

# Home and Foreign Fields



A CHOCTAW INDIAN CHURCH, UNION, MISSISSIPPI

"It is a matter inviting serious consideration that the very nearness to men which augments responsibility for them, at the same time engenders an unconcern about them."—B. C. Hening.

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# HOME AND FOREIGN FIELDS

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## THE MISSIONARY PILOT

SENIOR B. Y. P. U.

July 2.—Topic, "God's Providence in Human Friendships." See page 15, "The Missionary's Home Life," and show what friendships mean to the missionaries on the foreign field.

July 9.—Topic, "John 1: 1-18—The Incarnation." See page 22, "Can the World be Won?—A Practical Plan." To be given as an illustration of the success of the plan which Jesus inaugurated.

July 16.—Topic, "The Ministry and Our Attitude Toward It." See page 5, "Our Forty-Nine New Missionaries." Let the leader close the meeting by giving the facts about our new appointees, and the plea for more volunteers.

July 23.—Topic, "Why Should We Have the Right Kind of Faith in Christ?" See Editorial, page 3, "Attacking the Problem from the Top." To be summarized briefly to show the need of Christian higher education.

July 30.—Topic, "The Missionary Doctor." See cut and article on page 29, "My Anti-Cigarette and Foot-Blinding Posters." This reproduction may be mounted and passed from member to member, showing the new need for medical missions.

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

Leaders of children's and young people's meetings may make use to splendid advantage of the material on "The Missionary's

Home Life." See also the suggested program furnished by Miss Briggs on pages 30-32.

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

Abundant supplemental material has been provided for the monthly missionary program, "Making a Home in the New Land." See also the outline program furnished by Miss Mallory on page 24.

SUNDAY SCHOOL.

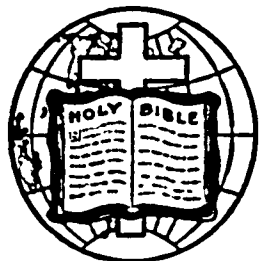
Miss Briggs furnishes on pages 31, 32, an attractive and informing program which may be rendered in the closing exercises of a department, or of the school, by a group of Juniors, Intermediates, or young people.

PRAYER MEETING.

At least one prayer meeting should be devoted to study and prayer concerning the supplemental campaign to be projected by the commission appointed in Jacksonville. Pray that plans will be laid with such power and wisdom that we shall come to the close of the five-year period having fully achieved the victory promised three years ago.

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

**G. S. DOBBINS, Editor**

**JULY, 1922**

## A Conservative Convention

A radical is one who would pull things up by the roots. Frequently he has nothing else to plant in the place of that which is uprooted, but being dissatisfied with things as they are his instinct for destructiveness gains the ascendancy and he becomes obsessed with the passion for immediate changes.

A conservative sees the good in that which already exists, and prefers to cultivate it patiently and improve it persistently rather than reject it and seek something new. He may not be entirely satisfied with things as they are, but he understands the processes by which they have come to be what they are, and applies the law of conservation, which teaches that there is no effect without a cause, and that no energy is ever wholly lost.

The recent meeting of the Southern Baptist Convention was marked by its progressive conservatism. A feeling of uncertainty characterized the messengers as they assembled—an uncertainty that had grown out of discussion, criticism, difficulties in collecting money, dissatisfaction with results, misunderstanding of methods of apportioning and distributing funds, doubt as to the outcome of financial distress which has overtaken many sections of the Convention and which has seriously affected the Boards. There was a lurking fear that the note of retrenchment might be sounded above that of aggressive enlargement and steadfast faith in adhering to the plans made with such glorious enthusiasm in Atlanta three years ago.

The first day's session effectually dispelled all such fear and doubt. The president's speech pitched the meeting on a plane which put the burden of proof on any man disposed to break ranks or introduce reactionary measures. The report of the Conservation Commission, followed by the magnificent address of Dr. George Truett, served to recreate in large measure the spirit of Atlanta, and by the morning of the second day the feeling of uncertainty had fallen from the great gathering as an overcoat would have been discarded under the ardent sun which beamed so convincingly. There was to be no insurrection, no littleness, no unworthy retreat—of that all were quickly convicted. The Convention thereupon settled itself to the steady and rather unexciting business of receiving reports of the year's work, and making plans for the year that confronts us.

At no time did the Convention rise to heights of enthusiasm such as have been occasionally witnessed in other annual meetings of this body. Physical discomfort in the Tabernacle, the hardness of whose seats seemed to increase with the rise of the sweltering temperature, perhaps partially accounts for this fact. It was natural, too, that enthusiasm should have been somewhat restrained as the thoughtful messengers faced the tasks that lie ahead, and realized that not oratory but hard work, not feeling but faithfulness, not emotion but common-sense, were to be the deciding factors in projecting the program of another year.

This mood of dogged determination, of high resolve to see that ground gained should not be lost, of deep resolution to press the battle on to victory, was as evidently of the Holy Spirit as the mountain top experiences of other years when the new program was inaugurated and the first flush of victory was upon us. It is this spirit, carried back to the churches, that will win the victory for us during the year ahead. Many indications are now apparent that point to a year of triumph in our mighty program.

The confidence of the brethren in our leadership was strikingly manifest. There was no unthinking acceptance of their deliverances because they happened to hold places of responsibility, but indorsement of their reports and plans because of the evident wisdom and trustworthiness displayed. Southern Baptists are fortunate beyond all computation in the character of the leadership of their great enterprises.

The freedom and democracy of the sessions was never greater, in spite of the attendance which makes a truly deliberative body almost if not quite an impossibility. The laymen were given a representative place on the program, and there was no tendency to shut off discussion from the floor, no matter who desired to speak.

The missionary spirit ran deep and strong. Perhaps the greatest hour of the Convention was when the forty-nine new foreign missionaries were introduced. If any had gained the impression that the Home Board's work has lost something of its hold on the affection of Southern Baptists they were thoroughly disillusioned as the reports of the home missionaries were made, and the place and work of this great agency set forth. The Southern Baptist Convention was born in a missionary atmosphere and for missionary purposes, and so long as it is true to this supreme task to witness for Christ from the home base to the uttermost part of the earth, there is no serious danger of disintegration and defeat. Where men fail our God will step in with bared arm and outstretched hand to save and to give the victory.

No effort is made in these pages to give a detailed report of the Convention. This will be available from many other sources. But we delight to present statements from our several great Southwide agencies and Boards setting forth their plans and purposes in the light of the Convention and its instructions. Read these messages, use them in sermons, prayer meetings, programs, so that the spirit of the Jacksonville Convention, with its mighty sweep of progressive conservatism, may lay hold on the whole membership of our Southern Baptist churches as it laid hold of the hearts and consciences of those whose hearts were stirred and whose convictions were strengthened as they prayed and listened and deliberated and planned as messengers of the churches in this notable gathering.

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No feature of the Sunday School Board's report was more heartily approved than its tract work. If you have not already done so, write at once for a standardized package of evangelistic or doctrinal tracts, to be used in your next evangelistic meeting, or in the regular course of the work.



## Attacking the Problem from the Top

From many quarters comes evidence of the concern felt for the youth of America if they continue to be taught in our higher institutions of learning by men and women whose philosophy of life is grounded in cosmic theories that practically rule out a personal God, an incarnate Christ, a supernatural Book. It is not enough to say supinely that truth will prevail. Ultimately of course truth will triumph, but history proves conclusively that error may occupy the place of power for long periods, in which incalculable harm is done the souls of men. God will overthrow heresy in our age just as he overthrew it in the early Christian centuries, by means of faithful followers of Christ who battle valiantly with the weapons of faith and light. It is poor policy to sit silently by and see the souls of our boys and girls poisoned on the plea that truth will prevail. We must see to it, under God, that truth does prevail, and that right early.

Wherein lies the fundamental difficulty? First in the materialistic conception of the nature and value of education. Students demand that the courses of study offered be essentially pragmatic—that they lead definitely and immediately to the reward of positions in life that yield good dividends. The efficient teacher is he who can train most successfully to this practical end. A sufficient number of such teachers will attract a large student body, and that is the test of success in the modern educational world. The question of religious conviction is of minor consideration in meeting this demand.

This viewpoint is essentially German. The Germans developed this system of pragmatic education beyond anything the world had ever before known. It came to pass some years ago that a man who had not come under the spell of this philosophy and method was looked upon as disqualified for leadership in educational circles—particularly in the realm of the sciences and philosophy. Thus the chairs of the great universities came to be filled by men of outstanding ability in their respective fields, but nearly all of whom were rationalists in religion because of their German training. These masters in science were often more tyros in theology, yet their guesses about God and the Bible were accepted with the same reverence for authority as their deliverances on purely scientific subjects. They became the teachers of teachers, the makers of the Ph.D.'s, who went out to fill the chairs in the secondary schools of the lands, to write the textbooks for our public schools, to set the pace in the educational world. Thus we have come upon the widespread dissemination of the utterly unscientific conclusions of scientific men who ventured to speak with the same authority in a field wherein they were without special study and authority, and whose theories have been accepted by their satellites as if scientifically demonstrable.

If this is the fundamental difficulty, what is the fundamental need? It is that we attack the problem at the top. It is too late to decry the teaching of men after they have passed through their formative years under teachers who are unsound. It is an axiom of pedagogy that a man must teach what he knows—or at least what he thinks he knows. The great truths of the Scripture are more reasonable, more tenable, more scientific, than the views of rationalists, evolutionists, materialists, pragmatists. The trouble is that the former have not been taught by the teachers of teachers, while the latter have been set forward and bolstered up with all the enthusiasm and genius of discoverers. It remains for us to provide for the making of teachers, who shall have all the scientific competence of the most learned agnostic, but who have been trained in an atmosphere of reverence by men of staunch Christian character and conviction.

Can it be done? Admittedly the task is difficult. Efforts to this end have been disappointing. But surely we will not

admit that it cannot be done! If we do believe it a possibility, the way out is a Baptist University, equal in equipment and faculty to any secular institution in the land, to which would be gathered the choicest young men and women of the South, with the guarantee that while the pursuit of truth would be unhindered and liberty of research and expression unhampered, the teachers would not only be masters in their line, but men of unquestioned Christian integrity and soundness of faith. Professors who teach in our theological seminaries count it no hardship that they should be required to sign certain articles of faith which preclude their teaching that which is doctrinally subversive; why should it be thought impracticable to assemble a Southern Baptist University faculty of equal ability and trustworthiness?

There are more ways than one to attack any difficult situation. This is not the only way, but it is strategic and possible. It will be found expensive, but no price will be too great to pay if we can provide a source of defeat for the most insidious foe that Christianity faces today—infidelity in the schools.

\* \* \*

## Our Supreme Need

Is the old-fashioned home disappearing? Is the home of today a bankrupt institution? May we expect to perpetuate genuine Christian home life in the atmosphere and under the conditions which surround us in our modern American life?

These are some questions that strike at the heart of the most vital and baffling problem which confronts us. There is no other problem in the realm of religion which is not touched directly or indirectly by this—the home life of today, its perils and safeguards. Whatever may be our needs in other directions, there is little doubt but that this need of Christian homes is supreme.

The home, more than any other institution, determines theological soundness. More than any other agency it provides the soil into which the truth of the gospel may fall and be fruitful unto salvation. More than all other influences combined it turns young men and women toward definite Christian service, and provides recruits for the ministry, for mission fields, and for special vocational work. It is important that school and church be kept safe and strong and sound, but of infinitely more importance is it that the home life of our people be pure and wholesome.

There are many perils that threaten the home today. False standards of living are reflected in the failure of the home to be genuinely religious, in the making of the home a mere place to eat and sleep, in the violation of the sanctity of the home, in the abandonment of home life for flat and apartment, in the seeking of all pleasure, inspiration and culture from other sources than the home. The houses in which families live have been vastly improved, but all too often the more house the less home.

What does it take to make a true home? Think for a moment of the home in which Jesus lived—the happiest and most perfect home this earth ever knew. It does not require wealth, for his was a home of modest means; it does not require luxurious appointments, servants, conveniences, comforts, ease, for the home in which Jesus lived knew not these things; it does not require social standing or political influence, for the family to which Jesus belonged was both poor and obscure. A true home demands love, religion, respect, industry, obedience, loyalty, sacrifice; and all of these we find in abundant measure in this beautiful home into which Jesus came, and to which he contributed his best.

Home-making is the finest of the fine arts. A real home is not the result of accident but of thought and prayer and effort. Wherever there is a true home, there must be a true

home-maker who has studied and learned the art. Much is said of the "careers" of women, but it remains that the greatest career to which any woman may aspire is that of home-maker and house-keeper.

The business of home-making needs an adequate literature for the instruction and inspiration of the home-maker. Of course the Scriptures are forever pre-eminent in this realm; but there is place for additional literature. One of the most valuable contributions to the subject is the "American Home Series," edited by Norman E. Richardson and published by the Abingdon Press, New York. This series consists of a number of booklets, averaging about thirty pages and priced at fifteen and twenty cents, which deal with such themes as: "The Nation's Challenge to the Home," "How One Real Mother Lives with Her Children," "Parenthood and Heredity," "The First Year in a Baby's Life," "The Religious Nurture of a Little Child," "Sunday in the Home," "A Year of Good Sundays," "Building for Womanhood," "Worship in the Home." The last named of the series is by our own talented Mrs. Ella Broadus Robertson, and is exceedingly rich and suggestive in stimulating to the setting up of the family altar under the new conditions of living in the average American home.

The churches of Jesus Christ are in big business these strenuous days; but there is no bigger business in which they can engage, for the sake of all which we have set ourselves to do and teach, than that of cultivating and growing homes in which God is honored and the family ties strengthened to withstand the storms that would destroy the finest thing in Christian civilization—the true Christian home.

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## The Home Board Debt

Sometimes a debt is a mark of honor. Paul speaks of himself as debtor to Jew and Gentile, to Greek and barbarian. When one *owes* because he *ought* it is no badge of shame.

In strong terms and with deep emotion the recent Convention set its seal of approval upon the policy of the Home Mission Board, even though the pursuance of that policy has cost it the heaviest debt of its history. It was indeed unfortunate that such a debt had to be incurred, but between the debt and the throwing overboard of its sacred obligations there was no sort of question as to alternative—the debt had to be made; and now it must be paid, and that without serious injury or curtailment in the work of Southern Baptist Home Missions.

No more remarkable achievement was reported than that of advance all along the line in results secured by the Board, yet without addition to the debt contracted prior to the Chattanooga meeting. But, some may say, if such wonderful reports can be made with decreased expenditure, why not make the decrease permanent? For the same reason that one may coast a certain distance after gaining momentum without turning on more power; but if the power is cut down permanently the slowing up is bound to come. So thoroughly organized was the work and so responsive were the churches and the people that marvelous results were achieved with lessened force and much smaller sums of money. But this cannot and must not continue indefinitely. The debt must be reduced not by cutting down the Board's activities, but by largely increased resources placed at its command.

The year before us should be one of intensive education of our people that they may understand what is included in the comprehensive term, "Home Missions." Let every pastor sow down his field with information that will stir to renewed interest in this indispensable agency of Southern Baptists for their co-operative efforts in making the Southland Christian.

## Foreign Missions at the Cross-Roads

Among some who did not sense the real significance of the report there was a feeling of complacency and congratulation that the Foreign Mission Board reported no debt, but rather a surplus. Many felt a sense of relief that Foreign Missions had thus escaped a debt and was saved from financial emergency for at least another year.

It may be cruel to disillusion the optimistic, but the facts remain unchanged regardless of their mistaken ideas. The hard facts are that while the Board closed its books with all debts paid and \$103,342.43 to its credit, appropriations already made but not yet paid, which amount to bills outstanding, total \$1,619,174.13, all due before December 31. Deduct from this the amount on hand and the amount received between this date and December 31 and you will have the debt under which the Foreign Mission Board rests as certainly as if it were already due the banks. Unless the Board receives \$1,500,000 by the time specified it will be loaded with a grievous and distressing burden of debt. To these obligations must be added \$224,354.49 due the two Seminaries, in accordance with the action of the Washington Convention.

Consider further the fact that the absence of debt reported to the Convention at Jacksonville is due to the cutting off of a million and a quarter dollars of urgent requests from some of the neediest of all our fields, and you will realize that boasting is wholly excluded. We have not done what we ought for Foreign Missions, and but for the exceeding wisdom of the Foreign Board and the grace of God we should be right now under a depressing debt, rather than having it deferred six months.

The Foreign Mission Board is thus at the cross-roads. It faces disastrous reduction of program on the one hand, or burdensome debt on the other. What shall be done?

The way out is clear. We can pay what we have pledged, with God's help. We can put on this summer and fall such a campaign of publicity, of prayer, of rededication, of reorganization, as to reach the unreached sixty per cent of our people who have had no worthy share with us. We can line up for a sacrificial part with us the half-million new converts that have come into our ranks since the inauguration of the Campaign. We can press to victory the drive for a half-million tithers. We can with enthusiasm and courage strive to put all the churches on the Honor Roll with those other churches that are meeting the requirements set forth, including an every-member canvass, the use of collection envelopes, the stressing of tithing and stewardship, weekly or monthly offering, and the remittance each month of one-twelfth the church's Campaign obligation to the State Mission Board. The names of churches meeting these requirements will be published from time to time in HOME AND FOREIGN FIELDS. It ought to grow to a list of thousands, making necessary a special number of the magazine ere long to publish it.

We may have our choice: Increased and systematic gifts from now until December 1, so that the Foreign Board will receive approximately two millions of dollars as its share; or a heart-breaking debt on this mighty agency for world-conquest. As the decision is made, let us make it in the clear recollection of that splendid group of young men, forty-nine in number, who are under appointment to go out where their fellow-missionaries are pouring out their lives, who say to us: "We put our lives against your money; what will you do about it?"

## Our Forty-Nine New Missionaries

Secretary T. B. Ray, D.D.

Many thought the outstanding feature of the program of the Southern Baptist Convention in Jacksonville was the introduction of the more than forty missionaries who had been appointed by the Foreign Mission Board at its meeting the day the Convention convened. Only the names of the new missionary and the field to which he or she was assigned were announced. The volunteers did not speak. They joyfully stepped forward as their names were called and faced for a few seconds the vast audience. The Convention was profoundly moved when it was confronted by these young people who were laying their lives on the altar for service in far away lands. It was a moment when those young people spoke not with their lips but with their lives, and their message will echo in the hearts of Southern Baptists for many a day. The Convention showed its feeling when it, in response to the question whether the Board should send out these new missionaries, rose en masse and voted that the Board send out the volunteers.

Grouped by fields these new missionaries will go out to the following countries:

Africa—two families—one a doctor.

Argentina—three young women and one young man. One of these young women goes to Montevideo, the capital of Uruguay, but that country is a part of the Argentine Mission.

Brazil—two families, three single women and one single man.

Chile—two families.

China—two families, two single women, and five single men.

Japan—two families.

Mexico—one family.

Palestine—two families.

This number is pitifully below the number we should be sending out this year. There is most critical and long-denied need for over a hundred more that should go out by all means at once. Many, many a hard pressed missionary at the front will weep in disappointment when he hears of our failure to more nearly meet the needs. We have several missions each of which should receive this year as many new missionaries as we are sending into all lands.

Nevertheless we are happy over having this many. They will reinforce mightily the workers at the front. Every old field except one gets a share. It is well to be sending another doctor to Africa, where we have now only one doctor. This new doctor will enable us to keep up the work when the other one is away, and we shall be able to do a wider work when both are on the field at the same time.

It is a great pleasure to see one family going to Mexico. We have not sent a new missionary to Mexico for more than ten years, and the force down there has been sadly depleted in that time.

Everyone will note the significance of sending two families to Palestine. This means that we propose to press hard in Palestine. Of course, we know we cannot do the task in that land with two families but we can make through them a vigorous beginning.

We rejoice with all our hearts at the going forth of these new workers. They will bring comfort, courage and blessings to the stations to which they go, but one cannot be a party to encouraging the idea that this number even approximates the needs. We are distressingly behind in our appointing program. We have not sent out during the first three years of our campaign half as many as we estimated we would send.

The saddest thing about it is that we have not had the volunteers. We have accepted for appointment practically every one that was prepared and should be sent. The number of volunteers is short! What is the matter with us? Cannot three million Southern Baptists provide an average of one hundred new missionaries every year for foreign service? One thing is as clear as light. It is, that if Southern Baptists do not increase the number of missionaries they send out, we have undertaken work in too many lands and other new fields will remain closed to us because we have not the force with which to enter them.

Yes, we need money. Oh! How impossible it is to describe the need of money for this foreign mission work! Above all needs is the need of men and women who will give feet to the money. The money must have feet—missionary feet—if it is to get anywhere. I wonder if here is not one cause of our failure to raise enough money for our work during the last year. Maybe if we would raise more missionaries we would raise more money. The same spiritual atmosphere that will produce new missionaries will bring forth the money to send them. The main question before Southern Baptists is whether they have spiritual power sufficiently strong to produce the missionaries they need for their work. If they have they will raise the money. If they have not there will not be need for the money.

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## First Things First

Miss Kathleen Mallory

Discoveries are usually made by more than one person, the idea coming almost simultaneously to many. Equally well known is the fact that a child is always a surprise to its parent no matter how close the companionship one with the other. These two statements may in a measure explain why it was that almost everything at the W. M. U. annual meeting in Jacksonville in May emphasized the work for and among the young people and the interest which the W. M. U. possesses and wishes to increase in behalf of the mission fields. The program was first outlined at the February meeting of the W. M. U. Executive Committee, when it was expressly stated that it was highly desirable to have a special young people's session and that as much time as possible should be given to hearing from the women missionaries who might be present. As the program was being developed these two suggestions were borne in mind, but it was not realized by those most interested in its details how thoroughly the idea had permeated the whole structure for the annual meeting. In all reverence it is said that the Spirit of God must have brooded over the plans and have made "all things work together" so that the young people's work and the testimony of the missionaries should be radiant, so that first things should indeed be first.

