

Home and Foreign Fields

Vol. VI

SEPTEMBER, 1922

No. 9.



A WORTHY TRIBUTE

Those who know him best appreciate most the splendid qualities of Dr. L. B. Warren, whose retirement as Superintendent of the Department of Church Extension of the Home Mission Board was necessitated by the loss of his eyesight, their esteem being indicated by the beautiful loving cup presented him by his colleagues and fellow-workers.

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HOME AND FOREIGN FIELDS

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CONTENTS

	PAGE
EDITORIAL	2
REINFORCING THE WORK ON THE FOREIGN FIELDS. <i>Secretary T. B. Ray, D.D.</i>	5
Southern Baptists must either advance or retreat—which shall it be?	
THE HEART OF GEORGIA'S ENLISTMENT PROGRAM. <i>Rev. J. Fred Eden, Jr.</i>	6
An outline of associational development that is revolutionizing the work in one state.	
"ON THE TRAIL OF TWENTIETH CENTURY APOSTLES." <i>Rev. W. O. Carver, Th.D., D.D.</i>	8
A report of the meeting of the "Convencao Baptista Brasillero," our largest mission convention.	
MAKING THE DENOMINATIONAL PROGRAM EFFECTIVE. <i>W. S. Farmer</i>	10
A layman tells how one association functions, and gives the secret of success in practical enlistment.	
A NEW VOCATION WITHIN THE CHURCH. <i>Rev. J. M. Price, Th.D.</i>	11
A timely discussion of the educational director, his task and qualifications.	
THE PLACE OF INFORMATION IN BUILDING A GREAT DENOMINATION. <i>Frank E. Burkhalter</i>	12
The connection between the million of unenlisted Baptists and the 500,000 families uninformed.	
CONSERVING NEGLECTED CHILDHOOD. <i>Rev. M. L. Kesler</i>	14
A new day in our orphanage work, and a new conception of its importance.	
THE NEW-TIME ORPHANAGE. <i>Rev. A. T. Jamison, D.D.</i>	16
A glimpse into the life of one of our best orphans' homes, showing how new ideals are being put into practice.	
EUROPEAN BAPTISTS AND CHURCH MUSIC. <i>Rev. Everett Gill, D.D.</i>	19
REINFORCEMENTS FOR THE FOREIGN FRONT	21
Pictures and sketches of our newest missionary recruits.	
THE WORK AND THE WORKERS ON MANY FIELDS	27
FROM THE HOME FIELD	32
MISSIONARY MISCELLANY—FROM THE FOREIGN MISSION BOARD	34
FROM THE WOMAN'S MISSIONARY UNION	36
FROM THE LAYMEN'S MISSIONARY MOVEMENT	37
YOUNG PEOPLE'S DEPARTMENT	39

THE MISSIONARY PILOT

SENIOR B. Y. P. U.

September 3.—Topic, "Christ our Hope, Despite Past Failure." See page 13, "Retrenchment—from the Missionary's Standpoint." To be given at the close of the program to illustrate the spirit of the true missionary in the face of discouragement.

September 10.—Topic, "The Resurrection—1 Corinthians 15." See page 8, "On the Trail of Twentieth Century Apostles," last paragraph, first column, page 9.

September 17.—Topic, "Why Should We Yield the Right Kind of Obedience to Christ?" See pages 21 to 27, where will be found pictures and sketches of our newest missionaries. Have the pictures cut out and neatly mounted, so as to be passed through the audience while the leader reads the list of names and speaks of the obedience which they are rendering.

September 24.—Topic, "George Muller and His Work with the Orphans." Let the leader supplement the story of this pioneer with the articles on pages 14 to 18, "Conserving Neglected Childhood" and "The New-Time Orphanage."

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

September is the month in which the new missionaries sail for their fields. In connection with Dr. Ray's article, "Reinforcing the Work on the Foreign Field," make use of a United States map to show how great is the need in China;

and then introduce each of the new missionaries whose pictures and sketches are given on pages 21 to 27. See also Miss Briggs' suggestions on page 39.

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

The topic for the month is, "Growth of State and Associational Missions." See Miss Mallory's outline program on page 37, and supplement this with "The Heart of Georgia's Enlistment Program," page 6, and "Making the Denominational Program Effective," page 10.

SUNDAY SCHOOL

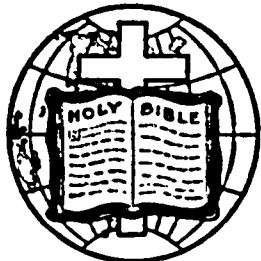
Once each year the closing exercises of the Sunday school should be devoted to the introduction of our new missionaries who have recently sailed. An exceedingly effective program can be arranged from the pictures and sketches given on pages 21 to 27, the life sketch of the missionaries from your State being read.

PRAYER MEETING.

The plans for a great "Reinforcement Campaign," extending from September to December, are a challenge to renewed prayer and consecration. A series of prayer services for the entire month of September could well be arranged, prayer and discussion gathering about the editorials and leading articles in this number of the magazine.

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I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

SEPTEMBER, 1922

The Gospel of Hardness

Dr. J. D. Jones recently preached a sermon at the Northfield General Conference from 1 Corinthians 6:9, "*The effeminate shall not inherit the kingdom of God.*"

It startles one to have his attention drawn to the fact that the soft, luxury-loving, easy-going, in a word, the "effeminate," should be put in the same class as fornicators, idolaters, adulterers, drunkards, revilers; but read the verse again and there you find them in the midst of this company that "shall not inherit the kingdom of God."

"It is perfectly true," says Dr. Jones, "that we are not accustomed to regard softness as being such a dreadful thing. The easy, self-indulgent, comfort-loving people are oftentimes quite nice and amiable. We should never dream of classing them with drunkards and revilers and thieves and the rest. And yet the doom of the soft is the same as that of the drunkard and the adulterer—he shall not inherit the kingdom of God. That is the truth I should like to get home, if I can, to heart and conscience."

The preacher then proceeds to apply the test of the text to the individual, the nation, the church, showing with eloquent argument that the soft, the self-loving, the hardship-evading men and women, nations and churches, have never been those that have inherited and advanced the kingdom of God.

"There was nothing soft about the early church," the preacher goes on to say. "It was a brave, venturesome church. It lived dangerously. It did not seek to live on comfortable terms with the world; it challenged it. It did not seek to curry favor with the powers that were; it spoke boldly to them about sin and judgment. The result was the church had a hard time. It was a church in the furnace and under the cross, but it was a mighty church, and it inherited the kingdom. There they were, just a company of humble folk, those early Christians. We have difficulty in realizing that it began in the upper room with one hundred and twenty people. But that little church, void of anything in the way of influence or of rank or of wealth, turned the world upside down. Nothing was impossible to it."

Later on, he reminds us, the "church" came under the patronage of the State, religion became fashionable, life became

easy, the churches grew soft, effeminate. Along with this increase in prosperity came a steady decrease of power. "Instead of the church conquering the world, the world conquered it."

Have we not here hit upon the gravest peril that Southern Baptists now face? For years our struggle was against heavy odds—poverty, misunderstanding, ignorance, prejudice. Then came a great tidal wave of prosperity to the people of the South; the strength of our great fundamentals began to be conceded; our earnest contention for our faith won multitudes of followers; ignorance and prejudice against us were dispelled as the light of truth was turned on; we have come to be recognized by friend and foe as one of the most effective and influential bodies of Christian people in the world. We admit that we are a great people, and nobody disputes the claim!

These are the very conditions which make for softness—for effeminacy. We need again to hear Christ's challenge to hardness. We endanger our inheritance in the kingdom when we fold our hands at ease and refuse to endure hardness as good soldiers. We forfeit our right to a place with Paul and our illustrious forefathers when we count ourselves as having already achieved, as having already finished the task.

Surely one does not have to strain the imagination to find cause for militant discipleship, for sacrificial endurance of hardness for Christ's sake. Never was error more rampant. Never was there greater need of New Testament Christianity. Never did the millions of earth, dying without Christ, call more loudly for our witness. Never were doors wider open for us to enter with our God-entrusted truths. Never was there a time when ease, softness, self-pleasing—effeminacy—was more contemptible in the sight of God and men.

If that grand old missionary hero, Paul, could stand in the pulpit of every Baptist church in the South, we may well believe that he would say to us what he said to the lax Corinthians: "No effeminate shall inherit the kingdom of God." And to this he would add the ringing challenge, "Endure hardship with me as a good soldier of Jesus Christ."

* * *

A Startling Situation

Shallow thinkers have sometimes decried the emphasis that Baptists throughout their history have given to the Bible. "Book-worshippers" we have sometimes been called, as over against those who accept the Bible as literature, but presumably give to vital experimental Christian living its deservedly higher place.

Such distinction is, when analyzed, without foundation. Imagine for a moment the complete disappearance of the Bible, and the blotting out from memory of all its teachings. How much of "vital, experimental" Christianity would remain? Just as much as there is in pagan China or heathen Africa, or among any other people who have never known the Word of God!

Of course the Bible is not the whole of Christianity, any more than the atmosphere is the whole of the earth, nor the sun the whole of the solar system. But without the atmosphere the earth would be uninhabitable, and without the sun the solar system could not exist. Without the Bible Christianity would quickly perish.

In the spread of the religion of Jesus Christ, therefore, our first business is to propagate the Bible. History conclusively proves that wherever this Book has been read and studied, and its truths grasped, men and women have become Christians. Frequently missionaries have found groups of people who never saw a Christian worker or heard a sermon preached, converted and living Christian lives because of a copy of the Bible which fell into their hands. Of course the Bible needs proclamation

and interpretation by those who have been trained, and who have had advantages of favorable environment and vital experiences, but the Bible underlies all their witness and efforts.

This, then, is perfectly clear: *The big business of our Baptist churches is to get the people to read and study the Bible.*

Unfortunately, there has grown up in some quarters a feeling that the Sunday school is a sort of appendage to the church. The Sunday school, accordingly, has not been given its rightful place in the thinking of many Christians. It has not always been looked upon as *the church at work teaching the Bible.* Yet the fact is that except for the work done in and through the Sunday school there is today very little *teaching* of the Scriptures, in the home or the church.

No one would deny the supreme importance of religious education. The public schools cannot and ought not to teach religion. The average home functions poorly if at all in teaching religion. The object of preaching is not primarily to teach, and when the preacher turns schoolteacher he misses his highest aim.

Let us face the bare truth: *If the people are not enrolled in Sunday school where the Bible is effectively taught, it is ordinarily certain that they are not reading and studying the Word of God.*

Now look at the startling situation we confront:

In the territory of the Southern Baptist Convention live 27,801,721 white people. Of these 21,561,721 are *not* in any Sunday school—leaving only 6,240,000 enrolled, or nearly one out of four.

Of the 27,801,721 white people in the South, 16,650,000 are church members. Yet of these *church members* only 4,000,000 are enrolled in Sunday school.

Of the South's total population 17,096,826 are young people twenty-five years of age and under. Of this number only 5,000,000 are enrolled in Sunday school—not quite one out of four.

Counting children in Baptist homes, and all who give Baptist preference, as well as actual church members, we find that our Southern Baptist Sunday-school field includes 9,697,015 souls, whereas we have enrolled in all our Sunday schools only 2,201,345—leaving 7,495,670 Baptists or Baptist-inclined people unreached for the study of the Bible.

To be sure, the enrolling of these people in our Sunday schools is not the whole of our task. But, in the light of our fundamental position regarding the Bible, who will dispute the statement that it is our *first* and most strategic move in reaching them for all other things for which our churches stand?

Secretary Strickland is fond of saying that there are only two limitations to a Sunday school's growth—the people to be reached, and the organization and equipment to take care of them effectively. It is easy to see that the limitation of possible pupils, in most communities, does not exist, there being an average of four out of Sunday school for each one enrolled. The other limitation of equipment and organization presents grave difficulties, but constitutes a challenge that ought to stir any church to sacrifice and enthusiasm.

September and October are key-months in the church and Sunday-school calendar. Material has been prepared and is being sent out to our 20,000 Baptist Sunday schools from the various State offices that will aid in putting on the mightiest program for enlistment and enlargement for Bible study our people have ever undertaken. See to it that your church and your school are in line!

Orphans—Paupers or Personalities?

No single thing that Jesus did was more significant than his taking a little child and setting it in the midst of his disciples, rebuking their selfishness by using the child as a type of citizenship in his Kingdom, and setting their sin of self-seeking in the light of its effect upon little children to make them stumble. No bitterer woe ever fell from his lips than that which he pronounced upon those who are the occasion of his little ones stumbling off into hell. Better that such an one had never been born! "It is not the will of your Father who is in heaven," he passionately declares, "that one of these little ones should perish."

From that hour the world has been moving slowly toward the conception of Jesus, that its most valuable asset, its most precious treasure, is childhood. We are far from having yet grasped this far-reaching idea, but steadily we are going toward the goal it indicates.

Progress toward Christ's conception is well indicated in the attitude of society, of the State, and the churches, toward orphaned children. For centuries they were utterly neglected; for other centuries they were looked upon as paupers and social encumbrances; then came the time when, considered helpless and unfortunate, they were looked upon as the objects of fitful and poorly organized charity; finally, we have come to the time when they are recognized as having all the potentiality of God-given personality possessed by any other children, to be sheltered and fed and educated with all the love and tenderness shown to any children anywhere.

Southern Baptists have been a long time growing an orphanage conscience. From the beginning consecrated individuals have been devoted to the welfare of orphan children, particularly those "of the household of faith," but our churches and the denomination as a whole have been slow to recognize the responsibility that God puts upon us for the care of children left fatherless and motherless, or worse. A new day, however, has begun to dawn within the past quarter of a century for our orphanage work. Feeble beginnings made in the day of the new orphanage movement have so thoroughly justified the wisdom and the Christian spirit of such undertakings that fresh impetus has been given to the demand that the churches provide for and nurture its helpless little ones.

One of the finest developments in orphanage work has been that of the "home" as over against the older "institution" idea. Clearly there is no essential difference between children who are orphaned, or otherwise rendered helpless, and any other children. God's institution for the upbringing of children is the home, and nothing in this world can surpass a Christian home for the development of character. Manifestly it is impossible to reproduce all the conditions of the home for homeless children, yet it is perfectly clear that the more nearly we approach the ideal of home life the more nearly will we solve the orphanage problem.

The management of practically all of our Baptist orphanages has caught this vision. The old institutional plan of rearing orphans wholesale is rapidly giving way to the plan of small cottages, each under the direction of a consecrated, godly matron, with varied interests, worth-while tasks, wholesome amusements, character-building social contacts. Boys and girls thus provided for are made into good citizens, skilled workmen, successful professional business men and women, and, best of all, home makers and useful Christians.

What all our orphanages need is enlarged support in order that these more advanced ideas may be successfully put into operation. Our orphanages should never be looked upon as objects of spasmodic and sporadic charity, recipients of cast-off clothing and superfluous food stuffs. They should be looked upon rather as ideal homes in which will be cared for chil-

dren who would otherwise be homeless, and who in such homes will receive every benefit and advantage accorded to children in the best Christian homes of the land.

Read in this issue the articles written by Superintendents Kesler and Jamison. Your heart will be thrilled as you realize afresh the meaning of the "new time" orphanage, and grasp the significance of the environment and training provided for these blessed children who are thus being enabled to help themselves.

* * *

Plans for a Great Day

Sunday, September 24, has been set apart as "State Mission Rally Day" in the Sunday schools of the South. For many years this day has been observed with great profit, both to the Sunday schools and churches, and to our State Mission work.

This year, however, there is an element of urgency not always felt heretofore. The special day comes in the midst of the "Reinforcement Campaign," and creates an atmosphere and opportunity for setting forward in a great way the purposes of this South-wide effort.

The object of the day is, first, to provide a rallying occasion, when every energy will be bent toward gathering the scattered forces due to the disruptions of the summer season. Every church needs a focal point of this sort, around which plans may be made, leading up to it in preparation, and following with a sustained program of enlistment and enlargement.

Another great object of the day is to set before the church and Sunday school the place, the needs, the function, the work, the results of State Missions. It is difficult to exaggerate the importance of State Missions in our developed Baptist scheme. It is at the heart of all we are undertaking to do. We must not permit the great interests represented by the State work to be lost sight of in a general "Campaign" plan. The people who give, and upon whom at last all our enterprises depend, must be kept informed concerning the cause of State Missions no less than Home and Foreign Missions, Christian Education, and Benevolence. The program provided for the special day gives opportunity to emphasize in detail the significance of State Missions, setting before the school in vivid and dramatic fashion the work and needs of this vitally important agency.

Effort has been made to secure the names of all the Sunday-school superintendents of each State, to each of whom a set of material has been mailed. If by chance your school has been overlooked, or if for any reason the envelope of material is desired, it may be had free upon request to the Joint Committee on Missionary Day, 161 Eighth Ave., N., Nashville, Tenn.

Let Baptist Sunday schools catch step to make this the greatest day, followed by the greatest month of enlistment and enlargement activities, our churches have ever known!

* * *

It is a matter of first importance that the religious activities in our denominational schools and colleges be kept at high tide of interest and effectiveness, to the end that our young people may learn to do Christian work by doing it. It is also of immense importance that these activities be in line with the policies of the denomination, so that our young people shall be trained for work with our churches and agencies, rather than away from them. Mr. Frank Leavell, Secretary of the Inter-board Commission, has made an interesting survey of 106 of our 111 Baptist schools, which shows conclusively the trend of college student-organization away from interdenominational and toward the denominational type. In none of our schools surveyed has the interdenominational organization complete control; in 39 institutions the denominational and interdenomina-

tional are both fostered; while in 49 institutions the denominational organizations alone prevail. In these schools are enrolled 1,280 volunteers for definite Christian service. The future grows bright when we think of this magnificent band of consecrated youth, being educated under Baptist influences, and learning to do their work through established forms of Baptist organization.

* * *

Northern Presbyterians, with a membership of 1,756,918, gave to benevolences, for the year just closed, a per capita average of \$8.28, which is 98 cents more than the average for 1919, the year in which the New Era Movement was started. On the other hand, Southern Presbyterians gave last year \$13.28 per capita, or exactly five dollars more than their Northern brethren—a gain of \$5.81 per capita over 1919. Why the difference? "Layman" Thos. Kane explains it thus: "The leaders in the New Era Movement of the Northern Church stressed 'giving,' everybody determining his or her own proportion to give. The leaders of the Progressive campaign committee of the Southern Church accept God's terms of proportion, the tenth, to be paid, and hence stressed tithing." Perhaps there are other factors entering into the difference, but surely this is one that should not be overlooked. The test of a thing is that it works, and the practical results of emphasizing stewardship and tithing constitute the best possible commendation.

* * *

"Only the adventurous church will save her soul alive, and in doing so will save the world. The adventurous church does not scheme or calculate. She lives by her vision of God. Her only policy is to follow her Lord. She sees Jesus walking in the midst of a broken, bleeding world, and she asks the old question, *Quo Vadis, Domine?* It is the only burning question in the whole world, and the only question that will not long remain unanswered. What the answer will be we cannot say yet, but we know that it will be eloquent of a cross. In that sign the church will conquer as Christ conquered."

* * *

Dan Crawford, that inimitable and irrepressible missionary to Africa, writes of the stamina of the native pastors: "All depends on the measure of backbone God has meted out to the leaders: I mean the manly sort of pastor who seeks refuge in prayer for 'power plus power' (as they phrase it) then more of it, and mightily. By manly, I suggest an all round man who can use his hands as well as his tongue. Surely when Paul spoke of 'putting off the old man' he did not infer a putting on of the old woman? Double birth and double backbone will alone keep God's banner waving in the ever freshening breeze."

* * *

"The trouble today," says Roger W. Babson, the statistician, "is that we are trying to hatch chickens from sterile eggs." "I have stated," he continues, "that the real strength of our investments is due, not to the distinguished bankers of America, but rather to the preachers. I now go farther than that and say that the development of the country as a whole is due to this something, this indescribable something, this combination of faith, thrift, industry, initiative, integrity and vision which these preachers have developed in their communities."

* * *

"Agreed to differ, but resolved to love," was the striking motto above the platform at the meeting of the Northern Baptist Convention. Sometimes it looks as if the real motto among Baptists, North and South, is: "Resolved to differ, but agreed to love." But why should we subject love to such unnecessary strain as some of our differences necessitate? Why not make it: "Resolved to agree, because we love?"

Reinforcing the Work on the Foreign Fields

Shall Southern Baptists Advance or Retreat?

Secretary T. B. Ray, D.D.

The condition of our work in the foreign fields compels us to do one of two things. We must either reinforce or retrench.

The expansion of our work since the 75 Million Campaign was inaugurated must be maintained or else we shall be defeated. We have increased the number of missionaries during this period from 328 to 462, and about fifty more will be added to this number when those who are now under appointment reach their fields. The number of native workers has increased from 771 to 1,173. We have increased the capacity of almost every one of our schools and hospitals. These increases will add to our burdens and responsibility. We must use the new equipment or let some of it fall into disuse. Then, too, we have entered the new fields of Spain, Jugoslavia, Hungary, Roumania, Russia, Siberia and Palestine. Shall we press the work on these new frontiers or withdraw? We cannot hold the long, new battle line without substantial reinforcements.

The Board has not run wild in increasing its equipment and in entering the new fields; it has been cautious. It has undertaken only a fraction above fifty per cent of the work laid out during the portion of the Campaign covered so far.

There was a drop in our receipts last year of \$742,703 below the receipts of the previous year. What would happen to our work if it should suffer a like reduction this year is vividly evident. Not only would the new work be endangered, but the old work in its present alignment would be seriously imperiled. There is only one course open to our great Southern Baptist host. We must maintain the lines of our work abroad. We have the men and the money for not only holding the lines, but for victoriously advancing them.

In the next place our small force facing indescribably vast needs calls for reinforcement. We sometimes speak of our missionary force as a "long, thin line." It is exceedingly difficult to realize how thin that "long, thin line" is. Let us illustrate by reference to only one country—China.

Two hundred and fifty-three, or more than one-half of the 462 missionaries our Board now has in the foreign fields, are in China. They are a great company, but what are they in the presence of such vast multitudes of people? How many people are there in China? Four hundred million! How many is that? It is about equal to double all the populations of the United States, Canada, Mexico, Central and South America. There are twice as many people in China as there are in both North and South America.

In the midst of such a population as that, Southern Baptists have 253 missionaries, one-half of our entire force. This gives us one Southern Baptist missionary to every 1,600,000 people in China. The same distribution of Baptist workers in the United States would give only sixty-six for the entire country and two-thirds of these would be women. To speak more accurately of the distribution of our missionaries in China, we have missionaries in only six of the eighteen provinces. If our workers were placed in the United States in relative positions geographically, they would be placed as follows:

Twenty-eight families and twenty-one single women in nine towns in Massachusetts, corresponding to our North China Mission; twenty-two families and twenty-two single women in five towns in Virginia, corresponding to our Central China Mission; sixteen families and ten single women in four towns in

Ohio, corresponding to our Interior China Mission; twenty-four families and twenty-two single women in seven towns in Georgia, corresponding to our South China Mission. One family in one town in Florida, corresponding to our Pakhoi Mission.

This showing of our missionaries in China is characteristic of the distribution of our workers in all fields. Indeed in some fields the disparity between the workers and the multitudes is even greater than in China. Do we need reinforcements? Such a showing would be very discouraging did we not remember that the mighty arm of our God is about those widely scattered workers to make them count for much more than their numbers would indicate. They are not dismayed but they do call for reinforcements, and when we remember the Spirit's law for increasing effectiveness we ought to leap to our privilege of sending reinforcements: "One shall chase a thousand and two put ten thousand to flight." Shall we reinforce?

It would be illuminating to speak of a number of fields that are in especial need of reinforcements but space forbids. There are several stations where sickness or the resignation of missionaries has thrown an almost intolerable burden upon the workers who remain. Several schools are forced to do far less work than our opportunity affords, through lack of equipment and missionaries. A number of missionaries are on the verge of collapse from over-strain, due to our failure to reinforce them in buildings and workers. There are some places where the necessity of abandoning promising work is being considered, because we have failed to reinforce.

Let's not permit to happen again the sad history that occurred in connection with Brethren W. E. Crocker and L. W. Pierce, two of our missionaries greatly honored by all who knew them for their work's sake. Brother Crocker labored for many years in Chinkiang, Central China, in connection with the Bible School. For a long, long time he pled for money in order that he might erect a suitable plant for the school. Finally the Board granted the money in the fall of 1919, after the 75 Million Campaign promised enlarged receipts, but before the news of the appropriation could reach him, Brother Crocker had gone hence. Similarly Brother L. W. Pierce, who gave thirty years of devoted service to our Board in Yang Chow, pled for many years for money with which to erect a good church building in the city of Yang Chow. A sum was granted that proved to be inadequate. He pled for more and only recently in recognition of the faithfulness of this good man, the Board, in spite of its strained financial condition, granted the amount requested. Before the long-looked-for news could reach Yang Chow, Brother Pierce had gone to his heavenly reward.

All of us must feel the pathos of these two incidents. We cite them in order that they may speak to us in type of the soul-straining longing that is felt by all of the missionaries who represent us at the front. All of them call persistently for reinforcement. Our failure to supply them with the help for which they appeal is one of the most crushing burdens they have to bear. However, we need not fear they will grow disheartened and quit. They will fight on bravely, hoping and praying for reinforcements. The best thing our people at home could do would be for them to match in spirit these intrepid workers in the far fields. If we should do this, the call for reinforcements would be fully met.

The Heart of Georgia's Enlistment Program

An Outline of Revolutionary Associational Development

Rev. J. Fred Eden, Jr.

Nearly eight years ago Georgia Baptists deprived the Home Board of its first Enlistment Secretary, and called him "back home" to become secretary of our state work. About a year later he led the State Board to add an enlistment department to its already extensive endeavors, while many leaders were very dubious of the wisdom of undertaking this "new and untried work." Yet for two years prior thereto some aggressive phases of enlistment and laymen's work had been carried on in the Colquitt, Bethel, Flint River, Hebron, and Tugalo Associations.

PIONEERING

Georgia, in its conservatism, was not a pioneer in enlistment work, however, for Tennessee, Kentucky, Louisiana, and one or two other states ventured ahead of us. But Georgia's workers found no "Manual of Methods," no literature, no printed material at hand upon which to rely for manner of procedure, or source of extensive education. We had only a little tract by Dr. Cree, telling how to plan and conduct association-wide, church-to-church, one-day enlistment rallies. We also found that the work must make its way against almost universal misunderstanding, lack of understanding, or manifest opposition. It might be well to say at this point that even now hundreds of Baptist leaders do not yet understand enlistment endeavor, have not yet "placed it." This is grievously evident, not in Georgia alone, but throughout the South.

PRINTING

Through varied experiences, multifarious vicissitudes, and strenuous "clearing of the underbrush," this worker had to lay a foundation, and gradually and even painfully work out a literature, one piece of material at a time, containing practicable plans, and programs of procedure. Scores of one-day rallies soon developed the need of a large "talking-points" chart, some tithing wall cards, etc., with a large cloth black-board serving this pioneer purpose for many months. Ultimately came a large wall-card with the title, "God's Holy Tithe," with its companion, a "Tithing Agreement" card, these being supplemented by a tithing signature blank and a memorandum book, "Record of My Stewardship."

But the choicest pioneer printing came next in our large "Church Efficiency Points" chart, now widely used over the South. Indeed, it fills a great need and large place! Our "Survey Questionnaire" blank is yet to come to its largest and most extensive use; Baptist rural and village churches are slow to realize the need of an annual systematic survey of their communities and conditions.

Three years ago came our big Associational Statistical Chart, to be posted at the outside entrance of the church where the Association meets, and to be filled in from the church letters, so the statistics of each church could be seen by every visitor and messenger. Following that was printed the eight-page folder of "Suggestions to Associational Executive Committees," in three divisions: (a) 30 days before the annual session, (b) during the session, (c) 12 active months between sessions. Until this day that tiny folder has been, as far as we know, the only executive committee "handbook" extant. It is now grievously inadequate, yet serving a big place.

PROGRAMMING

With each piece of material evolved there has grown the necessity for a state-wide uniform program of associational organization and activities, and the dire need of a "Manual of Enlistment Methods and Procedure." In Georgia we have well found that enlistment work is the "Jack of all trades" of Baptist effort; it is none other than church and associational development and efficiency, having to do essentially with every phase of church organization and effort. It is perforce the *most fundamental and elemental work* of our denomination; it has to do with every church of every place—country, village, town, city. To that end we have wrought out a comprehensive program of correlation of forces and activities, that for two years we have been slowly and surely placing before the associations. The inevitable result will be the closest co-operation and most intensive correlated activities of all the organized forces of the associations. With this program and literature before them one of our associations (the Houston) ventured a mighty step forward last November, by projecting a standard of excellence for the association and a year's "Program of Aims," that included practically every phase of church and associational effort and efficiency. So epochal and revolutionary was the step that our enlistment department printed 5,000 of the folders containing them and is distributing them to leaders of every association in the state. Then, "to cap the climax," the Houston leaders made associational and district report (or "stock-taking") charts, which they use at their monthly district councils and at the quarterly associational workers' conferences, and thus keep up with their program and progress.

PROPAGATING

Georgia has, this year, only two enlistment men, Dr. J. W. O'Hara and the writer, and a task of putting enlistment work before 94 associations and 2,600 churches. How is it being done? The two of us, together with Dr. B. S. Railey, our superintendent of field work, conducted in January and February last twenty-five pastors' and workers' conferences, for one day each. On those occasions there were presented (1) The associational program of organization and activities, (2) suggestions for a local church twelve-month program, (3) Houston Association's standard of excellence and "Aims for 1922." From then until now the two field men have been meeting the organized forces of each association to present these same matters.

