible so that the boys with their work, may to a great extent support themselves while in the schools.

We expect to make the work so thorough in both the seminary and the literary school as to attract students from all parts of north Latin-America. In fact we will not be satisfied until our schools here become the very best of their class on the American continent. At the same

time, by mutual agreement of the directors both North and South, we expect to teach and practice the doctrines as believed and practiced by our fathers from the conservative Baptist standpoint. We are praying to God to make and keep our schools evangelistic, missionary, Biblical and Baptist. We hope and aim to be so that our conservative thorough Baptist people of the South and those of the same stripe in the North may heartily endorse our life, teachings and practice. We are obligated to keep out of our school all teachers who may be tainted with higher criticism, liberalism or disorderly and loose practices in ecclesiastical affairs. We stand for regular baptism and restricted communion. We stand for the inspired Word of God from Genesis to Revelation.

Our prospects are as bright as the promises of God, and these promises are being gloriously fulfilled. We hope for our preacher enrollment to climb up gradually to about seventy-five. We stand for evangelization first, and for education as a very important arm for the preparation of workers and useful laymen. God's blessing is upon us. We feel its power and know that great doors of opportunity are open before us. We plead for the prayers and co-operation of the entire brotherhood at home.

Our policy is to press our native brethren forward as fast as we can. The president of our seminary, Rev. Alejandro Trevino, is one of our most distinguished and conservative Latin-American preachers. He is also the direct representative of the Northern Baptists, while I am of the Southern.

Instituto Madero, which in the past did so much for the education of Mexican girls, was located in this city. We still hold the titles to the property, but it has been confiscated by the City government, and to date we have not been able to get it back. If we finally get the property again we will probably use it for primary school work, or try to sell it. Our co-operative school for the higher education of girls will be located in the city of Mexico. We hope to have this school open by next fall.

Men—God's Tools and Raw Material

Rev. W. C. Taylor, D.D., Brazil

The educational work of Southern Baptists in the city of Pernambuco began at the dawn of this country. As usual, their first interest was in the preparation of a ministry qualified to teach and preach the Word of life. This modest effort, begun in the First Baptist Church of this city, continued with some irregularity until 1906, when the college was founded of which this article treats.

The first twelve years prepared well the teachers who were to bear the brunt of the present heavy responsibilities for the direction of the institution, won for the school the sympathy of the liberal public, gained the united missionary co-operation in North Brazil and convinced the home constituency of the necessity and opportunities of educational work on a worthy scale in this vast quarter of a continent. Then came the Judson Centennial and the Seventy-five Million Campaign, and like some gracious and gently overflowing river, fertilized and watered and brought to fruitage the seed sown so patiently through the long days of preparation. The harvest is wide and white and promising beyond the dreams of the sowers.

The tools of God's work are men. Through them He achieves the impossible. They who guide the destinies of this school, President and Mrs. H. H. Muirhead, belong to the "riches of the glory of His inheritance in the saints." This year their long deserved furlough comes, beginning in July. On arriving home they will have been away seven years and a half. It is rarely given to any man and woman to see so much accomplished under their leadership in so short a time. At the beginning of this period of service they found in the college a handful of teachers teaching a handful of students. The public exercises of the school were held on the lower



REV. G. H. LACY, Saltillo, Mexico, whose wise leadership has contributed much to the success of our Seminary.

floor of a remodeled barn, while the upper floor, unremodeled, served as the dormitory of the "Seminary," by which was meant every ministerial student from the primary department on up. There were a dozen of these young preachers.

Today the College has forty-one professors. The large campus is one of the most beautiful in South America and is in the heart of the city. Nine buildings

adorn this slightly elevation. Six street car lines pass their doors. The property and equipment are valued at a million and a half milreis, or approximately a quarter of a million dollars at the present rate of exchange. The Foreign Mission Board has given only a little over half of this amount. The rest, together with practically the entire annual support of the school, has come from its Brazilian constituency through wise and efficient administration of both Mr. and Mrs. Muirhead, without whose capable management of the boarding department the chronicler would have a far different story to tell. The curriculum has been developed year by year and special departments added. Thoroughness and spiritual achievement in the character of its students are its aims. Formerly the faculty had to be drawn from the city's professional men who would give a few hours a week to teaching, as a remunerative sideline to their business. Thus all Brazilian schools were maintained. The college has grown its own teaching force, and has chosen them as far as possible among believers. I know no school in Latin America that has so rapidly approached the ideal of a teaching force entirely Christian in experience and purpose. And that ideal the school expects to reach at no distant day. During this period the Training School for young Christian women workers has been founded and established in its own domicile, and the Seminary has developed into a separate institution in its own property and with independent life. In the respect of the Brazilian public the col-



LAST YEAR'S GRADUATING CLASS

"We have a four-years' course of work and strive to give our men a thorough preparation for the work of pastors and evangelists. We have already sent out quite a number of men into the vacant pastorates and other fields."



COLLEGIO AMERICANO BAPTISTA, PERNAMBUCO

The building that now houses 200 boarders and furnishes class rooms for the preparatory school was made possible by the 75 Million Campaign.

lege has no rival in North Brazil, a territory twice as large as that of the Southern Baptist Convention. The administrative and Christian qualities of both of these unusual personalities have won these achievements for Christ in this long period of very hard and unremitting labor. In their absence Mr. and Mrs. R. S. Jones will take their places. Already he, as dean of the college, and she, as teacher of English, have shown themselves fitted to share the responsibilities of the administration of so large an institution.

It is but just, too, that recognition should be given of the debt of both Southern Baptists and Brazilian Baptists to Dr. Alfredo Freyre. It has been his teaching of nearly forty missionaries that has given them their contact and method of approach to Brazilian life. It is his legal acumen that has guided our institutions through mazes of difficulty unscathed. It has been his constant preaching of the distinctive Christian message, as against the materialism so current, that has most powerfully influenced our student body for good. It has been his understanding of his people that has withstood unwholesome movements in student life, while ever welcoming the genuinely superior methods that might be introduced from another environment. It has been his old time devotion to the teacher's high calling, as against constant and lucrative and honorable allurements that invited him to the enjoyment of wealth and position, that has so richly endowed our school with the rare gifts of his genius and the charm of his personality. It is his example that has stood as a monitor of God to the youth that throng our doors, drawn to us, in large measure, because of the position Dr.

Freyre holds in our College. We thank God for him and for the ripe years of seasoned wisdom and experience on ahead.

In 1922 the college enjoyed an expansion of its equipment and a deliberate contraction of its student body. Easily could we have enrolled a thousand or twelve hundred students, for the enrollment had already passed nine hundred, but the responsible directors of the institution cared more for spiritual than numerical results, so we have limited their enrollment this year to six hundred. That announcement served to stimulate interest. In 1920 the matriculation the first day was 127, out of a total for the year of 474; in 1921 the number the first day was 130, out of a total for the year of 593; in 1922 the number matriculated for the first day was 328 and the limit of six hundred will have been reached within a few weeks from the day of opening. The total last year, including the business classes down town, was 762. Of these 225 were boarding pupils. These are brought into close daily contact with the believing students, attend the morning worship at the breakfast hour, attend chapel, from which no one is excused and where Christian messages are constantly and winningly presented by their teachers, and many go to Sunday school and church through the influence of their believing fellow-students. Almost the entire faculty are believers in Christ and His Word, and in the student body are more than forty young preachers, as many young Christian women in training for special work in the churches, and many children of believers and members of our churches. The school is more than a tither, as it

gives free tuition to believers and their children for much over a tenth of its enrollment.

Two new features have been introduced that promote the practical Christian usefulness of the colleges to the churches. The teacher training course of our Sunday School Board has been introduced into the college curriculum. Free night classes have been opened to a small number of young men in the churches, in which are combined practical courses that will give them a better chance in the business world and practically religious instruction that will make them better deacons, church clerks and treasurers, and Sunday-school teachers.

Dean R. S. Jones has developed the evangelistic possibilities of the college forces in a surprising way. A student Christian organization, called the "Evangelization Society," has promoted the prayer meetings and special sermons to the student body; open air preaching has been held under its auspices in the principal squares of the city and a preaching point maintained in the college neighborhood by the Christian students. Last year the Society, including students and faculty, reported 2,040 sermons preached, 1912 visits made with an evangelistic purpose, over 26,000 tracts distributed, 7 Sunday schools organized, 923 conversions and 113 persons baptized by their own hands. Thus are their hearts being educated in the main business of life. This constant activity is supplemented each year by a two-weeks' meeting in the school under the direction of Brother A. O. Bernardo, our warm-hearted Brazilian evangelist.

The Baptist Seminary of Buenos Aires

Rev. and Mrs. S. M. Sowell

The life of the institution which has found such a warm place in the hearts of the Baptists of the River Plate mission began in 1911, when Brother J. M. Justice was asked by the mission to dedicate himself to the training of native helpers.

For eight years the school prospered under the sympathetic direction of Brother Justice, ably assisted by Mrs. Justice who was splendid in the hold she had on the work of the mission in general.

The young men trained during the period when Mr. and Mrs. Justice were in charge have made a fine showing in the work, and this despite their very inadequate previous preparation. The first group of students was composed wholly of native helpers, who in consequence had



STUDENTS OF THE BAPTIST SEMINARY OF BUENOS AIRES

"The students of the seminary are developing character while they acquire knowledge. This moral strength will be one of the greatest and most needed contributions to our evangelical force."

their duties in connection with their respective churches, duties that did not always leave much time for study. In compensation, however, the ultimate contact with some missionary pastors counted for much in their training. This idea of active work under competent direction has not been lost sight of when later the young men who entered the Seminary were not native helpers yet, but just students. The policy of a Bible course continued through several years, introduced by Brother Justice, has amply justified itself and has been continued up to the present, has given the institution the character of a Bible Institute with that of a seminary in the usual sense. The want of preparation and the lack of any other school for the proper training of the young preachers made it absolutely necessary to dedicate a large part of the teachers' time to secular subjects.

Another feature, introduced from the beginning and which has proved one of the most pleasant experiences to the director and students, has been the cheerful co-operation of the missionaries located at Buenos Aires in the teaching. This provision as to teachers has given the students the inestimable benefits of the personal contact with those large-souled men and women who have in these classes left their impress on the student body. The students appreciate this effort and sacrifice on the part of their beloved teachers.

From the first entered the idea of an academy for boys and men as essential to the proper training of those who would be students of the seminary. Our Boys' School is now a glorious fact under the competent direction of Rev. George A. Bowdler, supported by other missionaries and the consecrated native teachers who

are giving their lives to the work of training our future pastors and no less useful laymen, who will soon be leaders in the churches. Everyone connected with the academy has a deep conviction that their school should be an increasing power in the evangelization of the republics that constitute our Mission; and a beautiful expression of this conviction for those of us who work directly with the seminary is the constant holding up of the Christian ministry as the highest ideal of service. This attitude of the academy corps of teachers is producing already its precious fruits. The first two or three boys to finish their primary work plan to enter the seminary, and one is entering this year.

In the purchase of the splendid new school site the Mission had in mind constantly the necessities and the mutual helpfulness of the two institutions, and it was bought with the purpose of having the two schools on the same grounds combined in such a way as to make effective the daily influence of the one on the other. The combination will also prove an economy in a number of ways, such as common dining room, library, and play-grounds. At present the seminary alone is enjoying the immediate benefits of the purchase. The house, a good one, on the grounds is much better adapted to the small group of seminary students than to the larger group of Boys' School, hence it was decided to let the seminary move at once to the new site, to the joy of teachers and students. Now we are on the ground anxiously awaiting the coming of the Boys' School and to welcome them as our earnest and most direct support in the future growth of the seminary. We shall have to build a dormitory before the boys can come. This dormitory is one of the greatest needs of our field and will be a correspondently great blessing. Our people at home who have done so much already will have to pay almost all of the expense of this dormitory also. May God repay them a hundred fold for all they spend in this foundation laying. Our immediate future plans are all centered in the combining in the above form the two men's schools.

The site purchased for the Boys' Academy and Seminary is located in the Federal District (Buenos Aires), not so near to the business section as to be shut in by too much building and commercial life, and at the same time within easy



ENTRANCE TO SEMINARY BUILDING

This excellent building has been made possible by the 75 Million fund. "May God repay them a hundredfold for all they have spent in this foundation laying," is the prayer of our missionaries.

contact by splendid street car service. This gives great advantages for many boys in the city who will attend the school, and is an ideal situation for the seminary students, because they can help and be helped in the work of evangelization in this wonderful center of activity with its 2,000,000 people, almost all of whom are without Christ in their lives.

We have bought two large lots, one of 7,500 square yards, with a fine old house and beautiful garden set with choice plants.

One deep-felt need is that of better trained women in every branch of our work. The field of activity for women in these countries is opening by leaps and bounds. In the last two decades schools of every class have been opened to women, including the State universities; and the young ladies are rapidly taking advantage of their opportunities. The business world is equally open to women. We need prepared young women in our work—women prepared under gospel influence, who will be our home builders, not only in their own homes but in the work of evangelization and teaching. The young pastors often marry unsuitably because there are no girls prepared to be pastors' wives. We want to help both sides in this also. This applies to the River Plate Mission.

In connection with the two schools we are already training a few women in the day classes, and a larger number in night extension classes. We hope soon to have a woman's training school department.

As to the *method of work* followed in this institution, we emphasize in every way the value of practical work as indispensable to the ripening of character and the testing of theories as well as of great value in the evangelization of the country.

During the preceding year the students, with our help, kept up work in six points of the city, and during the summer held protracted meetings in most of these points. In a fine little town off the railroad not far from the seminary, where a few members of the Once church had bought a lot for the purpose, the students helped to build a tiny chapel, using all their spare time for weeks. Afterward, when the neat "solon" was completed, they took invitations to all the homes in the neighborhood, and brought many in to the services, thus establishing a good attendance at that point.

As a character-builder the school has a sacred duty and a large opportunity. The low moral standards to which the people are accustomed before their conversion have left deep traces that can be obliterated only by careful and long training. The students of the seminary are developing character while they acquire knowledge. This moral strength will be one of the greatest and most needed contributions to our evangelical force.

The school has also a great work to do in the matter of interpretation. In these progressive republics all kinds of ideas have taken root; and the pity of it is that many Christians have a very inadequate idea of what the gospel really is, the result of the work of certain sentimentalists among evangelical workers of some other denominations. The great need is well grounded Baptist doctrine taken directly from the Bible.

In another way is the seminary a power for good. In this country real home life does not exist. There is affection and often great loyalty, but home life such as we enjoy in evangelical countries is practically unknown. This is true under the best of circumstances; and most of our boys come from homes where real courtesy and unselfishness exist in very small measure, and where the niceties of life that spring from ideas of generosity and mutual appreciation are much neglected. In the home life of the seminary, all this is brought out and emphasized to the end that the man may acquire a finer viewpoint, and may learn what constitutes a real home. Here, also, we strive to inculcate a regard for women which their own traditions have never encouraged. And the opportunity for the best social life which this charming place gives them, by attracting many friends to us, is an education in itself.

We hope our generous friends in the homeland will realize our deep gratitude to them for having made this institution possible, and will remember us with sympathy and prayer.

Yates Academy— a Little Leaven in a Great Lump

Rev. Chas. G. McDaniel, Soochow,
China

In 1905 I gathered around me a small class of boys in a little out-house in our yard. I had but little equipment and still less experience, but I had a strong conviction that it was necessary to get hold of the young in order to build up strong and intelligent churches in China.

We struggled on for several years against many odds, but each year saw the school a little better than the year before. It was not an academy in the beginning, and we did not call it such, but today Yates Academy is recognized as a standard school and our graduates are able to enter any of the colleges of China. We have an enrollment of nearly two hun-

dred students, and a finer and huskier body of students you will look a long time to find.