The opening session emphasized both phases as the two were beautifully intermingled in song and pageantry. It was the regular young people's evening under the direction of Miss Juliette Mather, W. M. U. young people's secretary and college correspondent. On to the platform flitted little Sunbeam children, charmingly dressed in rainbow colors, each color being described as typical of some phase of Sunbeam life. They were joined by a large group of Girls' Auxiliary members, who as intermediate girls gave a demonstration of their work. Then came a stirring group of Royal Ambassadors who conferred the "rites" of their order upon several candidates. Soon the scenes changed to a young Woman's Auxiliary meeting and then down the broad aisle of the great armory marched the impressive procession of W. M. U.



Training School alumnae and students, perhaps seventy of them, led by their principal, Mrs. Maud R. McLure. Their song,

"Take the Light, Take the Light,  
Take the Wonder and the Glory of the Light,"

was so typical of all for which their lives and the evening's program stood! The palm branches in their hands were so symbolic of the victories which they and all the young "who follow in His train" are winning for Him who "cometh in the name of the Lord!"

Bright and early the next morning at 8:45—and it was eastern time—delegates and visitors gathered to hear certain of the women home missionaries speak, the meeting being conducted by Miss Emma Leachman of the Home Mission Board. Again just after the noon recess they gathered to hear the women foreign missionaries speak, Miss Blanche S. White of the Foreign Mission Board introducing them. The next morning and afternoon they again heard them gladly!

Among the printed reports which were distributed none was more gladly received than that of the young people's secretary, showing 2,487 new societies among the young people, their total organizations being 10,201, which is almost as many as among the women. Because they excelled the others in the proportionate net increase in the number of organizations, the following states won the banners and pennants: South Carolina, the Sunbeam banner; North Carolina, the Sunbeam pennant; Louisiana, the R. A. banner; Oklahoma, the R. A. G. A. and Y. W. A. pennants; and New Mexico, the G. A. and Y. W. A. banners. Another most welcome printed report for distribution was the "Greetings from Our Mission Fields" which told of the societies among the women and young people in Cuba and the foreign lands. As these greetings were being distributed there gathered on the large platform about twenty of the women home and foreign missionaries, each one telling her name and field of work. They were given the privileges of the floor and were seated at the front of the auditorium. When the Baptist 75-Million Campaign progress was being set forth, two of the talks were made by missionaries, Miss Emma Leachman speaking of the necessity for enlisting all the women and young people and Miss Mary Lyne of Shanghai pleading for more laborers in the fields where "the harvest is dead white."

Again it was the young people, 18 little girls and a like number of larger boys, all from Jacksonville, who charmingly portrayed the various departments of the Union's magazine, "Roval Service." It was indeed a beautiful picture when the little girls encircled the globe, singing as they marched, while the boys distributed placards to the state delegations showing how many subscriptions must be secured from each state to raise the present subscription list from 50,000 to 60,000.

Home and Foreign Missions, like east and west, met in two playlets by students and alumnae of the W. M. U. Training School. The first of these was entitled "Retrenchment Never," and was given by teachers from the Home Board work in Tampa, showing how necessary they feel it is not only to maintain the present work in Tampa but also to increase the force as soon as possible. The other playlet was called "Far hence," showing a group of volunteers at the Training School when they received their letters of appointment from the Foreign Mission Board. One could scarcely keep back the tears—albeit they were tears of joy because of young lives so cheerfully dedicated to His service.

Fitting indeed did it seem that, just as the opening session was devoted to the young people and the missionary appeal, so the closing one should be. This time it consisted of testimonies from about twenty young women who had just been appointed by the Foreign Mission Board. When the last

of them had spoken they all stood in front of the flags of the various mission stations while the exquisite voice of Mrs. G. G. Byers, of Gaffney, S. C., softly sang "Speed Away, Speed Away on Thy Mission of Light." Then they knelt while Mrs. W. C. James, the Union president, asked God to watch between them and us "while we are absent one from the other."

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## Some Home Mission Achievements for the Past Year

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

Although we received far less money than for the previous year, we managed to keep our debt from increasing.

We passed the million dollar mark in our Church Building Loan Fund, a great achievement, which will enable us to help many struggling churches.

During the history of the Board we have helped in gifts and loans more than 1,500 churches.

Notwithstanding retrenchment in our working force, the results of the year have been glorious. We had 56,164 baptisms, 83,994 additions to the churches.

In our fifty-three schools there were 275 teachers and 7,498 students, 227 of whom were studying for the ministry.

We constituted 305 churches, organized 786 Sunday schools, built or improved 456 houses of worship and our evangelists alone won 3,100 volunteers for Christian service.

The fields are white unto harvest, the doors of opportunity are open everywhere, it is a great day for Southern Baptists.

The South constitutes a field and a force for Christian conquest unequalled in all the world. Shall we occupy the field and use the force for Christ? Then free the Home Board of debt, give it the means and by God's help it will continue to be the greatest evangelizing agency in America.

### REPORT OF THE COMMITTEE ON THE HOME MISSION BOARD'S REPORT

The Chairman of the Committee, Rev. C. D. Daniel, could not attend the convention, and we were not able to meet until after the convention was organized, whereupon President Mullins appointed C. W. Duke as Chairman instead of C. D. Daniel.

A full attendance of the Committee was found impossible, but the undersigned met and gave the report of the Board the best consideration possible for two hours, the Corresponding Secretary being present at our request to facilitate the examination of the report and to give such additional information as might be helpful in the preparation of our report.

The work of the Board for the year as set forth in the departmental statements has been most gratifying. Notwithstanding a decrease in the working force, the results on the whole surpass those of the previous year.

The loss of Dr. W. W. Hamilton, as Superintendent of Evangelism, was keenly felt and the Board gave strong and affectionate testimony to his work and worth.

The death of Dr. B. B. Bailey just after leaving the service of the Board brought deep sorrow to all the brotherhood.

The Board was exceedingly fortunate in securing during the year the services of Dr. B. C. Hening, as Superintendent of the Department of Foreigners, Indians and Negroes, and Dr. O. E. Bryan as Superintendent of Enlistment, succeeding Dr. S. Y. Jamison, who passed to his heavenly reward one year ago.

Dr. Hening's work, the Department of Foreigners, Indians and Negroes, has been done all along by the Corresponding Secretary. Being relieved of this work with its heavy details the Secretary was given the permanent charge of publicity work.

With reference to the Negro Theological Seminary the Board reports as follows:



"At its session one year ago in Chattanooga, the Convention authorized our Board, and the Commission on the Negro Theological Seminary, to confer further with reference to the proposed transfer of this enterprise to the Home Mission Board with power to make the transfer in case it should be mutually agreeable.

"Two Committees, representing respectively the Commission and the Board, met in Chattanooga July 26, 1921.

"We consented to the transfer on the conditions proposed by the Commission's committee, but upon further consideration their committee decided to retain control of the enterprise."

As to the proposed New Orleans Hospital, the Board, after reciting briefly the history of the matter, recorded their decision not to undertake the enterprise unless definite instructions were given the Board by the Convention.

#### THE INDEBTEDNESS OF THE BOARD

Under all the circumstances we think the Board makes a remarkably fine showing in the handling of its finances.

The total receipts for the year were \$446,685.39 less than those for the previous year, and yet by its wisdom and caution in adjusting itself to financial conditions and making such retrenchments as were possible, the Board deserves our highest appreciation of their faithful and efficient stewardship. If the receipts had equaled those of the previous year the debt of the Board would have been reduced by sixty per cent. Besides, the million dollar mark was reached with the Church Building Loan Fund.

We do not deem it necessary to enter into details as to the various phases of the work of the Board. These are found in fullness and clarity in the Departmental and Statistical Reports and merit the careful study of our brotherhood.

The Board, like all our enterprises, has passed through a year of anxiety, due to the unsettled condition in the business world, the terrible deflation in prices, the burden of debt and the necessity for retrenchment.

Yet, the note of optimism is sounded as they face the greater tasks of the future. They well deserve and have our highest commendation.

(Signed by the Committee.)



## Easter Sunday in Roumania

*Rev. Everett Gill, D.D., Th.D.*

Easter is, perhaps, the most beloved holiday of the year in Europe. It is considered a calamity not to be home with one's family and friends on that occasion. Even the most worldly and wicked go to church on that day, and for the moment, at least, catch the spirit that pervades the multitude. I saw men in a Roumanian town, sitting on the sidewalk in front of their homes, gambling on Easter Sunday afternoon, but those same men had piously gone to church that morning and on the streets and in the church had greeted their friends with the customary and Scriptural exclamation: "He is risen! He is risen!"

I had the misfortune of spending Easter a three-days' journey by fast trains away from my family; but it was, nevertheless, a novel and never-to-be-forgotten experience.

I had been for a week at the capital of Roumania, Bucharest (spelt also Bucearest and Bukarest) on missionary business and was working my way back slowly toward home.

I was accompanied by Brother J. R. Socaciu, who was graduated from our Louisville Seminary last May, with the full degree and who has returned to his native land to spend his life in the work of evangelization. On Saturday preceding Easter we went to his home town of Curtici (pronounced Koor-tich) a town of 8,000 inhabitants. That night, after supper, we attended services at a Baptist church in a village some miles away, where I preached. We made the journey in a jolting farm wagon, which doubtless was good for our digestion.

The busy day of Easter Sunday began with a prayer-meeting at nine o'clock. The house was full of reverent and devout worshipers. After an hour or more of prayer, there was an intermission of nearly half an hour, which was spent in enjoying a sacred concert out in the church yard by the church brass band, which was twenty-one pieces when com-

plete. It is an upsetting experience over here when one finds himself amid such strange environments, with perhaps a touch of homesickness, to hear the church orchestras, choirs and congregations, singing and playing hymns that are dear to him by association, such as "Down at the Cross," "The Little Church in the Wildwood," "America," "The Star-Spangled Banner," "Hold the Fort," and others.

After the open-air concert, the congregation crowded into the church building that is said to hold a thousand people, by using the galleries. I preached on "Resurrection, Rest and Reunion." Brother Socaciu being a good interpreter, the message seemed to go straight home. These Roumanians are very responsive. Preaching that day seemed like old times.

At two o'clock they held the Sunday school that is graded as well as possible, considering the handicap of only one large room. At the close of the Sunday school session, I preached to a crowded house of young people, who were as lively and responsive a "bunch" as one could find anywhere.

After this, there was an intermission with more music. This was followed by another preaching service to which came a new congregation, composed of those who could not come in the morning.

In the evening at eight o'clock, we held the closing service of the day, at which I preached on "Four Characteristics of Baptists." The principal of the public schools of the town was present and seemed to take much interest in the service.

I thought I had done my bit on Easter Sunday, when I had preached three times, but I was told that Easter Monday is almost as devoutly observed. I was pressed into service again and preached on "Resurrection Living." The Risen Lord was surely with us, so much so that when I sat down the pastor leaned over and asked me to "give the invitation just as they do in America." After an inspiring song by the large choir, I made a short and direct appeal to those who wished to give themselves to Christ and live the resurrection life and desired that we pray for them. At least fifty manifested such a desire. It was a blessed ending of a memorable series of services.

The Curtici church has five hundred members. Their church building is one of the best in the town, having been erected largely, if not altogether, by their own labor and means. It was a new experience for me to see a church in Southern Europe that was not built by foreign money. To me this feature of the work in Roumania is the most promising of all. These people are like the saints of the apostolic days and the days of our pioneer forefathers in America, who did not wait for foreigners to come and do everything for them.

The great need of this church is more room for their rapidly growing congregation. They have the land on which to build and the willingness to labor as shown by their having already burned enough bricks for the new building, but after recent large expenditures for improvements on their present building, they have about exhausted their resources. With the advantage of the low rate of exchange and of the building materials they have on hand and the free labor that they are willing to contribute, they could, with only two thousand dollars, erect a remarkably large and adequate building for their Sunday school, Young People's activities and for the Baptist day school, which they claim is so sorely needed in their town.

It nearly broke my heart that I could not say to that splendid people: "Of course! Go ahead! I'll find you the two thousand dollars."

I am convinced that if that church could be equipped with its wonderful new brick building costing only two thousand American dollars, that they would have a thousand members in five years. There are a hundred awaiting baptism even now.

Southern Baptists! As you are watchmen on the walls of these far-away lands, I wish to call to you across the seas and say: "The morning cometh!"

# A Mother—the Maker of Preachers

## The Story of a Home that God Honored

*Rev. John E. McManaway, Home Board Evangelist*

Since the glorious and triumphant death of my brother, Rev. J. M. McManaway, D.D., in Richmond, Va., a few days ago, I have been thinking much about his mother and mine, a woman whose chief business was the making of preachers! A glorious business for any woman, when you come to think about it, and when it is done with the same motive which prompted my mother. There were four brothers, and three of us made the ministry our choice, and the other one, though he made a great surgeon and physician, should have been a preacher also. All of my sisters, four in number, have been active Christian workers.

As I write this word about my mother, I do so with great hesitancy and a deep sense of reverence. I feel that I am treading on sacred and holy ground, but I do it hoping that in this way her life may reach and influence some other life hitherto untouched. When I think of that home in which she was the ruling spirit, I do so with subdued heart, because over that home still lingers the halo of her sainted spirit though she has been gone out of it for years. It was a mountain home in old Bedford, and because of her the influences of that home were as pure as the water which gurgled out from under the great mountain side close by our door. It was not only a mountain home but it was the preachers' home and many of God's most eloquent sons have been refreshed there. In that home God's cause always had first place and the preacher was the most necessary and most honored of all of God's children. "How beautiful upon the mountains are the feet of him that bringeth good tidings." That was the very spirit of that home. It was not only there, but it was felt by every one. I drank it in with my mother's milk. It was not only felt in the home, but everywhere on the place. The tenants and the renters all felt it.

There was a negro family living on the place and in that family was a negro boy. Henry was his name. He and I played together. I enjoyed being with him more than anyone else. Among the games we played was that of "going to church" and "having preaching," and often I would slip away from him and go up into the mountain and preach to the rocks and trees. I was only a boy but I wanted to learn how to preach to Henry. And I had God in the audience. He came to listen to the boy preacher. I felt his presence. I wish I could feel his presence as consciously now! The great building in which I spoke was Nature's Temple and its roof was the blue dome of heaven, lighted with the stars and shining sun. It was a great and glorious building, but it was always filled to overflowing. God was there. I thought it then, I know it now—"Behold heaven and the heaven of heavens cannot contain Thee, how much less this house"—in which I was speaking. Henry grew up and went away and for a long time I heard nothing from him.

A few years ago the Methodist people had a great missionary conference in Philadelphia. Christian workers were there from all parts of the world. Our American Bishop from Africa was there and he was asked to speak and he did so, and his speech was considered the greatest of all the conference. I learned afterwards that the great bishop was none other than my old-time playmate, Henry! The influence of that mother of mine and of that home which was the preachers' home had reached out a little and had taken hold of a negro boy and in that way reached Philadelphia via Africa.

There was a poor woman who lived on our place in a mountain cabin. She washed our clothes and the clothes of the neighborhood. She was a woman of ill fame. My mother told me, a few years ago, about her. During the first year of the Civil War she married and her husband went off to the army and was killed. A beautiful young widow, she was left helpless, and her husband's own uncle forced her to a life of shame to make bread for herself and child. I learned then there were devils in those trying days as there were in our late great war. This woman would come to our house one day out of each week to do the washing. She would come for breakfast and would be there for dinner, and my mother would always have some food ready for her evening meal which she almost always carried away in her hands. She had hungry children at home. My mother always treated her with great consideration and kindness, though she was looked down upon by every one else. She was very poor. She lived from hand to mouth. I remember how she used to linger at the table and was always loath to go. I can understand it better now. Not only was her body being fed but there was meat at that table for her poor soul. She had two boys who were both illegitimate. I cannot explain what mighty power worked in that home of sin. I think my mother had something to do with it. Both of those boys made preachers, and are active, useful men in the world today, and that mother has long since found a home with her boys, where she does not longer have to give her soul for bread.

I said my brother who was not a preacher should have been. I will give you my reason for saying so. My mother told me a few years ago, and it was the first time she had told it, that when she was a girl she felt called to be a missionary. She prepared herself for the work, but every door was closed to her. When she realized this she made a bargain with the Lord that if He would give her a husband and a home and children she would so live before them day by day as He would have her live, and if she had sons, she would train them for His ministers if He would accept them, that they might go in her place. This bargain was written on paper and the parchment was kept in the bottom of her trunk until it became musty and yellow with age. My mother kept her part of that contract. And the Lord also was faithful, but a mean woman's tongue got in the way of my brother and his duty. He told me all about it on his deathbed. When a young man he felt the call to preach and intended doing so, but one prayer meeting night in the old home church there was no one to lead the meeting and they asked him to lead it, which he did. As the people journeyed home that night through the darkness an old woman made a cutting remark about him and what she thought he intended doing in life. She did not know he was present and was listening to every cruel word. He was so deeply wounded that night that he decided it was the wisest course for him to go into some other profession. He became a great and famous physician, but his dying hour would have been much brighter and sweeter had the woman held her tongue and had he walked in the path marked out for him by his mother and his Lord.

Not only were three of her sons preachers but my father, though he never was ordained, preached when occasion afforded, and was clerk of his church for many years. When he did preach or speak, he did so with great power, and I remember an eloquent address I heard him deliver on "There Shall be no More Sea."

If we are to have an abundance of preachers, we must have more homes where there is a burning desire to rear preachers; more mothers who ask the Lord to give them preacher sons; more wives who make preachers out of their husbands. I often think how Simon Peter was not a preacher when he married, but he became one afterwards, and one of the greatest the world has ever known. I am sure his wife had something to do with it. She could have very easily kept him from becoming one. If she had thought about the hardships it was going to bring on her, she might have objected. For the preacher's wife does have a hard time—I mean the wife of a true preacher. Only one scene is given us in the Bible of Mrs. Simon Peter after her husband had become a preacher, and that is sad enough. He is leading her about by the hand. They did have a home, but they have none now and they have no automobile to travel in. They have to walk! That is a picture for you, but how goes it with them now? Heavenly mansions and chariots of fire! I heard a young married man say a little while ago, in the presence of his wife, that he felt like he ought to be a preacher. The proposition was met by his wife in a most discouraging

way. The husband was making a good living and that was the big thing in the eyes of his wife. Yes; the preacher's wife has a hard time, but pay day comes by and by. I also think if Mr. Lot had not become a righteous man before he married there would have been no chance for him—he never would have become one afterward. His worldly wife led him away from his righteous environments and landed him in Sodom, where she and the children perished with everything they had, and out of which city Lot ran for his life! Mrs. Lot's home never produces preachers or Christian workers; you need not look for them.

My mother slipped away from earth some three years ago. The writer of this article has been one of the evangelists of the Home Mission Board for over a dozen years, and he knows that through the influence of her sons alone, tens of thousands of sinners have been won to Christ. When we as a denomination spend more time in encouraging women to become the makers of preachers like my mother was—then the kingdom of God will come and the Lord will have plenty of dollars for his work. Let us pray for a generation of mothers who want their sons to be preachers!

## Facing the Future with a Will to Win

### The Conservation Commission and the New Year's Program

*Frank E. Burkhalter, Publicity Director*

What has the Conservation Commission of the 75-Million Campaign accomplished to date, and what is its program for the future? are the questions the editor of HOME AND FOREIGN FIELDS has asked the writer to discuss.

By way of answer to the first question, the writer would explain that the Conservation Commission was named at the Washington session of the Southern Baptist Convention in 1920 to succeed the original Campaign Commission in the task of conserving the general interests of the Campaign, especially along the line of stimulating the payment of the subscriptions as they became due, and at the recent session of the Convention at Jacksonville the Commission was able to report cash collections on the Campaign for the past year in the sum of \$10,010,148.78, bringing the total cash collections from the beginning of the Campaign up to May 1, 1922, to \$35,164,309.77. While this sum does not represent all that was due on the subscriptions to that date, in view of the fact that this figure involves more than twice what Southern Baptists had contributed to the support of their general missionary, educational and benevolent work during any similar period prior to the inception of the Campaign, and that this sum was raised largely in a period of unusual economic depression, there is every reason to be encouraged with the results obtained.

Answering the second question, the future task of the Conservation Commission is to lead, under God, the Southern Baptist hosts in carrying to a successful conclusion the 75-Million Campaign by December, 1924, the new time limit for the expiration of this forward movement, as established by the Convention. The occasion for extending the time limit for the close of the Campaign from May 1, 1924, lies in the fact that in many of the states the individual subscribers to the Campaign understood when they made their subscriptions they would have five years from Victory Week, when the subscriptions were made, in which to complete the payments. The action of the Convention in extending the time gives them this privilege.

And as Southern Baptists have performed so well already in the support of the Campaign program under financial depression almost unprecedented in the lives of many of them, are there any among us so void of optimism, courage, determination and faith as to believe they will not complete their 75-Million Campaign program in the period of time that has now been established for it? If so, we are confident they are few in number and we trust that, like the servant of Elisha of old, their eyes will be opened to behold the hidden resources of God which His children are able to command through faith.

What program has the Conservation Commission in mind to meet the big task the Convention has imposed upon it of leading our Southern Baptist forces to victory?

Briefly summarized, the following recommendations in the Commission's report to the Convention were adopted:

1. That the Campaign agreements, covenants and quotas be kept sacred and inviolate.
2. That all our forces co-operate with the Stewardship and Tithing Commission set up a year ago by the Convention, under the leadership of the Laymen's Missionary Movement, in carrying to every church and every member, as nearly as possible, the doctrine of stewardship of means, time and talents, and the necessity of regular, systematic and liberal financial support of the Lord's work.
3. That the various Convention forces and churches, under the leadership of the Commission, be urged to put on another intensive campaign for winning the unsaved, enlisting the unenlisted members of the churches in all Kingdom tasks, and deepening the spiritual life of all our people.
4. That all the state forces put on a vigorous effort to enlist in the Campaign the many thousands of new members who have come into the churches since Victory Week and the countless other members who have had no part in the Campaign heretofore, definite details for an every-member canvass on this matter to be worked out later by the Commission.