Beginning the last week in July our annual associational sessions will meet until far in November. Multigraph letters are now going out to some 750 executive committeemen, giving pre-associational detailed suggestions and appeals, but especially asking that the committees submit to their associational sessions a standard of excellence and a full year's worthy program for 1923; and further, to recommend that hereafter there be quarterly workers' conferences (joint meetings) of all the organized forces of the association, and speedy organization of the forces of each district (of the association) and monthly councils of the same—two months out of each quarter. The enlistment force will endeavor further to have one of us attend each association, to discuss and insistently project these same matters.

PROPOSING

The next steps now being proposed will surely be of decidedly dynamic value and result. During the month of November we propose having fifteen or sixteen one-day training conferences for executive committees, grouping five or six associations around a central town in each case. The purpose is to earnestly advise with these men about the fullest details of associational programs, organization and activities. The executive committees must be taught their duties, responsibilities, and privileges, and how to function efficiently in fullest activity.

The next proposal is to hold a series of four-day pastors' training conferences in January and February. About eight associations will be grouped around each central conference, and a chosen personnel of pastors, the associational moderators, and the executive committee chairmen will be importuned and urged to attend. Our Sunday-school department secretary will, twice a day, teach them how to teach the Normal Manual, and fully present a local church and associational Sunday school program. The B. Y. P. U. department secretary will instruct them how to teach the B. Y. P. U. Manual, and discuss full details of a church and associational B. Y. P. U. program. The enlistment man will intensively present all our enlistment material, literature, procedure and programs for church and associational development. Then each day the pastors will have extensive "round-table" conferences, telling of their various phases of effort, organization, and plans in church efficiency.

PROCEEDING

Following all this, we expect these brethren to train a personnel of their local workers, and to put on the greatest associational development programs in all the South.

This writer realizes full well that *oral instruction* in enlistment program and procedure will be unsatisfactory and inadequate at these November and midwinter training conferences, but since there is no enlistment manual of methods yet in print, what can be done? Necessity, therefore, has impelled the compiling and writing of "copy" for an exceedingly modest "Handbook of Associational and Church Development," that will be in print ere long. This booklet will include all essentials of the aforementioned programs, printing, pioneering, etc., and will probably be only the basic primer for the necessary and inevitable "Enlistment Manual" that somebody must write some day.

These concluding words: Georgia's enlistment work and program have for these years been based on the outspoken theory that an association can only be successfully and thoroughly developed by its own organized forces, functioning in fullest correlation and co-operation, while state workers are to come mainly to explain, demonstrate, and inspire. With that idea ever to the fore we have wrought out our material and programs, moving toward the inclusion of Sunday school, B. Y. P. U., W. M. U., laymen, executive committee, pastors, and every other activity and organization, in possibly the greatest enlistment state program of the South. The writer dares further to state that we feel we have the basic ideas, material, and programs for the ultimate solving of our greatest associational and rural church development problems.

Georgia's skeleton "Scheme of Associational Organization and Activities" is appended as a fitting close for this article.

PLAN OF ASSOCIATIONAL ORGANIZATION; FOR DEVELOPMENT.

- I. Moderator; Vice-Moderator; Clerk and Treasurer.
- II. Executive Committee, selected from permanent districts, and possibly two or three "at large."
- III. Pastors, actively and aggressively co-operating.

IV. Associational Organizations of:

<p>SUNDAY SCHOOL. Convention with President, Secretary-Treasurer and active District Vice-Presidents.</p>	<p>W. M. U. Convention with Superintendent and active District Secretaries.</p>
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<p>B. Y. P. U. Convention with President, Secretary-Treasurer and active District Vice-Presidents.</p>	<p>LAYMEN. Organized with active Associational and District Officers.</p>
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V. Associational Co-operation or Advisory Committee:

Composed of one aggressive and thoroughly dependable member from each church: to be the channel of communication in the churches for the above-named forces.

VI. Ultimately, a "Church Co-operation Committee," composed of four (4) in each church, representing the S. S., B. Y. P. U., W. M. U., and Laymen. These to assist the Associational Co-operation Committeemen, in every phase of church and associational co-operation and development.

THE ASSOCIATIONAL DISTRICT ORGANIZED, AND WORKING.

1. Organization:

- (a) Executive Committeeman (or men.)
- (b) Vice-President of S. S. Convention.
- (c) Vice-President of B. Y. P. U. Convention.
- (d) District Secretary of W. M. U.
- (e) The Associational Co-operation Committeeman from each church of the District
- (f) Pastors of the churches of the District.

2. Functioning:

Getting to one or two churches a month in one of the following phases of development:

- (a) An Enlistment Rally.
- (b) Fifth Sunday Period Meeting.
- (c) District S. S., B. Y. P. U., or W. M. U. Rally.
- (d) Training School or Institute.

ORGANIZED FORCES OF ASSOCIATION AT WORK.

I. The Executive Committee should meet at least quarterly, conjointly with the pastors, Co-operative Committeemen, and the officers of the Associational S. S., B. Y. P. U., W. M. U., and Laymen's Work. At this meeting the forces of each District should report definitely work done for the past quarter, and the details of plans for the next quarter. (b) The forces of each District ought to meet monthly (for two months in succession), except for each third month which should be to meet with the associational forces.

II. Annual meetings (Conventions) of the Associational S. S., B. Y. P. U., W. M. U., and Laymen. (b) District Rallies for these phases of work.

III. Training Schools and Institutes: (a) in individual churches, (b) in church groups, (c) by districts, (d) by associations.

IV. Fifth Sunday Periods effectively and systematically used; by all districts simultaneously, by two or three simultaneously, by districts in rotation, one a year for the whole association, etc.

V. Development (Enlistment) Rallies, in each church, of two days or more every year.

VI. Fullest co-operation by all the forces in Evangelistic Endeavor.

* * *

How many young men and women in your church has God called for definite Christian service? Is there some young man or woman whom you have been impressed that God could mightily use? God uses human instrumentality in calling his servants for special work, just as he uses it in calling the lost for salvation. Pray that from your church God will call laborers into his harvest; and then let God use your voice to make known his call when his Spirit has impressed you concerning some boy or girl! Then stand by these young people and see to it that they get the best possible equipment of education!

* * *

"Imitate a little child. . . . While you gather and use this world's goods with one hand, always let your other be fast in your Heavenly Father's hand, and look round from time to time, to make sure that He is satisfied."

* * *

The *Australian Baptist* advises its readers to "have a three course breakfast in their homes,—first course, Bible; second course, prayer; third, something to eat."

"On the Trail of Twentieth Century Apostles"

Our Largest Mission Convention

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

The *Convencao Baptista Brasileiro* meets biennially. It is proposed, however, to return to a former custom of annual meetings, and favorable action on this proposal now seems assured at the 1924 meeting in Pernambuco. It was my good fortune to be present at the meeting of this Convention in Rio, June 21-25, and to have been already in Brazil a month learning some things helpful to an appreciation of the proceedings and of the significance of this very live body of Baptists. I had visited our work and workers in two state capitals, Campos and Bello Horizonte, had taken one tour of visitation of several churches in towns and country places, had managed to acquire a few words of Portuguese, so as in some measure to get the drift of the doings.

Remember that Brazil is a big country, bigger than our United States, and that Baptists have distributed their work widely over the broad expanse. There are some churches in nearly every state. From the state of Rio Grande do Sul the messengers required nearly a week for their journey; from Pernambuco, probably the second greatest center of our work at present, it is a five days' voyage by sea, while from Goyaz and Matto Grosso the journey is more trying, although not longer. But, most striking of all, from the inland state of Piahy it was necessary to spend three weeks traveling overland, by river steamers and by rail, and to start a month before the meetings to be sure of arriving on time; and from Manaos, Brother Nelson and any of his parish must journey a thousand miles down the Amazon to open sea and fifteen hundred miles more by sea to reach Rio, a three weeks' trip by boats that make the whole trip, stopping at important ports all along the way. By other boats one may sail on up beyond Manaos another thousand miles into the Andes piedmont of Equador and Columbia.

It is important to cultivate the consciousness of unity and fellowship among these Baptists, and so from all fields there will usually be some representatives. This year there was also the very unusual attraction of Dr. Love's presence at the Convention. The great secretary of the Board that patronizes and promotes the work was to take part in the meetings. Every field wished to be represented, to get this direct touch with their brethren of the Southern Baptist Convention.

Exact figures are not obtainable—these are typical Baptists, you see—but there were more than 500 messengers, including about 70 missionaries, more than could possibly crowd into the First Baptist Church, along with the visitors. This building seats about 350, and at the first meeting there were at least twice that number in the building. It faces right on the street and must get its ventilation wholly from front and rear. The street is paved with granite blocks and is much employed for heavy traffic. Moreover, it is in a populous section whose people were curious to know what was going on and not careful to maintain quiet. At one session one could hear and see the boys contending for positions of advantage on the car line poles in front of the building. In this place of noise and confusion the faithful and efficient pastor, Soren, has "carried on" for more than twenty years, waiting for a time when finances would make possible a better equipment in a more advantageous location. Out of this church ten others have been organized, and the mother church now has about a hundred members more than seats in this building. A magnificent and

strategic site has nearly been procured on the city's most important long thoroughfare. They very greatly need one more small lot to include with what they already have procured. If \$25,000 can be had for this additional lot a site will be ready for the Baptists to work most effectively for Christ in this remarkable city for at least half a century, and Soren may yet be permitted to preach to his great congregations in peace and power through the Holy Spirit. Hope long deferred has not made his heart sick, but has shifted his ideal. He no longer talks of having this great plant, that is to be, for his own work, but of being able to turn it over to some younger man of the next generation. It is pathetically beautiful and inspiring to hear him talk with tearful enthusiasm of how the work is to flourish under his successor.

It is planned to hold a Latin-American Baptist Convention here in 1925, in close connection with the Brazilian Convention, which has a strong committee planning for it. By that time it is the hope that the new First Church building will be at least far enough advanced for use of the great meetings. Soren, whose remarkable wife is a Louisville woman, will reach the states early in August for a vacation. If God and some good servant of his shall conspire to give the money for this extra lot for the site, it will insure the material future of the influence of this work. I say this with the full approval of Secretary Love.

Let us return more directly to the Convention. They are hard-working brethren and sisters, these Brazilian Baptists. They held three sessions daily and hardly adjourned one in time for the next. Their program was much like those of our own Convention, only its fine arrangement, all set out in neat printed form, was much upset by two items. The Convention required Dr. Love to occupy more place in the meetings than had been anticipated, and the courtesy of the brethren gave place for hearing not only Dr. Boyce Taylor and this writer, but also several other visitors. Besides this, Brother J. J. Oliveira was here from Portugal, where he had gone as missionary of this Convention, and his case occupied most of the time of two sessions, and was the occasion of the most difficult and trying discussions of the meetings. He had become missionary also of the B. M. A. of Texas, and was not content with the measure of support, or with what he regarded the restraints, of the Brazilian Foreign Board. It was most interesting to watch the behavior of these Brazilians, so new to the Baptist faith, in meeting so difficult and perplexing a problem. It would clearly be an awkward situation if the Brazilian Convention, extensively supported by the Southern Convention, should be allied with the Texas Association, which is not in accord with our Convention.

The native Brazilians could not be expected fully to understand the situation in North America. A few of them are not inclined to permit North American considerations largely to influence their action. Moreover, Brother Oliveira is an orator of unusual ability. At Dr. Love's request he was set aside in order to give Brother Oliveira unlimited time to plead his cause. This was well and helped in the end. Brother Oliveira carried the great audience by storm, the majority of them, and procured a complimentary vote. But adjournment gave a night for prayer, reflection and plan. Next morning a very pointed, fearless and fraternal discussion resulted in the ac-

ceptance of Brother Oliveira's resignation as missionary of this Convention. One has never seen Baptist democracy working more normally, more effectively and more satisfactorily than in this incident. It was reassuring as to the divine wisdom of our polity.

It was beautiful to see with what fine spirit these men can disagree and contend strongly for their understanding of right and duty. In this element of good humor they could teach some of our North Americans, who are not always able to avoid personal animosity when they differ in views. Equally fine it was to see the way missionaries and native brethren work together. It fell to a missionary to lead the discussion in righting the Oliveira situation, but a fine layman ably supported him and there was no use of personal or professional authority, and no jealousy.

The offices are nearly all held by natives, as is fitting. The several boards are made up of natives and missionaries. In matters involving the use of mission funds and affecting especially the policies of missionaries, the natives recede into the background. In matters peculiarly of their own life they are at the front. All this works out with such perfect naturalness and propriety as to impress the visitor most favorably.

There are a dozen boards or standing committees to report. All lines of healthy denominational growth are in evidence. If some immaturity manifests itself here and there it is not surprising, and is offset by a splendid devotion, great enthusiasm, and progressive ideals. Evangelism is the chief passion.

For the last two years there has been some agitation of a proposition to remove the theological schools from Rio and Pernambuco and unite them in a single school in Bahia. Some few of the native leaders were behind the suggestion and a very few missionaries fell in with the proposition. At the Convention in 1920 a committee was appointed to consider the matter, and the idea was pushed somewhat vigorously for a time, and the Bahia brethren sent up a typical Brazilian invitation for the locating of the seminary with them. Some of the chief advocates of the move were on the committee, but before the meeting of this Convention the inadvisability of the change had been accepted by all the committee and most of the brethren. The report was unanimous, and the subject is at rest. It never had any sanction from Richmond, and would have been a serious blunder.

It was determined to unite the work of the Sunday School Board and the Publication Board, after the manner of our Board at home. There was grave doubt of the wisdom of this, especially in the absence of Dr. A. B. Langston, the Secretary of the Sunday School Board. But the majority thought it best, and Dr. Love agreed. Now all are in line for making it a great success. The work of the young people was also heretofore under separate conduct, and is now united with these other lines. A missionary is expected out soon to become a specialist in Sunday-school and B. Y. P. U. work. There will be departments for each of the interests under the general management, with a man to direct each department.

For some reason which I was unable to ascertain, there had been no W. M. U. for the last two years. At this meeting it was agreed again to adopt this form of organization for the women, and it has the unanimous approval of women and men, so far as one can learn.

A touching incident of the Convention was a vote to raise a fund in the churches for erecting a memorial to Dr. and Mrs. Z. C. Taylor at their graves in Texas, and a tablet also in the Bahia church. The proposal and action were expressions of deep appreciation of this pioneer missionary and his wife. Tender words of love were spoken and Dr. Love told them of Dr. Taylor's longing to return to die and be buried in Brazil, from whose soil he wished to come forth at the resurrection.

Representatives were chosen for the World Convention in Stockholm, and a subscription opened to meet the expense.

Forty years ago the first of our missionaries began work. Today the Baptist Convention represents more than 260 churches, forty per cent of them self-supporting, and over 650 preaching stations; a membership of 25,000; about 100 ordained ministers and 150 other native workers. The native financial support of their work amounts to about \$11 per member, and this in a land where a dollar means far more than with us.

The mission work is divided into two missions, North and South, which hold annual meetings for consideration of all plans and problems. In convention years these mission meetings are held in connection with it. This year both missions held meetings in the fine "Judson Hall" of the Rio College, and in one meeting met in joint session to hear Dr. Love, who also met with each mission. Thus there came together in Rio 71 of our 99 missionaries, and of the absent 10 are in the homeland.

It was a distinguished privilege and a reverential joy to meet with this group of men and women whose lives are devoted to bringing Christ to Brazil through his gospel. Most of them are vigorous, hopeful, enthusiastic, happy. A few are tired and sick; two families were just back from home and two others on their way to homeland rest.

They had all come with great plans and high hopes to lay before the secretary's heart and head. I did not envy him his stern task of telling them that the 75 Million Fund is not being paid; that there is absolutely no hope of more than 80 per cent of the sum originally planned for Foreign Missions ever being available; that for the current year most rigid economy must be practiced and nothing but the most absolutely necessary appropriations made. Dr. Love did it kindly but fearlessly and very firmly. But how his heart must have ached as he did it! One could hardly bear to listen. If only Southern Baptists could have witnessed this scene and have realized how we are weakening the efforts of the missionaries and holding them back from compelling openings, the talk of financial depression would cease and the money would be forthcoming.

With remarkable courage these workers are accepting their sore disappointments, but one wonders how they are to face their churches as they go home with their stories of disappointment. How long, O, Lord, must the workers in foreign lands wait for the home folks to care properly for the glorious work of redeeming the lost world?

My most enthusiastic interest is in the children of the missionaries. Local and visitors together, I count 48 of them. Their physical beauty, cultural attainments, and spiritual devotion have set me wondering whether Brazil must not be the best place in the world to rear children, at all events for missionaries to rear them. I wish Southern Baptists could see this group of children, all the way from Dorothy Hites and Ruth Cowser, the tiniest, up to the lovely grown-up daughters of the Reno's, the Maddox's, and the Jackson's, and big "Bill" Deter, who, although barely 15, weighs over 200, preaches occasionally, plays games enthusiastically and talks up the field of Curitiba with more eloquence than even his father, who is no ordinary advocate. Four mature children of missionaries are now full members of the force and not included in the 48.

The Convention overlapped on its last day the Baptist Chautauqua of Rio, now in its third successful session, with hundreds attending its score of classes, running through five days.

The Brazilian Convention and these related meetings make the Baptist visitor's heart swell with gratitude, satisfaction, and hope for the future. Another quarter of a century and the Baptist denomination will be a mighty host. With them in no small degree rests the hope of Brazil's destiny.

Making the Denominational Program Effective

A Layman Tells How One Association Functioned

W. S. Farmer, Frankfort, Ky.

Baptists are a peculiar people, independent, free, each church sovereign in itself, yet a cohesive part of a great whole. These churches, banded together because of their unity of purpose and desire, into district associations, hold the key to the progress and advancement of our great denominational interests.

The district association, because of its local character and coloring, is a distinctly Baptist institution, and is able to reach the local church in a manner that no other agency can. Neighbors come together for conference, questioning each other as to how the work goes, comparing records for the year, of problems solved, hindrances met, and victories won. Thus they knit their hearts into a fellowship that binds closer, generates a greater zeal and nobler resolve to follow on as the Master shall lead in His great enterprise of kingdom building, through more faithful diligence to the task put into their hands. There arises a new courage in their hearts, and a broader vision of the world-wide opportunity.

In working with many associations, particularly his own, the writer has been profoundly impressed with the truth that Baptists cannot be driven into doing anything, but can be led to undertake great things for the Master when they are shown it is His will and plan, and are made to understand its details and meaning, and that they are a distinct part of it and that it is their work. The hearts of our great body of people are right, but they must understand and know why and what it is you are asking them to do. Do not be afraid to take them into your fullest confidence!

When the 75 Million Campaign was put on a quota was given to Franklin Association in Kentucky of \$75,000. The association consisted of fourteen churches and only one of these had full time preaching. It seemed utterly impossible to reach this quota on the development then existing. The responsibility came heavily on the heart of the associational director. Then came a deep conviction that this amount must be reached and exceeded, and that by every church exceeding its quota. From this there was born in his heart a conception of stewardship he had never known before, as the solution to the problem.

A vision came that this association must exceed its quota by 50 per cent and that every individual church must exceed its quota by at least 25 per cent. How could this be done? It could only come through a recognition of God's ownership, put into the lives of these people so they would manifest it in obedience to Him and acknowledgment of his authority in their lives by becoming stewards in practice, by yielding to Him at least the tenth that was His. This could only be accomplished by laying it upon the hearts of the membership of the churches in such a way as to secure an active "Tithers' Band" in each church in the association. To accomplish this every church was visited and this appeal made before any collections were undertaken. The result was a response in every church, and a "Tithers' Band" was secured in each church by having all who would agree to be honest stewards and tithers from that time forward, to stand, in the presence of

the Church and of God, covenanting together that they would do this thing. The church clerk recorded their names on the minutes of the church accordingly.

I will mention just a few instances of how it worked. One church, which after much effort had gotten their contributions for all benevolent objects up to \$125 per year, felt when their quota was fixed at \$700 per year that the task was hopeless. An all-day meeting was held, the great privilege was presented and the appeal made as above, with the result that 31 stood up and took the pledge. A little later when the campaign for pledges came, they turned in \$1233 of signed pledges per year, paid \$1200 in the first six months, and are keeping up their payments well now.

Another church which had been pastorless for sometime and had never given over \$200 per year for benevolence, was given a quota of \$600 at the district association. After a special service as in the other instance, when the appeal was made for stewards and tithers who would covenant to be faithful and true, forty-five stood up. When their pledge was taken later, it amounted to more than \$2200 per year, and they paid more than this the first year, went from half time to full time preaching, located the pastor on the field and are continuing the same, with a larger tithing band. The result for the association was, instead of \$75,000 they pledged \$113,250, the 50 per cent over, and no church went less than 25 per cent above its quota. Now with the emphasis laid on stewardship and tithing, they are coming out of these stressful times in splendid shape.

The first basis for all this was laid at the district association by laying the whole matter before them in a heart-to-heart manner, having the district association endorse and inaugurate the plan; then going before the churches with a scriptural, sound, orthodox, Baptist program. We are now stressing the great stewardship and tithing campaign, as God's way to solve our present and future problems in carrying on His kingdom work, and this campaign has now become a permanent part of our great program.

The district association thus becomes the effective opportunity of putting stewardship in its rightful place of permanency, and this should be used by presenting it, simply and earnestly, seeking the co-operation of every pastor to instruct and lead his people, and having the district association make stewardship a permanent object on their order of business annually, to which reports shall be made just as on our other great denominational objects. At the district association is the place for the leaders of our denominational interests to inspire the confidence of the rank and file of our people by a ringing, clear message on stewardship and our world-wide plans. The people are ready for it, they are looking for it, the Holy Spirit is working mightily in the hearts of the membership of our churches along stewardship lines. The responsibility is ours, it cannot be evaded. God honors those who honor Him. May the opportunity be used so the blessing will come through our District Associations.

Victory in all our Campaigns will come through faithful teaching and practicing of stewardship, and the district association is the golden opportunity for inspiration and vision.

Let us take heed lest by failure it be withdrawn!

A New Vocation Within the Church

The Educational Director—His Task and Qualifications

Rev. J. M. Price, Th.D., Director of Religious Education, Southwestern Theological Seminary

Without a doubt we are entering the greatest era of educational religious work that our churches have ever known. Slowly but surely we are coming to realize that more attention should be given to childhood and youth when life is plastic and ideals and habits crystallizing. Likewise we are coming to see that steady, persistent educational methods are superior to occasional and spasmodic ones. And the moral let-down following the recent war has demonstrated the inadequacy both of the public school system and former church methods to inculcate effectively moral and religious ideals. So a new educational consciousness is dawning on our churches, and they are rising to take their place in community life as religious educational institutions. The educational director is the new vocational worker in the church charged with the special responsibility of carrying forward this work.

1. THE DEMAND

Several things conspire to necessitate a special vocational worker for this task in the local church. One is the magnitude of the task of maintaining and developing the Sunday-school and B. Y. P. U. work. The finding and training of Sunday-school and B. Y. P. U. workers, the locating and enlisting of new members, and the keeping and reporting of the records is a big task. In a church of more than 500 members the activities of the pastor are too many for him to do it adequately, and very rarely does an efficient member have sufficient time to spare from his busy, everyday duties to do the work rightly. So, one to give all of his time to the task, is needed to make it go as it should.

Another is the need for trained leadership. We expect the pastor to be skilled in the Bible and theology above that of his membership. We demand of the high school principal a knowledge of educational principles and methods superior to that of his teachers. Can we afford to have lower standards for the one who is to direct the religious educational activities of the church—the most important part of the child's training? For the sake of the kingdom and the nation we cannot. Only a vocational worker will have such specialized training.

This is thoroughly in line with the Bible. Christ enjoins teaching along with evangelizing. Paul puts the work of the teacher alongside of that of the apostle and prophet, and the church at Antioch had "prophets and teachers." Evidently we are just getting back to the New Testament ideal and method.

Many churches are rising to this ideal. Five years ago there were two churches in Texas with paid educational workers. Now there are in the neighborhood of twenty. Some cities have as many as four churches with such workers, and some churches employ as many as three for the work. Perhaps seventy-five churches in the South now have such workers and there ought to be four times as many.

2. THE TASK

For one thing it should be a definite one. To put a person in as assistant pastor means to give him "everything in general and nothing in particular." Of course, he cannot get anywhere because he is not headed anywhere. There is the lack of an objective and of well-defined limits of activity. Furthermore, no capable person likes to be simply an assistant with-

out a definite task. He should be employed by the church and be responsible to it. His success or failure or tenure of office should not be contingent on that of the pastor.

Also, he should not be encumbered with additional tasks where at all preventable. The educational work is all that one person can do to the best advantage in a church of any size. To give him the finances, or the choir, or secretarial work, is to limit his possibilities in the beginning. And, too, these lines of activity require persons of different turns of mind. A first-class educator and a first-class musician, for instance, are persons of very different temperament. Also the one who has to go to the members to collect money is handicapped in enlisting them in the Sunday school. Of course, in some cases it may be necessary to make some combination, but it should be temporary and the exception rather than the rule. It would be better to have other workers for part time to help with these activities. The writer knows some educational workers whose hands are practically tied by the manifoldness and complexity of their tasks.

His task, in other words, should be that of educational director; i. e., directing the Sunday school and B. Y. P. U. and week-day teaching of the church. This includes matters of organization, equipment, records, enlisting new members and workers, training the leaders and directing the activities. As the vacation church school movement develops in the churches, that will take more and more of one's time in the late spring and early summer, and as the week-day church school grows that will demand time throughout the year. In the largest churches, in addition to the general educational director, there should be a director of young people's work to specialize on the adolescent age, from the standpoint of Sunday schools, B. Y. P. U., and social and recreational life, and a director of children's work for the elementary departments of the Sunday-school and B. Y. P. U. and Sunbeam work. This is the plan of the First Baptist Church of Dallas, Texas. Women as well as men may be used for this service.

3. THE QUALIFICATIONS

It goes without saying that the educational director should be a Christian, and should lead such a life as others may well follow, and he should be such an enlightened Christian as will enable him to teach others also. For he is to direct the religious training of the church. This means that he should have the theological preparation of the pastor. Nothing short of this is adequate.

He should also be an educator. He should have the vision and temperament of the teacher, for his lot is to be cast in this line. Unless he is willing to sow the seed, cultivate the soil and wait patiently for results, he need not apply for this work. His is to be the precept upon precept method. And by all means he should know the fundamental principles, ideals and methods of the psychologist and public educator. This means that he should have the general educational preparation of the high school principal or as much of it as is possible.

Of course he should be an executive and an administrator, for he is to direct a great educational institution. He will need to know the plans and methods necessary for his work, and should have a practical turn of mind. He must be able to do things and get them done. He must know how to judge people and to handle them. All of this means that he should

have a junior, if not a senior, college education, and in addition specified training in a school of religious education or a theological seminary.

The day of the educational director has just dawned. It bids fair to be one of the greatest lines of service in the kingdom. No other worker in the community will do more in the shaping of life and character. He works in the highest realm—the religious and moral, and by the most effective method—the educational. This is an enviable combination. He will do more than anyone else to make the churches real religious educational institutions, and thus to supply the neglected elements in the American system of education. May the time soon come when hundreds of our finest young men and women will be getting ready for this work, and when as many churches will be planning to employ them as educational directors.



The Place of Information in Building a Great Denomination

Frank E. Burkhalter, Publicity Director

With a membership of more than 3,000,000, natural wealth of more than \$6,000,000,000, an annual increase in that wealth of \$200,000,000, and an annual income in wages of \$1,000,000,000, according to Dr. E. P. Alldredge, and with the addition of 265,000 new members during 1921 by baptism alone, it is readily recognized that Southern Baptists possess about the largest potentialities of any group of evangelical Christians on the globe today. With these millions informed and enlisted and this wealth consecrated to the Lord's work, no world-wide program for the extension of God's Kingdom that Southern Baptists might be led of the Spirit to undertake would be impossible of accomplishment.

Although they have made rapid strides in numbers, contributions and activities in recent years, Southern Baptists have not yet attained to anything like a high standard of efficiency in Kingdom service, taking the denomination as a whole. While our people gave to all denominational causes, local and general, last year the sum of \$34,000,000, this is only a third of a tenth of our annual income, and while the number of baptisms our churches reported far outdistanced the evangelistic record of any other Christian body in America, there is nothing to boast of in that when we analyze the figures and find that this record reveals an average of only one convert for every twelve members during an entire year.

LOSE ONE-THIRD OUR MEMBERS

It is also pointed out that Southern Baptists, while more diligent than many other denominations in evangelistic effort, failed to cultivate and nurture their new members as they should, resulting in an annual loss to other denominations and the world of at least a third of our new converts. Evidently, we have failed to give the emphasis that we should to the teaching provisions of the Great Commission, which are just as essential as the preaching provisions. As the late and wise Dr. J. B. Gambrell used to say, Baptists have been too content to go out and get the people converted, baptize them and then lay them out on the bank to dry, and then he added, "Some of them get fearfully dry, too." It is manifest on every hand that we have failed to instruct our new converts as we should in their duties as church members, in the great doctrines of the Bible, in the work of the Kingdom which Christ committed to our hands and in our responsibility in helping carry forward that work in the homeland and out to the ends of the earth.

It has been estimated that only a few more than 1,000,000 Southern Baptists made pledges to the 75 Million Campaign in the drive for subscriptions in the fall of 1919. As a result of this Campaign we have more than doubled the income for all phases of our general work such as foreign missions, home missions, state missions, Christian education, hospitals, orphanages, and ministerial relief, while this larger spirit of benevolence has been reflected in a more liberal support of the local work of our churches, and has been accompanied by a deeper spirituality reflected in new records in evangelism and in the number of young men and women consecrating themselves to the ministry, missionary work and other special forms of Christian service. Having made such marked advances with only one-third of our people definitely co-operating, what would have been the results of the Campaign had all our people had a vital part in it?

