

Home and Foreign Fields



Photo by S. L. Ginsburg.

BAPTIST TEMPLE IN PADUA, BRAZIL.

This beautiful building, in a strategic city of the Campos Mission, was opened for worship last April. It cost \$15,000, and was built by Brazilian Baptists without any outside help. It will easily seat 300, and is modern in every respect.

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HOME AND FOREIGN FIELDS

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THE MISSIONARY PILOT

SENIOR . Y. P. U.

August 6.—Topic, "God's Help When Times are hardest." See the two stories on pages 30 and 31. Let two members tell these stories, one at the beginning and one at the close of the program: (1) "Miqueas Godinez—Our Mexican Boy Preacher;" (2) "God and the Truth Prevail."

August 13.—Topic, "Great Chapters: I Corinthians 13." See page 10, "My Word Shall Not Return Unto Me Void." After the discussion of the chapter as given in the Quarterly, let the leader close by giving this striking story.

August 20.—Topic, "Why Should We Have a Right Knowledge of Christ?" See page 8, "Japan's Spiritual Famine." A member may give the heart of this native Japanese Christian's plea for a knowledge of Christ along with a knowledge of His ethical teachings.

August 27.—Topic, "The Work of Our Education Board." The Quarterly discussion of the work of this great Board is full and adequate. Let the leader show what education means to foreign missions by telling of the work done in Pool To (pages 18-20), and in Argentina (pages 21, 22).

JUNIOR AND INTERMEDIATE B. Y. P. U. AND OTHER CHILDRENS' MEETINGS.

The Juniors and Intermediates will be greatly interested in the stories of our school work as given on pages 18-20, and 21, 22. See also the happy suggestions given by Miss Briggs in the "Young People's Department."

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

For the missionary topic, "Industrial Foreign Missions," helpful material will be found in the stories of our school work, and especially in the article by Rev. Milton Braun, "Why Industrial Work in China?" (Pages 22, 23). See also Mrs. Rowe's account of the opening of our Girl's School in Kokura (page 27), and Miss Eden's description of the marvelous work of Mrs. Lumley in Africa (pages 28, 29). Miss Mallory's outline program and suggestions on page 24 will of course prove invaluable.

PRAYER MEETING

Let the leader of the prayer service read with care the outline of plans for the "Reinforcement Campaign," and devote at least one service of prayer to the consideration of this great movement. The editorial on page 2, and Dr. Scarborough's article on page 6, will be especially helpful.

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I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

AUGUST, 1922

A Campaign of Reinforcement

An American doughboy, so the story goes, upon being asked by a French soldier what the letters "A. E. F." represented, replied confidently, "After Everybody Failed."

However that may be, the fact remains that American reinforcements came at a critical and decisive hour, and demonstrated again that the tide of defeat may be turned for victory by bringing to bear new resources at the strategic moment.

There are few things in this world that do not at one time or another need reinforcement. Men and movements are like battle campaigns—developments of defeat or victory change the situation, and this in turn demands change of plan. To change the figure, men and movements are like stone walls, the mortar of which shrinks and drops out, necessitating occasional renewing.

The bridge that needs greatest reinforcement is the one that spans the widest stream. In a building, long, unsupported reaches demand strong reinforcement. Cottages and barns do not necessitate reinforced steel and concrete construction, but the tall skyscraper does.

The 75 Million Campaign is a huge undertaking. It is a mighty battle against the world-powers of sin; it is a bridge across a wide, deep stream. It is a building whose lofty height reaches toward heaven. Is it any wonder that after three years of marvelous history the original plan needs adjustment and the original forces reinforcement?

The plan of a "Reinforcement Campaign," as suggested by Dr. Scarborough and worked out in its details by the Conservation Commission in its recent meeting, commends itself to consecrated common-sense. We have reached the point where reinforcement is imperatively demanded, and not to provide it would be both bad business and poor religion.

We need reinforcement at the point of *interest*. Attention requires movement, change, strong stimulus, if it is to be sustained. The experiences of three years ago are not sufficient to maintain interest at a high level.

Then, we need reinforcement at the point of *conviction*. What the mainspring is to the watch, conviction is to the religious life. And like that watchspring, it must occasionally be wound up, else it will cease to function. Conviction is a compound of knowledge and loyalty. To keep it strong, fresh information must be supplied, and in such fashion as to renew

faith in the abiding worth of the cause about which we are informed. Perhaps the most serious defect of the five-year program is that it did not provide for a continuance of information regarding the great causes included in the Campaign at all comparable with the flood of news and facts and stories which poured out during the period of subscription-getting.

Further, we need reinforcement at the point of *devotion*. No great thing was ever accomplished without sacrifice. An easy thing to talk glibly about, sacrifice—true sacrifice—is never easy to make. Most of us shrink from it. The self-instinct would ordinarily inhibit the impulse to sacrifice. Somehow a motive power must be called into play sufficiently powerful to make average people do the hard thing as over against that which is obvious and easy. Men and women must again be led to say, "The love of Christ constraineth me." They must be made to look at alternative choices, and be led to say in their own hearts, "For to me to live is Christ, and to die is gain."

Finally, we need reinforcement at the point of *action*. What we *think* is of little value unless it eventuates in conduct. God's cause right now needs doers of the Word, and not hearers only. We need faithful bands of workers who will organize for systematic effort in the enlistment of all the unenlisted of every church, who will go boldly to those who have done less than they might and plead with them for larger investment for God at such a time of opportunity; who will seek for large gifts of life and money in this day of critical need and opportunity. Outside of the actual gain in money, there is another enormous gain when people put into action that about which they have thought. Spiritual life is deepened and the relation to God strengthened, so that His power is given a channel through which to flow for the world's blessing and enrichment. And, after all, what we need most is somehow to make way for God to bring to bear his unlimited resources of power, wisdom and love upon a situation too difficult for our handling.

Elsewhere in this number are set forth the plans and suggestions for this great supplemental "Reinforcement Campaign." The call for help comes urgently, insistently from every field. "Come! Follow me! Go!" Thus comes the ringing command of our Christ. He has promised to reinforce with his presence and power. Let us not halt or waver.

The Power of Publicity

Attention is largely a matter of attitude—a disposition, or bent, appropriate to an act. In securing the attention of a child, for instance, it is important that there be a tense physical attitude. Let one absent himself from all stimulating conditions and the result is—he goes to sleep! The first purpose of good advertising is to catch attention, in order that a predisposing mental attitude may be induced, so that as soon as an appropriate occasion presents itself the desired action will more readily and certainly follow.

Practically everything that we do is the result of some situation of stimulation. Somehow there must be impingement of stimulus on a sense-organ. Before a thing can get into consciousness it must be seen or heard or tasted or smelled or felt. "Out of sight is out of mind" is literally true for those things that depend on seeing to be known. It is true that "what you don't know doesn't hurt you," nor does it do you any good!

As well tell a man to leap from the roof and fly as to tell him that he ought to be interested to the point of giving his hard-earned money to an enterprise of which he knows little or nothing. Interest and attention are not something one can take out of his pocket and hand over to another. They de-

pend absolutely on stimulation; and it is quite impossible for a man to be interested in that which has never presented itself appealingly to consciousness.

We are here getting at a fundamental matter. If our Baptist people are ever to be consistently great givers, they must have stimulation poured in upon them, not once but again and again, concerning the causes and underlying principles of our enterprises.

Good preaching accomplishes this, and is God's chief human resource; teaching likewise is a powerful agency, and is indispensable; the printed word is also one of God's chief means of arousing interest and attracting attention, and offers almost unlimited opportunity for appeal to mind and heart.

For instance, why not plan a systematic publicity effort in the interest of the "Reinforcement Campaign" outlined elsewhere? First, there might go out through the mails a letter addressed to each member of the church, briefly describing the plan of the Campaign. This might be followed at intervals of a week by postal cards, each bearing a stimulating message. In the meantime, articles and advertisements could be inserted in the weekly or daily secular paper. A few appropriate wall charts and posters could be placed on the walls of the church auditorium, and in the classrooms. As the time for actual organization and canvassing approaches, a second letter could be issued, detailing the program for October. The expense of such a plan would not be large; and from the State Boards and from headquarters in Nashville supplemental tracts can be had to serve as enclosures. Thus instead of a cumbersome and expensive central organization sending out material somewhat at random, each church will become publicity headquarters for the Campaign, with every advantage of economy and directness.

In another place will be found some suggestive letters, postal cards, advertisements, posters, bulletins, etc., prepared by our efficient publicity director, Mr. Frank E. Burkhalter. Refer to them and use them; and write to him for any additional material you may need.

When in the war a difficult position was to be taken, its range was secured, and a battery of powerful guns was turned upon it, to pour in a perfect torrent of projectiles and explosives; and then when the firing ceased the charge was made to certain victory. In this great objective, the winning of our Campaign victory at its crucial middle stage, let us pour in thus a mighty fusillade of prayer and publicity, so that when the charge is made in October we shall already have won the battle, needing only to consolidate the gains.

We cannot win without these two things—prayer and publicity.

* * *

Units of Organized Power

All power gets back at last to *the individual* for its definition and embodiment. In the New Testament scheme the individual stands at the centre of all organized effort. But having been given this place at the centre, the mark of the true Christian is that he at once steps out into the circumference, where he can join hands with his fellow-Christians, yielding the central place to the lost man who needs his witness and his help.

Thus *the church* becomes a circle of regenerated men and women who have joined hands to bring, one at a time, and through personal experience, the unsaved into the circle's centre, to the feet of Christ; each in turn to step back and join hands in the ever-enlarging circle, for usefulness and effectiveness to the same end.

A church, then, becomes the unit of organized power for the propagation of Christianity. But the church, placed thus at the center, discovers at once that if it is true to the spirit of Jesus and to its own mission, it must not selfishly rest in this place of independent isolation, but must step out into the circumference, joining hands with other churches of like faith and order, that the purposes for which all the churches stand may be more effectually achieved. What one church cannot do by itself a group of churches may readily accomplish. Thus the second larger unit of organized power is *the district association*. In like manner the district associations link up to form the larger circle of *the State Convention*; and the State Conventions in turn join hands to give place and power to *the Southern Baptist Convention*.

At this season of the year our attention is called to the paramount importance of this second unit of organization—the district association. Historically the first and most powerful form of American Baptist organization, the association has tended in recent years to lose something of its importance and influence. In the larger movements, all of which depend at last upon the association and the local church, the associations have in a measure been overshadowed. In many instances their functions have been largely restricted to an annual meeting, and this meeting has in many cases been shortened to a one or two days' session, with inspirational and social features uppermost.

A magnifying of the district association, and a new conception of its place and power, are sorely needed. The churches which constitute an association should think of their co-operative labors as continuing vigorously and aggressively twelve months in the year; they should outline a program of activities covering the outstanding needs and opportunities which may be met co-operatively; they should divide the territory into convenient sections, with competent, reliable committees on survey, statistics, publicity, associational missions, women's work, B. Y. P. U., Sunday school, laymen's teams, evangelism; they should plan at least four district meetings within the association for the smaller groups of churches, possibly on fifth Sundays, for purposes of information and inspiration; they should hold at least one developmental school or institute for each group of churches, in the interest of teacher-training, Bible and mission study, and study of better methods of church work. The annual session should then be not less than three days in length, with full reports and discussion of the association's work and plans, together with old-fashioned reports and speeches on Home and Foreign Missions, State Missions, Christian Education, Ministerial Relief, Sunday School, W. M. U., B. Y. P. U. and Laymen's Unions, and Benevolences. Of course all this heads up in the 75 Million Campaign, but it is a tragedy to lump discussion under a brief "Campaign" speech, and adjourn.

Never did we need more the power that comes from Scriptural organization. We need not be afraid of Baptist over-organization. Our peril lies in lack of organization, and in depreciation of its need and value. If the eight hundred Baptist district associations in the South could be led to an effective, powerful organization for a twelve months' program, heading up in a great annual meeting of three days to one week in duration, there is no telling under God what might be accomplished for the enlistment and development of the churches, the saving of lost souls in our own midst, the giving of money for our South-wide and world-wide enterprises.

Outside of the church itself, the district association is the most important unit of organized power Southern Baptists possess. Let us make much of it during this season when its annual meeting is being held.

The Northern Baptist Convention

It is difficult for Southern Baptists to fully comprehend and accurately interpret all the proceedings of the annual conventions of their brethren of the North, and the same difficulty probably confronts Northern Baptists in their ability to fully comprehend all the movements and actions of our own people in our annual sessions. But there is every indication that the recent meeting of the Northern Baptist Convention at Indianapolis was the most satisfactory that body has held in the last three years, and in that fact there is occasion for rejoicing among Baptists everywhere.

The refusal of the Convention to re-affirm the New Hampshire Confession of Faith was no surprise. Not even the two to one vote against the proposal was a surprise to any except the most ardent Fundamentalists. So many factors entered into this decision it is impossible to enumerate all of them, but among them were these: There is a growing element of liberalism among Northern Baptists (there is evidence that the proportion is larger than ten per cent, a figure quoted often in this connection in the last few years) that regards any creed, by whatsoever body—convention, district association, conference, local church or what not—as subversive of individual liberty which this element hails as the richest heritage of Baptists; there are many others who hold that the local church may very properly adopt a confession of faith but there is no need for any other Baptist body promulgating a doctrinal statement; others feared that the adoption of a confession of faith at this time, in response to the appeal of the Fundamentalists, would give that group a club that might be wielded with considerable freedom over the heads of individuals and institutions which did not view some things from the Fundamentalist point of view; others interpreted the efforts of the Fundamentalists as a blow at the New World Movement and the Board of Promotion and these, while expressing devotion to the fundamental doctrines generally espoused by Baptists, were not in favor of lending any comfort to the opponents of the organized work; and there were others, who, while claiming to be thoroughly orthodox in doctrine, were opposed to the adoption of anything that could be construed as a creed under any circumstances.

The chief element of satisfaction in the action of the convention on the matter of a confession of faith, consisted in the fact that opportunity was given for the fullest and frankest discussion of the matter by each side; the debate was of a high order from every standpoint, and while the opposition to the proposal to adopt a confession could have prevented a discussion had it desired to do so, the spirit displayed throughout the consideration of the question was so far above the spirit manifested by this same majority at Buffalo two years ago and at Des Moines last year that it constitutes an advance for which all persons interested in the work of Northern Baptists can be grateful.

All our sympathies are with the proponents of sound doctrine. We do not believe a really great missionary, educational and benevolent work can be built up around a doctrine that dishonors the fundamental truths of God's Word. We believe more emphasis upon sound doctrine is needed in the Baptist churches of the North and we would welcome more proclamation of the fundamental doctrines of the Bible in our own Southern pulpits, too. The Fundamentalists, or some individuals among them, have their vulnerable points and this vulnerability has caused their movement to be misunderstood by many and their motives to be misconstrued. Taken as a whole, however, it would appear that the Fundamentalists won a number of points at Indianapolis that will strengthen their cause.

Of course the Fundamentalists were not proposing the New Hampshire Confession as a substitute for the New Testament as some of the shrewd debaters on the other side induced some of the less informed members of the Convention to believe. One of the Fundamentalist gains consisted in their securing the Convention hall for their pre-convention conference over the opposition of the Convention forces; another lay in the opportunity they had of getting their views before the Convention as a whole in an eminently fair and square debate; they succeeded in defeating for the time being a recommendation of the executive committee that Convention representation be placed upon a cash basis, it being generally conceded everywhere that this would not only be interpreted as a punitive measure but was actually intended as such; it was through their activity that the election of officers for the ensuing year was brought forward in order that this function might be performed while the majority of the delegates were in attendance; and it is generally conceded that though the reorganization of the Board of Promotion along less expensive and more democratic lines was in accordance with recommendations from a subcommittee of the Board itself, it is conceded that the opposition of the Fundamentalists had much to do with the movement in the denomination for such reorganization.

One of the gratifying features of the Convention was the joy, optimism and courage of the delegates in face of the heavy debt, amounting to \$5,000,000. Plans were projected for retiring this debt in two years, though this necessitates curtailing the budget of every co-operating society 25 per cent for the ensuing year. The members of the convention faced the situation like heroes and are going forth to their task unafraid.

As was the case with our own Foreign Mission Board, both of the foreign mission societies of the Northern Convention reported great advances on the foreign fields during the past year in the matter of evangelism and enlistment. And it is interesting to note that in the homeland the local churches within the territory of the Northern Convention are more fully enlisted in the general work of the denomination than is the case in the South. Fully 85 per cent of the English-speaking Baptist churches of the North make contributions to the New World Movement. If our churches were as fully enlisted as are those of the North, and if the churches of the North were all as doctrinally sound as are those of the South, Baptists North and South would be a much greater world force in the on-going of the Kingdom of God than they are today.

Some inspiring results of the Methodist Missionary Centenary are stated as follows: "In 1920 and 1921 Southern Methodists invested more in missions, home and foreign, than in any previous ten years, sent abroad 162 new missionaries; built in foreign fields 147 churches; opened six new hospitals in China, Korea and Mexico, and enlarged and equipped six others, at a total cost of \$250,000; and established or provided with additional grounds and buildings 42 colleges and schools in foreign fields, at a total cost of \$750,000."

It is difficult to conceive of the world in which we live in terms of the middle ages, or of the ancient world. Here is a startling statement from a bulletin of the Smithsonian Institute: "To accomplish the work done annually in the United States, or at least the equivalent in such kind as men could perform, would require the labor of three billion hard-working slaves (almost twice the world's total population). The use of power gives to each man, woman and child in this country the service equivalent to thirty servants." What mighty things God expects of us with these resources at our command!

Financial Plan for Evangelism and Enlistment

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

EVANGELISM

1. The Evangelistic Department of the Home Board desires an offering during each meeting conducted by the Home Board Evangelists and Singers. These offerings may be taken by public collections or by committees securing private subscriptions, or in any other way that the churches desire after conference with the Evangelists and Singers.

2. Where churches are able, it is desired that the offerings for the Home Board meeting be not less than the amount required to pay the salaries and expenses of the workers for the time given to the meetings, counting the time required to reach the fields.

3. Where churches desire, they may credit to the 75 Million Campaign, all offering above the amount required to pay the salaries and expenses of the workers during the time given to the fields. In this way the Home Board can greatly help the churches in collecting their campaign pledges. The closing day of each meeting can be made a great Enlistment Day.

4. By expenses, we mean the railroad fare of the workers enroute to the fields, hotel expenses of the workers enroute to the fields, entertainment of the workers while on the fields, together with all advertising necessary for the success of the meeting.

5. By salaries, we mean the amounts paid by the Home Board to the workers for their services.

ENLISTMENT

1. Most of the Enlistment workers under the Home Board are appointed jointly by the State Boards and the Home Board. The plans of operation differ in the various States.

2. The Home Board will conform to the joint resolutions in each State governing the financial plans of the Enlistment workers.

3. It is the policy of the Board in time to have a few general workers, who can be directed from State to State in the campaigns.

4. Again it is the policy of the Board to encourage simultaneous efforts of Evangelism and Enlistment in the cities and the District Associations, using the pastors to supplement our forces as far as possible.

Is the negro situation growing more or less hopeful? The answer is given by Dr. A. P. Stokes in the *Southern Worker* when he says: "That the Negro in just over a half century should have increased his homes from 12,000 to 650,000, of farms operated from 20,000 to 1,000,000, of businesses conducted from 2,100 to 60,000, of literacy from 10 to 80 per cent, of teachers from 600 to 43,000, of voluntary contributions to education from \$80,000 to \$2,700,000, of churches from 700 to 45,000, of Sunday-school pupils from 50,000 to 2,250,000, of church property from \$1,500,000 to \$90,000,000—this is an extraordinary record full of reassurance to those who like to believe in human improvability."

Roger W. Babson, the financial expert, says that one dollar spent for a lunch lasts five hours; one dollar spent for a necktie lasts five weeks; one dollar spent for a cap lasts five months; one dollar spent for an automobile lasts five years; one dollar spent for water power or a railroad lasts five generations; one dollar spent in service for God lasts for eternity!

"I Corinthians 6: 1-11 was put into practice in our church one Sunday," writes Miss Sophie Lanneau, Sookow, China. "Some thieving had taken place on the compound, and one servant, a church member, had been accused by other servants who were also church members. After reading from the Old Testament about the sin of Achan, and from Corinthians about settling disputes among Christians, the pastor said, 'Brother Waung has something to say.' All eyes were fixed on the young man, as he rose and said, 'I can't endure this suspicion any longer. My accusers must bring evidence.' 'Can any brother produce evidence before this congregation?' asked the pastor. Up jumped a cook, and then another and another, but when things began to get ugly, the pastor held the reins tight. He announced that the case between brother and brother would be tried before the deacons and anyone could come to give evidence. The whole afternoon was spent on the case—and much time for several days afterwards. There was prayer both public and private, that those suffering unjust accusation might be relieved, and at last the happy announcement was made to the church that the brother first accused was cleared. Although the thief was not yet found, the case was settled as far as the church was concerned. Much as we regretted the hours of time and energy spent by the pastor and several missionaries on this affair, it was so managed as to show the real spirit of Christianity applied to a common and very annoying situation in Chinese life."