5. That all the Convention forces and churches press on in an heroic, united, sacrificial effort to bring to a glorious and final victory the forward movement to which Southern Baptists set themselves three years ago with such enthusiasm, hope and determination.

Acting upon the approval of these recommendations by the Convention the Conservation Commission, before the close of the Jacksonville session, called a conference in Nashville for June 28 and 29 of the members of the Commission, executive committee of the Convention, executive committee and state corresponding secretaries of the Woman's Missionary Union, executive committee of the Laymen's Missionary Movement, state members of the five general boards of the Convention, editors of the Baptist state papers, and such other pastors, laymen and women from the various states as the state secretaries might care to invite to attend the conference. The purpose of this conference is to seek the fullest possible counsel from this representative group of men and women, who are charged with heavy responsibilities in the promotion of the Campaign and all other denominational interests, as to the plans of procedure that will be most effective in carrying the Campaign to a successful conclusion. After much time has been spent in prayer and consultation, and the counsel of these leaders from the various states has been received, the Conservation Commission will map out its program and set up whatever of machinery it is deemed necessary to carry this program into effect. Inasmuch as that conference has not been held at this writing, it is impossible to indicate what the detailed program will be.

If the spirit of the more than 4,000 messengers who attended the Jacksonville Convention and who voted enthusiastically, by standing, to dedicate themselves to the task of carrying the original Campaign program to a glorious victory, represents the spirit of all the people in our churches, then the ultimate victory is already assured, though it is yet to be wrought out in labors of sacrifice and love and loyalty.

The big tasks to be faced by the Commission are largely determined already, and it remains to decide upon the most effective means for their accomplishment. These tasks are placing a new sense of obligation to God's work, as represented in the seven general causes fostered by the Campaign, upon the minds and hearts of the subscribers, and enlisting with cash and subscriptions to the Campaign the 500,000 new members who have come into the membership in our churches since Victory Week and the more than twice that number of members in our churches at Victory Week who did not subscribe to this forward movement of the denomination.

There is every reason to believe that the solution of both of these problems lies more fully in getting the Campaign more largely upon the hearts of all our pastors than in any other direction and just how to effect this result will figure most prominently in the deliberations of the Nashville conference perhaps. It is a matter of common knowledge that those churches whose pastors have kept the issues of the Campaign intelligently, constantly and consistently before their people, have kept up their payments to the Campaign from the beginning. May their tribe increase and that right speedily! The writer is persuaded that if our pastors generally would work half as hard to induce their people to pay their pledges as they did to induce those members to make pledges in the beginning, and preach frequently on the accomplishments of the Campaign as well as on the call of the seven general causes fostered by it, the task of fully completing the Campaign in 1924 would be gloriously accomplished. And while a mere layman is not presumed to speak upon such subjects, the writer would express the belief that where a pastor does not keep the issues of the Campaign before his people, it will

be perfectly in harmony with Baptist polity and our conception of orthodoxy for the members of his congregation to remind him of his obligation in this connection.

In considering the future task of the Campaign, it is not amiss to review some of the larger things that have come to Southern Baptists as by-products of the 75-Million Campaign. These were set forth in an interesting summary in the report of the Conservation Commission to the Convention in May, and are briefly rehearsed here as follows:

A wider information, broader vision and deeper inspiration of our people; a new realization of their unity, a new co-operation and a new consciousness of their combined power, under God, to do larger things for the ongoing of His Kingdom; a new world sympathy; a new spirit of evangelism that has resulted in approximately 600,000 souls being won to Christ through the instrumentality of Southern Baptists since the Campaign began and the addition of 500,000 of them to membership in the churches through baptism; a vast growth in the number and members of churches, Sunday Schools, Woman's Missionary Societies and B. Y. P. U.'s and an accompanying increase in the efficiency of all these organizations; the development of a new leadership in the local churches; the growth of a new sense of stewardship; the larger development of all our educational and benevolent institutions; a new faith in God in the accomplishment of larger tasks for Him; and a larger publicity among our own forces and the public at large of Baptist activities, achievements and programs.

Among the things which Southern Baptists need to take into consideration as they "face the future with a will to win," to quote the words of Chairman Scarborough of the Conservation Commission, as well as the summary of suggestions with which he concluded his report to the Southern Baptist Convention, are the following:

1. That Christ led us at Atlanta in 1919 in launching the Campaign, has led us since that time as we have permitted Him to do so, and will give full and complete victory if we trust and follow Him.

2. We are doing His work for His glory, seeking His world-will in His way and by His truth.

3. That God's people have always had difficulties to meet and have won signal victories in the proportion that they have had courage and faith to overcome those difficulties.

4. Big things call Southern Baptists to their best and challenge them to their most solidified unity, most closely knit coöperancy, and widest and most loyal spirit of brotherhood and comradeship in service.

5. We must not lose patience with nor embarrass our struggling people who have as yet been unable to meet their obligations to the Campaign.

6. We must go steadily onward and upward with Christly courage and Pauline optimism.

And by way of conclusion the writer would add the concluding paragraph of the report of the Commission:

"Your Commission joins in the most soulful urgency that this Convention lead our people forward to the task with a spirit of unity, coöperation, prayerful patience, sacrifice, loyalty and conquering faith.

"Let's renew our strength like the eagle, knit our hearts together like brothers in an unbroken comradeship, and like God's iron-sides, go forward in an unbroken phalanx. Triumph lies behind us. Conquest is in our souls. An enlarged door of opportunity opens to us. An unmatched task challenges us. Christ is leading. Southern Baptists should follow Him together, over Calvary, if need be, but on to victory and glory."



# An Open Door of Opportunity

## Some Impressions of Southern Brazil, Uruguay, and Argentina

*Rev. C. A. Baker, Rio de Janeiro*

Recently the writer, who was spending the vacation season in the mountain city of Bello Horizonte, Minas, had the opportunity to visit the three extreme southern states of Brazil and continue his journey into the Republic of Uruguay and Argentina. The journey started from Bello Horizonte, with a delay of two or three days in Rio de Janeiro. On Saturday night Dr. Shepard and the writer left Rio for Sao Paulo, arriving there early on the following morning. Of course we went to church, where Dr. Shepard preached. This gave us a little opportunity to see some of the work in that great city, and talk with the workers about their plans and prospects. Everything goes well with them. The Girls' College is growing so rapidly that there is every need for the new building which is in course of construction on the new land bought for that purpose. But we could not delay in Sao Paulo, for we had to leave early in the afternoon on Sunday on the through train for Curitiba, Parana, thus crossing the States of Sao Paulo and Parana without other halts.

A word about the prosperity and general aspects of the country through which we passed may be in order. In the State of Sao Paulo we saw great fertile plains and valleys, suited to and given to agriculture, fruit growing, cattle raising, etc. Our journey did not carry us through the important coffee section of that State, but everywhere we saw signs of prosperity. It is not certain to what extent the smaller cities along the Sorocabana railroad are evangelized by the various denominations, but it is certain that some points are important and strategic. Before reaching Curitiba on Monday night we passed through several towns that might well be taken for the Baptists. But the cry is always that we have neither men nor means, so that the working of these places is postponed. It gives one a feeling of sadness to see such splendid opportunities passing away or waiting so long. Our prayer is that these opportunities may not be lost to us and our God!

From Curitiba we went along with the delegates to the Parana-Santa Catharina Convention, which was to meet in Bananal, Santa Catharina. In this way we had the chance of seeing of what kind of stuff the believers are made, and we were not disappointed in them. They have a Christian cheerfulness that is contagious. Along the way songs were sung and every one seemed to enjoy being a child of the King. This part of the journey was made on what might be termed a second-rate road, but we saw two or three important centers. We have no work, it seems, in Rio Negro and some other places. Perhaps others may have a beginning in these towns, but they should be taken for Baptists.

The convention which we attended was unique in some ways. It was with a country church, and one which does not differ greatly from country churches in the United States. But the members of the church were exclusively Letts. Many of the older members did not understand Portuguese, so that the pastor had to give a resume in the Lettish language for their benefit. It goes without saying that the spirit of co-operation, fraternity, hospitality, were present and manifest. But the one thing which impressed itself upon all of us was the desire for a revival. It had been some time since there was an opportunity given for the young people to accept Christ, and when Dr. Shepard preached and offered the invitation, many responded. On Sunday afternoon, the last day of the Convention, nine were baptized, and that night several others mani-

festated a desire to be saved. Among the new members were some who spoke and understood Portuguese, so that now the official language of that church will be Portuguese where it had been Lett.

From the Convention we all separated, some going back north to Curitiba, Paranagua and other places, while the writer continued to the main line of the railway leading south. During these three days we were crossing the States of Santa Catharina and Rio Grande do Sul, vast empires where cattle and horses are the prime products, and where one may look until the eyes are tired without seeing a tree or variation in the plains which unroll before one's view. It is a vast trackless territory, with prairie fires, small scattered houses, but a land of great fertility and promise. From what we could learn, there is scarcely any evangelical work in the principal centers. Certainly Baptists need to enter and begin work there.

At noon on Saturday, January 21, we crossed the line which divides Brazil and Uruguay. The line is only a street, and one enters into a small city of great movement. The greatest difference noticeable is in the language spoken, although Portuguese and Spanish are understood almost equally well on either side of the line. The industries, or lack of industries, is almost the same. Uruguay is a great cattle and wheat country. Journeying along the railway, one sees cattle, horses and sheep in groups as far as the eye will reach. Everywhere the people seem to prosper.

Of course we thought much upon the possibilities for Gospel work while crossing this country. It needs to be taken for Christ. Really, Uruguay in some ways is more favorable to evangelical influences than Argentina, for there is separation of church and state, the people are more approachable, and the climate is much better than in Argentina. But we are only playing with the vast task of evangelizing the city of Montevideo. We have one small church in a small rented hall, with two or three preaching points. That is not enough for Uruguay! It is true that the church has recently bought a nice lot for their future building, but it may be some time before the building is commenced. And it is our opinion that we need another couple or two for the important evangelistic work in that country. We were most favorably impressed with the possibilities for our work there.

Crossing over to Buenos Aires, one is impressed immediately with the immensity of the job before us. It is an important city in every sense of the word—closely built, with good streets, some beautiful avenues, extraordinarily beautiful parks, great commercial and educational movement and plans. And what are we doing there? The work is young, but we must expect greater things, pray for greater things and get the men and means for greater things. Of course it goes without saying that Buenos Aires is the most important place in Argentina, but it is not the only place, as one might easily be led to imagine. Other important centers are La Plata, where we have a church with its own building, Rosario, the great up-river commercial center, where we have two or more prospering churches, Cordoba, where we have two new and small churches, and Mendoza, the center for all of the western part of the country. There are other places, Bahia Blanca, Rivadavia, where we seem to have no work. These places are bound to become great centers for trade, education, fashion, and they ought to be put on the Baptist map.

One of the things which impressed us most was the attitude toward education which one finds in Argentina. The State is bent on educating all of her citizens, but with a rather mechanical education, while the Baptist believers think that since the State has such an excellent program for education there is no place for Christian schools. Have they, and those at home, not yet learned the lesson from Germany? We are persuaded that there can scarcely be a more important phase or part of mission work than Christian education. We may be rapidly approaching the time when we shall need fewer missionaries and not more for some of the countries where we have had work for a number of years. Who, then, is to carry on this work? Is it right for the native people to depend upon foreigners always to preach to them? or is it not better to train their own young men and women to preach and teach them the "things which Jesus began to do and to teach?" Our schools are babies in Argentina, but babies who demand more than milk now. Our conviction is that the Seminary in Buenos Aires has to grow, and grow so fast that there will be difficulty in finding clothes for it. The same is true of the Boys' School under G. A. Bowdler's direction. And just now a Girls' School is being begun in Rosario. Be

it small or large, may it be for the preparation of Christian teachers who shall scatter the pure faith all over that country. And in educational work, let us not deceive ourselves with short-sighted men or policies, for the country is pitched on a high plane of thinking and we must do even better than the State schools if we expect to command respect.

The Foreign field for the Argentine Mission is Paraguay, and surely it is a needy one, from what we have read and heard about it. It is only natural that this should be their Foreign Mission field. The work is only in its beginnings, but should make progress since there is not much opposition or competition. The great lack now is a man with vision and power to bring that vision to pass in Paraguay. There is another argument for the training of the Argentine youth—for foreign mission service. The Baptists are rapidly putting the South American countries nominally on the Baptist map, but we must be sure of this map.

These are some impressions which we had of the countries and work. We return with more sympathy and prayer for our workers there, and ready to appeal to the Board in their behalf. May the brethren in the churches make it possible for the Board to heed these appeals!

## The Misfortune of the Near-Man

### A Strange Principle and How It Works

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

That "distance lends enchantment to the view" has powerful application other than to the receding mountain, and finds exemplification in various ways to stress the many-sided truths of the poet's observation. "Absence makes the heart grow fonder" is a saying of somewhat similar import applied to the affections rather than to the fancy. As a matter of fact while nearness to men augments responsibility for their well-being, this very nearness appears to dull the interest in them which should rightly inhere in this increased obligation and stimulate energy in us to meet it.

#### THE PRINCIPLE IN HUMAN NATURE

Our multiform points of contact with the near-man, the very convenience engendered by closeness, his very dependence upon us growing out of the far-away-ness of other helpers, all concentrate as a centripetal force accentuating our obligation to him; while the same closeness of proximity by a strange mental alchemy is transmuted into a centrifugal force of indifference which precludes the perception and the performance of manifest duties to him growing out of this very proximity.

Nearness, too, enriches the understanding of how best to render the service needful, but superior knowledge as an asset is canceled by the very disregard of the needs of the *near-needy*. Nearness presents many means not accorded the one distant from the need of administering the remedies that are efficient; and yet the blindness of closeness does not discover them, but praises in excessive proportion some half-comprehended privilege far-away.

It is a matter inviting serious consideration that the very nearness to men which augments responsibility for them, at the same time engenders an unconcern about them.

It is true that there is an enchantment about the condition of the distant man which clothes the affair with a sort of sentimental glamour of romance, the sequel of which may be a hysterical fulminating fussiness about him; but this does not atone for the atrocity of the lack of ministry which is ours to supply the needy right at our own doors.

The principle which we are tracing and deploring has had pertinent demonstration in the experience of the Negro with his Northern-un-nigh-neighbour. This fascinated friend treasures his tears to shed over men of contrary color in Dixie, rather than over the black brother walking the streets in the midst of his own city. These very tears (in one sense sacred) come from similar impulses which often generate a misjudged ministry culminating in injury rather than in the good intended.

There is no indication of obsolescence in the operation of this principle in the world of missionary endeavor. The far-man grips us, and we become obsessed with passionate absorption in him to a shameful lack of concern for the very one for whom we are many times more responsible. We can be beguiled from a duty which shadows us by another duty which though not so first-hand practices upon us the mesmeric art.

The power of this principle operating to much extent almost universally invites the Negro, if his salvation is to be seriously sought after, to removal from the fields and factories, the kitchens and the streets of his professing Christian neighbors to the far-land of his forefathers in the midst of the Kopis and the untaught tribes of the Nile and the Niger.

The Italian is invited by it, if concern for his Redemption is to be most active, to take ship and sail back four thousand miles from the men who neglect him here, but will engage for him there.

The yellow races, if they desire active interest in their spiritual well-being by men whose laundry they do and in whose presence they are, are besought by this cruel principle to hike back to the territory of pagodas and pagan temples and put forbidding distance between them and their now-near-neighbors who pass them in daily movements only to ignore them.

The man who interprets this dissertation as a treatise contravening the interests of the *far-man* rather than deprecating neglect of the *near-one*, has missed the point, being unwilling, if not too stupid, to be instructed. The care-take of the near-man is the source of far-reaching forces and funds with which

to supply the remedies of redemption and rescue to the farman. The painful tragedy to the distant alien is the ruin of his chances to be saved and nurtured, by this short-sighted neglect of the land which is to supply to him the remedies which are adequate.

#### A BILL OF PARTICULARS

I have thus attempted to lay bare the fact of the working of this principle—that all of us for the most part neglect the man right at us, and are more easily made enthusiastic over men of the same race who are farther away.

We can find ample proof of this all about us almost every day. Our attitude toward the Negro is a clear illustration of it. Our fathers took active interest in the religious training of their servants, and many of them as much as in the members of their own families. They were brought together with the family group for family worship. They engaged ministers to preach to them and otherwise instruct them. They made special and ample provision for them to attend church with their owners. After the war between the states they were helped toward self-support in their religious activities by their former owners. Sometimes this help was in the direction of aid in providing them church houses of their own, and teaching them in their own Sunday schools. In some cases white ministers took care to preach to them. In a few instances cultured and influential white men became their pastors, training them in self-help and teaching many of them with a view to their becoming religious instructors of their own race. The fine and almost sacred ties which bound old servants to former masters, held in confidence the one and to active interest the other. As the years intervened between the old régime and the new days ardor in this regard cooled, alienation sprang up. There was a letting down in the family religious life in their former owners and in their descendants. Family altars were abrogated, and this neglect necessarily included the neglect of hired servants.

Prejudices engendered by the follies of many of the mistaken friends of the Negro race, and the serious blunders into which many of the Negroes were led by them, further lessened interest in the Negro religiously. Fewer and fewer (apparently) have grown the personal efforts to aid the Negro in his spiritual interests; and one may be even so consecrated as to aspire to the sacrificing task of going as a missionary to Africa who never for once made definite and personal effort to save the Negro here.

There is a Negro problem and it can be solved, not along the lines of agitation about social equality, for such agitation only injures the Negro by alienating the whites, but by a Christian attitude of justice, unselfishness and helpfulness toward him. There are a sufficient number of well-meaning Negroes to respond to this to control and elevate the other class of Negroes in large numbers to their position and disposition of respect and deference due their white neighbors. The Negro problem is a peril, and sad to say, an increasing peril only because we fail to concern ourselves according to the mind of Christ in the well-being of these people who by a clear Providence are made our wards.

The Negro must be taught that the highest duty to his posterity is to maintain without displacement the absolute integrity of his own race, and that a certain sort of social equality to which he has in many cases been led to aspire is not the good which he most needs even if he could attain it. He must be taught and he must learn that efforts to aid him are not bids for his familiarity, but for his elevation in the best things. This very fault of his in presuming on dispositions to help him, to further his short-sighted ends of misleading ambitions, has militated much to his detriment by holding aloof from him many who would otherwise be willing and able to aid him. Dr. J. C. Long, who possessed prominently the discriminat-

ing insight of the penetrating philosopher, said to me one day as we were passing a certain white man, "I cautiously avoid any semblance of familiarity with that man in order to keep him at his distance."

These are some of the causes which bring about neglect of this man in black for whose salvation and edification we are peculiarly responsible. Let him go to the jungles and we might be induced to enlist for him.

This principle of the offence and detriment of being *near* finds ample illustration in our attitude and action toward any and all alien races about us.

I was told by a reliable lady of a large group of missionary women who had in a meeting just held been weeping and ring-giving over poor foreigners across the seas, and going out of that meeting place, declined to accompany a missionary worker to the immigrant wharf to see or to give help to these poor benighted people pouring into the very city in which these good women were.

In a nice little town of a score-thousand population where Baptist out-number others, four Greeks in their restaurant were asked, "Do you attend the Catholic church?" They replied, "We came over here to get rid of that." "Do you attend a Protestant church?" they were asked. They shook their heads. "Has any one during the two years you have been living in this town invited you to a Protestant church?" was inquired. "No invitation," they said. We might be induced to drop a tear for them if they would move away some five thousand miles.

So strange and yet so potent is this principle in its operation that an intelligent, influential, well-to-do, consecrated Christian man of whom I have heard gives nothing to save the 4,000,000 foreigners right here among us, many of them in his own city; and yet thrills with thirst for the redemption of the same people across a stretch making them remote.

Distance should not be the determining influence over the mercury in the barometer of our interest in lost souls. It ought not to be true that "Move among us, gentlemen, and this will insure our neglect of you."

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The report of the Conservation Commission had in it the note of optimism and victory. We have not done all that we set out to do, but we have done far more than ever before in twice the length of time, and have done it for the most part under harder conditions than ever before faced. Despite all adverse conditions a total of \$10,010,148.78 in cash was collected during the past Convention year, making the grand total collected to date \$35,437,409.77. With two years and a half in which to complete the program, and the peak of the hill reached in the financial crisis, surely we have no reason to be pessimistic or fearful.

\* \* \*

No agency of the Convention has proved its worth more thoroughly than the Relief and Annuity Board. During the past year this Board carried 804 beneficiaries on its rolls—twice as many as were cared for prior to its organization, with relief in twice the sum formerly given. Already the Annuity Department has 900 members enrolled, and the annuity benefit lacks only \$100 of having reached the maximum. Ten million dollars is fixed as the ultimate goal for this work so long neglected and so sacredly laid upon the hearts and consciences of Southern Baptists.

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Plans for a great supplementary campaign, to head up in an every-member canvass on the anniversary of Victory Week, are to be worked out by the Conservation Commission in its meeting in Nashville June 28.

## Can there Be a Christian Home Life in Africa?

Rev. W. H. Carson, Ogbomoso

I do not mean to have you think that we missionaries doubt the possibilities of a Christian home life in Africa. Only non-Christian people believe that it is impossible. However, some of the obstacles are giving away so slowly that we can only see the movement with the eye of faith. When our older missionaries talk to us about olden days then it is that our hearts beat with a renewed hope.

There are many things that militate against a Christian home life in Africa, but I shall tell you in this article of only four of them, taking the least important first and mentioning our greatest problem last.

### A MATERIAL PROBLEM

When I say material, I mean material in two senses; material in a worldly sense that works against a Christian home; and material in the sense that they have no real material out of which to make a permanent house for a Christian home. Mud walls that wash away in the rainy season; dry grass and poles that invite a fire that can, during the dry season and within two hours, take the shelter from ten thousand lives; these all help to make shiftless homes.

Good material is out of the African's reach by two distances: first, because of far away forest and lack of knowledge to use that forest after he gets to it; secondly, because of lack of money to buy English and American material that would make a substantial living place.