INFORMATION MUST PRECEDE CO-OPERATION

And why did not more of our people have a share in the Campaign? Some who heard of the program were indifferent, of course, but the writer is persuaded that the great majority of our people did not respond because they were not adequately informed. The average Southern Baptist, man, woman and child, loves God and His cause. This average Baptist will be glad to make a contribution to the support of the Lord's work when he or she is fully informed and inspired on the needs and opportunities confronting that work, though full enlistment involves in most cases information and training, that must extend over a considerable period of time. There is no rural church so remote nor city church so pre-occupied in its own affairs but that could be largely enlisted in the general work of carrying forward the Kingdom of Christ in the world if it were properly cultivated and trained.

Since many of our churches were not reached in the 75 Million Campaign in 1919 and many members in churches that were canvassed did not make subscriptions to that forward movement, we are given another opportunity to enlist the non-co-operating churches and individuals during the reinforcement program of the Campaign that will occupy the months of September, October and November. And while there are many things that need to be done in carrying out a complete program of enlistment, this article proposes to deal with the part that information has to play in building a great denomination and carrying out a great denominational program.

PULPITS CAN PROMOTE PROGRAM

In the first place, our people need more information from the pulpits on the past achievements and the present needs and possibilities of the 75 Million Campaign. While many of our pastors have kept their people informed and aroused on the Campaign, many others have not. One of the largest contributions that can be made to the further success of the Campaign lies in the rededication of our pastors to the tasks of informing and enlisting and inspiring their people to do their whole duty to the extension of all the interests of the Kingdom as involved in the Campaign program. The pastor who leads his people out in a large support of the general interests of the Kingdom will find it easier to secure their support for all local causes. Liberality is contagious.

And in addition to preaching upon the Campaign, and disseminating among his people literature setting forth the essential facts concerning it, the pastor can make a large contribution to the success of the movement through encouraging his people to subscribe to the Baptist papers, the greatest single enlistment agency known to Baptists. If a congregation reads the Baptist papers it will be informed upon the questions of missions, education, and benevolences, with the result that when the

pastor speaks upon these topics he will find his words as good seed falling upon good ground and bringing forth, some thirty, some sixty and some an hundred fold.

Reading the Baptist paper not only makes it easier for the members of a congregation to retain the messages of the pastor upon general denominational themes, but the papers coming with their messages every week or every month, as the case may be, serve as a constant educational agency for the members of the family upon the great doctrines for which Baptists stand, the great work upon which Baptists are engaged, and in the matters of personal devotion, personal consecration, and other things essential in the development of the highest type of Christian character. Our Southern Baptist forces need more training in sound Baptist doctrine, larger information upon Baptist achievements and programs, in Christian stewardship, in evangelism, and in personal devotion, and this information and training are furnished from week to week by our Baptist papers. Consistent reading of the Baptist papers in our homes will contribute more largely to raising their spiritual tone than any other thing other than reading the Bible and prayer, and it will stimulate both of these.

FIVE HUNDRED THOUSAND FAMILIES UNINFORMED

But in the matter of reading our denominational papers, Southern Baptists have been very remiss for the most part. Of the 650,000 white Baptist families in the South only 150,000 read the Baptist papers, leaving the enormous total of 500,000 families which are not informed on what Baptists are doing and their obligation to the Kingdom. We can not expect a very large response from these uninformed Baptists to the 75 Million Campaign or any other forward program. Is it not our plain duty to inform these brethren and sisters in order that they may have the privilege of knowing about and the joy of supporting all our organized work for promoting the Kingdom of God in the world?

The writer is persuaded that the hour has arrived when all our forces—pastors, Sunday school superintendents, deacons, finance committees, officers of the Woman's Missionary Society and the B. Y. P. U., and other leaders—should bestir themselves on the matter of putting the Baptist state paper, *HOME AND FOREIGN FIELDS* and *Royal Service* into the homes of all our Baptist people. As an informational and inspirational agency in promoting the denominational program the Baptist paper is without an equal; as an assistant to the pastor in making his whole task easier it has no peer; as a promoter of spiritual life it is unexcelled. The denominational paper in the home, consistently read from week to week by the members of the family, will tone up the life of the home and make all the members happier. It is from homes where the denominational paper has been read that our preachers, missionaries and other special workers have come, almost without exception, and it is usually from homes such as these that have come our laymen who are large contributors to the support of Kingdom causes. The influence of religious papers upon the character of children and young people is altogether wholesome. No child ever went astray from reading a religious paper of the right sort, but if papers of the right sort are not provided then they are likely to get hold of some of the wrong sort.

During September all our Southern Baptist papers ought to have their subscription lists doubled, not for the sake of the papers—though the larger support we give them the larger service they can perform—but for the sake of the larger support it would bring to all the interests of our Lord's Kingdom as involved in the 75 Million Campaign.

"My people are destroyed for lack of knowledge," the prophet Hosea declared. Southern Baptists will increase in numbers, efficiency, power and service in the proportion that they keep their people informed on the essential doctrines of God's grace and the work of extending His Kingdom.

Retrenchment—From the Missionary's Standpoint

Miss Edith Ayers, Rio de Janeiro

I was present in the meeting of the South Brazil Mission when the word came from the Foreign Mission Board to plan a five-year program on the basis of the 75 Million Campaign. I can never forget the jubilant enthusiasm and the joyful thanksgiving of that hour. Since that time some of that program has been fulfilled; if not on time, yet things have come to the great advancement of the Lord's work in Brazil.

The other day I was again present in a South Brazil Mission meeting, and before that body Dr. Love said, in effect, as follows: "Brethren, before you make up your estimates, let me warn you that you cannot make them on the basis of the five-year program. We cannot appropriate even as much as we did last year. We made appropriations to the amount of two millions of dollars last October, and the receipts amounted to only one and three-fourths millions. We can no longer count on the 93 millions pledged, and even if we get the full 75 millions, the Foreign Mission Board can now count on not more than 16 millions, instead of 20 millions as originally projected. Your estimates will have to be cut down to the last cent. It is better to cut them here than to have them cut by the Board, so reduce everything to the absolutely indispensable, and then cut some more."

You can imagine the sigh that went up from the missionaries. But they faced the inevitable and went to cutting estimates. Now, what were cut out? There were church buildings, schools, native workers, equipment everywhere. No missionary asks for what he really needs. He asks for only what he hopes to get. Everything on the original estimates was for the advancement of the work, many things essential to any sort of progress. One brother asked for a Ford car. Now one does not think of missionaries and automobiles together. But why not? If a missionary can serve the cause better and multiply himself by the help of a car, why should not the Board give him one? I know of good Baptist people, not wealthy, who have as many as three cars in one family, and many, in very moderate circumstances, who live within walking distance of church and business, and certainly accessible to street cars, who have their own machines. This missionary has a vast field of prairie country where a Ford could be used to great advantage. He could fill it with Bibles and other literature and in the same length of time cover ten times the territory that he could cover on a horse. But, of course, the Ford was cut out.

The Board has done its own cutting in the matter of new missionaries sent out. Out of many candidates a few have been selected. There might have been a very large number appointed this year, to come into the work at a time when their service would count for most. By this enforced economy, who can calculate how many souls have been shut out of the Kingdom?

Far be it from me to upbraid Southern Baptists. Some of our large givers have suffered financial losses that put it out of their power to meet their pledges on time. Many, many people in moderate circumstances have felt the pinch of the hard times. Many of our home people have given sacrificially. If some of our Southern Baptists have promoted other phases of denominational work at the expense of foreign missions, I can only suppose that they know not what they do. The missionaries will go on, with or without equipment. In the worn-out war phrase, they will still "carry on." "Are we downhearted?" "No!"

Conserving Neglected Childhood

Rev. M. L. Kesler, Superintendent Thomasville Orphanage, Thomasville, N. C.

A NEW DAY IN OUR ORPHANAGE WORK

It is gratifying to see a larger interest in orphanage work among our people. We have a worthy record in missions, Christian education, Sunday School work and aged ministers' relief. These are endorsed and have a definite place in our southwide program. But orphanage work has been left too much to private initiative and public endorsement of State Conventions.

THE OLD CONCEPTION

In many cases the orphanage has been thought of as a sort of poor house for needy children, the superintendent an old granny selected because he couldn't do anything else, the whole affair presenting a careworn look to start with. The chief appeal is to help the "po' little orphan." This sort of thing never gets anywhere. The people will never give to a pitiful thing. Like rats leaving a sinking ship, they will leave it to struggle alone to an early finish. You have heard it said that anybody could raise money for an orphanage. This is not true. Just anybody has *not* done it. There needs to be a complete reversal of this policy. To be sure there is sentiment in the situation of a dependent child, but that is not the chief element to come to the front. The appeal must be virile, square from the shoulder and with sledge hammer blows. For the superintendent you need a stick of timber similar to the one selected for the president of a college. The institution must be a center of happy, wholesome life, a place of refinement and culture, of plain living and high thinking.

It is passing strange that a matter of so much importance has never found a place on our Southern Baptist Convention program. It is an unaccountable omission. If the old idea of orphanage work is to prevail it does not deserve a place there. This lack of a real child welfare program is the great Southern Baptist delinquency. A strong note should be sounded out in the very heart of our great Convention on the whole broad and vital subject of child welfare. The orphanage is only a part of what should be a comprehensive plan for the dependent child.

These statements are not made as an appeal for another general board, for that need may not arise. Education was



PLAY, THE INALIENABLE RIGHT OF EVERY CHILD

"The institution must be a center of happy, wholesome life, a place of refinement and culture, of plain living and high thinking."

a great object before the Convention for many years before a board was formed. Baptists ought everywhere to take the lead in this most fruitful field of service.

Two things about the larger idea of the orphanage:

THE APPEAL TO ENLARGED GIVING

One is that such an institution *does* furnish an appeal to bring forth liberal giving. Especially is this true among backward churches. It furnishes the entering wedge to systematic giving, leading on to symmetrical liberality and interest in wider fields of benevolence. Cases can be cited in which it has been tried out to a demonstration. The greatest blessing is not always to the children in the orphanage itself, but in the enlarged blessings that come back to the churches. Nothing can so easily break the crust of selfishness growing over the hearts of men. In the writer's own state most liberal contributions have been made to the orphanage, but the denomination has received far more than it gave.

The other thing to be said is, that if the orphanage is to fill its proper mission it must be pre-eminently an educational institution, training the boys and girls for the whole of life. Feeding and clothing them is incidental. To be sure, proper physical development is vital to all other development.

THE APPEAL OF CHILD-LIFE

The orphanage furnishes the greatest opportunity for the working out of a correlated system of education that we have at all. We have the children who need it. It should be correlated with their daily life and with all the future activities of life.

Much attention should be given to the esthetic in the lives of the children. The old notion was that any old thing would do, the shabbier it looked the more in keeping with the thing you were doing. For generations most of these children have been deprived of esthetic surroundings and training. This does not mean luxury and extravagance, but it does mean that no group of children in all the world have a better right to inherit the earth through meekness, as they must do it by having developed in them the finest appreciations. The training should be so complete that the children are made good citizens of the State and at the same time good citizens of the Kingdom of Heaven.

The education must be practical. This comes easy and natural, growing out of the daily life of the institution. The girls learn housekeeping, dressmaking and nursing. The field, the shop, the dairy barn and printing office all furnish real educational material. They should be a part of the curriculum. Put intelligent and



A SEWING CLASS AT CONNIE MAXWELL

"Each house-mother, though it is admitted she is a stepmother, has been enjoined to put love into her work. She is taught that her boys and girls are her sons and daughters and that she is expected to assume the motherly attitude toward them.

beautiful thought into work and it ceases to be drudgery. If these activities are handled by real educators who are willing to work as well as teach, there is rare cultural value in them all. This is almost the undiscovered land in the field of education. The teacher in this kindergarten of growing life should be able to see the practical and beautiful alike, know the soil as a farmer and as a geologist, know the ditches through the fields and at the same time be a poet; know plants, their lives and their enemies, the flowers and birds that glorify the out-of-doors.

The orphanage should have its campus, its farm, its herds of cattle, its flowers and shrubbery, all used to enlarge and enrich the lives of the children. Their education should widen the touch and throw a charm over all the life about them, and place them in harmony with it. The best text books have their place. A high school course with freedom in its selections is none too high.

Besides this there is the best opportunity for training in church activities, in the B. Y. P. U., the graded Sunday School, the boys and girls taking a part, learning by doing.

THE BEST FOR OUR BEST

There are cheaper ways of doing it, but in every fine piece of work a point is reached where you have done enough to make it worth while to do more. To the objection that this program of training is above the average given the poor

child throughout the country the answer is easy. The child leaving the Orphanage has no home to which he can go, no farm or store or other business all ready to hand. The outer world invites to a struggle alone, unaided by powerful relatives and friends. The unprotected girl especially should be fortified by all the training we can give. She needs to be strong in the consciousness that she is able to take care of herself and live her true life without abject

dependence on anybody. A lower aim would not satisfy the great body of our givers.

Incomplete reports compiled April 20, 1922, showed the following challenging facts, with respect to the present status of our orphanage work:

Number of orphanages affiliated..	19
*Number unaffiliated	2
Value of property (19 orphanages)	\$3,811,935.00
Indebtedness of property	\$ 142,954.78
Acreage in orphanage farms	6,376
Buildings	156
Equipment and furnishings	\$ 695,491.80
Children in Homes	3,551
Capacity of the Homes	3,360
Children declined for want of room	2,781
Teachers employed in the Homes.	75
Expended in maintenance of Homes	\$1,103,463.23
Expended on each child	\$ 217.02
Surgical and dental treatments given	793
Medical treatments given	784
Schools maintained	11
Grades taught, from 5 to	11
Kinds of vocational training given.	4 to 7
Monthly entertainments given by..	11
Weekly religious services by	18
Children "placed out" in good homes	88

A Touching Incident

"Fanny Crosby, the blind song writer, was at the McCauley mission. She asked if there was a boy there who had no mother, and if he would come up and let her lay her hand on his head. A motherless little bum came up and she put her arms about him and kissed him. They parted. She went from the meeting and wrote that soul-inspiring song: 'Rescue the Perishing' and when Mr. Sankey was about to sing the song in St. Louis he related the incident, a man sprang to his feet in the audience and said: 'I am the boy she kissed that night. I never was able to get away from the impression made by that touching act, until I became a Christian. I am now living in this city with my family, am a Christian, and am doing a good business.

—Gospel Banner.



SHALL OUR ORPHAN BOYS HAVE LESS THAN THE BEST?

"If the orphanage is to fill its proper mission it must be pre-eminently an educational institution, training the boys and girls for the whole of life. Feeding and clothing them is incidental. To be sure, proper physical development is vital to all other development."

The New-Time Orphanage

*Rev. A. T. Jamison, D.D., Superintendent
Connie Maxwell Orphanage,
Greenwood, S. C.*

In the record of human beginnings we find little that bears upon the status of the child. We have to use a magnifying glass to discover anything about him, for he occupies a small and a contemptible place. We know that he was exposed to the wild beasts and to the elements of nature. The Greeks and the Romans failed to rise to an appreciation of the significance of the child. The Hebrews did a little better. It is all dreary until Jesus comes. But from the day that he took a little child in his arms and pronounced his blessing upon it all has been different. That is to say, it began to be different. It was not different all at once. The early Christians differed in many points of theology and church government, but with all their disputes they agreed to defend the child. Their attitude toward him was one of unity for his preservation and for his rights. These rude but eloquent men in the early days of Christianity stood with one voice for the defense of the child. During the early centuries all Christians seemed to have espoused the cause of the child and he was without doubt included in the various institutions that were established for the stranger, the sick and the poor.

The establishment of the first institution exclusively for children seemed to be assigned to one Datheus, Archbishop of Milan. His orphanage was founded in the year 787. We have record of another one at Venice in 1380. We know of an institution for children in the city of Naples that in 1432 accommodated 900 destitute and dependent boys and girls. Homer Folks states that with the opening of the 19th century the alms house was in America the principal institution that cared for the sick, the poor and children. Some orphan institutions had been established, notably the Charleston Orphan House in 1794. During the century, children's institutions from New Orleans to New England multiplied rapidly. But one is compelled in candor to say that there was little improvement in methods of management during the century. Roughly speaking, we may say that a quarter of a century ago there developed signs of improved methods and up-to-date care.

The institution for dependent children has found a place in literature. It has been described by modern writers and by others as far back certainly as Dickens. The pictures that are given are frequently very disagreeable in outline, but it has



THE MARTHA SMITH HOME—ONE OF THE FIFTEEN COTTAGES IN WHICH THE CHILDREN LIVE

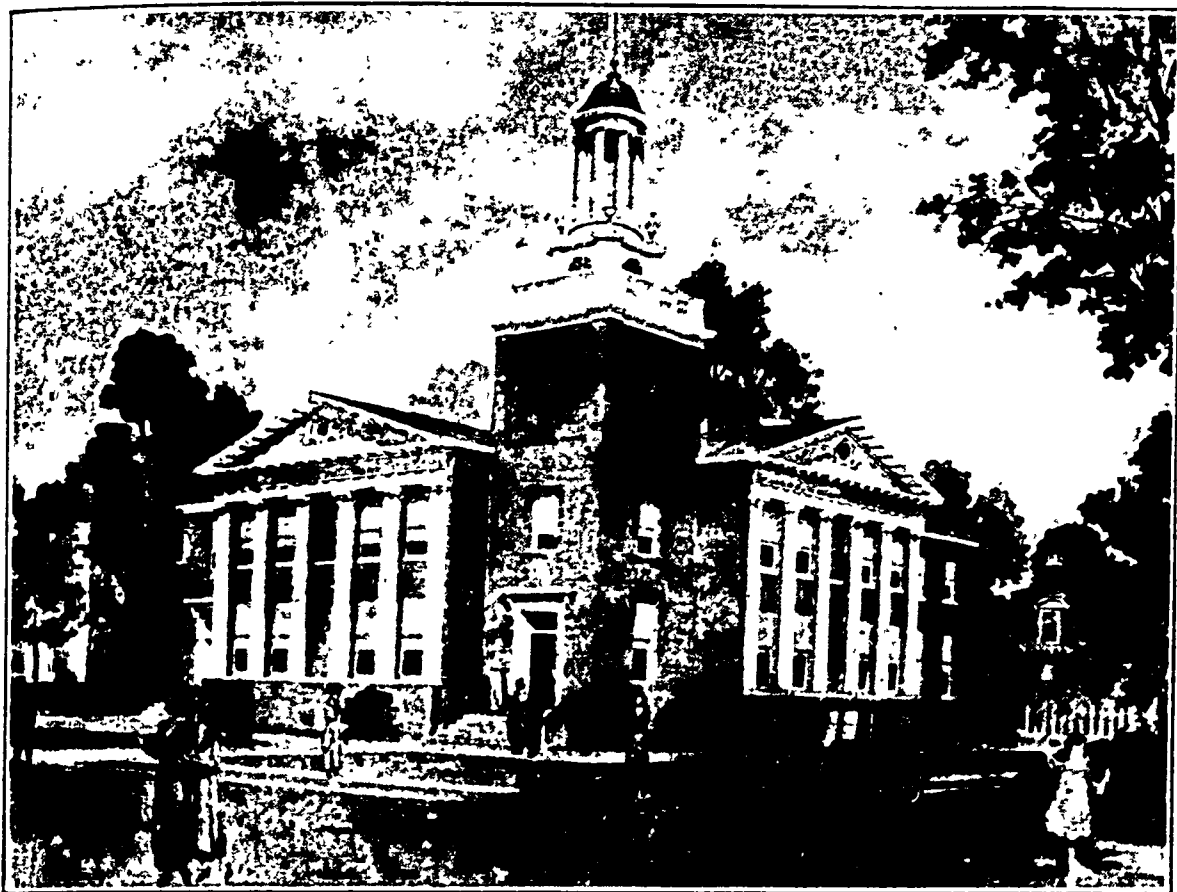
"The cottage system of orphan care seems to have been first operated at a Baptist institution in the South. When this plan was introduced the trustees began to make history. They perhaps were not quite aware that they were doing something that would prove to be far reaching in its influence and in its results."

to be confessed that in truth they are fairly accurate. It was for a long time taken for granted that the dependent child was a waif and the child of charity. Dr. Barnardo made great capital of the fact that his children were "nobody's children." In his case it was the castaway and the child of the slums that he sought in the lowest depths of London's social darkness. He was perhaps accurate in designating the most of them as nobody's children. But many institutions receiving helpless, penniless, dependent children of straight and unquestioned parentage seem to regard the children just about as Dr. Barnardo did. It was once thought that any old thing, cast off garment or scraps of food, was good enough for the unfortunate and that he should be grateful even to have so much. Such a statement persisted for a long time among the institutions and even to this day its demise has not been written.

Every now and then, however, some noble spirit has arisen to champion the rights of the poor and helpless child by insisting that he is just as good as any other child. Emanuel Wichern of Germany belonged to this high-minded class. He began in a small way to take oversight and care of the rascally boys who were arrested and brought before the courts at Hamburg. He refused to take any legal control of the boys. He also refused to allow police power to be given him by the city. He took the worst boys found about the city, many of them having been before the court num-

bers of times for theft, housebreaking and various other misdemeanors. He proposed to the boys that they would live together and work together and amuse themselves in simple ways. He announced to each boy as he came under his care that he would not be required to stay longer than he desired and that whenever he wished to leave he might feel free to walk away. The story is too long to be given in further detail, but this genius of a man wrought most effectively in reclaiming and remaking multitudes of the worst boys that ever infested a city.

The life of Wichern has given inspiration to many who are working with dependent children today. Some of these men and women are called radical, but they are putting the child in the first place and making of the per capita cost a matter of secondary consideration. Some of these advanced workers, many of them in the South, and some of them, thank God, among the Baptists, are announcing certain principles that are new in the field wherein they serve. For instance, some of them even refuse to receive legal guardianship of the children and insist that each child shall come voluntarily and that he shall remain only so long as he chooses to stay. They insist also that an orphan child is as good as any child. They argue that a child a week after the death of the father and mother is the same child that he was before their death. It is felt that if this precious child was loved by his par-



PROPOSED CHAPEL BUILDING, CONNIE MAXWELL ORPHANAGE

This beautiful building, to be erected by the W. M. U. of South Carolina, is in harmony with the principle that much attention should be given to the esthetic in the lives of the children.

ents and that if he looked to them for guidance and direction and confided in them with a loving heart while they were with him, then this same affection and trust should be exercised by the child after their death, and that somebody should love him in their stead. They are refusing to allow any one to speak of orphan children as waifs or unfortunates. They claim that they are our adopted children and that we shall give them as good care and training as their parents would have been glad to do, and that failure to provide for them shall come only because of inability to carry out these purposes for them.

One of our Baptist Orphanage men wrote quite recently regarding the spirit of his institution:

"Early in our history it was decided that every effort should be made to give the orphan children a normal, happy childhood. Visits to a few institutions indicated very plainly that many orphan children did not have the privilege of growing up normally and happily. It was only too plain that there was abundance of repression but a minimum of inspiration. What Sara Gamp was to the nursing profession some other individuals were to the work of the Orphanages. Fortunately a great body of land at our institution afforded opportunity to give extensive playgrounds for boys and girls. No limit was set to the amount of land required for them, and several baseball grounds, a great many tennis courts and numbers of other spaces have been provided just as the needs appeared to indicate as necessary for the comfort and pleasure of the boys and girls. It was

early resolved that there should be a difference between this and many other institutions in respect to the happiness of the children. Therefore, play has been encouraged, time allowed for it and all the ground set aside that appeared to be necessary. It was desired that these children who had suffered the greatest human loss that could come to them should have at least part of it made up in provision for a happy childhood.

"In addition to the room and time allowed for play, attention has always been

given to social diversion at the institution and away from it. The motion picture machine has brought pleasure right into their midst. Walks, excursions, and rambles have been encouraged in order that the monotony of institutional life may so far as possible be broken. Thus has conscious effort in this regard been made to provide for the children a different life from that offered in the typical orphan institution."

The cottage system of orphan care seems to have been first operated at a Baptist institution in the South. When this plan was introduced the trustees began to make history. They perhaps were not quite aware that they were doing something that would prove to be far reaching in its influence and in its results. It is almost certain that they did not know the full meaning of the action they were taking. They decided that every cottage should be a unit in itself and that the matron in charge should be housemother for the boys and girls assigned to her. In each cottage there was to be a dining room and kitchen, and the cooking arrangements with serving of meals were to have no connection with any other adjacent house. Each cottage was also to have a poultry house and yard and raise its own fowls and produce its own eggs. In this way it was felt that close approximation would be made to a real home. No one felt that the home the child had lost could ever be fully restored. It was felt, however, that such a system would come very nearly approximating the home without the old time barrack method. It was resolved from the first that no great system of wholesale cooking should be provided for and that no great congregated dining room should ever be erected. The



A HAPPY KINDERGARTEN CLASS

"Some of these advanced workers are announcing principles new in the field where they serve. They insist also that an orphan child is as good as any child. They argue that a child a week after the death of the father and mother is the same child that he was before their death. They are refusing to allow any one to speak of orphan children as waifs or unfortunates."

plan was installed almost *de novo*, as it was some ten years before the great New York Orphanage had been moved from the city out to Hastings into new cottages built each with dining room and kitchen to provide a complete unit. The effort to be different from the typical institution has in this respect at least been successful, for the wide adoption of the unrestricted cottage home has vindicated the wisdom of those early trustees.

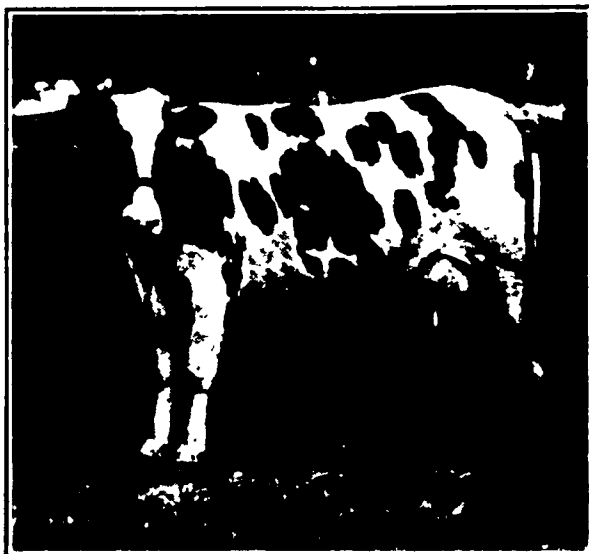
Why should every movement go forward and the orphanages go backward? Why should the standards of living of all our people steadily improve and the orphanage standard remain the same? Why should everything among us be filled with the new-time spirit and the orphan homes retain the old-time ways? Why should they remain such marked specimens of antiquated goodness?

In the new-time orphanage there is no uniform for the children. Why should they all look alike? They are not alike, so why try to make it appear that they are? *Cui bono?* They should not be marked like the charity children seen in the streets of Amsterdam, who in their grotesque and spectacular garb seem to march up and down the streets for the purpose of giving each citizen an opportunity to look on, and enjoy the thrill that comes over him as he thinks what he, a citizen of Holland, is doing in the way of charity by allowing himself to be taxed for their support. The truth is, no orphan child should be class conscious. He should never be made to feel that he is the object of charity. Alas, that many a fatherless child, spirited and fine of calibre, has been made to feel that he was in the same class with a child in the poor house. The old-time institution even looked upon a precious, hopeful child as a pauper, but, thank God, no one would dare use such a word about any child in the new-time institution. He might run the risk of being insulted.

In the new-time orphanage effort is made to model all methods after the pattern of the family. A Junior Republic may teach children valuable lessons, of course, but at the Orphanage the idea of a Junior Republic has not been adopted as the basal plan of relationship. Nor have methods of the penal institution prevailed, for it has been only now and then that as a rare occurrence, an incorrigible child has come in. On the other hand the idea is regnant that the institution is one big family. The superintendent's relation to the children is parental. The children are encouraged to cherish the friendly and fatherly attitude toward him. Each house-mother, though it is admitted she is a step-mother, has been enjoined to put love into her work. She is taught that her boys and girls are her sons and daughters and that she is expected to assume the motherly attitude toward them. She is to instruct

in good manners, talk freely and fully with them, and above all to mingle with them in their work and in their play. Even in regard to the matter of what shall be had for dinner she takes them into family council as any real mother would do to decide whether there is preference for this or that vegetable, or whether such and such shall be had for dinner today.

Some of our best institutions have entirely abrogated the age limit. Upon coming in as pupils the children are told they may remain at the orphanage as long as they are studious and well behaved. This has meant that many a child who had come at eight or ten years of age without having had school privileges has been allowed to remain until the completion of the regular school course. What a blessing this has been to many a boy and girl who was bright and promising and full of ambition, too! Following this principle one



A "MILKER" WITH A MISSION

No wonder this splendid cow shows pride in every line—she is a partner in one of the biggest businesses in the world!

has been able to announce that no child needed to leave the Orphanage until he was able to accept a position for himself and go straight on to his own job. It is true that only a small proportion of the children registering as pupils usually complete the school course and receive equipment for life work. Many of them may not be studious. Some fail because of lack of ambition and indisposition to work at their books and others because of an enfeebled mental calibre. Occasionally some may have developed incorrigibility, and it becomes necessary to dispose of them by seeking changed environment for them. In some cases the adolescents become dissatisfied and want a larger liberty and more unrestricted freedom than can possibly be offered in a children's village. But in all cases where a child is willing to remain and do the work he has full opportunity to get the value the Orphanage is in position to give, without any regard to age limit.

