

Home and Foreign Fields



A CHINESE BURDEN-BEARER

Photo by M. L. Braun, Kalfeng.

With enormous burdens strapped to their backs, these human carriers stagger through life, typical of China and her burdens of ignorance, superstition and sin. How would you like to be in this man's place?

MISSIONARY WORKERS OF THE HOME MISSION BOARD

FOREIGNERS, INDIANS AND NEGROES

B. C. Hening, Superintendent

FOREIGNERS

ALABAMA—Miss Lila Herrin, 217 N. 22nd Street, Birmingham; C. H. Ekblad, Silver Hill; Carlo Yachini, First Baptist Church, Birmingham.

FLORIDA, (Among Italians) West Tampa: G. V. Romano, Pastor; Miss Kate McLure, Miss Fannie H. Taylor, Miss Mary Hunter, Miss Martha A. Dabney.

FLORIDA, (Among Cubans)—Tampa: J. G. Chastain, Pastor; Miss Birdie Lou Clark, Mrs. Emily Black, Mrs. J. M. Mabry, Mrs. Bettie Hoke Mitchell, C. F. Wahlberg (among Swedes), Groveland.

ILLINOIS—Miss Mary Kelly, Miss Pearl Baugher, Mrs. Sue Riley, Miss Mary Crain, Miss Olive D. Kintner, Christopher; Miss Irene Douard, East St. Louis.

VIRGINIA—Miss Nonie Gravett, Miss Elizabeth Watkins, Mrs. Ella Wixon, Norfolk.

OKLAHOMA—Pascal Arpallo, Pastor at Hartshorne and Haileyville; Miss Jewell Grimes, Krebs.

NEW MEXICO—Miguel Chaparro, Roswell; Pedro Suarez, Alamogordo; A. N. Porter, Alamogordo; J. G. Sanchez, Albuquerque.

TEXAS, (Among Mexicans)—Dr. C. D. Daniel, Box 428, El Paso; A. Velez, El Paso; Mrs. C. D. Daniel, El Paso; Gladys McLanahan, El Paso; Lily Mae Weatherford, El Paso; Candida M. Aparicio, Dallas; Francisco Banda, Gonzales; Policarpo Barro, San Antonio; Paul C. Bell, Austin; Mrs. Paul C. Bell, Austin; Gregoria Garcia, San Marcos; Joel E. Garcia, Laredo; Matias Garcia, Del Rio; Victor Gonzales, Dallas; Carlos Gurrola, Waco; Mrs. Chas. A. Henry, Fort Worth; F. A. Hernandez, Cameron; A. M. Lopez, Rosebud; Isadoro Martinez, Corpus Christi; Carolyn Miller, Waco; Geo. B. Mixim, Brownsville; J. W. Newbrough, Harlingen; L. Ortiz, Uvalde; P. B. Pettipas, Beaumont; Silverstre Rios, San Angelo; Moises Robeldo, Mission; Emmet Rodriguez, Kerrville; Donato Ruiz, San Marcos; Mrs. Nations Smith, Kerrville; William Ybarro, Bryan.

INDIANS

MISSISSIPPI, (Among Choctaws)—J. E. Arnold, Union.

NORTH CAROLINA, (Among Cherokees)—J. N. Lee, Cherokee; J. K. Henderson, Pembroke (among Croats).

OKLAHOMA—Robt Hamilton, Shawnee; Grace Clifford, Fairfax; B. Attebery, Pawnee; William Harris, Avery; M. B. Hurt, Red Rock; C. W. Burnett, Pawhuska; Mary P. Jayne, Pawnee.

ALABAMA—Martha Walden, Malcolm; R. L. Alexander, Grove Hill.

NEW MEXICO—F. E. Graham, Farmington.

NEGROES

NATIONAL BAPTIST CONVENTION—W. F. Lovelace, Cor. Sec., Wynne, Ark.; Wm. Collier, Memphis; Jos. A. Mitchell, Memphis; Geo. W. Hampton, Anchorage, Ky.; Thos. P. Hilliard, Texarkana, Ark.; J. W. Jackson, Atlanta; W. L. Jeffries, Selma, Ala.; C. N. Hampton, Dallas; A. B. Murden, Athens, Ga.; R. N. Davis, Tillie, Ark.; E. B. Topp, Jackson, Miss.; G. D. McGruder, Union, La.; A. J. Brown, Ybor City, Fla.; Jas. W. Gibson, Louisville, Ky.; J. W. Perkins, Muskogee, Okla.; N. N. Nealey, Montgomery, Ala.

NEW ERA WORKERS—Wm. Cousins, Portsmouth, Va.; A. L. Brent, Staunton, Va.; M. T. Boone, Sharpe, Va.; A. L. Johnson, Salem, Va.; J. Goins, Kansas City, Mo.

INSTITUTES AND COLLEGES—C. O. Boothe, Chattanooga, Tenn.; J. H. Gadson, Rome, Ga.; J. P. Garrick, Sumter, S. C.; E. D. Hildreth, Selma, Ala.; A. F. Owens, Selma, Ala.

ENLISTMENT WORKERS

O. E. Bryan, Superintendent,
1004 Healey Bldg., Atlanta, Ga.

ALABAMA—J. E. Barnes, T. M. Fleming, 127 S. Court St., Montgomery, Ala.

ARKANSAS—A. H. Autry, 1714 W. 9th St., Little Rock; E. J. A. McKinney, 1220 W. 10th St., Little Rock.

FLORIDA—C. M. Brittain, Peninsular Bldg., Jacksonville.

GEORGIA—B. S. Ralley, 317 Palmer Bldg., Atlanta; J. W. O'Hara, Cartersville; J. Fred Eden, Jr., Toccoa; A. M. Dugan, Cochran; J. T. Griswold, 317 Palmer Bldg., Atlanta.

ILLINOIS—E. W. Reeder, East St. Louis; O. W. Shields, L. Tucker, Girard; T. J. Wheeler, J. T. Bell, Robinson; B. W. Cooper, Ewing; J. S. Bright, Fairfield.

KENTUCKY—J. W. Beagle, Georgetown; A. C. Hutson, Jackson; F. R. Walters, Manchester; J. A. McCord, Pineville; C. E. Perryman, Paducah; J. G. Bow, Louisville; J. L. Dotson, Louisville; W. W. Payne, Franklin; M. M. McFarland, Louisville; C. J. Bolton, West Point; W. A. M. Wood, Erlanger; J. S. Ransdell, Cincinnati, O.; W. O. Beaty, Louisville; R. M. Mays, Barbourville; E. W. Roach, Hazard; C. J. Olander, Oakland; B. F. Baty, Paducah.

LOUISIANA—Box 12, Shreveport: E. O. Ware; Spurgeon Wingo, Box 111, Sildell; D. T. Brown, Mansfield.

MISSISSIPPI—A. L. O'Briant, Hattiesburg; T. W. Green, Jackson; Owen Williams, Brookhaven; R. A. Kimbrough, Blue Mountain; J. R. G. Hewlett, Charleston.

NORTH CAROLINA—R. L. Randolph, Bryson City; A. I. Justice, Hendersonville; J. J. Gentry, Marion; N. S. Hampton, Pineola; L. M. Holloway, Hamptonville; C. W. Blanchard, New Bern.

OKLAHOMA—J. M. Wiley, 1175 Live Oak St., Muskogee; E. A. Howard, 1729 W. 33rd St., Oklahoma City; G. R. Naylor, Ada; C. H. Carleton, McAlester; C. M. Curb, Enid.

EVANGELICAL STAFF

O. E. Bryan, Superintendent

PREACHERS—W. F. Frazier, 610 E. Elm St., Springfield, Mo.; W. L. Head, 249 Atwood St., Atlanta, Ga.; J. E. McManaway, 211 Leach St., Greenville, S. C.; W. C. McPherson, Cahal Road and Gallatin, Nashville, Tenn.; C. A. Owens, 1004 Healey Bldg., Atlanta, Ga.; E. S. P'Pool, Station "B," Hattiesburg, Miss.; W. J. Ray, Vincent, Ala.; T. O. Reese, Marbury, Ala.; J. A. Scott, 126½ West Main St., Oklahoma City, Okla.; L. O. Vermillion, Route No. 4, Jackson, Tenn.; L. C. Wolfe, 1151 Locust St., Muskogee, Okla.; Raleigh Wright, 2108 Church St., Greenville, Texas.

SINGERS—Harry Beckman, 320 W. 8th St., Owensboro, Ky.; J. P. Carter, 8th Ave., East, Hendersonville, N. C.; C. C. Elsey, 803 McNatt Ave., Aurora, Mo.; Theo. H. Farr, Tyler, Texas; W. C. Grindle, 39 St. Charles Ave., Atlanta, Ga.; R. M. Hickman, Petersburg, Tenn.; John D. Hoffman, 46 W. Pine St., Atlanta, Ga.; J. W. Jelks, Box 653, Macon, Ga.; E. A. Patterson, Vincent, Ala.; P. S. Rowland, Newnan, Ga.; Jesse T. Williams, 304 Chaney St., East Point, Ga.

NEGRO EVANGELISTS—Richard Carroll, Box 419, Columbia, S. C.; A. A. Mathis, 341 W. Fair St., Atlanta, Ga.; W. M. Nix, 4375 W. Bell Place, St. Louis, Mo.

CUBAN WORKERS

M. N. McCall, Supt., Baptist Temple, Havana; Rev. Ramon Aroche, Rev. and Mrs. Antonio Echevarria, Miss Reitha Hight, Miss Midred Matthews, Miss Bessie Harrill, Miss Edelmira Robinson, Rev. and Mrs. V. B. Clark.—Rev. and Mrs. W. B. Miller, Matanzas; Rev. and Mrs. Fernando Santana, Guane; Rev. and Mrs. Manuel Turino, San Juany Martinez; Rev. G. de Cardenas, Pinar del Rio; Rev. Angel Pinelo, San Andres; Rev. and Mrs. Jacobo Gonzales, Consolacion del Sur; Rev. and Mrs. Emilio Planos, Guanajay; Rev. and Mrs. Jose Carreno, Arroyo Apolo; Rev. and Mrs. J. L. Morin, Luyano; Rev. and Mrs. F. J. Rodriguez, Jesus del Monte; Rev. and Mrs. M. R. Ponce, Vibora; Rev. A. S. Rodriguez, Rev. and Mrs. Rene Alfonso, Guanabacoa; Rev. and Mrs. R. R. Machado, Matanzas; Rev. and Mrs. J. B. Silva, Colon; Rev. and Mrs. M. A. Calleiro, Cardenas; Rev. and Mrs. Benigno Diaz, Sagua la Grande; Rev. and Mrs. M. M. Calejo, Miss Christine Barnett, Miss Kathryn Sewell, Santa Clara; Rev. and Mrs. F. de Armas, Cruces; Rev. and Mrs. Ignacio Guerra, Esperanza; Rev. and Mrs. P. E. Echeverria, Camajuani; Rev. Domingo Hernandez, Sancti Spiritus; Rev. and Mrs. J. L. Greno, Lajas; Rev. and Mrs. E. Calejo, Arriete; Rev. and Mrs. A. T. Bequer, Cinefuegos; Rev. and Mr. Rafael Fraguera, Cumanayagua; Rev. and Mrs. E. Becerra, Trinidad; Rev. and Mrs. Raniel Hernandez, Casilda.

Student Missionaries—Havana: Arturo Corujedo, Isma Negrin, Enrique Niggemann, Fernando Pando, Miguel Rolles, Antonio Perez.

CANAL ZONE—Rev. M. F. Roberts, Rev. Stephen Wil Balboa; Rev. Joseph Thrift, Gatun.

HOME AND FOREIGN FIELDS

Published by

SUNDAY SCHOOL BOARD OF THE SOUTHERN BAPTIST CONVENTION, 161 EIGHTH AVENUE, NORTH,
NASHVILLE, TENNESSEE

Entered as second class matter at the post office at Nashville, Tennessee, under the Act of Congress of March 3, 1879. Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on July 5, 1918.

Subscription price, One Dollar per year. One subscription given free with each club of ten, where cash accompanies order, and all ten names are sent at once.

CONTENTS

	PAGE
EDITORIAL	2
THE WISE-MEN SEEKING JESUS. <i>Pastor Lieu Paung Dze</i>	5
A Christmas sermon by a Chinese preacher, reported by Miss Sophie Lanneau.	
BAPTISTS IN CONTINENTAL EUROPE. <i>Rev. J. H. Rushbrooke, D.D.</i>	6
A survey of the European situation, and a thrilling challenge to Baptists of America to aid their brethren at this time of crisis and need.	
AN URGENT WORD ABOUT RELIEF CONTRIBUTIONS. <i>Secretary J. F. Love</i>	8
Our Foreign Secretary sets forth the plan for aiding in relief work, and shows how it must be related to the regular gifts of the Campaign.	
THE BAPTIST CONGRESS OF ROUMANIA. <i>Rev. J. R. Socaciu, Curtici</i>	9
No more interesting Baptist situation in the world is to be found than that of our Roumanian brethren, who plead for our sympathy and help.	
TRAILING TWENTIETH CENTURY APOSTLES. <i>Rev. W. O. Carver, D.D.</i>	10
The last of the delightful articles on our work in South America, just before sailing for Europe.	
BAPTISTS, BREAD AND BALAKLAVA. <i>Rev. Everett Gill, D.D., Sebastopol</i>	12
Dr. Gill, our European representative, gives an interesting insight into the conditions in Russia, where he has been at work in our behalf.	
A CHILDLESS GOD HAS NO FATHERHOOD. <i>Rev. J. C. Powell, Oyo, Africa</i>	13
SELFISHNESS—THE CHIEF FOE TO HOME MISSIONS. <i>Supt. B. C. Hening, D.D.</i>	14
How this ruinous sin deceives and destroys, and what it means in the saving of the South for the principle of selfishness to dominate.	
ONE HUNDRED YEARS OF BAPTIST PROGRESS. <i>Mr. Frank E. Burkhalter</i>	16
An example of unique and compelling publicity, as projected and carried through successfully by Mississippi Baptists.	
FULFILLING THE ROYAL LAW. Stories and pictures that illustrate the teachings of Jesus on this great subject.....	18
OUR EUROPEAN BRETHREN—PERSECUTED BUT PROSPERING. A double page of illuminating commentaries on European Baptists	20-21
OUR NEW MISSIONARIES	31
FROM THE WOMAN'S MISSIONARY UNION.....	32
FROM THE LAYMEN'S MISSIONARY MOVEMENT.....	33
MISSIONARY MISCELLANY—FROM THE FOREIGN MISSION BOARD	34
FROM THE HOME FIELD.....	35
NOTES AND NEWS FROM THE FOREIGN FIELDS.....	36
YOUNG PEOPLE'S DEPARTMENT	38

THE MISSIONARY PILOT

THE MISSIONARY PILOT SENIOR B. Y. P. U.

December 3.—Topic, "Amusement that is Worth While." The application of "the Royal Law" to questions of amusement would soon solve all the difficulties. Let the leader close the program by re-stating what it would mean to the world if we followed this Royal Law in all things. (See editorial, page 2.)

December 10.—Bible Study—2 Thessalonians 3. Have someone read the beautiful sermon from Pastor Lieu, on page 5, "The wise-Men Seeking Jesus," as a concluding feature of the program.

December 17.—Topic, "The Church—Its Members." Under the head, "Fulfilling the Royal Law," have two or three members select a brief statement as to the faithfulness and devotion of these native Christians, showing what great church members they make, and how they set us examples of loyalty and sacrifice.

December 24.—Topic, "Training for Church Membership." See Mr. Burkhalter's report of the Mississippi exhibit, in which the B.Y.P.U. had a large share; also the statements in the editorial on page 3, "Reinforcement Campaign Gains," showing the part the B.Y.P.U. had in the enlarged circulation of our Baptist papers.

December 31.—Topic, "China, the Sleeping Giant." Have someone make use of the examples of missionary opportunity and achievement in China as given in the many articles on China in this number.

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

Miss Briggs has a beautiful Christmas exercise on pages 38-40, "Following the Star," that may be prepared for a special meeting, and given with great effectiveness.

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

"Fulfilling the Royal Law" is the missionary topic for December, and an abundance of material has been provided for the supplementing of the outline program furnished by Miss Mallory on page 32. See especially the stories from the missionaries on pages 18-30.