Under these conditions you would expect him to want money for a home that would stand, but as I shall show you later he had rather put his spare money in more wives and live on as his father lived.

### A LACK OF PRIVACY IN THE HOME

The privacy that goes to build up a Christian home in America is scarcely known in Africa. If a man wants a new house he is usually too poor to build it by himself so he invites his friends—perhaps a farmer, a trader, a builder and any others he may need—to help him. They build a large, rectangular-shaped construction, that we call a compound. Each one who has had a part in the building of the compound receives a certain number of rooms as his future home. The rooms are arranged like those in our hotels but are nearer the size of the cabins in a small-sized steamship. In the center of this rectangle is a wide open court that the sheep, goats, chickens and dogs use when they are not inside the rooms hunting food.

In this kind of a building many of our pastors and their families have to live with twenty, thirty, fifty or a hundred other people. Most of their neighbors are heathen; some Mohammedans praying five times a day with their faces toward Mecca; some conducting a heathen funeral service by wailing and beating drums for many days and nights; some pounding corn for early morning market; and, others in an unfriendly argument in which most of the neighbors engage before the first hour of the "palaver" is over. Let me remind you again that in this kind of *privacy* our Christians' children live. A few thousand homes and compounds like this jumbled together, with only foot-paths between, make up our city of one hundred and twenty-five thousand.

### PRESENCE OF IDOLATRY IN THE HOME

Usually in the open space of every compound there are small houses in which the people keep their idols. To these idols they go at different seasons and at different times of the day. When a man, as some believe, was born because of these idols; when there are a hundred other people in the compound who know nothing of God's part in creation; is there any wonder that one man gives up the task of trying to build a Christian home?

We had a chance to see some of the effects of such idolatry when recently a native worker asked us to visit a family where there was a sick girl. The worker had been twice before and had begged the people to bring the girl to Dr. Green. The parents had promised to come, but the visitor had not seen them and was worried. We found a girl with a disease that had taken most of the skin and flesh from her right shin bone. The filthiness of the house, the odor of the decayed flesh, and the suffering of the girl, caused me to repeat the native worker's appeal. They promised, but when I went again they told me that they had consulted the idol—pointing to the little idol house—and that it had said "No." When I pled again they told me that the idol gave them the girl and that they could not disobey it. Only the gospel can make this an ideal Christian home and my weakened faith tells me that it may be many years hence.

### POLYGAMY IN THE HOME

At the first, I stated to you that I believed that *polygamy* was our greatest difficulty. We can persuade a man to work and buy material to build him a home, to strive for some privacy in his home life, to give up his idols, but he believes that all of these have just put him in the position where he can take more wives—be he heathen or Christian. Then he wants to be the leading member of deacon of the church, and he will be if we do not, by persuasion and force, stop him. Thus the church gets some of the difficulties of the home.

Why are the problems that come from this our greatest curse so difficult?

Because the man is almost certain to have his favorite wife, which goes without saying, brings trouble. Suppose one of the wives is barren, then she is so infuriated that she wants to poison the children of the more fortunate wives.

Because stealing wives is a common sin. Suppose one man has six wives and another has only one, then we have the sin of covetousness combined with that of stealing. So goes the life of the poor woman, who, if left alone, could and would be glad to have a permanent home.

Because of many changes such as finance, breaking down of the husband's health, and last, but always important, the changing of a woman's mind. When there are no ties to bind what is there to keep a woman from thinking that there are greener fields over in the next town?

As one of your missionaries I promise you that the gospel is their hope and that the gospel is leavening and will leaven the whole mass as fast as you keep sending and as fast as we keep going.

\* \* \*

Dr. J. F. Love sailed on June 31, on the Steamship Southern Cross, of the Munson Line, for Brazil, where he goes for a series of important conferences with our missionaries, and for study of the situation that he may more sympathetically and intelligently co-operate in the advancement of the work in this strategic field.

\* \* \*

Methodists now point with pride to a total of 697,436 native Christians in all the mission fields where they are at work. The total baptisms last year—"children and adults"—were 59,088.



## Heathen and Christian Homes—a Contrast

Mrs. Annie B. Gay Gaston, Laichow-fu, China

One hot summer night I was awakened by hearing through open windows the wailing of a woman. It was distressing to hear, but I supposed it was wailing for the dead, which is common, and being done at stated times throughout a year or more, does not necessarily mean real grief. So I tried to disregard it, and get my needed rest.

Toward morning there was considerable commotion in the yard of this neighbor and I heard a man's voice calling at our hospital gate for medicine to counteract poison. This was given, and the physician went to see if anything could be done for the would-be suicide, for such the case proved to be. The young woman attempting suicide was our next door neighbor, was very pretty, and had been married two years. She had a dear baby girl.

The woman had taken a heavy dose of phosphorus in the form of a potion made by soaking eight or ten boxes of matches in hot water. The drinking of this poison is very common in this section as a means of suicide. Sometimes the effect may be counteracted, but in this case all efforts were in vain, and after a few days the girl died. The only reason that could be given for her rash act was that she had been visiting at her own mother's home and wished to remain longer, but when her husband insisted that she return to the mother-in-law's home, reminding her that the washing was needing to be done, she returned with him, but determined to take her life in order to make him "sorry." Many suicides are thus committed in spite. Doubtless there were other grievances, but certainly none so bad as to justify the young woman's course.

Another incident on this same line was furnished in the hospital. A man came in to ask for medicine to counteract poison. He had not been gone long when another came with the same request for a different person. When the man left I asked our medical helper if this were a "luck day" for suicides. (Everything is done according to lucky days in China). He said, "No, I think not, but it being harvest time the work of the women is very heavy, and they probably are getting angry more readily than usual."

In contrast to these I like to think of a beautiful home life which has developed out of Christian influences.

A young man and his sister were educated in our mission schools. I am sure



MISSIONARIES ENJOYING AN OUTING

The home life of the foreign missionary is necessarily abnormal, yet the missionary families know how to relieve the strain and make stronger their fellowship by an occasional picnic together.

that the missionaries who helped them invested a great deal of prayer and love in them in addition to some financial aid. Both have become exceedingly earnest and valuable Christian workers.

Several years ago the young man realized that his progress in Christian living and service would be greatly hindered by the fact that the wife chosen for him in boyhood was not educated, was not a Christian, and that their two small children were receiving no Christian instruction.

He asked that his wife be allowed to attend a school which up to that time had been open to Christian women only. After much prayer and consultation arrangements were made for the young woman to come from a distant city and live in quarters adjacent to the school, her two children and her own mother being with her. The young husband continued his work of teaching in the mission school of their home city. He certainly must have used much domestic diplomacy to have formed and carried out this plan for his family.

At first the wife and mother and children seemed not at all promising, but gradually Christian influence transformed the whole family. The wife learned well in school, and both she and her mother became truly Christian. The children are growing up "like tender plants" in our mission schools.

One day there was unusual joy in the family, and it was announced that a letter had come telling of the conversion of the paternal grandmother in the family. So the home may now be called a true Christian home, its influence reaching out in all directions. I think this blessed result is

due directly to the fact that the school boy and his sister came into close relation with the Christian homes of the missionaries, and would not be satisfied until they reproduced something similar in their own home.

## The Missionary's Home Life

Miss Edith C. Ayres, Rio de Janeiro

I feel a hesitancy in writing about the missionary's home and home life as I have not been here on the field very long, and living in the school am not in as close touch with that phase of missionary life as some others.

I would be tempted to be extravagant in my language in describing the influence and power of the Christian home out here. As I have seen the constant demands made upon the time and energies of the workers, their attempts to spread themselves over the task of four or more men, the irregular hours they are forced to keep, and the intensity with which they live, it has seemed to me that if they did not have their homes in which to relax a bit occasionally they could not stand the strain as well as they do.

Being a woman probably makes me notice the woman side of home life out here. I consider it true heroism to be able day after day to keep the machinery of the household greased and running smoothly, in spite of the irregularities such as unexpected guests to meals, waiting

maybe an hour or more for the man of the house to appear for a meal, and then have him phone that some unexpected board meeting has detained him and that he will not be able to come at all, and yet maintain a calm, unruffled spirit. How many women in the States could go day after day, rearing a family of six healthy normal children, directing the whole work of a boarding school of a hundred girls, and active in the work of the church in all of its departments, and yet not get ruffled in spirit and cross at least once in a while? But I know one missionary mother who is always cheery and smiling, who never is too busy to do some errand like this: who is never too busy for some other person, who always has time to counsel and advise anyone who comes to her, and who on the days when she feels inside like biting a ten-penny nail in two never shows it except in a greater quietness and self-control. Her husband comes home late in the afternoon worn out from a whole day of taxing board meetings, probably worried a bit over some turn in the deliberations, and she finds time between calls to listen and sympathize and cheer and probably slips off just before tea to make some tasty dish in the kitchen that he likes!

A person doesn't live a normal life on the mission field. At least such is my observation. It is rather a normally abnormal life. One fits into the scheme of things and goes on under such conditions just as long as it is possible for the body and spirit to stand the strain. And it is not because the missionaries do not try to preserve their health. Take for example the question of regular exercise, something essential to maintaining a balance with the mental and spiritual strain on the mission field. How long would it take you to lose your enthusiasm for tennis if every five minutes of the half hour you were playing someone would come with a message of something which called for an imperative answer, making you leave the court before you had well begun? With all the missionaries sent out this past year the field lacks a great deal of being manned, and due to the return of some for reasons of health and of others on their furlough, there is always some other gap to fill.

In the midst of this the missionary home stands as the Rock of Gibraltar or a haven of refuge. I think both figures are needed for sometimes it is one, and sometimes the other. For generous open-hearted hospitality which makes any sacrifice for the sake of accommodating another (and here in Rio with the continual passing of people to and fro that is a constant, not an occasional sacrifice), as an example of happy married life and as the center of tremendous spiritual power and influence, it has no peer. The Brazilians



A CHINESE HOME-MAKER

This aged woman, though blind, gives Christian training and mother love to the two motherless girls committed to her care.

have many admirable traits of family life, some of which the American people might take note, but they do not have the atmosphere in them that the Christian missionary's home has. They realize the difference and they see what that difference is when they come to know Jesus.

#### GOD ANSWERS PRAYER

*I know not what methods rare,  
But this I know; God answers prayer.  
I know not when He sends the word  
That tells us fervent prayer is heard,  
I know it cometh soon or late;  
Therefore, we need to pray and wait.  
I know not if the blessings sought  
Will come in just the guise I thought.  
I leave my prayer with Him alone  
Whose will is wiser than my own.*  
—Selected.



WORKERS TOGETHER IN A GREAT ENTERPRISE.

Faculty, Kaifeng Baptist College: Mr. Li, L.S., Mr. Chang, Mr. Fu, Mr. Liu, Mr. Tsao, L.T., Mr. Li, C.B., Mr. Eavenson, Mr. Tsao, I.C., Mrs. Middleton, Mr. Middleton, Mrs. Sallee, Dr. Sallee, Mrs. Braun, Mr. Braun.

## Winsome Examples of the Christian Life

Rev. Milton L. Braun, China

When a particular brand of goods so satisfies those who use it that they become its chief advertisers it is usually a sign that there is quality-value. There must be quality-value behind the name of Kaifeng Baptist College, for no school that we know of, government or private, in the whole province, has had the healthy growth and development that we are having. Mr. and Mrs. W. E. Sallee, evangelistic missionaries, having been given a vision, began plowing ground for a Baptist College in the metropolis and capital of Honan at a time when modern education was first being introduced. Kaifeng now boasts of nearly twenty schools above primary grade in which English is taught, and yet we Baptists can, as it were, select our own students.

Our good name and prosperity are due, first to the blessing of the Lord, and second to the liberality of our home churches through the \$75,000,000 Campaign. Your recent grants of money enable us to increase our efficiency many hundred per cent, and the prayers that accompany these gifts enable us to invest wisely in Chinese teachers, in student aid, in land and buildings, and in other equipment.

Three years ago our teachers were paid from eight to eighteen dollars per month. Most of them were good Christian men, but with hardly any modern training. Their hearts were all right but in other respects they fell short of our ideal. Your prayers and your money are helping us secure men who more nearly meet our standard for teachers. Their salaries now run from twenty to fifty dollars. We wish that you might know the Chinese members of our faculty, and pray for them.



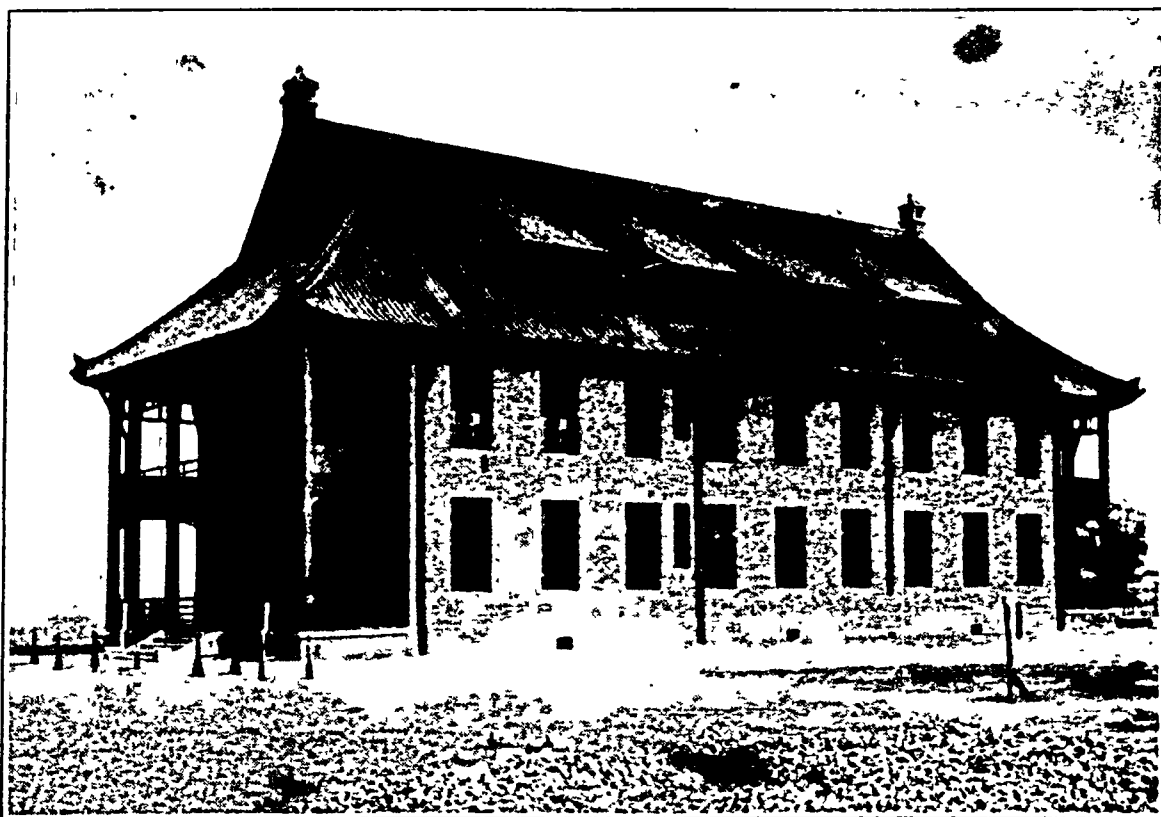
NEW RECITATION BUILDING, KAIFENG BAPTIST COLLEGE

"Your recent grants of money enable us to increase our efficiency many hundred per cent, and the prayers that accompany these gifts enable us to invest wisely in Chinese teachers, in student aid, in land and buildings, and in other equipment."

We endeavor to give substantial aid to such children from Christian homes as require it. This not always takes the form of a reduction in fees. Our excellent dairy already provides employment, profitable in more ways than financial, for several students, while our school farms open up other helpful opportunities. Although their days of language study are by no means over, Mr. Middleton and Mr. Lee are already getting their agricultural work into shape. There are only fifteen other college of agriculture graduates engaged in Christian mission agricultural work in China, most of whom are located in the university centers. When our industrial and manual training department is realized we will be helping, in a more definite way than we now are, the students who have a mechanical or artisan turn of mind. Let it be said that if we choose we could make up our complete enrollment with students paying full fees in advance, and as a result, as far as operating expenses are concerned, we could make our school self-supporting. But, as in America, the working student is worth while, and a decided Christian atmosphere is worth more than rubies. Full fees are \$60 per year, of which amount about half is consumed in the dining room.

Our compound is ideally located between the open country and the main suburb within a mile of the city wall. Soon we expect to purchase land enough to square off a campus of about twenty acres. Already we have three foreign residences, occupied by Mr. and Mrs. Sallee, Mr. and Mrs. Braun, and Mr. and Mrs. Middleton. Besides outhouses for kitchen, baths, etc., our school buildings at present are four in number. There

are forty-three rooms besides an assembly hall with seating capacity of about 400, and dormitory space in the attic. Physics, chemistry, and agriculture laboratories, and a large room for our future manual training work are in the semi-basement. The main floor contains chapel, general offices, library and reading room, guest, and classrooms. Recitation rooms, literary society halls, and chapel balcony compose the second floor, while the top story already contains its quota of nearly 100 student beds.



A SCHOOL THAT IS A HOME

"We endeavor to give substantial aid to such children from Christian homes as require it. This not always takes the form of a reduction in fees. Our excellent dairy already provides employment, profitable in more ways than financial, for several students, while our school farms open up other helpful opportunities."

Our equipment is not what we hope to have it. The library is a venture of faith and the reading tables are but scantily supplied. This article is not a bid for books and magazines. If friends who care to send us such, however, would write us before hand it probably would avoid duplication. We might be getting three copies say of the *Literary Digest*, when one of the donors would just as gladly have sent us *Popular Mechanics*, and another, *Collier's Weekly*.

At present we are not pleading for money, but we do request your sympathetic prayers. There are problems of administration, of discipline, of extension, of gaining and keeping a right relationship with government schools and officials, of holding all our teachers to a proper personal and professional standard, problems of health and sanitation, of patience when things go wrong and of temperance when they go well, and among many others that great problem of leading all our boys to a personal knowledge of the Lord Jesus Christ, and then to an appreciation and understanding of Christian leadership. From a distance, through your earnest prayers, you can help us handle all these problems. We expect it of you.

From Kaifeng Baptist College we want to turn out pastors for our churches, preachers for our chapels, teachers for our schools, leaders in agriculture for our outstations, political leaders for their needy country, professional and business men above reproach. All of these we want to be living epistles known and read of all men, winsome examples of the Christian life in all its beauty and fullness.

## Qualities Lacking in the Yoruba Home Life

Rev. J. C. Powell, Oyo, Africa

The first and most essential characteristic of home life is absolutely lacking in the Yoruba home. The Yoruba man buys himself a wife when she is young, and pays a dowry for her. Then she belongs to him. He takes her when she becomes mature, or from twelve to twenty years old. A few men have been known to marry two women in one week. But he usually keeps one for the satisfaction of the animal nature until he gets tired of her, then he brings in another. She is his slave and child-bearer. Failing to perform either task she is cast aside, and another brought in. Thousands of times the woman never sees or knows the man she is to marry until he comes to take her home. When she arrives she may find a dozen other women already there.

There is also a lack of confidence when the woman finds no love, not even animal love, naturally she seeks some man who will pay her some attention. The man knows he is untrue. She knows it, and also becomes untrue. Hence there is a lack of confidence through the breach of what should be the sacredness of the marriage vow.

Moreover, the Yoruba house or compound makes privacy almost impossible.



THE HOME OF ONE OF OUR OGBOMOSO PASTORS

"In this kind of a building many of our pastors and their families have to live with twenty to thirty, fifty or a hundred other people. Most of their neighbors are heathen; some Mohammedans praying five times a day and nights; some pounding corn for early morning market; and others in an unfriendly argument in which most of their neighbors engage before the first hour of the 'palaver' is over."

The father with all his wives, his sons and all their wives, live in one big square compound with the rooms built around its sides like stalls of a livery stable.

As I see the Yoruba life, there are four leading remedies for the above situation. The first, which might as well be third or fourth, is that of the English Government passing and enforcing such

laws as will allow only one wife. I think polygamy would soon be eliminated if the Government would pursue the three following courses. In the first place, make it two years' imprisonment for giving or accepting a dowry for a woman. Second, give one or two years imprisonment for living and cohabiting with more than one woman. Third, let there be an annual tax of three pounds to each family if more than one family live in one compound.

The second remedy is that of example. Let the mission house life be that of simplicity, comfort, and happiness, showing cleanliness and privacy. Also let the missionary and his wife have self-respect, and respect for the others, and demand the respect of others. Further, let the different denominations agree among themselves that one house, one husband and one wife with their unmarried children shall constitute one home.

The third remedy is to *educate, educate, educate* in Christian principles as well as in book learning and civilization.

The fourth and last remedy is to bring them in such close contact with God that He will be the ruler and guide in their lives. Without this all else will be a failure. To attain this will require much giving, praying, teaching, preaching, through long patience, persistence and perseverance, with punctuality and loyalty to our own obligations to God who gave Himself not only for us, but also for these who know Him not and some who never heard of Him.



AN AFRICAN "TENEMENT"

"The open space inside the rectangular shaped building is where the goats, children, and dogs eat and play. You can see some of the rubbish that gathers when no one person is responsible for keeping it clean."



## The Influence of the Missionary's Home Life

*Rev. I. D. Eavenson, Kaifeng*

On the whole the Chinese people are a very practical people. They must be shown, not once nor even many times, but for a long time. This explains the comparative slowness of effective missionary work. It requires a long time for the things which they see to react upon their will power, and thus put into force those feelings which have been aroused. The average Chinese will agree with you quickly, that your doctrine is good, but that does not mean that he is ready to accept it.

Perhaps you may think that the Chinese do not know about our domestic affairs, but they do know. It is marvelous how news spreads both among the high and low. I have been told that if a Chinese gentleman is trying to form an estimate of your character, he talks to your servants and gets their point of view, and allows that to enter in.