We should magnify the position of the housemother in the cottage. The suitable person should be sought out for such a task, and she should be sought after until she is found. Having been found she should be offered such a salary as will induce her to come. Of all positions this is one in which there should be no stint as to salary. It is trying in the last degree to serve in such a place and if one can take the mother's place in the heart of the child she should be paid a generous salary. Unfortunately nearly all the institutions have been subject to criticism on this point. To me it appears to be the vital matter in connection with all that we have been trying to do.

It appears that too many institutions have been placing children in family homes without proper investigation of the proposed foster home and with little or no visitation after placement. It would be wise for every small institution to discontinue the placing in family homes. Not that there is objection because of any principle but simply because they are not competent to do this work. Only trained persons should do it because of its delicacy. Every small institution should have arrangement with children's aid societies or some proper agency that is fully equipped to do such business. The institutions have brought reproach upon child placement in foster homes because of the colossal mistakes they have made, which have resulted from inexperience and ignorance and lack of preparation for such work. The institution can be more efficient by giving all its energy to the training of the children committed to it. Let the placing of children in homes be carried on by those who are competent to render such service according to the improved and exacting standards that prevail today.

"I Must"

"I must," said Lord Nelson at Trafalga; "I must," said Washington at Valley Forge; "I must," said Lincoln at Gettysburg; "I must," said Mark Twain, with bankruptcy clutching at his heart; "I must," says every great man and woman, sensing duty, opportunity, crisis and the larger success.

"I must," is God's vest pocket formula to you who breathe his free air, and work in his workshops.

Daily every one of us faces tasks that we didn't expect and that we had rather not do. It is the order of circumstances. But just the minute that "I must" comes along, our program clears up and our work proceeds plainly and according to plan. That man is most satisfied with life who is most satisfied with doing what he feels is his best.

"I must!" All right, proceed.—*Barrow Times*.

European Baptists and Church Music

Rev. Everett Gill, D.D., European Representative of The Foreign Mission Board

We Americans do not know everything. We know a lot, but not quite all. We can teach these European Baptists many things, and they know it; but they can teach us some things, but are not aware of it. Their ignorance of their superior wisdom is very beautiful. It is like a little child that knows nothing of its being a symbol of the Kingdom of God.

But perhaps I seem to be talking in riddles, and not getting anywhere. I shall come directly to the point. I desire to rise to remark that the average American Baptist church doesn't know even *A*, to say nothing of *B* and *C*, of the alphabet of the place and power of music in church life.

A GLIMMERING BEGINNING

About a year ago, before my return to Europe, I heard my old Seminary-mate, "the only" Fred Agar, tell about a church that had set aside a considerable sum of money in its annual budget "for the development of the musical life of the church." Now, I should like to make the acquaintance of that church that in America, like the diminutive canine, is just beginning to get its eyes open.

I am as convinced of this as I can be of anything, that the way in which many American churches manage their music is worse than a waste of money; and in the aggregate would almost support our Mission Boards. Not only are they unaware of the spiritual possibilities of music in church life; on the contrary, they so manage matters that, instead of music contributing to their spiritual development, it frequently has the opposite effect.

What Baptist churches in America need, is to be converted. Of course, I mean in regard to church music. Now, I am already converted. I am very sad to think of my history in this matter. Here I am at this age of my life, when I am supposed to know something about missions and missionary methods and church life in general, and I am just beginning to see the possibilities of music in the life of the church. And to think of it, I had to learn it from these "poor benighted people" to whom you have sent me as missionary. I have just taken a kindergarten course in this matter and shall let you know from time to time of my progress.

COURSES FOR CHOIR MASTERS

When I was in Russia a few months ago, I learned that in that land of famine and typhus and multiformed death—that

land of revival and Pentecostal power—that land of Bolshevism and diabolical politics—amid all the misery and poverty of that ill-fated land, the Baptist Executive committee, this last year, arranged for "a course of training for choir-leaders." Now to an all-wise American that was stupid, ill-timed, out-of-place and well-nigh wicked. To think of it—training in music in the presence of universal pain!

Last year in Budapest, the Baptist leaders put an item into the annual budget "for the training of choir-masters."

Remember now, that these choir leaders are not for itinerant professionals who lead great congregations in revival singing. These men are trained to develop the musical life of the local churches.

I mean to confess again that I am a convert. I see the thing as never before. With all my wisdom, I perceive that we have been walking over or under or through an undiscovered continent of spiritual power—I mean, the spiritual or the musico-spiritual possibilities of the local church. Everywhere, over here, in Russia, Hungary, Austria, Germany, Romania, the local church has a well-trained chorus-choir, in many instances supported by a brassband for an orchestra.

In America we have trouble to hold our people in a church service of one hour. Let me tell you of a five-hour service that held men, women and children from eight o'clock in the evening to one o'clock the next morning with comparative ease. Of course it was a special occasion; but I am free to say that one of the compelling factors in holding the interest of that great congregation to what seemed an interminable length of time, was the large and superbly trained chorus choir supported by as exquisitely efficient an orchestra. I do not think I have ever heard as wonderful singing in the house of God. It was not a matter of surprise to me to learn that that large and imposing edifice was filled at practically every service. Not only there, but at other and largely attended services in Moscow, Kief, Budapest, Bucharest, Curtici, Arad and Oradea Maer, the large congregations of men, women and young people, were held these long hours—always at least two—without perceptible difficulty. Not only so, the attractiveness of the church services of these "heretics" was felt, not only by their members, but by the public at large. I understand, at least faintly, why these

church leaders in these times of stress and strain and even famine and death, pay attention to the development of the musical side of their church life. They have found out by experience the indescribable winsomeness of the gospel when superbly sung by large bodies of beautifully trained voices.

A WORD TO THE WISE

Perhaps some one will say to me that you sent me to be a missionary to these "backward people," and that it is not becoming or agreeable that I should turn on my own people with a missionary message from a foreign land. But it is quite evident to me that if our churches would spend for only a few brief months the money that they pay out on expensive quarters, for the training of a superb choir-master who would give his time to the training of a great mixed church choir, supported by pipe organ and, perhaps, an orchestra, to say nothing of a "Boys' Choir," a "Girls' Choir," a "Men's Glee-Club" and similar musical organizations, the church would have no trouble in being filled at every service and bringing great multitudes under the power of the gospel. This feeling is based on what I have observed among the Baptist churches of Europe, whose members are by no means the leaders in the religious life of their land, but who are even despised for their faith.

If then, the development of the musical life in the churches, as a whole, has proved to be so efficacious a means of extending the Kingdom of God in this part of the world, why would it not prove to be such in my own homeland?

The question is, are American Baptists willing to learn from their European brethren?

How to Get an Audience To Sing

W. C. Grindle, Home Board Singer

For eight years I have been leading the "praise end" in revival work. If there is any "set way" of getting people to sing, I have not discovered it. However, there is a strange something—call it magnetism if you will—by which some song leaders can get people involuntarily to sing.

Going into a community, the first thing I do is to meet all the singers of the church. I then organize them into a chorus choir, adding a "booster" auxiliary made up of the juniors. In order to increase interest and enthusiasm, I divide them into "Night-ingales" and "Mocking Birds." The thing works charmingly.

After the first rehearsal with the "boosters" they are always anxious to meet again. I permit them to name the

period for this rehearsal. Here I have a chance to teach new songs and do personal work.

I do not call the chorus choir to rehearse until after the night service, and then only for a short time during the first week.

I also try to "line up" my choir with an orchestra. But how am I going to get Mr. A and Mrs. B to sing, when they declare they can't sing? Generally it is not "can't," but "won't." Usually I take new song books into a community—not so much to introduce new songs, but to secure new interest. At each service I have the books at the door, and as the folks come in the ushers give each a book. Here is where I get Mr. A and Mrs. B. Politeness alone will cause them to open the book and after a bit I find they will be singing lustily like other folks. If they had to take the book out of the pew-rack, nine times out of ten they would not do it, but would simply look around with mouths and lips dumb.

Of all people who need good "horse sense" it is the singing evangelist. There may have been a time when a singer could rap and pound his book, stamp his feet, swing his arms, yell at folks and, as Paul said, "beat the air," but that day is past.

I have learned by experience that whenever I can secure a choir and plenty of song books, it is easy to get all to sing. I do not "pull" new songs on the audience, especially the little "jig-a-marees." They may have a place, but I am sure it is not in a revival. I find by using the old songs, the people will sing if they have ever tried. I never scold an audience. When one does he loses his hold. I try to strike the "do well" note. I don't like "sharps," nor "flats," but I keep to the "naturals." All folks like to be natural, even in music.

In some churches, especially where they have a paid quartette, I have found congregational singing practically dead. To get these people to sing takes tact and patience. They have been coming to church and just "warming" a seat. When asked to sing they will open their mouths and "gawk" at you. From their expression they seem to think that you are there to revive the town, and they are going to see how you do it.

By singing the old songs the audience will "limber up." Sometimes by having antiphonal singing—first men and then women, and so on, a spirit of interest will be created, and while now and then it may be amusing, yet it creates a healthy atmosphere.

Sometimes the writer has resorted to whistling. But in this a leader must exercise great care. In a southern Georgia town, after having the audience whistle, a lady made for the door—the nearer she got, the faster she went. "One of two

things is sure," she cried: "Either I am going to h— or that singer is!" I learned later that she was born in "the objective case." Many there are whose Adamic nature is of the mulish type. While we pray like the liturgists: "Good Lord, deliver us," yet outwardly we must keep our Christlike spiritual equilibrium.

All singing efforts should be backed by prayer. The song service will go better if singers meet before the service and spend a few moments in prayer. The supreme thing to be kept in mind is, the song service is not to entertain, but to preface the sermon as a part of worship. Keep God at the front, for there is no doubt but that this first part of the meeting gives color to the balance.

A Chinese "Good-will Centre"

Miss Lila Watson, Hwanghsien

While the women's meeting was in session the children were conducted into the joys of their first story hour. The children's room has on its white walls a few pictures of special interest to children and on the window sills blossoming plants. Story hour leaders and children sat on the little stools placed in a group circle. Stories so captivated the group that even the babies grew quiet. After the thanksgiving prayer, at the close of the hour, the leaders took the children out on the playground and played with them group games that included a variety of gymnastic exercises and lessons in hygiene. The games created so much laughter that all the passers-by must have heard, for we were soon semi-surrounded by a throng of spectators. It was fun for us to see one shy boy after another succumb to the call of play and slip into the circle of players. Story hour and superintended play have been regular features with the women's meetings every Tuesday afternoon since. We hope to have a kindergarten at the Good-Will Centre. Through the kindergarten we could reach children and mothers who would not be easily reached otherwise.

Perhaps the most interesting feature of the Good-Will Centre at the present is the Beggars' School. The homes of these children were all examined and the acquaintance of their parents was made before the children were admitted. We opened with an enrollment of thirty-two children, boys and girls, ranging from six to twelve years old. The contrast between the school opening and the school closing for the summer in the behavior of the children was so great that the teach-

ers wished that all beggar children in Hwanghsien could have even one month of school. One of the students from the college taught the phonetic reading writing and spelling and singing by note to the children. In the morning they also have Bible stories, memory verses, arithmetic. In the afternoon they have industrial work. The pupils' latest achievement was twisting the cord they had made into a long rope to dry our towels on. In one corner of the lot there is a well. Near this spot we have a garden; the children moved rocks and helped to get the land in order. The children put out flowering plants and planted seed contributed by some of the ladies. The children seem to take real pride and pleasure in planting their flowers around the wall of the playground. The Red Cross gives the children their noon meal. It is cooked in the Good-Will Centre's well-screened and well-kept kitchen. In the dining-room low carpenter's benches are used for tables and story-hour benches for chairs. The little girls have a small room opening into the boys' larger dining-room. These rooms, too, are well screened. The children are given cornbread, millet, porridge and pickled vegetables. They eat as much as they wish at school, but are not allowed to carry anything home. The second day of school the children were so ravenous they could scarcely wait for all to be seated before they were reaching for food. I said, "But we haven't thanked the Heavenly Father yet." They shouted, "Thank you, Heavenly Father, thank you, thank you." The children are required to wash their faces and hands before eating. A wholesome meal, play, work, a tub bath, medical treatment for eye troubles, have already shown results in healthier-looking bodies, in self-respect and respect for others. The help of a trained nurse has contributed largely to the health of the school.

Every department of our work—evangelistic, educational and medical—finds a larger and more definite expression through the Good-Will Centre. Chinese Christians, young and old, are finding an opportunity for more definite expression of the life and nature of Christ through the Good Will Centre. We hope the city work will be greatly strengthened through the Good-Will Centre and that its influence will spread to like centres of Good-Will in every village through Hwanghsien and Chao Yuen, where there are those called Christians.

Pray for His leading and His planning. His working through the Hwanghsien Good-Will Centre.



LONNIE ELWOOD BLACKMAN

North Carolina; Evangelistic work, Yangchow, China.



MRS. L. E. BLACKMAN,

North Carolina; Evangelistic work, Yangchow, China.



WILLIAM EARLE HINES,

South Carolina; Architectural work, China.



MISS SARAH FRANCES GAYLE

Kentucky; General missionary work, North China.

Reinforcements for the Foreign Front

"Here Am I; Send Me"

Lonnie Elwood Blackman

"I was born near Goldsboro, in Wayne County, North Carolina, June 10, 1892. Very early in life a Christian home began to make lasting impressions upon me. I was converted at the age of seventeen and united with the Falling Creek Baptist church. I was an active member in that church until two years ago, when my membership was transferred to Walnut Street church, Louisville, Kentucky.

"Before graduating from the Falling Creek High School, I felt a call to the ministry, and gave up aspirations to take an agricultural course. I finished the four year's course at Wake Forest College in 1916. Meanwhile, two vacations were spent on the road as a traveling salesman. The loss of my father caused further preparation to be more or less irregular. It was necessary to spend some time teaching, preaching, and with the family at home. My work for the Th. M. degree at the Southern Baptist Theological Seminary was finally completed in 1922. Vacations were spent working for the State Mission Boards of North Carolina, Georgia, and Kentucky.

"Since my first year at the Seminary, I have felt that my work was on the foreign field. On August 29, 1920, Gladys Florine Yates entered life partnership with me. Together we were appointed, May 17, 1922, for evangelistic work in Yangchow, China. We expect to sail September 2, 1922."

Mrs. L. E. Blackman

"I was born in Chatham County, North Carolina, February 9, 1897, but most of my life has been spent at Apex, in Wake County. I was converted and joined the church at the age of thirteen. As a child I had a peculiar passion for going to church and Sunday school.

"I finished Apex High School in 1915. After teaching a year, I spent two years at East Carolina Teachers' College, Greenville, N. C., and received my diploma in 1918. During my first year there I felt called to the foreign mission field. I was not ready to answer, "Here am I Lord, send me." I struggled with the question for the next three years, not daring to tell a soul until I had won the victory. After leaving Greenville, I taught a year in Tarboro. All the while my ambition for a college degree grew. With

this year's salary I paid for my two years in college and cleared the way for entrance into Peabody College, Nashville, Tennessee, in the fall of 1919. At this time Campaign enthusiasm was at white heat, and I made a public declaration of my decision for the mission field on the day of 'calling out the called,' in the First church, Nashville. I did intensive work at Peabody winter and summer until I had come within six weeks of graduation. At this time I was married to Lonnie Elwood Blackman and went with him back to the Seminary in Louisville. I entered the Training School in the fall. The following summer I went back to Peabody—as had been my plan—and received my B. S. degree. I was in the Training School again the next year and finished in the spring of 1922.

"Shortly after leaving the Training School I was appointed, with my husband, to do evangelistic work in Yangchow, China.

"As I look back, the greatest religious influences in my life have been the example of my parents and the early impressions I received in Sunday school and church. The greatest single missionary influence has been fireside stories of my great-uncle, Matthew T. Yates, and the story of his life by Charles E. Taylor."

I Will Go

Far away across the ocean,
Far beyond the rolling sea,
There are millions now in darkness
Reaching out to you and me.

They have been so long without Him
And salvation full and free,
And they'll never, never know Him
Without help from you and me.

"Who will go?" the Master calleth,
"To the lands across the sea,
To the souls in sin's dark bondage
And, through Christ, to set them free?"

"Here am I," my heart now answers,
"Here am I, send me, send me."
I will go where'er He chooses,
With salvation full and free.
—Rev. Jos. N. Speakes.

William Earle Hines

has the distinction of being the first architect the Board has ever sent out. He was appointed on October 12, 1921, and given permission to go to the University of Pennsylvania for one school year, where he took an advanced course in architectural construction. Prior to that Mr. Hines had attended Wofford College from which institution he received his A. B. degree, and Clemson College where he received in 1921, his B. S. degree in architecture.

He sails on September 2, for China, in which land he is to give himself to the task of helping the missionaries.

He was born December 28, 1896, at Melvin Hill, N. C. At the age of thirteen he was converted and joined the Baptist church at Spartanburg, S. C. He wishes to go as a missionary, he says, because he feels he can render service to the things for which the churches stand.

Miss Sarah Frances Gayle

was born in Falmouth, Ky., May 24, 1897. Throughout her life she had the influence of a Christian home, and at the age of twelve she was converted and joined the church.

She graduated from the Falmouth High School in 1915, and in the fall of that year entered Georgetown College, Georgetown, Ky. It was during her training there that she felt the call to do foreign mission work, but not for several years did she fully surrender her life. In 1919, she received her B. A. degree from Georgetown College. The winter of 1919-20 was spent in Falmouth, Ky., teaching in the public school. The call to do foreign mission work was so strong and irresistible that Sarah gave her life for that service on our first "Calling out of the Called" day. The way was soon opened for her to enter the W. M. U. Training School in Louisville, Ky. In September, 1920, she entered, and on May 1, 1922, received the degree of Bachelor of Missionary Training. On May 17, 1922, she was appointed by the Foreign Mission Board for service in North China, and sails for that country on September 2.



JOHN THOMAS LITTLEJOHN, JR.

South Carolina; General mission-ary work, North China.



MRS JOHN T. LITTLEJOHN, JR.

South Carolina; General mission-ary work, North China.



MISS MARY KATHERINE CRAWFORD

Georgia; Educational work, Tsining, China.



MISS LOIS HOWARD

Texas; Educational work, North China

John Thomas Littlejohn, Jr.

was born June 13, 1899, at Parkesville, S. C., of goodly Baptist stock, his father being a Baptist minister and his mother, Amelia Sanford Littlejohn, a daughter of a strong Baptist family.

With his parents he moved to Red Hill, Cold Springs, S. C., and here attended a country school until the fall of 1914 when he entered Bailey Military Institute, Greenwood, S. C. He was converted and baptized in his twelfth year by his father into the fellowship of Red Hill Baptist church.

After two years, 1914-16, spent in the Greenwood Institute he entered Furman University, Greenville, S. C., in 1916. It was during his sophomore year at Furman that he definitely resolved to be a foreign missionary.

In 1918 he was commissioned as Second Lieutenant of Infantry from Camp Perry, Ohio, and sent as an instructor in the use of rifle and pistol to Lenoir College, Hickory, N. C. Returning to Furman after the Armistice was signed, he graduated in 1920 with the A.B. degree. In the fall of 1920 he entered the Southern Baptist Theological Seminary, Louisville, Ky. While here he met Miss Marguerite Pierce to whom he was married on Aug. 24, 1921. Together they were appointed to North China Mission, May 17, 1922.

Mrs. Marguerite Pierce Littlejohn, Jr.

was born in 1897, in Lake Charles, La. She came into the heritage of a consecrated Christian family, her father, Dr. A. N. Pierce, being a deacon in the Baptist church, and her mother actively associated with him in church work. She was converted and baptized when fourteen years old.

She attended grammar and high school in Lake Charles. Judson College, Marion, Ala., claims her as one of her most worthy daughters, she having graduated there in 1919 with an A.B. degree. The next year she taught History and English in the Lake Charles High School. It was during this time that she volunteered for foreign service. In the fall of 1920 she entered the W. M. U. Training School. On August 24, 1921, she was married to John T. Littlejohn, Jr. Returning with her husband to Louisville, she received from the Training School the degree of B.M.T., and on May 17, 1922, she was appointed with her husband to the North China Mission.

Miss Mary Katherine Crawford

was born August, 1888. She spent the first twelve years of her life in northwest Georgia. There, free most of the year to hunt the earliest flowers in the spring, taste the sweetest apples of the tallest trees in the summer and play among the snowflakes in the winter, an influence stronger and sweeter than the mountain ozone began to shape her life—the atmosphere of a Christian home. On winter nights the family of six children and father and mother gathered around a great open wood fire while the father read from the Scriptures and led in prayer. Mary's education was begun in a rural school taught by her uncle, a Baptist preacher and a graduate of Emory College.

Converted at the age of eleven she joined the Friendship Baptist church. Her education was advanced at the Dalton Female College, now extinct, and Bessie Tift College. She then taught for two years in a rural school and nine years in the Atlanta public schools.

Three years ago, aroused by the teachings of an agnostic teacher while attending a summer course at Columbia University, she began "to

work out" her own life "salvation with fear and trembling." Guided by the teaching of the best of pastors and her Sunday-school teacher, the pastor's wife, she experienced a call to the foreign field.

Feeling the need of preparation, she spent two years at the Baptist W.M.U. Training School, Louisville, Ky., graduating May 1, 1922.

Now she considers truly that "the Lord has blessed her and caused His face to shine upon her" in allowing her to go to China as a bearer of the Glad Tidings. She was appointed to the Girls' School in Tsining, Shantung Province, China, May 17, 1922, and sails for her field September 2, 1922.

Miss Lois Howard

"I was born March 16, 1896, at Jordan Springs, Texas. When nearly three years of age, my parents moved to Brownwood, Texas, where we have since resided.

"At the age of thirteen I was converted and from the first had impressions as to special service which grew as ward-school days passed into high-school days. I became all the more disturbed over my life's work while in Howard Payne College, but it was not until finishing my course in the Canyon State Normal College, in 1917, that I made the definite surrender to serve Him in China.

"These ensuing five years of preparation have been joyous ones, the first of which were spent teaching in the public schools. The Lord blessing me, I took this as an indication that this was the phase of work in which I could best serve abroad. But realizing my need of a deeper knowledge of the Word of God and a more comprehensive understanding of our denominational program, I spent the next two years in religious preparation at the Southwestern Seminary at Fort Worth, Texas, where I took my B.M.T. degree in 1921. I then took my A.B. Degree from Howard Payne College just after my appointment by the Foreign Mission Board. I was, on May 17, 1922, appointed and assigned to work in North China.

"With all my heart I can say with the great Psalmist: 'In all thy ways acknowledge Him and He shall direct thy paths.'"

Speed On Thy Word

Lord of all power and might,
Father of love and light,
Speed on thy word!
O let the gospel sound
All the wide world round,
Wherever man is found!
God speed his word!

Lo, what embattled foes,
Stern in their hate, oppose
God's holy word!
One for his truth we stand,
Strong in his own right hand,
Firm as a martyr band:
God shield his word!

Onward shall be our course,
Despite of fraud or force;
God is before.
His words ere long shall run
Free as the noonday sun;
His purpose must be done:
God bless his word!



EARL PARKER,

North Carolina; Evangelistic work, North China



MISS MARY E. LAWTON,

South Carolina; Kindergarten work, Hwang-hsien, China.



J. ROBERT MASHBURN,

Texas; General missionary work, North China.



MISS LUCY B. WRIGHT,

Georgia; Hospital work, Hwang-hsien, China.

Earl Parker

was born July 1, 1888, in Lineville, Ala. His parents were members of the Baptist church. At the age of ten he was converted, and at thirteen united with the Baptist church at Lineville, Dr. J. R. Stodghill officiating and administering the ordinance of baptism. Here he continued his membership until grown up; here he was licensed to preach when 21; here he was ordained and set apart to the full work of the gospel ministry in 1912, while Rev. H. B. Woodward was pastor. "Blessings on this dear old church always," is his prayer.

Located at Lineville was one of the best schools in all East Alabama. It was a chartered college, ranking today about the same as a Junior college. Here he received his preparatory education which gave him advance standing in Howard College when he entered there. He finished in Howard at the age of twenty, taking the A. B. degree. He owes an undying debt of gratitude to his parents for these excellent opportunities. Like so many other young folks in beginning, he had two very profitable years of experience as a country school teacher. During the first year of teaching he realized his call to the gospel ministry and immediately dedicated his life to preparation for it. Soon thereafter he again entered Howard College in Birmingham, Ala., and finished with the Master's degree in 1915. While in college he was pastor of two churches. He served the Central Park Baptist church as its first pastor, and while there a house of worship was erected. Later he served the church at Liberia, Ala. After finishing college he was called to a field in North Alabama. With New Market as headquarters for over two years and Gurley for about two-thirds of a year, he remained on this field most of three years, and was serving five churches when he resigned. After resignation he entered upon the most blessed experience of his life, attending the Southern Baptist Theological Seminary. Here he remained until he received the Th. M. degree in the spring of 1922. While in the Seminary, with the exception of the first six weeks spent there, he has been continuously a pastor, serving one church for over three years, another for two years and a third for almost one year.

In the summer of 1921 he decided that the Master wanted him to spend his life in China. Upon application he was appointed by the Foreign Mission Board, at Jacksonville, Fla., May 17, 1922, and sails September 2, from Seattle, Wash., to North China.

Miss Mary E. Lawton

was born in Chinkiang, China, on July 9, 1898, and lived there until 1904, when her parents went to open up the Interior China Mission and the family moved to Chengchow, Honan.

At the age of ten she was baptized by her father in the new baptistry in the church yard in Chengchow on a cold windy March day.

All of her early education was conducted by an ever patient mother in the home. In the summer of 1916 she left home and started out alone for America to complete her college education. After four very happy years she proudly waved a Winthrop A. B. Diploma. After two more years she completed the course at the W. M. U. Training School in Louisville, Ky.

During the holiday seasons while in this country, thoughtful relatives made homesickness impossible. Especially generous was the kind guardian uncle, T. O. Lawton, who literally adopted her as one of his own children.

It is with utmost joy and gratitude that she looks forward to going back to the land of her birth, unto those beloved Chinese. She is to do Kindergarten work in Hwanghsien, North China.

J. Robert Mashburn

"I was born April 19, 1889, near Lynchburg, Tenn. My father died when I was about five years old. Several years later my mother married again and in 1903 we moved to Gatesville, Texas. At the age of sixteen I became a Christian and united with a Baptist church. The Christian influence of my mother and of my step-father played a great part in directing my life.

With Thee

Still with thee, O my God,
I would desire to be;
By day, by night, at home, abroad,
I would be still with thee.

With thee, when day is done,
And evening calms the mind;
The setting as the rising sun
With thee my heart would find.

With thee, in thee by faith,
Abiding would I be;
By day, by night, in life, in death,
I would be still with thee.

—Selected.

"From earliest childhood I had a great desire to attend a good school. The old-fashioned one-teacher school, however, was the only institution of learning I had the opportunity of attending before I was grown. At the age of twenty-one I entered Baylor Academy, doing three years work there. After finishing the academic course I continued my studies in the college, taking both the A. B. and the A. M. degrees at Baylor University. During this time of going to school, however, I taught two years in the public schools. In May, 1922, I finished the work for the Th. M. degree at the Southwestern Baptist Theological Seminary.

"It was during my first year in Baylor Academy that I surrendered to the call to preach unsearchable riches of Jesus Christ. Since that time I have done Christian work on the streets of Waco, preached in the jail there, done Sunday-school and B. Y. P. U. work, labored in mission stations both in Waco and in Ft. Worth. At Ft. Worth some other workers assisted me in organizing the Ellison Memorial Baptist church from the old "Frisco Mission" and until this past April I served this church as pastor.

"Soon after entering the Seminary former impressions to foreign mission service became deeper. In the spring of 1920 I surrendered my whole life, my will and my service to the Master. On May 17, 1922, the Foreign Mission Board was good enough to include me with the forty-nine appointed at Jacksonville, Fla., I being one of those assigned to North China.

Miss Lucy B. Wright

"I was born in Augusta, Ga., November 18, 1894, where I have spent most of my life. Both of my parents are devout Christians. Mother is Methodist, and father, Baptist. I joined the Baptist church when I was converted at the age of thirteen, and was baptized by Dr. S. W. Melton.

"After graduating from high school I went to Shorter College, Rome, Ga., where I spent four years and took the A.B. degree. In 1917 I took up nurse training at the University Hospital of Augusta, Ga., and finished my course there in May 1920. On the Sunday before graduation night, I heard my most definite call to the foreign mission field. In 1920-21 I taught nurses, both white and colored, in the University Hospital. On September 29, 1921, I went to the Biblical Seminary in New York for further Bible training, and on November 13 I surrendered to my mission call. I was appointed on May 17, 1922, by the Foreign Mission Board to the Warren Memorial Hospital, Hwang-hsien, China."



MISS JOSEPHINE WARD,
Texas; General missionary work,
Kaifeng, China.



MISS LOUISE EDRINGTON
WILLIS
Texas; General missionary work,
Kaifeng, China.



MISS NELL HALL,
Texas; Educational work,
Kaifeng, China.



MISS KATIE MURRAY,
North Carolina; Educational
work, Chengchow, China.

Miss Josephine Ward

"On October 29, 1897, I was welcomed into the home of Rev. and Mrs. W. J. Ward in Moberly, Mo. My father was pastor of the First Church there at that time. Soon after this event we moved to Shelbina and made our home there for several years. We were living in De Soto, Mo., when I was converted at the early age of six. When I was ten I found myself in our new home in Maryville.

"From Maryville we moved to Texas. My high school days were spent in Devine. Later I graduated from the Southwest Texas Normal in San Marcos. In 1917 I received the B.A. degree from the University of Texas. My father accepted a pastorate in Austin, so I had the advantage of a Christian home life along with the University training. After finishing at the university I taught mathematics in the Ball High School in Galveston for one year, and in the Austin High School for two years.