The little out-house has long since been torn down and we are housed in buildings of which we are in no wise ashamed. Most of our buildings are Chinese, but they are good ones. Our chapel used to be the guest hall of a famous Chinese family. It is especially admired by all our American visitors.

Instead of our small yard we now have something like five acres of land for Yates Academy alone. This of course is not enough, but it is so much more than we used to have that it seems big. We have good hopes that our Board is going to give us an appropriation for more land this fall.

Our present property is worth about \$120,000, but it hasn't cost that much. A large part of the money used in the buying of this property was given us by Mrs. J. F. Seaman, the daughter of Dr. Yates, our first missionary to Central China. She has done much for our work in both Soochow and Shanghai.

In addition to the nearly two hundred boys in Yates Academy proper, we have three hundred students in the three primary schools connected with the academy. These students together with the students of the Wei Ling Girls' School, across the street from us, give us about six hundred students at the present writing, with every prospect of a big increase in the fall.

Six hundred students—just think what this means for the evangelization of the old and the rising generations in our community! For, remember, our schools are evangelistic as well as educational centers. The Bible is taught as a regular textbook through all our courses, and church and Sunday-school attendance is required.

In addition to the required Bible study and church attendance, the students themselves have voluntary prayer meetings and personal workers' bands. Many of the students teach in the Sunday afternoon Sunday schools. It is a beautiful sight to see these boys teaching the ragged little children from the streets who would otherwise have no opportunity of hearing the gospel.

Our Christian students together with the Christian teachers are a great asset to our church. They are not only active, but intelligent Christian workers. Through their help and influence we have brought our Sunday school to an up-to-date and efficient standard. We would not suffer seriously in comparison with many churches in the homeland.

Having told you something of the religious, in addition to the scholastic and physical training our boys get, you will not wonder when I tell you that the best Christians we have are the products of our schools. We now have ninety-four graduates, most of whom we are proud, and

perhaps only one of whom we are ashamed. "There is a black sheep in every flock." Some of them have taken high degrees in American universities. Some are still pursuing their studies in America, while others are in the Shanghai Baptist College and other colleges in China. Several of them, who have also finished their courses in the Shanghai Baptist College, are now back teaching in Yates Academy and in some of our lower schools, while others are in business of one kind and another. Our Chinese Principal is one of our own graduates who took his B.A. in Shanghai College and then came back to us for service. He not only serves the school faithfully and efficiently, but is also a pillar in our church. Three of the members of the present graduating class of the Shanghai Baptist College are our own graduates. They are coming back to teach in Yates Academy as soon as they finish in Shanghai.

It would be hard to overrate the significance of school work on our mission fields for evangelization and the permanency of the churches. God loves the poor and ignorant with a special tenderness, but he ministers to these through his trained servants. As a matter of fact, over 50 per cent of our church membership in China are products of our mission schools. There is no class of hearers to whom the gospel makes a greater appeal. They haven't so much to unlearn, their minds and hearts are plastic, and, besides, they have an opportunity to hear the gospel more continuously than other classes of people.

Just at present there is an anti-Christian movement among the students in the government schools in some parts of China. This is only an indication that Christianity is making so great a headway in our Christian schools that heathenism is becoming alarmed. God be praised that this movement has arisen, for it serves both to advertise Christianity and also to deepen the devotion and loyalty of Christian students. A little real opposition is much better for our cause than the general indifference toward us that we have hitherto encountered. By tacking, one can sail against a contrary wind, but he cannot make any progress in a dead calm.

The Christian Warfare

*Ye sons of war I pray draw near,
Enlist as gallant volunteers.
Become our royal Brothers here
And march as valiant soldiers.*

*You will enter into present pay
And feasting, live from day to day.
Turn right about and march away,
And Jesus will support you.*

Educating Young Preachers in China

Rev. P. H. Anderson, Canton, China

When in the future the history of South China Baptists is written, the Graves Theological Seminary will be duly considered. This institution has stood through the years for New Testament evangelism, establishing the churches, and enlisting the forces in the program of the Kingdom of Christ. We have done our best for the rising generation of young preachers, and have tried to exercise a helpful influence in every phase of Kingdom service.

IN THE BEGINNING

Like Melchizedek, the beginning of days of this Seminary is not definitely known. It was founded by Dr. R. H. Graves, who was its president until his death. But the school developed so gradually that even he did not know when it reached the point of development of being a seminary. At first a class of Christians came together once a year for one quarter, purely for Bible study. This was known as the "Quarterly Class." From this class there were a few whose hearts were moved by the power of the Word, who asked for further instruction. For these few the class was lengthened from a quarter to a half year, and later to a full year. Certificates of graduation, based on examinations, began to be given about eighteen years ago. Until the very close of his life Dr. Graves would often refer to the Seminary as the "Class." We have now a fairly well organized school, with a competent band of teachers.

THE STRUGGLE FOR EXISTENCE

The Seminary began its work without equipment. Practically no equipment was provided for it until fifteen years ago. The first building, which was used for all school purposes, cost five thousand dollars gold, and was built on land which cost only a few hundred dollars. The next building with its equipment, which is used for class work and administrative purposes, cost about ten thousand dollars gold, and was provided for in the will of the late Dr. E. Z. Simmons, for forty-two years a member of the South China Mission. We now have a separate dormitory that will care for a hundred men, and two smaller buildings, as shown in the pictures. Aside from Dr. Simmons' gift, the Board has appropriated about thirty thousand dollars gold to provide equipment for this institution, while our Seminary property is now worth at least a hundred and fifty thousand dollars gold. The Board of Directors has approved of

our selling our present property, and moving farther out. If this is done, we can provide adequate equipment for years to come, and have a neat sum left over with which to start an endowment for the school. This appeals to our business sense.

WHAT WE HAVE SOUGHT

We have tried to keep the Seminary close to the native constituency. In the beginning it was supported and controlled entirely by missionaries. But when Chinese began to be added to the teaching force, they were from the beginning recognized as full members of the faculty, and had an equal voice with the missionaries in the general affairs of the school. The missionaries, as representatives of the Mission, could have exercised the veto power; but so far as I know, this was never done. In 1910, at the request of our Mission, the South China Baptist Association appointed a Ministerial Education Board, to further the interests of the Seminary. Three years ago another advance step was taken, when the Foreign Mission Board and the Chinese Association agreed on a joint Board of Directors for the control of the school—three missionaries and three Chinese. The Foreign Mission Board elects the president and foreign teachers; while the joint Board elects the Chinese teachers, assists in raising funds from Chinese sources for the Seminary, and exercises functions such as are usually exercised by such a board. This co-operation with the Chinese, together with the splendid fellowship accompanying it, has been one of the delights of the Seminary work through the years.

MEN—OUR CHIEF ASSET

The Seminary has had some good men connected with its faculty. Dr. Graves, probably the greatest missionary ever sent out by the Foreign Mission Board, gave the best years of his life to this institution. His grasp of the Truth, his faith in New Testament principles in mission work, his superior mastery of the Chinese language, and his genius for work, were God's gifts to him for the great work which he accomplished. Dr. E. Z. Simmons and Dr. G. W. Greene also did much for the Seminary in the earlier years of its history. By their godly lives, their faithfulness to duty, their teaching, and their evangelistic fervor, they left a mighty impress upon their generation. It was given to these three men to work together for many

years, and they put down a firm foundation on which to build this theological institution. But it was a strange providence which ruled that these three men, so ripe in experience, and so wholesome in influence, should be taken from this Seminary within eight months of each other. They had been here so long, and had worked so faithfully, that the Mission and the Board seemed to regard them as fixtures; and adequate provision was not made for their departure. When they were thus suddenly called to higher service, the writer was the only missionary left in the Seminary, and he had been on the field less than four years. Since then we have had this handicap, that young missionaries have had to give direction to this fundamentally important work.

The fact was forced upon us that missionaries could not do all the work, even in theological education. In later years we have been compelled to call more Chinese into this service. We have had our disappointments, but some of the Chinese have proved a tower of strength to the Seminary. Ue Sui Wan, now pastor of the Chinese Baptist Church in Sacramento, Cal., was a member of our faculty for fourteen years. He had a fairly good Chinese education, a brilliant mind, was loyal to the truth, and was an untiring worker. He developed into a fine Bible teacher, an eloquent preacher, and a man of many good works. Yeung Hoi Fung has been a member of our faculty for ten years. In education he is of the old school; but he has a great mind, a clear vision, and the imparting gift. He is probably the best Bible scholar among the present generation of Chinese Baptists, and is a very acceptable writer and translator. Though sixty-six years old, he is still young in his thinking, and is a recognized leader even among our young-

er Chinese. He is a hard student, and is very teachable. Between the old fixed Chinese past, and the rapidly changing present and future, he is a balance wheel, and his services are indispensable. Chung Tsz Leung has been a member of the faculty for nearly five years. Two years ago he was elected vice-president of the Seminary, and all administrative matters connected with the student body have been put into his hands. In addition to being a developing teacher, he has a practical turn of mind, and decided administrative gifts. His thoughts day and night are for the Seminary, and he is putting his life's blood into this school. Because of his keen and practical mind, his conception of a New Testament ministry, and his consecration to the Baptist cause, he stands in the front rank of South China Baptist leadership. We have also some younger teachers coming on, whose education is more modern, and who are intellectually equipped for a great service. In them, under God, we have great hopes for the future.

SOME RESULTS

The Seminary has been the direct agent for the sending out of more than two hundred Chinese preachers. Probably a hundred and fifty of these are in the service now, some fifty of whom are ordained pastors. The great majority of these are preaching the gospel to their own people in the two Kwong Provinces of China. But some are scattered abroad—in Bangkok, Shanghai, San Francisco, Sacramento, Seattle, Chicago, South America, and other places. It has been the writer's privilege to deliver more than a hundred diplomas to graduates of our Seminary, who have gone out far and near as messengers of a living Christ.

We have in South China today a na-

tive constituency numbering more than ten thousand, which fact could not have been but for the work of this Seminary. These Chinese preachers are in every church and chapel, in our great centers and on the firing line, as heralds of the Cross; and it is through, and under the direction of, their ministry that these thousands have been brought into the Kingdom. The work goes on with an ever increasing momentum as more preachers are sent forth, and as we "lengthen the cords and strengthen the stakes."

This great Baptist Program which is now being pushed in South China is in line with Seminary propaganda. The Seminary has stood four-square for Chinese initiative, and has inspired the Baptists of South China to get under the load of the Kingdom. They have launched a great program of their own for Kingdom conquest, and today is the greatest and most inspiring day of their history. One of the most striking facts in Christian history is Christ's confidence in his own disciples, as shown in the burdens which he placed upon their shoulders. With this example before us, we have ever been ready, under God, to put our confidence in the fruit of our own labors. The result is a great denominational program which will ultimately, we trust, include every phase of Kingdom service. There is now a mighty pulling together of South China Baptist forces, in a great task of their own. This is going to result in still greater unity, in the launching of still greater tasks, and in the making of great strides toward self-support; and the Seminary is lined up with every phase of this great program.

Finally, brethren, pray for the Seminary, that it may keep close to the heart of Jesus, close to the forces that mean progress in Christ's Kingdom, and close to a dying world.

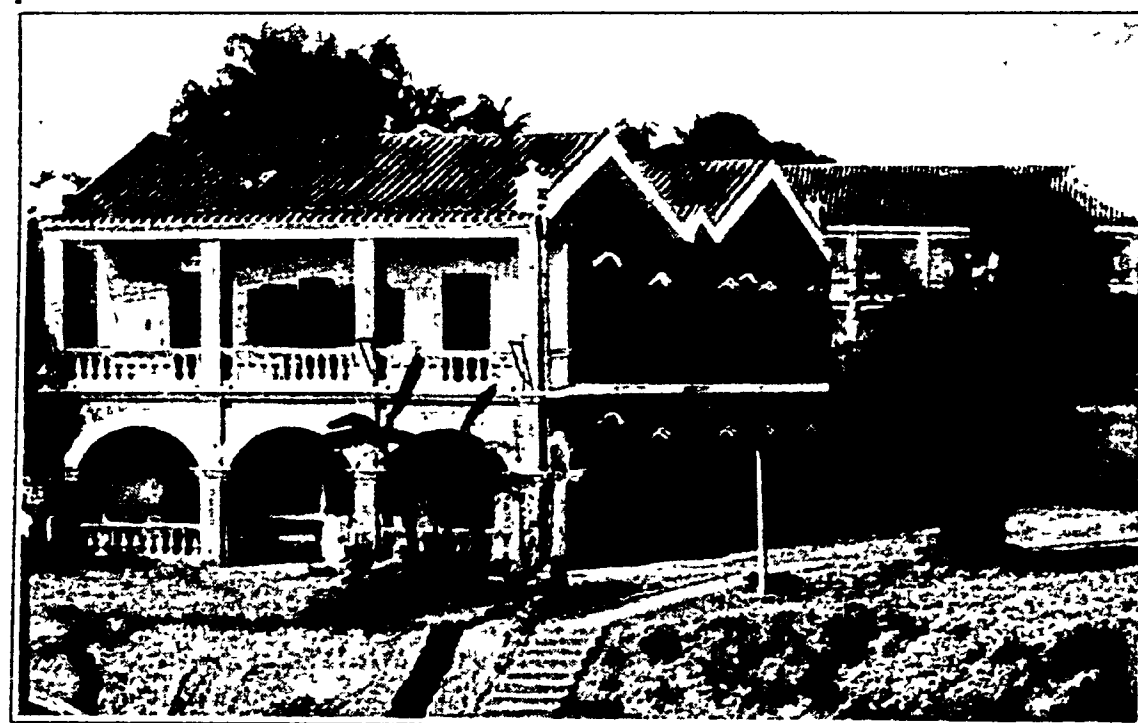


FACULTY, GRAVES THEOLOGICAL SEMINARY, THREE TEACHERS BEING ABSENT—TWO MISSIONARIES AND ONE CHINESE



FIRST YEAR SEMINARY MEN

"Co-operation with the Chinese, together with the splendid fellowship accompanying it, has been one of the delights of the Seminary work through the years."



SEMINARY DORMITORY BUILDING

"We now have a separate dormitory that will care for a hundred men, and two smaller buildings, the property now being worth at least \$150,000 in gold."



SENIOR CLASS, GRAVES THEOLOGICAL SEMINARY

"The Seminary has been the direct agent for the sending out of more than two hundred preachers. The great majority of these are preaching the Gospel to their own people."

EDUCATING YOUNG TEACHERS IN CHINA



P. H. ANDERSON AND CHUNG TSZ, PRESIDENT AND VICE-PRESIDENT, GRAVES THEOLOGICAL SEMINARY, CANTON

"There is now a mighty pulling together of South China Baptist forces, which is going to result in still greater unity, in the making of great strides to self-support; and the Seminary is lined up with every one of this great program."



SEMINARY FACULTY AND STUDENTS

"We have some young preachers coming on who are intellectually equipped for a great service. In them, under God, we have great hopes for the future."



SEMINARY ADMINISTRATION BUILDING

"The Seminary began its work without equipment. This building cost about \$10,000 in gold, the gift of the late Dr. E. Z. Simmons. The Foreign Board has given about \$30,000."



JUNIOR CLASS, GRAVES THEOLOGICAL SEMINARY

"We have in South China today a native constituency numbering more than ten thousand, which could not have been but for the work of the Seminary."

The Eliza Yates Memorial School of Shanghai, China

Mrs. R. T. Bryan, Shanghai

We love the name "Eliza Yates" because of the life, work and friendship of three great people, Dr. M. T. Yates, Mrs. Yates, for whom the school is named, and Mrs. Annie Yates Seaman, their daughter.

Mrs. Yates started our first girls' school in Shanghai which was closed after some years and opened again in 1897.

Mrs. Seaman has been its most loyal friend from the beginning. The first building for the school was given by her and was erected on the North Szechuen Road compound. Later the school was moved to the Old North Gate into a larger building.