The tendency in denominational polity today seems to be more and more toward centralization. Southern Methodists, dissatisfied with their numerous boards, recently appointed a commission to study and report on a plan of consolidation. Northern Baptists have concentrated their activities under a Board of Promotion. Recently drastic action in reorganization was taken by the Presbyterian Church (North) when its seventeen boards were reduced to four—the Board of Foreign Missions, the Board of National Missions, the Board of Christian Education, and the Board of Ministerial Relief and Sustentation. The total budget of these boards is \$13,000,000 annually—a considerable increase. Along with the movements for enlargement and democracy, which have been deep and strong in all the leading evangelical denominations, is this powerful movement for concentration and efficiency. Evidently the men who are doing great things for God in all the denominations are not afraid of organization.

The new attitude toward our work in Brazil is reflected in this striking incident which recently occurred in Victoria. The campus purchased for school work proved too small, and the missionaries began to look for another. Soon they discovered that, by some strange providence, the ground next to them was unhomesteaded government property. Application was duly made for its purchase, but the officials refused to accept pay for the land, deeding it to the mission as an expression of appreciation of the work being done in the field of state education. The property is officially valued at \$35,000.

The record of lynchings for 1921 presents a dark spot on the escutcheon of the South. Sixty-two persons in Southern States were put to death through mob violence. Over against this disgraceful record is the encouraging fact that lynchings were prevented in sixty-four cases by the prompt and courageous action of officers of the law. There can be no justification of the mob. Its cowardly deeds stand as an impassable barrier between the races in their desire for better relationships. Our work for the Christianizing of the negro must not halt—both for his sake and for our own.

Planning to Go Forward

An Interpretation of the Campaign Conference

Rev. L. R. Scarborough, D.D.

The Conservation Commission with other groups of conferees came together in Nashville on the twenty-eighth of June for an all-day conference concerning the furtherance of the 75 Million Campaign. It was a most significant meeting. It was attended by about one hundred and twenty-five representatives from every phase of the life of Southern Baptists—laymen, women, pastors, editors, the Executive Committee of the Convention, the officers of the Convention and the W. M. U. Convention, the general secretaries and the state secretaries, and others. We have not had a better meeting touching the interests of the Campaign than this one. And all were given the privilege of speech and vote. It was a great unifying meeting. There was not a discordant nor pessimistic note. Everybody with glad hearts faced the rising sun and had a fixed will to finish a great unfinished task for the glory of Christ. Everybody freed his mind and spoke out on the different phases of the program and organization and came in each case to practical unanimity.

The following are the situation, the suggestions, and recommendations of this group of denominational workers. We faced:

A FOUR-FOLD PROGRAM

As the members of the conference looked backward and forward we saw four outstanding things ahead which seemed to be vital to the progress of the cause.

1. *Evangelism.* Under the instruction of the Convention the Conservation Commission in co-operation with the state, associational and church organizations were to encourage and put forward a great South-wide, concerted evangelistic campaign. Facing this problem the conference appointed a committee on evangelism, who will have in charge the South-wide interests of the Campaign and will lend every possible assistance to the state, associational and church organizations. Dr. O. E. Bryan, Superintendent of Home Board Evangelism and Enlistment, a man of remarkable executive and soul-winning ability, with wide experience in evangelistic work, is chairman of the committee. Associated with him are Drs. M. E. Dodd and W. F. Powell, Mrs. W. C. James, and Mr. George Hays. The Chairman of the Conservation Commission is also an ex-officio member of the committee. It is hoped that the denominational and church forces everywhere will throw themselves full length in prayer, faith, plans and personal work in putting over a great movement for the winning of men by the multiplied thousands. It is hoped that the summer campaign will be conducted largely through the associations and the associational organizations. We are asking the laymen, the young people, the women and all of the denominational organizations to give themselves most heartily and vitally to this movement. In the last three years we have baptized more than 450,000. It is hoped that during this year many hundreds of thousands will be reached and enlisted in the service of Christ.

2. *Publicity.* One of the most important phases of the future program faced by the conference was the matter of publicity. A great hearing was given the editors of our Baptist papers. They offered some resolutions and made some telling speeches. It was the deep conviction of the entire conference that Southern Baptists should go in one time for a great campaign for putting our Baptist papers in the homes of our

Baptist people. It is reported that at least 500,000 Baptist homes in the South have no religious paper. This is a great loss and a great peril. It is the deep wish and purpose of this group of Baptist workers that every pastor and every other worker in a place of denominational leadership will go in full length in September, if possible, to make a canvass of every Baptist home in the South, seeking to put a subscription for the state paper in each home. It is recommended that the state secretaries put on during September a vigorous campaign for subscriptions to the papers. It seemed that every member of the conference heartily supported this movement. As far as possible the churches are urged to put the state paper in their church budget, sending it to each home in the churches. In addition to this movement for the Baptist papers, including also HOME AND FOREIGN FIELDS and *Royal Service*, plans were made for other forms of publicity, such as furnishing new tracts—tracts covering the different phases of the Campaign and the problem facing our people. The work of Mr. Frank Burkhalter as Publicity Director was greatly appreciated and will be enlarged for the future. This movement for the enlightenment and enlistment of our people is a very meaningful movement and it is hoped that it will appeal to the pastors and leaders everywhere.

3. *Organization.* Following the instructions of the Southern Baptist Convention, a definite period for the enlistment in the interest of the 75 Million Campaign was set apart in which the plan will be to canvass all the churches not reached in the original campaign, and all who have joined our churches by baptism or otherwise since, seeking to get a one or two years' pledge from all these unenlisted Baptists. The month including November 5 to December 3 was set apart as *Reinforcement Month*—the last week of which, November 26 to December 3, is to be *Loyalty Week*. In this period the plan is to organize for one Sunday in this period every one-fourth and one-half time church in the South and make the canvass for pledges during the Sunday and week following, and on the regular monthly services in that church; and that all the other churches will make the canvass in the last week, November 26 to December 3. It is hoped that this week ending the *Month of Reinforcement* will be like "Victory Week"—a great catch-up-time. The hope is that during the fall a cash offering will be made to the Campaign by every Baptist in the South, and that during this special period of campaigning for subscription cards, every Baptist not formerly reached will make a one or two-year pledge for the Campaign. It is greatly urged by this conference that by December 3 every church and every individual Baptist will do their best to pay up all that is due on their pledges at that time. The effort is, if possible, to raise ten million dollars in cash by December 3.

Now, to effect this greatly desired end, the conference decided to revive all that part of the 75 Million Campaign organization which is necessary to accomplish this great achievement. The Chairman of the Conservation Commission was asked to give three months—September, October and November—of his entire time in the Nashville headquarters, with Mr. Burkhalter as Publicity Director, and that the states would revive such part of the old organization as was necessary to put over this new movement. It was suggested that we have the state organizers, the W. M. U. organizers, and the publicity

directors, and that an organizer and publicity director be appointed for each association, and an organizer and director and W. M. U. organizer for each church. It is believed that in the present organization in the state and associations this can be done with very little additional expense. This entire organization will be very economical and inexpensive, and yet we trust very effective. There will be, as formerly, large emphasis laid on the work of the four-minute speakers. It was also recommended that the Chairman of the Laymen's Movement in each state be counted as a member of the state campaign organization. It was recommended that much be made of the fifth Sunday meetings and associational meetings in all the churches this summer, looking to the end of arousing the people in this campaign. It was urged that each pastor or evangelist holding a meeting should at some time during the meeting speak on the Campaign, seek to get a subscription for the Campaign from each new member of the church, and a subscriber for the state Baptist paper, HOME AND FOREIGN FIELDS and *Royal Service* from each member not taking it.

4. *Enlistment.* It was strongly recommended that an insistent, persistent and continual effort be made by our pastors and people generally in behalf of the stewardship and tithing Campaign under the direction of our Secretary of the Laymen's

Movement, and that the month of October be regarded as Stewardship month, that as far as possible every Baptist be reached in behalf of tithing and regular and proportionate giving. It was recommended, also, to the churches that through the direction of the organized class, the B. Y. P. U., the Sunday school, or some other organization of the church, a South-wide census be taken, and that this census be used as the basis for a wide effort to bring into the churches the unidentified Baptists in every community and for the winning of the lost and the enlistment of the unenlisted. The Sunday School Board is to have a great South-wide Sunday school Rally Day the last Sunday in September in the interest of State Missions. This ought to greatly further all the interests of the cause. In other words, it was deeply felt and resolved by this conference of workers to join in the great unified spirit of our people to finish the unfinished task in a great, worthy fashion; and to this end our people are called everywhere to prayer and to the adoption of the slogan of the Home Mission Board, of "Everyone Win One."

Thus, in communion with God in the effort of spiritual evangelism, pushing the interests of the cause, we are to go forward to finish the great task begun under the leadership of Christ at Atlanta in 1919. Let's do this great thing in the name of Him who saved us and to Whom we have given our lives!

Enlisting the Inactive Country Churches

A Challenging Task and Opportunity

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

The country church problem is coming to the front again. This question was emphasized during the Southern Baptist Convention in Jacksonville and also during the Conservation Commission meeting in Nashville. There seems to be a far-reaching revival of interest in the rural situation in the South. The Conservation Commission passed the following recommendation:

"That this Commission co-operate in promoting a South-wide, simultaneous, co-ordinate effort for evangelism and enlistment, giving special emphasis to the country churches."

The Superintendent of Evangelism and Enlistment of the Home Board was made Chairman of the Committee of Five to promote this special effort of Southern Baptists.

There are about 28,000 Baptist churches in the territory of the Southern Baptist Convention, more than 20,000 of which are country churches. Nearly 18,000 have only once-a-month preaching. The vast majority are served by absentee pastors. Fully 10,000 have been inactive in the 75 Million Campaign, while about 5,000 have responded only in a spasmodic way.

The enlistment of these inactive churches presents a problem far-reaching in its significance to Southern Baptists.

We are glad to say that more than 5,000 of our country churches are already fairly well organized. These compare well with our town and city churches in efficiency. One out of four of our country churches is now efficient compared with the average progress of our denomination. This is evidence that the other three-fourths can be made efficient with the proper leadership, organization and spirit.

The rural church problem can never be solved, some of us believe, by big speeches, by resolutions, by essays, or books. If so it would have been solved already. The solution we believe in is proper co-ordination, organization, concentration and co-operation with all of our State and Southern Boards in a

simultaneous program conducted for the benefit of the country churches as such and not alone for the money that is available.

As Southern Baptists are organized at this time no one Board or agency can solve this problem. The Home Board has had an Enlistment Department for more than a dozen years. The chief concern of this Department has been the country churches. Great progress has been made within these years along the lines of efficiency in these churches, yet the task remains staggering in its immensity. The Sunday School Board has already undertaken the task of enlisting the country churches along the lines of Sunday-school efficiency. They have done some fine work, yet their limitations forbid the complete solution of this problem. The State Boards have, most of them, given attention to the country church problem, yet the available finances for the State Boards in the 75 Million Campaign have forbidden solution from this source. The States that most need this enlistment work among our country churches are less able to finance their problems. Nothing short of South-wide, co-ordinate, concentrated movement, equitably adjusted, can reach this problem.

The district associations are, we believe, the units for denominational co-operation in this program. We do not question the State's rights, or Southern rights, neither do we relinquish the responsibility of the State and Southern Boards. But what we mean to say is that the only organization in our judgment that will be able to solve the country church problems is the district association. These inactive churches are not closely connected with either State or Southern Boards, but practically all of them are identified with district associations. It is our hope that every district association in the South will have a committee to report during the annual meeting on the inactive churches within the bounds of each association.

If these inactive churches are ever reached for the denomination we believe it will be through a co-ordinate, simultaneous association-wide effort in each district association.

Several of the States are at this time organizing the associations in the above mentioned way. Let the State and Southern Boards co-operate with the district associations, their officers and their executive boards. No campaign can reach the country churches in a general way which ignores the officers of the district associations. Southern Baptists have weakened their country church propaganda in a large measure we believe because they have tried to enlist these country churches in many places with cold intellectual programs on the one hand and with inadequate evangelism on the other hand. These country churches need revivals of old time religion followed by programs of enlistment that touch every phase of our denominational work. We should shape the iron while it is hot. Enlisted churches in an association should furnish leaders to help enlist inactive churches in all of the organized and denominational departments. It is not our purpose at this time to discuss a plan of organization for the district association. We have such a plan and will be glad to suggest the same to any district association board interested in this problem. Let us co-ordinate evangelism and enlistment in the same way the New Testament missionaries related their work! Let us take the evangelistic message, winning the lost to Jesus, and let us stay with each church long enough to enlist the saved in the Master's world program! In this way we believe that the country churches can be enlisted for efficiency. This is the co-operation to which we invite every Southern Baptist at this time.

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Japan's Spiritual Famine

Matsuta Hara, M.A., Dean, Kokura, Japan

A candid observer of the present Japan is especially impressed every day by newspaper articles reporting various kinds of suicides and other vices. A careful study of the situation will lead to the conclusion that this grievous phenomenon is due to the fact that there is no vital popular religion in the country which can give Life and Light to the modern Japanese people. Therefore most of the Japanese people if they are not superficial, happy-go-lucky, are gloomy, oppressed and pessimistic.

SPIRITUAL FAMINE IN THE JAPANESE EMPIRE

Although Buddhist temples adorn the picturesque hillsides everywhere in this land, yet Buddhism has lost its hold on the people's hearts during the past few decades, while Christianity has been struggling to do away with the prejudice rooted in the hearts of the people and become established in the communities. And so the observer will conclude that the Japanese people at large are suffering from a spiritual famine.

Government high schools and colleges, not to mention public schools, are established throughout the nation, and each one is crowded with eager students. But education, divorced from religion, is entirely inadequate to save the people from this spiritual famine. Recently a lady of high standing and well educated, wife of a leading millionaire, and a queen of the social circle in this part of the country, was so immoral as to leave her magnificent home and husband and go to live with another man. Another case that will illustrate the insufficiency of education without the proper moral foundation is that of a graduate of the Tokio Imperial University, holding a high position in the government, who killed an elderly rich man with a baseball bat, and, assisted by his college mate, sawed the body into pieces, packed the pieces in a trunk and threw the trunk into a river. This man, of highest education, committed this crime because he was hopelessly indebted to this rich old man.

MORAL DEFICIENCY OF THE GOVERNMENTAL SCHOOLS

This spiritual famine is due to the materialistic tendency prevailing in the government schools since the opening of this nation to Western civilization. There are two causes that led the educational officials into this materialism. They were too busy absorbing all visible forms of Western civilization to give heed to the spiritual foundation underlying this civilization. Again our religionist insisted that in spiritual matters, the East is superior to the West. So while Japan was intensely eager to adopt all forms of occidental life—economical, political, industrial, educational and military—she was always more or less opposed to Christianity. But in Japan, as it is everywhere in the universe, new wine could not be kept in the old skins. Ethics is taught in every school, and considered the most important subject of all the lessons taught, yet as both the teachers and students do not believe in the Source of Ethical Life, the instruction becomes so formal and dry that in reality it is the most burdensome lesson of all. This leads the nation inevitably into spiritual famine and the deterioration of the character of a great many. Today the old religious teachers are not highly regarded by the modern-minded persons.

Another defect from which the educational system of Japan is suffering is its cramming method, disregarding the pupils' individualities. Chiefly from economical reasons, the government schools take in fifty students in every class, and in lower schools as many as seventy. Here overburdened teachers must always keep crying to a huge body of tired students to fully complete the prescribed course. This defect in the educational system, together with the failure of the old religions, has caused the spiritual famine in Japan today.

MISSION OF OUR SCHOOL

Being in the spiritual and educational environment described above, a person permeated with the Spirit of Christ, and intrusted with the work of starting and administering a school in the name of God, cannot help feeling a thrill of hope and the joy of prospective service. Now our hearts are beating with the desire to show, by the help of God, our non-Christian people that not only the fear of God is the beginning of wisdom, but also that Christ is the real Bread of Life with which the nation can be saved from spiritual starvation.

As Mrs. Rowe, our principal, has stated elsewhere, we took in ninety-six girls out of one hundred and fifty applicants. We divided these students into three classes taught by six native and three American teachers. Thanks be unto God, all of these teachers are consecrated Christians eager to win souls for the Master. Among these students we have religious, literary and athletic organizations, each aiming to develop its own field in the student's life.

It gives me pleasure to write that among these ninety-six girls, seven are from Christian homes and thirteen are from homes in which one or two members of the family are believers or enquirers of Christianity. The rest of them are all from homes where the Light of Christ has never found its way before. But in our Sunday school, which started from the very first Sunday of the school, we have always more than fifty students earnestly seeking to know the way of Truth. So if we are provided with sufficient funds and teachers in the future, we feel sure that we will be able to send out young ladies who are prepared mentally and spiritually to build Christian homes. Thus as an educational institution we can do what other schools of the land could not do if they attempted, and as an evangelistic agency we can accomplish something which the churches could not possibly do. In this way, by the blessing of the Heavenly Father, the school will be able to make an everlasting contribution to the uplifting of the people and the furtherance of His Kingdom in this country.

Trailing Twentieth Century Apostles

The First in a Series of Travel-letters

Rev. W. O. Carver, Th.D., D.D.

This letter must be in the nature of an introduction to a series of papers which the editor has requested me to write, giving descriptions and interpretations of what I may be permitted to observe in somewhat more than a year of travel. This paper must be rather more personal than one could wish, in order that my readers may understand my plans and purposes, and thus be prepared to evaluate my accounts.

My travels are to include all the countries in which Southern Baptists have missions, except Africa and Mexico. I regret the exceptions, but one cannot cover all the world in a single journey. I especially regret omitting Africa, for the reason that our band of splendid workers there are so far away, subject to such unusual difficulties, and because thus far no representative of the homeland Baptists has made them a visit of fellowship and appreciation. If God will, I shall hope yet to see them and their work in that continent of the coming century. Mexico is near at hand. One may hope to see it on a vacation.

Let it be understood that I do not go in any official relation to missions or missionaries. I am without official authority, responsibility or function. The Seminary Trustees have generously voted me a full year's leave in the hope that my studies and observations may enable me more efficiently and effectively to direct the seminary studies in *Religion and Missions*.

By reason of special kindness of friends and by special sacrifices in our family, I am able to have with me on parts of the tour my wife and three children. They will stop in the port cities, while I shall undertake to see all phases of our work and as much as possible of the works and ways both of other missions and of other religions than our own.

I am undertaking to gain personal information and impressions concerning the conditions, political, social, economic and religious, in the different regions; the opportunities, methods, problems, difficulties, successes of the missionaries. I have the great advantage of entire freedom in my observations. I shall have everywhere the utmost sympathy for the enthusiasms and the trials of these noble workers; for their difficulties and their achievements; for their problems and their programs. I go to learn from them, not to instruct them, nor to direct them.

In every field I shall find students of my seminary classes, all in all perhaps no fewer than two hundred of them. What joy to see them now building the kingdom in many lands! How unworthy one is to stand among them! Such in summary, is the forecast of my tour.

FIRST IMPRESSIONS

I am now writing exactly three weeks after our arrival in Rio de Janeiro. We were exactly three weeks *en route* from Louisville. All the way God was manifestly good to us. He is always good, but his kindness is sometimes veiled. It was his smile that we saw, almost unclouded, from the generous *bon voyages* of a host of friends at the parting station to the embarrassing welcome of kinsman, friend, students and formal committees who took us so completely by surprise at the cues (quays) of this city of enchantment.

I think that somewhere in the past we must claim a long line of sea-faring ancestors. In eighteen days at sea not one of us missed a meal or lost one on account of sea-sickness, repeating experiences of former voyages. The sea is a great place to rest.

RIO DE JANEIRO

It is no wonder Kipling says:

"Go rolling down to Rio,
Roll down, roll down to Rio.
I'd like to roll to Rio
Some day before I'm old."

From the slow passage through wondrous scenery of serrated hills, myriad islands and sharp peaks, many of which might claim the descriptive title of Pão d' Assucar (sugar loaf) almost as justly as the one that stands sentinel at the entrance of the most wonderful harbor in the world, on up the winding valleys in which the city spreads itself among the hills, clear back to the commanding heights of Corcovada, the "Hunch-back" that looks far out over the kindly sea, and to the "Giant Indian" who seems to sleep upon the summits of the Tijuca, lies a panorama whose fascination grows in ever alluring and delighting wonder as one comes to explore it.