"When my father made the call on the day of 'calling out the called,' I was the first to respond to that which for some time I had deeply felt. My last two years have been happy years in the Training School in Fort Worth. It is with a heart of gratitude and a deep feeling of responsibility that I accept the appointment of the Foreign Mission Board and sail on September 2 for Kaifeng, China. I ask your prayers as I go joyfully in obedience to the commission of my Saviour and King."

Miss Louise Edrington Willis

was born in Howard County, Maryland, October 16, 1877. At the age of fifteen she was confirmed in the Episcopal Church. In 1898 she was baptized into the membership of the First Baptist Church, of Waco, Texas, by Dr. B. H. Carroll. In 1897 she graduated with A.B. degree from Baylor University, and in 1920 received her A. M. degree from the same institution. She was Assistant Registrar in Baylor University for eighteen years. In the fall of 1920 she went to Kaifeng, Interior China, to work with Mr. and Mrs. W. E. Sallee in the Kaifeng Baptist College. After being in Kaifeng for a while, the work gripped her heart; the mission call came to her, and her work was so satisfactory that the mission recommended her appointment at a regular missionary. On July 21, 1922, she was appointed by the Foreign Mission Board as missionary designated to serve in Kaifeng.

Miss Nell Hall

In the first letter she wrote to the Foreign Mission Board, Miss Nell Hall said, "I surrendered my life to Foreign Missions for I feel that God wants me to serve in that capacity. I am a senior in the College of Industrial Arts, Denton, Texas, and will receive my B. S. degree in June, 1922. My work here has been in home economics. I am making a special study of dietitian work. Will you tell me whether or not there is a demand for a person trained in this kind of work in China or any other mission field?"

Miss Hall was born March 21, 1896, at Hightower, Texas. She grew up in a real Christian home and was a regular attendant on the various services in a good rural church. She was converted at the age of ten, and grad-

uated from the College of Industrial Arts at Denton, with B. S. degree in June 1922. She taught in the primary grades of the public schools of Texas for three years.

She was appointed by the Foreign Mission Board on May 17, 1922, to the Girls' School at Kaifeng, China, where she will teach home economics. She will sail on the second day of September.

Miss Katie Murray,

the oldest daughter of William B. Murray and Janie B. Murray, was born February 8, 1897, three miles from Kenansville, N. C. When the little girl was eight her mother died, leaving her, a younger brother and sister, all of whom went to Rose Hill, N. C., to live with their uncle and aunt who loved them as their own.

At eleven years of age she was converted. Through a word spoken by her father she was led to confess Christ publicly, and was baptized by Rev. J. M. Page. She was fortunate not only in having a home where Christ's name was exalted, but in receiving her education in a Christian atmosphere. She took two years of high school work at Dell school, preparatory to entrance into Meredith College, where she received her A. B. degree in 1919.

Soon after conversion, one day at school when compositions were read, on, "What I am Going to Do," to the astonishment of her friends, the little girl read, "I am going to be a missionary." She thought very little about it until her junior year in college, when Dr. E. M. Poteat was making a missionary address, the call came strong and forceful. It was not as easy now as she thought at eleven, for her head was full of other ideas and plans. The following summer she was a member of the party from Meredith who attended the Y. W. C. A. Conference at Blue Ridge. Here her visions of service were broadened; she felt the call but thought she could not yield. The struggle went on; a miserable, unsettled summer followed graduation; then in the fall one Sunday morning up in the attic of her home, came peace and joy when her life was surrendered for service. The next year she entered the Baptist W. M. U. Training School, receiving the degree of B.M.T., in May, 1922. She is appointed to sail for China, September second, as educational worker among Chinese girls at Chengchow, Honan Province.

A Missionary Hymn

Still the message clearly ringeth,
By the ancient prophet heard,
In the tones that nought can silence,
Echoes yet the Heav'n-sent word.
To the voice of God's constraining
Swift your listening ear now lend!
While He pleads in wistful accents—
"Who will go? Whom shall I send?"

In the fields of easeful pleasure
Be no more content to rest!
Could you yearn for greater honor
Than to answer God's behest?
Turn you from the world's allurements!
Dreams of earthly fame resign
Theirs is bliss beyond comparing,
Who obey the call divine.

Where the mists of superstition
Long have brooded dark and deep,
Where in fear are blindly straying
Shepherdless, the lambs and sheep;
Where with none to heal or succor,
Hears sore bruised and burdened, break,
God is urgently imploring
You the evangel sweet to take.

To that sacrificial service
Joy your time and strength to give,
For His sake, Who in compassion
Died, that we to Him might live!
Let your body, soul, and spirit
Henceforth consecrated be,
And with loyal, glad obedience
Follow where He leadeth thee!
—Rev. Edwin C. Landsdown.



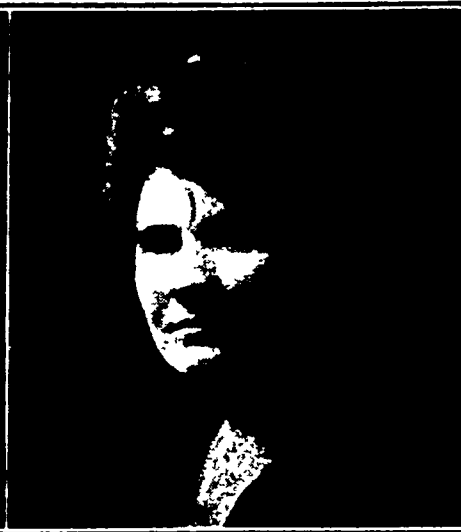
JOHN ADDISON TUMBLIN.
South Carolina; Evangelistic
work, Bahia, Brazil.



**MRS. FRANCES MARROW
DAVIS TUMBLIN,**
South Carolina; General mis-
sionary work, Bahia,
Brazil.



**MR. AND MRS. PAUL C. POR-
TER AND BABY,**
Texas; Educational work, Rio
de Janeiro, Brazil.



MISS MINNIE LANDRUM.
Mississippi; General missionary
work, Rio de Janeiro,
Brazil.

John Addison Tumblin

"I was born July 10, 1888, on a farm near Laurens Court House, Laurens County, South Carolina. My parents were poor.

"My early education was limited to a few months in the winter for several years in the county schools, beginning at the age of ten. I was kept out of school to work on the farm from the time I was fifteen until I was eighteen. At that age I prevailed upon father to let me go to the graded school in the city four miles away. I started in September, 1907, in the sixth grade. In March following, father stopped me to plow. I had gone a little over six months of the session.

"My grim determination to go to school prevailed again at the beginning of the next session, September, 1908. I passed to the seventh grade on trial from my record the previous session. In March following I was commanded to lay aside books and take the plow again. I could not bear it longer, so ran away from home, secured work in one of the large textile mills and became a weaver. All my hope and ambition had been crushed, I saw no way to continue my education. March, 1911, three years later, found me just starting to work in the Chadwick-Hoskin Mill in Charlotte, N. C., all hopes and ambition still crushed, and the demon drink, by degrees fastening its claws upon me. But a new change encouraged, a new experience revived hope. I saw grown men and boys playing on the campus of a beautiful school building just back of my boarding house. Enquiry led to the knowledge that the school was the Southern Industrial Institute, and that those grown boys were working their way through school, alternating one week in school and one in the mill; others were doing the same thing on the farm. April found me entering the spring term of that school. I had a fighting chance at last. I was on the job again when the fall term opened in September. In October or November following, I gave my heart and life to God through faith in and acceptance of Jesus Christ as my personal Saviour. My decision was reached under the preaching of Rev. L. R. Pruitt of the Ninth Avenue Baptist Church in Charlotte. He was holding a series of revival services in the Baptist church in the village. I immediately joined the church and was baptized not long after.

"At the close of the school session the mill officials refused to work, for the next session, any more of the students. There had been a little friction somewhere, and they decided to abandon their plan of co-operating with the school any further. In the meantime another

school on the same plan was founded in Spartanburg, South Carolina. All students were working week about in it. September, 1913, found me entering that school. It was the Textile Industrial Institute founded September, 1911, by Rev. D. E. Carnak, a great big warm-hearted Methodist preacher, God bless him! He gave me another chance. I remained in this school two years and graduated in the first class it ever sent out—five young men and three young women, all of whom were Baptists except two, one young man and his sister, who were Methodists. Our average age was between 22 and 24. I was 27 myself.

"In September, 1915, I entered Furman University Greenville, South Carolina, and graduated there, taking the B.A. degree, in June 1919. I was one of the eleven first honor men that year. I was in service during the time the government had control of the Institution, October to December, 1918, in the S. A. T. C.

"In October, 1919, I entered the Southern Baptist Theological Seminary, Louisville, Kentucky, and finished the two years' course there May 3, 1921, taking one year of Greek and Hebrew.

"I received my appointment to Bahia, North Brazil, in Richmond Va., June 9, 1921.

"On July 13, 1922, I was married to Frances Marrow Davis at Newport News, Va. We sailed for Bahia, Brazil, August 17, 1922."

Mrs. Frances Marrow Davis Tumblin

was born December 16, 1892, at Hampton, Va. She was the daughter of Mr. and Mrs. Philip Parmer Davis, both now deceased. Her father's occupation was farming. Mrs. Tumblin attended the high school in Hampton, Va., and is a full graduate from the Southern Female Normal School at Farmville, Va. For six years she taught as a primary teacher. She has also done two years of clerical work in the Government Army Base at Norfolk, Va.

She was converted at the age of thirteen, and joined the Baptist church at Hampton. Concerning her missionary call, she says, "Realizing that I have only one life to give, I want to invest it where it will count for the most."

She was married to John Addison Tumblin on the thirteenth of July, 1922. Mr. Tumblin was appointed to service in North Brazil in June, 1921. Mrs. Tumblin was appointed on May 17, 1922. They sailed on August 17, 1922.

Mr. and Mrs. Paul C. Porter

Mrs. Porter was Margaret Johnson, daughter of Dr. J. B. Johnson, professor of mathematics in Baylor University. She was born in Waco, Texas, Dec. 19, 1899. She entered Baylor University after graduating from Waco High School. In the middle of her junior year she was married to Paul C. Porter who was then dean of Baylor College at Belton. She completed her junior work and the most of her senior work at Baylor College. She re-entered Baylor University in the fall of 1921 and graduated with the June class of 1922.

Mrs. Porter was converted and baptized the age of seven. Her father and mother are both school teachers. They were graduated from Baylor University in 1913, at which time Mr. Porter was also a student in Baylor. At present his parents, Mr. and Mrs. Wm. Porter have charge of the public school at Hughes Springs, Texas. Paul was born in San Antonio, July 5, 1892, went through the seventh grade in the public schools of San Antonio, afterwards attended various country schools, and finally entered the Academy of Baylor University in 1908. He worked his way through Baylor and graduated in 1915. At one time he milked ten cows twice daily and rode nine miles to Baylor on a bicycle. He later earned his way by being an agent for a local laundry.

When graduated from Baylor he was elected Marston Scholar to Brown University where he took the degree of Master of Arts in 1916. He taught school in Rusk Academy the following year, entered the army in May 1917, and went to France in October of the same year where he served as an aviator with the rank of First Lieutenant until the close of the war.

After returning from the army Mr. Porter was dean of Baylor College at Belton for two years, and during the year 1921-22 was a teacher in Baylor University.

Mr. Porter was converted and baptized at the age of seven.

In January, 1922, the Porters felt the call to be missionaries to Brazil and immediately made application to the Board for appointment. They are to be engaged in educational work in connection with the Rio Baptist College, Rio de Janeiro, Brazil.

Mr. and Mrs. Porter are the proud parents of a daughter, Lillian Ruth, age nineteen months.

Miss Minnie Landrum

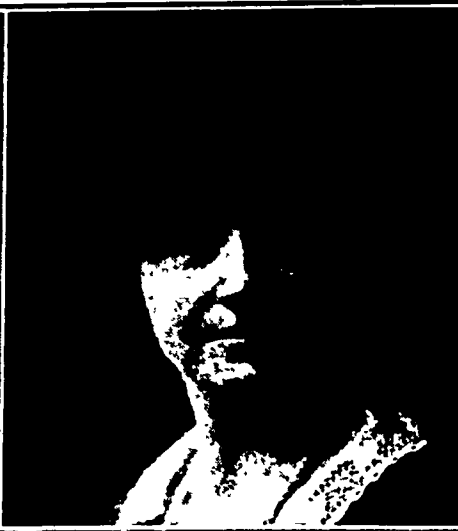
"I was born August 21, 1892, in Goodman, Miss., and was reared in a Christian home by Christian parents, with nine other children all



JAMES W. MCGAVOCK,
Tennessee; General mission-
ary work, Chile



**MRS. CATHERINE JOHNSON
MCGAVOCK**
Tennessee; General missionary
work, Chile.



MISS MARIE RUTH LEONARD,
Oklahoma; Evangelistic work,
Montevideo, Uruguay.



MISS JENNIE LU SWEARINGEN,
Texas; Educational work, Bello
Horizonte, Brazil.

of whom were brought at an early age into the kingdom of God.

"At the age of twelve I accepted Jesus as my personal Saviour and joined Central Baptist Church in Holmes County. When I was sixteen I dedicated my life for definite missionary work, and since that time I have treasured the hope of some day joining the company of soldiers in the army of Christ on the foreign field.

"I received my early literary training in the public and high schools of Holmes County. Later my parents moved to Clinton, Miss., where I attended Hillman College and three Summer State Normal sessions.

"In the fall of 1919, I entered the W. M. U. Training School, Louisville, Ky., graduating May 2, 1921, with the B.M.T. degree. During the summer of 1919 and from June 1921 and June, 1922, I was employed by the Mississippi Baptist W. M. U. as State field worker.

"My appointment by the Foreign Mission Board was on May 17, 1922, for service in Rio de Janeiro, Brazil, and I sailed August fifth."

James W. McGavock

son of Mr. and Mrs. Jas. P. McGavock, was born October 30, 1889, in Izard Co., Arkansas, and at the age of eighteen moved to Greer Co., Oklahoma, with his father. He was born again and united with the Belvue Baptist church at the age of thirteen. He was educated in Union University, Jackson, Tenn., graduating with A. B. degree with class of 1918. He was ordained to the gospel ministry June, 1912; pastor of country and village churches during his high-school and college days; professor of History, Hall-Moody Normal School, 1918-19; graduate Southern Baptist Theological Seminary with Th.M. degree, 1922. He was married to Miss Katherine Elizabeth Johnson, June 1917. They have one child, Margaret Page McGavock, born February 11, 1922. He was appointed as missionary to Chile, May 17, 1922, at Jacksonville, Fla., and sailed for his field, August 12, 1922.

Mrs. Catherine Johnson McGavock

daughter of Dr. and Mrs. I. N. Johnson, was born in Obion Co., Tennessee, August 5, 1890. She professed faith in Christ and united with Fairview Baptist church at the age of fourteen. She was educated in Hall-Moody Normal School, Martin, Tenn., and Gregg School, Chicago, Ill. She taught stenography at New Albany, Ind., two years, in Hall-Moody Normal School, three years, and in Union University, Jackson, Tenn., two years.

She was married to Jas. W. McGavock, June 1, 1917; graduated from W. M. U. Train-

ing School, 1921, and was appointed as missionary to Chile, at Jacksonville, Fla., May 17, 1922, and sailed August 12, 1922.

Miss Faith Mary Snuggs

was born February 6, 1898, in Hongkong, S. China, into the home of missionary parents. Reared in a Christian home she early gave her heart and life to Jesus. At the age of twelve she was baptized with her two brothers by their father and joined the Tung Shan Baptist church, Canton, S. China.

Realizing the importance of a Christian education the family came to America and she attended high school in South Carolina and in Augusta, Ga. The parents returned to their field of labor in South China, leaving the three children in America to receive an education. Their collegiate course was taken at Georgetown College, Georgetown, Ky., all graduating with the A. B. degree in June, 1920. For the past two years she has been at the Baptist W. M. U. Training School, Louisville, Ky., finishing in June, 1922, with the Kindergarten diploma from the Louisville Normal School.

All her life she has felt that God had a definite plan for her life. While a senior in college she volunteered for foreign service in obedience to the Master's will. The little children of China have her heart and she hastens over to tell them of Jesus and his love. She sails September 2, for Pakhoi, S. China, giving her life to tell those benighted, sin-sick souls in the neglected Pakhoi territory the blessed Gospel story of Christ and his love.



MISS FAITH MARY SNUGGS,
South Carolina; Kindergarten work,
Pakhoi, China.

Miss Marie Ruth Leonard

was born in Ellsworth, Kansas, January 17, 1898. Her father, Rev. F. H. Leonard, is a Baptist minister and both of her parents dedicated her, in her babyhood, to God to be a missionary.

She helped her father in his church work all during her girlhood and shortly after her conversion consecrated her life for missionary service. She is now a member of the First Baptist church, Muskogee, Oklahoma.

Her grammar and high-school education was obtained in the public schools of Kansas and Oklahoma and her normal training in the Colorado State Teachers College. She taught two years in the public schools of Colorado and finished out the spring term of 1920 as teacher in the Bacone Indian University, Muskogee, Okla.

Miss Leonard received a scholarship to the W. M. U. Training School, Louisville, Ky., where she spent two years in missionary training, and graduated May 1, 1922. She was appointed missionary to Montevideo, Uruguay, by the Foreign Mission Board of the Southern Baptist Convention, May 17, 1922. She is one of the six appointed from Oklahoma, and sailed the latter part of August to do evangelistic work among the women and girls of Montevideo, Uruguay.

Miss Jennie Lu Swearingen

"I was born at Damons Mound, Brazoria Co., Texas, on November 9, 1893 (in a log cabin). My father W. L. Swearingen is dead, and I have no remembrance of him, but his occupation was farming.

At the age of eight months my home was with my mother, Mrs. Sophie Swearingen, and her mother, Mrs. John Schanick, and until the age of fourteen, when I launched out on my own initiative and resources to go to high school at Alvin, Texas. I taught public school six years, attending college during the summers. I graduated at Southwest Texas Normal College in 1920. During this year I had an increasing sense of obligation to the Saviour, which was not appeased by subscription to 75 Million Campaign, but only when on October 24, 1920, I volunteered my life to His service. The day after graduation I left for Fort Worth to enter the Southwestern Baptist Theological Seminary, where in June, 1922, I received a degree from the School of Religious Education. The teaching profession is a joy to me and I expect the work, coupled with the story of Jesus and His love, to be doubly effective and joyful in the school of Bello Horizonte, Brazil.

"My conversion came at the age of eighteen, and I united with the Baptist church at Moore, Texas.

Collis Cunningham

"I was born at Forsyth, Monroe County, Georgia, August 31, 1890. Three years after my birth my parents left Georgia, going to Cullman, Alabama. Two years after our arrival at this place my mother died.

"My father, up until the time of my mother's death, had been a miller and a farmer; but he then took up mining and carpentering as a means of livelihood. I have lived in the industrial towns of Jefferson County, Alabama, the greater part of my life.

"At the age of eleven, I left the public school and began working. One year I spent on the farm; the rest of the time I worked as a miner and a painter.

"I was converted at the age of seventeen, and joined the Baptist church in September, 1907. I immediately began active service in the local church; this, however, was interrupted about three months later when I moved to Birmingham.

"It was in June, 1909, that I offered myself for definite service in the gospel ministry, and was licensed to preach by the Packer Memorial Baptist church, Birmingham, Alabama. In November, 1911, I was ordained by the Park Avenue Baptist church, of Birmingham.

"Realizing the necessity of preparation for this great work, I entered the Howard College High School, in 1912. Finishing the high school course in three years, I entered Howard College at the beginning of the 1915-16 session, and graduated with the A.B. degree, in 1919. In the fall of 1919 I began my course in the Southern Baptist Theological Seminary, where I continued my work until 1922, graduating with the degree of Master in Theology.

"While in these educational institutions I did pastoral, enlistment, and evangelistic work.



COLLIS CUNNINGHAM,
Alabama; General missionary work, Japan.

"In the meeting of the Foreign Mission Board of the Southern Baptist Convention at Jacksonville, Florida, I was appointed a missionary to Japan, May 17, 1922."

Mrs. Hester Faulkner Cunningham

was born in Calhoun County, Alabama, on September 21, 1900. Her parents were Mr. and Mrs. R. T. Faulkner. Her father is a farmer by occupation.

Miss Faulkner graduated at the Calhoun County high school and took a course in home economics in Judson College.

At the age of ten she gave her heart to Christ and became a member of the Phoccolocco Church in Alabama.

She was married to Rev. Collis Cunningham, and together they sail for Japan on September 2. She was appointed at the meeting of the Board held in Jacksonville on the seventeenth day of May, 1922.

Miss Rachel Steeves Newton

is the daughter of a missionary, and the granddaughter of a missionary. Her grandfather was C. C. Newton who for five years served our Board as a missionary to Nigeria, West Africa. Her parents, the Rev. and Mrs. William Carey Newton, now of Hwanghsien, Canton Province, China, have been missionaries of our Board in China since 1902.

Rachel was born October 12, 1899, in Goldsboro, N. C. Her life has been spent in China with the exception of the times when her parents would be at home on furlough, and since she has been in the United States at school. At the age of fourteen she was converted and baptized into our church at Hwanghsien.

She has been educated at Crocker College, South Carolina, and the University of Richmond. She graduated with B.A. degree from the University of Richmond in June, 1922. While at school she was active in the religious work of the institution, teaching mission study and Bible classes. She showed the spirit of the missionary.

Concerning her missionary purpose she said, "I have felt the call to God's service and I have seen the great need for missionaries in China." She offered herself for China, and was appointed by the Foreign Mission Board on May 15, 1922, and was set aside for service in Chefoo, Shantung, China. She sailed for what she considers her home on the 24th of June, 1922.

The Work and the Workers on Many Fields

Progress and Need in Chile

R. Cecil Moore, Concepcion, Chile

Brother Alejandrino Romero has recently come to Concepcion as supply pastor from Loncoche in the South. He has been well received and at the last business of the church he was enthusiastically called to be pastor of the church and a considerable part of his salary promised by the friends and members of the church. I count this the greatest single victory the Lord has given me since I have been in Chile. The people come out of Catholicism, where they have been compelled to pay for everything, into the Gospel, where all is free and everyone gives as the Lord moves him, and the reaction is inevitable; they do not give at all. Therefore when the church takes a great step forward in self-government and self-support, it rejoices our hearts.

Brother Romero was, some years ago, a student for the priesthood in this same city. One day in the class in New Testament they were studying the baptism of Jesus and after the formal study had "free discussion," and in the discussion he ventured to ask "Why was the mode of baptism changed?" For this he had to do penance, humiliating and shameful. The unanswered question rankled in his mind and was the beginning of his liberty. He later left the seminary and the Catholic Church, knowing nothing of such people as the Baptists. He heard the Gospel in a Methodist chapel in the South but

was not really converted and was not satisfied. Finally, to make a long story short, he came in touch with one of our pastors and was converted and baptized, and immediately began to preach. He had a very successful pastorate among the miners at Mafil and at Lonchoche.

He is a diligent student, a natural orator, and a fine, humble, spiritually-minded man and we hope much from him here in this "Capital of the South."

Easter Sunday we had our first baptisms in our new baptistery. We got out some dodgers announcing "A true picture of the resurrection," and the people crowded the chapel to the doors. When we came to the ordinance itself the crowd simply went wild, the people surged up on the rostrum, the pulpit, the benches, and even the baptistery itself. Finally we got them quieted down and had a fine opportunity to preach the Gospel. In the succeeding baptismal services we have not had such disorder, but any time we announce baptisms we are sure of a full house: the "estanque"—tank—continues to be a great drawing card.

Two weeks ago, at the invitation of a believer, we went to Talcahuano, our seaport town nine miles away, to hold a little service in her house. However, the owner of her place, being a great Catholic, would not consent to let us have services on his property unless we would come to his house first and give an "exhibition service." Of course we acceded gladly, and he and his brother and their large families were so interested they bought Testaments and urged us to return.

The men are so interested now they will hardly let the pastor have a night in which to take care of his services here. We thank God for this beginning as we have been praying and seeking long for an opening in this important city of more than 20,000 population.

Today is Corpus Christi day—everything is closed up. I just witnessed the solemn procession issue from the Cathedral and march some ten squares and return. The band came first, the various societies, then the school children from the church schools, then the people who had gained special merit by remaining in the church many hours confessing or saying prayers, many of them with large candles in their hands signifying cleanliness and whiteness of soul, then the bishop with the host, the veritable body of Christ as they believe, carried beneath a great canopy, then a company of priests and another band. One is first astounded at the credulity of the people, then angered at the gross deceit palmed off on them by the church of Rome, then moved to compassion at the sight of a flock without a true Shepherd, a nation feeding on ashes. Many hearts sincere and honest follow all that senseless superstition and verily think they are achieving their eternal salvation. How pitiable!

There are various other Saints' Days this month—St. John's, St. Peter's, St. Paul's, and I know not how many more. The whole nation stops for a day of "worship" and rioting. How these poor people do need to learn the true Gospel of light and liberty!



MAIN STREET OF KWEITEH AFTER THE LOOTING

"It was a gruesome sight to find half consumed remains in the burning rubbish, and the smell of burning flesh as we went round the streets the next morning was unmistakable."

The Looting of Kweitch, China

Rev. Sydney J. Townshend

On May 17 Kweitch was looted. I had been summoned to the magistrate's yamen on the morning of the sixteenth at 6 a.m., and it was there decided that we all, that is the magistrate, the chairman of the Chamber of Commerce, the military official in charge, the chief of police and the missionaries, representatives of three Missions, should proceed to the place where the troops of General Feng Yu Hsiang were halting in the advance on Kweitch from Kaifeng.

The troops in Kweitch were under the command of the defeated general in the Chengchow-Kaifeng fight and were unreliable. The problem was to find a way for General Feng's forces to take over the city without a collision with those in possession. Our journey on a special train, which took up the whole day, was fruitless, the officer declining to move without orders and suspecting treachery from superior numbers.

The authorities here might easily have averted any trouble by paying the soldiers their arrears of pay and giving them a reward for the handing over of their rifles. Instead they concocted a lot of lies, telling the people that they had prevented the advance of General Feng's troops beyond a certain point. The same day at 3 p.m., the report reached the city that Gen. Feng's men had arrived at the railroad four miles away from the city. Some shots were fired and everything and everybody was in a great state of excitement and turmoil; shops were closed, workmen threw down their tools, some left for the country. Night came on and at 11 o'clock a fusillade of rifle fire began. Then we saw that several fires had been started and soon the skyline was illumined by great masses of flame. The firing and the burning continued throughout the night; feet hurrying to and fro with the loot were heard the night long. Then as day broke and things were quieting down, we were again treated to volleys of rifle fire, confused shouting calling upon the soldiers not to fire, and a general stampede. We looked out to the city gate, the east one, which is only a bowshot from our window, and saw the new arrivals running to and fro on the wall. These were Gen. Feng's men. It seemed as if they had just waited long enough to give the occupy-

ing troops time to pay themselves by looting and then they came on the scene to loot the looters, as it afterwards turned out. Many of Gen. Pao's men had just time to change clothes and appear as civilians before the city was occupied by Gen. Feng's men. This, however, did not save them, for Gen. Feng's troops, which in justice to him it must be stated were not his own command, the eleventh division, but the first division of the Shensi troops, made a most systematic visitation of the homes of all the old military men and helped themselves to whatever they fancied, sending the stuff off in cartloads to the railroad depot where their headquarters were.

As far as I have been able to investigate there were over 30 lives lost in the fires; civilians, the "Ta er pah sheo" people who were following the soldiers looting. Some few were shot, the Canadian Episcopal Hospital receiving 18 for treatment. It was a gruesome sight to find half consumed remains in the burning rubbish, and the smell of burning flesh as we went round

the streets the next morning was unmistakable. The magistrate, Ma, has since been cashiered. He had only been in Kweitch a few weeks and was certainly unfortunate, but also incapable and stingy. Business has been at a standstill ever since. All of the best shops were either burned out or looted of all they contained, even to the wooden fixtures. This is the second time Kweitch has been looted since we came here in 1908.

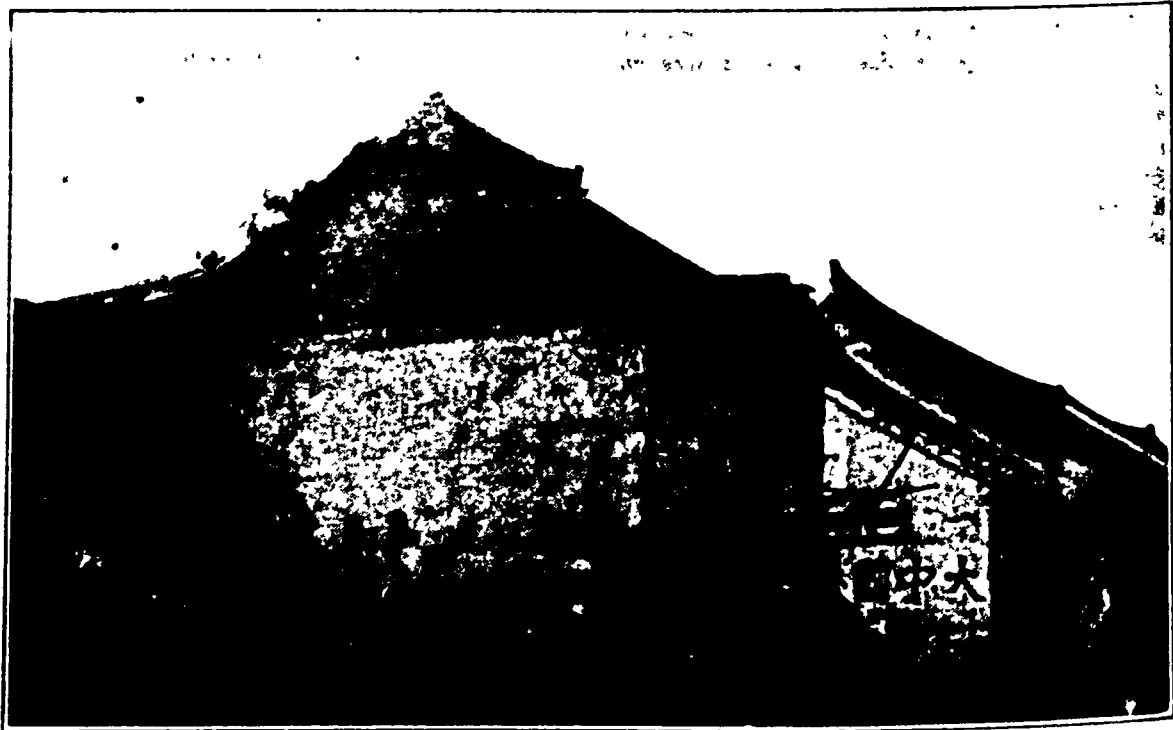


One Year's Work

During the past year I have served as secretary of two large famine relief committees and as an executive member of a third relief committee; I have made a long trip of some thousands of miles to Canton to act as a director on the Board of Managers of the China Baptist Publication Society, have organized our Interior China Mission Bible School; baptized 116 converts into the out-station churches; have had the oversight of seven out-stations, twenty primary schools with over 400 pupils and, in addition, have assisted my fellow Mississippian, Brother J. D. Eaverson, who has recently returned to Kaifeng from language study in Peking, in building a residence for himself and family. I will endeavor to give an outline of some of the various activities which I have enumerated above.