In 1911 it had again outgrown its building and Mrs. Seaman gave another beautiful and much larger building, also located at the North Szechuen Road compound, where the school is now. In 1921 a large additional wing was added, consisting of a gymnasium, assembly room, class rooms and some dormitory room. This was made possible by \$8000 on hand in the school treasury, saved from the tuition, and the generous gift of \$8000 more from the Board.

GROWTH

The school has gradually grown in numbers, having started with five little orphan girls whose father had been one of our evangelists and had died of cholera. It now has an enrollment of 345 students. Its growth has been from a primary school up through high school and down through kindergarten.

The grade of students on the whole is much better. At first very few students could pay tuition or board in full so scholarships had to be secured for them in order that the school might be carried on. But for many years the Board has not been called on for any help for running expenses, except the missionary to carry on the work.

As the school filled up and the reputation grew, a wealthier class of students came and the tuition was raised from time to time. From this tuition, through splendid management, the repairs, equipment, Chinese teachers, etc., have been paid, and in addition the amount of \$8,000 mentioned above has gone into a building.



SOME KINDERGARTNERS OF THE ELIZA YATES SCHOOL

"The school has gradually grown in numbers, having started with five little orphan girls whose father had been one of our evangelists and had died of cholera. It now has an enrollment of 345 students. Its growth has been from a primary school up through high school and down through kindergarten."

SOME BRANCHES TAUGHT

All the girls want English, and by the time they reach high school they are ready to take up the Bible in English and to get much out of it. They memorize many chapters and passages and make splendid notes, outlines and charts on parts of it. They also study some of our best literature in prose and poetry. Many have taken much of Shakespeare and have given some of his plays most successfully under the guidance of the English teacher.

The English language is used in teaching most of the higher branches and the specials, such as music and art. The high school pupils understand and speak the English language remarkably well.

Seventeen years ago the school had no piano. A few girls were being given music on the organ. Now the school has a large music class that pays well for the instruction. Four good new pianos, bought with school money, and several organs, are kept busy from early morning until bedtime. The course covers eight years, and some have finished this course.

The Art department is also growing popular. They are doing free hand drawing, water colors, etc. The school exhibit each year has the dining room walls and tables full of the work done through the year and it is always greatly admired. A physical culture program is given each year on the lawn in front of the buildings and its success is proven by the large attendance of patrons and friends.

RELIGIOUS WORK

The school has good Y. W. A., G. A., and S. B. organizations which meet once each week. They render good programs and the girls are quite liberal in contributing through these societies as well as in the other regular church channels for giving.

The older girls in the school are also active in the Sunday school. Much of the Intermediate, Junior and Primary work depends largely upon them. The organists and leaders in the singing, at the Grace Baptist church where they attend, are all from among these older girls.

PRINCIPALS

The school has been richly blessed of God in its principals. Only for a very short time has there been more than one missionary in connection with the school, so if they had not been extraordinary women the work could never have reached its present standing.

Miss Lottie W. Price, the first principal, was deeply consecrated. Although she went to China after she was forty years old, by her persevering and thorough work she put the school on a splendid foundation. Miss W. H. Kelly carried on the school while Miss Price was in the homeland and kept it on the up-grade in attendance and equipment. Miss Sallie Priest followed Miss Price as principal and under her efficient management the school continued to grow and the grades were better standardized. The school was in the hands of Miss Louise Tucker while Miss Priest was on her first vacation. When Miss Priest returned she took charge again, but her health would not permit her to continue to carry this heavy load, which cannot even be laid off at night. Miss Hannah Fair Sallee followed her and ran the school successfully until she came home on furlough. Miss Pearle Johnson has charge now, and she is no exception to the rest who have had it. She gives her whole self to the work and the school has continued to go forward in a splendid way under her leadership.

ALUMNAE

Eliza Yates school has the largest alumnae of any of our girls' high schools in China and all, we believe, are a credit to our work. Many of them are very active in church work. They are by far the strongest friends the school and denomination have. The school and church have been home to them for so many years that it would be hard for them to lose their zeal for this work. When the new wing was added to the school the alumnae furnished the assembly room, and one of them furnished the library. A number of them are on the school's Advisory Committee.

JUNIOR COLLEGE

The Board has decided to make this school a Junior College. It will be our first. Many who are finishing in our schools want more.

Realizing that practically all our women missionaries have come from our small denominational colleges and that their strength of character, love and loyalty to the cause we represent are largely due to their training in these schools, we are convinced that this Junior College is a necessity.

EXALTED

From among those who have made this school, one, Miss Price, has been called to her reward. Her memory is loved by those whom she taught, and they are still telling the younger pupils what she did for them and the school. Her girls have framed her picture and hung it in the most appropriate place they could select. They have furnished and named the assembly hall for her. Although she died while on furlough they raised the money to buy a monument for her resting place in Baltimore, Md.

Miss Price's favorite pupil, Mrs. Zee, nee Zia Yang Sung, was the first of the alumnae to go. She was the oldest of the five with whom the school was started. A bright and beautiful young woman she grew to be. Miss Price seemed to love her like a real daughter.

Zia Ang Sung was the next to follow. This young woman was developing into a fine teacher and would have been very useful in the work, but the heavenly Father needed her above to adorn His home. The last to go was Tan Dzeu Kyung. She was impossible to exceed as a primary Sunday-school teacher. Sunday after Sunday she held the attention of a room full of primary children in such a spell-bound way, as she told them the Bible lesson, that she grew to be a marvel to all who visited her department. She got up from a sick-bed to be married to Mr. Tsoong, a very fine young man. Imme-

diately after the ceremony she went back to bed and passed away three days later. She died a triumphant death, singing a hymn in a very clear voice just before the end came.

SPIRITUAL ATMOSPHERE

The spiritual atmosphere in this school has always been the very best. An early morning hour finds the missionary in charge, and a large number of girls at Morning Watch.

Christianity has had and is having first place in the lives of all the missionaries

who have had the care of this school, and loyalty to Christ and His cause as Baptists is being instilled into the pupils.

NEEDS

A letter just received from Miss Johnson, now in charge, says about the needs: "We are very much crowded now and had to turn off many this year, so please bring the money for the other needed wing, also some workers. *An English teacher, a Music teacher and a Household Arts teacher are the first and greatest needs.*"

"Boys Will Be Boys"—in China or America

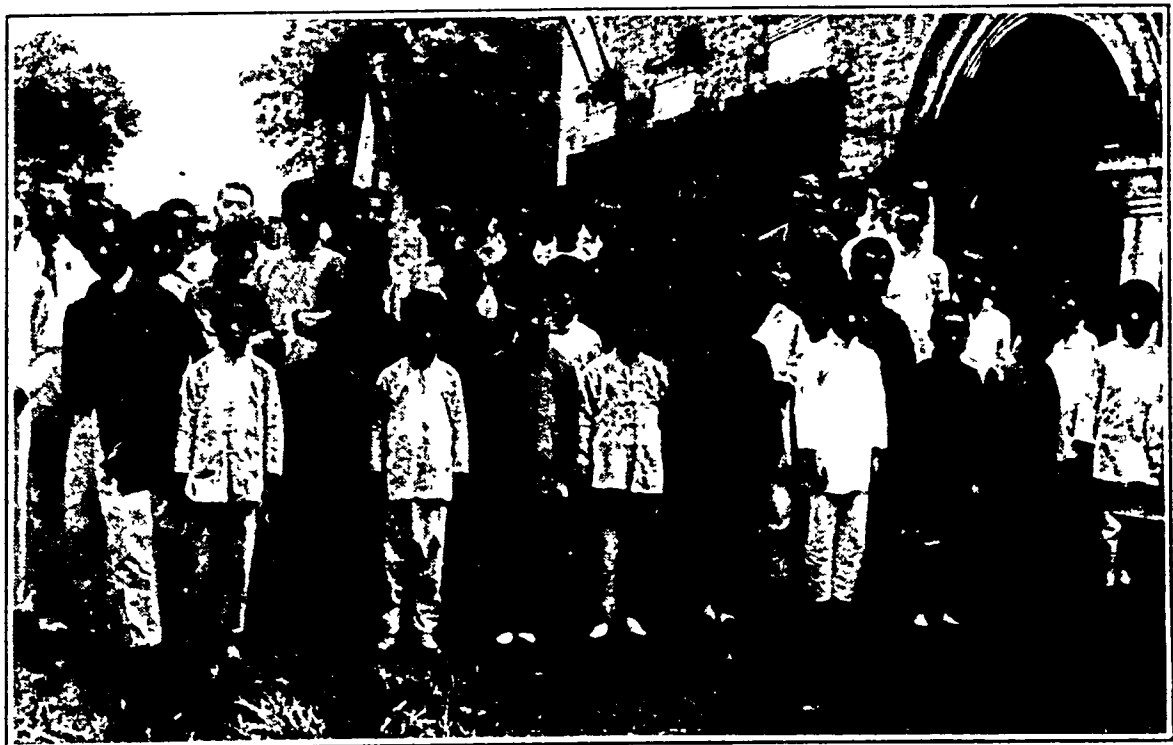
Rev. Arthur R. Gallimore, Tung Shan

For several months I have wished that I might find time to write something about some experiences with Chinese boys. And, may we say that Chinese boys are just about the same as any other boys, full of life and energy and impulses which may be appealed to for good or bad. "Boys will be boys"—and why shouldn't they be? A red blooded boy could not be anything else, and we ought not to want him to be.

Today we have received the inspiration to begin this little article. A group of students anywhere is an inspiration, in China, or wherever it may be. Every time we have been in Canton and watched the processions of students from the schools on the compound as they marched to church our hearts have been thrilled. Now for a few months we are living in Canton, right in the midst of this young life. We have had the good privilege of

speaking to the students of Pui Ching Baptist Academy in their morning chapel exercises today, and we cannot but think of the possibilities wrapped up in the lives of these boys. This school has in all departments a thousand students, and it is owned and controlled by the Chinese of the Leung Kwang Baptist Association with very little aid from outside sources.

We are here reminded of a story which we heard concerning the students of this school. They were engaged in a game of volley ball with representatives of another school, and during the game some disagreements arose and the boys of the opposing side used language which was not becoming to a manly bunch of students, to say the least. But the Pui Ching boys refrained from any ungentlemanly conduct and played fair and square all the way through. A Chinese gentleman noticed the contrast in the two teams and asked



"DIAMONDS IN THE ROUGH"—AS THEY FIRST COME

"Pui Ching Academy has in all departments a thousand students, and it is owned and controlled by the Chinese of the Leung Kwang Baptist Association with very little aid from outside sources."



CHINESE LADS CELEBRATING THANKSGIVING DAY

"God made us all in His own likeness, and all of us have suffered from the intrigues of Satan, some more and some less. Human nature is essentially the same the world over."

why the difference. He was informed that one of the teams was from the Christian school. He remarked that he would like to inquire further into the teaching and the power which would bring about this difference. But so it is, the power of the Christian life shows in the faces of the people who accept it.

One of the most natural things about Chinese boys is that they are human, and a wonderful thing it is just to be human. People in the home land are prone to think that because these millions of boys live on the opposite side of the world they are different in every way. True it is, they are different in some ways, because they have been brought up under different customs and with different ideals. But God made us all in His own likeness, and all of us have suffered from the intrigues of Satan, some more and some less. Human nature is essentially the same the world over, all have emotions and sympathies and are capable of the highest development or the lowest degradation.

Why shouldn't a Chinese boy laugh just as heartily as an American boy? And he does. Why shouldn't a Chinese lad enjoy a joke just as much as one who has been reared on another continent? Do Chinese boys play? Why, of course they do! Somebody might think they don't. Only the other day I saw two boys playing "bones." You know what that is. I had almost forgotten that I had ever played such a game. But there they were with the three holes and the marbles, and if we had waited no doubt we might have seen one of the boys crack the other fellow's knuckles, too. And that was in

China. I just wonder where that game came from; did it originate in China or America? I shall try to find out. Yes, and one day I found a group of boys playing "ring men"; and what did Dr. E. M. Poteat, who is visiting in Canton, do but take a marble from one of the boy's hands and knock out the middle man the first shot? Now that Chinese boy appreciated that. And what shall we say about "ringing the dish rag" and "skinning the cat" and a dozen other stunts?

One day I was going down a narrow city street and I noticed a boy edging his way from one little shop to another and wearing a smile that extended from ear to ear. Well, I was not long in seeing what was up. He had tied a rag to a gentleman's coat-tail and it was great glee for him to see with what dignity the gentleman with the silk sham wore his undignified tag. That sounds like just boys without classification as to race or nationality, and that's the genus to which Chinese boys belong—just boys.

A Chinese boy appreciates a good turn, too. What would some of them do if they did not receive good turns from the missionary? Some of them would grow up in ignorance and be of no use in the world whatever. I think now of Oi Fa, whom I had tried to help in school. He was called home by his father and he had to go, although it was evident that he much preferred to stay and finish his education. He came to our home and we talked about it for an hour or two the day before he left. It was hard to see him go, but it seemed that there was no other chance. He went, and we knew not when we would see him again or

hear from him. However, it was only a few days till a letter came from him, and for the thoughts of appreciation and the peculiar form of a Chinese letter which it shows I shall quote it for you:

"Mr. G—

"Honored Sir: Since I left your honorable presence I have thought of you often and with affection—it is hard to forget. I reached my home on the sixteenth day and the way both by land and by water was peaceful. I shall always remember the church's influence, and I pray that a flood of the grace of God may bless you, teacher, and may the Holy Spirit give you strength, and may you look to Him for guidance in all things.

"I have left many things unsaid, but I wish for you peace. The true God be with you.

(Signed) "Chong Oi Fa."

"The Sixteenth Night, by lamplight."

But Chinese boys can work also. There is a very interesting book by Dr. Richard C. Cabot on "What Men Live By." Work, play, love and worship are the things that men live by, according to this author. We have already told you that Chinese boys can play. And although it is not becoming for students and gentlemen to do manual labor, in the light of the old customs, we happen to know of some twenty boys who can work as well as study. There are others, too, many of them which we do not know about. These boys wanted to study, but like so many worthy boys at home they do not have the means. So they combine work with study, and some of those boys will be heard from. The boy who wrote the letter which has been quoted was a working student. We think of another whose parents are not living and his guardian uncle will not allow him any money to attend the Christian school. He graduated from the grammar school last year, and he is continuing to study in the High School for Hakka Boys at Ying Tak. And he is still working his way. These boys carried sand from the river for making mortar, and the people on the streets made fun of them at first and called them convicts, but they bore the chagrin and gained a point for the dignity of labor in China.

And then Chinese boys can love, too. They may conceal their feelings sometimes, but they can love. They love their friends; they love those who can lead them on to higher conceptions of life; and they love God. Perhaps it will be best not to say too much about ties of love in the home and the homes to be, but they love their parents, and the modern Chinese boy or young man is claiming the right to choose his comrade in life, his ideal being love rather than the bargain money of his parents. We saw a fine looking lad escort a young lady to the gateway to her school the other day with all the gallantry of a Southern gentleman. But

these lads need to be careful just here lest their ardor go beyond the bounds of discretion.

These boys of China love God, and that is the greatest of all. We need not fear for other things if this be true. And they pray. A schoolmate was conscripted by soldiers one Saturday morning to carry baggage. The boys took the matter to the Lord and instead of Meu Lin's being taken as a slave for the soldiers on to the battle front in the next province for months and months, he ate his supper on Sunday night with his fellow students. When another was kidnapped by robbers and held for ransom, one boy said, "Pray till the answer comes," and they did. The answer came. If all who read these words will pray for the lads of China and their sisters, the lassies, the answer will come and they will be saved.



CHINESE BOYS WHO WORK

"These boys carried sand from the river for making mortar, and the people on the streets made fun of them at first and called them convicts, but they bore the chagrin and gained a point for the dignity of labor in China."