There is the greatest contrast between a missionary's home and that of the average Chinese. The smoothness and sweetness of the missionary's home life is soon known. There is often much unhappiness and misery in even the best Chinese homes. The husband did not choose his wife and their dispositions may be at opposite poles. Yet there is no recourse. So far as I have been able to judge in the two years that I have been out here, there is very little fellowship between the wife and husband. He comes in, eats and sleeps—she does the work, or sees that the servants do it, then the husband is out and gone again. The wife is practically the slave of her mother-in-law. Most men do not take their wives away from the father's home. Doubtless the wife looks forward to the time when she shall be a mother-in-law and thus be paid back for the days of her servitude. However, the woman is not without power in the home. She has a weapon which the men fear very much, and that is her tongue. Often as you go along the street, you see a man and his wife having a disagreement, and in her anger she tells all of the family secrets. The intelligent class are less public with their differences, but they have them just the same.

The work has been going on here in Kaifeng for about 15 years now and we are beginning to get some real Christian homes among our converts now. Instead of the home being a kennel of discontent and unhappiness, it is a place of joy, where God can be honored. What is bringing this condition about? It is the reaction of the missionary's home life on the life of the Chinese. I feel that one

of the most powerful agencies which is bringing them to realize the power of the Christian message is the transformed home life of our Christians. The missionary's home becomes the pattern. There are many cultured homes in China where there is relative peace and contentment, but even these when placed beside a Christian home, are shown to be lacking in the essential principles of real happiness.

Pray for us as we try, not only to preach Christ, but to live out His principles, every day, in every circumstance, for we are continually being watched and the power of Jesus on our life estimated.

## Christ Transforming the Home

*Rev. A. E. Hayes, Pernambuco*

The silent influence of the missionary's home upon those Brazilians with whom he works is a factor often overlooked even by the missionary himself. In the interior of Brazil the average believer's home is a very crude shelter of mud walls, palm-thatched roof and few windows, with no glass. In our first home in Brazil we had four medium sized rooms, with two windows and three doors opening to the outside world, giving light and ventilation. This was in the village of Corrente and was the usual type of village. The side

walls to right and left were shared with our neighbors and we had no light from those directions. Our front looked out on the public square.

As for our furniture, if we had not taken chairs, bed, and other household articles with us from the coast, we would have fared as did our Brazilian neighbor. His table is small and crude, as are the rawhide-covered stools he uses for chairs.

Our common, cast-iron, wood cook-stove was a marvel to those residents of the far interior, and they insisted upon calling our stove, "the cook," since such a contrivance capable of doing all the work should not be called simply a stove but the cook. They cook in the old primitive, camping-out way,—an iron pot with three rocks placed conveniently beneath, with fire between the rocks.

Our bed was also a source of wonder, because of the springs. They could not understand them at all; and I am sure we would find it hard to comprehend the modern bed if we had slept all of our lives in a hammock or on the ground with a very thin, woven, palm-leaf mat for a bed.

Mrs. Terry's victrola drew spectators for leagues, and even though it was rather more noisy than musical at first, owing to the severity of its journey, having come the last sixty miles of the one thousand on a springless ox-cart, and had suffered the misfortune of being well powdered with a burst sack of lime,—it was much appreciated, almost as much as the portable organ.



AFRICAN HOUSES THAT ARE VERITABLE DEATH-TRAPS

"Thousands of these roofs are so close together that fire can be stopped only when they tear away the roofs that are in the path of the fire."

But these things, like the corn mill for grinding, the plow and other tools, are the material influence a missionary is able to bring upon the standard of living of his brothers and sisters in Christ, here in interior Brazil.

Much more wonderful is the effect of Christian living and Christian homes on the spiritual lives of the Brazilian. Christ uses the home for our development. He is doing that here in Brazil.

I feel sure that we newer missionaries to Brazil are having a much easier time in the harvest fields than those pioneers, Drs. Z. C. Taylor, Bagby, Nelson and Downing, who came here when the Lord's work was being planted. However, we do feel that there are yet some weeds and stones that make our own tasks difficult, but we are in the second generation of Baptists in Brazil. The influence of Christ through the home is at work.

When first the work opened the convert underwent for the sake of the "new sect" he had joined, persecutions and villifications, like nothing we know in the United States. Disowned and disinherited by parents, ostracized by friends, both in a social and business way, and excommunicated from his father's church by an irate priest, the first believers submitted to grim suffering. We have these persecutions today, where new work is begun, but I do not think it is anything like as terrible as it was in the beginning.

The point is this, that the believer of today is more fortunate than his persecuted parents of yesterday. He has had an opportunity of knowing Christ in his own home, in the home of his pastor and in the home of the missionary. To illustrate the difference in the attitude of the unconverted home and that of the believer: Dr. J. L. Downing tells of hearing a Brazilian mother talking to her neighbor about the intelligence and acuteness of her son. "Oh yes," she exclaimed, "he is very sharp. Why, don't you know, he told a grown man a lie yesterday, and the man believed him. The little 'patife' (rascal)!" Now this is just one incident of the kind, but from the general laxness of morals, the willingness to take advantage of another in a trade by telling a lie, and the graft rife in governmental circles, I feel sure that the attitude of that unconverted mother explains unconverted Brazil.

On the other hand, a believer's home is one of love, honor and righteousness. It is amazing, the difference of purpose and attitude between the young men and women who come to our schools from Christian homes and those from the unconverted home. This difference as to the right and wrong of cheating and other evils is due, I think, to Christ working through the church and Scripture and finally the believer's home. Their home life is due to the New Testament and the example the missionary is able to show the convert.

In Corrente lives a young Brazilian Baptist preacher, who has the sweetest home life of any I have witnessed. When visitors arrive, his women folk do not hover about the kitchen, nervous and afraid, peering in at the guests, afraid to be seen, or appearing only to serve the men, lords of creation, as is the case in many another home; but they come to the table and are loved and respected as equals, not as chattels. His children are quiet, well-behaved and educated. And although this young man is very busy teaching and preaching, he finds time to

help his wife with her household duties, for unfortunately she is not strong.

A thing like that is unknown in an unconverted person's home. Love comes in with Christ.

The methods of living, the comforts of life and moral stamina are responsibilities that God has intrusted to His missionaries to take to those who suffer from four hundred years of Romanish duplicity, avarice and degradation.

The Christian home is a powerful medium for instilling these high ideals. Are we not inclined to forget the silent influence of our every day life in our homes?

## "Like Heaven Brought Down to Earth"

### The Cuban Convention as Seen by an Outsider

*Mr. Robert Taylor, Havana*

An invitation was given me to attend the Annual Cuban Convention held down the Island, April 11-15, and I am glad I accepted it. For weeks plans had been in preparation for this event, and when the morning for departure arrived everybody in the Temple was up early and ready to leave when the word was given to start for the station. We were twenty-five when the train moved out of Havana, but the number increased as we stopped at stations along the way, so that we had near seventy when we reached Sagua la Grande.

The seven hours' ride was a hot but interesting one. We went through fields of sugar cane, hemp and pineapples; past banana farms; groves of palm trees and mangoes; could look across acre after acre of unimproved land to distant hills crowned with groups of royal palms. At some of the stations were sugar cane carts, drawn by four, six or eight oxen, ready to transfer the sugar cane to freight cars. Once in a while we would see the handsome home of a sugar-mill superintendent, but mostly the houses were one-story with wooden sides and a palm-thatched roof. These houses are called "bohios," and usually have only one room, a mud floor and no windows, only a door or two. Groups of bamboo trees in picturesque valleys, or lowlands; now and then a walled-in cemetery, with its cross-marked graves; a sugar mill in operation; horses tethered on front porches; beautifully colored blooms—all helped to lessen the tiresome journey, as did also our singing. One piece, "Cuba para Christo" (Cuba for Christ) a sort of battle hymn, sung to Adam Geibel's "Stand Up For Jesus," was sung so often that the Cuban Rural Soldier stationed on our car (every train has a guard of from two to four soldiers) got to singing it with us.

At noontime the car looked like an old-time Sunday school picnic with lunch boxes out. Missionaries are not endowed with surplus funds, so we traveled in the "Missionaries' Pullman," the second class coach with hard wooden seats and backs.

Whenever the train stopped we were besieged by men, women and children begging, and their pitiful plight secured for them many a coin.

Arriving at Sagua la Grande we again sang our "battle hymn" on the station platform, and had the added voices of fifty or sixty of a reception committee. It was all that we could do to get through the crowd of good people there to meet us, so hearty was their greeting.

Going to the church, we were assigned to our respective sleeping quarters, and afterwards went to the Sagua pastor's home where all the meals were served. Long board tables for the food, and seats made of boards resting on boxes, in three rooms and the patio, took care of the 140 delegates (only nine of them Americans) and the visitors, about 180 in all. There were twice as many to attend as had been expected, but by some sleeping three in a bed, putting cots in a tent erected on the church lot, other cots in two small rooms and a hallway in the church, everyone had a place to sleep, with possibly a bundle of grass or hay for a pillow, and most likely mosquitoes or fleas to keep one from being lonesome.

The meeting in the evening was an eventful one. The church was filled to overflowing, and many native non-Christians stood outside on the church porch gazing in at us with extended eyes and open mouths. The speeches were good and the singing whole-souled, and at 10:30 everyone went away tired but happy.

One of the amusing incidents was a black and white kitten climbing onto the platform and sitting at the secretary's feet, and when he arose to read the list of delegates, kitty occupied his chair. Two or three dogs made themselves at home, running around the roof all evening, and when they would get to the front of the church, kitty would hump her back, ready for battle.

The first evening session, and the morning following, covered work and possibilities in the Sunday school. The afternoon was taken up by the Women's Missionary Society, and the second evening concerned the young people. Thursday began the sessions of the convention proper, and consumed all of Thursday and Friday—three sessions each day. Thursday night was a big night. The convention sermon was preached and a memorial service conducted for Rev. A. U. Cabrera, the first pastor of the Sagua church, and who had departed this life only a few months ago.

Great harmony and brotherly love had pervaded the convention from the first, and on Friday afternoon reached its climax; so greatly was it expressed that the session was prolonged long after the usual closing hour, regardless of the fact that supper was served and getting cold in the waiting. It would be useless to attempt to express in words the Holy Spirit atmosphere that was so evident. When seven young men stood up and asked to be taken into training for the ministry it was found that there would not be sufficient funds forthcoming from the Home Mission Board to take care of them. Then you should have heard the sacrifices that the native ministers were willing to make to provide in part at least for the support of those young men. Hearts were torn with Christ-love for them. In all my experiences with religious gatherings in the States, I have never witnessed that which I beheld that day. At the close of the meeting Dr. McCall said to me, "This is like heaven brought down to earth."

The evening session closed the convention and the same spiritual feeling prevailed. A visiting preacher, not on the program, who was present, was asked to speak. And such a talk! How it inspired! Words seemed to be given to him from on high. Then there was inspiring singing, solos, a duet, a chorus by the choir, and wonderful congregational singing, closing with our "battle hymn." Although the service began promptly and there were no delays, it was close to midnight when the session was over, yet no one became restless nor seemed tired.

When we gathered at the railroad station the next morning and were waiting for our train, there came calls for a forceful young native preacher, and mounting a flight of steps, he spoke to the people

of the town; thanked them for the hospitality shown the visitors, and did not lose the opportunity of saying a word for Christ to those present who were not of us.

The return journey was uneventful. There was the usual singing; the bidding "Good-Bye" as delegates left the train at their respective stations; the talking over of the good things of the convention and the planning of work suggested by the convention.

On Friday between the morning and afternoon sessions, a number accepted an invitation to take a short trip on the Sagua

river on a large barge drawn by a gasoline launch. It was a delightfully interesting trip, but for lack of time it was not as long as we would have liked.

During the convention eleven young men and four young women volunteered for service. Total church membership was reported over 2,300, and over 4,000 in the Sunday schools. Contributions for self-support alone exceeded \$8,000. During the past conventional year there have been 412 baptisms. Surely the work in Cuba is being blessed by Him who said "Go ye into all the world and preach the gospel."

## Planting the Gospel in Rome's Stronghold

*Rev. D. C. Whittinghill, D.D., Rome*

At the Southern Baptist Convention which met in New Orleans in May, 1901, it was decided by a special vote of the Convention to establish a Theological school in Rome. Dr. George Boardman Taylor, the founder of the Italian Mission, had long felt the need of such an institution, but the time had never seemed mature for its establishment until 1901. We had been compelled to prepare our young men privately or to accept older men, generally priests and monks as they came from the Roman church with little or no preparation for their new field of activity. This state of affairs was not of course satisfactory and was at the same time the principal cause of introducing into our Mission men poorly fitted for Gospel preaching.

The writer was appointed by the Foreign Mission Board to have charge of this school. We opened in November, 1901, with only four students. One of them is still with us and is the honored pastor at Milan. All the others are dead. The school slowly grew in numbers and importance. The largest number we ever had at one time was sixteen. Both the Wesleyans and Methodists have had students with us and there have been a few independent students without any church relations, but were good Christians at the same time. In this connection it ought to be said that except the last two years of its active existence, our school has been greatly handicapped for lack of a suitable building and other necessary equipment.

The faculty has been changing during the years. Dr. Geo. B. Taylor's assistance in organizing the school cannot easily be exaggerated. He taught systematic Theology during the first years and at the same time prepared a textbook which has been largely used by other denominations. Prof. Henry Paschetto, for many years pastor of our Rome church was a teacher until his death in 1906. Later his son Ludovicus took his father's place as

professor and has done valuable work ever since. Rev. Nathaniel Shaw of the English Baptist mission was a fine teacher of Homiletics until his lamented death a few years ago. He left a splendid textbook on Homiletics which I published. For three years before the war Rev. Henry Piggott of the Wesleyan Church rendered us excellent service as professor of Apologetics. He, too, has been called to his reward. He was a man highly esteemed as a scholar, saint and gentleman. He was a graduate of London University. Occasionally we have had lectures from "outsiders" on social, historical and religious topics. Before closing this paragraph we must mention the little volume by Dr. Gill on Sunday-school work. Though brief it has been well received. He also taught English for a while.

Our course of studies has as a foundation and center, the Bible. As far as local conditions would permit, we have taken the Seminary at Louisville, Ky.; as a model. Of course we have not been able to do our work so thoroughly as at Louisville, although we try to cover on general lines the same ground. We require three years of study, and with some exceptions the students must possess gymnasium certificates. In some cases we have had University students. Our teaching has not been easy for lack of textbooks adapted to our purposes. For the study of the Old Testament, church history and Hebrew, we have been compelled to use textbooks in English and French. Within the last few years some valuable works in the above subjects have appeared but they are so vitiated by higher criticism, and have other dangerous defects, that we cannot safely use them. We have been fortunate in having Prof. Paschetto to give our students lectures on the Roman Catacombs which may be safely termed as one of the numerous "fifth" Gospels. How wonderfully the inscriptions, frescoes and sculptures in these hallowed grounds con-



firm the teachings of the New Testament! The Roman forum, the Palatine hill, the Appian way and the Mamertine prison all add new interest to the study of the Acts and some of the Epistles of the New Testament. Also Church History, so intimately related with the Papacy, becomes more real studied in Rome than elsewhere. The very stones of this city may be rightly termed "Protestants" because of the testimony they give against the errors of the Papacy!

The good fruits borne by our school are evident to all who wish to see. All of our active pastors except eleven were trained in Rome. Those who did not attend were with two exceptions already in active service before the foundation of our institution. On the whole, the standard of work has greatly improved and our men will compare well with other denominations. With the exception of the Waldensian we have the best prepared pastors in Italy for aggressive, spiritual work. Several of our churches, though small in numbers, are deeply spiritual and do in proportion to what God has given them as well as their sisters in America or England. This work of course is due to the influence and consecration of their leaders. Not only spiritually, but intellectually our school has done honor to itself. In the faculty we have had representatives of the Universities of Virginia, London, Rome and Geneva, as well as the Baptist Theological Seminary at Louisville, Ky. Dr. Taylor's work both in America and Italy does not need "honorable mention" from me. His numerous volumes both in English and Italian, besides his labors as pastor in America and founder of the Italian Mission, rightly put him at the head of the honor roll. Prof. L. Paschetto, as is well known, won a prize of one thousand francs from Pope Pius X for his splendid work on "The History and Monuments of Ostia," the old Roman seaport. His work as editor of *Bilychnis* has added new laurels to his "crown." The revision of Diodati's New Testament, which required seven years, had as representatives of our faculty Dr. Taylor and myself. Some of our students, too, have done us great honor as well as made for themselves a name. Piero Chiminelli, now in the Louisville Seminary, is one of the most eloquent preachers in Italy. As an author, too, he is even more widely known. Already four volumes have issued from his pen. "Gesù di Nazareth" is in its second edition and is a most popular work written in a charming style. His last book on "The Fortune of Dante in Reformed Christianity" attracted wide attention in intellectual circles in Italy. He is at present preparing a monumental work on "The Parables," which promises to "fill a long felt want" in our Italy. John Arbanasiah, a lieutenant killed in the recent war, translated the

Gospel of Luke into the Sard dialect for the British and Foreign Bible Society of London. Aristarco Fasulo, the Rome pastor is considered one of our best preachers. He is editor of the *Testimonio*, our church monthly magazine. It is by far the best edited denominational periodical in this country.

For lack of equipment we have always been compelled to use rented quarters for our school. However, we shall soon have a fine building for our uses. Fortunately we have a good library due to the generosity of Deacon Billups, of Richmond, Va. Of course we need other volumes for our library and shall be glad to receive them at any time from our friends.

A final word about theological education in Europe may not be out of order here. As is well known, our Foreign Mission Board is gradually opening theological schools in our new fields in Southern Europe. This work of course is of the utmost importance, but in the long run it cannot satisfy the exigencies of these fields. There will be needed soon in Southern Europe a theological school for the higher education of our pastors and

professors. America is not a good place to send European students for study because most of them become so attached to the new country that they lose interest to a large extent in their own country. Of course there are many notable exceptions to this rule. Rome would be an excellent place for such an institution. It is historically and strategically the best city for such a school. Here resides our arch enemy where we could study him at close range. Here are numerous libraries, the Catacombs, a great university, an art center, a wonderful climate—all of which ought to be duly considered. Besides, our own Theological school could be used as a basis for such an institution. The Roman Church for many years has brought her best men from all over the world to Rome to finish their training in the "Propaganda Fide" or the Gregorian University. In this matter we could follow Rome without committing an unpardonable sin. Why not establish here a great theological school where our own men could be as thoroughly trained as those of our great adversary?

## Can the World Be Won?—A Practical Plan

Rev. F. J. White, D.D., China, President Shanghai Baptist College

Baptists believe in preaching the Gospel to the whole world, so for many years their missionaries have been preaching the Gospel wherever they have gone. The main emphasis has been upon preaching alone.

But when we are faced by 400,000,000 of people who have known nothing about Christianity during practically all of their history, who have religions of their own which they believe in, missionaries have come to the conclusion that the Christians of America and Europe are unable to send a sufficiently large number of missionaries to actually bring the Gospel to all the millions in these great nations.

Even if they could send a hundred thousand missionaries to China, because they are foreigners to the Chinese, it would be very difficult for them to reach all of the Chinese with the gospel of Christ.

So it has become increasingly certain that the only way by which the Gospel could be brought to all the Chinese is by training a great many Chinese to preach the Gospel to their own people. In the first place it is a great deal cheaper, as one Chinese worker will not require more than one-tenth or one-fifth as much salary as a missionary, and on the other hand it is a great deal more effective, as the people will listen a great deal better to their own people preaching the Gospel of Jesus Christ to them.

Up to the Boxer year, the year of 1900, the main emphasis in mission work in China was the proclamation of the Gospel and the scattering of tracts by the missionaries, but when during the Boxer year the Baptist missionaries were compelled to congregate in Shanghai, they began to consider the question as to what was the best way to attack the problem after the Boxer trouble was over, and so they decided at that time that they must found an institution of higher learning, a college and theological seminary.

Baptists had had primary schools but scarcely any high schools up to the year 1900. They had had a few so-called theological seminaries which were only Bible training schools where men without much education were trained.

It was not until the year 1906 that the founding of the college and seminary at Shanghai was finally consummated. It was founded by co-operation between the Northern and Southern Baptist Boards.

In the beginning there were four missionary teachers and four Chinese. The college was opened with three freshmen. At first there was a Bible training school but no college men were studying for the ministry.

The first class from the college was graduated in 1913. This class consisted of two men. Both of these men went to America to prepare for further work. One prepared himself to teach Biology and is now head of the department of Biology



in the college. The other studied for the ministry and is now pastor of one of the Baptist churches in Shanghai.

The growth of the college was slow for the first six or eight years but has been growing rapidly since. The campus now consists of fifty acres at the edge of this city of two millions, the largest city and the most influential city of China—the Gateway of the Far East.

When all buildings are completed that are now under construction, there will be nine large college buildings and twenty smaller ones, including dwellings.

There are now, instead of eight teachers, over forty, about one-half of whom are missionaries and one-half Chinese. The growth of the student body has been most remarkable. Beginning with three freshmen, there are now 450 students. These students have come from all the Provinces of China, but especially from Kiangsu, Chekiang and Kwantung Provinces.

Among fifteen missionary institutions in China, Shanghai Baptist College is the youngest but it has gradually grown until it is now only second among all the fifteen in number of students and in value of plant.

But Shanghai Baptist College is now first in number of college students studying for the ministry. It also has the best developed educational department and probably the best plant and staff in the teaching of natural sciences.

Two years ago the college was made co-educational. A building which will be the largest on the campus is being erected for the accommodation of women.

It has been the aim of the college from the beginning to be the best that it could in every respect. It has been necessary to develop the educational side of the institution to the highest pitch possible in order to meet the competition of government institutions.

But the chief aim has been from the very beginning to make the institution serve the missionary purpose, to make it stand for Jesus Christ. In the constitution that was adopted at the founding of the college, it was made obligatory that the student body should be composed of at least one-half of students who were Christians, from Christian homes or from Christian schools. In the beginning the number of actual Christians was rather small but that has grown until today 80 per cent of the college students are Christians.