SUNDAY SCHOOL.

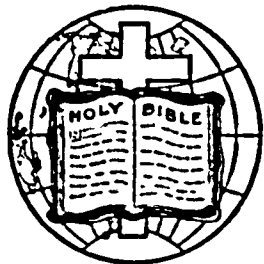
If a Christmas exercise for the Sunday school is desired, nothing could be better than to have given the exercise in Miss Briggs' "Young People's Department," pages 38-40, "Following the Star." It may be given as a separate program at an evening hour, or in connection with the closing worship of the school on the twenty-fourth—the Sunday before Christmas.

PRAYER MEETING.

Let the leader read with care the articles concerning the Baptist situation in Europe, and then present for earnest intercessory prayer the needs of our brethren in these distressed lands.

Home and Foreign Fields

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



Published Monthly by

The Baptist Sunday School Board

161 Eighth Avenue, North

NASHVILLE, TENNESSEE

Subscription price, \$1.00 per year. One free subscription given with each club of ten, where cash accompanies order, and all names are sent at once

I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

DECEMBER, 1922

The Royal Law

It was an epochal day in the world's history when Newton formulated the statement that "Every particle of matter in the universe attracts every other particle with a force directly proportionate to the mass of the attracting particle and inversely to the square of the distance between them." This statement was soon recognized as a *law*, because it is of universal and unvarying application. Because we know this law, astronomy has been taken from the realm of the speculative and reduced to an exact science.

It was infinitely more an epochal event in history when Jesus formulated the statement, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." This statement is likewise a *law*, the "Royal Law," and is of universal and unvarying application. Because we know this law, life has been taken from the realm of the speculative and reduced to an exact science.

True freedom comes only through obedience to law. The man who has nothing to fear from the law of gravitation is he who obeys it. Sometimes we speak of breaking the law, but is this accurate speech? No; we do not break the law: it remains unbroken and operative whatever we may do. The law breaks us when we foolishly throw ourselves athwart it. No more can we break this Royal Law of unselfish service; it breaks us, and renders our lives empty and makes us to be limping cripples when we refuse obedience to it.

All our lives we are disturbed by thoughts of the uncertain future. As age approaches we become more and more concerned as to what will befall us. Here is a divine guarantee against an old age of loss and failure. It has not often been fairly tried, but wherever men and women have ventured out upon it, however timidly, it has proved itself the wisest and happiest course of action possible to a human being.

Let us look for a moment at its application.

If we actually did unto others as we would have them do unto us, we would at once give the whole gospel to the whole world. Imagine yourself a Chinaman, a Japanese, an African, an Indian, an Arab, a South American, or any other of the billion human beings of earth who are without the knowledge of God in Christ. What would you consider

the greatest gift that could be made to you? What would be the deepest injury and loss that could be inflicted? Failure to give to you the Gospel of Jesus Christ would be the supreme disaster that could come to your life. The Royal Law absolutely demands that every Christian share to the limit of his ability in the missionary enterprise. It is not an optional matter. It is a *law* with which we are now dealing, enacted by the Law-Giver Christ, whose right it is to command.

If we actually lived in obedience to this law, every missionary whom we have sent out would be loyally and royally supported by every Baptist in the South, in prayer, in interest, in sympathy, in gifts. Suppose *you* were that missionary, out in a destitute section of a heathen land, putting forth every resource of strength and spiritual energy to accomplish results for the Master. How would *you* feel if there came to you daily the realization that the great majority of your fellow-Christians in the home-land are but little concerned about it all, and are ever neglecting to pay the small sums of money they promised in order that you might carry on the work?

If we actually lived in obedience to the Royal Law, the Secretaries of our Boards would not have to stagger under the weight of debt and discouragement because of failure to receive promptly the funds which are necessary to carry on the great enterprises for which we have made them responsible. Suppose you were the Secretary of the Home Mission Board, and were compelled to spend sleepless days and nights endeavoring to finance the work and at the same time take care of a million dollar deficit, brought about by no failure on your part, but because you obeyed the instructions of the churches to spend money which they promised to pay, but have as yet withheld? Or suppose you were the Secretary of the Foreign Mission Board, and were compelled to turn a deaf ear to pleas for help that would mean the salvation of many precious souls, cutting down the estimates of the missionaries until it drew the blood, struggling against an inevitable debt that is forced upon you because the people who promised to pay, and ordered you to pay the bills, have not themselves paid their pledges?

Real obedience to this Royal Law would mean that no sick and suffering ones would go without attention; no orphaned and helpless would be left without protection; no aged and infirm would be without loving care. Suppose you were sick, and nobody helped you; suppose your children were left orphans, and nobody looked after them; suppose you had spent your life in unselfish service for the churches, and in your old age you were left penniless and without care. Whether this ever happens or not, to face it squarely lays upon you the imperious obligation of the Royal Law to do unto others as you would have them do unto you.

There are two sides to every law. One is its penalties, the other is its rewards. The penalties of refusal to obey this law of Christ's are swift and sure. The avenues of sympathy and compassion are choked up, life grows narrow and sordid, the heart becomes cankered, doubt and worry assail, the joy of living is missed. These penalties—and more—are not matters of chance. They are as sure in their ultimate infliction as the penalty which follows from leaping from a ten-story building. No one has ever disobeyed this law who did not suffer its blighting consequences!

On the other hand, the rewards of obedience to Christ's law of unselfish service are equally sure. Life's horizon is enlarged, vital interests are increased, sympathies are broadened, joys are multiplied, satisfaction and contentment are made to abound. Old age comes on as a benediction and a blessing, and the joys of heaven become more and more real, because there our treasures are, and there our hearts continually turn. There is no doubt nor guess-work about these rewards. Christ himself has promised them, and every soul that has put his promises to the test has found them more than fulfilled.

Are you living in accordance to this Royal Law of unselfish service? Test your life by the above suggestions, putting yourself into the places of others mentioned, and demanding an honest answer as to whether you would be willing for the case to be reversed, and others treat you as you are now treating them. If your life does not square with this measure, on your knees before God, in the quiet of your closet, face the question squarely, and gain from him the promised power so to live that whatsoever you would that men should do unto you, you shall, in such degree as within you lies, do also unto them.

"For this is the law and the prophets."



Reinforcement Campaign Gains

While it is too early at this writing to anticipate all the results that will be accomplished through the Reinforcement Program of the 75 Million Campaign this fall, the indications are that the program has been abundantly justified and that the Campaign now has a stronger hold upon Southern Baptists than it has had at any previous time since Victory Week, three years ago, when with a marked unity and joyous enthusiasm our people exceeded by several million dollars the subscriptions they were asked to make to a five-year program for extending all phases of Christ's work in the world.

One of the first visible results of the Reinforcement Program was the vast increase in the circulation of our Baptist papers. Every paper that entered the movement for more subscriptions has had its circulation greatly extended, thus making it a much more valuable factor in disseminating the news of the Kingdom, and there will be many thousands of better informed Baptists as a result of this undertaking. Another gain from this special effort is the development that has come to thousands of our young people who have conducted the subscription campaigns in many of the states. Activity in pushing the claims of our Baptist papers has led our young people to more fully inform themselves upon the various forms of Baptist endeavor, and this information has awakened an interest that has stimulated a greater loyalty to and activity in behalf of all our organized work.

Another outstanding gain of the Reinforcement Program has been the development of a more effective Campaign organization within the several states, the result being that there is now throughout the South today the most effective means for pushing all the interests of the Campaign that has existed since Victory Week. There has been no addition to the force at the general headquarters at Nashville, and so economically has the work been handled by the various state offices that more effective organization and increased efficiency have been effected there with very little or no additional expense.

In the type of organization that has been perfected in practically all of the states there has come a distinct gain in the larger emphasis and responsibility that have been placed upon the district associations and the local churches. The state offices have approached the local churches through the district associations and it has been found that the executive boards of the associations can serve a very useful purpose in promoting the Lord's causes when fully enlisted in that task. The type of organization followed in Tennessee, for example, is fairly indicative of the general character of organization that has been carried out in a number of states. Tennessee is divided naturally along geographical lines into three sections, West, Middle and East Tennessee, and over each section the executive committee of the state board named a general chairman and four other workers. This group of five undertook the responsibility of pushing all the interests of the Campaign in their particular territory, enlisting a similar group in each district association who assumed the task of enlisting the churches

of the association and keeping the matter of the Campaign before them. A fuller use of the district association has been made this season than at any time since the original campaign for subscriptions in 1919.

At no time since December, 1919, has there been such emphasis placed upon every Baptist having a part in the 75 Million Campaign as there has been this fall. In every state there has been a serious, intelligent effort made to enlist in a part in the general missionary, educational and benevolent work of the denomination every man, woman, boy and girl whose name appears on the rolls of the local churches. More than 500,000 persons have come into our churches by baptism alone since December, 1919, and we are sinning against these new members and all generations to come, as well as against every interest Christ holds dear, if we do not enlist them in a definite, sympathetic, intelligent task in carrying Christ's gospel to the whole world. Then there were nearly 2,000,000 older members of our churches who had had no part in the Campaign, also, and these should be enlightened, enlisted, and inspired. If for any reason at the close of Sunday, December 3, there are any remaining white Baptists affiliated with our churches who have not yet given or subscribed something to the Campaign the effort should be continued until each one of them has been fully enlisted in the Lord's work.

More information has been disseminated this fall than at any time since the original drive for subscriptions was concluded. Far and wide literature telling how much money has been collected, where it has gone and what it has accomplished, has been distributed, and the sowing of this good seed will bear fruit not many days hence.

And out of our experience in the Reinforcement Program there have come some valuable lessons. Probably the most important is that we need to continue this same intensive organization and this same aggressive program of disseminating information during the remainder of the Campaign period. God has all the money He needs in the pockets of his people, and the people will produce the money when they see the needs existing and the results obtained with what they have previously contributed producing adequate results.



Christmas Around the World

The angelic hosts did not announce that the coming of Christ meant "peace on earth, good will to men." Their message, according to an exact translation of Luke's words, was: "Glory to God in the highest, and on earth peace among men in whom he is well pleased." Dr. Weymouth puts it thus: "Glory to God in the highest Heavens, and on earth peace among men who please Him!" To such men, in whom He is pleased, and who please Him, the coming of Christ has meant peace; but a troubled world, rejecting Christ and his Gospel, has been struggling and suffering, warring and being warred upon, for nearly two thousand years. And today there is little more peace on earth and good will among men than there was when our Lord was born.

We are not at peace in the homeland. True, we are not in a state of war with any other nation; but everywhere there is unrest and discontent, with sporadic industrial warfare here and there, and the threat of a clash of class against class, workmen against employers, the lawless against constituted authority, menacing our national life and prosperity. Device after device has been tried during the past year to bring about industrial peace, to little avail. Compromises have come tiding over certain immediate crises, but no one is foolish enough to believe that a real solution has been reached. How shall we bring peace to our troubled nation, and good will to men who seek to gain advantage over one another?

Europe is not at peace. The most terrible war of history has been brought to a close, but every day's paper brings news of strife, bloodshed, anarchy, revolt, disaster. The Near East presents an alarming situation, the outcome of which no one can tell. The horrors of Smyrna are still fresh in our minds, and the ruthless Turk stands like a savage animal whose appetite is for a moment satiated, but who will attack again and yet again so long as there is a prey upon which to spring. Germany lies prostrate, but the fires of war are still smouldering, and nothing is required for their leaping into flame but opportunity. Bolshevik Russia is a latent volcano, whose eruption with fearful destructive power may come as the people discover their power and are driven to desperation by their needs. How shall peace come to troubled Europe and the Near East, and good will to the men of these nations who fear and distrust and hate each other?

Asia is not at peace. The peaceful Chinese are learning the arts of war. Already in recent months they have demonstrated the fact that they can fight with skill and ferocity. Their fighting has been among themselves, but inevitably there will arise an organizing genius who will draw this vast nation of 400,000,000 people into the greatest fighting machine the world has ever known. Japan is an armed camp, and no man knows when they will strike for the conquest of territory that will give them the room for expansion they so greatly need and for which they are so inordinately ambitious. How shall we bring peace to Asia's millions?

Mohammedanism has taken on new life after a period of decline. It begins to look as if the Kemalists have a deep-laid scheme for the uniting of Mohammedan forces the world over for such a war of conquest as once before threatened the world's civilization when the tide was turned back by Charles Martel at Tours. The slogan of Islam has not changed. It is still "submission or the sword." A religious war between the Christian forces and the forces of Mohammedanism is not a remote possibility, but a terribly real present menace. How shall we bring peace on earth and good will to men of such bloodthirsty and unscrupulous designs?

To such a world comes another Christmas season, when we pause for a day to commemorate the coming of the Prince of Peace. Into many millions of hearts He has come, bringing peace that passeth all understanding. But to countless other millions His way and His message are unknown; and to other millions He is but a name. One truth stands out with perfect clearness in the midst of today's turmoil and conflict: This world will be at peace, and there will be lasting good will among men, only as God is pleased with men the world over, and as they so live as to please Him. Individuals must be won, one at a time, who will go out to win others, and they others, in an ever-increasing circle, until the whole world shall come under the sway of a personal, living Christ, to whom they acknowledge allegiance, and in conformity to whose laws they live and love.

In many homes throughout the world Christmas will be the happiest day of the year. Christ will be honored, and God will be pleased. In many other homes there will be a riot of spending and an orgy of self-gratification which will particularly grieve the heart of God in view of the dire distress of so many of His needy children. In countless other homes there will be no difference between Christmas and any other day, because they have never heard of Christ and his Good News. Let us resolutely turn aside from all thought of selfish extravagance on this day, and commemorate Christ's coming to earth, to seek and to save the lost, by sacrificial giving that God's best gift may be carried to all men everywhere.

Mexico is making a vigorous and worthy effort to solve her problems, and deserves much praise for the progress being made. One of the most serious of the Mexican problems is that which concerns the land. Great landed estates came into the possession of churches and individuals. The proprietors of these estates paid next to nothing for labor, thus encouraging the forming of debts by the laborers. These debts then tied the man and his family to the farm in virtual slavery. When a farm changed hands, the price paid not only included the land and its improvements, but the peons, whose debts were bought—amounting to the same thing as buying the workmen themselves. The recent revolution has begun to change all this, but the progress is slow and painful. Surely we who live next door to this neglected and downtrodden people will not refuse them sympathy and help in their struggles.

❁ ❁ ❁

Roger Babson tells of a famous debate as to when civilization began. One man argued that modern civilization began with the use of the horse. His opponent took the position that man graduated from the aboriginal to the industrial period with the discovery of the wheel. "Economic history, however," concludes the statistician, "strongly suggests that both of these men were wrong, and that modern industry started at the moment when one man found that he could trust another. With the invention of credit modern industry was born. When a man found that he could trust his brother, then the first loan and the first partnership were formed. Hence it can be said truly, that integrity or truth, a fundamental product of religion, is the foundation of safe industrial growth." And in this principle of mutual trust and confidence is to be found the stability of our Christian enterprises. Let us be as honest in our discharge of obligation to God as we are in meeting our obligations to our fellow-man.

❁ ❁ ❁

We all need to kindle our torches occasionally at great central fires. Facts are not enough; we must keep the flames of our emotions burning. A fact is a permanent possession, but feelings are transitory, and must be renewed. And after all, we do not act in accordance, primarily, with what we know, but how we feel. Hence it is exceedingly important that books that stir the heart be read; that sermons that fire the emotions be heard; that stories that kindle the feelings be fed upon. These three things, therefore, are of first importance in keeping alive the flames of missionary zeal and interest: The hearing of missionary sermons, the reading of missionary books, the taking of a missionary magazine. The winter months that lie ahead present a special opportunity to the missionary-hearted pastor to engage all of his people in all three of these fundamental activities.

❁ ❁ ❁

Among the important facts brought out at the meeting of the Sunday School Convention in Kansas City recently, the following may well give us pause: "Nineteen out of every twenty Jewish children, three out of every four Catholic children, two out of every three Protestant children under twenty-five years receive no formal religious instruction. Or, taking the country as a whole, seven out of every ten children and youth of the United States are not being touched in any way by the educational program of any Church. This calls up a vital question—How long may a nation endure, seven out of ten of whose children and youth receive no systematic instruction in the religious and moral sanctions upon which its democratic institutions rest?"