Boys Whose Lives Have Been Redeemed

Rev. C. K. Dozier, Fukuoka

This school is the result of the conviction on the part of the members of the Japan Mission that in order to meet the situation in Japan we as Baptists must have schools in which to train our boys and girls for service. In order to train them as they should be trained we must begin while they are young.

The school has been a growth. It was our plan at first to have in our Southern Baptist work only the middle school or what we know in the States as the high school. The college and theological work was to be done in union with the Northern Baptists in Tokyo. But it developed that the two bodies were compelled to differ as to co-operation with other denominations and thus we had to expand our idea so as to include the college and seminary work.

In 1912 the mission, for the first time, asked the Board at Richmond to allow us to plan for a boy's school of middle grade in Fukuoka. In 1916 we began at Fukuoka the Southwestern Academy for Boys. Later this school was made a memorial to Calder T. Willingham who gave so much of his young life for Japan.

The school was opened in temporary quarters at 105 Daimyo Machi, Fukuoka, and was later removed to its present site just outside the city of Fukuoka. One hundred and five boys were admitted into the school the first year, and today we have three hundred and sixty-five enrolled. We could have had five or six hundred if we had admitted all who applied. We refused admission to almost

two-thirds of the boys applying last April. We have refused many boys in order to keep the school as much under Christian influence as possible and, too, to keep up the grade of the school.

We have received from the Department of Education full recognition, which gives the graduates of our school all the privileges that the graduates of public schools enjoy. This has meant much to our school, for we are given full liberty in religious teaching at the same time.

One of our greatest difficulties has been in getting suitable Christian teachers who were qualified to teach. We also desired a Japanese as Principal and elected a man to this position, but he was able to serve us only three months when his health failed and we could not find a suitable man to take his place.

The school gives the students a full high school education, and in the college department we give them a literary and commercial course. The boys who wish to take the theological course will take two years in the college course and then two years of definite theological work. Thus we plan to hold the boys for nine years before we send them out into active life.

Our plan includes not only the training of preachers, but Christian business men, who shall help support the preachers. We believe that it is essential that the preachers should have laymen who have been trained in our school to support them as they labor for the Master. We are doing this very thing in our school. Some of our boys will be doctors, some will be lawyers, and some business men. But wherever they go they will witness for

Christ. Our aim is to give the Christ along with a secular education. We believe that they are getting a knowledge of Christ from the chapel services, the Bible classes taught as a part of the regular curriculum, and the special Bible classes being held. We are making it stand for Christian teaching in every way we can.

From four boys in the first year the number of Christians has gone to over forty and the number that have said that they were determined to follow Christ is over eighty. Many of these boys are not ready for church membership until they have had far more training than they can get in one or two years. Thus our work seems slow. Education without Christ as the government schools must give it has been a great drawback to the advancement of the Christian cause, and only mission schools can give an all-rounded education.

Let me give you one or two examples of what our school is doing. As we turned out our first graduates last April we cannot speak for them yet. In fact, half of them are still with us in the college department and will not go out into active life for three years yet.

Among the boys who have been converted was one of two of the worst boys from the higher elementary schools in the city. He was notorious in that school. He is now one of the most earnest Christians we have. He has developed a fine bass voice and plays the organ well. He is enthusiastic in his Christian life.

Takeo Ito is one of the boys I love to tell about because his conversion meant so much to him. Two weeks before he

was to be baptized he fell in with a bunch of boys who were not very well behaved. They went down to the seashore behind our school and got into mischief. They committed no crime, but were in mischief. They were reported to the school, but Ito was not mentioned among those who were in the bunch. The following week he went on a tramp with his class and on the tramp he told the teacher that he was in the crowd, but had not been reported to the school. The teacher did not think his offence such as to be reported to me. But the following Sunday Ito was to be baptized. He came regularly to the Bible class of which I was the teacher. He was there as usual that morning. After the class was over and we were ready to go into the Church, Ito came to me and gave me a piece of paper. I opened it and read it, and here is what I found: "Dear Sir: Recently I got in with bad companions and did a thing which caused a scar to be made upon the good name of the school and the good name of the principal, a thing which a Christian ought not to have done. I have no excuse for it, but I am truly sorry and have repented of it. Today I am to be baptized. I am a new creature and I am praying that I shall not do such a thing a second time."

Then he signed it, not as they usually do with his seal, but took his pen knife and cut the skin under the nail of his little finger and let his blood flow, and with that he signed the paper. Until this day he has been a changed boy. His conversion meant much to him. He and his older brother, who became a Christian before him, have so lived that they have made a deep impression upon the members of their family. Their sister was in the Kingdom when we left Japan, but had not been baptized. Now what God did in this boy's life he is doing in other boys' lives.

Ikegami San died writing, "God is love." I went to the home of one of our pupils who had died and his mother told me her boy died calling upon Jesus to save him. I did not know that the boy was seriously interested. Boys who have left our school for one reason or another have written back, and the thing which they seem to prize most is the light they got about God and his Word. Boys whose lives have been redeemed as these boys' lives have been will go out to influence other boys, and when they become men they will influence other men and thus the school will become an evangelizing agency in all parts of Japan.

By the generosity of Southern Baptists and the 75 Million Campaign we have ten acres of land and eight buildings for our school, besides two residences for the missionaries and a dormitory master's house. We need in the next two years

three more buildings and two missionaries' houses. The theological Seminary buildings must be built within the next two years.

Pray for our school and give to the support of it in men and money.

Missions Means Helping Our Brother

Rev. C. K. Dozier, Fukuoka, Japan

How? come with me to Japan and you will see. "What is that man doing over there in the next yard?" "He is worshipping the sun." "Why does he worship the sun?" "Because he does not know the true God." How is he to learn about the true God? It is our privilege and duty to tell him. This is one way we are helping our brothers.

"What do all those little sail boats laden with food and lighted with candles mean going out to sea?" "They are sent out to feed the souls of the departed spirits who may be wandering around on the sea. They have come back to earth at this season of the festival of the dead." "What mean all these little banners that line the sides of the pathway up this hill? Why so many of them?" "They are stuck up on either side of the path by the worshipers that have climbed the hill to worship the god of fire. They think that by worshipping here their property will be protected from fire."

"Missions means giving them the knowledge of the true God who controls the forces of nature and takes away their superstition."

"Why does that woman and her son stand in front of that tall statue and bow her head and rub her hands together and act like she is praying?" "She is praying to the great Teacher, Nitchiren, the great reformer of Buddhism, to help her and her son. They may have committed some sin or they may be praying for a wicked son and brother or father."

"What caused that beautiful young girl to commit suicide last night?" "She had lost hope of finding employment, or maybe she had lost

her virtue by being betrayed by some young man." "Why do I read of so many young men and young women doing such things as committing suicide?" "Because they have no hope for the future. They have failed in this life and there are not sympathetic friends to help them. They will end it all by taking their lives." Missions means helping such discouraged young men and women.

Missions means helping our brothers in every way that leads them to a higher and nobler conception of life. It gives them a conception of their relation to their fellowmen. Missions means helping them to see the world as one great brotherhood. War is not for brothers.

"Why has woman such a low place in life with our brothers in these lands?" "Because we have failed to give them the Christ sooner." Missions means lifting the women out of their low estate and making them equal with men."

"If you could only see as we have seen the changed lives as these brothers have believed on Christ and they have been regenerated, then you would know what Missions means to our brothers in other lands."

ACROSTIC "HOME MISSION BOARD"

H—ow viewest thou the case so celar
O—f destitution far and near,
M—aking its way with evil hand,
E—ngulfing all our goodly land?
M—ust we be still and idle here
I—n face of danger so severe:
S—hall good for which our fathers fought
S—o soon by evils come to nought?
I—nvading foes destroy our peace,
O—n every hand our freedom cease?
N—o, let the spirit of our sires
B—e in us as consuming fires,
O—nward to march with hearts as brave
A—s ever beat above the grave,
R—efusing nothing that will bring
D—omain and honor to our King.

—B. C. Hening.



A CHRISTIAN WEDDING IN JAPAN

"Why has woman such a low place in life with our brothers in these lands? Because we have failed to give them the Christ sooner. Missions means lifting the women out of their low estate and making them equal with men."

Living Proofs of the Gospel's Power

Rev. W. H. Carson, Ogbomoso, Africa

There is an old story that the African is afraid to drink coffee in the morning, lest it keep him awake all day. The sun is rising for a brighter day in Africa, and some of the younger generations are not only willing to risk the coffee, but are asking to be awakened and kept awake. This statement is substantiated by one of our young men coming to us, when we had neglected our clocks, and saying, "Six o'clock comes so late now, and it is making me lazy and stupid to sleep so late these mornings."

The oldest of this group is one of the heroes that our boys talk most about. I have said, "When we have one thousand like Oyerinde in Nigeria, then we missionaries can come home or go into other fields." I hope I have not minimized the task.

When our native workers believe in monogamy and preach against polygamy as one of these, then one of our greatest church problems will be solved.

When the spirit of self-support strikes our Baptists here as it has struck one of these young men, then we can say to most of the missionary applicants in America, "Come along, we can support you."

When young boys are willing to leave home and heathenism for education in the face of such difficulties as Dipe's mother made for him, then we shall have no problem about trained native workers.

DAVID DIPE

How old? We do not know. His mother does not know, for she is not a Christian, therefore knows only of yesterday, today and the hope of tomorrow. How could the boy know? He is too small to reckon. If we wanted a birthday party for him, who would guess the number of candles? I, myself, would risk about nine or ten. We only know that he came to us about a year ago and asked for a chance to go to school. Perhaps he was a runaway, for when his mother came twice to take him home he would not go. We tried him as "grass-puller" on the lawn, then to rake leaves and sticks off the garden walk. Result, more worry for Mrs. Carson. "He is too small for any good use," said Mrs. Carson, one morning. "Maybe we can use him in the dining room where an older boy can teach him."

He sets and waits on the table three times a day, takes the dishes to the cook for food, and puts the dishes away after he or another boy washes them—breaking



THE HOPE OF THE FUTURE FOR AFRICA

From left to right, this remarkable quartet of native African Baptists are: (1) Dipe, (2) Taiwo, (3) Adejunmobi, (4) Oyerinde.

less than the average housewife. He is in about the second grade public school and promises to make rapid strides toward the other grades. Let me remind you again that he never had been in a school or a white man's dining room this time last year.

DAVID TAIWO

Taiwo is a junior in our college and seminary and the only postal agent, hence Postmaster General of Ogbomoso.

The first time I heard him speak, he spoke to his people on the importance of education. When he wanted to emphasize a point or when he wanted the white people present to know what he was trying to say, he would shift from his language to the English. He believes that if Africa wants to meet, deal, and cope with other nations, she must respond to education.

Taiwo wants to come to America to study after he finishes here. At my request, he came and we talked it over. Among the things I said was this, "You will need to begin to save your money, for it will take much." For three consecutive weeks, after our conversation, he brought me eighty cents of his two dollars. That was during school vacation, but last week out of about eighty cents he brought me fifty. These things make us glad again that we are called.

ISAAC ADEJUNMOBI

Isaac is, perhaps, the most promising man that I know in the African work. Though having a wife and three children he has worked his way to the senior class. A man with difficulties like he has had

would need to say, many times, what I quoted above about six o'clock coming so late in the morning.

Isaac is just as good a preacher as he is a worker. He searches for the light and then is fearless in throwing it on a two-thousand-year-old African custom. He is so strong in his convictions about polygamy that he almost got a friend of his whipped by responding to his friend's invitation to preach in his church. You ask, "Why not whip the man who did the preaching?" Perhaps it is not too much to say that they found in him a spirit akin to that spirit that those who went to arrest Jesus found. "Never a man spake like that man."

I do not know any native whose opinion is sought more, on questions pertaining to the natives, than the opinion of Isaac. Brother Sadler and I court his opinion.

PROF. N. D. OYERINDE

Prof. Oyerinde does not need my introduction or words of commendation to people in America. He is known there, perhaps, more than many of our missionaries. He is an A. B. graduate from a Virginia college and is a candidate for one of America's higher degrees. Can you imagine a young missionary who has wonderful and conceited opinions about American civilization, who has extra low opinions about African life, who, on his first Sunday in Ogbomoso, thirty-seven miles from the nearest railway, enters a church and hears an "A.B." graduate preach! The second shock came when I discovered that the sermon could have been given as well in English as in the African language.

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

"Vessels of Mercy, Prepared Unto Glory"

Romans ix: 23

Vessels of mercy, prepared unto glory!
This is your calling and this is your joy!
This, for the new year unfolding before ye,
Tells out the terms of your blessed employ.
Rom. ix: 23

Vessels, it may be, all empty and broken,
Marred in the Hand of inscrutable skill;
Love can accept the mysterious token!
Marred but to make them more beautiful
still.
Jer. xviii: 4

Vessels, it may be, not costly or golden;
Vessels, it may be, of quantity small,
Yet by the Nail in the Sure Place upholden,
Never to shiver and never to fall.
Isa. xxii: 23, 24

Vessels to honour, made sacred and holy,
Meet for the use of the Master we love,
Ready for service, all simple and lowly,
Ready, one day, for the temple above.
2 Tim. ii: 21

Yes, though the vessels be fragile and earthen,
God hath commanded His glory to shine;
Treasure resplendent henceforth is our burthen,
Excellent power, not ours but Divine.
2 Cor. iv: 5, 6

Chosen in Christ ere the dawn of Creation,
Chosen for Him, to be filled with His grace,
Chosen to carry the streams of salvation
Into each thirsty and desolate place.
Acts ix: 15

Take all Thy vessels, O glorious Finer,
Purge all the dross, that each chalice may be
Pure in Thy pattern, completer, diviner,
Filled with Thy glory and shining for Thee.
Prov. xv: 4

—Frances Havergal

W. M. U. Items

On April 12, it was the privilege of the W. M. U. corresponding secretary to attend a district meeting in La Grange, Ga. The day was as roseate as a spring arbor and the attendance was very fine. Miss Maud Powell made her last public address as state secretary, leaving that week for her home in Missouri. The new secretary, Miss Laura Lee Patrick, was on the program as was also Mrs. Carter Wright, the personal service chairman in Alabama. The presiding officer was Mrs. F. W. Withoft, of Fort Valley. The poem entitled, "Seeded Ground" on page 24 is the cry of her mother heart for her only child who fell in France.

The chief purpose of the Southern Baptist Convention and of the W. M. U. Annual Meeting is not to rejoice over victories won but rather to plan for more aggressive service. Those who attend are urged to render faithful and full reports and to encourage the speedy setting into operation of the new policies. In the state

denominational papers much helpful data is given so that those who could not attend may easily acquaint themselves with the outstanding plans. Then by July each society will be apt to receive a copy of the W. M. U. resolutions and of the various W. M. U. reports which were made at Jacksonville. Quickly will this be followed by the new W. M. U. Year Book. Thus should each society certainly know during the early summer the directions in which advance is planned and may, therefore, move forward, with the others.

Remarkably fine was the mission study demonstration as given at Morristown, Tenn., April 21, under the direction of Mrs. R. S. C. Berry. Early in February the seven classes, one of which consisted of twenty-two men with the pastor, Dr. E. F. Wright, as teacher, the class leader being the husband of the W. M. U. president Mrs. E. G. Price, began their study. By April 21 the 291 tests had all been graded and the 113 certificates representing 339 seals for 179 persons were ready to be awarded. The honor class, which had won 99 seals, was the guest of the other six at a truly beautiful banquet. Following the banquet was the church service, the speakers being Dr. J. T. Henderson and Dr. Fred Brown, of the First Baptist church in Knoxville. The W. M. U. corresponding secretary had the privilege of awarding the certificates. Each class leader called out the names in her class, the members well-nigh encircling the large auditorium. They were challenged to complete the circle this coming year!

Seeded Ground

I

This soil so lately turned, unweathered yet,
Marked at grim intervals by squares of white,
Grips at the heart with choking tenderness
And leaves us dumb with yearning, blind with
tears.