Rio's somewhat more than a million people have their homes planted in territory more than double that which gives space to Chicago's three times as many inhabitants, and half as much again as all Greater New York. But much room for folks must be counted out, for the many hills and mountains. And your Rio dweller must have more for nature to express herself, which she does in every open space, with fruits and flowers in bewildering profusion. Oranges, lemons and limes; mamão (mangó) and abacate abia and carambola with many another are to be had for the reaching out of the hand. Bananas grow at your door and on some of the mountain sides are such wilds of them as one had never imagined.

Flowers are equally in evidence. Forget-me-nots plead with delicate grace of color, diminutive demureness in size, while roses are of all hues and sizes but glory most in the *rosa grandiosa*, while the *ponsettia* flames in vaunting red from shrubs that tower and spread in prodigious proportions; tube roses are most prized and bear the suggestive name of *angelica*, but grow in such richness that one little cherub presented me with an arm full that are still filling all my house with their angelic sweetness; and the gentle *aglaya* reserves its sweetness for the night air which it lades with rare odor while its presence would never be suspected in the day. Over all one sees that great spreading *manga* trees, which bear their fruit, also, in season; the majestic *jacas* who hide a rare little sweet fruit in a shell so big that it grows right up on the main trunk or some great limb and never on a branch; and the stately palms lifting fronded heads in majestic guardianship over all.

The people have caught the spirit of nature and turn to the picturesque and romantic. Their villas are of rare shapes and styles and have coloring that amazes and sometimes startles. Such care for beauty, some Americans might say gaudiness, one has not seen elsewhere.

This enterprising people present a combination and an amalgamation of races and colors to be found in no other land, not even Mexico, where there has been produced no noble, aggressive, characteristic type as here in Brazil, but a mass of mixed peoples ruled by the aristocratic few who remain essentially Spanish. To be a "Portuguese" is no honor in Brazil. "Brazilians" are the masters of their own wonderful country. The census, just completed, shows thirty millions of them. They

began late in the course of modern progress, but they are now well on the road and by the middle of this century they will sit in the councils of the mighty of the earth's nations.

But what of the Baptists? Thus far, one has seen only the capital city and a section of one state, and that in the region where they have made their greatest impression and progress. Already one has materials for half a dozen articles filled with facts and descriptions that ought to enthuse Southern Baptists. Already the missionaries and pastors and other messengers are arriving for the biennial convention of Baptists of Brazil and for the chautauqua which immediately follows. Dr. Love arrived yesterday. My next letter will give some account of this "Greatest Mission Convention of Southern Baptists." Meantime some general impressions. And the first has to do with *the standing of Baptists in Rio*. What a delightful sensation to find in the Custom House that to be introduced as a Baptist by the pastor of the First Baptist Church and the president of the Collegio Baptista meant not only to have your word taken absolutely about your baggage and possessions, but to have the officers greet you with distinguished courtesy. The officers say "the Baptists will not deceive about their goods." This is one of the most exacting tariff ports in the world, too. There are stories of attempts to defraud the government. One priest brought over (to Bahia, I think it was) a very sacred image, from Italy. At the port he provided for special ceremonies in taking it ashore. Four men carried it in solemn state. But, alas, one of them made a false step and the image fell and crashed to pieces only to reveal that its hollow inside was being used to smuggle in jewelry.

One very prominent business man in the city has signed Baptist College paper for \$20,000 without even taking pains to read the document, and the College has trouble getting its bills sent in promptly for supplies, because the merchants know they are safe.

One of the worst, most lawless sections of Rio was so dangerous that the police authorities said they dared not locate a station there until the Baptists planted a preaching station, which has changed the community. The Baptist College is "set on a hill and cannot be hid." Its site commands a full panorama of more than half the city and the main section of the bay. Its buildings would be an honor to Baptists anywhere and an ornament to any city. The girls' section fronts splendidly on one of the chiefest thoroughfares, through which go three principal street railways, one of them leading to the heights of Tijuca, and this street also forms the entrance on one of the most famous drives in the world. Dr. Love says that he was able, from the pictures and descriptions he had studied in Richmond, to locate the college from the ship in the bay, four or five miles away. From all this section, in a wide radius, one sees this splendid property. On special occasions a great electric sign, surmounting the boys' dormitory, proclaims to all the Baptist name. One of the Brazilian professors in our College is recognized as the highest authority and most skillful master of Portuguese in the land. Others are officials in the army of the nation. One of the members of the First Church was long the honored national treasurer. To be a Baptist in this city is to have respect in many important quarters.

To be sure, we are not very numerous. Our First Church is a few months less than thirty-eight years old. There are now fifteen others with a total membership of about 2,500.

The State of Rio, lying just northeast of the Federal District, not including these 16 churches of the Capital, has 62 churches and will have another by the time the reader sees this. There are 7,000 members. Their houses are as a rule the best buildings in the sections. All but four pastors and evangelists are supported wholly by the native Baptists. They have built their own houses in nearly every case. This is the

most advanced Baptist state in Brazil, but it shows what can be done, and what we may hope for in the rapidly growing work. It is a pledge of the great future for Baptists in Brazil. At Pernambuco (Recife) we have another great center, with college and seminary. I hope later to write of Baptist Education in Brazil. It is a thrilling topic with much that will astonish even our best informed Southern Baptists.

I shall be able to tell of whole states with, as yet, no Baptist church; of towns where the missionary is kindly warned not to get off his horse at all, of fanatical mobs that burn Bibles and sack mission property. But all this could have been told twenty-five years ago of this region where now our churches are crowded, our church day schools are overrun and our boarding schools have waiting lists in some instances.

Brazil is the country that in this century is to be the sensation that Japan was to the last century, but without any of the element of danger and dread to the world's peace and comfort. And I confidently believe that the Baptists are to provide the religious strength of this developing people.

* * *

"My Word Shall not Return Void"

Rev. R. C. Moore, Concepcion, Chile

In the home land one rarely has opportunity to realize the truth of these gracious words so vividly as we on the foreign field frequently have.

Jerman Conerjero came to see me the other night. It was late and I was about to retire when he arrived. Some days previous I had done him a small act of kindness and thus gained his confidence, and so he came to me in the hour of trial.

His only daughter had died in the afternoon and he had not a cent with which to buy candles to burn during the night, and the poor girl had to go all the way to the other world in darkness.

I told him, yes, I would help him, but I wanted to talk to him a moment first. I brought him inside and showed him how that was all pure superstition, that Jesus was the Light and the soul needed no other, that I was a "Protestante" and did not believe in those superstitions. "And you are a Protestant—and a man of such a kind heart! They have always told me that the Protestants did not believe in God nor in Christ." Then he opened his heart and poured forth all his woe. He told me in detail about the death of his girl, how the neighbors had tried to make her consent to confess to the priest but she stubbornly refused, saying that she had Jesus and she did not want to confess, she did not need to confess, and would not confess. No one could understand her persistent refusal until her father, finding that I was a Protestant, remembered that she had attended a small Salvation Army chapel a few times some years ago and that she had been very enthusiastic to continue, but had been forbidden, seeing that the parents were good Catholics. However, the Word had been sown in good soil in the mind and heart of a child and there had grown, and had turned even this little child from darkness to the glorious light of the Gospel of the Son of God. Verily, "My Word shall not return unto me void."

I hastened to present the poor father with a New Testament and to explain to him what it was. Then we knelt in prayer to that good God whose word never faileth, and turned the case over to Him. I am trusting that by His grace we may lead the rest of the family to Him.

Our Largest Group of Negro Christians

A Glimpse of the Approaching Annual Session of Colored Baptists

Rev. E. C. Morris, D.D., President of the National Baptist Convention

The National Baptist Convention represents the largest group of Negro Christians in the world. Negro Baptist churches, all the way from Maine to Mexico, and from Washington to Florida are represented at its annual meetings each year. Its last session was held in Chicago, Illinois, September 7-13, 1921. Its next session will be held in Los Angeles, California, September 6-12, 1922. This will make a great inequality of distance for some; but from their devotion to the cause which the Convention represents, and the great temptation to "see America first," which has its hold upon such constituents as well as the constituents of other organizations, it is easier to predict a larger attendance than if the meeting were centrally located.

The National Baptist Convention was organized in 1880 at Montgomery, Alabama, as the "Foreign Mission Convention of the United States of America." In 1886, the American National Convention was organized in St. Louis, Missouri, not in opposition to the Montgomery meetings, but auxiliary to it, taking into account the home possibilities of the Negro Baptists of the country. It was not exactly a Home Mission Convention, but it contemplated the educational and home mission work the Convention might do with its large and growing constituency in the immediate future. In 1893 the National Baptist Educational Convention was organized in Washington, District of Columbia. This organization undertook the publication of a National Baptist magazine, which it carried on successfully two years or more. It also held in mind the attempt to establish a publishing house for the Negro Baptists of America and of the world. In 1895, the three foregoing organizations were consolidated in Atlanta, Georgia, and named "The National Baptist Convention." It was provided in the constitution of this new body that the objects of the three former organizations should be looked after by boards, to be created by the new body out of the delegation. At the annual meeting in 1895, the very time of consolidation, the three boards were created in the following order: the Foreign Mission Board of the National Baptist Convention, the Home Mission Board of the National Baptist Convention, and the Educational Board of the National Baptist Convention. In 1896 it was ordered that the Convention undertake the publication of "Sunday School," and other religious literature, and that the matter of promoting this enterprise be placed in the hands of the Home Mission Board.

The first series of Sunday-school literature was in January, 1897, from Nashville, Tennessee, as headquarters for this department of the work. The Home Mission Board continued the issuance of these publications till September, 1897, when the Convention created a Publishing Board, making the fourth Board to function for the Convention, in its various phases of work. The work of the Publishing Board was a phenomenal success from the beginning, and has continued thus up to this time, being twenty-five years since the publishing enterprise was launched. The next board to be ordered was the National B. Y. P. U. Board with headquarters also in Nashville, Tenn. This Board has succeeded in organizing the Baptist Young People in thousands of Baptist churches, for study of the Bible, and for plans to aid in the promotion of missionary work among the young people in this country. The

work is doctrinal, missionary and historical. Various books and booklets are being issued from time to time for the young people which they adopt in their study classes, and which they use extensively in the make-up of their special programs for entertainment and instruction.

In the year 1900, a co-operative alliance was formed between the Home Mission Board of the Southern Baptist Convention and the Home Mission Board of the National Baptist Convention, whereby the two boards would co-operate in Home Mission work on the home field. From that year until this, missionaries have been paid jointly on the home field by these two boards, on the field covered by the territory of the Southern Baptist Convention. During these years more than fifty thousand dollars have been spent by these two boards on the field as designated above. The Convention also created a Ministers' Benefit, whereby the aged and worn-out ministers of the denomination are helped to take life easier in the evening of life. The Board is located at Helena, Arkansas. In 1916, the Convention created the Church Extension Board, with headquarters at Memphis, Tennessee.

The Convention issues a weekly paper, "The National Baptist Voice," which is a sixteen-page paper. It is not only the organ of all the boards, but it is the general organ of the Convention. It has a wide circulation, and is a powerful medium in presenting the claims of the Convention before its constituency and before the American people.

Owing to the large number of Negroes who have migrated to the North in recent years, it has become mutually desirable that some sort of formal co-operation be established between the National Baptist Convention and the Northern Baptist Convention, so that wider and more effective work might be done by these two organizations in that part of the United States. In view of the peculiar form of government in the Baptist denomination, it was a great problem to effect a nation-wide organization that would include all Negro Baptists. But the organization has been effective and operative for more than a generation and there is no displeasure expressed in the continuation and growth of such an organization, on the part of its members.

The National Baptist Convention has been willing and anxious to form legitimate alliance with all organizations that stand for truth and righteousness, and that aim to promote the peace and welfare of the American people. Hence, it holds fellowship with the Baptist World Alliance, the General Convention of Baptists of North America, and the Federal Council of Churches of Christ in America, and seeks to promote universal friendship, and the brotherhood of all races throughout the world. It guards with sacredness and loyalty, the time-honored principle of the independence of the local church; and yet it maintains that there must exist an interdependence of these local churches for effective Kingdom building.

Another interesting side-light on the wisdom of being born into a minister's home is given by the "Dictionary of National Biography," the "Who's Who" of England's great men. Of the famous men of England 350 were sons of physicians, 510 were sons of lawyers, and 1270 were sons of ministers.

"Occupy Till I Come"

A Stimulating Study of the Doctrine of Stewardship

Mrs. G. P. Bostick, Pochow, China

What is stewardship? In order to use a word intelligently and appropriately one must have a correct knowledge of its meaning—what it is and what it is not. Stewardship is trusteeship, not ownership. And whether it is used to designate the relation between man and man as owner and steward, or between God and man, it has the same meaning, with as much force and binding power in the one case as in the other. If it will admit of a liberal interpretation in spiritual matters, it must also in secular and business affairs.

A steward is one who administers for another, one to whom a trust has been committed, and who must at some time give an account of his stewardship.

Christ used parables to teach great truths and principles. In the Parable of the Pounds he teaches the great doctrine of stewardship fully and completely—a trust given, responsibility imposed, faithfulness required, and accountability sure and inescapable.

Christian stewardship is the recognition on the part of God's children of His ownership, first of themselves and then of all they are and have.

1. God has repeatedly asserted his ownership of all material things. "The Lord hath made all things for himself." "The land is mine." "Every beast of the field is mine," "and the cattle upon a thousand hills." "The silver and the gold are mine." "The sea is his, for he made it." "The earth is the Lord's, and the fullness thereof, the world and they that dwell therein." "If I were hungry I would not tell thee, for the world is mine." And then he says to man, "What hast thou that thou didst not receive?" And man says, "All things come of thee, and of thine own have we given thee."

2. Christians belong to God in a twofold sense. First by creation: "We are the creatures of his hands." "It is he that has made us, and not we ourselves." "In the image of God created he them." And second, by purchase or redemption: "Ye are not your own, for ye are bought with a price." "Ye are not redeemed with corruptible things as silver and gold, . . . but with the precious blood of Christ." "The church of God which he hath purchased with his own blood." "The purchased possession."

R. L. Davidson said, "As between me and my fellowman, what I hold belongs to me, and I have a right to defend my title to it; but as between me and God, it belongs to him; and because of his ownership of all things, he has the right to determine to whom he will entrust his wealth, how long they shall retain it, the terms on which they shall hold it, the uses they shall make of it, and when and what kind of a settlement they shall make to him. If the landlord and money lender, whose titles to their property are relative only, have this right, how much more God whose title is absolute. The tenant does not dictate to the landlord what crops he shall raise nor what rent he shall pay; neither does the borrower decide what interest he shall pay to the lender. A man has no more right to determine the terms and conditions of his stewardship than he has to determine the terms and conditions of his admission into the kingdom of heaven. This prerogative belongs to God, and in his holy word he has clearly set them forth."

Since God is the absolute owner of all things, then it follows that men are but stewards—no more and no less. The

very ownership of God implies the stewardship of men. God owns the world and all that it contains, and has entrusted its management, under certain conditions, to us, and we are to occupy until he comes again and calls for an account of our stewardship. What is it to occupy? Is it to sit passively as one occupies a chair? Is it merely to build a hut and stay in it as little as one can, as the western squatters did, so as to secure a legal title to certain claims? No, to occupy any position is to perform faithfully and constantly all the functions and duties of that position, and to perform them as long as the position is held. There is no room for laziness or compromise. Every faculty and every resource must be used faithfully and fully. And since God owns his children by creation and redemption, it follows that he owns all of their possessions, as the owner of the sheep owns the wool, and the master owns the earnings and holdings of the slave. There can be no reservations and no distinctions of *mine* and *thine*. But God is not a hard master. He has given us all things richly, to use and to enjoy, and only requires that we recognize the relation of master and servant, or steward.

How did we come into the world? With nothing—empty handed. And we must leave it empty handed, unless we send our possessions on ahead, by giving them back to God for the extending of his kingdom throughout the world, and so "laying up treasures for ourselves in heaven." Only in this way may our earthly possessions be transmuted into gold, silver and precious stones and become imperishable in eternity. Some man said when he came to die, "What I gave, I have. What I kept, I lost." What we give now for Christ's sake is accepted and reserved in heaven. What we selfishly hoard and hold on to now, we must lay down in the end, and it will perish as wood, hay and stubble.

We should distinguish between ownership and possession. In the early church when the disciples were under the special guidance of the Holy Spirit, "none of them claimed that aught of the things which he possessed was his own." "The earth is the Lord's; unto you it is given for a possession." God owns; men possess as a gift. "According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God."

Our stewardship is primarily a stewardship of the gospel. Paul said, "A stewardship of the gospel is committed unto me." Also, "If so be that ye have heard of the dispensation (stewardship) of that grace of God which was given me to you-ward." Every believer is a steward of the manifold grace of God—not only pastors and evangelists and missionaries, not only those who have great opportunities or exceptional mental and spiritual endowments, or any so-called special advantages, but all believers everywhere. The responsibility of each steward is according to his own ability and the measure of his trust, and the stewardship must begin with the bestowal of the trust.

Stewardship is all-inclusive. It takes in all we are, all we do, all we have, and all we acquire. All we are—our personality with all its powers; all we do—those powers put into activity; all we have—everything that has been committed into our hands by God; all we acquire—what has been gained by a faithful use of all he has given us.

What has he given us? Money, houses, lands, and every material thing; life, personality, time, talents, capabilities, in-

fluence, citizenship, all family and social relations, education, position, opportunity. Many people think only of the use and giving of money in considering stewardship. This is only one phase of it, though a very important phase. But stewardship in its fullness includes every possession and every relation in life. To be faithful we must recognize and practice stewardship in our business, and business, broadly speaking, means what we do in life. It is people's business to be merchants, lawyers, bankers, farmers, teachers, preachers, homemakers, fathers, mothers, friends, neighbors; and in these and all other phases of the serious business of living we must conscientiously and faithfully use the powers and resources that God has given us, so that his name may be glorified and his will and work be done in the world. We should do our business for God, and we should always use methods upon which we can ask his blessing. We should make returns to God, and we should do it in his way. What does he require of us? To do business with the material things he has entrusted to us, money and lands, and likewise to use the other things time, talents, opportunity, to the highest limit of their power, and in such a way that not only the original gift will remain intact, but a legitimate increase accrue so that when the accounting time comes we can give him back his own with interest.

Faithful, consecrated stewardship requires that we give, first, our own selves, a personal surrender, and then that we give systematically, as we purpose in our hearts; regularly, on the first day of the week, and proportionately, as the Lord prospers us.

Many people prefer to give a definite proportion of their average income, and this also has the sanction and commendation of the Lord. Some give a tenth, some a fifth, or any other proportion, as they decide is right before the Lord who is the owner. To many any reference to tithing is a great stumbling block. They say it is legal and formal, and that it was abrogated in the coming of the new dispensation of grace. But was it? Christ did not reiterate the law of the tithe, but he commended it and recognized it as a practice that men ought to observe. (Matthew 23: 23 and the parallel verse in Luke 11: 42). Neither did he repeat the law of the Sabbath. Nobody questioned the validity of either law in his day, and nobody questions the validity of the Sabbath today. One day in seven is observed today in all Christian lands. It suits the mental and physical habits and requirements of civilized men. But they scare at the thought of tithing. And the fear is deeper than the surface expression of it, that we are now under grace and not under the law. Nobody is afraid of being under the law of the Sabbath. Nobody is afraid of living under a system of jurisprudence that is wholly based on the old Mosaic law. But men stumble at the law of the tithe, and exhibit the deepest concern lest its practice curtail their freedom of conscience.

The place that tithing has in stewardship, as I understand it, is that it is a concrete expression of the minimum of our returns to God—a starting point, and any change should always be an increase. Stewardship is the administration of the whole life for God; tithing is the fulfilling of one of the functions of that life. Stewardship is the whole; tithing, one of its parts. We tithe in recognition of God's ownership of the whole, just as a tenant pays rent in recognition of the landlord's ownership of the house or land. We cannot be faithful stewards unless we give to the owner reasonable and adequate returns for what he permits us to use of his possessions.

The New Testament does not lay down specific rules, but great foundation principles; and as a practical working basis for the Christian steward God requires the complete consecration of personality, the faithful use of all time and all resources, the giving of one-seventh of time for rest and worship,

and at least one-tenth of money or its equivalent as interest. And God requires in stewards that a man be found faithful. This implies an accounting. He is examined and found faithful. God will make a faithful stewardship an incalculable blessing to every one who will practice it in truth and love. Stewardship transforms the life, vitalizes the activities, creates holy ambitions, leads to great achievements, and draws us into wonderful fellowship and co-operation with God.