The Wise-Men Seeking Jesus

*Substance of a Sermon by Pastor Lieu Paung Dze
Put into English from notes taken at the time, by Miss Sophie
S. Lanneau*

Scripture: Matt. 2: 1-12, and Matt. 4: 18-20.

I have this minute finished something that I have been wanting very much to do. The enclosed sermon of Pastor Lieu Paung Dze, delivered at the Zin Ngr Zien Baptist Church, Soochow, is that something. As I sat in church that Sunday I began to take notes of Chinese expressions as I generally do, but somehow took down from the first the text and main points of the sermon. As the pastor went on developing the thought, in beautiful Chinese, and in a beautiful spirit of earnestness and real power, I suddenly thought how much I wished people at home could hear and understand it, and then it occurred to me that if I could write it out in English it would make a very appropriate thing for the Christmas China number of HOME AND FOREIGN FIELDS. Of course it gives only a faint idea of the living sermon. That description of the old fisherman was one of the most vivid things I ever heard. In a few words the scene stood out before one's eyes. I have made a little study of Chinese poetry, and I know now as I did not then, that the pastor's description was very like the vivid touches in the old Chinese poems.

There are a great many doctors of philosophy nowadays, but there were only a few men of learning those old days. These Wise-Men were astronomers from Chaldea. They saw the Star and knew that it should lead them to the Christ, and following that Star, they set out to seek Jesus.

In Matthew 4: 18-20, we read how Jesus called Peter and Andrew and promised that He would make them fishers of men, that is, that they should become able to lead men to Him. Every Christian's life should be a Star of Bethlehem, leading men to Christ. The whole company of Christians, a church, should be a great Star, leading to Him. You inquirers present today, did you come among us because you saw the light of the good deeds of this church, this body of believers? You others who have heard the Gospel for a long time and have not received it for yourselves, it is because we Christians were a body of darkness and shed no light to point you to Christ?

The Wise-Men not only left home and all, and followed the Star that they might find the new-born King for themselves; they also caused others to go in search of Him. You Christians and inquirers must imitate them and get your friends to join you in seeking Christ. Buddhism is a religion of selfishness. The Buddhist seeks only his own personal salvation. In consequence we have to acknowledge that the Chinese people are like a rope of sand,—there is no cohesion. Confucius holds up the ideal of the Princely Man, who is perfect in the five relations of human life, those of subject to sovereign, husband to wife, son to father, brother to brother and friend to friend. Every one of us wants to be such a Princely Man; every one of us fails if we try in our own strength alone. Christ came not to destroy but to fulfill. Seek Him, and He can enable the man who trusts in Him to become the true Princely Man.

The Wise-Men, when they reached Jerusalem, asked, saying, "Where is he that is born King of the Jews?" You inquirers must imitate them in that respect also. You must not only seek Christ, you must ask, ask us Christians about things that you do not understand in the Gospel. We preachers cannot tell it all in our sermons. I hear that you students in Yates Academy and Wei Ling Girls' School do ask a lot of questions of your teachers in your Bible classes, hard question, too. That is good. If you do not ask questions you will not have clear ideas of truth. Here is our church reading room with good papers and books for all who will

come to read. Go ahead and use them. When you do not understand what you read, ask the man in charge and he will help you.

We have considered the subject of men seeking Jesus. Now let us take up the other side, Jesus seeking men. He needed men to carry on His work. The call of Peter and Andrew shows us the kind of men Jesus wanted. He had no use for lazy people. He did not call idlers on the street corners. He went after men like these two fishermen, men who knew how to work and were willing to work. Here in China people used to think that anybody could fool the missionary into getting him a good job as a preacher, that it was an easy way of getting a living. They professed Christianity to get their children into school free of charge. Those days of "rice-Christians" are past now. People in China are beginning to understand what the Christian religion and the Christian ministry really mean. Yes, Christ is seeking men today, men to carry on His work. He offers to make them "fishers of men." The life of a fisherman is not a life of luxury and ease. He is a man who goes to his work regardless of weather. Look at the fisherman in the dead of winter. He trudges to the lake, chops a hole in the ice and drops his line. Patiently he stands, in the snow or the cold rain, his feet almost frozen, the icicles dripping, longer and longer, from his numb fingers, enduring all this until at last he draws up the catch for which he has been working and waiting. That is the spirit which Christ expects of those whom He would make fishers of men.

In conclusion, let me urge that you, that we, all of us Christians, bring gifts, rich gifts, to Christ, as the Wise-Men did, that you non-Christians seek Christ, seek Him with earnest hearts as the Wise-Men did. Thus may you all walk with us the Heavenly Road. That is our hope for all Soochow, for all China, to seek and find Him. May the Holy Spirit accomplish that hope!

Supposing that one-fourth of the \$350,000,000,000 which the World War cost had been put to other uses, the following summary is made of what it would have accomplished: "One million Christian missionaries could be put in the field, and maintained for ten years; a \$40,000 school and a \$1,000 church could be built in 1,000,000 towns and villages; 10,000 colleges costing \$100,000 could be erected; in 1,000 cities, universities costing \$1,000,000 each could be built; 100,000 social settlements costing each of them \$50,000 could be established; 100,000 model tenements at a cost of \$100,000 each could be set in the midst of heathen squalor; 20,000 hospitals costing \$500,000 could be placed close to heart-breaking human needs; and 10,000,000 little children could be maintained in Christian orphanages at a cost of \$500 each for five years. We cannot afford to do without a Christian world."

The Home Mission Board has greatly curtailed its expenditures in the effort to gain relief from the burdensome debt which was imposed upon it two years ago. The Foreign Board faces a heavy deficit at the close of the year unless receipts are greatly increased during the next four months. Dr. Love writes of the heart-breaking necessity of cutting down the requests of missionary, "every cut being a cut into the heart of some faithful worker." Surely we will not allow our two faithful servants in the Christianizing of the South and the world to be thus handicapped and hindered. Every Baptist in the South must be reached for a worthy subscription, and every subscription collected before May if we are not to go to Kansas City with heavy hearts and discouraging reports.

Baptists in Continental Europe

A Survey, a Challenge, and an Appeal

Rev. Dr. J. H. Rushbrooke, Baptist Commissioner for Europe

Baptists have in Europe a magnificent opportunity, and American Baptists are rising to it. It is not that they are called upon to send over large numbers of missionaries. Only in two or three countries would the presence of foreigners be of advantage, and even in those exceptional cases it is to be hoped that ere long native leadership will suffice.

It is indeed a distinctive feature of the Baptist movement in the "old continent" that it has almost everywhere depended from the outset upon native workers. To a large extent it has arisen as a result of the simple reading of the New Testament, without the intervention of any human expositor or preacher. The most influential of all leaders in continental Europe has been Johann Gerhard Oncken, and in this respect he is typical. He was converted as a youth in England, but when he returned to his native land as a colporteur and evangelist he had not yet come into contact with Baptists. It was his keen interest in the Book he sold, and his constant perusal of its pages, that led him to withhold his first child from "christening" and soon afterwards to reach the definite conviction that it was his duty to be baptized as a believer. He waited five years for a "Philip," until Professor Sears of Newton came to Hamburg. The date (April 22, 1834) when Oncken was baptized with his wife and four other persons, in the river Elbe, may fairly be regarded as the birthday of the modern Baptist movement east of the North Sea. There were already in France and elsewhere tiny groups of Baptists that had come into existence since the beginning of the century, but these were practically negligible, nor have they since displayed any remarkable energy. In Oncken, however, a man of genius had appeared, a great gift of God to his generation, and his vast energy and skill in organization furnished under God a new impetus and laid broad and deep the foundations of a new Evangelical Reformation.

It is not my purpose to trace, in this brief article, the history of the religious awakening that began in Hamburg, and whose effects have extended throughout the whole of the German-speaking world and far beyond. From the North Sea to the Ural Mountains, and from the North Cape to the Balkans, there is no considerable body of Baptists that is not indebted directly or indirectly to Oncken's work and influence. In most countries the earliest preachers were won and baptized by his missionaries.

An outstanding quality of this pioneer-evangelist was his power of impressing upon the members of the churches he founded the obligations of the Great Commission. A well-known anecdote sets this in relief. Oncken, a few years after he had commenced his life work as a Baptist, was once asked, "How many missionaries have you?" He gave in reply the number of members then registered. His questioner explained: "You misunderstood me; I asked how many missionaries, not how many members," but Oncken calmly rejoined: "With us there is no difference: every member is a missionary." So we find artisans, peasants, clerks and others bearing their witness; the movement has progressed and still progresses not merely through organized effort but through the spontaneous activity of individuals. And, as we have already noted, in not a few instances the experience of Oncken himself has been repeated; the Book itself without the preacher has called Baptist communities into being.

Let me cite a few figures to illustrate the remarkable numerical growth of the denomination in continental Europe. They are of course merely approximate:

In the year 1800 there was no Baptist church on the mainland of Europe.

In the year 1850 there were about 4,000 church members.

In the year 1900 the number had risen to about 220,000.

In the year 1922 it is certainly not less than 1,250,000, and perhaps approaches 2,000,000.

Such figures, with the accelerated rate of growth in recent years, amply justify the description of the Baptist movement in Europe as "the most significant spiritual fact of our time."

The full meaning of the foregoing totals appears only when they are analyzed. Continental Europe is not a homogeneous unity, but a most diversified complex of races, languages and conditions. Amid all the variety, however, the broad fact stands out that the Gospel as presented by our denomination is securing a hold everywhere. Its progress is comparatively slow in some Roman Catholic lands: Bavaria, Austria, Italy, France and Spain do not reveal such striking advance as is elsewhere apparent. Yet in these lands a firm foothold has been secured, and the future is bright with promise.

Consider a few of the peoples among whom the message is securing wide acceptance:

(1) Among the Scandinavians of Northern Europe, Denmark, Norway and Sweden—there is not only numerical progress but a firm organization which guarantees further advance. In no European country is our position so solidly established as in Sweden. Its 70,000 Baptist members represent a larger percentage of the total population than is found in any other country east of the Atlantic, except possibly Russia, and they include men of distinction and influence. The Swedish Baptists celebrate in 1923 the seventy-fifth anniversary of the foundation of their first church, and the occasion will be marked by the holding of the third Baptist World Congress in their capital city of Stockholm. It is to be hoped that multitudes of American Baptists will visit Europe next July to share in their brethren's joy.

(2) A sharp contrast to the cultured Scandinavians of the North is presented by the Latin Roumanians of the South-east, simple peasant folk for the most part. Of these, however, during the last five and twenty years, tens of thousands have been won to the Baptist faith and have proved their fidelity by a brave stand against continuous pestering as well as serious outbreaks of persecution.

(3) The inhabitants of the two republics of Esthonia and Latvia on the Baltic coast are markedly different in race, language and culture. The Ests are a people of Mongol descent, akin to the Finns, with scant literature, somewhat uncouth and prone to extremes of vice. The Letts are of Aryan descent; they have a wealth of poetry especially lyrical, and are among the most advanced of the nationalities once subject to Russia. But in responsiveness to the Baptist message and in the rapidity of Baptist advance there is nothing to choose between the two peoples.

(4) Of all Slav nationalities in Europe the most fully developed is the Bohemian. Czecho-Slovakia is the restored and enlarged Bohemia, and the religious ferment in Czecho-Slovakia is appropriate to the land that produced John Huss and Jerome of Prague, and later the Moravian Brethren. For years Bohemian men and women had been leaving the Roman Catholic Church; recently a large number of these seceders have united to form the semi-Protestant "Czecho-Slovakian National Church," but multitudes have merely floundered in negation. Now the Baptists are getting hold of these. The

denomination has in its rapid advance outstripped at least three others during the past two years. Its membership includes not only Czechs and Slovaks, but Germans and Magyars, and a short time ago the Czecho-Slovak Baptist Union was able to make the proud boast that it is the only organization in the land which includes in perfect harmony "all four nationalities."

(5) It is scarcely necessary to speak of the well-organized and comparatively long established German movement. But it is worth while to record that within the past two years entirely new developments have appeared in Poland. When Dr. Brooks and myself visited that land early in 1920 we were disappointed to discover that the "Polish Baptists" of whom we had heard had in reality no existence. The churches in Poland were exclusively German-speaking, were led by German-speaking pastors, and were making their appeal only to the German-speaking minority. No impression had been made upon the Poles proper—the Slavs and Roman Catholics forming the majority, and apparently the Pole was more difficult to win than any other European. But it can now be reported as a result of new methods of approach that within recent months several hundreds of Slavs have been baptized as converts from Roman Catholicism.

(6) HUNGARY is remarkable as being inhabited by a race without any near relation in Europe. The Magyar stands alone, and often bitterly bemoans his friendlessness. But these people, so sharply distinguished from all around, have shown themselves equally sensitive to the Gospel. The problem in Hungary is to find buildings to accommodate the thousands who desire to worship and to listen to the preaching of the Word. The Seminary at Budapest recently opened and maintained by Southern Baptists is doing much towards meeting the need of trained leaders.

(7) But of all lands RUSSIA furnishes the most striking illustrations of Baptist advance. It is difficult to give precise figures, since Russians are far less interested in statistics than ourselves and far less concerned if organization should be somewhat loose. There is also among certain of the simpler brethren a curious objection to gathering statistics based on the Scriptural account of David's sin in "numbering the people." It is nevertheless possible to report certain striking facts. I noticed recently in scanning a report on relief work in a small district of Southern Russia that there were within this limited area no fewer than sixty churches of our faith and order. In all parts of the famine-region, relief work has involved contact with large numbers of Baptists. In one Russian city not long since there were baptized on a single day more converts than on the day of Pentecost. In the middle of the year 1914 the best information I could obtain (for inclusion in a little book I was preparing) put the number of baptized believers in Russia (including both "Evangelical Christians" and "Baptists") at 106,000; in 1922 the most conservative estimate of the strength of these bodies (which now have accepted a common declaration of faith and order) gives it as 1,000,000; whilst a less cautious but equally well-informed authority puts it as high as 2,000,000. Certainly there has been, and is, a movement of enormous strength, by far the most important religious movement in Russia. It appears clearly the will of God that Baptists should play a decisive part in shaping the future of that vast land.

We see then that responsiveness is not restricted to any one nation or any one racial group. Our message is making its successful appeal to men of all types and conditions.

Why is it that such progress is taking place? This story has no parallel elsewhere. I am convinced that the explanation must be sought in the distinctive characteristics of our Baptist testimony, in our historic and fundamental principles. Let us recall in what guise Christianity has heretofore been known to many nations of Europe. Normally it has been

presented in the guise of a great ecclesiastical organization closely allied with the State. The Protestant church in Germany for example, was of this kind. It was intensely conservative in the political sense, militaristic, imperialistic. Few of its pastors ventured to display the slightest sympathy with any democratic movement or with any effort towards social or political reform. For the common man, the chief message of the church was an exhortation to respect the established order. It is small wonder that the working people of Germany turned away from such Christianity. In fact, from the point of view of Prussian politicians, the church was no more than a refined police force acting in the interests of the State.

It is scarcely necessary to refer to the general character of the Roman Catholic Church. Its long history reveals a persistent antagonism to freedom of every kind. No marvel that it has lost the allegiance of multitudes who refuse to walk in blinkers and to submit mind and conscience to the dictates of a priesthood. Small wonder that President Masaryk regards as the twin foes of his long oppressed nation "Vienna and Rome"—the Hapsburg dynasty and the Papacy.

But in my judgment the severest condemnation of any great historic church is that which must fall upon the Oriental Orthodox Church. This church has never had a Reformation, nor even the spiritual stimulus of a counter-reformation. In the course of its development, ritual has continuously received increased emphasis. Prostrations, the kissing of icons, pilgrimages to shrines, have become the characteristic expressions of piety. Among the masses superstition abounded, akin in quality to that of the medieval pre-Reformation church of the West. For centuries the two great factors operating upon the Russian people were politically the Czarist regime and religiously the Orthodox Church, the two acting in close alliance. The results are evident: tyranny in the State, matched by slavish submission on the part of the masses; ignorance so wide-spread that over eighty per cent of the population was classed as illiterate; superstition rampant; and evil shameless.