II

Here lie the nation's youngest dead, so still!
Yet eloquent to all the war-sick world.
And here's the challenge of some prophet-
gardener,
Vibrant with meaning: "Seeded ground—keep
off!"

III

Seeded! a million mothers mutely nod,
Seeded with all our happy hopes and smiles;
Watered with tears that bring us close to God.
For comfort, when our sowing grim is done.

IV

Aye, seeded! from whose soil shall rise in time
Fulfillment of a nation's poignant hope.
Sown manhood, sacrifice, devotion, love;
And these America shall reap, please God!

V

Aye, keep off, evil! stay thy stealthy tread,
America, dear land, is seeded ground.
That coming generations may have peace,
We have sown men. Dear God, send harvest
soon!

By Mabel Swartz Withoft,
In May Delineator.

Program for June

S. B. C. Christian Education.
Hymn—"How Firm a Foundation"
Repeating of 23rd Psalm preceding Prayer.
Scripture Lesson: *The Way of the Foolish*,
Prov. 14: 1; 17: 25; Eccles. 7: 17; Matt. 7:
26-27; *The Way of the Wise*: I Kings 3: 6-15;
Prov. 4: 4-9; Prov. 11: 30; Daniel 12: 3.

Repeating of Slogan: That He might make
known the riches of His glory upon vessels of
mercy which he afore prepared unto glory—Ro-
mans 9: 23.

Roll-Call: Let each answer with a verse of
Scripture showing the value of wisdom.

Hymn: "Break Thou the Bread of Life"

Talk: The Sorrows of Ignorance

Talk: The joy of "Knowing How"

Debate: Resolved that Educated People Are
Debtors to the Ignorant.

Prayer for a Deepened Sense of Responsibility.

Repeating of Slogans: Romans 9: 23

Discussion: The Work of the S. B. C. Edu-
cation Board.

(For helps see this page.)

Talk: Fitting the College Girl into the Local
Church.

Talk: Christian Education through the Sun-
day school.

Talk: Training through the B. Y. P. U.

Talk: World Knowledge through the Mis-
sionary Society.

Talk: The Pulpit as an Educational Force.

Prayer for All Departments of the Church.

Reading of Leaflet: Called to the Colors (Or-
der leaflet for 3c from W. M. U. Literature
Dept. 1111 Jefferson Co. Bk. Bldg., Birming-
ham, Ala.)

Repeating of Slogan: Romans 9: 23

Reading of Poem: "Vessels of Mercy, Pre-
pared unto Glory." (See page 24.)

Business: Reports from Jacksonville Meet-
ing; Plans for Carrying Out Resolutions
Adopted There; Appointment of Stewardship
Chairman; Minutes; Offering.

Hymn as a Prayer: "Take My Life and
Let It Be."

Program Helps

One or more of the following leaflets will
add greatly to the regular program. Order early
the ones desired from W. M. U. Literature
Department, 1111 Jefferson Co. Bk. Bldg., Bir-
mingham, Ala.

| | |
|-----------------------------------------|---|
| Called to the Colors | 3 |
| The Schoolmaster of Floyd | 3 |
| The Silver Cup (Y. W. A. and G. A.).... | 3 |
| A Lad of Parts (R. A.)..... | 3 |
| Gingerbread or Missions (Sunbeams)..... | 2 |

Important Notice

Especial attention is called to the following:
Monthly Missionary Topics for 1923

Spread of the Kingdom

January—Prayer and the Uttermost Parts

February—Where You Want Me to Go

March—"Such as I Have, Give I"

Educational Ideals

April—Christianity's Influence upon Educa-
tional Ideals

May—Schools for Special Training

June—Educational Program of Southern Bap-
tists

Evangelism

July—Evangelistic Agencies of Foreign Board

August—Evangelistic Agencies of Home
Board

September—Evangelism in Local Church.

Medical Missions

October—Hospital Work of Southern Baptists

November—Medical Missions and Evangelism

December—Christianity and the Healing of
The Nations

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

A Serious Problem

We have no problem that calls for more sober consideration than that of the foreigner. He is making his impress in this country on the institutions of both church and state. As a rule, he represents either an ignorant or a mercenary class, his moral standards are low, and he has little sympathy with our government and religion. He has come in such large numbers that he is now the dominant element in a number of communities.

When an immigrant of good health, resources, and character gives assurance that he means to become naturalized without delay and demonstrate his allegiance to the American flag, the gates should be thrown wide open to him. He is entitled to sympathetic help in becoming acquainted with our language as well as America's laws and ideals.

The organization of "Lions" is to be commended for the practical effort they are making to prepare the alien for naturalization and good citizenship. The local clubs in every community propose to look up the foreigners in their midst, assure them of their abiding interest, and arrange night schools for their Americanization.

Not only does the safety of American institutions demand stringent immigration laws with rigid enforcement, but those who have been admitted should be deported, if they are unwilling to become naturalized and to take such training as will fit them for intelligent and loyal citizenship.

The forces of Christianity must reenforce the efforts of the government and civic organizations in this vital matter; this is a most valuable co-operation and does not involve any organic union of church and state. This is a field which the Home Board may cultivate in a larger way in the promise of a bountiful harvest.

Honor Roll

It is very gratifying that the suggestion made in the March issue of HOME AND FOREIGN FIELDS regarding monthly payments to the Boards, has aroused interest and been received with favor.

In the practical working of this plan, it would need to be clearly understood in advance, between the church and State Board, exactly what the annual pledge is. Because of death or removal, the original pledge to the 75 Million might need to be revised at the beginning of the year.

The payment of the full amount collected by the church each month does not meet the requirements of the Honor Roll,

unless that sum is as much as one-twelfth of the yearly obligation. If the amount in the treasury at the end of the month does not cover the monthly pledge, the church is expected to provide the deficit by going into bank, or otherwise.

Such a policy not only gives the Boards a guaranty of a definite sum, but will lead the churches to install better financial methods; it means a thorough every member canvass and close attention to systematic giving.

This plan will add prestige to Kingdom business. When this policy becomes general, co-operative work will be a great success and money worries will be eliminated.

We should bestow the more abundant honor, however, on that church that may send a bonus, quarterly or semi-annually.

What Next?

Many are already considering what policy should be pursued at the end of the present period of five years. The Convention will perhaps decide to fix the closing date about December 1, 1924, or January 1, 1925.

The following suggestion is modestly offered: At the session in 1924, let the Convention, through the recommendation of a wise committee, fix a worthy goal for one year, and arrange for a thorough simultaneous canvass in all the churches about the last of November, 1924, to secure pledges to cover this sum. As far as practicable these pledges should be made payable by the week or month. The Stewardship agitation should continue without ceasing that a constantly growing number may base their pledges on the tenth as a *minimum*.

WASHINGTON CITY

A visit to the Capital City of the nation is an event of peculiar interest; Washington is always beautiful but especially is this true in the springtime, when the attractive parks with their trees and flowers add new charm.

It was a joy to note the progressive spirit of the old First church under the able leadership of Dr. H. Allen Tupper. The audience was large and sympathetic, and the spirit of the people toward the 75 Million and Stewardship Campaigns was most gratifying. Dr. Tupper has the support of a fine company of zealous laymen, who are now discussing the wisdom of organizing a brotherhood. Dr. Tupper preaches to a goodly number of Congressmen and Government officials; Secretary Davis, of the Department of Labor is a regular attendant.

At the evening hour the visitor found a fine audience at the Fifth Baptist church. While Dr. Briggs has been pastor of this growing

church for many years, he seems to grow in favor and usefulness with each passing day. This was the first visit of the Secretary since the passing of that great layman, Judge J. J. Darlington, who was a tower of strength in this church for about forty years.

There was a gratifying report of progress in the Stewardship Campaign.

The pastor and people were quite absorbed in making thorough preparation for an evangelistic campaign soon to begin; this church believes that they have a serious obligation to the unsaved of their community.

WINSTON-SALEM, N. C.

In this community is located one of the two Moravian Colonies in America and their popular school for girls is in Winston-Salem.

In the earlier days, Baptists were weak in this city but in recent years they have grown at a rapid rate. Dr. H. A. Brown, Pastor Emeritus of the First Baptist church, is honored as the first citizen of this goodly city; he has lived to see his denomination pass from weakness to strength.

The visitor had the privilege of speaking on Monday night, April 10, to a good audience at the First Baptist church under the auspices of the Men's Union. He also had a delightful conference with the pastors in the afternoon.

There are some strong laymen in this city, who reenforce their pastors in a great way. Conspicuous among these are Gilbert T. Stephenson, author of the recent book on Trusteeship, and D. Rich, who is a large supporter of Christian Education and Foreign Missions.

The General Secretary is under obligations to Rev. and Mrs. H. W. Baucom for special courtesies and for the success of the meeting.

ITINERARY IN NORTH CAROLINA

The General Secretary had an interesting itinerary in the North State during April with Rev. A. C. Hamby, Enlistment Superintendent for North Carolina. Brother Hamby for more than three months has been devoting special attention to the Stewardship Campaign and is rendering some foundational and permanent service.

Our engagements carried us to Elizabethtown, Whiteville, Wilmington, and Albemarle; at all these places we found the pastors and a few elect men and women deeply interested and willing to leave their daily duties to give attention to the matters of the Kingdom. Pastors Brooks, Newton, Sullivan, Hurt, and Davis were most cordial in their welcome and hearty in their support.

Brother Brooks reports a good list of tithers since the Institute in his church.

Rev. I. T. Newton, of Whiteville, is enshrined in the affection of his people and has some loyal and capable laymen to support him in "every good word and work."

Brother Sullivan, at Calvary, Wilmington, is making good use of moving pictures among his young people for educational ends; this show comes every Friday night, is largely attended, and is proving to be an effective moral and religious force.

Dr. Hurt is happy over the completion of the magnificent Sunday-school annex and has some great plans for the enlargement of his Sunday school.

Dr. Q. C. Davis has just completed a beautiful church house at Albemarle and his people regard him the greatest preacher in the state. Albemarle is a new and thrifty town with four Baptist churches.

LAWYERS

The current claim that lawyers as a class have a low standard of integrity and little regard for Christianity is no longer true. As this Secretary has come in contact with numerous men of all classes, in the various states, he has not found

a larger percentage of broad-minded and intelligent Christians in any profession than among the lawyers. Indeed it is quite fitting that the man who has a leading place in the interpretation of law and in the administration of justice should be closely allied with the Author of all law and the Source of absolute justice.

It is rather striking that for three consecutive Sundays in April, the General Secretary of the Laymen's Missionary Movement was entertained in the homes of prominent lawyers; this occurred in Washington City; Albermarle, North Carolina, and Edison, Georgia, in the order named.

Christian lawyers usually have fine poise, they are trained to see both sides of a proposition, and fellowship with them has large educational value.

AN EVENTFUL OCCASION

One of the most significant and interesting events in religious circles of late was the Mission Study Banquet of the First Baptist church of Morristown, Tennessee, which occurred on April 21, 1922.

One hundred seventy-nine men and women had studied one or more mission books, had successfully stood the tests, and on this occasion received their awards. This record takes first place in the Southern Baptist Convention.

Miss Mallory, after a most appropriate address, presented this large number of diplomas; she reminded the audience that it was her first opportunity to make such awards to men. No stronger plea can be made for religious intelligence among women than among men. This record should be repeated all over the South.

Dr. E. F. Wright, the pastor, and his aggressive workers are to be congratulated.

SALISBURY, N. C.

It was a pleasure to be permitted to worship with the First Baptist church of Salisbury on Sunday evening, April 16th. Rev. R. L. Lemmons is having a very successful pastorate, the debt against the building has recently been canceled, and the membership is growing at a gratifying rate.

A live committee was pushing the Campaign for tithers with fine results. The chairman of this committee is a layman that believes in giving God's cause his best service; his associate on the committee is a woman equally efficient. When committees have "a mind to work," there is hope.

IN GEORGIA

Sunday, April 23, was spent at Edison and Cuthbert, Georgia. At the former place Pastor Barton and his loyal membership have just completed a building which is a credit to the church and community. No church in all the land has a larger percentage of interested young people. The audience at the morning hour was large and sympathetic.

In the afternoon a large company of men came in autos from eight or ten other churches of the Bethel Association and with the local attendance filled the spacious auditorium. This was a significant meeting.

The closing talk of the day was made at the Baptist church of Cuthbert, of which Rev. J. H. Coin is the capable pastor.

OTHER VISITS

During the closing days of April the Secretary made two visits to the Deaderick Avenue church of Knoxville; the first was to attend a banquet given to the fathers and sons of the congregation; this was a delightful occasion. On the second visit, he spoke at the morning hour on Sunday, April 30, when the main objective was to stimulate the payment of pledges to the 75 Million Fund. This church is in sorrow over the continued illness of their pastor, Dr. J. M. Roddy.

On April 26, the Secretary made a talk on the Campaign at the Baptist church of Clinton, Tennessee. Pastor Johnstone and his people are happy over the recent addition of more than a hundred new members.

It was a delight to attend the meeting of the Jefferson County Baptist Sunday School Association in Tennessee on April 29, to hear some thrilling talks on vital topics, and to make some remarks on "The Duties of Laymen."

CARSON AND NEWMAN COLLEGE

The annual meeting of the trustees of this institution met on Thursday, April 6, and was largely attended. Carson and Newman is very fortunate in its trustees; as a rule they are among the leading business men of East Tennessee and have a substantial interest in the institution.

The annual reports of President Sams and other officials of the institution greatly encouraged the trustees. The college is closing a very successful year and its future is radiant with promise. The grade of instruction is first class and the spiritual tone is unsurpassed.

SPIRITUAL VALUES

One of the most encouraging signs of the times is the fact that thoughtful people, sometimes not Christians themselves, are recognizing the value of religion to the commercial, social, and political welfare of the country. The following are a few of the statements that have appeared in recent months:

"There is an important relationship between church and nation, because no nation can prosper, no nation can survive if it ever forgets Almighty God. I have believed that religious reverence has played a very influential and helpful part in the matchless American achievement and I wish it ever to abide."—President Harding.

"The need of the hour is not more legislation. The need of the hour is more religion. More religion is needed everywhere—from the halls of Congress to the factories, mines, and forests."—Roger W. Babson.

"The religion of Christ is the bed-rock of civilization, the source and resource of all that is worth having in the world that is, that gives promise in the world to come. If the world is to be saved from destruction it will be saved alone by the Christian religion."—Henry Waterson.

"What America needs more than railway extension, and western irrigation, and low tariff, and a bigger wheat crop, and a new navy, is a revival of religion—the kind father and mother used to have—a religion that counted it good business to stop for daily prayers before breakfast, right in the middle of harvest, quit work a half hour early Wednesday so as to get ready to go to prayer meeting."—Wall Street Journal.

The Progress of the Kingdom

A Blessing in Disguise

Rev. Chas. D. Daniel, El Paso, Texas

El Aote (The Whip), which was dedicated to the Virgin Mary and approved by the Roman Catholic ecclesiastical authorities of El Paso where Bishop Schuler presides, has died unwept and unsung. It was the most scurrilous sheet that ever polluted mortal vision. On two pages of one issue the words "renegade," "ass," "bray," etc., applied to evangelical Christians, occurred thirty-eight times. And yet this sluice of vulgar, coarse insults was dedicated to the Virgin Mary, whom Catholics are taught to believe was the Mother of God. This *Whip* and other similar publications demonstrate that the Jesuits have no respect for the Virgin Mary, whom they convert into a monstrosity by pretending that she was the Mother of God. They simply use her name to juggle with, in an unholy effort to intensify the hatred for evangelical Christianity, of their ignorant, Bibleless fanatics. I am keeping all the copies of this *Catholic Whip*, lest I forget and eventually come to believe that it was all a dream, that no such vile *Whip* was ever dedicated to any decent woman.