The college has also become a great evangelistic agency. Until today there are a larger number of actual baptisms from the evangelistic work in the college than there are in probably any other single station.

Only graduating the first class in 1913, there have not been a very large number of graduates up to the present time, but the graduating classes have grown until

this year there will be about twenty-five, and the number of graduates will amount to over one hundred. Of these, over fifty per cent are engaged in mission work either in teaching or in preaching and less than half a dozen of the students who have graduated have not been Christians.

Again it ought to be said that foreigners cannot bring China to Jesus Christ. It must be done by the Chinese themselves,

but they will not be able to do it unless they are trained, and they will not be able to do it however highly they may be trained in their education unless they become real followers of Jesus Christ and catch his spirit of sacrifice. Shanghai Baptist College is trying to set before its students nothing less than to follow Jesus Christ in his spirit of giving himself even if it means unto death.

## From the Woman's Missionary Union

MISS KATHLEEN MALLORY

### Hymn for New Year

#### HOW FIRM A FOUNDATION

"How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent word!  
What more can He say than to you He hath said,  
To you, who for refuge to Jesus have fled?"

"Fear not; I am with thee; O be not dismayed!  
For I am thy God, I will still give thee aid;  
I'll strengthen thee, help thee and cause thee to stand  
Upheld by My gracious, omnipotent hand.

"When through the deep waters I call thee to go,  
The rivers of sorrow shall not overflow,  
For I will be with thee, thy trials to bless,  
And sanctify to thee, thy deepest distress.

"The soul that on Jesus hath leaned for repose,  
I will not, I will not, desert to his foes;  
That soul, though all hell should endeavor to shake,  
I'll never, no, never, no, never forsake."

—George Keith.

#### WATCHWORD FOR NEW YEAR

God is able. II Cor. 9: 8.

### W. M. U. Items

Virginia was awarded at the Jacksonville meeting the Union's lovely lavender pennant for the largest proportionate net increase in the total number of W. M. U. organizations of all grades. An equal honor was won by New Mexico in receiving the W. M. U. Jubilate banner. Each of these states competed against eight others, the lists being formed according to the number of co-operating Baptist churches in each state, the ideal toward which the pennant and banner are leading being the full graded W. M. U. system of five organizations in each of these churches. The states which deserve honorable mention for the pennant are South Carolina and Alabama and for the banner, Louisiana and Arkansas.

Two silver loving cups were also awarded for the year at Jacksonville, South Carolina winning one and New Mexico the other. These states were victorious because they had the largest number of A-1 standard of excellence organizations of all grades in proportion to the total number of all organizations in the state. Among the eight states, which competed against South Carolina, Georgia and Alabama had the highest ranking, while in the other group Oklahoma and Maryland came nearest to New Mexico.

The standard of excellence records for the past year were truly fine. There were 1,237 organizations among the women and young people which made every point on their respective standards, ranking therefore as A-1. This was an increase of 208 over last year. There were 1,838 which made eight points, being ranked in Class B and being 721 above the record of last year. In Class C, which means the making of six points, there were 1,763 organizations, a gain of 292. There were 2,064 who scored four points on their standard, winning the rank of Class D and exceeding last year's record by 575. In all there were 6,902 standard of excellence societies, which meant a gain for the year of 1,796. The ideal for the new year is 7,600 organizations which shall reach by next May at least four points on their respective standards. Why not have your society rank as A-1? Begin right now and keep your record on a Standard of Excellence Chart, price 35c from W. M. U. Literature Dept., 1111 Jeff. Co. Bldg., Birmingham, Ala.

One of the most stirring demonstrations at the Jacksonville meeting was the one in which eight women made talks which formed an acrostic of the word "Campaign." The first talk was on "Courage," the second on "All," the third on "Methods," the fourth on "Prayer," the fifth on "Ability," the sixth on "Information," the seventh on "Gifts" and the eighth on "Needs." Copies of these talks have been sent to the state W. M. U. headquarters so that any society, association or district may secure them for use in their meetings. One of the most important years of the Campaign has been entered and certainly it is necessary that courage fill all hearts, that all women and young people be enlisted, that the best methods be used by all, that prayer be offered unceasingly, that each one realize that with the responsibility comes the ability from God, that information inspires, that gifts are needed from all children and women who did not pledge to the Campaign as well as from those who did and that the needs on the home and foreign fields call for real sacrificial giving of self and substance. On your knees renew your loyalty to all for which the Campaign stands and from your knees go forth to make this fourth year "the noblest of them all!" The W. M. U. apportionment for the year is \$6,719,934, which is a good deal more than twice what was contributed by the women and young people last year. The question quickly comes to the zealous heart: "Can I give twice as much as I gave last year?" Perhaps you can but doubtless you cannot. But can you not enlist enough women and young people who will together match what you give? Try it for His sake for "God is able to make all grace abound" in the hearts of those whom you want to enlist.

"Baptist Bundle Day for Europe" is one of the slogans for the summer and early fall. At Jacksonville, Dr. Love made an appeal for clothing for the needy Baptists in Europe and it was decided that the W. M. U. would supply as much as possible. The idea is to ship it early so that it will reach the ones who need it before the late fall and winter close in upon them. Just as soon as possible full directions will be published of what is needed and of how and where it should be shipped. In the meanwhile think over your last winter's wardrobe and put in a convenient place all that you can possibly contribute from it and from other "wardrobes" and linen closets in your home for "Baptist Bundle Day for Europe."

No report from Jacksonville would be at all complete without enthusiastic reference to the mission study classes, 2,549 of which were among story but last year there were 8982 W. M. U. mission study classes. 2,549 of which were among the young people. Of the various seals—small gilt, small blue and red, first and second official, large blue and honor—there were awarded 58,222. In this record almost every state stood well, though like so many peaches on the one tree no two were alike! Texas, South Carolina, Mississippi and Virginia led in the number of classes, while Mississippi is almost in a "class" to itself in the number and variety of seals won. During the present year added impetus will be given to mission study because of the individual Y. W. A. certificate and because of the new certificate which calls for the study of only two books, one a recommended book on prayer and the other the current year's reports of the five Boards of the Southern Baptist Convention and of the W. M. U. resolutions and reports.

"How Firm a Foundation"  
because  
"God is Able"

Each year the Woman's Missionary Union at its May meeting selects a hymn and watchword for the new year, endeavoring thereby to interpret the uppermost ideal in the hearts and minds of Union workers. This year the watch-

word is "God is able" which is a part of the eighth verse of the ninth chapter of II Corinthians and the hymn is the age-long favorite "How Firm a Foundation." As one faces the new year's work it may make the task all the easier and the victory all the surer to group the song and the watchword as follows: "How firm a foundation ye saints of the Lord is laid for your faith" because "God is able to make all grace abound unto you that ye, having always all sufficiency in everything, may abound unto every good work."

### Program for July

*Making a Home in the New Land*  
Hymn: "We Praise Thee, Oh God"  
Prayer by President

Roll Call: Let each answer with a fact from W. M. U. Items as given on this page.

Scripture Lesson (Let eight members read the following eight verses, each one commenting on the italicized word in her verse and applying it to the work among the foreigners in her community and elsewhere in the South. Call attention to the fact that the initial letters of the italicized words spell the word "Campaign" and that the Baptist 75 Million Campaign through the Home Mission Board is promoting the Christianizing of the foreigners.) Be strong and of good courage, fear not. Deut. 31: 6. Christ Jesus gave Himself a ransom for all. I Timothy 2: 6. That I may by all means save some. I Cor. 9: 22. In everything by prayer and supplication with thanksgiving let your requests be made known unto God. Phil. 4: 6. Filled with all knowledge, able also to admonish one another. Rom. 15: 14. Where there is no imagination, the people perish. Prov. 29: 18. Every perfect gift is from above, coming down from the Father of Lights. James 1: 17.

Eight Sentence Prayers: (1) That the society members may have courage to work among the foreigners; (2) that the society members may realize that Christ did give Himself as a ransom for all foreigners; (3) that the best possible means may be used in the society's work for the foreigners; (4) that prayer shall precede

and pervade all work for the foreigners; (5) that the foreigners may be able to win their own people to Christ; (6) that the work for nation and information; (7) that no gift may be withheld which would promote the work among the foreigners; and (8) that the needs of the foreigners may become very personal and appealing.

Repeating of Watchword for Year—God is able. 2 Cor. 9:8.

Talk—What Home Means to Me

Talk—What it Takes to Make a Home

Solo—"Home Sweet Home"

Prayer of Thanksgiving for Those Who Made our Home

Talk—People without Homes

Reading of Leaflet—Italy over Here (Order leaflet for two cents from W. M. U. Literature Department, 111 Jefferson County Bank Building, Birmingham, Ala.)

Talk—Suppose I Was Homeless in a New Land?

Repeating in Unison—The Golden Rule: Matt. 7:12

Talk—Suppose It Was My Child for Whom the New Home Must be Made?

Repeating in Unison—Christ's Call to Children: Mark 10:14.

Prayer for All Mothers and Children Among the Foreigners.

Reading of Leaflet—Why Not in Your Church? (Order leaflet for two cents from W. M. U. Literature Department, 1111 Jefferson County Bank Building, Birmingham, Ala.)

Prayer for the Home Mission Board workers among the Foreigners

Repeating of Watchword for the Year. II Cor. 9:8.

Business—Resume of Facts in Article "First Things First" on Page 5; Plans for Summer Personal Service; Plans for Having a Part in "Baptist Bundle Day for Europe;" Reports on Campaign Payments for First Quarter of New Year; Plans to Double the Society's Gifts Last Year by Enlisting New Members; Minutes; Offering.

Hymn for the Year—"How Firm a Foundation."

### A YEAR'S FINANCIAL RECORD

May 1, 1921 to May 1, 1922

WOMAN'S MISSIONARY UNION, AUXILIARY TO S. B. C., MRS. W. C. LOWDNES, TREASURER

As Reported by State Treasurers

STATES	Foreign	Home	Bible Fund of S.S. Board	Margaret Fund	TRAINING SCHOOL Current Expenses and Enlarge't	Scholarship Fund	Other Campaign Objects	Cash Total	Cash and Box Total
Alabama	\$ 34,871.32	\$ 23,632.67	\$ 100.00	\$ 425.00	\$ 1,220.00	\$ 1,242.64	\$ 1,000.00	\$ 78,768.25	\$ 141,259.88
Arkansas	12,633.04	10,912.23	50.00	216.00	600.00	22.00	400.00	63,677.72	88,540.99
District of Columbia	1,990.17	1,326.78	80.00	212.00	285.00	194.20	200.00	6,409.24	10,697.39
Florida	11,183.75	10,344.96	40.00	100.00	300.00	301.72	800.00	32,848.30	55,918.73
Georgia	79,201.15	45,257.80	.....	600.00	1,875.00	2,039.85	1,550.00	152,337.47	282,861.27
Illinois	9,526.99	5,862.77	.....	230.00	400.00	107.43	800.00	21,252.54	38,179.73
Kentucky	81,816.86	46,800.94	150.00	1,300.00	3,000.00	4,287.77	1,222.55	158,206.41	296,784.53
Louisiana	14,636.15	11,467.85	35.00	142.00	320.00	640.50	.....	71,002.78	98,244.28
Maryland	5,711.10	3,807.40	25.00	150.00	250.00	600.00	200.00	12,100.90	22,844.40
Mississippi	21,022.85	13,454.60	100.00	400.00	1,100.00	1,389.87	1,900.00	50,341.97	89,709.29
Missouri	11,099.83	7,161.16	.....	628.70	1,002.51	.....	1,200.00	36,318.84	57,411.04
New Mexico	1,966.98	1,910.40	.....	25.00	50.00	14.38	.....	17,114.33	21,081.09
North Carolina	61,536.89	46,495.81	346.55	875.97	1,775.00	2,692.95	3,000.00	181,141.07	297,864.24
Oklahoma	22,164.66	16,249.88	.....	250.00	800.00	47.60	750.00	62,140.65	102,402.79
South Carolina	76,056.30	27,183.62	220.00	500.00	1,675.00	2,066.46	1,800.00	179,686.09	289,187.47
Tennessee	41,441.32	24,175.11	160.00	440.00	1,000.00	1,406.00	600.00	107,056.81	176,279.24
Texas	92,213.70	95,244.45	167.00	910.00	500.00	.....	.....	*564,551.67	*753,586.82
Virginia	88,959.82	61,463.12	150.00	900.00	2,600.00	3,110.06	3,650.00	179,929.66	340,762.66
Total Gifts	\$658,062.88	\$452,751.55	\$1,623.55	\$8,304.67	\$18,752.51	\$20,163.43	\$19,072.55	\$1,974,884.70	\$3,163,615.84
Gifts for 1921	\$832,649.96	\$501,895.05	\$1,643.71	\$6,606.10	\$17,519.49	\$34,161.18	\$18,800.20	\$1,956,120.92	\$3,369,396.61

\*In this total is included \$313,481.19 for other Campaign Objects not reported in 1920.

\*\*In this total is included \$74,457.08 for boxes.

**Suggested Leaflets****SUPPLEMENT TO PROGRAM****JULY—MAKING A HOME IN THE NEW LAND**

	Cents
Italy Over Here (W. M. S.) .....	2
Neighbors (W. M. S.) .....	2

Why Not—in <i>Your Church</i> (W. M. S.)..	2
The Vision (Y. W. A.).....	2
The Story of Why Michelina Does not Love Flowers (G. A.) .....	3
Reddy's Country (R. A.).....	2
Tony's Church (R. A.) .....	2
A Little True American (Sunbeam) .....	2
The Open Door (A Pageant) .....	25

## From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

**The Convention—A Success**

The countryman on his first visit to Niagara Falls gave his impressions in these words: "It is a success." This is perhaps the correct verdict regarding the recent Convention.

The President and his associates were successful in conducting the business with dispatch, each interest was given its allotted time, every member received due courtesy at their hands, there was a beautiful spirit of unity and brotherly love, and the reports from all the institutions and boards showed unparalleled progress. While the financial receipts were a little short of the previous year, the showing was considered quite creditable, under all the circumstances, and there was manifest on every hand such a spirit of loyalty, that the messengers returned to their homes with a hope and heroism that were thrilling.

A very significant step was the decision to conduct a vigorous campaign this fall to secure pledges for the enlarged program from the new and unenlisted members of our churches. As the fundamental element in the preparation for this canvass, there should be importunate and concerted prayer for Divine guidance; another element that should have renewed and unceasing emphasis, is the stewardship of personality and possessions. The latter means in the end a continuous and abundant supply of men and means.

It would be difficult to overestimate the significance of this special campaign; on its success rests the hope of ultimate victory at the end of the five year period.

**A Suggestion**

Going back to the Jacksonville Convention, if there was any spirit of criticism, it did not assert itself, and any suggestion of improvement that thoughtful members felt prompted to make, was of a constructive nature. It is quite evident that there exists a quiet and growing conviction that the democracy of Baptists should have a better chance in the proceedings of the Convention; liberty of speech should be a reality among spiritual freemen. It is recognized that the brethren entrusted with

the direction of important interests should be allowed reasonable time to present their reports and to give direction to the discussion, by emphasizing certain vital features in these reports. Their close contact with these enterprises and their constant study of the problems involved, fit them to speak with authority. All recognize the wisdom of having one or two speeches that are the product of experience and mature thought. Following this discussion, however, it would be in keeping with the democracy of Baptists to allow a period of free speech, placing a reasonable time limit on each speaker. This would afford opportunity to every member to express himself and would result in a discussion that would be more comprehensive, inasmuch as it would proceed from a variety of viewpoints. There would likewise be great satisfaction among the messengers in the consciousness that every member, however humble, would be recognized and heard, if he had an opinion or a conviction that he felt constrained to present. Such freedom of discussion, if properly regulated, would arouse the widest interest and enthusiasm.

**Laymen at the Convention**

While this writer did not have the opportunity to make an accurate estimate regarding the attendance of laymen, he has the impression that they were present in larger numbers than usual; neither does he know whether any considerable number of these men were assigned to duty on committees. He did observe that among the five presiding officers there was but one layman. There were some prominent laymen in Jacksonville, well qualified to make a valuable contribution to the policies of the denomination. If we are to look to them for a large share of the money that is necessary to finance the enterprises of the Kingdom, it is reasonable that they be represented in those councils that pass upon the appropriation of these funds. Such recognition and service would deepen their interest and widen their vision; it would also enable us to induce a much larger number of strong men to attend these annual gatherings.

The writer has in mind two lawyers of professional standing and of deep consecration who were present at the Jacksonville Convention; a voting responsibility was perhaps the extent of the service they had opportunity to render.

It is difficult for men of such professional rank to get away from their offices; their attendance at the Convention is to be commended and should be encouraged.

**Stewardship Campaign**

The aggregate number of tithers, 248,418 reported by the state leaders, is regarded by those acquainted with conditions, to be a very creditable showing. It is certain that the reports from some states were far short of the full number enlisted. There are perhaps as many as 300,000 members among Southern Baptists who have adopted this minimum standard.

The Conservation Commission is fully committed to this cause, and with its full support the outcome the present year should be even more gratifying. It is hoped that laymen in growing numbers will recognize that this Campaign opens to them a most fruitful field for labor; both in their churches and associations they should account it a rare privilege to help put this Campaign over. They are peculiarly fitted for this service and it should make a winning appeal to them.

**Honor Roll**

It was very encouraging to note on the back cover of the June issue of HOME AND FOREIGN FIELDS the large number of churches that have qualified for a place on the Honor Roll. This list should be largely increased month by month.

While it is quite a distinction to qualify on the five points enumerated, it is hoped that many churches may aspire not only to remit monthly to the State Treasurer, but to include in the monthly remittance the full twelfth of its annual obligation.

All wide awake churches think it necessary to pay their local bills by the month; is there any more obligation to provide monthly for the full salaries of the sexton and pastor than for those of the Missionary and other denominational servants? Such a policy would afford a definite and dependable income for the Boards, save them large interest charges, and lead the churches to install and enforce the finest business methods.

**IN GEORGIA**

The Secretary's movements for May embraced two visits to Georgia.

The first of these was to Trion, Summerville, and Menlo; these towns are located in North Georgia in the midst of a picturesque country. The meetings were arranged and advertised by Rev. J. G. Black, who is the Baptist bishop of

that region; he is a successful promoter and it was encouraging to note the fine representation of laymen from a number of churches round about. At Trion the church is enlarging its borders by the erection of a commodious Sunday-school annex. At one service seventy-seven people, chiefly strong men, committed themselves to the tenth. With commendable unanimity the laymen also decided to organize an Associational Brotherhood.

#### JEFFERSON

The second was a visit of three days with the disciples of the Baptist church at Jefferson. The occasion was an institute which was intended primarily to stress stewardship and the layman's relation to the Kingdom. Under the aggressive leadership of Rev. Milo H. Massey, the pastor, this church is just completing a handsome sixty thousand dollar meeting house; it was a heroic undertaking for this band of two hundred eighty members, no one of whom has large means. The church, however, is united, courageous, and some of the Lord's nobility are here. Their unusual devotion finds explanation in the fact that a number of the laymen are reading the *Christian Index* and HOME AND FOREIGN FIELDS.

Some of the laymen expressed their purpose to enroll more than their quota of tithers; the sentiment is ripe for it.

Jefferson is noted as the home of the late Dr. Long, who blessed the world by the discovery of anæsthesia; a monument to the memory of this eminent physician stands in the public square.

#### HARRISON-CHILHOWEE INSTITUTE

On a recent visit to this Institution, to make the annual address at the Commencement, the Secretary was again impressed with the valuable foundation work that this school and others of its class are doing. It is during this period in the educational career of most young people that they reach a decision regarding their life work. It is quite fortunate to have them under such wholesome moral and religious influences during this formative period.

This is one of the schools promoted by the Home Mission Board and the useful men and women that have gone out from its halls during the past thirty years afford a strong plea for its generous support.

M. J. E. Barton has just completed his tenth year as principal and is more thoroughly enshrined in the esteem of the constituency than ever before.

Such institutions are a valuable missionary agency; they furnish a large percentage of the men and women that become leaders in the enterprises of the denomination.

#### Dr. AGAR

The visit of Dr. Agar, Efficiency Secretary Of Northern Baptists, to the Convention in Jacksonville was greatly enjoyed by all that were fortunate enough to hear him. His two addresses before the Evangelistic and Enlistment Conference were pungent and practical; he wasted no time in superfluous remarks but his opening sentence bore upon the topic assigned him.

His address on Stewardship before the Convention was a fitting climax to the discussion of the report on the Laymen's Missionary Movement. His humour, so natural and spontaneous, added charm to his speech.

#### A RARE TREAT

The First Baptist church of Knoxville was fortunate in securing President Mullins for an address on Wednesday night, May 24, as he returned from Jefferson City, where he delivered the baccalaureate sermon for Carson and Newman College. The announcement in the morning paper that he would speak at the prayer meeting hour brought out a large and apprecia-

tive audience to hear his thrilling recital of the Baptist situation and outlook in Europe.

#### A STRIKING FACT

Gen. Lew Wallace was urged by Robert Ingersoll to write a novel, explaining the falsity of the Bible story of Jesus, and thereby help to free the American people from "the Christian superstition." As he read the Gospels in preparation for his task, he was convinced and convicted, and accepted Christ. As a result the reading world has enjoyed "Ben Hur."

#### STRIKING SAYINGS

Civilization must put an end to the swollen armaments of the world, or else armaments will put an end to civilization.—*Admiral Kato.*

All liberty loving nations fought side by side to establish world peace; we should now co-operate as brothers to maintain peace.—*Marshall Foch.*

Expenditures for destruction should be turned into means of construction, aimed at a higher state for those who live and follow after.—*Pres. Harding.*

I will study and get ready and maybe my chance will come. A man's most important work is done before anything has been heard of him.—*Abraham Lincoln.*

The South is devoting her man power to the work of rebuilding. Let us maintain peace with a firm belief in that higher guidance which brought us victory. Thus will all find happiness and prosperity.—*Gen. Foch.*

## Missionary Miscellany

From the FOREIGN MISSION BOARD

Miss Lora Clement, of Kong Moon, China, reached Vancouver on April 10, for her first furlough. She will be at Union, S. C., during her stay in this country.