Famine Work. For a period of over six months I acted as Secretary of the official Honan Provincial Famine Relief Committee. Millions of people in this province and some fifty odd counties were affected. Our committee received and distributed over three million dollars in Chinese currency. Our committee distributed food, clothing, built roads and bridges and also made grants to famine camps or refuges. It was a vast undertaking.

I was and am now the secretary of the Christian Herald Famine Relief Committee which distributed one hundred thousand dollars to various places in north China. This latter committee made grants only to Protestant Missionaries and we helped to keep many starving Christians and expectant mothers alive through the terrible winter. This committee still functions and we hope to give further aid this winter—this time not to drought but to flood victims, for the rains that fell in north China during the past summer were the heaviest in over twenty years, it is said.



EVIDENCES OF CHINESE LOOTING

"All of the best shops were either burned out or looted of all they contained, even to the wooden fixtures. This is the second time Kweitch has been looted since we came here in 1908."



HELPING THE FAMINE STRICKEN TO HELP THEMSELVES

Instead of giving money outright, in many cases it was found possible to put large numbers of Chinese men at work building roads, for which they were paid.

In response to appeals made, our Board at Richmond also sent during the past winter some eighty thousand dollars gold contributed by our Southern Baptist people for famine relief. Does not this generous offering show how responsive our people are to human suffering and need?

Evangelistic Work. In one respect I may compare my work to that of the Apostle Paul. Nearly all my effort as an evangelistic missionary has been made in places where the name of Christ had never been named. Is it not a glorious thing to see a Christian community springing up under your eyes in the midst of heathenism utter and complete? This has been my happy experience. Oh, the heartaches, the trials, the struggles, and the disappointments of those first years when a green young missionary, with a small knowledge of Chinese, with no evangelists, no chapels and no experience, I blundered on in my efforts to reach the heathen heart with the Message. Every real missionary knows the meaning of those words of Paul's, "The care of all the churches." It is a great adventure to slowly gather together a band of evangelists, locate strategic preaching places, open little primary schools, shepherd the little but increasing flock, entering into all their hopes and fears.

The evangelists and I agreed last year to pray for fifty accessions to our number of converts and the Lord gave us fifty-four. This year we were emboldened to ask for one hundred and "more than we asked or thought" came—116 baptisms. Next year we ask for 125. Will you not join us in prayer for this number?

Bible School. The key to the Christianization of China is to be found in a trained and consecrated leadership from among the Chinese themselves. Happy is the missionary who can find men whom God has called to this work of leading their fellow-countrymen to Christ. This year it was decided to open a Bible School for our mission, and I was given authority to go ahead and organize this school. We now have twenty-one men and six women who are preparing themselves to be leaders among their own people. It is planned to give practical work along with intensive study of the Scriptures and we hope in a few years to see the results of the work of these students who will then have returned to their various stations and begun work in their local churches.

One of the evangelists counted the number of villages in a radius of five miles of his preach-

ing place and found there were over one hundred of them. I estimate that there are over five hundred thousand souls in the area for which I am responsible. *This is twice the population of Louisville, Kentucky,* where there were some twenty-five Baptist churches, not counting other denominations, when I attended the Seminary. Pray for these five hundred thousand and for these students who we hope will be able to reach many of them.



Interior Uruguay

Rev. L. C. Quarles, Montevideo

Glancing at the map of Uruguay, one is struck by seeing a dozen or more towns of from 3,000 to 20,000 untouched by any gospel influence. All these are within one day's journey from our capital. To many of these not even a colporter had gone, though there are two living in Montevideo. Why? Because it cost five cents a mile to travel by train, and by auto—that depends upon how badly the chauffeur needs money or how badly you need to arrive at your destination. Hotel rates are about as steep as at city hotels.

Paralysis expresses the economical conditions of the country. There has been no market for wool, hides and frozen meats since the European War. Business has become a mere barter, and the family that has no property gets no credit at the grocer's. There is no wage-earning because there is no money in circulation. Many farm renters have gone bankrupt and come to the city with the hope of seeking out a living.

Uruguay is one of the richest countries of its size in the world, but its people in general are very poor. The country is not developed. Its virgin soil will produce an abundance of anything that is grown, but only a very small percentage of it is lazily turned over by sleepy ox-teams each year to sow the customary acreage of wheat and corn. Among its sierras may be found the best marble and granite, coal and iron and many other minerals, but none is exploited. The people have always lived easily without having to tax their brain and muscles; nature has provided them abundantly with the necessities of life. Therefore they are not energetic and enterprising. Manual labor is considered rather a divine curse.

Modern education has not been able to counteract in the country districts the devastating influences of the priest. The government is more interested in taxing industries than in propagating them. The great landed estates are in the hands of the few, who can easily receive all the ready cash they wish, so why spend their money for improvements, modern implements, good roads, etc?

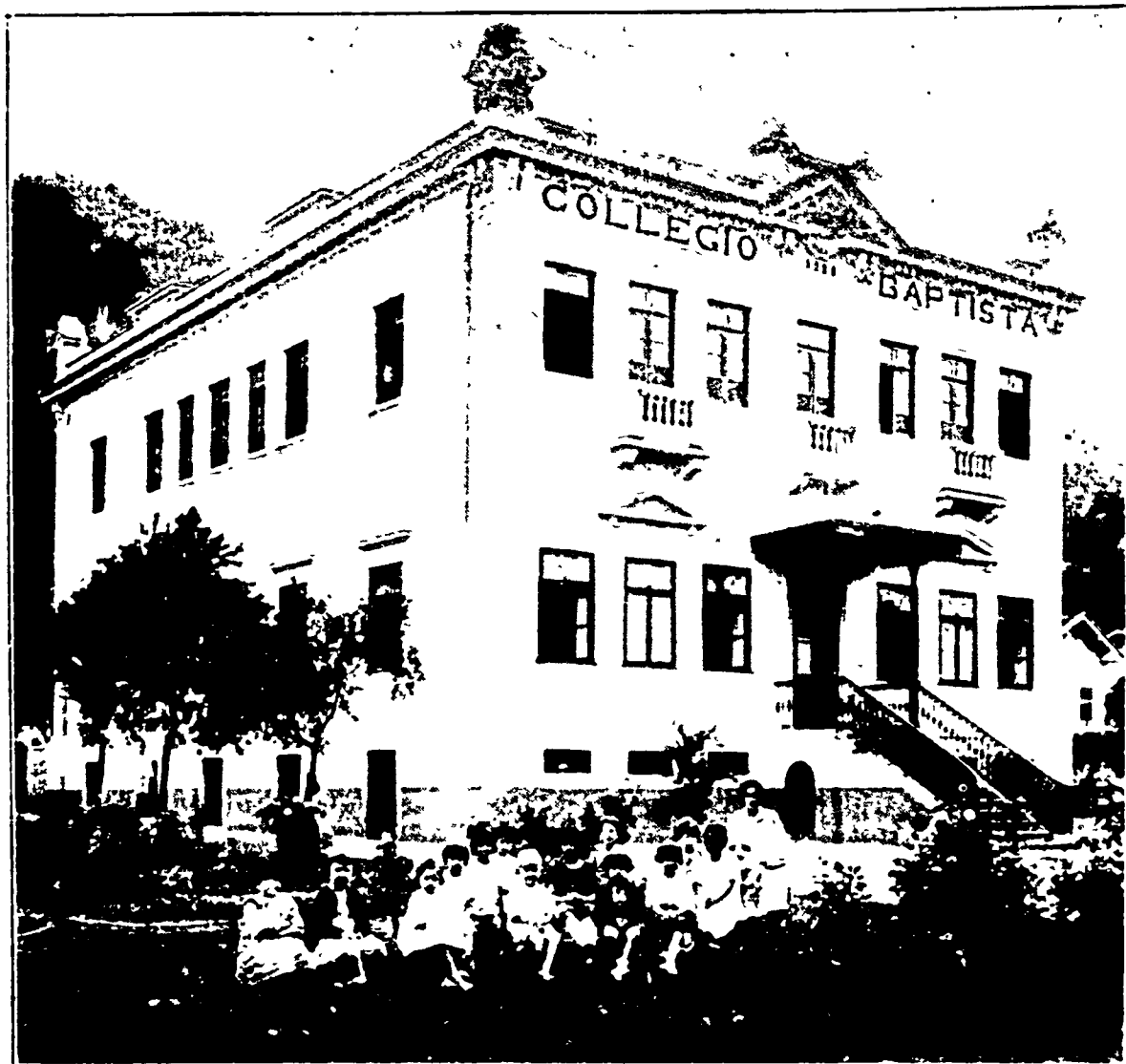
I have a letter from Dr. Cossu in which he says that the sick people take care not to call the doctor and when they do they have to ask to be credited. The people owe him some \$5,000 which he can't collect, and he has gone in debt in order to secure necessary drugs for the sick. "Pray for us, Brother Pastor," he says, "that God may keep alive our faith in the midst of such tribulations."

We found a bit of gospel light in one town of 7,000 souls. One *don Juan*, converted in Montevideo, "boycotted" out of San Ramon because of his evangelical propaganda, moved on to Sarandi. Here he thought it best to distribute his tracts at night. We found him in his *choza* of thatched roof and earth floor, surrounded by piles of bones and junk iron. In extreme poverty, this ex-revolutionary bandit with his household of well-behaved children, is making an honest living, has won the respect of the people and prepared the way for missionary work. We had many a laugh at this simple-hearted brother, for indeed his ignorance is a handicap. We held a little meeting at his house. He announced a hymn whose tune I did not know. So while the long row of monotone children were finding the place, we asked if they knew that tune, and don Juan answered, "Oh, we sing them to just any tune." Which they did with this hymn and Cabral and I had to exercise a great deal of will-power to keep our faces straight and pretend to be singing also.

The announcement that there would be a free lecture on religion by an ex-police chief brought out enough people to fill the Movie Hall the first night. They listened respectfully while we tried to make the best of our opportunity to bring them the Gospel. The two other occasions we were able to secure the hall the weather was bad, and also we learned that the League of Catholic Dames had been busy to keep the people from hearing the "heretics and bandits," but the Word was preached to 100 or 150 persons each time. In another town we could secure no hall, but in the hotel dining room there assembled some seventy men and boys who listened with interest for an hour and a half. The seed was sown. Many tracts were distributed, and several persons visited who seem indeed interested in the Gospel.

The country folk are more religiously inclined, and must be no longer neglected. Liberalism and atheism are not so rife among them, though large numbers have deserted Rome because of its corruption and commercialism. On the other hand, the priest still holds much power and influence with the fanatical and ignorant. Dr. Cossu tells of the almost universal reign of immorality and vice among all classes. I met one family of professional weepers and "rezadores" (pray-ers), who make their living weeping at funerals and praying for other people's dead. Witchcraft and soothsaying are extensive. Witch doctors mix Romish prayers with their repugnant concoctions. The medical profession cannot cope with them. The law cannot down them. By its fruits is pagan Romanism known.

By faith we are about to enter the field. We believe we shall soon see groups of Baptists believers in these towns and country districts.



A GREAT BAPTIST INSTITUTION

The Girls' Dormitory Building and grounds of the Collegio Baptista, with a part of the kindergarten class.

Evangelizing in Brazil

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

One of the first things we had to settle upon our return from furlough was our sphere of labor. It seems strange that after thirty years of work a new sphere of labor had to be found—but, it is easily explained by the fact that most of our life has been spent in opening up new fields or helping some work that needed outside help. For the last seven years we had been working in connection with the Carroll Memorial Publishing House, helping it to tide over some of its most critical periods, especially the great world crisis of 1917 to 1919. Since then the House has been having smooth sailing, comparatively speaking, and, with the great help of the Baptist 75 Million Campaign, is on the road to remarkable prosperity.

Returning from our furlough we thought it a good time to return to our evangelistic work, the work nearest our heart and for which we had come to this great field.

One of the first visits we made was to the city of Sao Paulo, where our Home Mission Board has its headquarters, of which Brother F. M. Edwards was the corresponding secretary. Before leaving Brazil for our furlough in 1920, this work had been ours, and, at the National Convention in Pernambuco he had agreed to look after this work until our return. During our absence Brother Edwards had accomplished a great work in spite of the many duties as missionary evangelist of the great Sao Paulo field. However, on our return to Brazil, he insisted on turning over the work of the Home Board to us and at a meeting held in Sao Paulo his resignation was accepted and we were re-elected corresponding secretary, which means evangelist of the Home Board.

Upon our return from Sao Paulo to Rio de Janeiro, the trustees of the College and Seminary in Rio de Janeiro had a meeting and, knowing our desire to give ourselves entirely to the work of evangelism, invited me to give a series of lectures on evangelism to the seminary students in Rio and authorized me to represent the college and seminary where and whenever possible. This invitation was accepted gladly and during the month of May we are hoping to be able to

deliver this series of lectures and in connection with this, perhaps, be able to publish a book on evangelism that we hope to prepare through these lectures.

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One of the first opportunities we had to do a little evangelistic work was in the Parana field, where Brother A. W. Luper is holding the fort during the absence of Brother Deter, who is in the homeland enjoying a much-needed furlough.

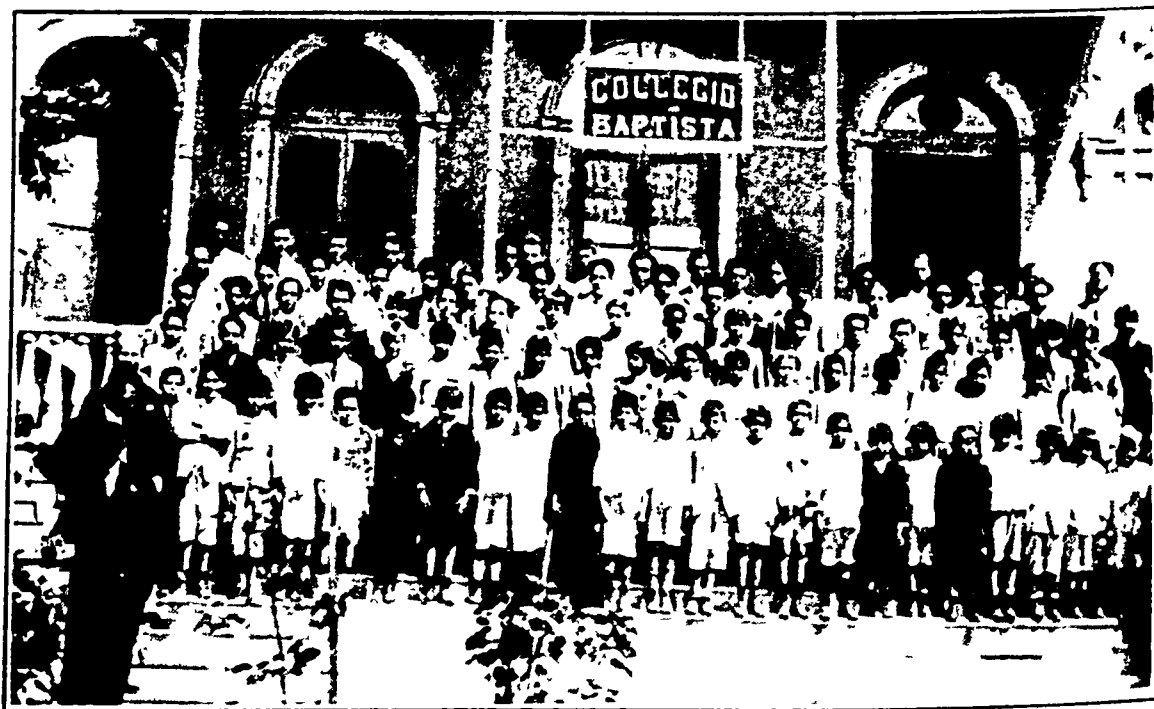
Brother Luper was sent to Brazil by the B. M. A. of Texas and is just beginning to lay hold of the native tongue. Although only a year in Brazil he has mastered the language in a remarkable way and has endeared himself to the churches and workers.

A Bible institute was to be held in connection with the Paranagua church, one of the largest in the field. Dr. J. W. Shepard, director of the college and seminary, unable to leave his work just then, had asked us to substitute for him on the program and we went, arriving there on December the 6th—not quite three weeks after our return to Brazil.

There were not many workers present at the Institute, but at night we had great crowds anxious for the Word of Life. The preaching hall could easily accommodate about 250 and every night it was crowded. The attention was excellent and we felt happy in delivering the message of love and life. We felt the joy and privilege of preaching Christ, our Redeemer, as never before and although we held only four services, more than twenty souls decided to follow the Lord Jesus, some of them giving remarkable signs of real sorrow and repentance. The Sunday after we left the place the pastor informed us that ten of those were accepted for baptism and six others postponed for further instruction.

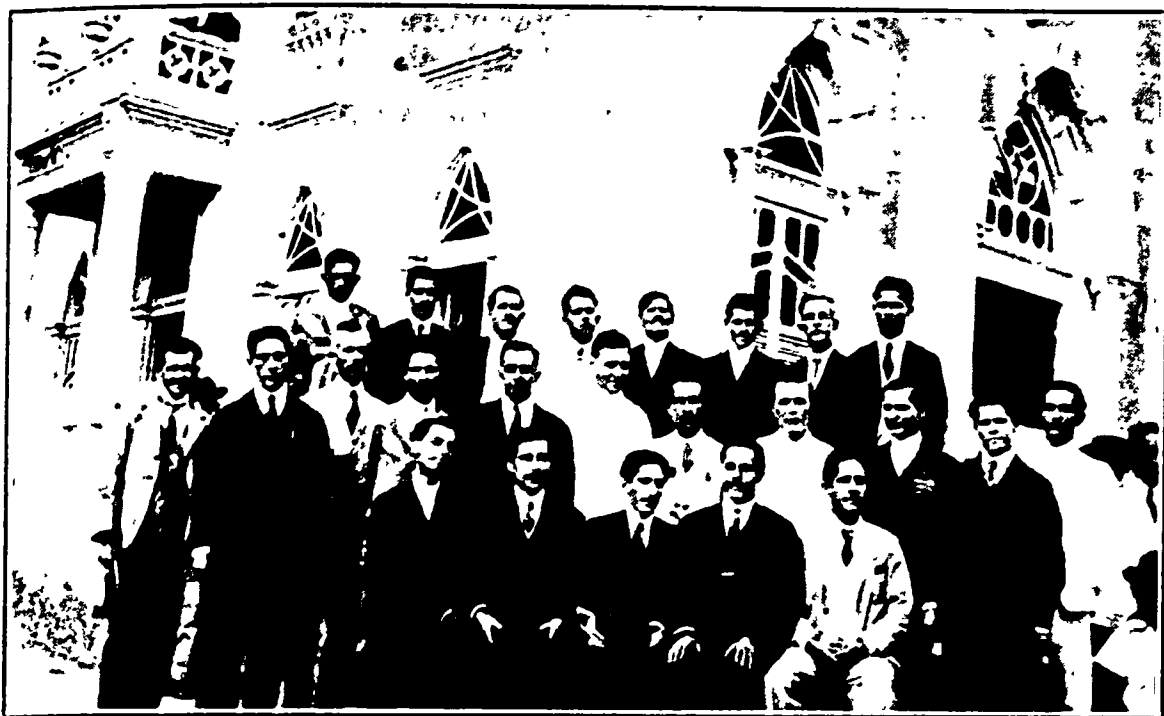
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From Paranagua we went with Brother Luper to the capital of the state, the city named Curitiba, where we have a church of about 75 members, and where the missionaries, both Brother Deter and Brother Luper, are concentrating their efforts to build up a solid, strong basis for the whole state and, from what we saw, are succeeding admirably. Sunday night we began a series of evangelistic lectures, or rather Gospel sermons. Seldom have we felt the presence and power of God as during those few nights. The church has not only an excellent group of work-



MAKERS OF BRAZIL'S FUTURE

Group of boys and their teachers, Collegio Baptista, Campos Mission, where a great work both in educating and evangelizing is being accomplished.



NATIVE PREACHERS OF THE CAMPOS MISSION, BRAZIL

Those seated read from right to left: Joaquim Lassa, Moderator and State Secretary; Florentino Ferreira, Secretary and Pastor; Leobino Guimaraes, Pastor of church in Padua; Manoel Ayelilo, Official preacher.

ers, full of faith and zeal, but also a good choir, whose singing attracted the crowds. The hall, though large and comfortable, soon began to overflow and the last night even the street outside was full of attentive listeners. Many came into the inquirer's meeting and manifested sincere desire to learn more of Jesus and His power to save.

Saturday we were back in Rio and after preaching in the San Christovan church on the 18th, eight persons came forward, anxious to follow the Lord. On Sunday we began another meeting at the Madureira church, one of the largest suburban churches in this great city.

While at home on our furlough, a good brother from Kansas, turned over to us the sum of \$1,000 to be used in the erection of a chapel in Brazil. We forwarded this sum, with the permission of our Board in Richmond, to this church. The exchange being favorable, the brethren were able to buy an excellent piece of property, situated on one of the prominent avenues of the suburbs, and borrowing money from our building and loan fund, built themselves a large hall, which is doing duty both for preaching purposes and as a day school. The lot they bought is large enough to put up a larger building as soon as they pay the debt which they owe. Building in Rio de Janeiro is no easy task.

The meeting we held was a decided success. The spacious hall, seating over 250 persons, was always full and the attention splendid. Over thirty persons decided for Christ and the outlook for the future is very encouraging.



Are the Days of Miracles Past?

Mrs. Cora H. Blair, Cordoba, Argentina

For about three months we have been praying for a Spanish family. The mother has been converted for thirteen years. Recently one of the younger daughters has been converted and gave a beautiful testimony of her faith and was baptized. The family has known the gospel for thirty years. But the last two years the mother has been suffering greatly over the condition which has existed in the home. The father became angry with one of the married daughters and told her to never come home again. He has been very cross with all the members of the family and has gone so far as to carry a revolver in his pocket when he went out on the

that song." So out alone on an elevation of a suburb of the city he fell—he hardly knows what happened, whether it was an attack of the heart or if someone threw a rock and struck him. At any rate, he fell and bruised his body, tearing a great place on his cheek, with other bruises.

He was unconscious for about an hour. He was carried to the hospital and stitches taken. He afterwards came to himself and from that time seems to be a changed man. He had been accustomed to smoke, but in the hospital he gave his cigarettes to one of the helpers and said that he was through smoking. The daughter that was cast out of home came home to await his coming with all the other members of the family. He was brought home Monday morning and received them all with great love and affection, and that night the son-in-law came, and he welcomed him gladly. The whole household is rejoicing. The mother gave a beautiful testimony in one of our services since, and last night the man himself told publicly of his faith in our Lord. We praise the Holy Name of Him who gives victories over sin.



The Need of Loyalty

There is need of loyalty to Christ which we will show by making the Bible our guide. How can we know Him full unless we go daily to the source of information about Him?

There is need of loyalty to Christ which will be evidenced by the constant practice of believing prayer. "Ask and ye shall receive," is not a promise of the past, but as strong a certainty today as it was when the words were spoken by Jesus.

There is need of loyalty to Christ as Lord and Master of our lives. "Ye call me Lord and Master and ye say, well, for so I am." No half-way consecration will suffice if we are to accomplish the tasks we have undertaken. Complete, whole-hearted surrender of ourselves to Christ is necessary. "Let us also go, that we may die with Him."

—Student Volunteer Movement Bulletin.

Life's greatest glory—what is this? It is faithfulness to God. The one thing needful is not success, but sincerity; not glory, but goodness; not honor, but holiness. A humble, consistent, earnest life, lived to the praise of God, is the greatest life that can be lived.

—W. H. Griffith Thomas, *The Outlook of Missions*, August and September, 1920.



ADULT SUNDAY SCHOOL CLASS, CAMPOS

The growth and efficiency of our Brazilian Sunday school are the source of constant wonder and delight, especially because of the large number of adults enrolled.

From the Home Field

The Texas Mexican Baptist State Convention

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

To Austin, Texas, in hot weather, is a long way, but when the capital city greets you with its largest state capitol in the largest state, its spacious university grounds and buildings, its cultured and church-going citizens, its gracious preachers, its general beauty, its go-easy disposition, you do not regret that exacting duties imposed such a trip upon you at such a time. The city was evidently erected more with a view of living than of trading, and is domesticated rather than commercialized. It is a good place for a studious mind to will the hat from the head and fix the disposition to settle down.

The route, too, presents many aspects of variety, though there are extended spaces of dull routine. It was early morning on a belated train crawling along the tedious dullness through a wild waste country in a portion of Louisiana. Marsh lands and puddles of still water stretched out along our course, while lily ponds decorated spaces every now and then. Some passengers who had rubbed sufficient sleep out of their eyes to see, commented in coarse complaint upon the flatness of the land, the germs of malaria, the home of the mosquito, the general dullness of such a desolation. My own thoughts turned to the thousands of water lilies awake with open faces upturned to the blue sky, greeting the day with pure-white-smile good-mornings. In the extended waste of low, wet lands they were watchful angels guarding the space against a gruesome desolation, teaching us how generous is God in lavishing the beauty of purity upon the lap of the untenanted wild. In these white gardens upon the waters fairies could live and love and laugh and dance to the music of their own joyful hearts; and a keen observer of the forceful contrast between beauty unspotted and waste otherwise unrelieved could easily translate such impressions into angel visits to his finer tastes.

Across the Mississippi pink lilies, reminding one of hyacinths, relieved any semblance of monotony which might be possible to a monopoly of beauty.

The weather and the Convention extended to me a warm welcome. The meeting was full of interest from start to finish. It is refreshing to be with people who diligently and joyfully attend religious services from 6:00 a.m. to 11:00 p.m. without apparent slackening of ardor. Rev. L. Ortiz, of Uvalde, Texas, was elected president. Rev. C. M. Gurrola, of Waco, secretary, and Rev. Emmett Rodriques, of Kerrville, treasurer.

The Convention discussed with interest and intelligence the subjects of Missions, Christian Education, Temperance, Ministerial Education and Supply, Religious Literature, Evangelism and Church Efficiency. The Mexican Baptist women are quite well organized in many of the local churches and in the State. The State president of their W. M. U. is Mrs. Corina Rodriques. Mrs. D. Ruiz is secretary and Mrs. P. C. Bell is treasurer. The W. M. U. convention, this year held in connection with the Convention of the men, determined to contribute sufficient funds this year for the support of a Mexican ministerial student at El Paso. For this same purpose of ministerial education the convention raised \$769. Twenty-five young men have offered for the ministry during the last convention year. This indicates a lively spiritual interest in the churches,

as also does the fact that there were during the year 500 baptisms in the few churches composing the convention. The number is twenty-five, with four new ones uniting with the convention this year. Six others have been organized during the year and will unite with the convention in due time. These facts indicate real progress in our cause among the Mexicans in Texas.

There are a half million Mexicans in this great state, and the gospel is making much headway among them. We have 3,000 Mexican Baptists in Texas, and there may be many more than these. The gospel is preached by our missionaries, and after awhile in some unexpected place a Baptist church will spring up. At Big Springs two Mexicans were converted and had to remove to Arkansas before they could be baptized. When they reached their new home in the new State they wrote back for Bibles with which to conduct missionary effort among their own people there. They were baptized into a Baptist church in Arkansas.

The greatest opportunity for Baptists among Mexicans is furnished in the State of Texas. Not only are thousands of them in Texas, but they are farther removed from the domination of priest, nun and Jesuit than in any place on the face of the earth, and consequently are much easier of access. We are short-sighted indeed if we do not erect good Mexican chapels and ample Mexican schools from kindergarten to high school and college along the border of Texas for the use of strong men whom we will provide in order that we may reach thousands of our Mexican people by this means, not only in Texas, but indirectly over the border in old Mexico. This is really the quickest way to reach the Mexicans over the border. With a few good schools in the territory indicated, with chapels adapted to the purpose of missionary effort, and with as many as one hundred strong evangelists, we could easily have in Texas 25,000 Mexican Baptists in five years.

On Saturday night of the convention in marched members of the "Ku-Klux Klan," their presence soon blocking the streets around the building in which the convention was being held. The spokesman said from under his mask that they were the friends of the cause the convention was seeking to promote, and claimed that the Klan numbers as many as 150,000 Protestant members in Texas. I did not know the speaker, and his mask kept his identity from the eye of his closest acquaintances.