All intelligent Christians love the memory of the Virgin Mary because of her lovable character and because of the exalted mission to which she was called by the God of heaven and earth. She alone was selected from among earth's teeming

millions to become the mother of the human nature of the Divine Son of God. God thus honored her, so do all intelligent Christians. No intelligent Christian thinks of her as the Mother of God, for he knows that God has no Mother. They do not worship her, for God only is worthy of the worship of intelligent creatures. God's Bible forbids the worship of any created thing or being.

Well, the storm of persecuton precipitated by the Jesuits has passed and normalcy has been restored. They raised all this furor in an effort to keep Catholics out of our churches and schools, but it had the reverse effect. Our congregations have been very much increased and interest intensified. Since our arrest on January 8, 1922, we have had conversions and baptisms at nearly every service. The dying down of this awful persecution has not decreased our attendance in the least. Though a terrible sand storm was sweeping the city last night, our auditorium was full; it was communion night.

If our denomination will enable the Home Board to enlarge our educational plant we will have the greatest ingathering that has ever been known on any mission field. But if we are forced to continue in our limited quarters others will reap the fruit of our labors and sufferings.

Look at the following: Methodists have thirty-seven workers and four splendid buildings, worth approximately \$300,000, for church and school purposes.

They have a primary school, like ours, and an academy which is rapidly growing. In their social center building they conduct an industrial school, an employment agency, securing work for eighty Mexicans a month, also a second-hand clothing establishment. The clothing is furnished free, which they sell very cheap, to pay running expenses and clothe thousands of poor people.

Baptists have only one building and four workers for church and primary school. I glory in Methodist progress, but Baptists must advance or be relegated to a position of inferiority. Romanists have persecuted us exclusively, which has given us a most extensive advertisement that will mean glorious victories if our brethren will equip our plant. If they fail us the Methodists will reap the fruit of our sowing. This is inevitable.

Is Tuberculosis Curable?

Superintendent H. F. Vermillion, D.D.

The best authorities are now agreed that tuberculosis is both preventable and curable. This does not mean that every case can be cured. Comparatively few advanced cases are entirely cured though many patients with advanced cases by proper treatment build up enough resistance to the disease to live many years comparatively free from active trouble.

Not all incipient cases are curable. Many persons contract tuberculosis as a result of weakness caused by other diseases. In some cases the patient does not have enough vitality when the disease is discovered to check its course even under the best treatment and the most favorable conditions. But in most cases of incipient tuberculosis a complete cure is possible.

In order to effect a cure proper treatment should begin as soon as tuberculosis is suspected. Upon the appearance of the slightest symptoms of tuberculosis a physician who is expert in the diagnosis of the disease should be consulted. If he decides that the patient probably has tuberculosis, the patient should go at once to some good sanatorium for treatment. If this is not financially possible, the patient should be separated from other people to prevent them from contracting the disease and should be given the best possible home treatment. It cannot be too strongly emphasized that patients should go to a sanatorium as soon as possible. Many a person has lost all his chances for recovery by trying to "chase the cure" at home or in some boarding house for a few months. Complications often exist that are discoverable only to expert physicians in an institution with equipment and methods of diagnosis not available to the average physician. Some incipient cases have come to us in which we discovered complications easily remedied, and the patient recovered with remarkable rapidity. Six months' waiting would have made a quick recovery impossible.

We have free literature about tuberculosis which will be sent to any address upon request. Address Baptist Sanatorium, El Paso, Texas.

News From Soochow

Miss Sophie S. Lanneau

In years past the preachers at the New Year evangelistic campaigns spent the first five or six nights on such topics as "The Existence of God," "The Unity of God," "The Creation," "The Existence of the Soul," and only in the last sermon or two got to the real gospel message. It was good to see the list of topics used this New Year by all the churches of all denominations in Soochow: "The Pre-existent Christ," "The Incarnate Christ," "Christ the Savior of the World," "The Christ of the Cross," "Christ the First-born from the Dead," "The Christ at Work in the Present," "The Christ Who is to Come Again."

During the winter vacation, the missionaries freed from school routine, enjoyed much social intercourse with their Chinese friends, being invited to many a savory meal, some in humble homes and some in homes of wealth and culture. Mr. McDaniel and Mr. McMillan entertained a number of Chinese men at a dinner, where were preachers, carpenters, workmen and college boys sitting at table together in democratic and Christian fellowship. One workman did more talking than anybody else. He had recently been going over the new property, and he was full of his subject—the marvelous growth and the wonderful opportunity of Baptists in Soochow. Over and over he said, "It's the Lord who has given us all this property in the heart of this city. It wasn't you, Pastor Lieu. It wasn't you, Mr. McDaniel, even though you have worked and struggled all these years to buy land and houses. You didn't do this wonderful thing. It was Gad who did it!"

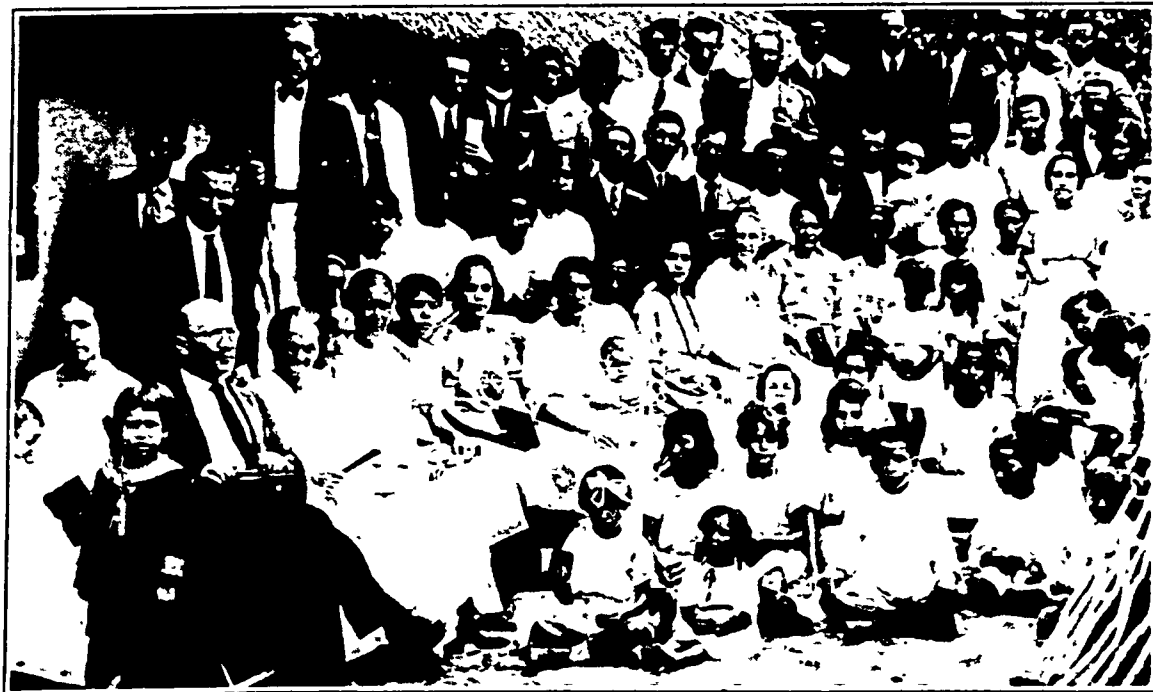
The spring term opened the middle of February. Not only are there more students, but they are paying in more money than ever before. Wei Ling Girls' School furnishes three stories that are hard to believe, but they are true. One child's father knowing that the fees are so much for certain grades and twice as much for higher grades, insists on paying the double sum before his little girl is required to do so. One pupil last year came saying, "Formerly I got a reduction on my tuition, but father's business is more prosperous now, so I can pay the regular amount." This time another girl out-did her by not only paying full fees for the first time, but also taking out of her pocket a few more dollars, saying, "You took off four dollars from my tuition last fall, I don't want to receive help, so I am returning it."

Quite different was the case of a grown girl from the country who appeared, bag and baggage, not expecting to pay a cent, even for her board, until after she should have graduated and could then earn enough to pay what her education had cost! And the poor thing had finished only the fourth grade, and had studied nothing but Chinese reading, arithmetic and embroidery. Her guarantor was trustworthy, and we could believe the tale of woe, but we held firm in requiring the bare amount needed to cover her living, and sure enough that bare amount was produced at last.

Mrs. McDaniel now has charge of the Woman's Bible School. One of her new pupils is a sad-faced woman who was pulled out of the canal where she was trying to drown herself, and brought here by Christian women to learn the gospel. The change in the expression of her face in these two weeks is remarkable. We missionaries probably know little of the impression made on these girls and boys and women by the teaching about Christ which is so new to them these first weeks of school. We get some glimpses into their minds and hearts, however.

The women and girls are loath to see Mrs. Hamlett leave us and go to live in Wusih after her twelve and a half years of loving service among them. The W. M. S. gave her a farewell meeting and had a picture taken. Mrs. Hamlett herself then gave a "party" to her girl and women friends. She made the two rooms of the Bible School festive with flowers and filled them with a hundred happy guests, young and old, rich and poor. She would have no sad speeches about the parting that must come but would have this one last chance to put some more brightness into the lives of those whose interests have so long been her constant thought. Her "party" was highly successful, with potato races and other amusing contests that drew ignorant old women and bright young girls into laughing fellowship. The one serious note at the close came in a little speech she made to her friends, and in the prayer of Mrs. Vong to which all hearts responded.

Mr. McMillan tells of a rare experience. He went to hold a service in a nearby village, by appointment, and the man of the house not only took down his ancestral tablets but went so far as to burn them in the presence of his neighbors and friends, in witness of his desire to accept Christianity.



MEMBERS OF THE JACAREPAGUA (BRAZIL) CHURCH

Organized March 11, 1922, with 40 members. It is entirely self-supporting and already owns its temporary meetinghouse.

Brazilian Breezes

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

Saturday, March 11, a new church was organized in this great metropolis, this making the sixteenth Baptist church. Before long, several other congregations or rather preaching stations, will be organized into regular Baptist churches, and, before many years pass, we are expecting to have at least 25 regularly organized churches in this city of nearly one million and a half. When one considers that only forty years ago we had only one small, weak and unassuming Baptist church, that met in an upstairs room, while today we have sixteen prosperous organizations, almost all self-supporting, and that within the next ten or twelve years we hope to be able to double that number, one cannot but praise and magnify the Lord for what He has done in this great field.

This new little church was organized with forty members, and at its first regular session another ten were added to the church by profession of faith and one by letter. That same evening, after the preaching service, twenty-five held up their hands, desirous to follow the Lord. This church is entirely self-supporting, owning already a temporary hall, which they themselves put up and in which more than a hundred persons can find seats and accommodation. They bought their own furniture, made their own pulpit, bought lamps and everything else that was needed, and now, are happy and contented in the service of the King. It is situated in one of the most distant suburbs of this enormous city, taking about two hours by street car and rail. You can imagine our surprise when, on the evening of the organization, we found the hall crowded to its utmost capacity.

In a few days, as pastor of this new little church, I am expecting to baptize a good number of converts. Nine have been approved already for baptism and there are at least another twenty or more preparing for that step. Here in Brazil we are very careful as to admittance into the church. One has to give full proofs of conversion and regeneration before he can be accepted and baptized.

I have a splendid group of young men who are anxious to do something for the Master. I organized them into a class for Bible study. We meet once a week. After the study of the Sunday school lesson we take up Torrey's book on "How to Bring Men to Christ," which we have in Portuguese. At our first meeting we adopted the following rules:

1. To pray every day at mid-day for the conversion of souls.
2. To give a Bible or New Testament or a Gospel, at least once a day, to anyone that may not have such a book.
3. To speak, at least once every day, to some unbeliever about Christ and His power to save.
4. Never to leave our home without a New Testament.
5. To tithe all of our income.

I am hoping great things from this group of young people. Help me with your prayers. Our motto is: "One by one." Our object is personal work as well as open air preaching. Every Friday evening we meet for at least two hours of hard work, study, prayer and business.

Our great educational institution, the Rio College and Seminary, is in full swing. We have already over 500 boys and girls matriculated, most of them coming from the best families of the city and land. It would do your heart good if you could have a peep into this great beehive and watch what is going on. Every morning before work starts all gather in the spacious chapel for worship. I wish you could just hear them sing the glad songs of Zion! It would make you feel happy and thankful for ever having had even a small part in the building up of this great institution.

During the so-called "Holy Week," when the Roman Catholics make so much ado about religion, although it is only for show, I am expecting to hold a special series of meetings in the great city of Sao Paulo, with the Liberdade Baptist church. The pastor of this great church is the president of our national convention. It is a great spiritual center and we are hoping and expecting great results for Christ. You will no doubt read this just about the time when I will be preaching in that great city and if you will lift up your heart to Him from Whom comes all good and precious gifts, and remember me especially in your supplications, you will be helping me in this work also.

Good News from Brazil

Rev. R. A. Clifton, Rio Grande Do Sul

Brother A. L. Dunstan has moved to Pelotas with his daughter, Pearl. Here they are to open a new preaching point in this most modern city in Brazil, a city with a population of sixty thousand. Later we hope to open our state

school there. We must have a school here for this state as distance makes prohibitive our going to the schools in the center of Brazil.

Our field is very animated now. Already we have had, in the month of January, a third as many baptisms as there were in the past year. Also we have doubled our force of native workers

I baptized a Methodist steward and exhorter two weeks ago. For several years he was dissatisfied with the doctrines of the Methodists and went from one denomination to another hunting the truth. We recommended the Bible to him as our standard of doctrines, and after a year or more of study of our teachings and work, he joined our church.

My Dream

Rev. R. Cecil Moore, Concepcion, Chile

I had a dream last night. I saw a friend of former days in my old home church playing a violin. He was timid, self-conscious and suffering, but withal doing what he could to help in the Lord's work. Methought I could strangely read his inward thoughts as he played, and instead of hearing the music of his violin I heard him praying, and he was praying that God would be gracious and use his humble efforts somehow to win souls. And as he played and prayed there, thousands of miles away, I saw the people here pressing into our large new chapel in Concepcion, crowding it full of hungry hearts and lost souls. . . . He ceased playing and sat down, discouraged and depressed, thinking it was all in vain, he had only bored the audience. I strove to tell him it was not so at all, that God heard his strange mixture of playing and praying and was filling our chapel in far-away Chile with new people, but I could not get him to hear and I was greatly distressed. Then I awoke and it was a dream.

The dream is true. God is giving us a strange new hold upon the people and our central chapel is being filled with new interested people, and there is an intimate connection between the prayers of the serving Christians there and the new awakening here.

We now have three chapels in this city of 65,000, and two of them are newly remodeled, spacious and well located. The other is supported entirely by the church as mission work. We have also a preaching place just outside of the city, where we find a fine response. In Nacimiento our little band is struggling hard to raise one thousand pesos this year to apply on their property. The Loan Fund has come to their aid and they are buying a splendid large house, well located, to serve as church and pastor's home. This town is the very seat of Satan in its idolatry and wickedness, but our cause is pressing on.