If all of God's children recognized their stewardship even to the extent of one-tenth of their income, and conscientiously, persistently and prayerfully practiced it in time and talents and substance, there is no need in connection with God's work in the evangelization of the world that would not be abundantly supplied, and soon the gospel would be carried to every nation, kindred, tongue and people as a witness, and then the Lord would come back to the earth and establish his kingdom in glory and honor and majesty and dominion.

Blessed is that steward whom his Lord when he cometh will find faithful to his trust.

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Reform Judaism and the Church of Christ

Rev. Jacob Gartenhaus, Th.D., Missionary to the Jews

Soon after the Christian Reformation movement won out in the struggle against ritualism and despotism of the declining church, the Jews of the Protestant countries, too, started upon a house-cleaning. They found that the Mediaeval Jewish church was beset with about the same faults as was the Romish church, so in their fight they employed practically the same weapons (as far as circumstances permitted) as was used by their Gentile neighbors. The struggle was bitter here as there, although the Jewish Reformation was born and reared without bloodshed. That was impossible to them in strange lands.

But there was a vast difference between the two Reformations. The Christian Reformation was purely religious (leaving out certain politicians) while the Jewish "Reformation" was a political one, and only a means to an end, a step toward emancipation, towards citizenship. The Jews were then isolated from their neighbors, by a double wall, one that Gentile legislation put around them, and one an inner wall still stronger, which Jewish law built around themselves. For obvious reasons the Jewish reformers hurled their forces in demolishing first the inner bulwark and after partial success they concentrated their attacks in tearing a hole in the outer one. They first attacked the anti-social, anti-Christian, Talmud and later the commentaries, but as these were for centuries considered the true Judaism and since the whole reform movement had very little of a religious foundation, the Jews of this century "spilled the dirty water with the baby." As a result many religious souls embraced Christianity, many gave up all religion, some remained faithful to the old "Orthodox" faith, while a few became "Reform Jews." After the desired purpose had been effected, after the outer wall followed the inner one to at least partial destruction, the Jewish Reformers started on a new campaign. They gave up their "old religion" for the sake of gaining civic rights—well, let's say for the sake of progress of civilization. And the Jew who yesterday shuddered at the sight of a church-building and was filled with fear, hate and contempt and ridicule when the name of Jesus was mentioned, today all of a sudden is preaching from Christian pulpits, eulogizing the Christian Savior as a "pretty smart fellow" or even as having been "a great Jewish prophet." Or another will say, "The Jews love and are proud of our brother of Jesus of Nazareth, he was one of our

greatest prophets." "The Jews are rationalistic. We use common sense and we, of course, cannot believe such superstitions as certain antiquated Christians believe."

The rabbi, whose mission to the Christian world is to "enlighten them," is usually a fiery orator, always interesting and with certain winning ways. He soon conquers the hearts of Christian congregations. The free lecture of the up-to-date rabbi appeals more to them than the paid one of the old-fashioned pastors' awkward sermons and you will find that wherever the rabbi speaks the people become "enlightened" and don't believe any more in those antiquated superstitions "as certain Christians do."

To illustrate this, I will mention just one incident during my work in Georgia under the Home Mission Board. On learning that I was a converted Jew, Christian ministers and laymen all through the state would tell me of a certain rabbi, whom they admire, honor, love, who is such a good speaker—some would even call him a man of God, a Christian in every respect but the name! Naturally I tried to get acquainted with that marvelous person; so once while in Atlanta I went to hear him speak in a Methodist church. The topic as he announced was "The Principles of the Jewish Faith," a topic in which most Christians are interested, but that marvelous rabbi spoke very little of the principles and instead he ridiculed them. The sly rabbi chose such articles of faith as are common to both Jew and Christian, called them Jewish and of course why should Gentiles object to his ridiculing his own Jewish beliefs? Well, after demonstrating to his audience how "fair and unbiased," how he loved the truth above all, no matter whether it struck his own people or somebody else, he went over to the purely Christian principles of faith, compared them with the Jewish ones and showed how equally ridiculous they were; more than that, he affirmed, certain Christian beliefs, such as the resurrection of Christ, are so childish, so nonsensical that even the most superstitious Jews could never believe. He expressed great surprise that there were still some Christians who believe such folly.

I was ashamed of my Jewish brother. He was invited to speak about Jewish principles of faith and he, starting with slighting certain Jewish principles, ridiculed all through his speech the most sacred Christian fundamentals.

I made several attempts to reach him at his home. I finally succeeded in reaching him. He was very cordial and polite and we soon entered upon discussion in regard to the above mentioned speech. My questions did not disturb him much and he suavely and politely made me leave him without getting any sound answer.

The following were some of my questions:

"Why are you ridiculing the idea of a resurrection when you were not asked to do so?"

"I have been privately asked on many occasions to express my thoughts on this subject."

"Why did you speak about your personal beliefs and disbeliefs when you were announced to speak on the Jewish accepted beliefs? The way you spoke of the belief in a resurrection, or in a Messiah, etc., Christians would think that the Jews, whom you apparently represented, do not believe in them, while in truth they are the thirteen fundamentals of the Jewish faith and are daily repeated by the Jews (with some exceptions) all over the world. In fact these two principles have preserved the life of the Jewish people all through the ages."

To this I received only an evasive answer.

My next question was in regard to the "Great Jewish Mission," a hobby on which all reform rabbis ride.

He, too, proclaimed most solemnly God's purpose with Israel and the Jew's great mission.

I asked if any Jewish Missionary Society was known to him—if the Jews have sent a single missionary to darkest Africa, Asia or the Islands. Of course he could not tell me of any. I further asked him if he knew of any Jewish Bible Society translating, printing and distributing this book, of which he and most Jews are so proud. Of course he knew none. He had to admit that Christians and Jews converted to Christ had done more to "spread the Jewish Mission than the Jews as a whole." Of course, his "Mission" in the churches is a part of that great mission to enlighten the Gentiles. And he enthusiastically said that most ministers of the gospel didn't any longer believe "those things."

"What think ye of Christ?"

"Oh, a Plato, a Socrates, a Buddha or some such! He was a great man," was the reply.

"And what about the Jewish sacrifices of old?"

"Oh, just remains of barbaric heathen past."

Before my going away he begged me not to antagonize the Gentiles against the Jews.

Poor rabbi! As if I would go and slap my own face! As if I and the other Jews would be responsible for his sly carelessness!

Although supposedly liberal-minded, unbiased, he still harbors the old superstition that a Jew who believes in Christ must be an enemy of his people.

I assured him that my mission is Christ's mission of love, peace and righteousness, that all my time is given to make the Gentile love the Jew and bring my people to the true faith.

The Jewish reform movement has done much to straighten the bent Jews' backs, to liberate them from many real and imaginary enemies, to bring them nearer to the nations of the world and thus the world owes them a great debt.

However, we see from the above that the rabbi praises his Gentile audiences only to lead them unknowingly into sympathy with his so-called Judaism.

The rabbi of the middle ages called our Lord "deceiver, impostor and worse—bastard." The sly rabbi of today, unlike his predecessor, calls Jesus "friend," "prophet," "Yes, the greatest Jew that ever lived." But why this change? The answer is a simple one. The up-to-date rabbi does not want a trivial matter like religion to cut off social relations with his Gentile friends. The rabbi denies the Messiahship, deity, miracles and also the words of our Lord. Yet he calls him "great man" and other such compliments (?). How was it possible for Jesus to be a great man and at the same time a liar?

In order to win our Jewish neighbors to salvation, we Christians must show them that we are their friends. We want to be their friends and thus the rabbi is invited to the Gentile church. But let him not forget the kind hospitality of the Gentile pastor (which is frequently the case). Let him not forget to invite in return the pastor to his synagogue. We Gentiles have heard the views of our Jewish brother. Why not let our Jewish friends hear our views?

* * *

"Why We Know What We Know" is the title of a unique program which may be given in an associational meeting, a W. M. U., B. Y. P. U., Sunday school or church service. It is *brief*, requiring only about fifteen minutes for presentation; *clever*, gripping attention instantly and taking the audience by surprise; *effective*, because it lays on the hearts of the hearers the tremendous need of information regarding our work; *attractive*, since it utilizes a group of children who need only ten minutes of previous preparation to render the program. Copies of the program will be sent *free* upon request to Editorial Department, HOME AND FOREIGN FIELDS, 161 Eighth Ave., N., Nashville, Tenn.

Keeping to the Task with Faith Undimmed

A Stirring Report of the Home Board's Annual Meeting

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

The Home Mission Board went into annual session June 13, 1922, at the First Baptist Church, Atlanta. There was a large attendance, every State member being present except Dr. Jno. E. Briggs from the District of Columbia, who was detained on account of a death in his congregation, the four vice-presidents of the S. B. Convention, ex-officio members, and all the local members except four who were detained by sickness or absence from the city.

Many weighty matters were considered with prayerful seriousness—the heavy debt of the Board, adjustments in its work, and urgent appeals for help from all sections of our territory.

THE DEBT OF THE BOARD

For two years the Board's work has been seriously jeopardized on account of our heavy debt. For many years before the 75 Million Campaign the Board reported "No Debt," but when this campaign was projected the vision of our people was so enlarged and the opportunities for greater achievements so numerous and urgent that the Board projected its work on a scale never dreamed of before in line with the superb victory we achieved in securing subscriptions amounting to \$93,000,000. When this larger program was laid out two years ago times were flush. Cotton was selling at forty cents per pound; in less than five months it dropped to ten cents. The deflation was so precipitate that the whole country was thrown into financial panic. Our work had been laid out on a large scale. Retrenchment as far as possible was necessary. Projected enterprises in many instances had to be suspended for the time. Our co-operative work with the various state agencies was maintained intact as far as possible, retrenchments being made chiefly in our independent Home Mission work. But, notwithstanding these retrenchments, our debt was inevitable, in view of our greatly decreased receipts. Although our receipts for the year ending April 30, 1922, were nearly a half million short of those for the preceding year, by our retrenchments and economies in every direction our debt was not increased during the year.

These conditions confronted the Board at the annual meeting in June and made it impossible for us to respond to many urgent calls for help. After much thought and prayer the Board laid out its work, including a part of our indebtedness, on a basis of about a million and half dollars, which was \$250,000 beyond what the corresponding secretary recommended as the maximum of our appropriation. But for the imperative needs which made it necessary as far as possible to maintain our work on its present basis and prepare for enlargement when times are better, the Board would have included half of our indebtedness on this year's budget and the rest on next year's budget in order to come to the close of the five-year period with our debt removed. This would put us in position to go forward with steady enlargement of our activities. We are praying, hoping and expecting that all delayed Home Mission funds will be immediately remitted to us and that receipts may be better in view of the improved business conditions throughout our territory.

ADJUSTMENT OF OUR WORK

The Board, as stated in the annual report, has through all its history tried to adjust its plans to suit the changes and

exigencies of the times. For some time we have felt that a closer co-ordination of evangelism and enlistment was desirable, these two phases of our work being so closely related. They were, therefore, co-ordinated and put under the superintendency of Dr. O. E. Bryan, who for the past year has been Superintendent of Enlistment. Our reports show that during the past twelve months our enlistment men did more evangelistic and soul-winning work than ever before, and that our evangelists did more development work than ever before.

These two phases of our work constitute the greatest need of our time—evangelism and enlistment. Soul saving and convert culture go hand in hand, as a rule evangelism preceding enlistment, and sometimes enlistment preparing the way for evangelism.

We have entered upon a great program in enlistment and evangelism for this year. Our Evangelistic Department is working in harmony with the Evangelistic Committee of the Conservation Commission of the Southern Baptist Convention, and Dr. O. E. Bryan is the Chairman of the Commission's Committee and Superintendent of these two departments of our work.

Last year we baptized in the territory of the Southern Baptist Convention more than 250,000 converts. With the present program, which is intended to reach cities and the countryside, the district associations and individual churches, we ought to surpass last year as it eclipsed all previous years. It is a day of opportunity for winning the lost and training the saved and the indications are that thousands of our people, yea, hundreds of thousands, will be engaged in soul-winning.

MILLION DOLLAR MARK REACHED IN LOAN FUND

One of the outstanding features of our work for the past year was the completion of the million dollar unit of our Church Building Loan Fund. This has been brought about chiefly through the persistent and efficient service of Dr. L. B. Warren, Superintendent of that department. Great grief has befallen us in the affliction of Dr. Warren in the loss of his vision, which necessitated his retirement from the work. The Board has passed and sent to the papers and recorded in our permanent records fitting testimonial of our esteem and affection for Dr. Warren and our appreciation of his fine services. It has been a pleasure to our office force to present him with a loving cup as a testimonial of our love and esteem.

Dr. Austin Crouch, Jonesboro, Arkansas, was elected to succeed Dr. Warren, and will enter upon his work, August 1, 1922. He comes to the task in the vigor of his splendid manhood and fine equipment, and we anticipate great success for him in carrying on his new task.

HOPEFUL OUTLOOK

Whilst seriousness prevailed all the sessions of our annual meeting, there was a spirit of hopefulness, even optimism, on the part of the brethren. The business of the country is being adjusted and nearer approach to normalcy is apparent, and our brethren are full of purpose and courage and faith. If we keep to the main task, the winning of the lost and the development of our forces and resources, with our faith undimmed, the victory is sure.

to Give GOD the Nubbin?

\$1,000,000,000
TOTAL SOUTHERN BAPTIST INCOME

\$100,000,000
GOD'S TITHES

\$35,000,000
OUR BEST GIFT

B

Southern Baptists have a yearly income of \$1,000,-000,000, a tenth of which would be \$100,000,000.
In our best year (1920) we withheld \$65,000,000 of the Lord's tithes!

Frank E. Burkhalter

My dear Friend:

But Christ did not and could not fail. Envy, jealousy, hatred, trial and persecution beset him on every hand. His disciples failed him in the supreme crisis but he did not fail them, going on from Gethsemane to Calvary. And though he descended into the grave long enough to taste death once for every man, he rose triumphantly at the appointed hour in order that he might be able to deliver from sin and death all who put their trust in Him.

Support of these causes is co-operation with Christ in saving the world, and all these causes are embraced in our Baptist 75 Million Campaign.

Yours in the Master's service.

Suggested Letter to New Members

My dear Friend:

Investments in merchandise, real estate, stocks and bonds are subject to many reverses, but money invested in missions, Christian education and Christian benevolence goes on bearing compound interest in saved souls, redeemed and enriched lives, restored bodies and minds, and comfort, hearts through time and eternity. Material possessions frequently pass as the sand of the desert, but the man who is faithful when we die, but the man who is a faithful steward of God and invests his when we die, Kingdom service will find when he confronts his Lord on the day of final judgment that men and women from the homeland and Mexico and China and Russia and the ends of the earth will rise up and call him blessed because it was through him that they were saved. He is the dearest means in the Kingdom that we come to know of and trust God.

Hoping your relationship with this church will prove the means of greatly deepening and enriching your spiritual life, and with all good wishes.

Cordially your pastor.

A black and white illustration of a large crowd of people walking along a path that leads into a large, open treasure chest. The chest is labeled "THE LORD'S TREASURY" and contains the text "MISSIONS", "EDUCATION", "BENEVOLENCES", and "BAPTIST 75 MILLION CAMPAIGN". A large dollar sign is visible on the side of the chest.

Do you love the Lord and His Kingdom? Then be a doer of the word, not a hearer only. The Baptist 75 Million Campaign embraces the causes dearest to the heart of our Christ.

BAPTIST MONEY IN EASTER HATS WOULD MEET CAMPAIGN NEEDS

Our women are still going to wear their pretty hats and our men are still going to use their tobacco, but have we any right to indulge our own vanities and pleasures and fail to support the Lord's work as represented in the 75 Million Campaign?

**GOD EXPECTS AN ANSWER TO THIS
QUESTION BEFORE DECEMBER 1**

WOULD YOU CALL OUR MISSIONARIES HOME?

LET ALL OUR
CHURCHES DO THEIR
WHOLE DUTY NOW

Suggested Letter Insert, Post Card colors Message or Wall Chart in

WHERE A 75 MILLION CAMPAIGN DOLLAR

HOW MANY DOLLARS DO YOU WANT IN THIS PROGRAM?

1. I made it.
2. It is a covenant between me and my God.
3. It represents my agreement with my brethren in a great cause.
4. The Great Kingdom program, in which are all the interests I love, is involved in its payment.
5. It is right; it is honest.

WOULD YOU BE A GOD

SOME 75 MILLION CAMPAIGN RESULTS IN A NUTSHELL

Some of the spiritual by-products of the Campaign include the reception of 500,000 new members into the churches by baptism alone, and the definite surrender of 15,000 young people to calls for special Christian service.

**EVERY \$ PUT IN CAM-
PAIGN EARNS INTEREST
TO BE PAID IN HEAVEN**

CANDY AND GUM COST US MORE THAN OUR RELIGION

Our people are due on the 75 Million Campaign \$15,000,000 per year or \$5 per capita, whereas we are spending more than eight times that much on non-essentials.

Do we think more of our candy than we do of lost souls? Is our soda water dearer to us than our schools for training Christian workers? Are we fonder of watching the movie stars than of nurturing orphan children? Had we rather parade in our silk stockings and fancy jewelry than minister to the sick in the name of Jesus? Do we love our tobacco more than we do our worn-out ministers?

**THINK ON THESE THINGS—MAKE
ANSWER TO GOD**

A Chinese School with Thirteen Great Granddaughters

Miss Mary Anderson, Canton, China

Principal	Mrs. Janie Lowrey Graves
Students Enrolled in 1921	762
Number of Teachers (some teach only part time)	46
High School Graduates in June, 1921	6
Grammar School Graduates in June, 1921	18
Total Number of Graduates since 1908	119
Normal and High School Graduates now Teaching in Christian Schools	100%

The purpose of every missionary and of every mission institution on the foreign field is, or ought to be, to carry out The Great Commission. Evangelism is the root of all our work. There are, however, different methods of doing evangelistic work. Christ was not only the greatest preacher the world has ever seen, but He was the Great Physician and the Master Teacher. God has not given the same kind of talents to all people nor has He called all missionaries to use the same methods in carrying out His command. He has called some of us in South China to give His Gospel through the schools, where efforts are made to bring each pupil into a saving knowledge of Christ and to train these Christians for service.

At least one day school for each chapel is the aim of the South China Mission, and it is our desire that each day school be closely affiliated with the boarding school in its section. Pooi To Academy is the central school of this system. Pooi To was founded in 1888 by Miss Emma Young. Miss Young returned to America the next year and Mrs. Graves took charge of the school. Mrs. Graves is still the honored principal, and at a feast given by the Alumnae Association last summer in honor of her sixty-seventh birthday and her thirty-third year as teacher and principal of Pooi To, the former students lovingly wished her ten thousand years of service. Many of these daughters of Pooi To have daughters in school now and our rolls this year show *thirteen* great-granddaughters of Pooi To.

The Baptist denomination in South China is now reaping the fruits of the work that has been done in Pooi To throughout the thirty-four years of its history, and today in every department of Baptist work and in all parts of the field we find



THE MORAL VALUE OF PLAY

is recognized by all educators, and in our work for Chinese girls this element in their education is not overlooked. That our Christian girls play well is demonstrated by the banners, pennants, championship cups, etc., which they have received.

women and girls who have been trained in this institution. Also the opportunities of the school are widening as the denomination develops. For many years a majority of the students in Pooi To have come from the second generation of Baptists. This year a large number belong to the third generation and *forty-three* belong to the *fourth* generation of Christians. With such a constituency the opportunities for evangelism and for training in Pooi To are wonderful.

During the year 1921 seven hundred and sixty-two pupils have heard the Gospel in Pooi To. They have studied the Bible daily, they have attended morning and evening chapel, Sunday school, preaching and prayer meeting services, and they have breathed the Christian atmosphere of the school. Last December Miss Lora Clements led a series of special evangelistic services in Pooi To and sixteen girls confessed Christ as their Saviour. Also twenty-eight girls who had already accepted Christ but who had not united with the church, again made a public profession of their faith in Him. The plain true Gospel was given, showing sin in the heart and the only cleansing by the blood of Christ. The individual appeal found a ready response among these girls who had been taught the Word of God daily and who had breathed the Christian atmosphere of the school. Many girls also responded to the appeals made in a series of meetings held recently in the Tung Shan church. In February, during a time

of special anxiety in the school, a spontaneous revival started among the Christian students. They held group prayer meetings and did much personal work. As a result of these meetings twenty-two girls have united with the church, and a number of others are now applying for baptism. Most of the girls above the primary grades and many of the little children are now professing Christians and practically all of the non-Christian students are in voluntary Bible classes in addition to their regular required Bible study.