The tactfulness and enterprise of Missionary P. C. Bell is encouraging. When President Obregon of old Mexico sent senators and other celebrities of state to the inauguration of Governor Neff, Bell devised and carried out a scheme to give these Lights of that Nation a great reception in the auditorium of the First Baptist Church of Austin, and absolutely put it over in great shape.

Our foreign population presents a serious situation in rapidly multiplying places in our Southland. Why do we not awake to this impending peril, and give the means with which to not only enlarge the Mexican Baptist Convention, but mightily multiply Baptist conventions of foreigners all over the South?

Dr. C. D. Daniel, our fine worker at El Paso, was my interpreter. He is brave, full of evangelistic fire, and self-sacrificing as a true yoke fellow.

Mexican Baptists sing with unction, and spiritual power. Mr. Cesar Godoy and Miss Virginia Villareal, of San Antonio, cannot well be excelled in a duet.

Successful Daily Vacation Bible Schools

Miss Gravett tells of the work in Norfolk, Va.:

We have just closed the most successful of the three Daily Vacation Bible Schools held here, having enrolled one hundred and eighty-three children, who did excellent work in Bible as well as in the various kinds of hand work which was taught.

The far-reaching results of this work cannot be estimated. It served to keep the children off the streets for two hours each day, their minds and hearts were being trained to know Jesus better and to love Him more through the Bible stories told and memory verses learned; they were taught to sing the gospel story, thereby training their voices for Him; the handwork served to teach them industry; more children were enlisted for the Sunday school; two of the older girls and one of the older boys who did such splendid work at the beginning of the school, I made teachers of some of my handwork classes, and they proved some of my finest helpers. Although there were no definite decisions for Christ, in so far as to line up with the church was concerned, yet many of the children expressed a desire in their hearts that they loved and believed in Jesus as their own personal Saviour and wanted to give their hearts to Him. One Jewish girl said, "Some day I want to be a missionary." She loves the New Testament stories, can repeat them beautifully, and has a wonderful capacity for memorizing Scripture and telling you just where it is found in the Bible. She is now a high school girl. Won't you pray with us that we may be able to win her for Christ and for His service among her own people, the Jews? We gave honorable mention to those who did the best work. Fourteen were on honor roll for efficiency in story telling (Bible stories), seventeen for memory work, and twelve for being present every day.



News from the Lower Grande Valley

Missionary George B. Mixim makes interesting report. The lower Rio Grande valley is of vital importance in our work among foreigners.

It is with great pleasure that I give you this brief report of our work among the Mexican people in Brownsville and the villages near by. Although the work is very humble on account of lack of equipment, yet I like to tell of how the Lord has blessed it during the past year.

THE CHURCH

During the past year we have had seventy-nine professions of faith, but of these only fifty-four were baptized, the others for various reasons failing to do so. We raised \$1,200, which was used in buying a lot, moving our building, installing electric lights and water. We are now starting a fund to enlarge and repair the chapel, purchase the adjoining lot if possible, and buy one or two small houses to use for establishing missions in different parts of Brownsville.

Our expenses for benevolence have been much greater the past year on account of many sick among our congregation and not a few out of work. Lack of work has diminished our membership greatly. In San Antonio there are twenty of our members and not less than forty-five south of the Rio Grande.

On April 30 last the church called a council to examine our Brother Jose Lamadrid, with the object of ordaining him deacon. He having been approved, they proceeded with the ordination. The irreproachable character of this brother is a wonderful help. We are arranging to open a new mission a few miles from Brownsville, and hope soon to be able to preach the gospel in other outlying districts, if God will.

THE SUNDAY SCHOOLS

The decrease in membership by moving has caused a corresponding decrease in the attendance at the Sunday school. Many of our people have had to move their houses to locations farther out, leaving them far from our house of prayer. On April 2 we opened a new mission on Fourteenth street, with Brother Grisham and wife in charge. God has greatly blessed this work, and once more this brother and sister have proven their missionary spirit and consecration to the work of the Master.

An attendance last Sunday of twenty-six at this mission proved too many for the little room we occupied, and on July 4 we rented a larger house and will hold the Sunday school there next Sunday. We believe it will grow to fifty in a short time. Our Sister Josefina Garza de Andrade is doing excellent personal work at this mission, and is also teaching a day school which greatly helps the work.

YOUNG PEOPLE'S UNION

This society was organized in 1915, and at one time had a membership of nearly 150, but it has been necessary to revise the list. The society now has fifty-six members actively engaged in the work of organization. Many people in Brownsville have been evangelized through the work of the Union and many in trouble helped by the vigilance committee.

WOMEN'S SOCIETY

Very important is the work this society has done and is doing. Their work, among other things, consists of a house-to-house visiting, distributing to those in need, taking care of the house of prayer, and general oversight of the work. The membership is not large, as our church is composed largely of young men and women, but the seven or eight members who form this society are altogether worthy of mention. I know that their weekly prayer meetings and their counsels given from house to house have worked to the good of many whom God has called to His service.

I do not want to close this report without manifesting my gratitude for the very efficient help which I have received from Brothers Grisham and Lamadrid, the first, besides having charge of the Fourteenth Street Mission, has been of great assistance financially, and has given much time and thought to the work. Brother Lamadrid has helped in all departments of the work, and with his own hands built the baptistry which the church now uses, paying out of his own pocket for the brick and cement used in its construction. I am also happy to state that the women of the American Baptist church have helped me financially and shown great interest in the work.



Our New Pastorate—Matanzas

Rev. W. B. Miller, Cuba

May we call your attention for the sake of all concerned to the fact that our address is no longer "Templo Bautista, Havana," but "First Baptist Church, Matanzas, Cuba." It is not necessary to burden the memory of our friends with the Spanish form of the name, as our mail comes safely, addressed in English.

After this church has been pastorless several months we were asked to take charge of it, which we did the last of February, handling the work in connection with the leadership of the Cuban American College of Havana. In spite of the handicap the work grew and had doubled in attendance in all departments before the close of the session in Havana.

We found a roomy and attractive country house just outside the city on a hill, with wonderful breeze and view of all the city and the large bay, at the price of a stuffy house down town. The Cuban people in general do not like

to live in a quiet place, so for them this house is not desirable. We are all enjoying the best health we have had in many a day. Mrs. Miller is regaining her normal strength and is proving anew that training-school girls make most acceptable "pastors' assistants."

Our membership is made up largely of poor people, but we have a most promising group of young people, quite a few of whom are students in high school and normal. Fifteen have been baptized since we took charge. Our new B. Y. P. U. numbers about fifty, with a large percentage of attendance; Sunday school is above the hundred mark, strong and active Women's Missionary Society and Sunbeams. We feel that a great opportunity is before us here, and we are truly happy in trying to meet it. These people seem to us to be very susceptible to leadership, if I may put it that way. Unless the proverb about the new broom applies too strongly you may expect to hear good things of Matanzas after awhile. Berean and Fidelis classes under the leadership of the pastor and his wife, respectively, are enthusiastic and have furnished the majority of the candidates for baptism thus far.

Our fellow missionaries in the various fields will be able to appreciate far more fully than the home folks the difficulties experienced through lack of sufficient literature in the language. This matter can scarcely be overestimated. Would that you home folks would think of eliminating practically every page of printed matter that you use, leaving only an adult quarterly, a lesson leaf, picture roll and primary cards for the Sunday school, *nothing* for the missionary society, B. Y. P. U., Sunbeams or other features of the work. What is afforded these must be original, or translation work by some one who knows English and can take time to translate and make the necessary carbon copies. When we think of the progress made on some of the mission fields in spite of such handicaps, we can but wonder what would be the progress if the people had the opportunities of helps innumerable and of such variety as are available in English. If we had an office assistant we could keep her busy for months without a minute of rest, and then not do all that we should like to do along such lines.

The session of the Cuban American College, which closed May 31, was the best in the



MIKE IUPE, A SYRIAN BOY

who has been in this country eighteen months, has been studying in the Joy Mission for New Americans, Jackson, Miss., ten months. He has been called to preach and will enter a college next session, for training in Christian service.

school's history. One hundred and thirty-seven was the total attendance. In the closing days we made a very definite effort to reap some of the fruits of our systematic Bible teaching. Waiving the practically unanimous vote below third grade in favor of becoming Baptists, we put the proposition as coolly and clearly as we could before the other children and, because of the idea that courtesy demands that the pupil agree with his teacher, almost tried to discourage them, lest we count on some who were not really regenerated. Finally, after four had been baptized during the session, four more presented themselves on that last day set, saying that their parents offered no objections, and they were baptized, while sixteen of their companions persistently declared their purpose to follow Christ, and to be baptized as soon as they could secure their parents' consent. One noble Baptist mother who was present said to me afterward that that baptismal scene was one of the most impressive moments of her life. The Cuban American College will continue its work under new leadership, and those who have associated Mrs. Miller and me with the Havana work will please note that we are now permanently located in the pastorate of the First Baptist Church, Matanzas, Cuba. We are being urged to do educational work here in connection with the pastorate, but it will be impossible to do much of it in person. Probably we shall make a humble beginning this fall through assistant workers. We shall appreciate the prayers of all who pray for the work and workers in Cuba.



Nanigos of Cuba

Rev. Livingston T. Mays

When Dr. and Mrs. B. D. Gray were in Cuba, in 1907, in company with Deacon Willingham, of Atlanta, Mr. Willingham was prevailed on to give \$200 to build a marble tile baptistry in the Baptist Temple. In excavating for the baptistry foundation a human skeleton was discovered. I began investigation to discover whether a murder had been committed or whether the Temple had been built on the site of an ancient cemetery. These investigations proved that there had not been a cemetery there for a century or more at least.

The next probable theory was based on the fact that there was an ancient custom in Cuba of burying a dead man, presumably the founder of the family, at the foundation of a new house, thus symbolizing that the home was built upon him. This theory had to be discarded because the Baptist Temple was originally a theater building, not a home. As far as could be learned there had never been a home on this site.

Delving deeply into Havana's history I found that the present site of Temple Bautista was, up to about 100 years ago, outside the city walls, although it is now in the very heart of the city. A portion of the old wall, left since the days when cities had walls, is less than two blocks from the Baptist property now. Let it be remembered that Havana is the oldest of American cities, Christopher Columbus himself having landed there and worshiped on the site of the Temple about ten blocks from our Temple. In the days when the site on which the Baptist edifice was later erected was outside the ancient city walls, there was on it a group of forbidding-looking stone and compostaria buildings, the larger of which was the regular meeting place or rendezvous of the mysterious society of Nanigos, a band of murderers. These terrifying people traced their origin to the Sleuths of India who are so graphically described in the "Wandering Jew" by Eugene Sue. The religion of the Sleuths of India was to kill people. They murdered as a religious duty. From India this peculiar cult of the devil traveled to Africa. From Africa it was brought to Cuba by African slaves. In Cuba the association

took the name of Nanigos. Its members were distinguishable by the fact that they filed their front teeth to a sharp point.

A prerequisite to membership in this order was that the applicant should bring a dagger red with blood to the assemblage, and that the news of the next morning should reveal that there had been a murder at the point where this applicant claimed that he had killed a man. These deluded creatures thought they were the instruments of fate. The novitiate desiring membership would stand on the street or in a darkened doorway and put a package or a paper bag filled with earth on the sidewalk. He would then trust to his divinity that some person who deserves to die would stoop down and pick it up. Then, when an unfortunate passer-by saw the parcel and stooped over to pick it up, the Nanigo would thrust the dagger into his back and flee. If not caught at the very time, but later accused, other members of the band would falsely swear out an alibi and save him from the law. Practically all Nanigos are Negroes.

While this cult was at first a symptom of religious fanaticism, it later degenerated into absolute criminality and did murder for hire. The severe hand of the law suppressed it. If it exists at all today it is under cover. Cuban mothers still hush their crying babies by telling them the Nanigos will get them.

While we of Christian America feel horror at the story of these poor heathen who murdered for religion's sake, let us remember that in time of war many of our preachers so lost their heads as to preach killing as a virtue. Cuban and American alike need the spirit of Jesus Christ and it is an example of the good done by the Home Mission Board that over the very skeletons of the victims of this murder society stands a Temple to Christ.



A Bit of Encouragement from the Joy Mission for New Americans

MRS. TESSA W. RODDEY, JACKSON, MISS.

Perhaps a bit of news about our work here among the foreigners will interest and encourage those who are doing or contemplating doing work among the foreigners, or to put it more correctly, the new Americans, in their local fields.

Sometimes we get discouraged and feel that we get on very slowly, and it is only by comparing the figures of last year with those of this year that we feel glad and encouraged to press on.

In June, 1921, we were acquainted with two families, and had taught only two in a small community house, and in one home, and knew none of the real problems and plans about the work of Americanization.

Now, in June, 1922, we find that we are in close, friendly, visiting touch with twenty families—103 people—and have taught our language to eleven, three men and eight women, and have had twenty-three in our mission Sunday school. We feel that several of the women love us, and trust us, and would call on us in trouble or sickness.

We have given out twenty Bibles, six in Arabic, the language spoken by the Syrians, and we have succeeded in getting tracts in Russian and Greek and Spanish. We have our work divided among our most tactful, optimistic and faithful women. One woman has two families of Greeks, one of Russian Jews, and one of Syrians to visit and teach and be a friend to. Another woman has three families of Syrians, and one young man, a Syrian, in whom she is especially interested. A third woman has two Syrian families to visit, and one girl to teach. Another has twelve families to visit and be a

friend to. This visiting with kindness, neighborliness, and friendship means much more than the teaching, and counts largely with them. We feel that they trust us and will come to us for advice and help.

We have a mission where we hold Sunday school each Sunday afternoon, and prayer services there and in homes about twice a month. The young man whose picture is shown has been in the language school a year. He took part on the B. Y. P. U. program Sunday evening, and acquitted himself very creditably. Mr. Lupe has been called to preach, and is eager to enter college and prepare for his work. He attends our church and Sunday school regularly, and is doing fine missionary work among his people.

We feel that the year's experience has given us some ideas of what Americanization is and what it should mean, and we are trying with prayer, study, kindness, sympathy, and Christian

love to help these people to become real citizens of our country.

We find that there are so few, practically none, of the kind of books we need to do the work of language teaching as it should be done. We find our way is slow when we try to interest adults with first readers and primers, and we would give much to get books suited to our work. We need courses in citizenship, in practical Americanization, and in the ethics of business, applied law in simple words, and something to help us teach them voting, registration, etc. We find them intelligent, industrious, neat, law-abiding (as far as they understand), and very responsive to all Christian teaching. The work was new to us, but we went into it with the feeling that if we claimed God's promise to go with us all the way, we would win, even if we had no idea how to begin. We just did the best we could, and with God's help we are winning slowly. Pray for us.

Missionary Miscellany

From the FOREIGN MISSION BOARD.

Dr. James M. Shelburne, Pastor of the First Baptist Church of Danville, Va., has been elected by the Board as State Member from Virginia.

We are glad to report that Miss Florence Walne of Japan, who has been so desperately sick in the Clifton Springs, N. Y., Sanitarium is recovering rapidly.

Rev. R. B. Garrett, D.D., State member of the Foreign Mission Board from Virginia for many years, was buried on the first Sunday in July. Dr. Garrett by his good judgment, faithfulness and devotion rendered a signal service to the cause of foreign missions. We loved him deeply and enter most keenly into sympathy with his family in their bereavement.

Miss Blanche Sydnor White, who has for almost fifteen years served in the office of the Foreign Mission Board, has resigned to accept the position of Field Secretary of the W. M. U. the South. The Board never had a more efficient and satisfactory helper. We give her up with very great regret, but we rejoice that she has entered into such a wide field of usefulness, and bid her God speed in her new work.

"Yengchow Launch capsized Pierce drowned," was sent us by cable on the 24th of July, announcing the sad passing of the Rev. L. M. Pierce of Yang Chow, China. No further details have been received. Brother Pierce was born in Fannin County, Texas, on October 24, 1854. He graduated from Savoy College in 1885 and from the Southern Baptist Theological Seminary in 1891. He sailed that same year. Practically his entire service of 31 years was given to the great field of Yang Chow. He devoted himself to the evangelistic work. He was a zealous and efficient worker and led many into the Kingdom. His loss is all but irreparable. Two days before his death the Board appropriated a sum of money for the enlargement of the church lot in Yang Chow, an enterprise in which he was greatly absorbed.

On July 22 the Steamship Wenatchee sailed from Seattle bearing Rev. David Bryan and family, who are returning to Pingtu, China; Rev. and Mrs. W. D. King, returning to Canton, China; Miss Margie Shumate, to Shiu Hing; and Miss Rachel Newton, recently appointed to the service, to Chefoo.

The following are recent arrivals of missionaries on furlough:

Miss Alice Huey, Laichowfu, China. Home address, Route 1, Box 96, Bessemer, Ala.

Miss Florence Jones, Pingtu, Home address St. Louis, Mo.

Miss Pearl Johnson, Shanghai. Home address, Pittsboro, N. C.

Miss Catherine Bryan, Shanghai College. Home address, Atlanta, Ga.

Miss Mae Morton, Wuchow. Present address, Baptist Sanitarium, Dallas, Texas.

Dr. and Mrs. R. E. L. Mewshaw, Kwei Lin. Home address, Garland, Texas.

Miss Elizabeth Kethley, Shanghai College. Home address, 147 Wacaster St., Jackson, Miss.

Mr. and Mrs. C. F. Stapp, Aracaju, Brazil. Home address, Burleson, Texas.

Rev. and Mrs. E. A. Jackson, Campo Grande, Brazil. Home address, Abingdon, Va.

Miss Alice Bagby, Sao Paulo, Brazil. Home address, Seminary Hill, Texas.

We hope all of these friends will have delightful furloughs. They need the rest.

A large party for the Orient is scheduled to sail on September 2, from Seattle on the steamship "President Jackson" of the Admiral Line. We give here the names of the missionaries and the fields to which they are assigned:

New Missionaries:

Mr. Earl Parker, North China.

Mr. and Mrs. L. E. Blackman, Yangchow, China.

Miss Mary Crawford, Tsining, North China.

Mr. and Mrs. Collis Cunningham, Japan.

Miss Sarah Gayle, North China.

Miss Nell Hall, Kaifeng, Interior China.

Miss Lois Howard, North China.

Mr. and Mrs. John T. Littlejohn, Jr., Tsining, North China.

Mr. J. R. Mashburn, North China.

Miss Katie Murray, Chengchow, Interior China.

Miss Faith Snuggs, Pakhoi, China.

Miss Josephine Ward, Kaifeng, Interior China.

Miss Mary Lawton, Chefoo, North China.

Miss Lucy B. Wright, Hwanghsien, North China.

Old Missionaries Returning to Fields:

Miss Mary N. Lyne, Shanghai, China.

Miss Hannah F. Saltee, Shanghai, China.

Mr. and Mrs. Wade Bostick and - family, Pochow, China.

Mr. and Mrs. S. E. Stephens, Tsingtao, China.

The sailings for August are as follows:

On the "American Legion," which sailed from New York August 5, were Rev. and Mrs. Paul C. Porter and Miss Minnie Landrum for Rio de Janeiro, and Miss Jennie L. Swearingen for Bello Horizonte.

On August 12 Rev. and Mrs. Jas. McGavock sailed for Valparaiso, Chile, on Steamship "Ebro."

On August 17, Rev. and Mrs. J. A. Tumblin sailed on the steamship "Santarem" for Pernambuco, Brazil. In company with the Tumblins were Rev. and Mrs. A. N. Mesquita, natives of Brazil, who are returning to Brazil after graduating recently from the Southwestern Theological Seminary.

On August 24, Rev. C. K. Dozier, and family sailed from Vancouver on the "Empress of Canada." They were returning to Japan from a furlough which has been most profitably spent.

Rev. J. J. Vince of Siberia gives an encouraging report of the work our Board is supporting in Eastern Siberia. He says: "Herewith I find opportunity to inform you that the three evangelists supported by the Board of the Southern Baptist Convention have been diligently working on their respective mission fields, and the Lord has abundantly blessed their labor. According to the latest reports sent in by them up to the moment, as I write this, the whole yield of their sowing for the passing missionary year may be expressed in the following figures: 226 converted and baptized believers of both sexes. Moreover, I deem it my sacred duty to advise you with heartiest thanks about the lot of Bibles forwarded by you to my address in the year 1920, for free distribution to the poor and needy, which having traveled over and been stranded in many places, ultimately has arrived at Helampo. The Lord's name be praised, and many thanks be to the senders. Now the spiritual hunger of many souls will be satisfied and many sorrow-stricken hearts will be relieved, and many a tear will be wiped away, when the divine Word with its richest, many and manifold promises is secured, read and believed through the comforting agency of the Holy Spirit."

C. J. Lowe, Kwei-Lin, China, writes: "A little incident will give you an insight to the Chinese mind. The men that robbed me when I came up the river in August, came into the city two weeks ago. Their leader has leprosy but he does not know it. As soon as he came into the city with his men he went immediately to the church to look for me. I was not in, so he left his card for me. His idea was that he was now through with that business and wanted me to know that he was my friend. I went to see him and had a pleasant talk with him and three others. You will remember the place called Ma Kiang where the robbers wanted to come out and look after protecting the river. These were the men. I have their cards and they say that I can trust them not to allow anyone else to touch me."

Dr. F. J. White, President of Shanghai College and Seminary, reports encouragingly about that great institution: "Last Saturday we had our annual commencement. Ten years ago we graduated two men. The number has gradually increased until last year there were fifteen and this year there were twenty-four from the college and four from the seminary, and two men whose diplomas were withheld for a year, making thirty in all. We also had the largest attendance of interested guests that we have ever had. The chapel was full and there were many who could not get in. It will be the last time we can

hold commencement in the chapel. If the new chapel is not forthcoming, we will have to hold the commencement on the lawn if it does not rain.

"Two weeks ago twenty students were baptized. The new academy building is up, nearly to the third story and work has begun on the women's building. The land raising is going on. The spirit seems to be splendid in the whole institution."

C. W. Pruitt, Hwanghsien: "An event of great importance to our Hwanghsien Boys' School has just taken place in China. Mr. Chow Te San has just been appointed by the new government to be head of the railways for the whole country. This gentleman received his start, at least, in our school, and was for a time a member of our family when we formerly lived in Hwanghsien, and was under our closest instruction."

Word from Mrs. J. L. Graves, Canton, China, dated May 21, is as follows: "News! News! but we did not do it on purpose! It is really most distressing news. Soon after you were here, I think it was, one of the Pooi Kwan mat sheds was burned. It was said to have started from a child playing with matches. A mat shed builder being nearby, it was quickly detached from the walk leading to the others and the fire did not spread. But, alas! another conflagration started at the same school last Thursday afternoon and all of their mat sheds and ten of ours were swept away in fifteen minutes. Our ten were all connected with the primary department. The fire did not extend to our Northern compound and the one in which the dining room was located was left to the primary. Also the wooden building and the Mary Gold buildings were left. The primary department was suspended for Friday. Today Sunday school and "Junior Church" were held as usual. Tomorrow the four classes in the Mary Gold building are notified to reopen and we hope the others can be re-opened Wednesday. The station is giving us the use of the "Tank" building as temporary dormitory. Miss Alexander will give us a few rooms in the Training School, and we give up two classrooms on the North side. The mat shed left is to be continued as dining room, classroom and possibly one room for some of the larger boys. Our hearts are full of thanksgiving for the merciful providence that allowed the fire to come in the daytime and after school was dismissed in the afternoon. It begun about half past four o'clock. Dr. Ray Pooi To, has used mat sheds for over ten years and this is the first accident of any kind we have ever had with them. We give God praise for his care, but we have also been scrupulously careful of fire in all forms."

A Happy Deliverance

Psalm 40: 1-3.

1. The Condition of the Sinner—
In a horrible pit.
2. The Power of the Saviour—
He brought me up out.
3. The Security of the Saved—
Feet upon the rock.
4. The Walk of the Saved—
Established my goings.
5. The Song of the Saved—
A new song in my heart.
6. The Testimony of the Saved—
Many shall see it.
7. The Influence of the Saved—
Many shall fear and trust in the Lord
—H. S. T. in the Baptist Believer.

Favorite Texts of Well-Known People

William E. Gladstone's: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because He trusteth in Thee" (Isa. 26: 3).

Fanny Crosby's: "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee" (Isa. 41: 13).

J. Hudson Taylor's: "And Jesus answering saith unto them, Have faith in God" (Mark 11: 22).

Sam Hadley's: "He answered and said, Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see" (John 9: 25).

Major D. W. Whittle's: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto Me; for I have redeemed thee" (Isa. 44: 22).

John Wanamaker's: "But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. 11:6).—A. C. Dixon.

Three Kinds of Givers

Some witty person once said: "There are three kinds of givers—the flint, the sponge, and the honeycomb."

To get anything out of a flint you must hammer it, and then you can get only chips and sparks.

To get water out of a sponge you must squeeze it, and the more you squeeze, the more you will get.

But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard: they give nothing away if they can help it.

Others are good natured; they yield to pressure, and the more they are pressed, the more they will give.

A few delight in giving, without being asked at all; and of these the Bible says, "The Lord Loveth a Cheerful Giver."—*The Christian* (London).

Receipts of Foreign Mission Board from May 5 to July 31

	1922	1921
Alabama	\$ 4,682.09	\$ 6,650.87
Arkansas	125.00	721.50
Dist. of Columbia	600.00	3,909.76
Florida	2,170.45	3,433.58
Georgia	11,404.80	17,746.40
Illinois	100.00	2,620.00
Kentucky	7,312.68	26,174.47
Louisiana	1,974.39	3,382.85
Maryland	4,180.00	6,430.00
Mississippi	3,934.20	6,208.24
Missouri	250.00	61.58
New Mexico
North Carolina	8,016.31	10,378.91
Oklahoma	4.60	1,186.40
South Carolina	7,945.00	5,542.50
Tennessee	7,944.50	133.60
Texas	68.75	178.73
Virginia	10,100.00	22,341.84
	\$70,812.77	\$117,101.23

From the Woman's Missionary Union

—MISS KATHLEEN MALLORY—

"Bible Evangelism"

"Bible Evangelism" is the title given by Dr. W. W. Hamilton of New Orleans to a rather recent book of his. This book has been adopted by the Woman's Missionary Union as the latest home mission book for study by its societies and individual women. Any one passing the examination upon it will be awarded the seal from the state W. M. U. headquarters, the seal being usable on any one of the several W. M. S. certificates which call for the study of a home mission book. The purpose of this article is not to review the book, however pleasant that would be, but rather to show how invaluable it will be in the hand and heart of those who have determined or who will determine to do their best in the evangelistic efforts of their local church and society. It will be recalled that at the June meeting of the Baptist 75 Million Campaign Commission it was decided to make evangelism a pivotal feature throughout this year. The country churches are urged to have their meetings before the winter comes on and before farm duties are very time-consuming. The churches in the towns and cities will doubtless find the winter and spring most suitable for their evangelistic meetings but each church is urged to have such a meeting, choosing by the Spirit's guiding the best time. Last year 7,000 southern Baptist churches reported no evangelistic meetings; no wonder 5,200 added no members by baptism!

Every Christian knows or upon reflection will realize that it is not necessary for its church to hold an evangelistic meeting in order for its members to be soul-winners. The natural process is for the pastor and members, individually and through the various organizations of the church, to win many "precious jewels" for Christ's crown. Last year through the personal service departments of the W. M. U. organizations 6,183 conversions were consummated. At the Chattanooga meeting two springs ago Dr. Van Ness asked all in the W. M. U. audience to stand who were members of the Sunday school. Almost en masse the great audience rose to its feet. Recently at the Illinois summer assembly Dr. Dargan asked all to stand who were members or helpers in the B. Y. P. U. All over the large pavilion women stood who were known to be members in W. M. U. organizations. These two demonstrations bring home the fact that those for whom

this article is written not only have soul-winning opportunities in their W. M. U. personal service but also in their Sunday school and B. Y. P. U. affiliation.

Dr. Hamilton in his book argues along lines similar to the ones mentioned above, laying the real burden—nay, not burden but blessing—upon the individual Christian. He gets at the real heart of the matter in the opening chapter, which is entitled "The Meaning of Evangelism," in which he reminds the student that the word gospel means "evangel" and that those who have the evangelistic zeal within them have in their hearts the "good news," aye verily the Spirit of Christ. In speaking of the forces which help one in soul-winning Dr. Hamilton says: (1) That the consecrated and spiritual members will be ready to join hearts and hands with the soul-winner; (2) that those who long for the joy of salvation to be restored to them will also be ready to help; (3) that the lost who long to be saved will be glad to see that some friend is interested in them; and (4) that God the Father, God the Son and God the Holy Spirit are with the soul-winner. Surely since "God is able to make all grace abound," no one need fear failure in seeking to turn the lost toward Him.

In July the writer attended the Texas assembly at Palacios. Down on the pier one day a very high scaffolding was erected and up to its great elevation two photographers climbed with their delicate instruments. From that vantage point they took a panoramic view of the beautiful bay, the splendid auditorium and the grounds bright with happy friends and pink oleanders. From an even more perfect vantage point Christians look down into the life all about them and upon their minds and hearts are photographed conditions as they are with those outside of Christ. If only they could see their very own friends and loved ones "burning up" in their sin as Isaiah realized and described, they would with Christ exclaim "The zeal of Thine house hath eaten me up," and would use every means to rescue them.

During the past year southern Baptists "rescued" 250,000 men, women and young people, a victory achieved by no other denomination. However, there is little cause for boasting for it meant only one baptism every forty days for each Baptist church in the South! Guided by God this new year let "EVERY ONE WIN ONE!"

W. M. U. Items

The price of Dr. Hamilton's book, "Bible Evangelism," has been reduced to 30 cents for paper binding and 60 cents cloth, postpaid. W. M. U. organizations are asked to enter these prices on page 62 of the Union Year Book. It is earnestly hoped that this book will be purchased and studied by thousands of Southern Baptist women. Order from Home Mission Board, 1004 Healey Bldg., Atlanta, Ga.