These great historic ecclesiasticisms have become discredited with the monarchistic systems that sustained them. It is no mere coincidence that in days of enlarging freedom and vigorous aspirations for self-government the Baptist message should find acceptance, and that acceptance should be rapid where it has the advantage of multitudes of enthusiastic voluntary propagandists. For consider what is involved in our position:

(a) The Baptist stands in principle for the separation of Church and State; he boasts of the work of Roger Williams and of the Virginia Baptists who recorded the principle of religious liberty in the Constitution of the Republic. The New Testament Christianity he presents can never be an instrument of political tyranny and reaction or the New Testament Church a mere slave or echo of the State.

(b) The Baptist proclaims that the subjection of mind and conscience to a priesthood is entirely opposed to the teachings of the New Testament. The Book knows no priestly caste, and the message which uproots sacerdotal pretensions and tyranny brings a great deliverance.

(c) Moreover, the common man for whom the great historic churches have had no real message except a demand for submission, finds himself in the Baptist conception of the church wondrously uplifted. He is counted in the community as a brother and an equal; he learns that the true church of Christ is a spiritual democracy.

(d) Above all, the positive character and evangelic warmth of the message, the direct preaching of the Cross, and the constant appeal to the New Testament explain the response.

It is no accident that Europe under present conditions finds hope and help in the Baptist message; it comes as the emancipating word for heart and conscience, mind and will.

There is in the story of European Baptists very much for which to give God thanks, and the future is bright. What is needed from Baptists on this side of the Atlantic is the fellowship of prayer and of continuous brotherly interest. Central and Eastern Europe are poor; it is impossible for our fellow-Baptists from their own resources to set up seminaries to train their preachers, and printing presses so as to disseminate literature; in some instances they are even short of Bibles. Our strong communities can and should gladly meet these needs. For a few years it will also be necessary to assist the impoverished churches in maintaining their pastors; but the grants in aid of pastors should be reduced until they cease altogether as the economic position is restored. It would be disastrous if Baptists were represented in any land by permanently subsidized churches.

On the question of the form of assistance, the Foreign Mission Boards can be trusted to reach sound conclusions. This article aims merely at describing broad facts so that the great Southern Baptist constituency may gain a clear general impression of the progress of the work of God in Europe. One and a quarter to two million Baptists! This is not merely a statistical fact but a spiritual. Each of this great multitude is a person for whom Jesus Christ has become the living Saviour. But our appreciation of the mighty achievement already wrought under God should assist us in relieving the vast need still to be met. Churches that are formal, fettered by State connections, ritualistic and sacerdotal, rather than spiritual, still present the masses in Europe a stone instead of bread. Heart-hunger and soul-thirst are still unslaked. Pray for Europe, and for our brethren there, that to their zeal may be added wisdom to win their fellows and that in the power of the Holy Spirit they may build up the City of God in the Old Continent. Increasingly clear is it that no political arrangements will of themselves make a new world; statesmen may truly do their best, but the wisest of them recognize that without inward personal renewal, individual transformation, all else is in vain. The spiritual task is of supreme importance. Our Christ leads them; His shall be the victory and the Kingdom.

"Jesus is worthy to receive
Honour and power divine,
And blessings more than we can give
Be, Lord, for ever Thine."

An Urgent Word About Relief

Contributions

Rev. J. F. Love, D.D. Corresponding Secretary

In order to secure absolutely perfect understanding and avoid confusion in the churches and among contributors to relief work, we offer a further word concerning relief contributions. Will everybody take notice?

1. Acting in accordance with the Southern Baptist Convention's action, we request that all contributions for relief whether intended for Russia, the Near East, or for the victims of the Smyrna outrage, shall be sent to the Foreign Mission Board, and that such remittances shall be simply designated for relief. The Board is keeping itself informed concerning needs and available supplies for these needs, and will make distribution of the funds received in accordance with instruction of the Convention and the best information it possesses concerning need.

2. Note in the second place that January 14th has been set as the great day when the Sunday School Board in co-operation with the Foreign Mission Board will put on a special

program for relief in the churches and Sunday schools of the South. Those who take collections or make offerings for Near East or other relief prior to that date should send their contributions along to the Foreign Mission Board without delay, but on the 14th of January the whole denomination will be appealed to for a great effort on behalf of the suffering everywhere.

3. Take notice that the above method of handling is in accordance with an agreement which the Foreign Mission Board has with the Near East Relief organization. The Near East Relief organization agrees to make no direct appeal to our people, thus co-operating with us to avoid confusion and a multitude of appeals to our churches and Sunday schools while co-operating in a plan of appeal by this Board which it is hoped will provide the full measure of relief which Southern Baptists ought to furnish.

4. Let there be perfect understanding on another point, namely, relief contributions are not contributions to Foreign Missions, and do not apply to 75 Million Campaign pledges. The Convention decided this matter for the Foreign Mission Board and did it in order that we might as Christian men and women meet an emergency of human suffering and distress which could not be anticipated when the Campaign pledges were taken. We wish that this relief appeal were not now necessary, but it is a stern necessity and will reach our churches and individual Baptists either through the single appeal of the Foreign Mission Board or through numerous other agencies, and it is thought a wise thing to simplify this appeal and unify it by having the Foreign Mission Board alone appeal to our people and handle all their relief contributions. The Foreign Mission Board is not, therefore, in reality imposing an extra appeal upon the churches, nor failing to keep agreements with other denominational agencies but is in doing what the Convention instructed it to do, substituting one appeal for many which would otherwise be made. Besides, by making all his contributions to relief through the Foreign Mission Board, the contributor is sending his money to a well-known and authorized denominational agency, whereas among the multitude of independent and individual appeals are some of doubtful reliability and many that are made by people of whom all of us are absolutely ignorant and cannot know what use is made of the money if it is sent to them. This single appeal by the Board unifies and guarantees genuineness of appeal.

We most earnestly desire that the above information shall be broadcast among Southern Baptists as quickly as possible.

"I have had some little opportunity, during the past five or six years, of witnessing our European brothers," writes Dr. Chas. S. McFarland, secretary of the Federal Council of Churches in America. "The peoples of Europe are doing the best they can, toiling to rebuild, even when they have to seek the straw to make their bricks. One has only to visit Ypres, Dixmude, St. Quentin, Rheims and multitudes of other cities to bear witness to marvelous recuperative power. One has only to witness the brave efforts of our Austrian brothers to have his heart stirred to the depths, or to deal in German money to have his sympathies aroused for those men and women in that nation who are sincerely seeking to regain for that people a moral standing in the world. A statement signed by fifty Friendly Visitors from the American Churches states it in these words: 'On the whole, our visitations with our European brothers and sisters deepen our faith in humanity, and we recommend that the Federal Council, through its appropriate commissions, do its utmost to develop in our people and in their political leaders, the sense of the moral responsibility which today, in the Providence of God, has fallen to us as a people.'"

The Baptist Congress of Roumania

A Notable Meeting of a Noble New Testament Band

Rev. J. R. Socaciu, Th.M., Curtici, Roumania

No doubt Southern Baptists will be glad to hear good news about the kingdom work in Roumania. Of course we have to endure many things for the Master but forget for a moment our sufferings for the New Testament faith and imagine that you attend a Roumanian Baptist congress in the Baptist church of Buteni, district of Arad, Roumania, during September 28-30, 1922.

OUR DELEGATES

Brethren from all parts of Roumania, dressed in clothes of various colors according to the costumes of different towns, singing-hymns, are coming to attend the second Baptist Congress of Roumania. As they enter the small city of Buteni you can see crowds greeting them. I never saw a happier crowd of men in my life. While on the train we all joined in singing various hymns just as American Baptists do in a great revival meeting. And since preaching is strictly forbidden on the train, especially for Baptists, those of us who could not sing were busy in doing personal work among passengers.

But we are now at Buteni. It is the evening before the opening of our congress, or rather our convention. The saints, and all of them happy, are gathering in the Baptist church for the evening service. What a fine crowd of men they are! How they do sing! The church is crowded. After the evening service the Buteni saints led us into their hospitable homes.

THE FIRST SESSION

In the morning of September 28, 1922, at 8 o'clock, a prayer meeting was held at the Baptist church, and following this a Bible course was held. The auditorium was crowded. Our convention opened at 11:30 A.M. Brother Theodore Sida, a lay-preacher of the Buteni Church, welcomed the convention, and Brother C. Adarian, president of our Union, followed with an address. The meeting opened with 250 delegates present. Our first session closed with prayer at 12:30.

SECOND SESSION

At 2 P.M. the auditorium was crowded with delegates and visitors. The session opened with prayers and a song service. There was great enthusiasm among the brethren; the only regret that they had was the message that Drs. Gill, Rushbrooke and Carver could not come for the convention.

The president and the secretary of the Union gave their reports. Each reported many cases of persecutions. Of course mention was made of the interventions on the part of Drs. Gill and Rushbrooke to the various ministers. The names of Drs. Rushbrooke, Brooks, Mullins, Gambrell, Glover and Gill were pronounced with great joy and grace.

Letters of greetings from the Baptist World Alliance, and from brethren of different countries, and a telegram from the Roumanian Baptist Association of the United States were read, and songs of joy were sung.

Then followed the reports from the different associations. Over twelve hundred baptisms were reported. The number of church members passed the fourteen thousand mark with over 700 meeting places, churches and stations. A number of new chapels were built this year. The whole convention arose singing, "All Hail the Power of Jesus' Name," and then prayers of thanks were offered.

The election of different committees followed. Throughout the meeting there was much enthusiasm.

The session ended with a hymn and prayer, at 6 P.M.

In the evening an evangelistic meeting was held near the church, in order to accommodate the hundreds who could not have attended had the service been in the church.

THE SECOND DAY—THE THIRD SESSION

The session opened with a prayer meeting at 8 A.M. Then followed the report of the committee on nomination, and the election of officers. A fine spirit prevailed among the brethren. There were 325 delegates present. Things went on as in the sessions of the Southern Baptist Convention. The Executive Committee of forty-five members was elected, composed of laymen and preachers. Brother C. Adarian was re-elected president, J. R. Socaciu, vice-president; V. Berbecar, secretary; J. Popa, assistant secretary; Adam Sezonov, an oil manufacturer of Braila, cashier; the latter three all laymen; and Brothers Geo. Cozma and Paul Cizmas, controllers.

Brother A. Pascu gave a referendum on "Our Interior Mission." Brother V. Berbecar spoke of our Sunday-school work. There was a good discussion. Brother M. Vicas spoke concerning the colportage work. Then our young people's work was discussed. Of course the building question came up. How shall we build our churches in order to have rooms for our young people's work? All the brethren want to have good American church building plans. The writer was elected director for the young people and Sunday-school work, besides his work in connection with our seminary.

The session closed with a song and prayer, at 12 o'clock.

THE FOURTH SESSION

The Bible session, 1:30 to 3 P.M., was led by the writer, and a lecture given on "The Spread of Early Christianity as Shown in the Acts of the Apostles." The auditorium was packed. Then the convention session opened with a song and prayers. This was a memorable session, for we let the brethren tell of the many persecutions we had to endure this year, and about the modes and ways used by the authorities to make our existence impossible. As brethren from all parts of the country related the stirring stories of their sufferings for the New Testament faith, the whole convention wept. Of course we sent our protest to the king and government, and asked them to put an end to the religious persecution. Then all joined in singing "Wondrous Words of Thee are Spoken," and "How Firm a Foundation."

Next followed a discussion on evangelism. Many requests were being made for more workers. Our aim is to win Roumania for Jesus Christ. The brethren want to see a great Baptist propaganda in the capital city of Roumania, at Bucharest. They ask the Southern Baptists to help them put up the necessary building for this purpose. The training of our workers came up. The whole convention asked that Bible institutes should be held in all our centers so that our evangelists, pastors, lay-preachers and Sunday-school and B.Y.P.U. workers may get their training. The brethren were still very enthusiastic.

The session closed with song and prayer at 6:30 P.M.

The evening service was held in the open air. A great crowd attended. Many state officials were present. The brass band of the Buteni Baptist Church played wonderful pieces.

THE THIRD DAY OF THE CONVENTION

Prayer meeting at 8 A.M., for thirty minutes. Then Bible session, 8:45 to 11. The auditorium of the church was again crowded.

Following the Bible session, the convention session opened, and different reports were read. Resolutions were passed, also telegrams and letters which were to be sent to brethren in America, England, etc., were read.

The Congress closed with a song, and prayer by the president, at 12:30 Saturday afternoon.

Though our convention sessions closed, we could not part; so we had to continue the feast.

At 2 P.M., our Bible session opened, continuing until 5:30. Many of the delegates and visitors were present. "Evangelism," "How to Win to Christ," and "How to Use our Bible," were discussed. Sister Ludovica Christea, a girl of rare talent, gave a stirring address on the subject, "How to Win the Lost to the Savior." I never saw happier faces than here in all my life. The session closed with prayer at 6:30.

The evening service was held in the open air in the church yard. A large crowd attended. The brass band again furnished good music. We parted at 10 P.M.

SUNDAY—ALL DAY MEETING

On the Lord's Day I could say that we had an all day meeting. A prayer meeting was held at 8 A.M., followed by the service. Brother Damian Iovanu, who recently came from the United States, preached a good sermon for us. Many had to turn back for there was no room in the church. It was an old-time gospel meeting which closed at twelve. Several unsaved souls decided for Christ.

In the afternoon at 1:30 the Sunday-school boys and girls had a convention of their own. How happy they were!

A large number attended. At the close of the Boy's Convention each boy received a token.

Then our B.Y.P.U. session took place. We were unfortunate that all this day it rained, so that many young people could not come from the surrounding towns. A great number was already there, some came twenty miles on foot in the rain. We hardly could find a place for them. The session lasted until 6:30 P.M. Many young fellows asked questions and took part in the discussion.

THE TWENTY-FIFTH ANNIVERSARY OF THE BUTENI CHURCH

In the evening a great event was commemorated. It was the celebration of the twenty-fifth year since the founding of the Buteni Baptist Church. The meeting began at 7:30. Hundreds were turned away, for the church was overcrowded. What a happy crowd of Baptists! Several brethren, among them Iodor Sida, told how the church started amidst great opposition. Now they have over 200 members and a splendid church building with a home near-by. Many mission stations started from this church. You can find the history of this church and that of the spreading of the gospel in this part of the world right there in the Acts of the Apostles. The meeting closed at 10 P.M.

Thus ended four days of sessions of all kinds and of various meetings.

In the morning of October 2, 1922, at 6 o'clock, we took the train, a large number of us, and started for our homes. Of course singing started right on the way and continued till we reached Arad. Here we had to take different trains and went home to tell our homefolks of our work, and to work for the Savior till He comes.

Trailing Twentieth Century Apostles

From Rio to Pernambuco

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

My fourth letter was written on the way from Buenos Aires to Rio. This one must chronicle events and observations of the last stages of our stay in South America. The family takes passage on the Andes at Rio August 30, and I join them at Pernambuco four days later. On the way to Europe I purpose in my sixth letter "A Backward Look on South America." I had five days in Rio, none too many for arranging passages, exchanging monies, getting visas on passports, saying farewell to the dear friends, old and new, whose presence in this city of wondrous charm will remain its chief glory in one's memory of it. Two or three items of this stay may interest my readers.

There was great interest in the coming of some new missionaries, to arrive the next day after my return to the city. Miss Minnie Landrum, of Mississippi, was assigned to Rio and brought with her all the charm of a rich, enthusiastic personality which at once won for her the love of the missionaries, as it has of all who have known her at home.

Miss Jennie Swearingen, of Texas, was to go to Bello Horizonte. Brother Maddox and Mrs. Allen had both timed visits to Rio to give a glad welcome to the new worker, who comes with experience in teaching and with full training in the Southwestern Training School to capitalize her modesty and ability for the growing work in the big state of Minas.

Professor and Mrs. Porter, with their baby daughter, came from Baylor College. They gave up a splendid position and

flattering prospects for the need in Brazil. It was Brother Maddox whose voice the Lord used to call them to Brazil and it was the Bello Horizonte School whose concrete opportunity precipitated their decision. But when appointment came, at Jacksonville last May, it was for the even more urgent need of the growing girls' college in Sao Paulo. Then came Dr. Love who studied the situation on the ground and encouraged the Rio school to "write" Professor Porter to consider filling a critical gap in the forces here. As the location of these fine people was not settled, therefore, there was "no small stir" over them. Drs. Bagby and Ingram came over from Sao Paulo to take them home with them "for keeps." The Rio trustees and missionary faculty held a conference of welcome and invitation. Professor Porter was in a delicate position. His poise and spirit made a fine impression and there was full concurrence, I think full approval, of his decision for Sao Paulo.