Some of the girls who have recently confessed Christ are from heathen homes. They may be called upon to endure hardships and persecutions for their faith, but they also have wonderful opportunities as they take the Gospel to their heathen relatives. Last spring a brilliant and ambitious student entered Pooi To. She was faithful in her Bible study but the Gospel was a new story to her, and when the session closed she had made no profession of faith. She returned in September, and when one of the teachers spoke to her about believing in Christ she said, "I do believe, but I dare not confess, because among all my relatives there is not one Christian." Her mother had wanted to send her to a government school and in allowing her to come to Pooi To had commanded that she *should not* become a Christian. On Peng's dread was that her mother would put an end to her education if she should confess Christ. In talking about her faith and her fears



MAYPOLE DRILL, POOI TO ACADEMY.

"We have no gymnasium, but during the dry season practically all of our camps is used for ball grounds and for physical drills. The girls play tennis, basketball, baseball and volleyball-tennis."

she said, "There is something else that troubles and grieves me. Last summer when I was at home I did not tell my mother about Jesus. That was wrong. I lost an opportunity. Oh, I am so sorry I haven't any courage." But the next morning when Miss Clements called for those who wanted to confess Christ, this girl was the first to come forward.

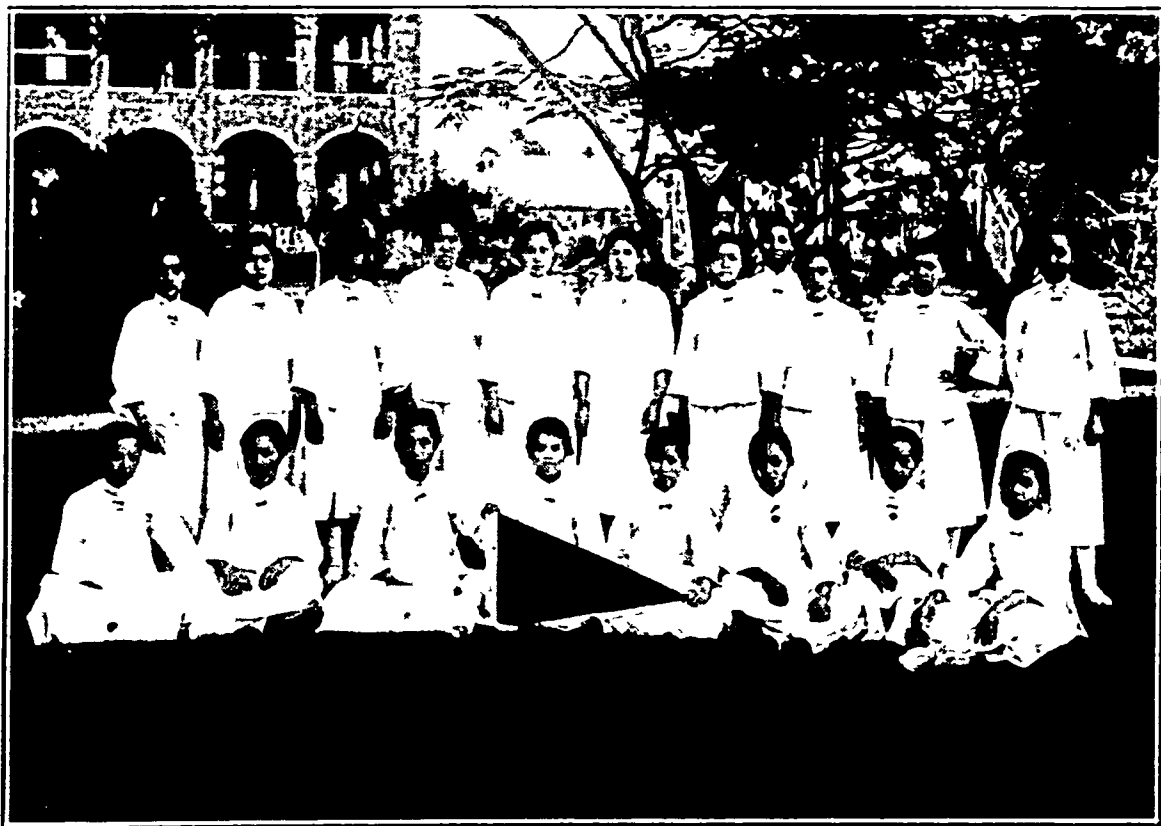
Not only does Pooi To furnish an opportunity for bringing the students to Christ, carrying out the first part of Christ's command, but it is a workshop for training workers. Our Christian girls have training along many lines. Pooi To furnishes sixty-one teachers and officers for the Tung Shan Sunday school and a number of Pooi To teachers and pupils teach in other Sunday schools in the city. Last summer Pooi To students held three Daily Vacation Bible schools in Canton. One of these schools was held in our primary school building and the other two were held in Baptist churches in the city. Twenty girls taught in these schools, where more than two hundred children learned about Jesus. Most of these girls are poor, yet none of them receive any salary for their work. They gladly gave their time and strength that the little children of Canton might hear the Gospel story. During the session the Christian girls of Pooi To have organized voluntary Bible classes and have done personal work among their non-Christian schoolmates. Also on Sunday afternoons, they have gone out into near-by villages where they have found women and children who were willing to listen as they told the way of salvation. For several years the Pooi To students have maintained a night school

for servant women and slave girls who have no opportunity to study during the day. The attendance this year has been unusually good and the girls feel greatly encouraged. The night school is financed and managed by the students. The Bible is their principal text-book, but they also teach Chinese, arithmetic and singing. The most interesting entertainments we have during the year are those in which the night school students take part. As we listen to gospel hymns sung by these ignorant women and neglected girls we

thank God for Christianity and for Christian schools. We thank Him, too, for Christian students who are learning to serve and who are, we trust, being trained for wider usefulness for the Master.

During the thirty-four years of its history, Pooi To has sent out one hundred and nineteen graduates, and thousands of girls who did not graduate have had more or less training in this, the central girls' school of our South China Mission. Because of this, there are Christian mothers who know how to teach and train their children. In all parts of our field there are Christian teachers who have a wide field of usefulness, and there are Christian women doctors who have a balm for the soul as well as for the body. About ten years ago a grown-up girl in our fourth grade was taken out of school to be married. She was a Christian but her teachers did not consider her a promising girl. Last spring she returned to Tung Shan to put her children in Pooi To. She is a woman of culture and dignity and you would not suspect that her education is so limited. Her children are neat and refined and show every evidence of careful home training. We marvel as we realize what Christ has done for her and for her home. If all of the mothers in China had Christ and even a little Christian education, what a different country this would be!

In Pooi To our chief aim is that the girls may know Christ and that they may be trained to serve Him. But we also believe that "The standard of scholarship in a Christian school must be kept high. Evangelism will be cheapened by low



PRESSING ON FROM GRAMMAR SCHOOL TO HIGH SCHOOL.

From 1921 to 1925 seems a long time to impatient youth, yet these Chinese girls, graduating from Pooi To Grammar School have set for themselves the goal of High School graduates. Look into their happy faces and thank God for them!



POOI TO SUNDAY SCHOOL TEACHERS.

"Our Christian girls have training along many lines. Pooi To furnishes sixty-one teachers and officers for the Tung Shan Sunday school and a number of Pooi To teachers and pupils teach in other Sunday schools in the city."

standards of scholarship in Christian school." (Dr. Scarborough). Our limited equipment has made it difficult to raise our standards of scholarship as fast as the development of our work has demanded. However, we have been able to keep pace with the other schools of South China and Pooi To High School graduates are received without examination into Canton Christian College, whose degrees are conferred by the Regents of the University of the State of New York.

Our land and buildings are entirely inadequate for our present enrollment and each year we are confronted with the necessity of enlarging our capacity. We have done this by the use of matsheds, and this year we have twenty matsheds on our campus. Because of the danger from fire the government authorities have recently issued an order that all matsheds in Canton be taken down. Unless we can at once replace these matsheds with buildings, we will be compelled to cut down our work to one-fourth of its present size. This would be disastrous.

We have only the beginning of the equipment we need in our library, music rooms and science laboratories. Last September we extended our course of study in domestic science. For many years the girls have learned to make Chinese garments, to embroider, to crochet and to tat. Now we have added a course in weaving and in cooking and serving Chinese meals. This, like most of our work, is conducted in a matshed. These courses are proving very popular and certainly deserve a permanent workshop.

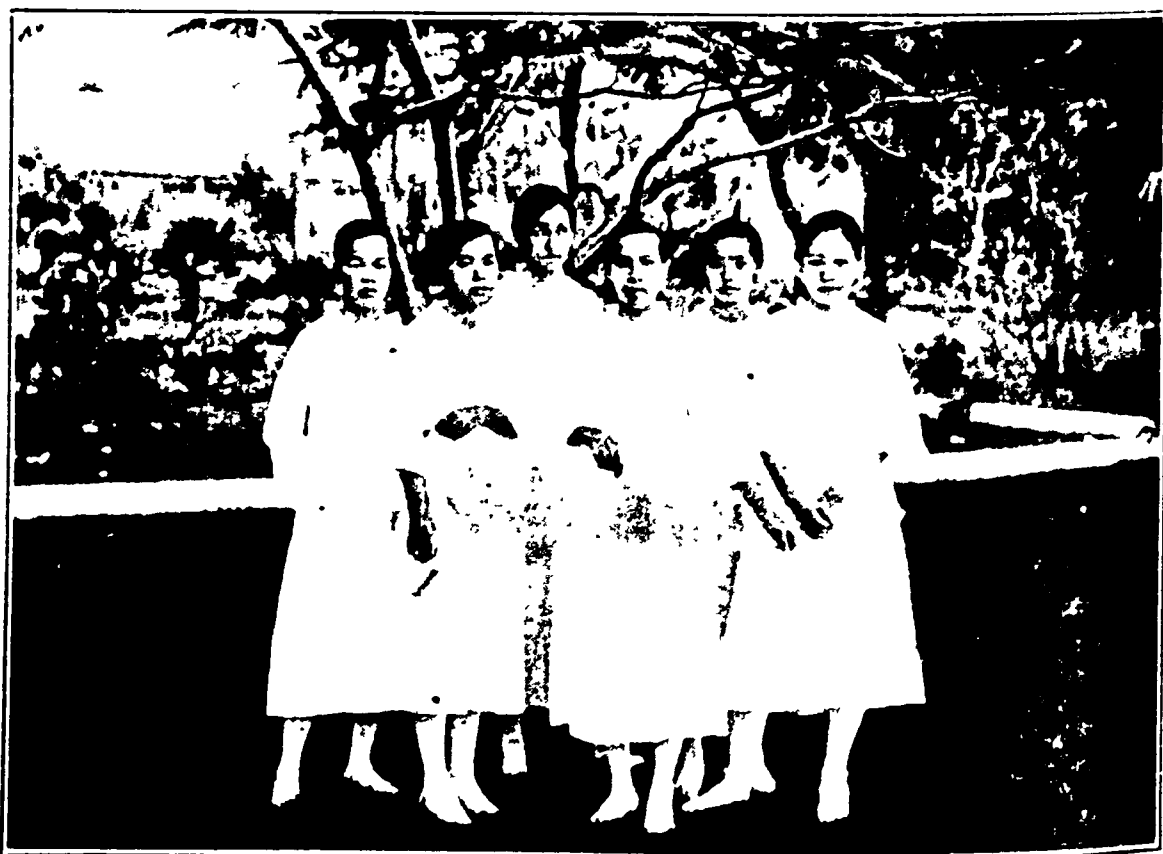
We have no gymnasium, but during the dry season practically all of our campus is used for ball grounds and for physical

drills. The girls play tennis, basket ball, baseball and volleyball-tennis. Our volleyball-tennis teams have won honors and handsome prizes in the athletic meet of Kwong Tung and in interschool tournaments, and we are soon to enter a baseball tournament. We feel, however, that the real value of our athletics is in the fact that every girl who is physically able has a part.

Last June six girls were graduated from Pooi To High School, all of whom have returned as teachers. Eighteen girls received certificates for the completion of

the grammar school course. Most of these returned in September and entered high school, though a few accepted positions as teachers in day schools. This year three girls are to be graduated from high school and twenty-five are finishing the grammar school course. As we review the work of the year we realize that we have fallen far short of our aim, but we feel that we have been greatly blessed, and we believe that progress has been made. Missionaries cannot hope to reach the millions of unsaved in China any more than Christ Himself could preach to all the world during his life on earth. Hence in Pooi To we are trying to educate and train Christian leaders who will take the message to thousands whom we could never reach. We realize something of the importance of this task when we remember Dr. Scarborough's statement that "Christian people who do not educate will not long be able to evangelize. They will die for lack of trained leadership."

This year Pooi To has the largest enrollment in the history of the school. Besides students from all parts of our field in the two Kwong Provinces, we have students from Pakhoi, Shanghai, Japan, the Straits Settlements and the Yunnan Province. The opportunities are widening and the work is growing beyond our wildest dreams. But there are dangers. On account of contemplated changes in the administration of the school, Pooi To is now facing the most serious crisis in its history. We beg you to pray earnestly that all who have a part in making this decision may be guided by the One who makes no mistakes.



POOI TO HIGH SCHOOL GRADUATES, JUNE, 1921.

"During the thirty-four years of its history, Pooi To has sent out one hundred and nineteen graduates, and thousands of girls who did not graduate have had more or less training in this the central girls' school of our South China Mission. . . . Our chief aim is that the girls may know Christ and that they may be trained to serve Him."

Argentina—"The Uttermost Part of the Earth"

Rev. Geo. A. Bowdler, M.A., Buenos Aires

The uttermost parts of the earth are being reached, Argentina among them!

There is always a special interest in "last things": there should be a special joy in reaching the "uttermost part."

As our Lord uttered the last recorded words in the Apostolic Commission—so expressive of His deep, prophetic insight—His thoughts undoubtedly shot out far beyond the clouds of ignorance which closely screened in the known world of that day. They flew out across the shining seas and crested continents to rest upon Argentina.

Argentina is indeed an uttermost part of the earth. Argentina stretches a long, searching finger away down south toward the Antarctic Pole, far beyond the limits of South Africa, and even beyond New Zealand. Argentina is the stepping-off place whence the bold adventurer plunges into the stormy seas in an effort to reach the white wilderness of the snow-bound south. You who are contributing, perhaps very sacrificially, to accomplish Christ's full purpose, look at a world map, single out South America, pick out its most southern portion, realize that you are reaching an "uttermost part of the earth," and tell me if you do not feel the deep thrill of close copartnership with Him.



THE SOLUTION OF ARGENTINA'S PROBLEMS.

The Christian school is absolutely necessary to the evangelization of this great country. We began two years ago with fifteen pupils in our Buenos Aires Baptist school. Now we have fifty!

We here in our young school, the Buenos Aires Baptist Boys' Academy, in the work of supporting the churches, feel this thrill. We are very young, but we are healthy, and well born. We are fitting into the compass of the Apostolic Commission, like every other Christian school, and have a very valid excuse for existence. Already we are making a beginning on contributing powerfully to the world-wide proclamation of the good news. No considerations of size, prestige, or affiliation weigh in the matter. What can

be honestly said of our Kingdom utility?—that is the question.

At the outset, let's take a rapid glance over the general situation.

Problem 1: Argentina, progressive as she is among her southern sisters, still has a percentage of illiteracy frankly admitted to be from 40 per cent to 50 per cent. What does this mean? It means that our church memberships ranks low in mental equipment. Above the thin layer of illiterates, lies a thick belt of converts who have not gone beyond third grade. Above these is another thin line of believers who have gone as far as sixth and perhaps a little beyond. This, in turn, means that we Baptists who, like God's plants, grow from the ground up, are suffering from the lack of capable leaders in our ranks. Our rich spiritual inheritance cannot blossom forth into glorious maturity so long as our democratic life remains unorganized and unled.

Answer: More Christian training.

Problem 2: The seminary and preacher problem. It can be clearly seen that when it is a rare thing for a seminary student to have passed sixth grade, an enervating burden is placed on the teachers of the seminary, and a great loss is incurred in our pastoral and evangelistic leadership all along the line—from the rural districts to the city pulpit.

A missionary of experience has well said of this field: "I doubt not that throughout the country there are men to-day who are rendering the cause a real



A HAPPIER, HEALTHIER GROUP CANNOT BE IMAGINED.

"There is no element in all South America with better natural endowments for becoming, under the power of the Holy Spirit, the greatest leaders and fighters in the battle against sin."

service. But within ten years, with the intellectual and spiritual growth of the believers, these men will no longer be useful at the point they at present occupy."

Answer: Working shoulder to shoulder with the Seminary, let us have a Christian elementary school and academy, where young men from twenty to thirty years of age may start in at as low as fourth grade unabashed.

Problem 3: Chaotic intellectualism is the bane of the land. The wastage among the country's youth is appalling because there is no safe place to train their plastic minds. The Catholic school serves its own cleverly designed ends. The State school will be more of a mental murderer than a mental mother until the spirit of the anti-Christ is dethroned. The private school is generally more concerned with money than with morals. Where can Jesus Christ, the Way, the Truth, and the Life, find His rightful place in the center of our youths' thinking? From whence will there spring a larger company of capable young leaders who will lead the way through this wilderness of wicked, willful thinking?

Answer: The Christian school.

Problem 4: Satan is getting all the good things. Why should he monopolize wealthy Argentina? This large country, where everything is cast in a large mould, must be captured for God. The wholesale Satanic robbery must stop. It is preposterous to think for a moment that a country spacious enough to make all the states east of the Mississippi look insignificant in size; that a federal capital of 1,600,000 people, with the semblance of cultured opulence; that a total export in 1920 of \$1,007,000,000 worth of goods; that a wheat crop of 5,040,000 tons in the same year; that live stock in 1914 of 26 million sheep, and 8 million horses; that a total railroad trackage of 35 thousand kilometers, carrying in 1920 nearly as many people as there are in the entire United States; that all these things, and many more, have next to nothing to do in God's economy with the evangelization of the whole South American continent! What can we do to hasten the day when some of this shall be laid hold of and tithed toward spiritual ends?

Answer: The education of an efficient, aggressive, consecrated Christian element in our ranks to that point when we shall become self-supporting and conquering.

Our academy and future college will not produce all this element, but it will help the churches and the seminary mightily, and increasingly, as the years go by, to prepare a corps of leaders who will command the attention of this element, as well as attend more fully to the needs of the less fortunate brethren, the poor and unschooled.

The faithful missionaries who since 1904 have toiled with limited resources in this difficult but most promising field need sigh no more for strong native help, the *sine qua non* of every foreign field. The sensitive Argentine patriotism need no longer be hurt by foreign preaching if we will stay by the task of "calling the called" and giving them the best possible training. Dear brethren in the homeland, you made us jubilant when you sent us \$60,000 to help the academy and seminary to their feet. Now give us another lift with buildings, in addition to building space, give us a full chance to do the right



NATIVE ARGENTINA PREACHER BOYS.

"Alejandro, Ramon and Raul are the earliest forerunners of a long line of Christian leaders-in-the-making who will set out from this young school."

thing by the girls as well as the boys, enable us to give Sunday school work and other branches an opportunity to get whole companies of trained workers, and we will guarantee that the church life will be so enriched that the other problems will gradually but surely solve themselves. In a word: we earnestly beg you to help us to help them to help themselves.

The Boys' Academy is still housed where we began—in a small rented building occupied previously by a State school. With your help we expect to move soon on to the recently acquired property some twenty street-car minutes away, and into the new buildings we must have. To bring seminary and college side by side for great mutual benefit, these buildings are necessary and most desirable from every point of view. The magnificent building now occupied by the seminary is already crowded and can much less accommodate both seminary and college.

In the academy building we are also badly crowded. We began two years ago with some fifteen pupils, all told. Now we have fifty. We then had nine boarders, now we have twenty-one.

There is no element in all South America with better natural endowments for becoming, under the power of the Holy

Spirit, the greatest leaders and fighters in the great battle against sin. The steady Basque, the imaginative Spaniard, the forceful, lovable Lombard, and a good sprinkling of the indomitable races of Northern Europe bulk in the population here far more than elsewhere in Spanish-speaking America. Already the missionary element of this land is beginning to penetrate into the neighboring republics of Chile and Paraguay. One at least has gone as far as Central America and has shaken its very governments. Here then is the richest possible seed-bed of missionary material for the evangelization of all Spanish America. But a call to such a difficult task is a call to careful training.

Alejandro, Ramon, and Raul are the earliest forerunners of a long line of Christian leaders-in-the-making, who, with the blessings of God, will set out from this young school. They point directly to the natural and logical inter-relationship which exists between the churches of Jesus Christ, the Christian elementary school and academy, and the training in seminary and institute whose students work back in a complete circle to the life of the church and the progress of the Kingdom in the wide, waiting foreign fields.

Why Christian Industrial Work in China?