September 3, please remember, is Baptist Bundle Day for Europe. Turn to page 25 of the August issue of this magazine for suggestions concerning the collecting and forwarding of the much needed clothing. Dr. Everett Gill is the Southern Baptist representative in Europe. In a letter from Mrs. Gill she says: "The news from Russia is heartbreaking. There is so much to do, so many to help, such a tremendous work!" The daily papers tell the sad story of religious persecution being again practiced in Roumania. From every angle there is justice and mercy in the appeal for a southwide observance of Baptist Bundle Day for Europe on September 3.

It will be recalled that at the Jacksonville meeting a love offering was given for Miss H. F. North who is sick with a very serious malady. For more than thirty years Miss North has been a missionary in south China, being now on furlough for the first time in fourteen years. Upon receipt of the gift Miss North wrote: "Please extend to the women of the Union my thanks for their generous gift. My work has been so far short of an ideal missionary that I feel unworthy of the high esteem of my supporters. I am sorry to say that my health is not as good as the first six or eight months gave promise it might be. I trust that you will continue to pray that the Great Physician will heal and restore if such be His will."

With Dr. J. F. Love and Dr. W. O. Carver both in South America, S. B. C. readers watch more eagerly than ever for news concerning the growing work there. Miss Pauline White of the North Brazil Baptist Training School of Pernambuco writes: "The school work here is having such rapid growth that it keeps us continually readjusting our plans to keep up. I quite often find that the amount of rice, meat and bread just won't go around. The women's work in this field has recently taken on new life. The first week in March was observed as the week of prayer by a number of societies with great animation and blessing. This was the first time it was observed and we feel sure that the movement will grow rapidly from year to year. We ask the prayers of the women back home."

Three summer assemblies were attended by the W. M. U. corresponding secretary from July 4 through August 5. The first of these was at Palacios, Texas; then came the one at Murfreesboro, Tenn., and finally the Illinois one at Creal Springs. Mission classes for women were taught at each place, the response in the way of study being exceptionally good at all three. There was an easy average of seventy-five in the Illinois class, the assembly passing the coveted 400 mark in registration. The state secretaries, Mrs. Beddoe, Miss Buchanan and Mrs. Southall, were tireless in their efforts to have the missionary features of the W. M. U. faithfully presented. There were two special afternoon meetings of the women of Palacios, and on W. M. U. day at Creal Springs the Y. W. A. from Ewing College graphically presented a pageant showing the need of medical missions.

October 1-7 has been set aside as a Week of Prayer for State Missions and the Campaign. No humble-hearted Christian desires to be classed as an alarmist but certainly all is not right with the world, certainly many parts of the times are out of joint! Nothing will serve to set them right so surely and speedily as will the guidance gained in believing prayer. It is also well known that the receipts for the Baptist 75 Million Campaign are far short of the quota up to date. Nothing will serve to swell the receipts as will hearts made tender by close company in prayer with God who so loved that He gave. Please plan right now to have your society observe this whole week, October 1-7, asking your pastor to preach on October 1 from the text II Cor. 9: 8, which contains the W. M. U. watchword for the year and which proclaims "the unsearchable riches of God."

Since the Jacksonville May meeting it has been found necessary to issue another mission study certificate so that not even those who have won the Second Honor Certificate would have cause to cry out that there were no more seals to stimulate them to study as well as teach missions. Then, too, there are those who each year desire to study the latest home and foreign mission books regardless of whatever seals or certificates they may or may not have won. Accordingly the new certificate has been issued, calling for the study of three home mission books and of three foreign ones, after which an official seal is granted. Then when three small blue seals for the study of three more home mission books have been affixed on the upper left hand side of the certificate and when three small red seals for the study of three more foreign mission books have been affixed on the upper right hand side, then the second official seal is awarded for the same certificate. This certificate is quite independent of the other certificates and it is immaterial whether a home or a foreign mission book is studied first or whether the books have been written recently or no. This new certificate is very "rich" in its russet red coloring and calls for the dark red official seal. Who will herself become "rich" by winning such a seal?

Program for September

Growth of State and Associational Missions

Hymn—"My Country, 'Tis of Thee."

Repeating in Unison as a Prayer—

My native state, my native state,
God keep me ever true to thee.

Scripture Lesson—State and Associational Missions in the Early Church: Acts 1: 4-8, 12-14; 2: 1-8, 38-47; 8: 1-6, 25.

Repeating of Slogan—"My witnesses both in Jerusalem and in all Judaea"—Acts 1: 8.

Map Lesson—The Early Church Witnessing in Jerusalem and All Judaea (Let a map of Judaea be displayed, the places mentioned in the early chapters of Acts being pointed out. If no such map is available one may rather easily be drawn on the blackboard.)

Prayer of Thanksgiving for the Early Witnesses.

Hymn—"Tis the Old Time Religion."

Repeating of Slogan—"My witnesses both in Jerusalem and all Judaea"—Acts 1: 8.

Blackboard Talk—"The Jerusalem of Our Church." (Show a map or blackboard drawing of the association in which your church is located. Have each church in the association marked. Show the churches which have: (1) church building; (2) pastor's home; (3) all-time preaching; (4) half-time preaching; (5) once-a-month preaching; (6) ever-green Sunday school; (7) W. M. S.; (8) Y. W. A.;

(9) G. A.; (10) R. A.; (11) Sunbeam Band; (12) B. Y. P. U.; (13) W. M. U. director at present for 75 Million Campaign; (14) gifts to 75 Million Campaign; (15) baptisms) (Practically all of this data may be secured from the associational minutes. Much may be gotten by using the telephone and by writing to the associational superintendent.)

Prayer for the Associational Work.

Talk—"The Needs of Our Association."

Hymn—"Jesus, Keep Me Near the Cross."

Blackboard Talk—"The Judaea of Our Church."

(Show a map or blackboard drawing of the state setting forth the following Baptist data: (1) location of our church; (2) location of state mission headquarters; (3) number of associations; (4) number of state missionaries and colporters; (5) number all-time churches; (6) number half-time churches; (7) number once-a-month churches; (8) number pastor's homes; (9) number homeless churches; (10) location of state hospital; (11) location state orphanage; (12) number aged ministers in state; (13) location of foreign settlements; (14) Good Will Centers in state; (15) number conversions in state last year; (16) gifts last year to 75 Million Campaign; (17) amount to be raised this year; (18) associations having W. M. U. director at present for 75 Million Campaign; (19) location of state schools; (20) number enrolled last year; (21) mountain schools in state; (22) unevangelized parts of state.)

Prayer for State Workers.

Prayer for Unsaved in State.

Talk—"Bible Evangelism." (For suggestions see article on page 32.)

Reading of Leaflet—"Gods Challenge to His Church." (Order leaflet for 2 cents from W. M. U. Literature Dept., 1111 Jefferson Co. Bk. Bldg., Birmingham, Ala.)

Repeating of Slogan—"My witnesses in Jerusalem and all Judaea"—Acts 1: 8.

Business—Report of Committee on Evangelism; Plans for Baptist Bundle Day on Sept. 3; Report of Committee for Prayer Week, Oct. 1-7; Plans to Secure Subscriptions to Denominational Periodicals; Outline of W. M. U. Promotion Day Program; Plans to Keep in Touch with Resident and Absent College Students; Minutes; Offering.

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

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

Repeating in Unison as a Prayer—

My native state, my native state,
God keep me ever true to thee.

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
God's Challenge to His Church.....	2
The Enlarged Vision.....	2
Two Types of Service.....	2
House-of-Do-What-You-Can (Sunbeam)....	2
Dent and Wallace, Agents (R. A.).....	2
A Cluster of American Beauties (Auxiliaries)	2
How Not to Do It (Playlet).....	5

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

Points for Emphasis—Education

The Stewardship Commission in its recent meeting expressed the conviction that a campaign of education is indispensable to the success of the Stewardship Campaign. The following valuable agencies are suggested:

First, the pastor. Both the Conservation and Stewardship Commissions are requesting all the Baptist pastors of the south to preach a sermon on Stewardship in October, preferably the first Sunday, on 2 Corinthians 9:8: "And God is able to make all grace abound toward you." They are also urged to organize and conduct Stewardship classes in their churches during October, which is Stewardship Month. It is hoped that special effort will be made to enlist large numbers of laymen in these classes. "The Deacon's Daughter" by McConnell would prove a very interesting study for these classes; "Training in Stewardship" by Leavell, "Trusteeship" by Stephenson, and "Stewardship and Missions" by Cook are also well suited to such study.

A second most valuable agency in this educational work is the denominational press; the managers of these papers are most generous in opening their columns to such discussion, and it is only just and wise that all the leaders should do their utmost to increase the circulation of these journals.

In the third place, the Commission recommends that large use be made of leaflets; in addition to those that were used last year, provision has been made for the publication of the following tracts: "How a Woman May Tithe," "How a Farmer May Tithe," "Stewardship Experiences," "The Pastor and the Stewardship Campaign." The tract entitled "Plan of Campaign" has also been revised. All these tracts, except the first, may be secured from the Laymen's Missionary Movement, Knoxville, Tennessee.

In the fourth place, the Stewardship Commission recommends that Stewardship be made a permanent feature of the regular program at the meetings of State Conventions, District Associations, and Fifth Sunday Meetings.

Three Important Dates

This educational work will be stressed in the Sunday school on September 17, 1922; the lesson for that date is a discussion of the third chapter of Malachi. In connection with this study, it is hoped that a great many may be induced to sign the Stewardship pledge.

The second important date is "Stewardship Month" already referred to; in connection with the educational work during October, especially toward the close of the month, we also have a favorable opportunity to secure signatures to the Stewardship pledge.

The third date that should be utilized to good advantage in the Stewardship Campaign is "Loyalty Week," November 26 to December 3; these are the closing days of Reinforcement Month when it is hoped that many new pledges may be secured to the 75 Million Fund. After securing a pledge to this fund why not give this contributor an opportunity to sign a Stewardship pledge? The educational work that prepared the way for the first is also fine preparation for the second, and there is no conflict but complete harmony in these two pledges; indeed, when a person has performed one worthy act he is in fine spirit to take another equally worthy step.

If all the leaders of the denomination will utilize these three periods to the best advantage, the Stewardship Band among Southern Baptists should receive a great many recruits.

VISITATION

This is a simple, yet a very valuable service that may be rendered by any ordinary layman who desires to be useful. It does not call for special native gifts, extensive training, or large experience. The plan suggested provides that the membership of the church be divided into groups of about twenty, including not more than a half dozen families. Two laymen should be assigned to each group, and one of the pair should be a man of some tact and experience.

These pairs of visitors should call on Sunday afternoon between two and six; it is distinctly understood that these laymen do not call to solicit funds but to become better acquainted, cultivate a more intimate fellowship, and to discuss the interests of the church. Such a visitation should prove of much value in building up the attendance at the regular church services, the prayer meeting, and the Sunday school. It is well worth while to visit the membership when no financial element is directly involved, but when the higher spiritual values are the objective. These friendly calls would greatly bless the church, enrich the men, and prepare them for a more difficult and responsible service. In this way pastors may initiate their laymen into a new and growing service.

A LAYMEN'S RALLY

One of the most successful meetings this writer has been permitted to attend in months, was the Laymen's Rally of the North Greenville Association which was held on July 9 in the auditorium of the High School building at Greer,

South Carolina. The success of this meeting was due, in large measure, to the zealous effort of R. M. Hughes, vice-president of the Planters' Saving Bank of that town and chairman of the Laymen's Committee for the association. Although there were two heavy showers during the day, about five hundred men came in autos from thirty churches to attend this annual gathering. Following the talk in the afternoon on "Men and the Kingdom" almost every layman present pledged himself to a life of deeper consecration and larger activity. It was an inspiring sight to see this large company of men march forward in an orderly way and give the hand to the pastors present as a pledge that they would endeavor to make themselves more largely useful in the future. At this time the large congregation sang with spirit, "I Am Bound for the Promised Land," under the leadership of J. A. Durham, one of the state evangelists.

These men, under the direction of their chairman, are planning some very definite work.

LAYMEN'S DAY

In connection with the annual Encampment at Murfreesboro, Tennessee, Secretary W. D. Hudgins set apart Sunday, July 16, as Laymen's Day. While there were a few representative laymen from different sections of the state, quite a large number came in autos from the surrounding country for this special service. The laymen were given an hour both in the morning and the afternoon. Following a brief talk by the secretary at the afternoon hour, there was a most satisfactory response by the laymen present. In these brief testimonies they touched upon our obligation to the 75 Million and the different phases of stewardship; all together it was a very profitable occasion.

The burning of one hundred ten bonds which had just been redeemed by Tennessee College, attended by some brief and stirring talks, was a thrilling event that occurred between the two laymen's hours. President Burnett, the trustees, and friends of Tennessee College are to be congratulated that this worthy institution is free of debt.

A VISIT TO ETOWAH, TENN.

The Secretary had the privilege of spending a busy day with the First Baptist Church of Etowah, Tennessee, on Sunday, July 23. The railroad shops for the Knoxville division of the L. & N. Railroad are located at Etowah, and although seven hundred men were out on a strike, the work of this church moves forward in a gratifying way; there were perhaps more than one hundred strikers in the service at the morning hour. Dr. Mahan, the pastor, has the reinforcement of a large company of loyal men, and the growth of the church under his administration has been nothing short of marvelous.

The Second Church was represented at the Men's Meeting in the afternoon; this was perhaps the most profitable session of the day.

IN LOUISIANA

The Laymen's Convention of the Washington Parish, Louisiana, met with the Franklinton Baptist Church on Friday morning, July 28, and continued through three days. Because of a delayed train the Secretary was not able to reach the meeting until the third session. Secretary Godbold, himself a layman, was present and rendered most valuable service in the first three sessions.

Miss Georgia Barnette, corresponding secretary of the Woman's Missionary Union for Louisiana, and Miss Lillian Sims, Young People's leader, were present by invitation and their addresses were a distinct contribution to the meeting.

While the weather was hot, representative laymen came from fifteen different churches in the regions round about and gave most earnest heed to the discussion of the different phases of "Stewardship," "Men's Relation to the Kingdom," and "Church Finances." Rev. H. E. Pettus, pastor of the local church, had zealously promoted this meeting and the fine attendance was a very great joy to all concerned.

At the closing session on Sunday afternoon, the laymen of the Franklinton Church took steps to organize a Brotherhood.

A similar meeting was held at Bogalusa last year, and it is the purpose of the leaders to make such a Convention a yearly affair.

On his return trip the Secretary had the opportunity between trains to speak on Sunday night at the Baptist Church of Slidell. Rev. J. H. Strother is the enterprising pastor, and the visitor was greatly impressed with the activity of the young people; there were sixty-four present at the three meetings that evening and nearly all of them remained for the church service. It was a great pleasure to meet some active and strong laymen that are thoroughly interested in the Lord's work.

A WISE WORD

Horace Mann says: "However rich a man may be, a certain amount of woolen or silk clothing is all he can wear, he can live in only one of his dozen palaces at a time, he can eat only one man's rations."

LAYMEN'S HOUR

In connection with the East Tennessee Encampment at Jefferson City, Tennessee, the laymen were given the 11:00 o'clock hour on Sunday morning, August 6, for the consideration of their work. C. S. Stephens, Esq., Morristown, Tennessee, made a most sensible and practical address on "The Layman an Asset in the Kingdom."

The General Secretary followed with a discussion of "the Heroic Spirit in the Religious Life of Laymen."

The audience was large and sympathetic, the music was inspiring, and it is hoped that a goodly number of the laymen present may be more loyal and active as a result of this Laymen's Hour.

AN IDEAL POLICY

The Secretary wishes to commend a boy of fourteen whom he met on his recent visit to South Carolina. This boy is earning \$15 a week during his vacation and every Sunday puts \$1.50 of his earnings into the offering of his church. He is the son of a Christian banker who is chairman of the Laymen's Committee for his association.

Another case equally commendable is that of a young man in Tennessee, who is the son of a Baptist preacher. A few days ago on leaving for his vacation he left four envelopes with his father, the pastor, containing \$12.80 or the amount of \$3.20 for each Sunday. Here is an example of a bishop who not only "takes care of the church of God but ruleth well his own house."

Parents have been slow to learn the unspeakable value of such training in shaping the character of a boy. You can afford to underwrite the character of that son who has been taught to earn money "in the sweat of his face" and to appropriate at least one-tenth of it to the Lord's cause "upon the first day of the week."

SAYINGS FROM MR. BABSON

As some laymen who read this department of HOME AND FOREIGN FIELDS may not have access to Roger W. Babson's works, a few striking

ing quotations from his recent book, "Enduring Investments," are given:

"In business the objective should not be merely to make one's family healthy, happy, and independent; the chief end should be *life* and more abundant life, and not *things* and a great abundance of things."

"We should recognize to the fullest degree the idea that we are stewards, trustees, and not owners of the money that passes through our hands. Only as we get this point of view can we enjoy the most enduring investments. The man who leaves benevolence out of his life misses a tremendous lot of fun."

"It is by *distributing* more instead of by *accumulating* more, first of ourselves and then of property, that we make investments which live forever."

"Statistics show the difficulty with business to be that we have been trying to run industry by the will of congress, judges, bankers, labor unions and boards of directors, rather than by the will of God."

"Security of investments depends more on integrity than on property. Investments founded

on public necessity and Christian principles are safest. A man should be judged by God's ratings, not by Dunn's or Bradstreet's."

"It is a mistake for a Christian business man to retire while he still has a vigorous body and mind; such a man is a slacker. Of this class some 'set and think' and others just 'set.'"

THE PROPER CONCEPTION

Recently there came to Charles Garland, North Carver, Massachusetts, a bequest of nearly a million dollars. In connection with the receipt of this he makes the following statement: "Inherited wealth should be put to work for society. I believe that every person is an integral part of society and that the interests of one individual cannot be divorced from the interests of other members of society without all having to pay the price for it in the end. Therefore it follows that I must strive to use whatever resources I have to the advantage of all. With this object in mind, I turn over to the American fund for public service about eight hundred thousand dollars."

Young People's Department

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

Leaders' Note Book

Read the letter from Mrs. Dozier, of Japan, and see if your society cannot meet some of her requests. You will note her purchase of flower seed. Many of us could easily save some seed from our own flower yards and send them, carefully sorted and labeled, to our missionaries. In China, Africa and other mission countries these packages of seed would be welcomed, and could be used as awards for good work in school as well as to beautify the grounds.

A dollar was given to a boy who was in America with his parents on missionary furlough. Guess what he bought with it? A United States flag! He said that he often needed one to display so he bought this one to take back with him.

Now for the letter.

"On August 17 we shall be leaving for Vancouver, B.C., where we take the 'Empress of Canada' for Japan. How happy we are to return to our work, but the children will miss the children of America. Edwin will be in high school in Kobe, Japan, for two more years, then we shall send him back to college in America. I shall teach Helen another year or two until she is ready for high school.

"Since we came to America fine reports have been coming to us of the work in Japan. We left 365 boys in the school, and in April of this year the new classes brought the number up to 525 in the high school and the college. And many were turned away.

"Our hearts rejoice over our Girls' School. After so many years of waiting, the opening day arrived in April. One hundred and fifty-five girls took their entrance examinations. That is a wonderful beginning for a new Christian school. A glorious future awaits it. The first message that

went out from the school was lack of room. The same cry comes from the Boys' School. Mission schools open to overflow, if they are not properly conducted.

"How we wish that Southern Baptists could see the need as we do. If so, the Lord's treasury would overflow with funds and the Boards would be compelled to ask men and women to withhold their applications for foreign service.

"So many times people want to do a bit of the *entirely personal* in their giving. I wish the mothers and sisters as well as the brothers would give a little personal touch to *their* schools in Japan.

"In order that we might help the student to look up, and out, and away from the low morals of their home life and aspire to live a life that is high, noble and pure, we want to make the atmosphere and surroundings an inspiration to them. The spirit of the Master Teacher we try to put into every lesson taught. Yet we desire to hang on the walls of the various buildings some beautiful sepia prints of the master artists. These we want friends who love our boys and girls in Japan, to contribute.

"They can be sent to me in Japan in pasteboard rolls. If the donor wishes to frame them the money could be sent by P. O. money order. Sometimes frames and glass get broken in transit.

"Another way we wish to help draw our students to Him, is to give them comfort and cheer during their illness. We have two small rooms we are fitting up as an infirmary.

"We wondered if our home people would not be happy to furnish the necessary articles for these rooms. Anything from a blanket to a towel or wash cloths could be used. For His sake, should the gift be made, I know it would bring a blessing. Please send packages by parcel post. I did not want to make a public appeal for these objects, for many people complain of so many requests. But if at any time a society or an individual expresses a desire to do something definite that will not mean a great deal of money, I should be happy to have you suggest these ob-

jects. There are so many things that are needed, but I thought possibly friends would be glad to do this.

"Recently a friend gave me \$5 for something that would give me joy. This I invested in flower seeds to beautify the campus, for Japanese boys and girls love flowers, especially American flowers."

To Young Men

William Gaston (1778-1814.) *Justice of the Supreme Court of North Carolina*

"As your country grows in years, you must also cause it to grow in science, literature, arts and refinement. It will be for you to develop and multiply its resources, to check the faults of manners as they rise, and to advance the cause of industry, temperance, moderation, justice, morals and religion all around you.

"It it must be so, let parties and party men continue to quarrel, with little or no regard to the public good. . . They may do our country much harm. They may retard its growth, destroy its harmony, impair its character, render its institutions unsuitable, pervert the public mind, and deprave the public morals. These are indeed evils, and sore evils, but the principle of life remains, and will yet struggle with assured success over these temporary maladies.

"Still we are great, glorious, united, and free; still we have a name that is revered abroad and loved at home; a name which is a tower of strength to us against foreign wrong, and a bond of internal union and harmony; a name which no enemy pronounces but with respect and which no citizen hears but with a throb of exultation, still we have that blessed constitution which, with all its pretended defects and all its alleged violations, has conferred more benefit on man than ever yet flowed from any other human institution— which has established justice, insured domestic tranquility, provided for the common defense, promoted the general welfare, and which, under God, if we be true to ourselves, will insure the blessings of liberty to us and to our posterity."

(To be used as declamation in R. A. or Jr. B. Y. P. U.)

Men and Money

Men and money! This the plea,
Echoing from sea to sea.
Men and money! These we need
That the cause of Christ may speed.

Consecrated men to go
Forth the seed of God to sow.
Fallow fields await the plow.
Laborers are needed now.

Men to garner in the grain
Ripening on hill and plain;
Men to bear the Gospel glad
Unto drooping souls and sad.

Consecrated money, too,
Christian friend, God asks of you.
Give as you have prospered been;
Rich return for you 'twill win.

Little children, too, can bring
Offerings unto their King;
Though it be a widow's mite,
'Twill be precious in His sight.

—Minnie Geriner.

State Mission Exercise

Leader—"The Lord is in his holy temple; let all the earth keep silence before him."

Response—"I was glad when they said unto me, Let us go into the house of the Lord."

Hymn—(Selected).

Prayer—

Leader—What kind of a lesson are we studying today?

Response—A Missionary Lesson.

Leader—What special branch of missions are we studying this month?

Response—State Missions.

Leader—What is the great mission command?

Response—"And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I command you; and lo, I am with you always, even unto the end of the world." (Matthew 28: 18-20).

Leader—Where are we to begin this teaching?

Response—"Repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." (Luke 24: 47.)

Leader—What is our Jerusalem?

Response—Our own city and community.

Leader—Whom in our city and community should we teach?

Response—"Bring the people together, men, women and children, and thy stranger that is within thy gates, that they may hear and that they may learn, and that they may fear the Lord your God and observe to do all the words of the law."

Leader—How many times must we go after a disciple?

Response—"Until he becomes a disciple."

Leader—Are we done when they are made disciples?

Response—"And lo, I am with you" is not promised to the person who makes disciples alone, but to him who teaches them "to observe all things whatsoever I have commanded" after they become disciples.

Leader—Where else shall we go with the gospel message?

Response—"But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." (Acts 1: 8.)

Leader—What is our Judea?

Response—Our own beloved State.

Leader—Should we help people of other nationalities in our State?

Response—"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." (Rom. 10: 12, 13.)

Leader—How are we to give the gospel to the unsaved and untaught in our State?

Response—"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?" (Romans 10: 14, 15a.)

Leader—How can we help to send preachers?

Response—By giving our money and our prayers.

Leader—Are there other ways we can help?

Response—By inviting people to church, Sunday school, B.Y.P.U. and to our mission societies.

Leader—What relation does State Missions bear to other missions?

Response—"Beginning at Jerusalem," then "Judea and Samaria and the uttermost part of the earth." State Missions develops the home base, from which we draw both money and workers for other fields.

Hymn or Special Music.

Figures and Facts About Our State Mission Work (secure these from your State Mission Board.)

Offering.

Hymn, Prayer, Adjournment.

Our Earthly Mission

FIRST BOY:

God has planned some holy mission
For His faithful children here:
Every trusting soul may find it;
God will make each duty clear.

SECOND BOY:

Lowly work that once was toilsome
May become a life's delight:
Humble deeds with God's blessing
Make the shadowed pathway bright.

THIRD BOY:

There are grand and holy missions
That await the chosen few;
There are deeds of love and mercy
That the weakest ones may do.

FOURTH BOY:

God's great work we cannot measure:
He alone can weigh the whole.
Lowly deeds may shine in glory—
Just a word may save a soul.

ALL:

God has planned for you a mission—
Work that no one else may do.
Blessings pave the path of duty:
To His guiding voice be true.

—E. L. Tatum.

Our Puzzle Corner

PUZZLE NO. 1.

A Missionary in Brazil.

FIRST NAME.

1. Timothy's mother.
2. One of the young men taken captive by Nebuchadnezzar.
3. Twenty-third book of the Old Testament.
4. Birthplace of the author of the book of Romans.
5. The man who found the book of law in the temple.

SURNAME.

1. Second word of thirtieth Psalm.
 2. Second book of the Old Testament.
 3. The man whose strength lay in his locks.
 4. Eighteenth book of New Testament.
- Sent by Dorothy Reynolds, Gloster, Miss. (A puzzle on this same missionary's name was sent by Mary Hamilton, Cowart, Va.)

PUZZLE NO. II.

A Missionary in Interior China.

FIRST NAME.

1. The man who led the children of Israel after Moses died.
2. The daughter-in-law of Naomi.
3. The strongest man.
4. The man who walked with God.
5. A king who was drowned in the Red Sea.
6. Children who were put in the fiery furnace.

SURNAME.

1. The third book of the Bible.
2. The first home of Adam and Eve.
2. The largest river in Western Asia.

Composed by Mary Ackerman and Eleanor Riddle, Landrum, S. C.

Names of those Answering July Puzzles.

Ala.—Ada Drake; Mrs. John Brock.

Ark.—Mrs. J. R. Donnell.

Georgia.—Mrs. J. E. Lowery.

Ky.—Cora Lee Washburn; Edith Banta; Alice Irwin Sallee; Margaret Clark; H. L. Smith; Mrs. Geo. W. Ash.

La.—Vernecia Alderson; Mrs. Selma S. Jones.

Miss.—Mrs. Mary R. Pegnes.

Mo.—Clara Leimkuehler; Mrs. Queenie Halbert; Mrs. J. J. Hardin.

New Mex.—Mildred Elizabeth Duncan; Newman Lee Duncan; Edward C. Duncan.

N. C.—Louise Markham; Mary Purdie; Jessie Drivett; Myrtle Mae Patterson.

Okla.—Dorothy Key; Mrs. T. L. Swanson.

S. C.—Geneva Drake; Marian Burts; Elizabeth Moore; Helen O. Coggins; Lambert Johnson.

Tenn.—Ruth Ewton.

Texas.—Eunice Stratton; Frances Nash.

Va.—Elizabeth Crowder.

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

Answers to August Puzzles

PUZZLE NO. I.—A Missionary in North China.

First name—1, Boils; 2, Elisha; 3, Rehoboam; 4, Thorns; 5, Hilkiah; 6, Amoz. (Bertha).

Last name—1, Samson; 2, Michal; 3, Ishbosheth; 4, Thessalonians; 5, Holy of Holies. (Smith.)

Answer, Bertha Smith.

PUZZLE NO. II.—A Home Missionary Among Italians.

First Name—1, Frankincense; 2, Aaron; 3, Nebuchadnezzar; 4, Naboth; 5, Isaac; 6, Ebal. (Fannie).

Initial—Abihu (A)

Last Name—1, Tabernacle; 2, Abel; 3, Yoke; 4, Leah; 5, Obed; 6, Reuben. (Taylor).

Answer, Miss Fannie A. Taylor.

Our Church Ideal

"A sanctuary of the spirit: a friendly household; a training school for Christian character, a center of helpful service; a force for civic righteousness; a power for God throughout the world; and an unfailing spring of inner refreshment and strength, free to all who come."—*First Congregational Church, Tucson, Arizona.*

Wanted—Men!

"The problem of China today is not the long past but the youthful present. The national watchword is Freedom, but too often that means liberty degenerated into license.

"The whole emphasis must be laid on men. China needs men. She has the material for making man; but only God can make men of that material."—*Rev. W. Rowley.*

"What the world needs—oh, supremely—is not money, but men; men who have caught sight of the highest things, things that have become part of themselves, and who are willing to share all they have and are with those who need them."—*"The Student Movement."*

"The Church has not yet discovered, still less begun to realize, the limitless possibilities of intercession. . . . The evangelization of the world is not primarily a matter of numbers, wealth, knowledge and strategy, but of the unhindered working of the Spirit of God. Such Divine manifestation has been associated invariably with prayer."—*John R. Mott.*

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