I tell the story that our people at home may see how very urgent is the need for more workers. It was a great relief two days later when a cablegram came from the Board saying that Dr. F. M. Purser, of Hazlehurst, Miss., was to come, designated for Sao Paulo, on the assumption that the Porters would remain in Rio. The Porters will now be expected to fill the yawning gap in the missionary faculty at Rio, so far as two can fill a gap requiring six. All these new missionaries will study the language, history and customs of Brazil in our "Language School" in Rio before taking up their work.

On Sunday I was once more with our noble First Church.

On Tuesday all the missionaries and their children accepted our invitation and crowded our little house with their glad-some presence for two happy hours.

On Monday evening the missionary faculty of the school and a considerable number of the native faculty accepted the President's invitation to hear me speak of our ideals. This faculty of about sixty includes some of the most accomplished and competent of Brazil's educators. Of the half dozen outstanding, notable men in the group all came but one and he sent a telegram of regrets. Heading this group is Major, Doctor Novonha, dean of the faculty, and superintendent of the boys' dormitory. He is a gentleman of the finest Brazilian type, whose every feature, word and movement indicates nobility of soul and kindly sympathy. He takes great pride in "our" college and serves it with rare fidelity and skill. I had the honor of meeting in his home his charming and talented wife and three daughters. I covet them all for our full Baptist fellowship. Along with Dr. Novonha are Drs. Santos, Martins, Tettamonti, Voegler and Menezes, the last a Presbyterian minister. Perhaps no less able are others younger and thus far not so well known. I presented to them with prayerful earnestness the challenge of Jesus Christ for a definite opinion and a definite attitude toward him, and for cross-bearing following of him in his great enterprise.

On Wednesday morning I spoke my final words to the students; and was then quite overwhelmed with the presentation of a great bunch of carnations by little Miss Irvine on behalf of the college, a desk set by one of the "seminaristas" in behalf of the seminary and with other presents for Mrs. Carver and myself from the Director. On this occasion we had the honor of the presence of Dr. A. Mitchell Carroll, a friend from college days, sometime professor in the George Washington (Columbian) University, now secretary of the American Archaeological Association, presently attending and serving as secretary of the Convention of the Americanistas. A trip to Petropolis, the mountain health city above Rio completed this last day.

Rising before dawn Thursday morning I crossed the wonderful bay in the half-lights that bring all things close up to one. As I stood on the stern of the ferry boat, from all sides city and mountains seemed to draw near, that I might be permitted to say an intimate farewell to sights and scenes that constitute the supreme expression of natural beauty which my memory holds.

It was a tiresome journey from Nitcheroy at 6:30 A. M. to Itapamerim at 8 P. M., over the antiquated equipment of the narrow-gauge Leopoldina Railway. At Campos the three missionaries and Pastor Lessa met me with cheerful greetings and honorific farewells, and Dr. Bratcher joined me for the last six hours of the way, relieving its strain with good fellowship and a toothsome lunch.

We were now in the State of Espirito Santo, the field of Brother L. M. Reno, who met us here for a meeting with the church of this most important center of his territory after Victoria. Church and school have recently been bereft by death of the pastor-teacher, and there is no one adequately prepared to succeed him. These saints on the mission field have to learn the leadership of the Holy Spirit in the believing group. It is remarkable how it works.

Another day through inspiring and often grand mountain scenery brought us to Victoria, state capital, set in the narrow valley and on the precipitous hills on both sides the long inlet bay.

Our church is splendidly located in the very heart of the city of 25,000, and is one of the best organized and active to be found in any land. While adequate, the present buildings are antiquated and ill-arranged. The lot is ample for the new structures that are to replace the old dwellings. When

these can be built there will be a fitting home for this modern church with all its organizations, and for the classrooms of the college, to be placed here for access of the large day-pupil constituency. The mission "compound" is less than ten minutes away, set upon the steep hillside where it commands the lovely panorama of city, bay and opposite hills, and compels the attention of the entire region. The dormitories, refectory, mission home and other buildings are in process of erection, partly occupied, waiting on a popular subscription now being raised by a committee of citizens under direct patronage of the Governor of the state, acting, of course, in his personal capacity. Nowhere have I seen or heard of a mission more in popular favor. This is in grateful contrast to the bitter contumely and persecution of less than twenty years ago, and overcome by the tact, patience and constructive labors of the Renos. Besides the father and mother we must now reckon as (unofficial but efficient) missionaries the three daughters. Although the oldest is but eighteen, they are all workers of devotion and skill, manifesting the truest missionary spirit. Miss West has now joined them and is fitting perfectly into the work. The rest of the workers in this State are native, save Helen Young, from Texas, who works on the basis of a native, having joined the forces as a Brazilian six years ago. She is now head of the girls' dormitory. There are twenty-three churches in the field and many preaching places.

Two days on a sportive, flat-bottomed coast steamer brought me to San Salvador (Bahia) where the Whites and the Downings are in charge, with the Taylors (W. F.) in charge of the industrial farm school, one hundred and fifty miles inland. My boat was stopping from 2 P. M. to 10 A. M. A good automobile enabled the missionaries to show me much of this unique city, crowded upon the steep hills and down into the narrow valleys, the people packed into the many-storied tenements and the little mud cottages. Two of the largest of our five church buildings were seen and I had the pleasure of worshiping with one congregation on the Wednesday evening. It was a live meeting with many present and all keenly interested. In this city of a quarter million we are reaching practically none of the higher class, not many of the lowest class, but goodly numbers of steady-going people who count. When illiteracy is around 80 per cent and 80 per cent are of Negro and Mulatto blood, the problems are not few nor easy. One of our oldest Brazilian missions, the Bahia field, has had its troubles, but is ripe for rapid growth if we can cultivate it vigorously.

Another twenty-seven hours by ship brought me into the offing of Maceo where the irrepressible "Jack" Mein came out in one of the numerous half sail, half row boats to take me in charge. He is responsible for our work in the little sugar growing State of Alagoas, which has a population of 900,000, one-twelfth of them living in the capital. The Meins—father, mother and four young lads—are provided, properly, with a good, roomy home at the top of the city. The First church is one of our oldest in Brazil. There are two others in the city and four in the State. For fourteen years the First has occupied a commodious ware room on a quiet street. The membership is large and the work moving well. A strategic site for a new building has been purchased. The mails and telegraph had failed me here, as at several other times, and it was upon only a few hours notice that an audience of more than 150 met us for a service of great interest and inspiration on Thursday evening.

"Jack" had planned to go with me by train to Recife, capital of the great State of Pernambuco. It was from 6 A. M. to 9 P. M. I never saw so much sugar cane, so many sugar mills, so many pack horses carrying the cane in from the field, so many and such repulsive beggars, infesting the railway stations, so poor a dining car service, nor a worse road bed.

In spite of a schedule of less than twenty miles an hour and of our running an hour and a half behind that during the day, our coach once jumped the track and often threatened to do so. Our crew must be accustomed to such accidents. They had the car on the track and were off again in seven minutes. This stands out in all my South American experience for promptness in service. I shall not soon get over my surprise.

The long journeys and pitifully short stops had now brought me to the great northern center of Baptist work, on Friday night. I had reckoned on at least two days for a field for which two weeks would be all too short a visit, two months none too much. Now I found, to my surprise and chagrin, that the *Andes*, with my folks on board, would leave at 7:30 Sunday morning. One day! And part of that for seeing that my papers are satisfactory to the authorities. I cannot conceive that it would be possible for missionaries to show a visitor more in one day, and with as little strain. For intelligent, sympathetic handling of a situation theirs seems to me to have attained the limit of possibility. We wasted no time in vain regrets. My hosts were acting President Jones and his charming, consecrated wife and their darling five-months-old daughter, all of them abounding in health and happiness. With him came to meet us at the station President W. C. Taylor of the Seminary, and Brother Johnson.

They showed us the glorious college campus by moonlight, spacious and cool, buildings set in the midst of great spreading mango trees, rows of tall cocoanut palms, a cluster of graceful bamboo, many other trees for fruit and shade, while two stately royal palms guard the entrance to the main building. One feels the grand beauty of it all under a full moon and sees the skillful utility of it all in the full light of a tropical sun.

The tide waters surging through tortuous channels over all the sprawling widths of the city, make street construction difficult and costly. Consequently the city is much overgrown. Recent belated rains had made it impracticable to try to drive over it for getting a view of its merits and of our work. Under the skillful guidance of Dr. Taylor we saw the whole city and surroundings spread before us from a summit made sacred to Catholics by a huge, inartistic statue of "Nossa Senhora" and a chapel. Every section of the city was described in terse, characterizing terms, and the location of each of our eleven churches indicated. They have in all 1500 members. The missionaries and fellow-workers are planning systematically the occupation of every section as speedily as possible.

Later in the day a clear, complete map in Dr. Taylor's lecture-room-office laid before us the entire North Brazil region, its great, fruitful possibilities; its untouched regions; its strategic locations with no missionary or native pastor to occupy them; its multiplying churches and congregations calling clamantly to Southern Baptists.

There was time to see the one commodious, if ungainly, building and the adequate grounds of the Seminary; the shrewdly bought buildings of the important Training School for women; both these right at the corner of the great college "sitio" and making a great group of institutions; to visit each of the buildings in detail, including the science department, of which Professor Hays is so justly proud; to dine with President and Mrs. Taylor, along with President Jones, Misses Fuller and Hunt who manage the women and girls, and Brothers Falcon and Barnado, two of our great native workers, the one pastor of the First church, the other Bible Professor in the college; and to have a very precious hour with the workers and a fine group of students, in the Training School chapel, when we considered "The Testimony which God gave concerning his Son." Thus closed my visit to Brazil. I shall view it in retrospect in another letter.

It only remained to occupy one more night in the guest room of the college President's home. Dr. Muirhead has gone home for a deferred vacation. His praises were heard on every hand.

His work was manifest at every turn. The Cliftons and Wilcoxes were with us at the special meeting. So I was able to greet all our workers on the grounds except Brother Hamilton, who runs away on Saturdays to look after his evangelistic work. I saw the boarding pupils, but not the hundreds of day pupils.

Southern Baptists have every reason for grateful pride in their group of schools and their churches in this capital city of North Brazil.

Brethren Jones and Taylor escorted the visitor to the docks and then went off for their part in the "day of animation"—we call it Rally Day—when they were hoping to have 400 present in our Sunday schools. I hope they surpassed even that bold expectation.

❖ ❖ ❖

Baptists, Bread and Balaklava

Rev. Everett Gill, D.D., European Representative of the Foreign Mission Board, Sebastopol, Crimea

Surely Southern Baptists have stretched out their arms of help to far distant lands! I am writing from my room in a hotel in Sebastopol in the Crimean Peninsula. My window opens toward the waters of the Black Sea. A few miles away is the scene of the charge of the immortal Light Brigade. Here Florence Nightingale wrought among the wounded and laid the foundations of the Red Cross movement in the world. One sees on all sides here in the city and its environs mementos of one of the most famous sieges of history. Who would have thought a few months ago that Southern Baptists, in co-operation with other Baptist bodies, would be ministering to the starving in this far-away part of the Soviet Republic of the Crimea?

I am alone in this city of strange tongues—Russian, Greek, Turkish, Bulgarian, Gypsy, German, French and occasionally English. Dr. Lewis, former professor in William Jewell College, and now representative of the Northern Baptist Convention, sailed away yesterday on a Soviet ship for Odessa. Mr. H. E. Porter, our Southern Baptist relief worker in Russia, left last night by train for Moscow. I am sailing tomorrow on the British ship *Victoria* for Constantinople. Only those who know will understand the comfort I feel that since I cannot sail under the Stars and Stripes I shall have the Union Jack flying above me. Some Americans may take pleasure in twisting the British lion's tail, but I am happy to rest in his shadow in these troublous times and war-threatened parts of the world.

My destination is Bucharest, Roumania, which is only about twenty-four hours from here by direct line. I hope to meet there the beloved Carver, who is touring the world in the interest of Missions. It would require more than a week to reach Bucharest via Moscow and Warsaw. When normal times return I shall be able to go from Bucharest to Odessa in twenty-four hours, either by rail or by the Black Sea via Constanza. I am writing these facts deliberately so that the reader may get down his atlas and re-learn geography so as to keep up with current Baptist history.

We three came down from Moscow into this southern country on a tour of investigation. As a result of our findings it is probable that our Baptist organizations will undertake to feed a whole district north of the Crimea during the coming winter. In some parts of Russia this year's harvest was good; but in this southern section there was only a ten per cent crop, and there is no doubt but that the famine will be severe in the coming months. We saw farmers hauling into town their farm machinery to sell in order to buy food. The women sell their sewing machines and furniture. They did these same things in the Volga Valley last year.

Down here in the Crimea the famine was severe even last year. The dead were gathered up from the streets every day. Our relief work saved our Baptist brethren from starving. One brother told us of sending his two sons into the north country to hunt for food; but they froze their feet and have not even yet been able to return home.

I am cut off here from authentic news. I am not sure what is going on in the outside world. The "Bolos," as they are called here, give out only the news that suits them. But we hear that Kemal Pasha wants to take Constantinople from the Allies; that the Dardanelles are closed; that there is a revolution on in Greece with prospects of Venizelos coming back to power. If all goes well I shall know the facts in a few days. I may be running into trouble; and again, all may be quiet in the City of Constantine when I reach there.

It is a comfort to know that we have witnesses of our faith in these parts of the world, as we have here in Sebastopol. On every side we see the gilded "Onion Top" domes of the Orthodox churches, Jewish synagogues surmounted by the ornamental "Tables of the Law," and the lofty minarets of Mohammedan mosques. The few hundred Baptists in this famous old city, with their quiet, indomitable courage somehow makes one think of the "Noble Six Hundred." They seem to be assaulting impregnable works. To some they may seem to be leading a forlorn hope; to others it may seem clear that some one has blundered. But insignificant as they are in numbers in comparison with those whose formidable works they are charging, we feel sure that they are doing their small but heroic part in a war that can have only a glorious end for those who are the Allies of the Lord.



A Childless God Has No Fatherhood

Rev. J. C. Powell, Oyo, Africa

I wish to discuss the above heading from three different viewpoints, and thus show the Yoruba's false idea of God, by not knowing Jesus.

The Mohammedans and pagans preach God childless. Rob the world of Jesus and you rob it of its truest friend; and leave it either a judaistic, loveless, law-dominating machine; or a superstitious, ignorant, fear-crouching mass of human uncertainty; either of which, I think, is equally abhorrent to the loving heart of God. Repulsive as these two forces are to God, we must face the fact that they are the great dominating factors in the Yoruba life, personified in the forms of Mohammedanism and paganism.

The Yoruba's Dominating Passion In Life. The one great dominating passion in the Yoruba life is to have many children. With the Yoruba, the big man is he who has a big family, consisting of many wives and many children. He discards wives who do not bear children for him. When you link this Mohammedan idea with the teaching that God is childless, and nine of ten homes and all the streets are filled with false doctrines, you have a problem which can be solved only by time, enlightenment, patience and persistence in both work and prayer linked with the Spirit of God. My observation with Satan's work among men has been that both sin and ignorance die hard. But you say, "What has this to do with the pagan who does not know God?" Now, don't fool yourself. The hard and fast line that divides man and beast is the faculty of reason, which always carries with it the idea of something higher than self. If man has no God, he invents one. The pagan Yoruba has his *Olorun*. The God of Creation, but he generally believes God has left creation to itself, having no love for it. There is one point for my

reader to bear in mind. The Mohammedan does not believe Jesus is the Son of God, and he spends much time teaching this. The pagan does neither know nor believe that God could have a Son. But, he does believe his *Olorun* has an infinite number of minor gods who take care of the minor parts of the universe, even the devil god who destroys those who displease him. There are many worshipers of the devil god and an infinite number of sacrifices made to idols to appease their anger, but there is no Jesus, God's Son.