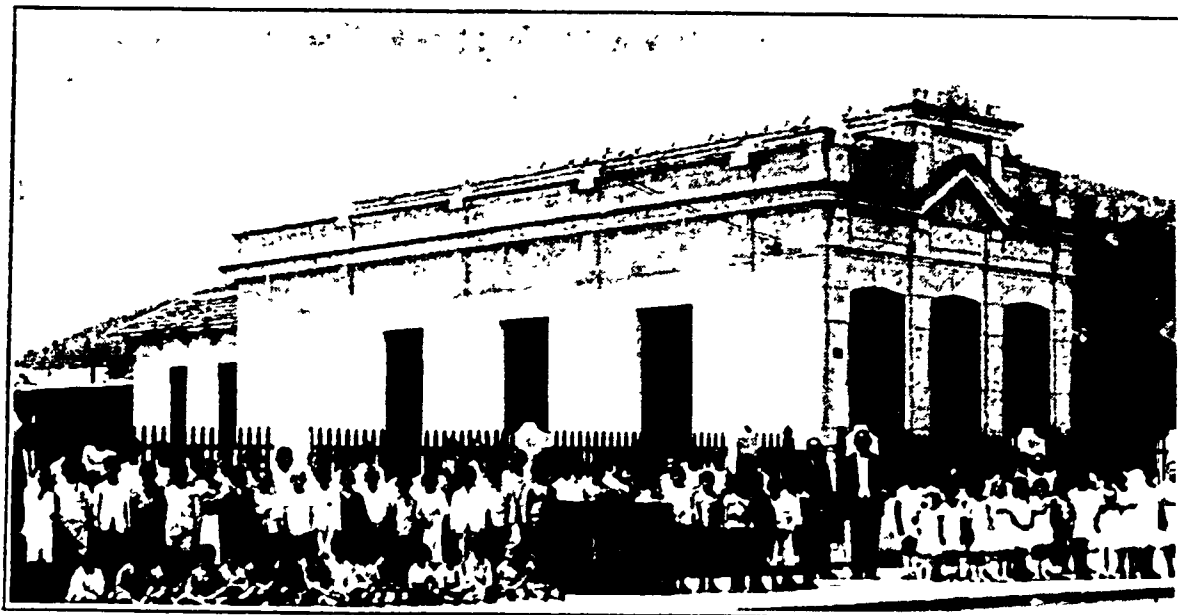
The word now is intensification and expansion. Keep up your praying, Brother of the dream; God is working. There is no cause for discouragement or retreat.

Our Meeting in Itapecura, Maranhao, Brazil

Rev. J. B. Parker

We have had a great evangelistic meeting in Itapecura. The preaching was done by myself and the singing was led by our colporter. The first service was in the court house, but we thought it better to move to the residence of Dr. Lustosa as it is more in the center of the city.

There were large crowds, notwithstanding the heavy rains. Numbers came in the rain to hear the gospel. During the twelve day's meeting thirty-three persons manifested publicly their de-



HOME AND SUNDAY SCHOOL OF THE MADUREIRA (BRAZIL) CHURCH

Through the gift of a brother in Kansas, we were able to buy a lot and borrow money from our Building and Loan Fund, enough to put up this beautiful building, in which the church meets and also the day school. As soon as the debt is paid we will build a beautiful chapel on the same lot.

sire to follow Jesus as their Savior and Lord. There were included in that number the chief politician of the city, who is the richest man in Itapecuru, the county clerk, the jailer, the leader of the brass band, and several other influential men. There was only one baptism. We did not think it best to baptize the new converts so soon after their conversion.

From now on, Judge Lustosa will preach every Sunday night, and teach a Bible class every Sunday morning. This is entirely a new work. We are praying that God may richly bless it in the future.

Manchuria—A Field White Unto Harvest

Rev. F. P. Lide, Hwanghsien, China

Our Southern Baptists have no missionaries north of Shantung, but some work is carried on in Manchuria (comprising three large, wealthy provinces) thru native evangelists. The work is under the Hwanghsien station, and the foreign evangelist makes trips to the field to look after the welfare of the work. I was fortunate in making a trip recently with Dr. Glass.

We set out from Chefoo by boat at night and the next morning we were in Dalny, one of the model cities of the Orient. It was conceded to Russia by China, but was seized by Japan in the war of 1903. One would think it was an American city, but for the absence of white faces. There is pitifully little Christian work carried on in this great city. The Japanese Christians have a church and the Salvation Army has a chapel for Japanese, but there is only one society, who have any Europeans in the station. Our little body of Christians have a preaching chapel and a small school. I was especially delighted at the warm welcome which the Christians gave us while here and in every place we went.

After three days we left for the north by the South Manchurian Railway, owned by the Japanese and controlled by them. We got off at Tashihchiao, about 140 miles north of Dalny, and went to the country in one of the famous Peking carts.

After about five hours of misery in the Peking cart we arrived at Kaokan, a small village, partly owned by Chang Tso Lin, the Manchurian war lord. We held some few services here and had quite a good crowd at the meetings, as there was a market in the town at the time. At market time people from the surrounding country flock to the village with their produce to sell or exchange for something else. Two enquirers were examined for baptism, one a Chinese doctor 66 years old and the other a boy of 18. The examination is much stricter than those held among enquirers at home, and it is rather hard to slip into the church for material purposes. These two were baptized in a pond in the face of a crowd of heathen. Such an act takes a type of courage which a person in a Christian land doesn't experience. In preaching to the Chinese one doesn't have to wait until Sunday, but he may preach at any time and always draw a crowd.

Our next move was also made by Peking cart to Heiyingtai, about 12 miles further on. Here we have a small band of Christians and a small school, but there the work is not progressing. One morning we walked about three miles to Sanchiatze, where we once had a church, but there are only two Christians and their families left. Mr. Wang, head of one of the Christian families, a man of some means, came out to meet us and escorted us to his home. Here we had a fine service with some few Christians, including Mr. Wang's father, a man of more than 70 years. Mr. Wang invited us to remain with him and

told us that his home was the Christian's home. After the service he served us to a Chinese meal.

On our return to Heiyingtai that afternoon we visited in many of the Christian homes in the villages by the way. We would pray with them and exhort them to keep close to the Lord. Some of these homes were miserably poor, but the welcome we received was usually very warm. In one of the homes that we visited, there was a very devout Christian man. He had just been bitten by a dog and could not walk very well, but he came to church the next day, about two miles away.

On Sunday we had services with about 50 Christians. They were very uncouth and showed a great lack of reverence for the house of the Lord. Two were received for baptism, one the son of Mr. Wang of Sanchiatze, and the other a woman. Just after the examination for baptism the woman's son came into the church, ran his mother home, beat her, and did not allow her to be baptized.

Our next stop was Harbin, a great city with thousands of Chinese, Russians, and some Japanese. Here we got in touch with our evangelist and Christians, who consisted mainly of those who had gone there from our Shantung mission. We had several meetings with them and found them anxious to form a church, rent a chapel, and get busy for the Lord. We found only one family of missionaries working among this great mass of Chinese. Here they seem to be more receptive to the gospel, as they are away from ancestralties, and find themselves in new circumstances. This seems to be the greatest missionary opportunity in Manchuria in itself and is in easy reach of places in all directions by train and the north by boat.

After we had been in Harbin a week we organized a church there. The meeting was held in the business establishment of a Christian. Seventeen Christians made up the charter members, after which officers were elected and seven others were received and baptized. A chapel was rented and the brethren seemed so in earnest that I have great hopes for the future of the work in Harbin. Would that God would move on the hearts of many young men and women at home to take up work in Harbin and the great Manchurian field, which is dead ripe unto harvest.

Our Work in Tsinan

Rev. J. W. Lowe, China

Our Tsinan church was organized at the threshold of the New Year. This was made possible by the achievements of the preceding year. There were nine constituent members. During the year there have been eighteen baptisms, and several other members have been received by letter, making a total membership of more than thirty. One of our women, a Mrs. Chen, is now in the Women's Training School at Laichowfu. We have also enrolled a goodly number of enquirers.

THE FAMINE

Tsinan was the center for famine relief work for this province. Our own missionaries and many others went forth from this city in all directions with relief for millions of men, women and children facing death from starvation. One can never forget the response of our Foreign Mission Board to our call for funds, nor the response of our Chinese Christians and our missionaries to our call for workers to engage in relief work. The response was most generous and praiseworthy. What about the results? In addition to the relief of physical suffering, I wish to say that in thousands of villages the attitude of the people towards Christianity, has during the last year, undergone a complete change.

Here is a thought that has gripped me: If we missionaries would intercede with God in behalf of lost men with the earnestness of some head men whom I have seen pleading for relief for their starving villages, a new day would dawn upon the mission field.

BUYING LAND

To secure land in any city in China is not an easy task, and this city is no exception to the rule. Our station agreed upon three strategic centers, and definitely asked God to give us a lot in each one of these places for His work in those centers. We now hold the deeds for three lots located in these three sections of the city. One is a large lot for residences and schools; the other is for a church lot; and the third is to be used for an evangelistic center. The land secured for a residence and school compound was owned by several hot-headed Mohammedans. There were many obstacles in the way but our God rules even the Mohammedans. "Where two or three of you are agreed, etc." We have the answer to our prayer. Praise His name!

DR. RAY'S VISIT

The coming of Dr. Ray and his charming family was a notable event in our North China Mission. Our secretary visited every station in our mission, giving a most sympathetic hearing as each one presented the problems which confront us on the mission field. A conference was held with the missionaries in each station and a final conference was held with the members of the executive committee here in Tsinan. The sermons, the conferences, the journeys, and the fellowship of these dear friends will linger in our memories for a long time. It was a most delightful privilege to have Dr. and Mrs. Ray, Nancy and Miss Hill in our home. This writer greatly enjoyed going out sight-seeing with the party in Peking. The trip to the Great Wall was an unusually pleasant experience. Do not fail to ask Dr. Ray to show you his souvenir brick from the wall.

Who among the thirty Southern Baptists present at the reception given Dr. and Mrs. Ray at the lovely home of Dr. and Mrs. Adrian Taylor can ever forget the Southern hospitality on that occasion? Mrs. Taylor, Mrs. Cox, Mrs. Pitman, Mrs. Anderson, and Miss Ida Pruitt are certainly ideal hostesses.

REENFORCEMENTS

Our prayers for co-workers have been graciously answered in the coming of Rev. J. V., Mrs. Dawes and Martha to our station. These efficient workers have already won for themselves a large place in the hearts of the people.

Baby Argentine Churches

Rev. James C. Quarles, Buenos Aires

* When the Argentine Baptist Convention was organized on New Year's day, 1909, the entire work of the mission was limited to five small churches. Looking back on those days, and taking stock of the present, we can see great progress.

From five churches, embracing our entire constituency in 1909, to five organized within the last fifteen months, is a big jump. Further: an increase from a total of five churches in 1909 to thirty-five early in 1922 is another gratifying evidence of progress.

The distribution of our River Plate Baptist Churches is another striking feature in our development. In 1909 our entire work was confined to the banks of the Parana river. In 1922 our map is dotted all over with baptistries: from the Andes to the Atlantic; from Asuncion, Paraguay, to almost the extreme tip of the province of Buenos Aires, with a lone advance guard among the Indians of Chubut.

But the five churches are worthy of a special word. They are our baby churches, but very lively babies.

In July of 1919 our Mission sent Sr. Gabriel Ostermann to the celebrated Jesuit city of Cordoba. For a number of years we had wanted to get a footing in this city. Here is located the oldest university in America—founded twenty-two years before Harvard—which has always been the intellectual center of Argentina. In colonial days Cordoba was the center of the Jesuit missionary activities, and even today is the "saintliest" city in the country, with a priest or nun for every ten lay inhabitants. Her fanaticism is famous.

However, due first to the activity of the native pastor, Ostermann, and also to the no less active missionary, Blair, we were permitted to see the organization of the First Baptist Church of Cordoba toward the end of 1920, and on New Year's day of 1922 the Second Baptist Church came into existence. And both are in a thriving condition.

On three occasions groups from the Once Church, Buenos Aires, have hived off. The first founded the Chacarita Church; the second the Italian Baptist Church of Buenos Aires. In 1921 they swarmed again and organized the Caballito Church.

Since I have used a figure from bee culture, it is perfectly in order to say that the last swarm especially shows something of the activity and energy of these models of industry. For a number of years the Once Church maintained an out-station in the Caballito district, a distinctly residential section of the humble, hardy working people, which makes a distinct field for a church.

In the Caballito Sunday school Daniel Daglio grew up and became active, under both the influences of the church and of godly parents. When about six months ago the church was organized, this splendid young man was elected pastor and immediately gave up his job and entered our seminary.

It isn't often we can pick a ripe plum in mission work—pardon a change in figure. As a rule, each Sunday school, each church, and even each baptism, means days and weeks and months of hard work. It fell to Missionary Fowler's lot, however, to pick one good ripe plum in the rich fruit-growing province of Mendoza.

Some time ago a couple of young men, members of the Baptist church in La Plata, were in Colonia Alvear, Mendoza, on business. There they dropped into a kind of free-lance evangelical meeting and were asked to take part. Their talks made a great impression on one Teofilo A. Saurez, an intelligent Argentine gentleman, who has been active in local politics, and who, by the way, served as a volunteer in the United States army during the Spanish-American war. He was genuinely converted, kept in touch with the young men from La Plata, then corresponded with their pastor, Sr. Varetta, and finally invited Brother Fowler to visit him. On his visit our missionary found Sr. Saurez conducting a fine service in his own home, and a number of people were already converted and ready to be baptized and organized into a Baptist church. After several more visits eleven persons were baptized, who on Christmas Day became the charter members of the First Baptist Church of Colonia Alvear. Sr. Saurez continues to act as leader of the group and will be visited by our missionary from time to time. The prospects are that within a short while he will be ordained to the ministry and will, because of his consecration and wide experience, make a valuable worker.

The last of the five baby churches is Adroque, which was organized on February 12th, 1922. This church is not exactly due to a hiving off process, although, the charter members came out from Constitution Church. We used to say that Brother Spight's church was really a diocese, as his members lived in eight or ten towns, or sub-

burbs to the south of Buenos Aires. These members have been active in several places, but especially in Adroque and Marmol, where Brother Spight lived for several years. Quite an encouraging group of believers has grown up.

For active, intelligent, consecrated Christians it would be hard to find their beat. For the present they are depending on the missionary of the district, Brother Robert F. Elder, for pastoral guidance and are beginning their ecclesiastical life with an evangelical and evangelistic enthusiasm. For them as well as for our other baby churches, we predict a prosperous future.

Our New Property in Buenos Aires

Rev. J. C. Quarles

Since we secured the property for the combination Seminary and Boys' School, I have been wanting to find time to tell something about it and, at the same time, send along a few pictures. I am still hoping to get more pictures to show better the splendid property we have for our Seminary students.

First, the location. *Calle Rivadavia*, the backbone of Buenos Aires, begins at the Government house and runs west. Along this street is the subway line. Eighty-six squares from the Government house (the extreme eastern edge of town) gives you the location of the school property. The subway goes just two or three blocks beyond the property. The street on which the property is located is one square to the south, *Calle Ramon Falcon*, corner of *Bolanos*.

We had never dared hope to get so well located. It is somewhat far from the downtown section, yes; but to be within one square of *Rivadavia* and within the radius of the subway service is, to our way of thinking, highly satisfactory.

Second, size of lot. We are hoping to get an entire city block of 100 by 100 meters, but were always afraid that in order to get that much land we would have to go to the extreme outskirts of town. This piece is not all the ground we wanted, we must confess, but given the other advantages of location and improvements we consider ourselves fortunate, even though we should not secure other adjoining properties. This lot measures 7,574 square yards (about 5,000 square meters.) Other property can be bought both to the side and the back of this lot, we have reasons to believe.

Third, the building. The building already on the property consists of some fifteen good rooms, well arranged, several toilets, baths, etc., besides kitchen, pantry, servants' rooms, an amply covered *patio*, which serves at present for dining room and assembly room on special occasions.

Just as soon as we took possession, Mr. Sowell moved his training school into the building. At present he lives in it, as also the students, and there also we have the classes. This property has become immediately of service,—a thing we did not hope for. The beautiful garden to the east and south of the building cannot be described; you have to see it to appreciate it.

Several of the people who have seen the building and who know something of the cost of construction at this time, estimate that it would have cost us \$100,000 Argentine Paper (about \$42,500 United States Gold), to put up the house at present cost of material and labor. We are that much ahead on buildings for the two schools, as this building is so situated that it will not have to be taken down to make room for the other buildings and it is of such a nature that it can be permanently used for administration, etc.