Our people are busy during these days in greeting and bidding farewell to our foreign missionaries. Some are just arriving on furlough and others are leaving us to return to their beloved work on the various fields.

Other distinguished visitors to Brazil from our Southern Baptist fold are Dr. W. O. Carver and family, of the Seminary in Louisville, and Rev. H. Boyce Taylor, of Murray, Kentucky. We are anxious to hear the reports they will make of the impressions gained in this first-hand study of Southern Baptist mission endeavors in the great Southern Republic.

Mrs. V. P. Greene, Principal of our Pooi To Woman's Training School, Canton, China, arrived in San Francisco on April 7. After visiting friends in Marion, Ala., and attending the Jacksonville Convention, Mrs. Greene went to Ridgecrest, N. C., which will be her headquarters during this summer.

On May 31, A. B. Christie and family returned to their work in Campos, Brazil, and on May 10, O. P. Maddox and family left New York for Bello Horizonte, Minas Geraes. We have enjoyed having them in our midst during these furlough days and have been inspired as they told of the wonderful power of the Lord in turning men and women from their sins to the pure Gospel of Jesus Christ.

In announcing the arrival of missionaries, we would not overlook proper mention of Robert Aldine Clifton, Jr., of Porto Alegre, Brazil, who applied for appointment by the Board on April 20, 1922. While the new applicant weighed only eight and a half pounds, the Board felt it should add this good little missionary to its force, hoping that time would remedy the physical handicap. The young missionary is now busy getting the Portuguese and English languages.

Rev. and Mrs. M. F. Braun, of Kaifeng, China, have been sent home by the Interior China Mission that they may receive proper medical treatment. They arrived in this country during May and went to Wilkesburg, Pa., to visit Mrs. Braun's people. Later they will go to the North Carolina mountains for complete rest and relaxation.

We are glad to announce that our new foreign mission study textbook is ready for use. "Southern Baptists and Their Far Eastern Missions" will be the leading textbook for the year 1922-23. Suggestions to Leaders are being prepared for Mission Study leaders and much supplemental material will be made available. Look on the back cover page of this issue of HOME AND FOREIGN FIELDS for a full description of the new text-book and if you want the latest information from China and Japan, order a copy of the book from our Educational Department.

Dr. J. F. Love, Corresponding Secretary of the Board, sailed from New York on May 31, on the Steamer Southern Cross, of the Munson Line. He will go direct to Rio, arriving just before the meeting of the Brazilian National Convention. After visiting some of the fields in North and South Brazil, Dr. Love will go to Argentina for conference with the missionaries in Argentina and Uruguay, and then over the Andes to our Chilean work. He hopes to return to Richmond the latter part of September. Our people will remember their Secretary on this strenuous visit to our South American fields.

On May 17, in the First Baptist church in Jacksonville, Fla., the Foreign Mission Board appointed forty-nine new missionaries. We are proud of every one of these new recruits and will give to all our love and support. Later we will give our readers sketches and pictures of all the new appointees. Just now we mention especially five of these young folks. About them linger especially tender memories. In a little book in the Foreign Mission Board Rooms their names have been registered for years and we have watched them lovingly as they have developed from babies to full-grown men and women. Now as they come from College and Seminary walls, asking us to send them to the lands of their birth, our hearts swell with pride and joy as we realize that our very own children are going out to tell the glad news of salvation to those who have never heard.



Albert J. Logan, son of our Missionaries Robt. Logan and wife, goes back to our Boys' Academy. He is a graduate of Mississippi College, has taken exceptionally good business training and spent one year in the Southern Baptist Theological Seminary.

Faith and Harold Snuggs, children of our Missionaries E. T. Snuggs and wife, of Pakhoi, China, have decided to cast their lot with their parents in the Pakhoi work. They are both graduates of Georgetown College, Kentucky, and have taken special training in this country. They go out prepared to do a great work and happy that they are given the privilege of "losing their lives" for Christ's sake that they may bring to Him many souls from our Pakhoi Mission field.

Rachel Steves Newton, daughter of our missionaries Wm. Carey Newton and wife, Hwanghsien, China, is our first grandchild. Her grandparents were C. C. Newton and wife, who gave their lives to the early development of our African work. Miss Newton graduated from the University of Richmond on the 7th of June, and will go out to Shantung Province during July.

Mary Lawton, daughter of our Missionaries W. W. Lawton and wife, Chengchow, China, born in Central China before her parents went to far Honan to open up the work in that field, will go to Hwanghsien, Shantung, to do kindergarten work. She is a graduate of the Shanghai-American School for Missionaries' Children, Winthrop College, Rock Hill, S. C., and of the W. M. U. Training School in Louisville.

Mr. and Mrs. D. W. Herring are leaving in a few weeks for America. Mr. Herring has been in China for more than thirty years. They go for a much needed and well deserved rest. We trust that this will be the happiest and most useful furlough they have yet had.

Mr. and Mrs. Milton L. Braun left yesterday for America. They have made a hard fight to remain in China until their regular furlough came due, but all felt that it was wise for them to take an early furlough in the hope that they might the quicker regain their complete health. They and we feel that the Lord called them to this field and that there is a great work for them to do here. I know that you will join us and them in prayer that they may be made strong.

## "Where the Fight is Hardest"

### News and Notes from the Missionaries

#### News from Kaifeng, China

Rev. W. Eugene Sallee

Miss Addie Estelle Cox, late of Alabama, sends the following news item from three of the out-stations where she has been faithfully breaking the bread of life during the past few months. From Hsing-lung-chi she writes.

"When we were here last autumn the uncle of one of our Christian women was very sick and they besought us to go over and pray for him. Mrs. Li, Liu Sao, the niece, and I went and prayed earnestly that he might repent and believe, receiving forgiveness of sins and healing of body. Though he was groaning with pain, the old fellow raised up in bed and bowed reverently while we prayed. Next day word came that he was improving. Before we left the town we had the privilege of giving thanks for his recovery.

"The first night we were here this time he was in attendance at evening worship and the evangelist made this remark: 'Miss Cox, you remember the gentleman named Chang for whom you prayed. Well, this is he. Since the Lord restored his health and pardoned his sins he has stopped drinking, smoking and playing cards and attends church regularly.

"His daughters-in-law seem to have a new interest in the meetings, too. One of them accompanied us each time on our preaching tours. Yesterday in passing the home I stopped in for a few minutes and was rejoiced to see that they had taken down all the idols and covered the gate gods with red paper!"

Later Miss Cox writes from Chang Shih, an out-station that has been marvelously blessed of the Lord during the past eighteen months: "At Chang Shih there is a Christian woman who joined the church and was baptized in spite of opposition on the part of her husband. He cursed and railed at her for going to church. Though praying for his conversion, she continued to attend worship regularly. He threatened to send her away from home. She put up in the house a large Scripture poster I had given her. He promptly snatched it down and tore it into pieces. She did not lose her temper, but prayed for him more earnestly than ever. Finally the Spirit's influence was manifested and the old fellow repented of his harshness. He no longer persecutes his wife, but is seeking the way of salvation himself!"

Of a third out-station she says: "I dare not tell you how white unto harvest the field is at

Li Tso lest your hearts be made sad because the laborers are so few. Among the crowds that come from 6 A. M. till nine at night not a few seem seriously in quest of the truth regarding salvation. The village people turn out en masse to hear us and to see the foreigner, no doubt. A number of these come to the chapel after our visits to them. Many have heard the Gospel for the first time during our stay here. Our chapel and compound, which are far too small, were filled by 8 o'clock Sunday morning. The preaching service was a protracted one. The crowd listened and seemed to understand, regardless of the loud wailing next door—only five steps distant—over the body of a young man who had just died of tuberculosis. More than 50 women and girls returned for last night's service and nearly all remained to pray. I believe some of them have really been born of the Spirit. If we could be here forty weeks, instead of four, during the year precious sheaves might be gathered the while. But the other six out-stations are quite as important as this—some even more so. "Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest."

Him that hath ears to hear, let him hear. For this great country field adjacent to Kaifeng our Mission is calling for another young woman to work with Miss Cox, and for four men. We call it a 'country field,' but in the territory covered by these seven out-stations opened by Mr. Harris there are many towns and cities of ten, twenty and thirty thousand people, besides the hundreds of large villages. Tens of thousands of these people still wait for their first opportunity to hear the Gospel, not to speak of leaders to establish churches in this great field.

Dr. E. M. Potcat is now in Kaifeng speaking twice daily to the students of Kaifeng Baptist College and also to the students of the Annie Jenkins Sallee School for Girls. His son, E. M. Poteat, Jr., interprets for him. He is now traveling in the interest of Shanghai College and during the past two months has held similar meetings in seven other schools in different parts of China. His earnest, wide-awake and thoughtful presentation of what it means to be a Christian will undoubtedly leave a lasting impression on the minds of the students who hear him. His presence in China is proving a blessing and inspiration to many.

The annual meeting of the Interior China Baptist Mission was held in Kaifeng last week. We started with only three missionaries in 1904 and now have over forty. It was remarked by many that it was one of the best and most harmonious mission meetings we have ever had. The most outstanding item of interest during the three days' conference was the deep-seated conviction that as a Mission our paramount need is the strengthening of our evangelistic work. So urgent did this need appeal to all that it was unanimously decided to cable the Foreign Mission Board urging them to send us EIGHT Evangelistic Missionaries this fall. For the past three year we have been pleading with the Board to send us men for evangelistic work but none has come. We realize that the Board cannot send them unless they apply. Will you not be one to answer this call?



#### Notes from Chile

Rev. J. L. Hart, Temuco

April 4 was red-letter day in the Chilean mission, as it marked the formal opening of the Girls' School in Temuco. Long have the Chilean women waited for what we are now trying to give them. It was indeed a sight to make the heart glad as we beheld the faculty and student body of our new school. The school has opened with 40 pupils and more to come. Our new building for the school is well under way and will be ready in time for next session.

In the far south of Chile lies the Lake district. Our American ambassador, Mr. Collier, who has recently visited this place, says there is nothing in Switzerland, Norway, or the States that surpasses it. For many years I have desired to visit this district, but we missionaries are not tourists and rarely get to see things except where our work takes us. Recently the opening of our work in Puertomont took me through this district. However, I shall not detain the reader with a description of that wonderful spot, for much of the beauty of the landscape was lost to me as I saw the awful condition in which the people live. We are happy to have opened the first evangelical work in that district and ask all readers of this to pray to Him, who has so marvelously blessed the country in material things, to do so spiritually.

Recently it was my pleasure to hold a series of meetings with brother Moore in Concepcion in which there was a remarkable conversion. Some years ago one of our men from South Chile formed a friendship with a man from Concepcion while in the army, and frequently talked to him about Jesus. Since leaving the army they have never seen each other, but the man in Concepcion, on hearing that a preacher from Temuco was to speak there, said, "I will go, perhaps that is my old friend." Poor fellow, I shall

never forget the first night that he entered the hall. Sin had cut deep lines on his face, ruined his home, and blighted his life. When I gave an invitation for those who cared to accept Jesus as their Savior, he stood and told an awful story of his life of shame. "But," said he, "I'll do as you say and trust Jesus to make me over again." Brother Moore writes me that the poor fellow is entirely changed now; and, hobbling around on his cane, spends a good part of his time telling people what Jesus has done for him.



### Soochow News Items

*Sophie S. Lanneau, China*

Pastor Lieu, Mr. McMillan, and their associates are full of enthusiasm for the church's new work in the "Center," formally opened on a main street of the city, this April. The location is ideal, and the building good. The day school has already ninety or more pupils. The reading room, the recreation room, with wholesome games and meetings of various kinds, are beginning to exert a Christian influence on the community. About once a week a rented machine is used to give carefully selected moving pictures. A science lecture, by Mr. Chieu, of Yates Academy, was heard by 500 people. A good beginning of women's work has been made, and in the general meetings many women come. Several hundred men and women fill the hall and give fine attention to the gospel.

The Kiangnan Association met in Soochow in April. The women's meeting was separate from the men's, though the men had been trying to get them to combine. Democratic Baptist principles were seen at work, as is the case in all our meetings and has been for some years. One subject discussed was reorganization of our work into three districts, Shanghai, Soochow and Wusih. The Soochow body met about two weeks later. It was composed of the pastors and evangelists, the missionaries, and delegates from churches, about 40 persons in all. Some country brethren spoke freely in this small gathering, though they have not had the courage to speak before the Association. We hope the humble beginning just made may grow into a strong District Association.

A baptism of unusual interest took place lately, that of the old country man who burned his ancestral tablets in February. This man has a neighbor who has long been ill. He has called in priests, and done all sorts of heathenish things, hoping to get well, but all in vain. Now he sees that his friend has a living God to trust in. He sent for our evangelist, Mr. Zang, to pray to the True God for him, and his health began to improve at once. At prayer meeting, Mr. Zang told with a beaming face of the Holy Spirit's working in this country community, and how this second man had publicly burned his ancestral tablets in his determination to turn from dead idols to the living God.

The Y. M. C. A. and Y. W. C. A. in our two schools sent three delegates to Peking to the World's Student Christian Federation Conference, April 4-9. Mr. Chow, Miss Waung, and the writer were the three who had the privilege of hearing men and women from thirty-odd countries discuss many phases of the conference topic: "Christ in World Reconstruction." There were over 700 delegates. It was a conference of serious purpose, with weighty addresses by learned men, and free discussion by the rank and

file in the open forums. Chinese and Japanese, French and German, Indian and Briton, met as friends in Christ. In every way Christ was exalted as the only solution of the problems of this chaotic world.

When Dr. Love visited China, he asked if the missionaries thought it advisable to start B. Y. P. U. work. We in Soochow said no, on account of the fact that Chinese custom would not allow boys and girls to work together. Times have changed. In April, 1922, three B. Y. P. U.'s were organized in our church, with about 40 members apiece. Mr. Johnson was elected by the church to have the general direction of the work. He is the adviser of one Union, Miss Owen and Miss Bagby of the other two, all with Chinese associates. One Union, Mr. Johnson's, does all its work in English. He was jubilant over the successful carrying out of their first program. All is not smooth sailing, of course. Some still hold that the time is not yet here for boys and girls to have even this chance to be together. They themselves are embarrassed, and easily discouraged, and have to be helped to overcome their shyness.



### A Day of Contrasts

*Miss Edith C. Ayers, Rio de Janeiro*

January 10 was a great day here in Rio. Down from the little chapel on the Morro do Castello where they had lain since 1567 were brought the remains of Estacio de Sá, the first governor of the city, to a temporary resting place near our school here on the Rua Conde De Bomfim. To make room for the centennial exposition which opens next fall this old hill, the first to be fortified and lived upon, is being cut down and moved into the sea. The old church and monastery in which lived an order of monks famed for their ignorance has been destroyed and their keepers are living temporarily in another church until after the centennial, when on a site directly beneath the old one on the hill a new church and monastery will be built. The government gave them something like \$225,000 for the privilege of tearing the old buildings down!

Whether intended so or not this date is that of the patron saint of Rio, Saint Sebastian. In the little chapel in the church near Estacio de Sá's resting place an image of Saint Sebastian credited with wonder-working powers has stood through the years. Naturally, therefore, the priests seized the opportunity to make the day a religious festival as well as civic, and the image shared with the founder of the city in the general celebration. Early in the morning masses were said every half-hour, culminating in high mass at seven-thirty, immediately after which the procession was formed. The whole top of the hill was covered with the worshippers, and the square in front of the church was a tightly packed mass of kneeling humanity as the image was carried down the steps. Men, women, and children, poor, diseased, crippled, knelt there in the rain, praying for help or making vows, and it took the strenuous efforts of a cordon of police to effect the descent in an hour's time.

In typical Brazilian fashion the streets along which the procession passed had been beautifully decorated. In equally gay costumes the women of the household were grouped above them, chatting and laughing and exchanging banter with their neighbors.

A band of police marching with linked hands protected the image of Saint Sebastian from the frantic efforts of hysterical women to get

near enough to touch it. In front and behind marched a group of priests carrying long wax tapers and chanting some hymn, the words of which I could not understand. Carried upon the shoulders of the faithful was the saint, his crudely modeled figure suspended upon a cross, his wounds revoltingly vivid with red paint, easily visible to the whole line of watchers.

Groups of marines, mounted cavalry, and infantry headed this division. These were followed by various civic clubs and commercial organizations, many of them in costume. Sport clubs and athletic organizations of various sorts comprised the next section of the parade. The rowing clubs made the most effective showing, the men in their white uniforms marching with the blades of their oars carried up and twined with fern and gay flowers. Football, baseball, tennis—all represented, and it has been only since the war that interest in such things has developed. A double line of automobiles, filled with the notables of the city, many blocks long completed the procession.

There were many things about the parade that made me think of those we have in the States. But there were many more that made me know that I was in Brazil. Here and there in the crowds surging back and forth on the streets below me I saw some mother with her baby in arms (sometimes it was a wee tiny creature, or it may have been three years of age) nothing on its little body but a red band about its waist and a sash of the same color across its left shoulder. In many cases at her side were others, just older than the one in her arms, clad in the same scanty way. Why? She had made a vow that day or prayed a prayer, and in her pathetic ignorance believed that by so doing she might give her vow more weight or give to her prayer more power. Marching in the procession I saw young girl after young girl dressed in the white of her confirmation dress and veil. Pure in heart and acquainted with Jesus Christ and His teachings as intrusted to the church they are supposed to be on their confirmation day. But how far from a knowledge of Him they are! Weariness and hunger for something they did not have was there on their faces, not peace and joy that shines in a believer's face.

Again and again I would be shocked at some little child suffering constant pain from some loathsome disease contracted through its parents' neglect or ignorance or sin. And always there were the sad-eyed women, with little groups of children tugging at their skirts, some standing watching the procession, others marching in it, singing the chants with a sort of dogged dull sense of duty underlaid with a faint hope of an intangible reward. In the machines I saw richly dressed women, their hands loaded with jewels, and every comfort at their command, but on their faces was the same expression and in their eyes, the same discontent.

My thoughts flew to the teacher of a class of girls in the First Baptist church here. The wife of one of the foremost educators of this country, she came face to face with Jesus Christ through the testimony of her servant, and besides her in the woman's society she does her part with the same humility as does the less fortunate girl. She is the living example of that beautiful verse in the Psalms, "They looked unto Him and were radiant," and from her eyes shines content and joy. Certainty is hers, and she with her servant friend is the antithesis of the rich watcher in the carriage and the hopeless marcher in the procession. To us has been given the glorious privilege and the great responsibility of revealing to these heart-hungry and soul-dissatisfied ones the real riches that lie in Christ Jesus, our Lord.



### "CIGARETTES ARE COFFIN NAILS"

The young man on the right is a non-smoker. The second young man has the habit. The characters above the coffin call attention to some of the evils of cigarette smoking. Twenty thousand of these posters have been sold in China.

### My Anti-Cigarette and Foot-binding Posters

Rev. J. W. Lowe, Tsinan, China

I have selected as a motto for this poster the saying, "Cigarettes are Coffin Nails."

The first young man is a non-smoker. That is the meaning of the characters at his right.

The second young man already has the cigarette habit—the meaning of the words to his right. On his box of cigarettes are the words "Coffin Nails."

Behind him is a Chinese coffin. The characters on the lid say that cigarettes are coffin nails, and the two characters on the end, that this man died a premature death.

The characters above the coffin call attention to some of the evils of cigarette smoking:

1. The habit injures the brain, the eyes, the throat, the lungs and the heart.

2. The custom makes it difficult for a child to develop into manhood. These are the words of Mr. Tang Shao-yi, one of China's statesmen.

3. The habit blunts the keen sense of right and wrong. The conscience no longer functions properly.

4. There is also an enormous waste of money.

5. The United States and European countries have prohibited the use of cigarettes by their youth. (This law seems not to be in effect in these latter days.)

The cigarette habit is spreading rapidly in China. One seldom sees the old-time comparatively harmless pipe. Men, women and children everywhere are smoking cigarettes instead. One firm brings into Tsingtau 1,000 boxes a week. Each box contains 50,000 "coffin nails," valued at \$200.

Twenty thousand of these posters have been sold in China. The Chinese have carried them to Canton in the south, and to Harbin in the north. Some have gone to Kan Su and Mongolia to the northwest.

### MY ANTI-FOOT-BINDING POSTER

The idea in this poster is to visualize the ill-effects of foot-binding upon the Chinese girls and women.

First are pictured two girls seven years of age. One is able to run about and play while the other sits in the door crying with pain. In the next picture the same girls are shown at the age of "sweet sixteen." One is going to school. She is strong of body and mind. The other is in wretched health and is scarcely able to walk on her broken feet. Since the blood does not circulate readily through her feet she is the victim of tuberculosis, ugly ulcers, and many other diseases. The two women on the left are fifty years old. One of them, however, is "fifty years young." Nearly all the women at this age must have a long walking stick to keep them from toppling over. I have seen a girl sixteen

years old who was unable to walk on her broken feet. Whenever this girl wished to go on the street she had to be carried on the back of a servant.

The large characters at the top declare that all should take notice that natural feet will make for the betterment of China.

On the right I have set down some of the evils of foot-binding:

The custom violates the laws of God, and the laws of the land; it hinders in the development of industries; it weakens the body; it greatly impairs the circulation of the blood; it is the source of hundreds of bodily ailments; it is the cause of great emaciation of the body; it makes flight from enemies very difficult; it renders descendants very weak; it is China's shame. The family rapidly declines. All nations look upon it with disfavor. We must put a stop to it.