A childless home. Even under extreme abnormal or sub-normal conditions humanity makes her demands; and light bursts from under the shell of ignorance, sometimes in a blazing flame, but not necessarily uncontaminated. As they read the signs of the ages—"A childless home is an unhappy home"—the pendulum swings to the other extreme and says, "The more children a home has the happier that home will be." Link this with "God has no children, therefore no happy home." Hence he goes back to his devil god, back to his Mohammedan priest with his many wives and children, or back to his idol who is dumb on all moral issues.

A homeless people. With a rare exception here and there you can say the Yoruba people are in the Clan age. The Yoruba stands by his own people. One who betrays his own group or is disloyal in any way to them is considered little, sneaking, low-down, and not worthy of their confidence. So universally accepted is this idea that the entire home, meaning all kindred in Yoruba law, stands responsible for any debt one makes. They will lie by groups or swear by compounds to set free one of their own number, right or wrong. Sometimes, to make them tell the truth in court, they are made to swear by drinking the water off their father's grave, says Captain Ross, the head government official of the Oyo District. Their ideas of home life are about as warped, crooked and false as Satan can make them. Still, they have a few truths which they will not let go. They want a home but the *Olorun*, to them, is a childless god, hence a god with a home of no happiness. They neither worship nor love him. They just recognize him as a power and leave him there. So, you may judge their religious inclinations toward the Godhead.

Friends, they are nearly a homeless people. With all their clan spirit they do not know the fundamentals of home life. Nature has not demanded large or nice houses. Government laws have not demanded a high moral standard. Selfish human nature has been allowed to run wild. They do not know Jesus, their elder brother, consequently they have no future home. "For there is no other name under Heaven whereby men may be saved." Will you help us to present Jesus to them as an Elder Brother and God as a Father? If we can present Jesus as a brother, God as a Father and heaven as a home, they will accept, for He has said, "My word shall not return unto me void." You may not be able to go, but you can pray, and you can pray every day. "The effectual fervent prayers of a righteous man availeth much." You can give of your means, though it be little, and God will not forget. "Not even a cup of cold water given in my name shall lose its reward."

Special attention is called to the statement of Dr. Love on another page in which he sets forth clearly the plans of the Foreign Mission Board in relief work, and of the Sunday School Board for a special day on which appeals are to be made to all our churches and Sunday schools for participation in this work of mercy and compassion. Be sure that you understand the plans, and then see to it that your church has a worthy share in carrying it out.

Selfishness—the Chief Foe to Home Missions

How This Ruinous Sin Deceives and Destroys

Supt. B. C. Hening, D.D.

Isaiah in his fifty-sixth chapter gives a painful description of a stingy set. The devil insinuates to God in his subtle query concerning Job, "Doth Job fear God for nought?" that men are almost if not entirely selfish. Of course there is a proper and imperative selfishness which we may extricate from any odium by naming it *selfness*. Self-preservation is essential. Self-improvement is a primal obligation. Self-furnishing for every good work is the secret of efficiency in any undertaking however unselfish. Self-neglect in neatness of person, in cultivation of mind, in improvement of abilities in all directions, is more than a sin against self, it is a sin against the world calling with its wrongs and woes for our best ministry. Every gaping want calls upon us to make the most of self to meet it. Every task set by the dire needs of men among us urge that we must make the most of self in order to do the most for others. Such selfish ministry becomes penurious only when it keeps back the hands of help. One acts the miser only when he makes a miserly disposition of his means.

UNSELFISHNESS

The unselfish character is the one men extol. Grant to a person the quality of self-sacrifice for others and you can apply to him fittingly all the great words such as magnanimity, kindness, generosity, liberality, philanthropy, great-heartedness. There is not a rose of helpfulness to others to scatter its fragrance for the ecstasy of our fellow men that does not root in this soil of the unselfish heart. There is not a word conveying in itself a tender consideration of others that is not a synonym for this word. There is not a cause voluntary and generous that promotes in disinterested fashion the good of others that is not fully meant in this great word. There is not a mission of mercy from the heart of man which seeks not its own, that was not born in the spirit of his unselfishness.

THIS IS THE SERVICE MEN GLORIFY

Gratuitous hands are the welcome hands. Cheerful service is the coveted service. Disinterested kindness is the kindness cherished. A goodly deed with the doing for its motive is the deed which projects itself into honor. It has no fly of greedy-end to spoil the odor of its ointment. It has no withered purpose of self-service to make its ministry a mere pretense to be discarded. Such service challenges and achieves the spontaneous gratitude of others. This is the service that breaks the monotony of trade and exchange, of barter and bargain, of price and pay, of wages and remunerations. Men write well of other deeds, but of unselfish ones they pen their best encomiums and their highest praises.

FRATERNITY AND FRIENDSHIP

It is the spirit of real fraternity and friendship. It is not polite for a mess of pottage. It is not considerate for a wage. If we pose as fraternal for a privilege men will detect our hypocrisy and doom us with our dissemblance. The gold-brick man practices nicety with deceit. The confidence man will blarney with his wheedling adulations. The ax-to-grind culprit will flatter with a neighborly witchery. The kindest treatment is accorded to a pig while preparing for the slaughter. But all friendly feeling and fraternal conduct that does not do violence to these great words have as their soul the quality we call unselfish.

MANY-HEADED MONSTER

Why confine selfishness to finance when it operates far more widely? It takes the money form, of course. *Money for*

money's sake. Men may hold to money in a misery which this very money would relieve. *Money for what money will provide for self-pleasing.* Men may be open-handed and free with money in this direction and as close as the fibre of hickory in the direction of unselfish service. Many a man is willing to make a show of charity for public prestige and to trade some of his cash for applause. Men may give their gold for another aspect of their greed.

SELF-INDULGENCE

In the form of self-indulgence it is fatal to duty. Mental indolence, laziness, laxness, supineness are prevalent forms of it. There is a proneness to consult ease rather than obligation. Many are misers with their time, applying it all to selfish ends and are as mean and miserable in this form of gluttony as any skinflint who ever counted his corroded gold from a filthy pouch in a cobweb cellar the ten-thousandth time. One may curl up in bed at the time of public worship, indulging thus in such a form of self-pleasing as challenges even a churl to cope with him. A comfortable chair at the time of the Lord's work may be a sin-besetting, as perilous to duty as opiate bottles are to drug fiends.

VIOLATIONS OF EXEMPLARY LIVING

It takes the form of pleasure-seeking to the violation of correct deportment. We have the statement, "Money mad." This is not the only form of hydrophobia with which men are stricken because they are bitten by the mean malady of selfishness. Some are liquor mad. Some are laudanum mad. Some are viand mad. Some are popular applause mad. Some are picture show mad. Mean ambitions are but abortive forms of inordinate self-love which does not care as to the culpability of the means by which it compasses its sordid ends.

TRICKS TO DISGUISE

The guilty will not confess to its hideousness, and so seek to cover its foul dress by decorating it in appendages of apologetic designations.

Economy—The good word "economy" is prostituted by its sacrilege to such sordid service. Economy stands for safety and independence. It is the exercise of being provident after the wisdom of the ant whose prudence we are directed to emulate. But we must beware lest our practice of economy degenerate through mean selfishness into but another name for a curmudgeon. Many a man has endeavored to escape the obloquy of his parsimony by attaching the designation "foreseeing" to the offensive spirit which befouls him. Selfishness may easily shut itself up to self to such a disgraceful degree that the prodigal son wasting in riot the substance which his father provided is a saint beside him.

Self-preservation—To quote the maxim, "Self-preservation is the first law of nature," is supposed by some to cover with becoming apology the lowest forms of self-aggrandizement. To propound the philosophy that "Charity begins at home" is supposed by many to make commendable the greed that gets and keeps with the cupidity of the certain rich man who prostituted the decency of his own soul. The saying, "Charity begins at home," is not a silken blanket for covering the ugly nakedness of unseemly self-seeking. A self that begins and ends in self is not worth a preservation. No woe or want or need is helped by such if he lives, and no enterprise for human good would miss him if he dies. Living or dead, he is a non-entity, nihil, nothing.

Inability—The pretense of inability is often but the dishonest subterfuge with which to blind the eye of others to our odious avarice. It is the case of a man being willing to debase himself in order to self-seeking. There is this strange contradiction in men that they are both willing to minimize and exaggerate self for personal profit. Some are willing even to be considered paupers when this will save their nickels for their niggardliness. Men's very excuses are often selfish in order to mask the reasons which reflect discredit upon them. Selfishness disclosed to a dispassionate eye presents the one thing that gives a man a corner on his own crime. There are some sicknesses which cannot be cured unless we can divert the mind from self, so we cannot be saved unless we can be dissuaded from a concern which is self-centered.

A step removed—This subtle parsimony easily passes in its practice into coin in behalf of things in which we are especially concerned. In seeking the good of others through different agencies we may discover no culpability in trying to monopolize every means to this chosen end without reference to the rights of others, and even to the setting aside with impunity the common claim of fairness. This form of selfishness is one step removed from egoism by the injection of another consideration between such an obsequious mountebank and the end he proposes. Egoism protrudes in our conduct for the things which we champion with as much ugliness and criminality as when there is no effort on the part of the culprit to cover his cupidity. The Scriptures which call the stingy to sacrifice and the blessed to be a blessing, call just as insistently to those who serve to practice similar consideration of others in their operations even for denominational interests.

It is better to be a private miser squeezing parsimoniously an honest personal purse than to be a public patron of some good cause at the expense of honest consideration of the just claims of other people and other causes.

It is a striking fact that less than half our pastors' names appear on the mailing lists of HOME AND FOREIGN FIELDS. This is accounted for in many instances through the fact that the pastor's wife looks after this item for him. Yet it remains that scores and hundreds of our pastors do not get the magazine. If you want to do something for your pastor that will greatly please him and at the same time render a distinct service to the Kingdom, give him a year's subscription to HOME AND FOREIGN FIELDS. Send in your subscription at once and we will mail out a neat card acknowledging the courtesy and showing from whom the subscription came.

The most abounding liberality of which we have any record in the New Testament is that of the Macedonians, of whom it is said that "in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." They did not excuse themselves from giving because of "hard times," nor did they think for a moment of recalling Paul from his work, but rather they prayed the missionary with much entreaty that he would receive the gift. What a glorious spirit for a church to possess! How God delights to honor such sacrifice! How many "Macedonian" churches and Christians have we today?

The Commission on Inter-racial Co-operation is doing a definite and highly commendable work in the promotion of better race feeling and the discouragement of mob law. It is reported that two-thirds of the counties of thirteen Southern states have local organizations of representatives of the white and colored people. Many instances are given of lynchings prevented and more cordial relations established in communities between the races. Surely such work is in line with the highest purposes of Christianity, and is to be given every possible encouragement.

Sparks from the Home Mission Anvil

Supt. B. C. Hening, D.D.

It is easier to pout than to push.

Saving home is the selfishness that saves the world.

Palliation of error is paralysis of the truth.

You cannot diffuse the Gospel while you deplete its forces.

You do not die hard when you expire between the traces.

Houseless churches can never bring others in out of the cold.

Evangelism without enlistment is a grunt without any lifting.

A million Mexicans make much mischief unless we make of them more than merchandise.

Five thousand Russians in Baltimore need the Gospel as much as any five thousand Russians anywhere else.

A hundred thousand Bohemians in Texas constitute a veritable Hindenburg line hard to break, but unbroken imperils the principles for which Baptists are bound to do battle.

If the French are a great people, why not make the half million of them in Louisiana great Christians through Home Mission efforts?

Sick soldiers, seamen and marines need us as much in the seasons of their adverse conditions as we need them when alien armies are coming.

The finest soldier in matters military makes the fittest servant in the militancy of the Gospel.

Sign language must convey to the deaf and speechless the knowledge of Him who heals all diseases.

The peculiarity of the Jew is not that he is exempt from the common curse. There is no exception from the need for the Gospel.

Mountain schools for mountain boys is the best bread Baptists can cast on seas of service.

One Hundred Years of Baptists Progress

An Example of Unique and Compelling Publicity

Frank E. Burkhalter

All of us have heard complaints that Baptists do not get the publicity to which their numbers and activities entitle them, but the writer has been persuaded for sometime that if this be true it is so because Baptists have not gone after this publicity in the proper manner.

One of the most interesting object lessons in extensive Baptist publicity of a wholesome and fruitful kind that has ever been given by any group of Baptists in the South or any other section, so far as this writer is informed, was the recent Baptist exhibit, parade and pageant, staged by the Baptists of Mississippi at the annual state fair at Jackson on the occasion of the first centennial anniversary of the founding of Baptist work in that state.

Included in this interesting, informing and inspiring publicity program were a parade containing floats and representatives of every Baptist institution and activity in the state, which moved through the principal business thoroughfare of Jackson at 11 o'clock on the morning of Friday, October 20, which had been officially designated as Baptist Day at the fair; well assorted and displayed exhibits of every institution and interest among Mississippi Baptists in a large space in the main exhibit hall at the fair, which had been rented for this purpose; and an historical pageant in front of the grandstand on the fair grounds in the evening, the tableaux in the pageant being interspersed with stereopticon slides, some of which were pictorial in their nature, but the larger number carried brief, pointed and informing statistics upon Baptist work and growth in Mississippi, the South, America and the world. No one who saw these slides on the screen could escape the conviction that Baptists are a world force with a world program.

The program was witnessed by the largest crowd that ever assembled in Jackson, the writer was informed, all records for attendance at the state fair were broken, there was no disorderliness anywhere, and the whole schedule of events passed without an untoward incident, so skillfully had N. T. Tull, organization man of the Mississippi State Board and his able assistants, planned all the details and anticipated every need. It was truly a Baptist Day that no one who attended will forget.

Several special trains came into Jackson that day bearing student bodies from the Baptist colleges and other visitors; all trains were crowded and the highways leading into Jackson were thronged with vehicles of every character, for the event had been widely advertised, the interest of the people had been aroused and they wanted to see just what kind of a showing the Baptists could make.

One of the impressive features about the parade was its systematic organization according to departments of work represented, the suggestiveness of the various floats and the crowds that followed them, and the significance of the banners that were carried by some of the marchers. Among these banner messages were the following:

Baptist Gain in America for this Last Three Years One Million.

Sixty per cent of all Church Members in Mississippi Are Baptists.

Baptists in Mississippi: 1822, 1,551; 1922, 670,000.

Baptists in America: 1822, 260,000; 1922, 8,320,000.

The parade was headed by the band from Mississippi College, followed by floats from that and the four other Baptist colleges of the state; the Baptist Hospital, the Baptist Orphanage, and the various forms of the organized Baptist work of the state, such as the Sunday Schools, the B.Y.P.U.'s and the Woman's Missionary Union. Student bodies followed behind their respective floats singing songs and giving yells, while organized classes followed up the Sunday School float and representatives of the Unions the B.Y.P.U. float. Several associations sent special delegations to march behind their banners in the parade, including one composed entirely of Indian churches, the Indian brethren sending a float on which rode several full-blood Choctaw Baptists, seated in the midst of all sorts of Choctaw paraphernalia.

Mr. Tull had invited as special guests for the day all Baptist men and women of the state above eighty years of age, and a number of them responded. The chiefest of this crowd of veterans, by reason of his very advanced age, was Brother Ben Hill, a farmer of the Lewisville community, who celebrated his hundredth birthday in July, and who is considerably sprier than a good many men of 70 whom the writer has known.

During the afternoon the vast crowd of visitors found much to interest them in the regular Baptist exhibit at the state fair, a picture of which is shown in the accompanying illustration. In this exhibit were shown interesting material suggestive of the work of the various Baptist schools of the state, along with the Baptist Hospital and the Baptist Orphanage, and attractive placards were placed at prominent points with a message like this: "Help the Baptist Orphanage by Paying Your Subscription to the 75 Million Campaign." Similar messages were carried for other causes and interests fostered by the Campaign. Other booths showed the work of the Woman's Missionary Union, the Sunday School and the B.Y.P.U., capable attendants being in charge at these booths to meet the people, answer questions, distribute literature and cultivate whatever interest was manifested in any way. The workers consider that the interest in W. M. U., Sunday School and B.Y.P.U. work alone, aroused by the exhibit fully justified the labor and small expense involved in the purchase of the space and the assembling of the material. There will be many more efficient Sunday Schools, B.Y.P.U.'s and Woman's Missionary Societies in the state as a result of the exhibit the workers stationed there are convinced.