This splendid lot and the building were secured at a cost of \$60,000 (United States Gold)

"The Christian Effort in China"

B. S. Ding, Chinese Ministerial Student, Georgetown, Ky.

Shall God's kingdom perish with the falling of the Chinese civilization? God forbid! It is on the contrary. This period of transition in China, it seems to me, is the plan of God to prepare the way of humbleness and readiness to receive the gospel. The Chinese people have never been before so earnest and serious in worshipping our Lord. To prove this, I will cite a few facts given by my parents who are both workers in the church.

My father is a pastor of a country church in a small village where the people for five thousand years had never heard the gospel, until about four years ago. All their ancestors died without Christ. Now, on every Sunday hundreds of people flock in to hear the gospel. The seats are not sufficient. Men sit on the ground. The children who come with their parents, are shut out of the door in order to keep quiet in the room. We have no teachers to teach them. "Give me salvation of my soul!" is the battle cry in the church. Who shall teach them and lead them?

Due to the successive rains of more than two months last fall, my home village, (Dikoh) was entirely covered up with water. Most of the members lived far away from the church. On one Sunday during this flood a great number of people waded in the cold water which was about one foot deep and came from various distances—five to ten miles—to the church to worship. They got up at midnight and started, carrying their cold food, they marched toward the church gloriously and happily.

Here is a translation of my mother's letter which I received yesterday:

"Our church is very prosperous. Five miles away from our church in the Run Village, we established the Friday service. Mr. Chang went there once and your father went there once. Four miles away, in the northeast, we established the Wednesday service. Mr. Nei and your father each went there once. (These are foundations of outstations. Besides these we have three others. The mother church is only about three years old).

"Mr. Nei's daughter and daughter-in-law became Christians, because Mr. Nei fasted three days even without drinking water. He prayed for them honestly, and often fell in a loud cry for them. Continuing to pray for four weeks, his children became Christians. Mr. Yun's daughter-in-law believed in Christ too, and his wife persecuted him no more. All this is due to the grace of our Lord.

"We have been praying for you and the Christian friends in the United States. We send our best regards to all those whom you know, together with the following verses: Num. 6:24-27."

That is the concrete example showing our Christian efforts in China.

On account of this loyal spirit we gained about 400,000 Christians of all denominations combined within forty years. Dr. Feng baptized 966 people on one Sunday last year with 4,606 people partaking of the communion. The future progress is unlimited.

I am now equipping myself in Georgetown College, Ky., for the royal service in China, hoping to finish my college course this year and then to enter the Theological Seminary, Louisville, Ky. Please pray for me and our church. God bless you all!

Young People's Department

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

A Boy Who Went to a Convention

While this number of HOME AND FOREIGN FIELDS is being printed, the great Southern Baptist Convention will be meeting in Jacksonville, Florida. There will be thousands of men and women present, but only a few boys and girls to hear the speeches and listen to the reports.

It is a good time, however, for me to tell you about a little boy who went to the Convention in Mobile, Alabama, forty-nine years ago. That seems a long time to you, doesn't it? Yet you like to hear father tell about when he was a boy, and grandfather tell even farther back than this.

The little boy of our story was Edward C. Miller. He lived in Mobile and went to a school of which his uncle, Professor Lawrence Moore, was principal. In this school, which was really a Jewish Synagogue School, Dr. Jaeger, a Jewish Rabbi, was a teacher.

Professor Moore was an earnest Christian, and he talked often with Dr. Jaeger about the New Testament, and showed him how the prophecies of the promised Messiah were fulfilled in Jesus Christ, our Lord. After a time Dr. Jaeger believed these things for himself. He left the Synagogue over which he had been Rabbi, and was baptized into the membership of the old St. Francis Street Baptist church.

This caused much sensation in Mobile. Everywhere people were talking about it, and they had not finished wondering over it when the Southern Baptist Convention met in their city a few months later.

The little boy, Edward Miller, heard both subjects discussed. He heard of certain great men among the Baptists who were to be present at the Convention. Some were Dr. John A. Broadus, Dr. Jeter, Dr. Tupper, and Dr. Hawthorne. Ask your father to tell you something of these noble men and what they did for the Kingdom of God and the building up of the Baptist work in the world.

Dr. Hawthorne especially interested this boy. He was a very tall man, strongly built, with broad shoulders and head held high. He had high cheek bones, piercing black eyes, and wore his straight black hair a little long over his collar. In any crowd he would be noticed for his handsome and commanding appearance. When he spoke before an audience

his strong, clear voice carried to the far corners of any building, and his wonderful oratory made everyone listen.

It is no wonder that young Edward Miller was glad to find himself on the same seat with Dr. Hawthorne when he slipped one day into the church where the Convention was being held. The arm of the great preacher was resting along the back of the bench, and the boy was drawn by some mysterious influence to reach out and touch his hand. This was a surprise to Dr. Hawthorne. If he had only known the admiration in the young boy's heart, how gladly would he have talked with him. This I know, for I was with a group of college boys and girls to whom he talked so delightfully many years later and only a short time before his death. Really great people always love boys and girls, so you need never be afraid to speak with them.

During the Convention the former Jewish Rabbi, Dr. Jaeger, was asked to speak. He told the story, step by step, of his conversion, of giving up his Jewish beliefs and becoming a Christian. Many trials and even persecution followed this, but he wanted to give the rest of his life to preaching the Gospel to the Jews in this country.

The Convention was thrilled with his story, and appointed a committee to express its interest and sympathy with Dr. Jaeger. The committee recommended his appointment as a missionary to the Jews in this country, realizing that Christians should preach Christ to the Jews as well as to the heathen.

Among those who were particularly interested in this mission to the Jews was Mr. Thomas P. Miller, the father of Edward Miller. Mr. Miller felt that work with the Jews should be opened in Jerusalem itself, the city that had always been the very heart of Judaism, even when it was in the hands of the Mohammedans. So Mr. Miller put a gold dollar in a letter and sent it to the Convention asking that this be used as the beginning of a fund to build the First Baptist church at Jerusalem. He hoped that thousands of Baptists would add their gifts to this fund.

The Foreign Mission Board accepted the dollar and opened an account for this fund, May, 1873. From time to time, Mr. Miller sent other small contributions, always asking that they be held for the building of this church.

In these years young Edward Miller had grown to manhood. He moved to New York City where he developed into

a business man of great ability and strength. He and his father were not Baptists, but belonged to another denomination.

It was in April, 1920, that Mr. Edward Miller attended two dinners given by two wealthy Baptist business men, Mr. John D. Rockefeller, Jr., and Mr. James C. Colgate, of New York. Both of these dinners were in the interest of missions and the missionary spirit ran high. Mr. Millers says, "Although a member of the Episcopal Church, I undertook the support of two medical missionaries in foreign lands for a period of five years, at an expense not to exceed \$1,500 each per annum.

"At this gathering I told Dr. J. Y. Aitchison that not being a member of the Baptist church I would choose the channel through which I would send my contributions. After consideration, I chose the Foreign Mission Board of the Southern Baptist Convention, notified Dr. Love, and commenced sending him my contributions. This decision was reached because of my love for my Southern people, and from the further fact that I had a few years before supported Dr. T. O. Hearn and his wife from Alabama for a period of five years, as missionaries at Ting Fu, Province of Shantung, China."

About this time Mr. Miller recalled the gift his father had made forty-seven years before for the establishment of a Baptist church at Jerusalem. His father had died in 1893 while on a visit to his son. He had lived to be nearly eighty-five years old, yet had not seen any further effort made to carry out his hopes for the church in Jerusalem. So Mr. Edward Miller went down to Washington City to the great Southern Baptist Convention. He spoke before the thousands there, explaining that he wanted his gift of \$15,000 a year for five years to go toward the work in Jerusalem that his father had so longed to see undertaken.

A few months later, Mr. Miller decided to sell his home in Brooklyn and take his family to another location. He wished the old house to be in perfect condition when delivered to the new owner. So a man was instructed to clean the place thoroughly, burning all rubbish that was left. The man finally reported that everything had been removed and that the house was clean from garret to cellar.

Then he corrected himself and said, "Mr. Miller, there are two little packages of what seem to be books in a corner of the cellar. They are covered with dust and yellow with age, but I did not like to burn them without asking you."

"Go ahead and burn them with the other rubbish," said Mr. Miller. Then on second thought he added, "No, bring them over to the office. Maybe they are of some value."

When the yellow, dusty package was delivered, Mr. Miller opened it with some curiosity. The first thing that met his eyes was a copy of "The Foreign Mission Journal" published in Richmond, Va., and dated August, 1890. In his father's handwriting were the words "First Baptist Church of Jerusalem." Then followed his own name, "Edward C. Miller." Then a reference to certain pages in the magazine, the date October 24, 1840, and at the bottom of the page the well-known signature of his father, "Thomas P. Miller."

It all seemed a direct message from his father, and Mr. Miller opened the "Journal" feeling that he would learn further the wishes of the one he so loved. On the pages indicated he found an article on the First Baptist Church at Jerusalem, and the reference to the conversion of the Jewish Rabbi, Dr. Jaeger.

Mr. Miller read it eagerly, and then sat long in thought at the wonder of it all. First his childhood recollection of Dr. Jaeger; his impression of the Convention; his memory of his father's interest in the plans for work at Jerusalem. Then the strange fact that this "Journal" had lain hidden in his home for more than thirty years without his knowing it; that it should have been saved so strangely from being burned with the rubbish in clearing the house; and that it had been brought to him after he had made his promise of \$15,000 a year for five years to the Foreign Board for work at Jerusalem.

All the circumstances seemed so linked that he hardly knew whether he was the little boy of the past, feeling again the thrill of the touch of Dr. Hawthorne's hand, whether acting for himself, or whether he was being led by the long unfulfilled heart's desire of his father.

It almost seemed that the work he so longed to see established at Jerusalem was linked in a marvelous way with that New Jerusalem where there "shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

Bowing his head he lifted his heart in prayer that the will of God might be done on earth as it is in Heaven, and that the Gospel might be preached to all the world, beginning at Jerusalem.

So it is through the gifts of the little boy who went to a Convention—now a devoted Baptist layman—that there is to be Baptist mission work at Jerusalem, a church, an orphanage, a hospital, and a college. May some of the boys and girls who read this go some day to be preachers, teachers, doctors, and nurses in these institutions that shall be established.
—Elizabeth N. Briggs.

Recitation—God's Secrets

(By Six Children.)

All.

Secrets whisper in the breeze;
Earth is filled with mysteries:
Who can all these secrets tell?
Who can read these mysteries well?

No. 1.

Tell me, tell me, if you know,
How the fruits of autumn grow.

No. 2.

Tell me, tell me, if you can,
How the tiny blade began.

No. 3.

Tell me, tell me, if you will,
How the ears with kernels fill.

No. 4.

Tell me, tell me, if you've power,
How God paints the smallest flower.

No. 5.

Tell me, tell me, if you've heard,
How he clothes the smallest bird.

No. 6.

Hidden things are all of these,
God's unchanging mysteries;
No one—not the wisest man—
Knows just how the blade began;
How the Father's wondrous skill
Can the ear with kernels fill;
How, where'er may lie its bower,
He can paint the summer flower;
How, where'er the nest is stirred,
He can clothe the smallest bird.

All.

All alike are children here;
None can make these secrets clear,
Till at last, in heavenly light,
We shall walk by perfect sight;
Till to perfect stature grown,
We shall know as we are known.
—Junior Builders.

Our Puzzle Corner

Names of those answering April puzzles

Ky.—Cora Lee Washburn; Mrs. J. D. Wilson; Mrs. C. F. Bogle; Edith Banta.
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N. Mex.—Newman Lee Duncan; Mildred E. Duncan; Edward C. Duncan.
Ga.—Mrs. J. E. Lowery.
Answers should be sent to Miss Elizabeth N. Briggs, Raleigh, N. C.

Answers to May Puzzles

PUZZLE No. I.

A Missionary in North China.
INITIAL
Samuel

MIDDLE NAME

1. Esther: 2. My: 3. Matthew: 4. Esau: 5. Timothy. (Emmet).

LAST NAME

1. Samaria: 2. Tarsus: 3. Elisha: 4. Paul: 5. How: 6. Enoch: 7. Naomi: 8. Solomon.
Answer, S. Emmet Stephens, Tsingtau, North China.

PUZZLE No. II.

FIRST NAME

1. Micah: 2. Acts: 3. Ruth: 4. Y.

LAST NAME

1. Rabbi: 2. Exodus: 3. Eagle: 4. Daniel.
Answer, Mary Reed.

PUZZLE No. III.

A Missionary in Central China.

1. Malachi: 2. Abednego: 3. Reuben: 4. Yoke.

SECOND NAME

1. Babel: 2. Idolatry: 3. Bartholomew: 4. Bethsaida.

THIRD NAME

1. Lamentations: 2. Obadiah: 3. Naboth: 4. Gilgal.

LAST NAME

1. Way: 2. Ahasuerus: 3. Rebecca: 4. Eli-melech.

Answer, Mary Bibb Long Ware.

June Puzzles

PUZZLE No. I.

A Missionary in Chile.

INITIALS

My first is in west, but not in south;
My second is in nose, but not in mouth.

LAST NAME

My first is in day, but not in night,
My second is in dark, but not in light;
My third is in very, but not in airy,
My fourth is in lift, but not in carry;
My fifth is in amid, but not in among;
My sixth is in sing, and also in sung;
My seventh is in now, but not in never,
My eighth is in pond, but not in river.
Sent by Dorothy Key, aged twelve, Caddo, Oklahoma.

PUZZLE No. II.

A Missionary in Soochow, China.

FIRST NAME

1. Who was the leper that Elisha told to dip in the Jordan seven times, and be cured?
2. Brother of Moses.
3. What town was the birthplace of Christ?
4. Who was Ruth's mother-in-law?
5. Who was the son of Abraham?
6. Who went to Heaven in a chariot of fire?

MIDDLE NAME

1. Who was the wisest man?
2. Who sold his birthright?
3. What was Paul's name before he was converted?
4. Who ministered unto the Lord before Eli?
5. Who was David's grandfather?
6. The first book in the New Testament.
7. Where did Jacob pitch his tents and make booths for his cattle when he got to Caanan?

SURNAME

1. Whose field did Ruth glean in?
2. Who was the wife of Boaz?
3. Who was Hagar's son?
4. Who was the grandson of Lois?
5. In what city was Saul born?
6. The first word of the Lord's Prayer.
7. What rich young ruler went to Jesus by night to inquire the way of salvation?
Sent by Iris Boyette Bellamy, Ahoskie, N. C.

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CHURCHES ON THE HONOR ROLL

In a recent number of this magazine five points, were set up as constituting a first Standard of Excellence for churches in the matter of stewardship and financial program.

The following churches have met the suggested requirements, and belong on this Roll of Honor:

| Name of Church | Location | Name of Pastor | Name of Treasurer |
|-----------------------|-----------------------|------------------|--------------------------|
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| Park Place Baptist | Norfolk, Va. | Ira D. S. Knight | Milton McKann |
| Calvary | Houston, Texas | W. M. Harrell | E. H. Carson |
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This by no means exhausts the list of churches that should be on this list. Answer the following questions affirmatively, mail to us, and let us place your church on the Roll next month:

1. Has your church adopted the weekly, semi-monthly, or monthly plan of offerings? (according as the church has full-time, half-time or quarter-time preaching)
 2. Do you stress every member giving?
 3. Do you stress systematic and proportionate giving?
 4. Did your church subscribe worthily to the 75-Million Campaign?
 5. Does your treasurer remit monthly the money paid in on Campaign pledges?
- Name of Church
- Location of Church
- Name of Pastor
- Name of Treasurer

If you do not wish to mutilate the cover of your magazine, number the questions and give on a separate sheet of paper the answers, the name and location of church, and name of pastor and treasurer. Mail at once to

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