Rev. Milton F. Braun, Kaifeng

If our basic purposes in conducting industrial school work on the mission fields were other than to win more students to Christian influences, or to provide the best of training for those already in our schools, we could not justify it. To be more specific, however, we herein set forth, not necessarily in the order of their importance, five or six reasons for conducting Baptist mission industrial work in China.

The first reason we offer for having industrial work is to help the student earn his school expenses. This does not apply to all students. Many are paying all their obligations. But the "poor" boy ought not to be turned away merely because he can not pay the required number of dollars. We believe in helping him. This does not mean a reduction of fees. Odd jobs about the school and residence are quickly exhausted. Moving a pile of wood from place to place provides well-intended but meaningless work which may prove more harmful than beneficial. But with the introduction of an industrial department the problem is simplified. Should our student require money, he has the opportunity of earning it. He may work

regularly or just when he pleases. He may work an hour a week, or several hours a day. He may spend two weeks or even a year in the shop, followed by a similar period in the school room. Under proper supervision the more he works the more he earns.

A second reason is *to teach the student something about the industrial and manual trades just as we teach him something about the nations of history and the classics of literature.* There is a cultural value in knowing the essential "how" of the principal industries of the nation. We believe that the graduate of a secondary school should know at least a little something about the character of his neighbor's business. A happier day will dawn when the preacher begins to know something about the carpenter's problems, when the school teacher begins to know something about bricklaying, the doctor about cloth making, the engineer about farming, the agriculturist about forging, the accountant about printing or wiring, and the capitalist understands more about labor. The Christian school does well to teach each regular student something of the general work and problems of several of the principal industries.

A third and very important reason for industrial school work is *to show to those who admire the long finger nail the dignity of labor.* This is highly important in China. The Chinese scholar for ages has almost loathed physical work. He is thoroughly ashamed to work. If he works at all it is under cover as Gideon threshed his wheat behind the wine press. Through manual training in our schools we must change the distorted and unfortunate view that the Chinese student holds toward labor. Only by putting physical work into our curricula can we teach the Christian doctrine of the dignity of labor.

A fourth reason is *to teach some students enough about a chosen industry for them to follow it as a life work.* We desire to educate our Christian constituency. But by no means is a regular academic or professional course suited to all our students. It hardly ever is to those already past middle age. Some need vocational training. They are not created to be scholars. If we leave them alone most of the young people will drift into a long, hard apprenticeship in the trade of their parents' choosing. If we attract them to our schools we have the opportunity of preparing them for a successful economic life, and at the same time thoroughly impressing upon them their responsibilities as Christian laymen and their duties in the matter of Christian stewardship.

Still another reason is *to provide a source of profit in order to carry on another department of work.* Ordinarily this is only an incidental or contributing rea-

son. It is upheld chiefly by independent missions whose source of income is inadequate. Yet it has its possibilities. Home mission work, i.e., work by the natives in their own country, is readily fostered through the profits of some types of industrial work.

The last reason we give for conducting industrial work on the mission field is *to relieve some cases of economic suffering.* When large numbers of men and women are threatened with starvation for lack of a single chance to earn the coarsest kind of bread, we can not help but go out of our way, if necessary, to provide them with some form of work. Under such conditions they are often paid in food rather than in money.

Industrial schools fill a positive need in America. In China they are a boon of priceless value. The mission that includes well-planned industrial work in its program is the mission that best answers a crying need in China.

Practicing the Doctrine of Election

Miss Agnes Graham, Chile

Upon our first visit to our biggest church I made my first speech in Spanish. In spite of my halting tongue it was so effective that people immediately began asking for conferences to present the applications of their girls for entrance into the school. In the afternoon I talked again to the young people, and a crowd of girls followed me back to the pastor's home to talk to me about coming to school. The appeal was almost irresistible when I looked into the hesitating, shamed faces of those girls, many nearing and some having passed twenty years without having had opportunity for an education. However, in almost every case, they had the missionary spirit. Over and over again when I asked why they wanted to come to school, they answered, "We want to be able to do something." They said that they would teach in the primary schools that we hope later to organize in the isolated places that often do not have the inadequate government schools that are found in the towns, or help as Sunday-school teachers, young peoples' leaders, or in any other service that is to be done. This has been a glad surprise to me for it is the Lord's way: "I will bless thee, and thou shalt be a blessing." Now comes the sad fact. From among this group we have to "elect" just two; for we have about twenty-four such churches throughout Chile; and, on account of insufficient

dormitory space in the rented building we are to use this year, lack of equipment, and teaching force, we must limit the number of boarding pupils to ten and the day pupils to fifty.

We made many visits into "our promised land," always with the same result, girls in great numbers pleading to be taken into our school, parents coming from miles farther inland to see us during our visit to their nearest church, letters constantly being received from all parts telling about girls who wished to come; until the appeal of the sixty girls of whom Dr. Ray spoke has been doubled. When I was studying Dr. Mullins' theology I wanted to reject his idea of election, especially the idea that God chooses "key men," the men who in the shortest possible time will reach the greatest number of people, but I have come to Chile and have been practicing exactly this doctrine.

Since ours is pioneer work not only for us who go into their wilderness of ignorance and uselessness, but also for them who hunger to come out into the light of a fuller knowledge and usefulness, we must select the most "strategic girls," as Dr. Mullins would say, those girls who give the greatest promise of being able to appropriate what we hope to give, and who can in the shortest possible time go back and teach their own people. As a concrete example of this need I will tell you about one of our churches far up in the Andes where the pastor, in addition to doing his pastoral work in the local town and making evangelistic visits in the surrounding country, has tried to conduct a primary school. His appeal for a trained helper to carry on this work led us to select a girl from this church to come to our school, but difficulties have arisen which seem to make it impossible for her to come unless the school can pay her expenses. In this I have revealed another great handicap of our people, for many of them are not only ignorant but also on account of their poverty, are unwilling to make sufficient sacrifice to overcome their ignorance. For this reason our task is a two-fold one: that of convincing the parents of the necessity and responsibility of educating their children and that of furnishing adequate educational facilities to the vast number of girls now ready and anxious to receive it.

In order to meet the first we have made special appeals to the parents, to the churches, and to the women's societies to help pay the expenses of the girls whom we have chosen this year. And that they may not be discouraged at the outset we have put our prices at the very lowest marks, but in spite of all our efforts, not one of our girls can pay even this small amount, and for at least half of them the school is paying their expenses.

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

Balancing

On many a court house there is the figure of justice holding in her impartial hand the carefully balanced scales. The criminal cringes before it; the just man rejoices in it. In proportion as the county stands for justice, both the criminal and the just man know the one who when weighed in the balance will be found wanting.

When *December 3* arrives there will be displayed, figuratively speaking, a pair of scales in every Southern Baptist church. On one side will be placed the amount contributed during the past three years to the *Baptist 75 Million Campaign* and on the other side there will be the promise of what remains to be given during the next two years. How fine it will be if the side bearing the actual gifts is so heavily laden that the "promise side" will not represent more than just the small amount for the two years. Children are wont to look eagerly at the merchant as he weighs out their candy and how happy they are when he drops in one or two extra pieces! Even so, will it bring smiles of joy to the up-turned faces of the missionaries if on *December 3* the "gift side" receives many an extra "piece" from the cheerful, "hilarious" givers.

The figure of justice is always blindfolded; not so will it be with the Baptist churches as they plan for *December 3*. To this end the Campaign Commission the last of June and planned with eyes and hearts wide open for a righteous reckoning on that day. Knowing that without knowledge God's people perish, an enthusiastic effort will be made to get the state denominational paper and at least one of the mission magazines into every Southern Baptist home. Recently a W. M. S. member was telling her impressions of a district rally: "I enjoyed most what the lady from the orphanage told" she said, "for I was left an orphan!" Even so, will the people enjoy hearing about, praying for and giving to those causes concerning which they are informed.

But knowledge without prayer for divine guidance will accomplish little good, and so before *December 3* there will be a *Week of Prayer for the Campaign*. The time especially preferred for this week is *October 1-7* inclusive. On "the first day of the week" which will be the Sabbath, the pastors are asked to preach from the text "God is able," 2 Cor. 9:8.

On Wednesday night of the week it is hoped that the pastor will arrange for a missionary program. On the other days of the week the women will gather together in the afternoons for prayer and study concerning the progress and needs of Campaign causes. Throughout the week large emphasis will be placed upon state missions as indispensable to work far and near.

This week of prayer can but bear fruit throughout the month when emphasis is laid upon stewardship. *October* will be known as *Stewardship Month* and every Southern Baptist who is not a tither should be earnestly entreated to recognize the tithe as the minimum of Christian giving. It is sincerely hoped that every W. M. S. will on *December 3* show itself 100 per cent efficient as to tithers and that it will have been the means of getting all the church members in the various W M U organizations for the young people to "sign for life" the stewardship covenant.

Many of these young people and women had no part in the earlier days of the *Baptist 75 Million Campaign*. They are largely among the half million new converts and, for their own good and that of others, they must be thoroughly enlisted. *November* has been set aside as *Reinforcement Month*, when pledges and gifts are to be secured from the new converts and when all, who had a part in the original pledging, should be brought up-to-date in their payments. As those who wait for the morning, watch and pray for the coming of *December 3*.

Program Helps

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

	Cents
China's Greatest Need (W. M. S.).....	5
Refuse or Help—Which? W. M. S. and Y. W. A.)	3
The Gospel of the Plow in India (W. M. S.)	5
The Missionary with the Largest Audience (Young People)	3
The War Came to India Bringing Gifts (W. M. S. and Y. W. A.)	6
The Doll Lady (Sunbeam).....	3
School Days in China (G. A.).....	2
The Book He Bought for an Egg (R. A.), 2	
"Two-f-Nick" (R. A.).....	2
A Little Heart and How It Grew (Sunbeam Blackboard Talk)	2
A Mexican Girl (Sunbeam)	4
Ruth's Love Penny (Sunbeam)	2
The Doll Missionary (Sunbeam).....	3

Program for August Industrial Foreign Missions

Hymn—"Sowing in the Morning."

Lord's Prayer.

Scripture Lesson—Jesus and Nature: Matt. 6: 26-34; 13: 3-9, 24-32; John 15: 1-10.

Repeating of Slogan—John 15: 8.

Talk—Life Dependent upon Raising and Proper Preparation of Food Products.

Talk—Material Progress Aided by Mechanical Devices.

Hymn—"Work, for the Night Is Coming."

Repeating of Slogan—John 15: 8.

Question Period—Why are state taxes used for agricultural and mechanical schools? Why can the United States clothe and feed its citizens? Why should heathen lands be taught the agricultural and mechanical arts? Why is outside aid necessary? How can the Gospel be linked with industrial instruction?

Prayer for all Missionary Teachers.

Reading of Leaflet—China's Greatest Need (Order leaflet for 5 cents from W. M. U. Literature Department, 1111 Jefferson Co. Bank Co. Bank Building, Birmingham, Ala.)

Repeating of Slogan—John 15: 8.

Talk—Industrial Work of Foreign Mission Board. (See articles on pages 22, 23.)

Reading of Leaflet—The War Came to India Bringing Gifts. (Order leaflet for 6 cents from W. M. U. Literature Department, 1111 Jefferson County Bank Building, Birmingham, Ala.)

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

Business—Reports of Summer Assembly; Plans for Baptist Bundle Day for Europe; Report of Committee to Secure Subscriptions to Denominational Periodicals; Minutes; Offering.

Repeating of Year's Watchword—"God is able"—II Cor. 9: 8.

Prayer for Foreign Mission Board.

Industrial Work in the Interior China Mission

POCHOW:

Boys' School—

General farm and dairy, including canning of fruit and vegetables, preserves, butter-making, and meat curing.

Girls' School and Women—

Sewing, embroidery, and other needlework. Special famine and flood relief. Grading and road building.

KWEITEH:

Special famine and flood relief. Road construction.

KAIFENG:

Boys' School—

Dairy, agricultural courses, manual training, industrial courses, including mechanical drawing, pattern making, carpentry, foundry, machine shop, printing, electric, textile, construction, and other work. (These industrial courses are not yet in operation.)

Girls' School—

Sewing, cross stitch, applique, novelty, and other needlework, and domestic science courses.

Bible School, Women—

Embroidery, cross stitch, quilts, garments, and special needlework.

Day School—

Lace making.

CHENGCHOW:

Women—

Knitting, cross stitch, and other needlework. Special famine relief.

MEN—Day labor.

Boys—Miscellaneous jobs.

Girls—Garment making and housework.

W. M. U. Items

VOCATIONAL SCHOOL

The Union was represented during the first two weeks of the Vocational School of the Sunday School Board in Nashville by the teaching of the Manual of W. M. U. Methods. The place of meeting was the beautiful and remarkably finely equipped Ward-Belmont College. An excellent morning hour was given to W. M. U. work and many attended the class and passed with credit the required examination.

MISS BLANCHE WHITE

The Woman's Missionary Union is indeed fortunate to secure as W. M. U. field secretary Miss Blanche White, of Virginia. For fourteen years Miss White has worked in the office of the Foreign Mission Board in Richmond. She comes to this new work with a wide and intimate knowledge of foreign missions and with an earnest longing to assist the Union in enlisting and training all Southern Baptist women and young people in all for which the Union stands.

ARKANSAS MEETING

In June it was the good fortune of the W. M. U. corresponding secretary to attend three district rallies at Little Rock, Eureka Springs and Jonesboro, Arkansas. The presiding officers were Mrs. W. D. Pye, Mrs. H. K. Wade and Mrs. H. H. Peal. Carefully had they planned their programs and right royally did the local people assist by their interested attendance, their participation in the several pageants and demonstrations and by their open-hearted hospitality. The state workers present were: Mrs. Florence, the president; Mrs. Jackson, the secretary; Miss Matthews, the missionary from Cuba; Mrs. Lawrence, the young people's leader; Miss Compere, the field worker; Mrs. Flenniken, the White Cross chairman; and Mrs. Pugh, assistant superintendent of the orphanage. May the One who gave these "sowers" the seed for their talks graciously grant that because of them many may receive the "Bread and Water of Life."

BAPTIST BUNDLE DAY FOR EUROPE

Great was the help rendered to the needy Baptists of Europe last year by the clothing contributed by the women and young people in Southern Baptist Convention churches. And now the word comes that again the winter's cold will be keen indeed unless more clothing is sent to Europe. Accordingly the Woman's Missionary Union has promised the Foreign Mission Board to contribute the clothing. Early in August plan for it in your society and church so that in September 3 every man, woman and child in your church will rejoice to bring a bundle of clothes to the church that Sunday. Have a committee appointed to receive the bundles that day and to pack them early thereafter. Any kind of good second-hand clothing will be gladly received, as will also new clothes and cloth. Especially needed are: knitted garments; stout, warm suits for men, women and boys; simple cotton dresses; underwear; hosiery; sensible shoes; hats that pack easily; yarn for knitting; leather for shoes; flannel cloth, and baby clothes. In packing and shipping, kindly note the following suggestions: (1) Do not ship the clothing before September; (2) Try to get the entire shipment off by the middle of September; (3) Secure the desired number of shipping tags from your state W. M. U. corresponding secretary; (4) Sort the clothing carefully, make a careful list of all articles, pack solidly in bundles wrapped secured in burlap; (5) Mark legibly on the package the name and address of the church or society; (6) Attach shipping tag to package; (7) Send list of articles and estimated value to your state W. M. U. corresponding secretary; (8) Be sure to prepay the express to Brooklyn.

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

Literary Digest— Recognition

No doubt many loyal Baptists had their denominational spirit stimulated as they noted the recognition accorded the Baptists in the issue of the *Literary Digest* for June 24, 1922. The Baptists came in for more notice perhaps than ever before in one issue of this great periodical.

The first page of the religious department carries a cut of the great building of the First Baptist Church of Shreveport, Louisiana, with a full description of its leading features, including the chimes, roof garden, and radio equipment. Reference is also made to the new meeting house of the First Baptist Church of Houston, Texas, and the projected building for the First Baptist Church, Dallas, Texas, each of which is planned to cost about \$600,000.

Under "Personal Glimpses," the Baptists have their full share of representation. The pictures of President Judson of Chicago University, and President Faunce of Brown, adorn one of the pages.

A number of other Baptists are quoted in connection with the symposium on the moral tendencies of the young. Among these are Dr. Gwaltney of the *Alabama Baptist*, Dr. Moore of the *Baptist and Reflector*, and Prof. Hill, ex-dean of Georgetown College. It is daily becoming easier to manifest our loyalty to the Baptist faith; this affords an occasion, not for boasting but for humility and thanksgiving.

Moral Tendencies

To honest people, deeply concerned for the moral welfare of the race and much depressed over the tendencies in the social life of the day, the discussion under the head of "Personal Topics" in the *Digest* is reassuring and decidedly stimulating. Eminent representatives of the religious press and educational institutions express the deliberate opinion that young people are not degenerating morally; they claim that the ideals and purposes of young men and women are more noble and serious than ever before.

It still needs to be borne in mind, however, that there are some agencies operating most vigorously among the young today whose tendencies are most demoralizing. It is very perilous to be young now.

The only safe recipe is a regenerated nature reenforced by righteous example and precept on the part of parents and teachers, and the wholesome influence of Christian institutions. One's hopes are enkindled afresh at every thought of the large and growing influence of the Baptist Young People's Union.

The Other Fellow

Edgar A. Guest is about right in his claim that there is no such thing as a self-made man. While self reliance is a necessary virtue and every man is to a large extent the arbiter of his own destiny, it is equally true that no man is self-sufficient—no man liveth to himself. He must link up with others.

Mr. Guest says, "I never see the newsboy on the street, doing his best to sell the papers for which I write, but that I feel he is a partner in my enterprise."

The object of this brief statement is to magnify the helpfulness of others—the value of co-operation. The promoters of radio communication, for example, see very clearly that there must be co-operation and harmony among the promoters in the location and operation of broadcasting stations to avoid confusion and to secure the largest and most satisfactory service.

There was perhaps no feature of the Jacksonville Convention that gave more promise than the fine spirit that prompted so many thoughtful men to forego some personal convictions in the interest of harmony. The day that Southern Baptists lose step with each other will be a fatal day. In the spirit of the Master we must seek to "see eye to eye and speak the same thing." Team work on the largest scale is our hope. We need each other. No layman can afford to become a knocker. We must stand together or we can't stand at all.

IN TEXAS

The occasion of this trip to the Lone Star State was an invitation to speak in connection with the second annual conference of the Baptist Student Union of Texas which was in session for seven days at the beautiful park near Lampasas. The extensive grounds, the cool shade, the comfortable quarters, and the great sulphur spring all combine to make Anderson Park a most fascinating resort.

An elect body of young men and women more than a hundred strong, assembled from the various Baptist and state schools of Texas with a most serious purpose. There were strong young men present, who were not planning to enter the ministry or go out as missionaries; they plan a business or professional career but fully realize that they need religion in business

and that their investment of life must be made a Kingdom asset. It was a unique and most significant meeting.

There were study classes under the tuition of specialists, conferences on practical problems, lectures and inspirational addresses by prominent Texas leaders and a devotional spirit that was wonderfully quickened by the hour of meditation and prayer that was conducted daily. Such a conference signifies a new day for the religious life of the schools, especially of the state institutions.

The Student Secretary, Joseph P. Boone, was the director and everything ran with the precision of a well regulated clock.

In connection with this visit, the Secretary had the pleasure of speaking in the First Baptist churches of Temple and Lampasas. There are few churches in which the weekly offering is so generally observed as in the First church of Temple. Both these churches show evidences of an aggressive spirit; Pastors Andrews and Nelson have much ground for encouragement.

THE NORTH STATE

Two recent visits to North Carolina afforded striking evidence of the growing interest among men in Christian work. At Marshall a representative company of laymen from the leading churches of the county came together on Sunday, June 18, at the call of Judge J. J. Gentry. Sessions were held both in the morning and afternoon, characterized by addresses from the visitors and brief talks by the local laymen. These men organized the Madison County Baptist Brotherhood with Dr. Sams as President. A recent letter from Judge Gentry, who is helping to direct its activities, reports a hopeful beginning.

On the second visit the Secretary spent Sunday, July 2, with the Memorial and Immanuel churches of Greenville. These churches are about equal in membership and are co-operating in a most beautiful way. They both have Men's Clubs and at four in the afternoon some forty men representing these clubs came together for a conference with their pastors and the Secretary in regard to methods of conducting such organizations. These pastors, Dr. T. H. Plemmons and Rev. L. W. Smith, fully appreciate the value of enlisted and developed laymen.

On Monday evening, July 3, more than a hundred men from thirteen churches of the Roanoke Association assembled in the basement of the magnificent meeting house of the Scotland Neck Baptist church. This was the occasion of the quarterly banquet of the Fellowship Club of the Roanoke Association. A thrilling feature of the occasion were the reports from eleven church clubs, most of which are doing an aggressive and a valuable work in arousing men to a more vital interest in the denominational program.