As the concluding feature of a day that was full of interest to Baptists and many other on-lookers as well, was the pageant at night, setting forth in the form of tableaux the origin and development of the many Baptists activities and institutions in the state. The various parts in the tableaux were taken largely by students of the various schools, nurses from the hospital and children from the orphanage. The whole program went off beautifully and delighted a crowd that filled the state fair grandstands.

In the intervals between acts Mr. Tull threw on a screen a vast amount of information about Baptist work and interests in Mississippi and elsewhere, among the more significant slides being the following:

"It Took American Baptists 220 Years to Gain Their First 1,000,000 Members; Only Three Years to Gain Their Last Million"; "Total Baptists of World 100 Years Ago 460,000—Total Baptists in Mississippi Now 670,000;"



ONE HUNDRED YEARS OF BAPTIST PROGRESS

(1) View of exhibit as one approached. (2) The B.Y.P.U. and Sunday school booths. (3) Baptist Orphanage Float. (4) Blue Mountain College float. (5) Young Woman's Auxillary. (6) Sunday school float. (7) Baptist veterans over eighty years old.

Fulfilling the Royal Law

Stories and Pictures That Illustrate the Teaching of Jesus



THE EXECUTIVE COMMITTEE OF THE ROUMANIAN BAPTIST UNION

In the midst of trial and persecution, the Roumanian Baptists of whose Convention the above form the Executive Committee, are going forward with courage and enthusiasm. Would not the application of the Royal Law mean immediate help from us in their time of sore need?

The Power to Fulfill the Royal Law

Rev. M. T. Rankin, Canton, China

A missionary, in talking with some friends, said, "I can not think of any possible power, other than the purpose for which I came to China, which could have caused me even to consider leaving America, but, having come for this purpose, I can not think of any power which could cause me to do anything else." Some days ago I was talking with a medical missionary who was just about to start back to an inland city where he and his wife work. This city can be reached only after a two weeks' journey up a river

on small house boats. It is known far realities of a missionary's life. Does this and wide for the fierce character of its people, one of the worst massacres of China having occurred there years ago. The man with whom I was talking has been there for only two years, in which time he has been robbed three times. His wife was in a party which was robbed and left with only their night clothes. And yet this man was anxious to begin the trip to get back to these people. He had no appearance whatsoever of feeling that he would be doing an act of unusual consecration by going back to this place; he simply wanted to get back to the work.

Some of our missionaries are located in an inland station which is about five hundred miles from the coast. This city is reached by a two to three weeks' trip

up a river. Several of the workers from there spent the summer weeks on the coast. Last week they had all plans made to return when they were advised by the American consul not to make the trip as the river was infested with pirates and robbers. But they felt that they could not be away from the work any longer. They made investigations and finding that they could get some protection from Chinese soldiers, began the trip.

Some weeks before I left America some one said to me, "The thought of going to China as a missionary is surrounded with romance now, and so you think that you will like it. But wait until you have been out there for a time and the romance has worn off, then you will not feel as you do now." I have been here only a year but most of the romance has worn off and I am beginning to see some of the

really make a difference? If I had to live again the experiences through which I passed in deciding to come to China I should try to make one change; I should want to take only a moment to decide instead of taking two years, as I did.

I mention these instances to bring out the fact that missionaries are contented in their work and are glad that they came to do such work, even though some of them live in the midst of difficult and, sometimes, dangerous circumstances. This leads to the thought of this article, which may be expressed in the form of a question. "Why are missionaries content to work in the midst of adverse circumstances?" Is it because they are unusually consecrated or unselfish? This is not the case with those in the instances referred to. These people are simply average Christians, no better and no worse than many good Christian men and women who have never come to the foreign field. Then, where is the power? We might say at once that it is the power of the Holy Spirit which Christ promised to us in doing the work of the Kingdom, or that it is the constraining love of God. But how does this power come to us? Is it instilled within us with the result that we automatically find ourselves contented? No; we find the power of contentment in our daily experiences, in the work about us.

One of the greatest sources of contentment which we find in our daily experiences is the consciousness that we are in the place where God wants us. The majority of missionaries make their decisions to do missionary work only after being strongly convinced that God has definitely commanded them to do this, and, in many cases, after hard struggles to avoid the call. For this reason missionaries, as a whole, are convinced that they are in the one place where God wants them. What a power this is in any one's life! Suppose, after we have come to our place of work, we find conditions very different from what we had expected to find them; we find ourselves in lonely surroundings, the language seems almost impossible, and it is such a dreadfully long time before we can take up any responsible work. Then, after we have taken up the work it seems to move so slowly. Under such conditions as these it is so easy for one to begin to think, "Perhaps I did make a mistake. If I had stayed in America ——" But there can not be any "if," for we know that God wants us here. We could not have stayed in America. What if the conditions are hard; what if the work does seem to move slowly, so long as we *know* that we are in the place where God wants us?



"ONE TOUCH OF CHILDHOOD MAKES THE WHOLE WORLD KIN"

Two of the Pool In nursery children, mothered by Mrs. Rankin. What shall we do for the thousands like them?



A CHRISTIAN BOAT WOMAN

She was recognized by the missionary because of the exceptional cleanliness of her boat and the neatness of her appearance.

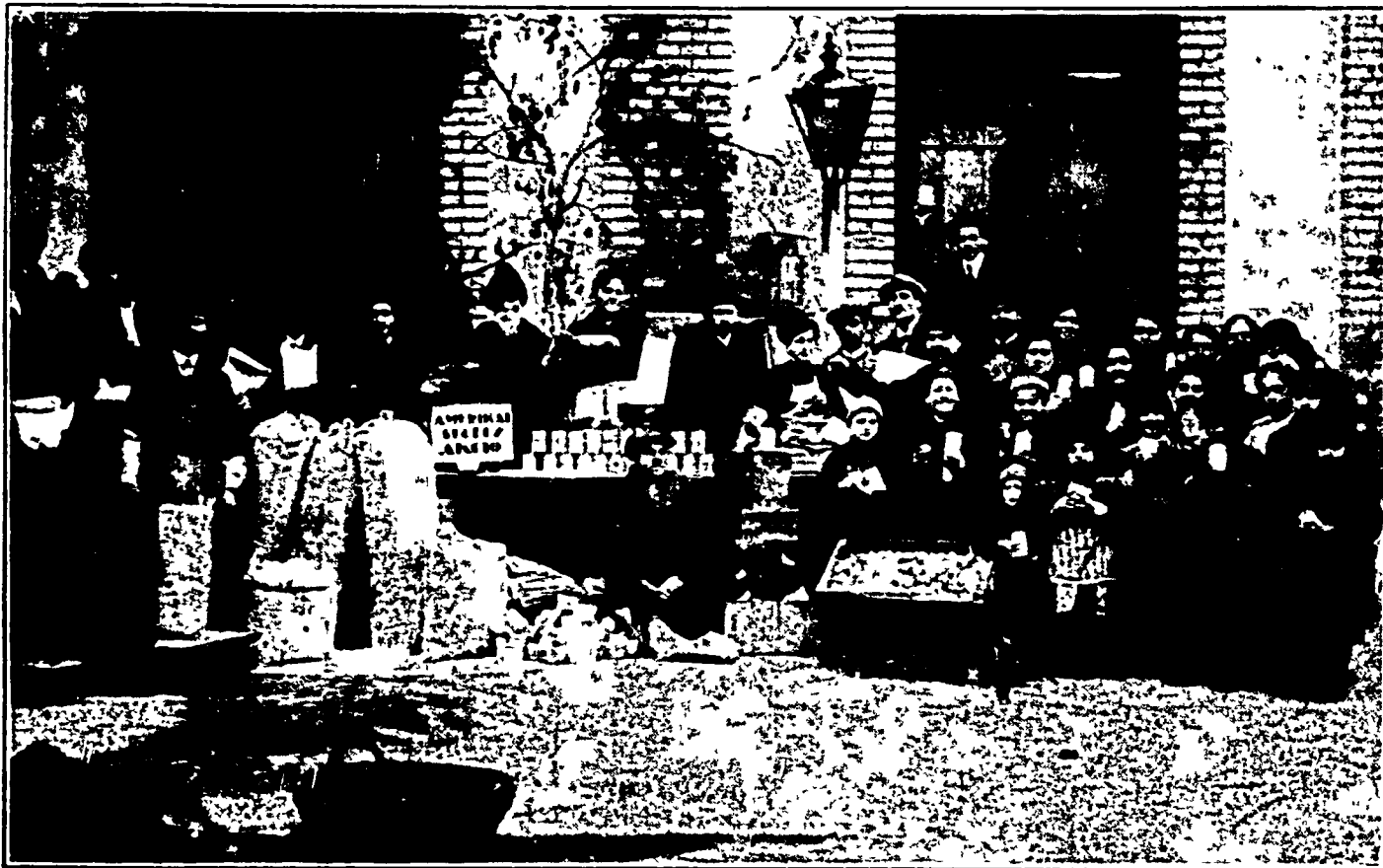
Some months ago a young man in America, who at that time had a very good position with a business firm, wrote me that he was thinking of offering himself for missionary work. He wanted to know what I thought of his giving up his position in order to do this. I wrote him this, "If you feel that God's place for your life is in the foreign field do not let anything keep you away for you will never be contented anywhere else. But if you do not feel that this is the place where God wants you, then by no means come, for you would never be contented here." The person who finds God's place for his life and knows that he has found it, is a contented person. This contentment may come to anyone else as well as it may come to a missionary. It may come to one in the business world as well as to one indefinite religious work. God has many methods of fulfilling the Royal Law, and He wants lives for each method. Suppose that of the hundreds of young people who leave our schools and colleges every year each one could find God's place for his life!

Another great source of power for the missionary is the help which we can see and know that we are giving to the people among whom we work. To know that one has helped a fellow-man who is in need is one of the greatest rewards which can come to one in this life. Among people who are so much in need as the people about us, it is truly "more blessed to give than to receive." One can not talk to these people of the love of Christ and see the look of hunger and yearning on their faces without feeling a great yearning within his own heart to help them. Simply to see the gratitude in the faces of a few of the Christians is reward enough to keep one happy. We find all about us so many conditions which become challenges to us to help the people.

Some weeks ago I had occasion to spend a night in a large Mohammedan monastery where about sixty monks live. At five o'clock in the morning I was awakened by the sounding of large brass bells which were located all about over the monastery. This was the call to early morning worship. Presently I heard the monks in their rooms chanting their prayers as they beat on wooden resounders to attract the attention of the gods. After they had finished these prayers, all of them came together in the main room for worship. In this room there were quite a number of idols, some ten to twelve feet high. All of the con-

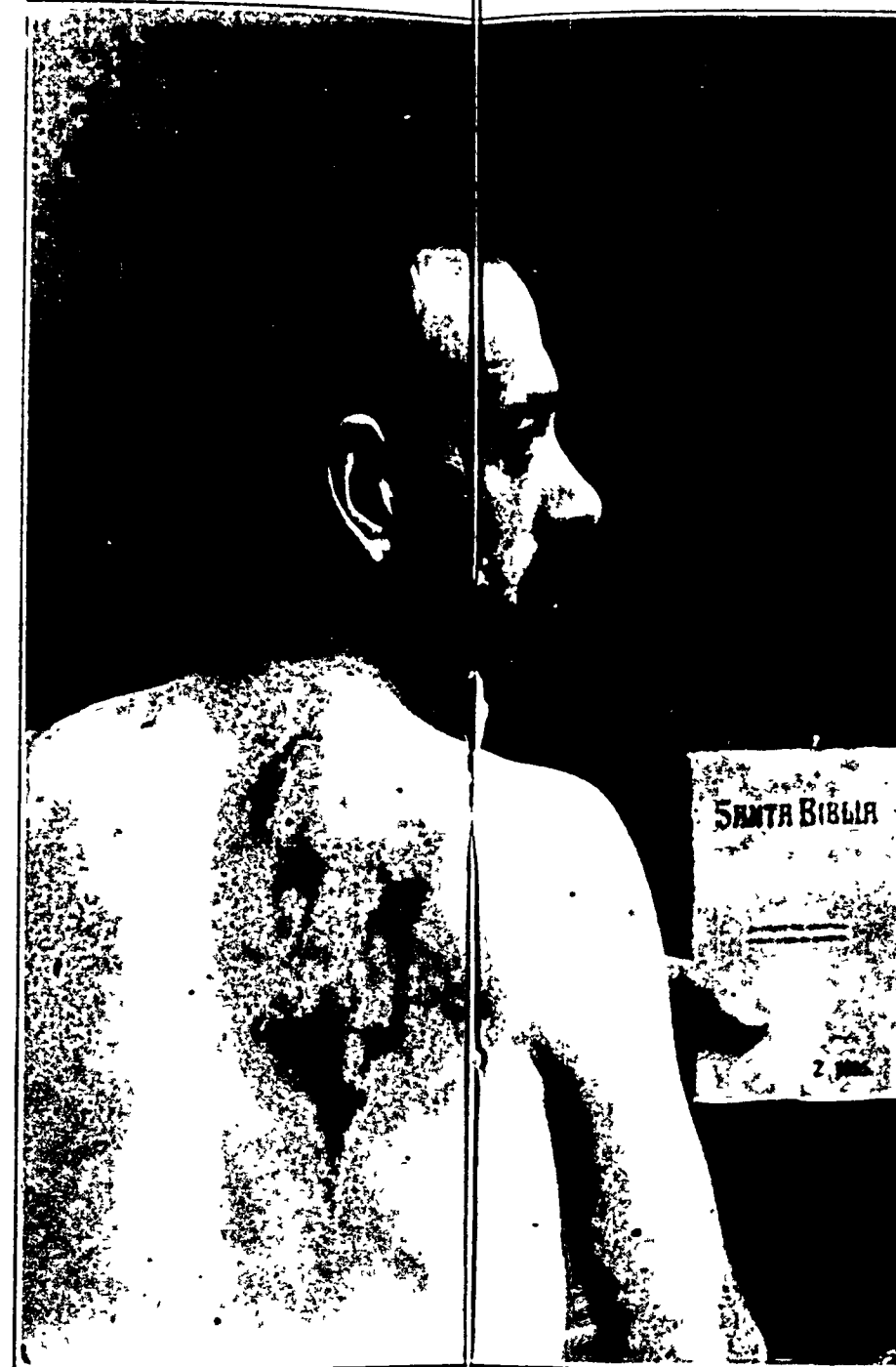
(Continued on page 22)

OUR EUROPEAN BRETHREN—PERSECUTED BUT PROSPERING



"I WAS HUNGRY AND YE FED ME"

"What is needed on this side of the Atlantic," says Dr. Rushbrooke, "is the fellowship of prayer and of continuous brotherly interest." Europe is desperately poor, and we must help our brother Baptists until they are able to help themselves.



"BLESSED ARE YE WHEN MEN SHALL PERSECUTE YOU. . . FOR MY SAKE"

Senor Vacas, our evangelist in Spain, whose back bears eloquent testimony to his witness. He was thus beaten by the Spanish authorities for the "crime" of preaching Christ. Note how his hair and beard were hacked.



THE ITALIAN BAPTIST CONFERENCE, NAPLES

"It is a distinctive feature of the Baptist movement in the 'Old Continent' that it has almost everywhere depended from the outset upon native workers. To a large extent it has arisen as a result of the New Testament."

"In 1800 there was no Baptist church on the mainland of Europe. In 1850 there were about 4,000 Baptist church members. In 1900 the number had risen to about 220,000. In 1922 there are certainly not less than 1,250,000, and perhaps 2,000,000."



REV. C. ADARIAN, PRESIDENT OF ROUMANIAN BAPTIST UNION, AND HIS FAMILY



THE PARLIAMENT HOUSE, BUDAPEST, HUNGARY



LEADERS OF RUSSIAN BAPTISTS

The bearded man in the center is Vasil Pavloff, pioneer evangelist, and on his right is his son, Paul Pavloff, president of the Russian Baptist Union. "Of all lands," says Dr. Rushbrooke, "Russia furnishes the most striking example of Baptist advance."