We are glad to report, however, that the feet of the children of Christians are never bound, and many of the official class do not bind the feet of their children. Unfortunately the idea prevails in the homelands that this custom in China has already passed away. I mention this poster to help our people to understand the true condition. Ignorance and superstition in the head, and excruciating pains, with attendant evils in the feet of the girls and women, render all our efforts for the betterment of these people most difficult. Release the minds and the feet of these women from the bondage of custom, ignorance and superstition and you have taken a long step toward the salvation of this country.

## Home Mission Happenings

Rev. B. D. Gray, D. D. Cor. Secretary.

The Conference on Evangelism and Enlistment in Jacksonville, Florida, during the Southern Baptist Convention was of the highest order. Every speaker on the program was present in due time. The First Church of Jacksonville was crowded each morning, the galleries were filled and many stood to hear the splendid addresses. The close relation between evangelism and enlistment in this conference seems to have met with unanimous approval of the brotherhood.

The country church problem of the Southern Baptist Convention is largely a problem of enlistment. The Home Board has been working at the enlistment task for more than a dozen years. Several of the States now have enlistment departments co-operating with the Home Board Department.

This department is making special effort to reach the country churches. The very nature of enlistment forbids publicity in a general way. The greatest work done by our field men is quiet and unpretentious. Should they sound a trumpet before them they could not accomplish the work they are doing. God's judgment will reveal much unseen service on the part of the faithful enlistment workers both of the Home Board and the State Boards.

The old fashioned revival of spiritual Christianity is the hope of our inactive churches. One cannot weld cold iron. The greatest opportunity for enlistment is following a revival, helping each new convert to find his right place in the church.

The Spirit of the Lord is working so among our foreign population in the South that it is well nigh impossible to provide pastors and chapels for those who are converted under the preaching of our missionaries. It is difficult to keep up with ourselves in this work. Success exceeds our ability to take care of the harvests.

The District Association is the ideal unit for denominational co-operation. Campaigns for evangelism and enlistment reaching the entire association with a simultaneous campaign to evangelize and enlist is the simplest and most direct way to reach both city and country churches for the whole Baptist program. Simultaneous effort in enlistment is just as profitable as simultaneous effort in evangelism. This feature of our work is growing. We hope to see a Southwide simultaneous effort of evangelism and enlistment so co-ordinated that each will supplement the other in a far-reaching program that will strengthen every feature of our co-operative work throughout the world.

Miss Mary P. Jayne, Missionary to the Pawnee Indians writes:

"The Pawnee Indian Baptist Sunday school has come to the end of the school year with quite a balance in the treasury. We decided that we wanted to send part of the money to the Home Board as a thank offering for what has been done for us on this field.

"So on a motion of Dorothy Palmer, seconded by both Elnora James and Billy Taft Eaves, which was carried unanimously, I take great pleasure in sending you a draft for forty dollars.

"On this very same day it was the joy of our church to receive nine of the older boys and girls of the Sunday school as candidates for baptism, and in the afternoon of this day, Mother's Day, May 14, they were baptized and are members of the church. Six of these are Pawnees, three are from the Kaw tribe."

Chapels for our work among foreigners and Indians are an imperative necessity. Our workers are at a great disadvantage without places in which to hold services. By providing adequate but simple buildings for them their usefulness would be well nigh doubled.

The growth of enlistment in the South has been remarkable. This department has done more to solve the problems in the country than any other department of our co-operative work. During the year that has just closed the Enlistment Department reported marked increase in the number of churches visited, in the number of services conducted in pastorless churches, in the number of baptisms by the enlistment workers, in the number of every member canvasses in the churches, in the number of associational campaigns, in the number of churches grouped into pastoral fields, in the number of churches aided in collecting local expenses and in the number of churches aided with institutes or revival meetings.

### The Revival at Carnegie, Oklahoma

C. M. Curb, Enlistment Missionary

Five years ago Rev. R. J. Morgan became pastor of this church for half-time. Through the faithful labors of himself and his capable wife, this church has grown from half-time to a full-time church. During this time they have erected a beautiful pastorium which cost \$3,300 and have come to full-time support without the help of the Board.

This glorious revival is the fruit of his faithful service.

For the past two weeks there has been a continual outpouring of God's Spirit upon us. Many have turned to the Lord. Among the number are two fullblood Indians, a fullblood Mexican and a Catholic, and a young man who is attending high school here. He was converted the first service he came. He said when he joined the church that he had the most wonderful experience of his life. Sunday night in the B. Y. P. U. he made quite a talk on the difference between "Catholicism and Baptist Doctrine." He said the Catholics do not teach the Bible in their Sunday schools. We are hoping God will call him to preach.

The church was greatly revived and received seventy-one new members, sixty for baptism, thirty of these were men, one being sixty-nine years old.

During April they paid in on the 75 Million Campaign \$308.50.

### Medical Men and the Sanatorium

H. F. Vermillion, Superintendent

The Texas State Medical Association has just closed its session in El Paso and I made it a point to have nearly all the leading physicians see the Sanatorium. Among them were a number of Hospital and Sanatorium men.

The doctors who saw the Baptist Tuberculosis Sanatorium were unanimous in their words of praise for the institution, and those connected with hospitals were surprised that we could offer such splendid accommodations and the fine service at the price we charge. People unfamiliar with the cost of running hospitals sometimes think we charge them too much. But we who have to meet the problems and pay the bills know that it costs a great deal to operate a good sanatorium whether it has many patients or few.

We are assured that we have made friends of the doctors of Texas for the Baptist Sanatorium. We cordially invite all physicians, hospital and sanatorium officials and other people who may pass through El Paso to visit the Baptist Sanatorium.

## Young People's Department

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

### A Letter to You!

My dear Young People:

Instead of the "Leader's Note Book" this time I am going to write a letter directly to you. And by you I mean little girls and boys in the Sunbeam Bands on up through all the organizations to the big boys and girls in the Senior B. Y. P. U. and the young ladies in the Y. W. A.

Some of you are working in big churches, have large organizations, and send in large reports. Others are in small churches, have small organizations and send smaller reports. But no matter how you are situated, you must know what really great things are being done through all the large and small reports from Young Peoples Societies throughout our Southern Baptist Convention.

In some States a plan has been followed during these 75 Million Campaign years of asking for the gifts of the young people to be reported through the proper Junior Mission Society. This has especially brought up the amounts reported by the G. A.'s and R. A.'s in those States. The Campaign plan opens this way to all and it would be well for you to write to your State Young People's Secretary for such instruction.

What if we could know what had been given through the regular church system by the members of the more than ten thousand B. Y. P. U.'s? Would it not be inspiring to find what proportion of our mission support is coming from the younger members of our churches.

Through the more than ten thousand Junior Mission Organizations we have reported \$270,221.58 for campaign ob-



jects. This is about the amount given by the whole Woman's Missionary Union ten years ago.

Now you will see that whether your Society has many members or few, whether your gifts are large or small, you belong to a whole that is doing great things in giving. It is about one-twelfth of what the W. M. U. gave this year. Next year suppose we make it one-tenth? With the help of your Society we can.

But the greatest of our young people's giving is not in money. Forty-nine of them are to go out this year as foreign missionaries besides many who will take up Home Mission and local church work. Then in our colleges there are 969 who have definitely given themselves for future mission work when their studies are completed. Possibly some of these are in your B. Y. P. U. or Y. W. A. for it is from these organizations largely that our volunteers come.

If some who read this have no such organizations in their church, it is a most suitable time to start one. Write to any of your State Secretaries and your letter will be passed on to the proper one to help you.

Where the young people and children are not being trained, gifts of money and of life service are being withheld from the Master and His cause in the world is being just so much blocked in its progress.

"Wherein have we robbed Thee? In tithes and offerings." (Mal. 3: 5.)

"For He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children. That they might set their hope in God, and not forget the works of God, but keep his commandments - - - They kept not the covenant of God and refused to walk in his law; - - - Yea, they turned back and tempted God, and limited the Holy One of Israel." (Ps. 78: 5, 7, 10, 41).

May no such charge be brought against our Southern Baptists. May we in tithes and offerings, in teaching and training, in sending and going, carry forward His purpose for all the world.

—Elizabeth N. Briggs.

## The Girl Who Hadn't Time

I know a little lassie—yes, I know her very well.  
Her name you ask? I don't believe she'd like to have me tell;  
But I suppose I'll have to call her something in my rhyme,  
And so I'll name her (just *pro tem*) "The girl who hadn't time."

This morning at the breakfast table I was much afraid

Her hair had not been combed at all—'twas such a "tousled" braid!

She "hadn't time" to comb it! Ha! All very well, mayhap!

But I wonder where she got the time to take the second nap.

And then she "hadn't time enough" to get to school in season;

And then she missed her lesson, and the teacher asked the reason.

Why, she "hadn't time" to learn it! Now I think it queer, don't you,

Where she found the time to read that book of fairy tales quite through?

Oh, she's always very busy when the table should be set,

(If we waited her convenience, why, we might be waiting yet;)

And both her brothers knew quite well that she could never stop

For the fraction of a jiffy, just to help them mend their top.

Ah, me! The fact, I fear that each unbiased mind must strike

Is, the things she hasn't time for are the things she doesn't like.—*Selected.*

## Billy Captures the Enemy

UNA ROBERTS LAWRENCE, *Little Rock, Ark.*

Representations of the 75 Million Campaign today.

Representation of Present Campaign Conditions. (To be given by boys and girls, or all boys, or all girls, of the B. Y. P. U., R. A., G. A. and Sunday-school classes.)

CHARACTERS—Anne, Lillian, Sam, Billy, Spirit of Campaign, General Depression, Colonel Low Wages, Miss Fad, Mr. Worldly Amusement, Jim Careless, Publicity, Interest, Faith, Sacrifice, Tithe.

The two boys and girls come on talking.

Anne—I know I made my pledge to the Campaign, but I just don't see how I am to pay it by the time the Convention meets. You know I worked at the telephone office during the summer, but I am in school now and just haven't a bit of money.

Lillian—Well I have my allowance father gives me, but it never lasts from one month till the next. Of course, when I pledged I meant to pay out of my allowance, but my, how things do cost. I just can't pay my pledge.

Sam—Well, everybody says living expenses are coming down, but that hasn't struck the baseballs and footballs yet. They are just as high as ever, and if we have any fun we will have to buy everything new and that will take all my money. I know the Orphans' Home needs money though, for I heard Mrs. Pugh talk the other day, and she told of so many things boys could do for those children down at Monticello, but I just won't have a cent left after we get the gang all fitted out. Then I want to see that picture that's running every week at the show, and that takes money, too.

Billy—Yes, it all takes money, even telling the story of Jesus takes money, for our preachers and missionaries have to eat, and have to buy clothes, and have to live in houses, and they can't make a living and give very much time to working for salvation of souls. My job is to find out how I can get along on what I have left after I give what I promised to the Campaign. I haven't much money, a quarter for my lunch at school and half dollar now and then for school supplies, for you know Dad's

wage has been cut and I can't have as much as I could when I pledged, but I have made up my mind I AM GOING TO PAY IT, and I know I will. But I've got to find out how.

The children are seated by now.

Anne—Well, I reckon I ought to have saved for my pledge while I was working this summer.

Lillian—Father would give me more every month, if business wasn't so bad.

Sam—Well, it just looks like we've GOT to have some new balls, and all the fellers are seeing that picture.

Billy—But say, what if everybody is saying just what we are saying here this morning. (They all look dismayed.) Wouldn't our missionaries be in a fix? They would all have to come home! (Enter Spirit of Campaign.)

Spirit of Campaign—Good morning, boys and girls, you remember me, don't you? I am the Spirit of the Campaign. We became so well acquainted those wonderful weeks in the fall of 1919. I fear you have forgotten me.

Billy—No, I haven't, but you were dressed as a missionary from China when I met you.

Anne—Oh, yes, I know you now, you were a Home Board Evangelist when I heard you during the Campaign.

Lillian—Weren't you our State Young Peoples' Leader, that day I met you in G. A. Rally? I remember you now. I made up my mind to pledge that day.

Sam—You were our State Secretary that day you came to our church. I know you now.

Spirit of Campaign—Yes, dear boys and girls. I was represented by those workers and hundreds of others all over the Southland. I filled their hearts and spoke through them to you. Now that half the time is gone, I have come to see if half the task is done. My heart is sad as I look over Arkansas, and find so many have forgotten me and the great work so gloriously undertaken two years ago. I find my enemies have been at work and God's people have been listening to them and obeying them. (Looks to left) See here comes some of them now. They would gladly kill, not only the Spirit of the Campaign, but at the command of the king of Evil they would kill all of the work of God's people. (She steps back with finger on her lips. Children very still.)

Enter General Depression, walking pompously—followed by others.

General Depression—Well, my friends, how is the work of killing the Campaign progressing?

Col. Low Wages—Very well, General Depression, I believe I have the Baptist people frightened by the cut in wages. They have become so used to the salary checks of the war time that they can't see that the checks of today go about as far as the larger ones of last year.

General Depression—That's good. I am still using the crop failure of last year to make them scared to give their money they are getting for the good crops this year. I whisper to them, "Better save it, you remember last year what a fix you were in." Of course, I don't stop them from spending it on new furniture or clothes, or having a good time. (Laughs.) No, no. (Billy shakes his fist at him.)

Miss Fad—Well, I am having an easy time. There are more useless and expensive fads in dress and house furnishings than ever before. And actually, I can make a girl think she has to have a fur in summer and a pair of pumps in winter. And open-work hose, and little bags, they aren't worth half what the foolish people pay for them, but it's easy to fool them. (Laughs.) How funny it is to see people spend money for foolishness that would save eternal souls if given to the Lord's work. (Anne begins to cry.)

Mr. Worldly Amusement—Well, I think mine is the easiest job. I don't even have to persuade the people to go to the picture show. No matter what kind of a show it is, folks will go, and spend perfectly good money. They don't know

that the same amount of money spent for wholesome and helpful recreation would mean stronger bodies, finer minds and purer hearts. But I give them the most immoral stories, and they come and breathe bad air, strain their eyes, fill their minds with nonsense and worse, and think it is worth the money. I am making a fortune out of it, but they are losing in every way. But it takes the money from the Campaign, so my job is well done. (Sam hides his face.)

*Jim Careless (slouching on)*—Well, I don't have to do a thing. Folks are just naturally careless, and I just let them rock along. They mean to pay their pledges, but I stand at their elbows and knock the idea out of their minds on Sunday morning, and on Sunday night I suggest that it's too rainy to go to church, or too hot, or can't find the check book, or just any little thing like that, and it's enough to keep hundreds of pledges unpaid. They are not bad, but you see I am piling up a big load of interest on every part of the work and that's a right good way to kill it, don't you think? I have State Missions staggering now, and the Home Board is heavily burdened. Just give me a little more time and I will have all the work tied so it can hardly move by getting the people to just put off paying their pledges. It's a great scheme, I tell you. (They all nod approvingly.)

*General Depression*—Well, my friends, you are doing fine. Now, there are a lot of people you haven't reached yet, and I hear the boys and girls of the State are waking up and getting to work again as they did in 1919. So let's hurry and cover the State before they get to talking and working and praying. You know the crops are good this year and living expenses are lower, and that means our job is harder. But let's not give up and we will have the Campaign killed before long.

*Billy*—(Jumps up and cries out) No you WONT. You just wait a minute, and I'll tell you something (they turn to run out). *Spirit of Campaign*, catch them, don't let them get away. We are going to stop them RIGHT HERE. They can't do this any more. (Looks around at the children.) Are you all with me? I am going to stop them.

*Spirit of Campaign*—Let's turn these wicked enemies over to my friend Publicity for safe keeping.

*Publicity*—Yes, indeed, I know just how to take care of such rascals. I shall use my friends. The Baptist State paper and the other Baptist papers of the South, the HOME AND FOREIGN FIELDS and Royal Service and even the daily newspapers, to let every one know that no matter how loud these enemies may talk, they have NOT killed our glorious Campaign. Publicity knows how to turn on a bright spotlight that will show up every sin they have committed against our people, and against our Christ. I'll have every Baptist in the State reading, talking and thinking by this time next week, and by the help of God we will win the victory over these and every other enemy of the cause of Christ.

*Anne*—We surely are with you, Billy. I never dreamed I was helping these wicked enemies kill our wonderful Campaign. Believe me, my pledge will be paid TODAY, and I'll do without that fancy parasol. (Goes up to Miss Fad) You won't get ME to spend any more money foolishly. To think I let you get all my money this summer! I am ashamed of myself.

*Lillian*—And I'm going right to my father and tell him about you, General Depression. You are just an old fraud. My allowance is plenty large enough for MY pledge to be paid right now.

*Sam*—Well, I never thought about that picture like I do now. After all, it's an old serial with all old stuff in it. I'll give that money every week on MY pledge.

*Billy*—But I think Jim Careless is the worst of the lot for he gets lots and lots of good

Baptists to do his way. They wouldn't go to a show, or dance, or play cards, or spend their money for any of these foolish things, but they just let the time go by without paying, just forget, or put it off, and don't realize that the work has to go on, papers have to be printed and preachers have to be paid, and their money isn't working at all, for they still are keeping it. I think they need waking up.

*Spirit of Campaign*—I don't think they will trouble us again. I am so happy that you boys and girls have waked up to the needs of the hour. I was discouraged when I came here today, but now I know everything will be all right. Our people just need to see the situation as it really is. Now, I have some friends who have helped all the time and are ready to help you today to tell all the boys and girls in Arkansas how necessary it is to pay their pledges. Let me introduce them to you. They are old friends to you, I know.

This is Interest, he will tell you how he can help.

*Interest*—I work through the Baptist Advance, through all the literature sent out from State Mission Rooms, and through every Baptist man and woman, boy and girl who tells of the work being done at home and in the foreign fields. I am contagious, for when just one person can be touched in a church, I soon spread to all those who hear this one talk. I can use every Baptist boy and girl, no matter where they live, or how rich or poor they are. I am Interest in Missions, in all the work done by Baptist churches everywhere.

*S. of C.*—And here is Faith.

*Faith*—I am Faith that led you to make your pledges, and I would have stayed with you all the way through the five years if you had let me. I come now to be your helper. With me you can do the impossible tasks that are before you. Oh boys and girls of Arkansas, let us not stop until every dollar of our pledges is paid and every promise kept.

*S. of C.*—This is Sacrifice.

*Sacrifice*—I come to bid the boys and girls not to fear the cost, when they must give up their own wishes for the sake of the work of God's Kingdom. I will bring the joy into unselfish deeds; I will bring the reward of a good conscience to pledges paid under difficulties; I will bring to every self denial the blessing of fellowship with Jesus Christ, who denied Himself that all men might be saved.

*S. of C.*—And here is the Tithe.

*Tithe*—I am God's plan for financing His Kingdom. I will solve the problems of the Foreign Mission Board as they try to send men and women to answer the calls that come from everywhere for some one to tell the Story of Jesus. I will enlarge the work of the Home Board till all our Southland will have heard the message of the Evangelist. I will mean more pastors, missionaries and new churches in Arkansas. I am the tenth of your income, which is holy unto the Lord. It is the interest due Him on what He gives you, for you are His and all that is yours. I will solve all your problems, for I am God's way of handling His Kingdom. If you take me to be your helper, you will be more interested, will have more faith, find more joy in sacrifice, and see blessed results of your service through personal efforts and the service of your dimes and dollars everywhere. Take me for your helper!

*Spirit of Campaign*—There are many more who will help, but if you of Arkansas take just these four messages to the boys and girls of Arkansas, I will fear no more for the Campaign in this great State. Will you do it?

*Billy*—You can depend on us, *Spirit of Campaign*. We are in it heart and soul. (The children all join in)—Yes, we will. We are for it.

They gather around her and sing the Campaign Song, one verse.

*Billy*—Now, we are off to tell first our fathers and mothers, and then we will take Interest and spread the news all over the State. Come on—(takes Interest by arm and goes off, followed by Anne and Faith, Lillian and Sacrifice, Sam and Tithe).

(Substitute names of your State, officers, paper, etc., when necessary).

## Our Puzzle Corner

### PUZZLE No. 1.

A Missionary in North Brazil.

#### FIRST NAME.

1. Who slew Absalom?
2. The first High Priest.
3. What glorious person did Isaiah foretell?
4. Twenty-first book of Old Testament.
5. Author of Proverbs.

#### SURNAME

1. To whom did the Ishmaelites sell Joseph?
  2. Father of Isaiah.
  3. Jacob's oldest son.
  4. Father of King Saul.
  5. Who sold his birthright to his brother?
  6. Wife of Isaac.
- Sent by Hattie Gardner, McBee, S. C.

### PUZZLE No. 2.

A Missionary in South China.

#### FIRST NAME

1. Who killed a man and hid him in the sand?
2. Who was Hezekiah's mother?
3. Who was Esau's mother?
4. What is in Matt. 11: 30 that is easy?

#### SURNAME.

1. Who was Moses' spokesman?
  2. Who built the ark?
  3. Who was thrown in the lions' den?
  4. Who was Jacob's brother?
  5. A gleaner in the wheat field.
  6. Whose strength was in his hair?
  7. Who was Jesse's father?
  8. Who was Aaron's oldest son?
- Sent by J. T. Carter, Jr., Blue Mt., Miss.

## Answers to June Puzzles

Puzzle No. 1. A Missionary in Chile, W. E. Davidson.

Puzzle No. 2. A Missionary in Soochow, China.

First Name—1, Naaman; 2, Aaron; 3, Nazareth; 4, Naomi; 5, Isaac; 6, Elijah. (Nannie).

Middle Name—1, Solomon; 2, Esau; 3, Saul; 4, Samuel; 5, Obed; 6, Matthew; 7, Succoth (Sessoms).

Surname—1, Boaz; 2, Ruth; 3, Ishmael; 4, Timothy; 5, Tarsus; 6, Our; 7, Nichodemus (Britton).

Answer, Nannie Sessoms Britton.

#### Those answering May puzzles

Ga.—Mrs. J. E. Lowery  
Ky.—Cora Lee Washburn  
Miss.—Mrs. Mary Reed Pegues  
Mo.—Mrs. G. H. Bridges  
S. C.—Helen O. Coggins  
Texas—Unsigned  
Va.—Nancy McKenna

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

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