FIRST CHURCH, DALLAS

By a careful study of train schedules the Secretary discovered that he could make the return trip from Lampasas by way of Dallas, lose no time, and have, between trains, the coveted opportunity of attending prayer meeting at the First Baptist church.

Several things are worthy of note: The large number in attendance, including a goodly company of business men, the heartiness of the singing, the many requests for special prayer, the scope and fervor of the prayers, the practical bearing of the address by Dr. Truett, and the hearty welcome and courteous recognition accorded a visitor. There were perhaps five hundred people present, four were admitted to membership, and nine were baptized. It was an hour of worship, the people were edified, and God was honored.

A FINE EXAMPLE

The treasurer of the First Baptist church of Temple, Texas, is a large factor in its successful finances. He advocates and exemplifies Scriptural methods; on every Sunday since Victory Week, his envelope has not only carried his offering for church support but also his weekly pledge to the 75 Million. His wife and son pursue a similar policy. He is a banker of standing and his example counts. Let Baptist laymen in all the states adopt this Scriptural plan; it will promote spiritual growth and make it possible to pay the benevolent claims with the same regularity and promptness with which we discharge local obligations.

STRONG ENDORSEMENT

The Conservation Commission in its recent meeting gave unqualified endorsement to the Stewardship Campaign. It was agreed that effort would be made to secure a dependable layman to serve on every Committee—state, associational and church. It was further provided that the same associational and church committees should direct the campaigns both for new pledges and for tithers. It is hoped that the laymen on every committee will consider himself especially responsible for the success of the Stewardship Campaign. October, which was designated as Stewardship Month, should be a period of education and earnest prayer.

IN GEORGIA

At Swainsboro, Georgia, on Sunday, June 4, the Secretary was given a most cordial welcome and sympathetic hearing. This church has a band of fine laymen who are thoroughly loyal to their pastor, Rev. J. A. Reiser. The visitor was impressed with the fine singing of this church; the Sunday school, which is held in the afternoon, is well attended.

On Monday night, June 5, exactly ninety-four men assembled in the basement of the beautiful church of Vienna for a banquet. It was a fine company and at the close of the visitor's remarks, a number of these men made talks that evinced a high grade of interest and intelligence. Among these was Judge Henderson whose name and remarks both attracted the interest of the Secretary. These men have a Brotherhood, and pastor T. W. Tippet is ambitious to see it become a mighty force in the work of this church. Among the zealous laymen in this brotherhood, honorable reference was made to Judge George, an ex-member of the Supreme Bench of the state.

A GREAT OPPORTUNITY

The State Committee will no doubt recognize the importance of making large use of the annual meeting of the District Association in promoting the Stewardship Campaign. It affords opportunity, through a quiet conference with wise leaders, to find the dependable laymen to represent this cause on the associational committee, where one has not already been secured. The association should elect such laymen by popular vote and pledge to him its unqualified co-operation in this good cause.

In the second place a good hour should be set aside for the fullest and freest discussion of this vital matter; the association affords the best opportunity to create sentiment for this campaign among representatives of the churches.

These associations are meeting during the summer and early fall and a representative of the State Committee, secured in advance, should be on the ground early to see that these two ends are reached.

The associational leader is the pivotal man in this enterprise; of course he will secure the co-operation of pastors, W. M. U., B. Y. P. U., and Sunday school leaders; he will also enlist some effective four-minute speakers.

A MERCHANT'S VIEW

"I consider that second only to the surrender of my life to Christ, was my resolution to tithe my income—a resolution decided upon at the beginning of the Laymen's Campaign for tithers.

"I feel that neglect of the financial side of the Christian life does more to stultify the spiritual growth than any other one thing, and the establishment of the tithe as a minimum puts the financial side on an orderly basis and removes it at once as a deterrent to spiritual growth—in fact, the person who practices tithing is conscious of a decided spiritual gain."—Francis A. Davis, of F. A. Davis and Sons, Baltimore.

A BANKER'S STATEMENT

"Malachi 3: 9 makes the charge, by implication, that the man who pays less than one-tenth of his income to the Lord is dishonest with God.

"The tenth is certainly a very low standard for a Christian to adopt when he remembers that Christ gave all for him. It is a remarkable fact that God's promise in the tenth verse of this chapter indicates that He will pay us to be honest.

"It is an old saying that honesty is the best policy, and it certainly is true that honesty in respect to the tithe pays both in a material and a spiritual way.

"Of the hundreds of men who have given me their experience with respect to tithing, it has been their universal testimony that they have prospered more by paying the tenth."—Ben Johnson, President Commercial National Bank, Shreveport, Louisiana.

A TESTIMONY

"Having practiced tithing for many years, it has long since become a matter of course with me, so much so that I would be afraid to give less and ashamed not to give more.

"I believe in proportionate giving, never less than a tenth and as much more as your income will admit. I think of the tithe somewhat as I do of a man's duty to his dependent mother. Self-respect and public opinion would force him properly to clothe and nourish her—that as a matter of duty, but this does not satisfy love; it is the little extra attention, the sacrifice he makes for luxuries for her now and then that brings joy and gladness to his heart.

"I am in thorough sympathy with your campaign for half a million tithers. This would solve all our financial difficulties, our Lord's Treasury would never be empty and our Mission Boards never handicapped because of lack of funds.

"The Seventy-Five Million Campaign opened the eyes of Southern Baptists to the immense possibilities of co-operation, but to co-operate intelligently, we must appreciate the fact that we are stewards and recognize the responsibility that goes with Stewardship.

"Do not slacken your pace, but keep everlastingly at it until the goal is attained."—F. H. Goodridge, of Goodridge, Mattingly, Smith & Co., Louisville, Kentucky.

A CHRISTIAN BUSINESS

The recently elected president of the American Cast-Iron Pipe Company of Atlanta, Georgia, Mr. John J. Eagen, stated on taking office in February, 1922: "The directors are all church members. They have elected another professing Christian as president on a basis that the teachings of Jesus Christ are to be the ruling principles of the business. I am glad if the action of the directors of our company will cause other professed followers of Christ to give this question their thought." The platform adopted by the directors declares for an actual application of the Golden Rule to all relations between employee and employer—Missionary Review.

Missionary Messages From Many Fields

A Gift From One of China's Christians

Miss Blanche Rose Walker, Kaifeng

Frail in body but large in love for her Lord, little Mrs. Chang handed to me \$40 to be used in preaching the gospel or in helping to build the new church in Kaifeng.

She receives \$4 per month, and in the last five years has bought her food and clothing, helped the poor, contributed to the church and missionary society, and withal saved up this \$40 for a special gift.

Her face was beautiful to look upon as she told me this was for Jesus. It was truly a love gift.



Our Japanese Girls' School Opens

Mrs. C. Hooker Chiles Rowe, Kokura, Japan

For many years it has been the earnest desire of our mission to open a school for girls in Japan, and after much planning and many years of waiting we have at last realized our hope; and today we have a most promising Girls' School located on the beautiful mountains just outside the city of Kokura. Here the air is pure and the scenery most magnificent. Looking east and west one can see the great industrial cities of Southern Japan with their thousands of chimneys belching forth smoke by day and flame by night, but this smoke never reaches our quiet mountain top. Looking south, one can see hills piled upon hills and mountains piled upon mountains, clothed with perpetual green that mingles with the blue of the heavens. Looking north, one can see the water of the Moji-Shimonoseki Straits mingling with that of the mighty Pacific, and the great ships constantly plying between the Orient and the Occident. Even in most beautiful Japan those who look out from these mountains exclaim, "Beautiful!" "Magnificent!" "Grand!" Here in the quiet of the mountains we have every environment needed for the perfect development of the body, mind and soul. Surely those who

study in these quiet environs will be inspired with high and noble thoughts, and can be easily led to a saving knowledge of the God of Love who has created the beautiful.

On the thirteenth of April our school began with one hundred and fifty-seven applicants to the first-year class. As we were able to accommodate only ninety-six, it was necessary to turn away sixty applicants. This was a trying day for me. The mothers and fathers of the sixty girls, who failed to get into the school, came pleading that their daughters be allowed to enter. It was very difficult to turn them away when we considered that through each one of these lives we might be able to establish a Christian home.



MR. MATSUTA HARA, DEAN

Southwestern Girls' School, Kokura, Japan, which has just opened auspiciously.

We have been exceedingly fortunate in the selection of the members of our faculty. All of the full-time teachers are earnest Christians and have been for years. The dean is one of the most consecrated Christians we have ever known. He is a strong believer in the importance of prayer, in doing the Master's work, and thinks that first of all we should get our inspiration on our knees. Also, speaking from the standpoint of education, he is well qualified for the position he holds. He has the degree of Bachelor of Arts from the Doshisha University of Kyoto, Japan, and the degree of Master of Arts from Oberlin College, Oberlin, Ohio. He is an ordained minister and has served as pastor of one of our Northern Baptist churches for six years. Through his help we hope to realize the fond ambition of our senior missionaries to establish a Girls' School founded on Christian principles and Baptist doctrines.

Our hearts were greatly rejoiced last Sunday when we had the first Sunday school and preaching service in our new school. Fifty-two of the girls were present at Sunday school, and in addition to these there were a number from outside to the preaching service. As the Buddhists are very active in this section of Japan, we were afraid the attendance at the Sunday school and preaching services would be very small, but we were very agreeably surprised at the good attendance last Sunday. We hope, in the near future, to have all ninety-six of our girls enrolled in the Sunday school.

From morning to morning, as I look into the faces of these ninety-six girls and think of the possibilities that lie in their young lives, my heart turns to Him from whom all strength and guidance must come, with the request that I be emptied of self and so filled with His presence that through me may shine into each one of these young lives the true Light which lighteth every man that cometh into the world.

It is through your gifts, your sympathy and prayers that the school has been made possible. We thank you for all you have done, and request that you continue to support us with your gifts and prayers in the future as you have in the past. Remember, it is as much your school as it is ours, and its success means your success as much as it does ours. We are your fellow-workers and request your help in this, our common task. The school has a great future, and we ask you to help us to make the most of it, and thus accomplish that for which you have sent us to this country.



NEWLY OPENED SOUTHWESTERN GIRLS' SCHOOL, KOKURA, JAPAN.

"On the thirteenth of April our school began with one hundred and fifty-seven applicants to the first-year class. As we were able to accommodate only ninety-six, it was necessary to turn away sixty applicants. . . . from morning to morning, as I look into the faces of these ninety-six girls and think of the possibilities that lie in their young lives, my heart turns to Him from whom all strength and guidance must come."



MRS. FLOY CHRISTINE WRIGHT JACOB.

"It is my purpose and desire to take the light and love of Jesus to those Christless homes in Laichow-Fu."

Mrs. Floy Christine Wright Jacob

"I was born in Simpson County, Kentucky January 1891. At the age of fifteen I was converted. The following year I joined the Baptist church in Franklin, Kentucky. I answered the call of the still small voice in the summer of 1918. A Christian home and missionary pastors are largely responsible for my Christian and missionary ideals.

"I received my grammar and high school training in the girls' school in Franklin. In the fall of 1918, I entered the W. M. U. Training School at Louisville, Kentucky. After one year in the Training School, I spent the two succeeding years studying in Georgetown College, Georgetown, Kentucky. It was only a few months after I entered Georgetown College that I volunteered for foreign service.

"On February 10, 1922, the Foreign Mission Board appointed me their missionary to Laichowfu, Shantung, China. I am happy that God has led me to His chosen field of service. It is my purpose and desire to take the light and love of Jesus to those Christless homes in Laichowfu."

Miss Wright and Mr. R. A. Jacob of Laichowfu, were married in Yokahoma, Japan, on the eighth day of May.



Soochow News

Miss Sophie S. Lanneau, China

The "May Musical" was held in McDaniel chapel this year. We are glad of the way in which our Baptist mission is increasingly able to take its part in the life of the big Soochow missionary community, and also to help in common enterprises of all Christians in this great city. The "May Musical" means the annual musical program of the Soochow Missionary and Literary Association. This association meets monthly except in summer, to study topics of interest to missionaries in China. The members are the missionaries of all four denominations in Soochow, altogether over a hundred men and women. This year, it was decided to invite Chinese students and teachers from our schools to share with us the privilege of enjoying our annual musical "treat." It is quite a contrast to old times to have the large Methodist missionary community turn to us Baptists, saying that (aside from church buildings proper) they had no auditorium as large as our McDaniel Chapel, in which to have this gathering.

An evangelistic meeting on a new plan was held here in May. It was in three sections, the first week for adults, the second week for

the girls of Wei Ling School, and the third week for the boys of Yates Academy. Each group gave concentrated attention, and there were fine results. Mr. Britton preached daily for the girls, and their response to his earnest gospel messages was indeed "beyond all that we asked or thought." Every single girl boarding in the school is now a professing Christian, and almost all of the day pupils except the very tiny ones. There were large numbers of non-Christians in Yates Academy, some indifferent, some actively opposed to the gospel. The sermons and the personal work done by many teachers and students resulted gloriously. The last members of the Senior Class were all won to Christ. At the closing service, on a Sunday night, the girls' school was invited to attend also. When the request was made for all church members and all who have professed faith in Christ to stand, it did our hearts good to see almost that entire body of young men and women, boys and girls, teachers and pupils, in an open acknowledgment of Christ as Lord and Savior. The Anti-Christian movement in China is strong now. These young Christians are the best answer to the propaganda now scattered everywhere by these violent enemies of Christianity. But these young Christians need nurture. They and we who are their spiritual advisers and helpers need the prayers of our friends in America.



News From Africa

Rev. S. G. Pinnock

Mr. Hugh Pendleton McCormick (named after Dr. H. P. McCormick, of Baltimore) has had a very busy year of service. He has supervised the construction of two of the Ogbomoso churches, the hospital buildings and the vice-principal's house. He recently drove Misses Anderson, David and Caudle in the Ford car from Oyo to Abeokuta, a distance of 138 miles.

He visited the Boys' School buildings at Abeokuta, which are now roofed in and safe from the rains and which will soon be occupied by grades three, four and five, the nucleus of the future secondary school. Miss Susan Anderson has removed to Abeokuta to assist in the Girls' School.

On Sunday, April 30, a memorial service to the late Rev. W. J. David was held in the First Church, Lagos, when Miss Nannie Bland Davis unveiled a beautiful memorial tablet, and S. G. Pinnock delivered an address on the life and work of her father. The most pleasing feature of this ceremony was the fact that eleven pupils of the Lagos Academy in 1887 and twenty-six old scholars of the elementary school contributed to the fund which provided this memorial.

At the recent session of the Nigerian Baptist Convention Dr. George Green was elected President, and the Anglican Bishop of Lagos gave an address on "Polygamy." Brother J. R. Williams was unable to take up the duties of president and was re-elected vice-president.

Chief Sokari of Buguma, whose photo appeared in the January number of HOME AND FOREIGN FIELDS, passed away during the session of the Convention.

Miss Neale Young was elected president of the Nigerian W. M. U., and the women's meetings were full of interest. The Oke Lerin Society of Ogomoso won the "Shield" of honor for the year's work.

"If African Women Are to be Christianized, We Must Educate the Girls"

Miss Olive Edens, Africa

No attempt could be made to write the history of the Baptist Girls' School at Abeokuta without first telling about the sacrificial and marvelous work of Mrs. Lumbley, the founder and principal of the school.

Up to 1909 nothing had been done by the Baptists in Nigeria for the education of the girls. Mrs. Lumbley came out to the field with her husband in 1899 where they labored till Mr. Lumbley's death in 1906, after which she remained in England for two years. She felt that a husband and two children were not enough to give up for Africa, so she returned to the field to begin a Girls' School. On her arrival she found discouragement on every side. All said that it was impossible, but after one year she came to Abeokuta alone, with an undaunted faith in God, to begin the work which God had placed on her heart. She began with four girls whom she fed and clothed out of her own money in order to get them to come. This number increased as the girls went out and told what Mrs. Lumbley was doing for them, until she had to ask for help from the Board, which after many requests and continual prayer, was granted.

In 1912, when Mrs. Lumbley had to go home on furlough, Dr. Lockett, with the assistance of Mrs. Agbola, the native pastor's wife, stood faithfully by the school until her return. Still the number increased. God was opening the windows of heaven and pouring out his blessings, and there was not room enough in her little veranda to receive them, so buildings had to be erected. Sacrifices again had to be made and she and Dr. Lockett, out of their own meager salaries, with contributions from the Europeans of the town, erected a school and dormitory. The girls could not give much, but with happy hearts they carried loads of mud on their heads for building the walls.

Still Mrs. Lumbley continued alone in her work of love. When her next furlough was due Mr. and Mrs. Pinnock took over the school. Her fame spread abroad until the school became



MRS. C. G. LUMBLEY,

Founder and Principal of the Baptist Girls' School, Abeokuta



TRANSFORMING THE LIVES OF AFRICAN GIRLS.

"This year 102 girls have been admitted into the school. Do you not see God's hand leading through it all, and do you not see the wonderful things one lone woman can do, whose life is given to be used of Him?"

so large it was impossible to go on without help. Again her prayer was heard and a co-worker was sent in 1916. God's blessings continued to shower on the school and make glad her heart. for the Board has responded in sending out Misses Caudle and Perry to take their places in the training of the African girls. Thirty thousand dollars have been granted, too, for new ground and a school plant, because the school has not only outgrown the present buildings, but the land is too small to erect others.

This year 102 girls have been admitted into the school. Do you not see God's hand leading through it all, and do you not see the wonderful things one lone woman can do, whose life is given to be used of Him? Through the years to come many African mothers and girls will revere and honor the name of Mrs. Lumbley for the great work she has done, is doing, and we hope, may do for many more years among the women of Nigeria.

The work of the school has not been limited to girls from heathen and Baptist homes, but many of the day pupils and some of the boarders are from families who belong to the Church Missionary Society. However, each year nearly all the unsaved boarders have been led to Christ. Year after year girls are going back to their town and taking their places as Christian girls in the homes, teaching in the schools or helping in the woman's work. Each year we are more convinced that if African women are to be Christianized we must educate the girls.

This year, Miss Young, one of the young women sent out to do evangelistic work among the Yoruba women, went to Ogbomoso and found there a number of girls who had been in the Abeokuta Girls' School. She writes that they are a great source of encouragement in her work there. She is finding them faithful, efficient workers in the Sunbeam Band, the young woman's work, Sunday-school classes, women's societies, and in teaching the women to read their Bibles.

A few years ago the African men thought that girls should not be educated, that the more ignorant they were the better, more obedient wives they would make, but now the young men are wanting their wives educated and are sending them to us for their training before marriage, paying part of their expenses. Some of our present girls are the brides-to-be of our native teachers and preachers. The dowry has been

paid to the fathers and mothers of the girls and they have been sent to school to be better prepared to take their places as pastors' and teachers' wives, not as slaves, but as real helpers for they will be expected to become the leaders of the women and children in the churches where they are located.

We feel that some of our best work is being done along these lines. The fact that some of the young men are willing to pay part of the girl's tuition out of a salary of twelve or fifteen dollars a month is enough to show the value they place on education. Often the men in the seminary write, saying that they want to send the girls to whom they are engaged but as they are still in school they have no money. We support as many of these as we are able out of the school fund, and the expenses of others are being paid by missionaries.

Often Mrs. Lumbley receives a letter of gratitude from the husband of one of the girls she has trained, thanking her for her patience and the great help she has been in making his wife such a splendid helpmate. Recently she had a request from one of the native workers asking that she kindly relieve him of the great burden of his wife and take her for training for he felt that after a little while in the school she would cease to be such a burden.

Among the smaller girls whom we take into our school, are those from kindergarten size up. We find some who can learn more rapidly than others. These we have hopes of training as teachers. We have five pupil-teachers now of whom we are very proud, partly because they have been trained almost from childhood in our own school, but mostly because they are doing splendid work both as teachers and pupils. They teach from nine to three-thirty, having their own lessons in history, grammar, arithmetic, methods in teaching and music before and after school. These five teachers form our first Normal Class for training teachers.



PUPILS OF BAPTIST GIRLS' SCHOOL, ABEOKUTA.

"A few years ago the African men thought that girls should not be educated, that the more ignorant they were the better, more obedient wives they would make, but now the young men are wanting their wives educated and are sending them to us for their training before marriage."



A GROUP OF MEXICAN BAPTISTS.

"Two years ago when Miqueas went to Uruapan as pastor a man was caught on top of the roof preparing to shoot the preacher. The persecution has not yet stopped."

Chilian Legend of the Flood

REV. R. C. MOORE, CONCEPTION

Among the Indians of Chile the story of the flood runs about as follows: In the early ages of the world two gods in the form of huge serpents were striving for the mastery of the world. One, Cai Cai Vilu by name, the god of evil, was striving to destroy the inhabitants of the earth; the other, Tren Tren, the god of good, strove to save them. Cai Cai Vilu caused it to rain in torrents for many days until the sea ran over and covered the land with water. Then Tren Tren caused the hills, to which all the people had fled, to rise higher. The more it rained the more the hills were raised until they reached almost to the sun. So near were they to the sun that many of the people died of the fierce heat. The sun burned the hair from the heads of some of those that remained, and so began the bald-headed people. Some did not lose their hair but it was so toasted that it turned red; so began the red-headed folks. At last Cai Cai Vilu saw it was useless to strive further, and so let the water go back to the sea and to the rivers, but Tren Tren did not lower the mountains. "You can see them there now," says the Indian with a wave of the hand toward the majestic and eternal Andes.



Miqueas Godinez — Our Mexican Boy Preacher

Rev. C. L. Neal, Toluca, Mexico

Miqueas Godinez, who is now only about twenty-four years old, has been preaching since he was sixteen; but this is not strange since his father and uncle are Baptist preachers who have stood against the storm of persecution for many years. The time of his first pastorate began when he was twenty years of age, but it is the work of his second pastorate and the incidents connected with it that cause me to write.

Our work in Uruapan is about four years old. From the very first it suffered persecution, and the enmity of the Catholics has continued to grow until it has manifested itself in murder. Two years ago when Miqueas went there as pastor he gave up the house which I had worked about three weeks to rent, but a few days later

he got another house and began to preach. The first thing of note that happened was that a man was caught on top of the house with a pistol in his hand preparing to shoot at the preacher through the roof where a tiling had been removed. This called for protection on the part of the government, so several soldiers were sent to sleep in his house. Later a plot was discovered to take his life, but he has escaped death so far. During all this time the work has continued to grow and fifty-six members have been added to the church by baptism.

About two months ago the Uruapan church invited Moises Arevalo, of Morelia, Mich., one of our best preachers in South Mexico, and a young man with nerves of steel, to conduct a revival and baptize several people who had been won to Christ by the boy preacher. At the close of the meeting the interest was so great that the members of the church wanted to raise a fund to buy property, because they have been driven from house to house so long and it is very difficult to rent houses. A subscription

was taken and more than 400 pesos were subscribed. Sr. Rafael Gonzales promised \$100 of the amount. Sr. Gonzales had planned for Sr. Arevalo to go with him to his ranch to preach to his workmen, but something happened that kept Arevalo from going, which now seems providential, because on the first or second afternoon after Gonzales went to his ranch and after paying off his hands some one shot him from ambush, and when he ran bullets came from most all directions and he was killed. Two of the men of the party who were arrested testified that those who took part in the killing of Gonzales belonged to the society called "The Sacred Heart of Jesus," and that they went from Uruapan and other towns at the instigation of the priest of Uruapan.

The persecution has not stopped. It seems that the Catholic party is in power in Uruapan now, but the socialists were in power when Gonzales was murdered. Just before the change came the Catholics broke out in a new persecution and three armed men entered the house of the pastor, it seems with the intention of killing him, but there was a struggle between one of the men and the pastor and he managed to shove him out into the street (since the houses are on the sidewalks in Mexico), where the people could see them. Then the conflict came to an end and the preacher was not hurt. He says that only the protecting power of God saved him, because the men were from the same society that killed Gonzales, the first martyr of their church. He hid his wife and went to Morelia, the capital of the state, to find protection, and while he was there his wife wrote him, saying that they had to find another hiding place, because they had been warned that the Catholics were hunting them.

Thursday I received a letter from Miqueas saying he expected to return to Uruapan Saturday, and although he did not know what the results would be, he was trusting the Lord to protect him from the enemy. This young man has the martyr's blood in him, as many of our native preachers have. This is only one of the places where we have persecution that calls for great valor, and what I have mentioned in this article is only a part of what I have in letters from this pastor and the pastors before him.

I hope that these few words will make the people in the home land see that the spirit of Rome is the same that it was in the dark ages, and that all they want now is the power they had then to put an end to our work.



MEXICAN CHOIR OF THE URUAPAN CHURCH.

"Our work in Uruapan is about four years old. From the very first it suffered persecution, and the enmity of the Catholics has continued to grow until it has manifested itself in murder."

In Miqueas' last letter he wanted to know if it was not possible for the Board to help them buy a house so they could have a good place to preach and a decent home to live in. We have a house for only three months longer, and then we will have to hunt another, and since the Catholics are so well organized it will be a miracle if we get one.



God and the Truth Prevail

Rev. John Mein, Maceio, Brazil

You will be interested to know about the trip I made to Limoeiro. This is the place where the priest and the chief of police gave me twenty-four hours to get out of town last February.

We were in doubt as to how we should enter Limoeiro. It was our intention to enter early in the morning, realize a preaching service, and leave again by night. However, during the afternoon, as we rode along, the Lord showed us another plan, which was to ride in late at night when the town was asleep. This we did. I went in first about two hundred yards ahead of Mr. Glass. But to my surprise the two men I tried to avoid—the priest and the chief of police—were sitting enjoying their pipes, and I passed before them. The mayor of the place and the chief of police had received their warning from the Secretary of the Interior, and the whole town was talking about what they would do to us.

Next morning we laid our plans to stay three days in the town, proving our God and the guarantees of the government. We tried to rent a house for preaching, but all empty houses were barred because of the priest's warning. After a season of prayer we decided to hold our meeting in the open air. We found a pile of logs that served as a pulpit. So, trusting in Him, we started to sing and preach. That day about thirty attended the services and nothing happened. We soon found ourselves visiting homes and entering stores, telling the blessed news of salvation. We always had interesting groups to talk to. We lost no opportunity. The priest was helpless, though agitated, and the chief of police sat at his door watching all the happenings, but silent. We did not seek his protection, as we knew he had orders to behave himself and keep the peace. By our friendliness we completely disarmed the people of their prejudices. We felt the presence of the Lord all the time. The following day we had another good meeting when about fifty heard us.

Next day was Sunday and what is known here as "Fera"—market day. The people came from all over the district to buy and exchange their produce. The little town was full and we were the center of attraction. Many had never seen foreigners before, others had been warned against us by the priest, and we were the leading topic of the town. You can easily understand how we had people to talk to all day long. They came asking for the Word. We were well supplied with copies of the Gospels and distributed them freely.

The priest was arranging a procession for the hour of our preaching. The people recognized he was doing it against us. But the Lord led us to forestall him. We had not announced our afternoon meeting, so resolved to begin it two hours earlier. We were holding afternoon and not evening meetings, so that the cowards who love the dark would have to show themselves if they wanted to do us harm. Instead of going up through town as usual to the pile of logs, we made a detour and were at the place of meeting before anyone suspected what we were doing.

For two hours before this the riff-raff of the place were running about in masks furnished by the priests. There was every sign of trouble. But had we not been there two days already under the power of God and could He not protect us yet once more? So in His strength we went on our mission. Immediately we began to sing, the people gathered around us. We had about eighty adults present, including a brother of the priest, who was present the previous day, too. Seeing our boldness, the priest organized his rabble, but kept out of it himself, to pass before us, setting off firecrackers and skyrockets. This they did, even aiming the latter straight at us. However, one young man in the crowd interfered and sent the culprit about his business. We held our ground and after they passed I preached for twenty minutes to attentive hearers. That night we were besieged by earnest inquirers. It was a joy to be there.

Just before turning in for the night, resolved to set out the next morning for home, having once more proved that the God of Daniel is ours and that He still is able, two policemen waited upon me in the name of their chief, assuring me of all the guarantees I desired. Upon that I went to his home and was received into his sala with all the courtesy possible. I thanked him and so forth, and he apologized for the ignorance of the people of that place. I wonder if his conscience hurt him at that moment. It was he who last February shook his finger in my face, saying that the constitution had no value there and I had better get out within twenty-four hours. Now he was fulfilling the constitution and assuring me of his protection for any length of time I wished to stay and for anything I wished to do. It surely was a victory for the Gospel and we hope soon to have a strong congregation in that place.

Young People's Department

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

Leaders' Note Book

By a strange law of human nature, missionary zeal seems to cool in hot weather. It is therefore necessary to put fresh faggots on the missionary fire to keep interest at normal heat as the thermometer goes up. Outdoor meetings ending in games and a simple treat help. Also work for hospitals, orphanages, mission settlements, give variety. Any small Christmas gifts for missionaries should be made in August and mailed early in the fall. Be sure that full postage is paid and that the gift will be free from duty on the other side.

Selling vegetables, fruit, chickens, eggs, will swell the mission funds and give added interest.

One State Young People's Leader has originated the plan of "Hammock Reading Clubs." These are for Y. W. A.'s, G. A.'s and R. A.'s who are "just too crazy to go to a mission study class in August." The members of the "Hammock Clubs" are reading mission books at home and so earning stamps—just try it out in your own hammock!

The Heathen Child's Plea

Oh, children from over the ocean,
Send us a token of love;
Tell us of Him, the Savior,
Who lives in the heaven above.

For our Buddha is deaf to wailing,
Our Buddha is blind to tears.
We seek him forever and ever,
For days and months and years.

They say you have a Father
Who is never blind to a tear;
And when you pray an earnest prayer
He is always sure to hear.

Oh, show us the celestial road
That leads to the heaven above,
That we may see the Father's face
That we may test His love.

And that we in the judgment day of life
May stand at His right hand
And hear Him say, "Well done, my child,
Abide in the heavenly land."

Oh, send us dear children, a token of love,
That we may know of Him too,
And trust in His pure and redeeming blood,
And try His works to do.

—Missionary Arrows.

Young People at Work in Many Lands

A BRAVE CHINESE BOY

An eminent English missionary who has labored long in China, sends to a mission band of children in England the following story from Hankow:

"It is the story of a brave boy—a Chinese boy, of course. A little boy who had been to a Christian school had made up his mind that he would worship idols no more. Some of his relations were very angry because of this and were determined to force him to worship them. They beat him, but it was of no use; he only became more determined in his mind that he would never worship them again. One day they took him to a temple and tried to force him to go on his knees and knock his head to the idol, but he stoutly refused.

"At last they threatened to throw him into the river which was flowing near by. 'Throw me,' said he, 'if you like; but I will never worship wood and stone again. Jesus is the true Saviour, and I will worship him only.' They took hold of him and pitched him into the water. One of his relatives, however, rushed after him and picked him up again. When out of the water the first thing he said was, 'You have not succeeded. While in the water I never prayed to the idols; I only prayed to Jesus.' A brave little boy that! May you all be as brave—brave for God; brave for Jesus; brave for righteousness; brave for the missionary cause; brave for the salvation of the world. Such bravery will make you a great power for good."—Selected.

CONG-ENG AND THE ROBBER

Another brave boy in China was Cong-eng. He entered a mission school, and at the age of seventeen he decided to become a Christian. He went to tell his mother, but she became very angry. She beat him and told him she would kill herself if he persisted. She was so desperate that for the time Cong-eng gave up his purpose to be baptized. Two years passed. One night he had a dream. He saw a fierce robber with a drawn sabre come up to him, about to kill him. Cong-eng dropped on his knees, pleading, "Spare me that I may first confess my faith in Christ, then you may kill me!" At these words the robber disappeared and Cong-eng awoke. He was sure God had thus called him. Trembling, he knelt down and asked God to forgive him for not confessing Him before. With new courage the boy set out to tell his mother. Again she persecuted him, but he stood firm and was baptized. After this his mother took the matter quietly. Patiently her son tried to teach her of Jesus. At first she would not listen, but after several years, she, too, took Jesus as her Saviour. Cong-eng became a Christian pastor and has led many people to the Master he loves.—*Selected.*

CHRISTIANITY GLADDENS THEM

Every one who comes to Brazil remarks on the sadness of the people. They impress you at once as appropriating all the sorrow and anguish of the cross, without experiencing any of the Christian's joy.

I hardly know whether to say that it is the people that make their religion sad, or whether it is their religion that makes the people sad. Certain it is that such joy as Paul and Silas experienced at midnight in the Philippian dungeon has not been transmitted with what the Church of Rome is pleased to call the apostolic succession.

Among the evangelical Christians it is different. They join heartily in the singing of spiritual songs, and their faces show the radiance of a Saviour's love. Instead of bowing to images of wood and stone and observing days and months and years, they learn to pray to the Father of lights, the giver of every good and perfect gift, and with whom there can be no variation, neither shadow that is cast by turning.—*Ex.*

"Take Her"

An American missionary working in West Africa has told this story of her little scholars:

"A few days ago I said to them, 'A poor Congo woman wants me to take her little girl.'"

"Take her! Take her!" exclaimed the children in chorus.

"But I do not feel as if I could feed more than I have now," I said.

"They thought awhile, and then the eldest said, 'If we could work and earn something we could help her buy her chop' (food)."

"Yes, but I know of no one who has any work that you could do," I said.

"Another pause and some talk in Kroo, and then one said, 'Mamma, take her, and we will give her a part off each one's plate. Cook same as now, and we take some—some from all we plate till she have plenty.'"

"Are you all willing to do this?" I asked.

"Yes," was the answer, "and," continued the one who led off, "now take her and teach book, and teach her about God. We want her to know too."

"What made it touching to me was that they all had their meals measured out, and no more than they wanted for themselves—never as much meat any one time in their lives as they could eat!"—*Good Tidings.*

Latest from Africa

One prayer-meeting night the children were asked to be ready to repeat their favorite verse of Scripture. They were well prepared, to even the littlest boy who could be rolled quite easily in any direction. He arose and announced, "They all ate and were filled."

Kiyosawu, in greeting the new missionaries exclaimed, "I am so glad God has found time to make some more teachers for us."

The Giving Alphabet

All things come of thee, and of thine own have we given thee.—1 Chron. xxix. 14.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Mal. iii. 10.

Charge them that are rich in this world, . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate.—1 Tim. vi. 17, 18.

Do good unto all men.—Gal. vi. 10.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity.—2 Cor. ix. 7.

Freely ye have received, freely give.—Matt x. 8.

God loveth a cheerful giver.—2 Cor. ix. 7.

Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.—Prov. iii. 9, 10

I will not offer unto the Lord my God of that which doth cost me nothing.—2 Sam. xxiv 24.

Jesus . . . said, It is more blessed to give than to receive.—Acts xx. 35.

Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord whether he be bond or free.—Eph. vi. 8.

Lay up for yourselves treasures in heaven.—Matt. vi. 20.

My little children, let us not love in word neither in tongue; but in deed and in truth.—1 John iii. 18.

Now concerning the collection for the saints . . . upon the first day of the week let every one of you lay by him in store, as God hath prospered him.—1 Cor. xiv. 1, 2.

Of all that thou shalt give me, I will surely give the tenth unto thee.—Gen. xxviii. 2.

Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.—Luke xii. 33.

Quench not the Spirit—1 Thess. v. 19.

Render . . . unto God the things that are God's.—Matt. xxii. 21.

See that ye abound in this grace also.—2 Cor. viii 7.

The silver is mine, and the gold is mine saith the Lord of hosts.—Hag. ii. 8.

Unto whomsoever much is given, of him shall be much required.—Luke xii. 48.

Vow and pay unto the Lord—Ps. lxxvi. 11.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?—1 John iii. 17.

Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.—2 Cor. viii. 9.

Zealous of good works—Titus ii. 14.—*Friend's Missionary Advocate.*

Our Puzzle Corner

PUZZLE No. 1

FIRST NAME

A Missionary in North China

1. What did Satan smite Job with?
2. Who restored to life a son of a Shunamite woman?
3. A king of Judah?
4. What was Christ's crown made of?
5. Who found the book of law in the house of Jehovah?
6. The father of Isaiah.

LAST NAME.

1. Who burnt the Philistine's corn?
2. The youngest daughter of Saul.
3. The son of Saul who was slain by men whom David slew for the crime.
4. A church to which Paul wrote two short letters.
5. A place into which high priests went only once a year.

Sent by Cora Lee Washburn, Shelbyville, Ky.

PUZZLE No. 2

A Home Missionary Among Italians

FIRST NAME

1. What was one of the three gifts the Wise Men gave Jesus?
2. Who was the mouthpiece of Moses?
3. What king ordered three men to be put in a furnace of fire?
4. Whom did Jezebel cause to be murdered?
5. Who was the second of the patriarchs?
6. What was the second encampment of the Israelites after crossing the Red Sea?

INITIAL

1. Who was the second son of Aaron?
- SURNAME
1. What was the tent of Jehovah called?
 2. Who was the son of Ishmael?
 3. A pair of oxen hitched together is called what?
 4. Who was Jacob's first wife?
 5. Who was the son of Ruth and Boaz?
 6. Who was the eldest son of Jacob and Leah?

Sent by Dorothy Key, age 12.

Names of those answering June Puzzles:

Fla.—Charles Lucian Kicklighter, Junior MacDonell.

Ky.—Martin Clark; Cora Lee Washburn.

Miss.—Harry Dee Raymond; Mrs. M. R. Pegnes.

N. C.—Louise Markham; Evelyn Sutton.

S. C.—Helen Coggins; Marian Burts.

Tex.—Ethel Hawkins; Carolyn Malone.

Va.—Mrs. J. H. Capitaine.

Answers to July Puzzles:

Puzzle No. 1. A Missionary in North Brazil. First name. 1. Joab; 2. Aaron; 3. Mer-siah; 4. Ecclesiastes; 5. Solomon (James).

Surname—1. Potiphar; 2. Amos; 3. Reuben; 4. Kish; 5. Esau; 6. Rebekah (Parker).

Answer, James Parker.

Puzzle No. 2. A Missionary in South China First Name. 1. Miser; 2. Abijah; 3. Rebekah; 4. Yoke (Mary).

Surname—1. Aaron; 2. Noah; 3. Daniel; 4. Esau; 5. Ruth; 6. Samson; 7. Obed; 8. Nadab (Anderson).

Answer—Mary Anderson.

Send answers to puzzles to Miss Elizabeth N. Briggs, Raleigh, N. C.

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CHURCHES ON THE HONOR ROLL

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

In addition to the lists already published, the following churches have met the suggested requirements, and belong on this Roll of Honor:

Name of Church	Location	Name of Pastor	Name of Treasurer
First Baptist	Alken, S. C.	P. J. McLean	D. W. Seigler, Jr.
First Baptist	Beaufort, N. C.	Harry A. Day	U. E. Swann
Trinity Baptist	Houston, Texas	D. L. Griffith	E. B. Brunson
First Baptist	Hamilton, Texas	Clarence A. Morton	John M. Williams
First Baptist	Belton, Texas	W. B. Kendall	C. B. Wade
Ashland Avenue Baptist	Lexington, Ky.	Clarence Walker	Ott Miller
Thomasville Baptist Orphanage	Thomasville, N. C.	J. S. Hardaway	Miss Sallie L. McCracken
Madison Avenue Baptist	Covington, Ky.	Henry D. Allen	C. T. Perry
Walhalla Second Baptist	Walhalla, S. C.	W. F. Sinclair	L. B. Norton
Tylertown Baptist	Tylertown, Miss.	W. A. Roper	J. C. Rimes
West Neck Baptist	Society Hill, S. C.	W. Oscar Henderson	A. M. Sompayvac
South Norfolk Baptist	South Norfolk, Va.	C. S. Sawyer	E. T. Lassiter
Providence Baptist	Gandy, La.	E. N. Weaver	Mrs. Ben Dildy
Beth-Car	Halifax, Va.	R. W. Bagwell	E. C. Lacy
The Lower Three Runs	Martin, S. C., R. 1	E. H. Clark	H. E. Johnson
Cooleemee Baptist	Cooleemee, N. C.	J. H. Freeman	J. F. Jarvis
First Baptist	Gaffney, S. C.	R. C. Granberry	W. C. Hamrick
First Baptist	Montevallo, Ala.	W. D. Ogletree	William Lyman
N. Charleston Baptist	N. Charleston, S. C.	W. Edgar West	L. C. Ballance
Grand Junction	Grand Junction, Tenn.	J. W. Cunningham	L. E. Mahaffy
First Baptist	Edmond, Okla.	L. D. Mitchell	Fred A. McCaulley
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First Baptist	Glenmora, La.	W. R. Haynle	J. P. Maxwell
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Bruington Baptist	Bruington, Va.	T. W. Page	C. W. McGeorge
First Baptist	Pawnee, Okla.	J. M. Parker	Miss Adeline M. Fuss

This by no means exhausts the list of churches that should be on this list. Answer the following questions affirmatively, mail to us, and let us place your church on the Roll next month:

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

Name of Church

Location of Church

Name of Pastor

Name of Treasurer

Do you remit one-twelfth the total amount of campaign pledge monthly? (If so, you are entitled to "Special Distinction")

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

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