BOAT DWELLERS OF CHINA

Thousands of families have no other homes than these crude boats. They are without Christ and all that goes to make life worth living. What do we owe to them?

ditions combined to give a weird aspect to the service. I, with some others of our party, stood out on a portico where we could see the stars above us. Within the room were several small candles which seemed to be struggling to send their faint rays through the haze made by the burning incense. While the monks were marching around the idols chanting their prayers in a monotone, other attendants were sounding bells with cloth covered clappers. Occasionally the monks would stop and prostrate themselves before the idols. As we were watching this ceremony one of the ladies of our party said to me in subdued tones, "Isn't that like hell!" And I began to think about the remark. No, it was not like hell. It was an appeal, a pathetic appeal. These people were born with a hunger for God just as we were, but they have no one to show them the way to find Him. In this room, in their own blind way, they were seeking to satisfy that hunger. But the pathetic thought is that they do not find satisfaction because they can not find God in this way. What an appeal for us to help them! To fulfill the Royal Law in this way is truly a privilege.

Not only do we see and feel an appeal, but we see so many instances in which the appeal has been met. In our work we meet with Christian realities. One day I approached a boat landing to take a small boat to cross the river. As usual, quite a number of women ran out to ask me to take their boats. As I looked over these women I noticed one whose face impressed me. She did not seem to have the hard and strained look to be found on so many faces among this class of people. I took her boat. After I sat down I noticed that her boat was

unusually clean and that her daughter, rowing in front of where I sat, was clean and bright looking. I suspected that she was a Christian and when I asked her I found that she was. As I rode across the river I wondered how many hardships and how much of one's life it is worth to be able to give that woman what she has gained as a Christian. There are thousands of such people all about us.

We have great opportunities to help the people in a physical way as well as in a spiritual way. In the Pooi In Women's Bible School, which is just across the road from our home, is a nursery in which the babies are taken care of while the mothers are going to classes. Last year I saw these little babies just after they had been brought in. Most of them were dirty and filled with sores. They did not present an attractive appearance. Several months later one would not have recognized them as the same children. They were clean and bright and the sores were healed. You may see from the accompanying picture how they look after being cared for. If these little fellows can be kept under Christian influences their souls will be cleansed and kept free from the sores of sin just as their bodies were cleaned.

In all of this work we know that we are helping to accomplish that purpose for which all things exist—the bringing in of the Kingdom of God. In an especial way we are able "to comprehend what is the breadth and length and depth and height, and to know the love of God which passeth all knowledge." We are messengers for this great Redemptive Plan which is broad enough to include all peoples of all nations, which is long enough to reach from the first man even to the end of time, which is deep enough

to reach to the depth of all human experience and to the gates of hell, which is high enough to lift mankind to the bosom of the Father. What greater power could one need than such a knowledge.

In Other Heathen Villages

Miss Sara Funderburk, Kong Moon, China.

Last year I told you of some gracious experiences God had given in heathen villages as He led me to witness for Him.

Today will you go with me into other heathen villages? And then if we have time I shall give you the sequel to some visits made in these far-away places.

It was in the springtime. My honored and loved co-worker, Lora Clement, had just gone to America for a much-needed and well-earned furlough.

The call kept coming from these heathen villages and grew louder and longer each day. "Come over and teach us."

One glorious morning, while the dew was still on the grass and flowers, and while the birds were caroling their sweetest songs in the tree tops; and the big swollen river rushing with mighty force on its journey, the Bible woman from Kong Moon and I, too, started on a journey and with the desire created in our hearts by God's spirit to take His message of love and salvation—the message of our dear Saviour's sacrificial death—to the hundreds and thousands of hungry, waiting souls in these villages.

I left home at seven-thirty that morning, and after going down the river for three miles my Bible woman joined me, and we transferred to a big boat going down to Koo Tsing. We were soon fixed up quite nicely in our "state room." Dr. Love and Dr. Ray can fully appreciate the kind of a state room we had), and committing ourselves to our Father's care, we began to study as our big boat pulled out from the port. We would occasionally take time from our study to speak about the magnificent scenery of the river delta; of God's love for us and the privilege and responsibility that was ours in daily giving out the Bread of Life to these dear but benighted people.

After awhile as we moved slowly down the river, we came to a beautiful crange

grove and the orange blossoms wafted to us across the river their fragrance and we just drank in their glory. I shall not tell you, friends, the happy day dreams those orange blossoms caused me to live over again and the sacred memories of other days which they awakened.

Presently I was awakened, however, from my day dreams and faced realities that caused my faith in God to be exercised and increased. We heard a sudden clash, a general commotion and then absolute silence, all within a few minutes. I hurried to open the door to learn the trouble. Every passenger was standing outside his cabin door just ready to jump from the boat.

The soldiers, who live in a watch tower which we had just passed, sent a runner to our boat, saying that a band of one hundred armed robbers were making for us and that we should anchor just where we were. The passengers had overheard the runner give the message to the captain and thus their effort to escape.

We did anchor and then waited until the robbers were put to flight and we were told that it was safe to go on our way.

At five o'clock that afternoon we arrived at Koo Tsing and with grateful hearts we thanked God for His protection and loving watchcare and that the dangerous boat trip was over for at least that day. The day previous to our arrival, thirty Koo Tsing men had been taken by robbers and were being held for ransom. Imagine, friends, if you can the cries of those terror-stricken mothers and sisters and helpless little children. How they need our love and prayers!

We hoped to go to Noh Fuk that night, but chair-bearers could not be persuaded to cross the robber-infested plains, so the Koo Tsing Christians gave us a hearty welcome to spend the night in their school, and God gave us blessed opportunities of witnessing at the evening time, and then at the morning chapel services we were privileged to speak to one hundred bright, intelligent, happy boys and girls. Could you have seen the eager response and the earnestness of those students as an invitation was made, your hearts would have cried out to God in real thanksgiving. At that morning hour almost every girl student and twenty-one boys said: "We do believe in Jesus Christ and desire to know Him as our own personal Saviour and Lord."

After the chapel meeting we left for Noh Fuk. We had a most pleasant journey, and as we gave the chair-bearers their money we assured them that it was the true God who had kept the rob-

bers from coming near us, and then we gave them tracts explaining the way of Salvation.

Five days in Noh Fuk, but what busy, happy days and what real encouragement and increased faith!

A Christian wife asked us to come and pray for her husband who was an unbeliever and who had been desperately ill for two weeks, all the while confined to his bed. The next morning the man was well, even able to work. God used this to give us many an open door in this sin-cursed village. Night after night we had meetings in the school for the women and girls. On the last night eighty were present. Three of the brightest, most promising girls lingered long after the meeting closed and one said to me, holding on to my hands, as if to be reassured of my prayers: "Please pray for our parents. We three have purposed in our hearts to love and follow Jesus but our parents will not allow us to unite with the church. Please pray." And, friends, may I pass this heart-touching request on to you? Please pray for our Christian girls here, and that many, many may yet come to know Him.

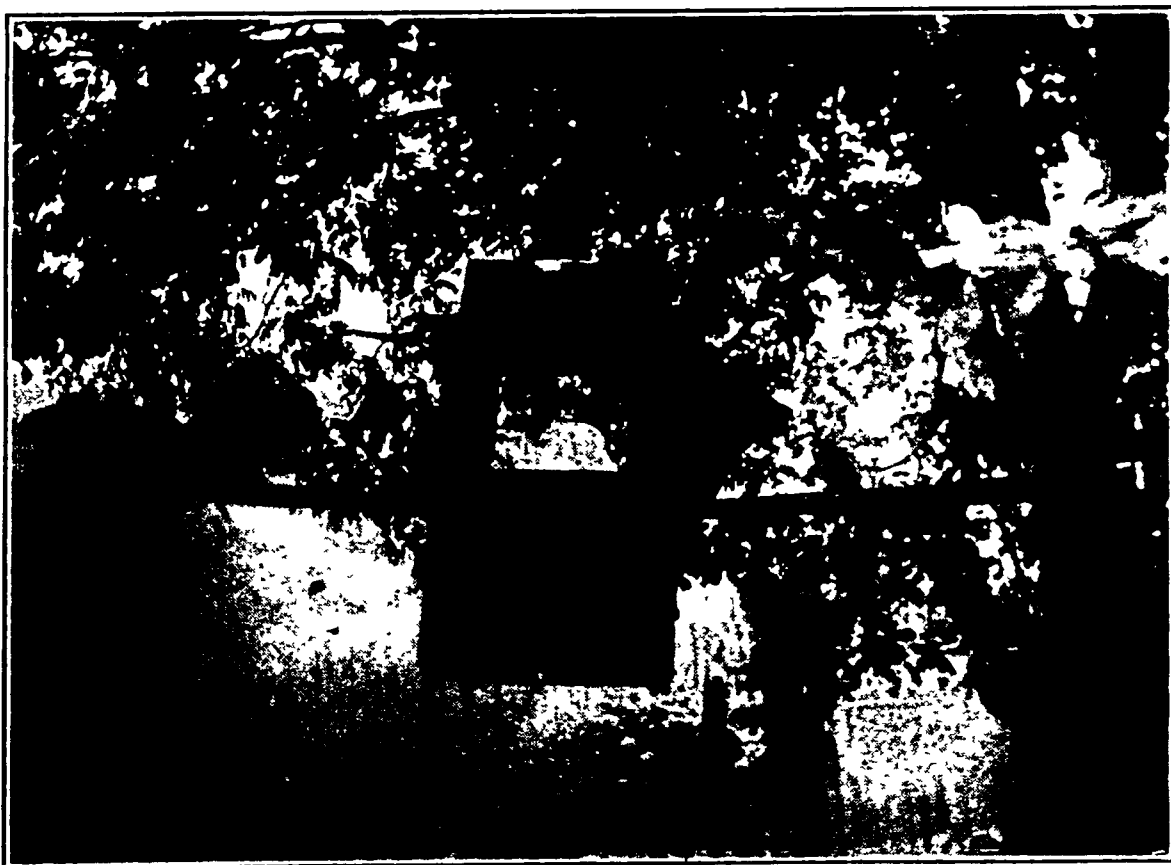
Saturday night, just after we closed the meeting, a heathen man whose wife and mother are true Christians, came rushing in to us that robbers were near by, and that we had better make our escape from the school building where we were living. (Just the year before, the

robbers had entered our girls' school, but our students and one teacher ran while the blind teacher was hidden in a haystack in the yard.) I did not run that night, because I felt we were as safe in the school as elsewhere, and then I hope I am not the running kind—nor is my faithful Bible woman. Again God answered prayer, and by midnight all the men villagers returned, saying that they had put the robbers to flight.

Sunday morning my heart was touched as it has not been touched in years, I think. At ten o'clock, four Christian sisters came to the school, having walked five miles that morning. They were hungry, tired and looked as if their little bound feet could not have taken another step. They had come to comfort our hearts. The narrow escape of the previous night had already been noised around in all the villages and these dear sisters said they could not but come to us. Even before they drank tea, they said: "Let's have a prayer and praise meeting first and thank God for His protection."

Friends, when those dear old sisters came my heart cried out. "Such love, such confidence—I am not worthy." Yet I felt I could and would gladly brave anything for my blessed Lord, inspired by His Holy Spirit and the love and prayers of my Chinese sisters.

The following Thursday morning at six we left for Lung Chuen, where we found our girls' school closed on account of robbers. The mothers in the village



"ON THE WAY WITH THE WORD"

"My message to the girls of the Southland," writes Miss Funderburk, "is that we need you to come over and help us break the bread of life to the four millions of lost souls in our Kong Moon Field."



PASTOR ALMIR S. GONCALVES,
Secretary of evangelism of the Victoria field
—a young Brazilian trained in the
Mission who is now carrying on
the work of the Interior for-
merly done by a missionary.

were afraid to let their daughters go outside their doors. That afternoon, fifteen of the older Christian women came to us and asked that we have an early meeting that night. We had the meeting and it was a sacred time to each heart present and God's power was manifested in a wonderful way.

Much of that night was spent in prayer for our Christians in those heathen villages, and in the early morning a Christian man came to us from still another village. He had heard of our arrival in Lung Chuen, and he said that he had come to tell us that days and days before he had written the San Wosi official to do what he could to protect a foreign young woman who often went down in that robber-infested delta to preach Jesus.

So, friends, the days come and go and we seek to give out His Word to the hungry, dying souls. How our hearts rejoice when here and there the seeds fall on fertile ground.

Please pray that we may know how to use the Sword of the Spirit and be faithful in "sowing beside all waters" till Jesus comes.

Not for the eyes of men
May this day's work be done,
But unto thee, O God,
That with the setting sun,
My heart may know the matchless prize
Of sure approval in thine eyes.

—Thomas Curtis Clarke.

Putting the Law of Love Into Practice

Miss Edith West, Victoria, Brazil

Naturally one of the big experiences for a new missionary is the first trip into the interior. In response to the invitation of HOME AND FOREIGN FIELDS to write something on "Fulfilling the Royal Law," I will relate some of my impressions, and perhaps you will be interested to observe what evidences of its fulfillment I found on this journey.

I went with three of our native pastors, the object of whose journey was to conduct an institute in Castello and organize a church in Riberao.

During the first day the train crept over and among the mountains—mountains of indescribable grandeur. It was indeed a privilege to lift up one's eyes and worship there. When we came to the part of the journey where I was to mount a donkey for the first time, I concealed my nervousness, because I didn't want them to think the new missionary was a coward. But the Lord helps in all things, even to riding a donkey, and I found myself enjoying to the utmost the beauties of the forest through which we passed, and especially the animation of the dozen or more believers who were at the same time on the way to attend the organization of the neighboring church.

Another part of the journey was made by foot over a forest road, just previously made almost impassable by a wagon drawn by several yoke of oxen. It was at this stage that we crossed one stream on a shaky foot log, and another in a shakier canoe.

One always finds hard beds in the interior. I remember how I got up in the middle of the night to take some gymnastic exercises in order not to be stiff the next day. But whatever lack of comforts or conveniences there might have been, is not worthy to be mentioned in comparison to my enjoyment of the fellowship with those humble, earnest believers.

I wish you might sit in the little church at Castello and watch the families wending their way (single file) over the hills and fields and entering, until the church is well filled. And I wish, too, that you might witness these consecrated native pastors on one of their trips. I was greatly impressed with the ability, the tact, the Christian grace, and the thoroughness with which they carry on their work. This was especially manifested in their organization of the new church.

Although new in the language, I took a little part in regard to the women's and children's work, but my chief mission was to get to know the people, that I might pray for them better, and learn how to work for them and with them in the future.

I came in touch with two of our excellent schools; one in the city of Cachoeira, and the other in the village of Castello. The director in Castello is a young woman, who went out from our school here in Victoria last year. She began her school with fifteen and has now built it up to eighty. Hope made my heart beat fast, as I looked into the faces of those future Brazilians.



OUR BAPTIST SCHOOL AT CASTELLO

"The director in Castello is a young woman, who went out from our school in Victoria last year. She began her school with fifteen, and has now built it up to eighty."

Now, can you make a list of the people whom I found fulfilling the Royal Law?

Mr. and Mrs. Reno were not on this particular journey, but I kept thinking how for eighteen years they have been sowing the seed; and especially what an important part of their service has been the training of these native leaders, who are now carrying on their work so efficiently. Think of these native evangelists, their journeys and their leaderships, and above all the burdens of the churches. Think, too, of the believers out there in the interior, happy in their faith, and in their zeal to tell others. Pray for their part in bringing their great land of Brazil into the joy of obedience to the Royal Law.

"I Didn't Know Anybody Cared"

Mrs. Edith Ayers Allen, Rio de Janeiro, Brazil

One day a mother came to see the president of the Rio Baptist College about putting her daughter in school, and before she left she had agreed to teach some of the beginners English classes in the college. She had come to Brazil from England as a young woman, married a Brazilian, and had been left a widow some years later with three little girls to rear. Only from the Catholics could she get help, and into a Catholic orphanage they were put. She had no religious convictions herself, to speak of; her step-mother had been a Church of England attendant, but she herself had never bothered much about religion, and while she did not like the Catholic faith, for the sake of her children she made no objection to the regulations concerning them.

From the very first day of her work a strange loyalty to the college sprang up in her heart, a feeling entirely different from any she had toward her other work. There seemed to be something in the atmosphere and the conduct of the Christian teachers which challenged her to give her best. She was heart-hungry for the peace and contentment that only Jesus Christ can give, but she did not realize what she wanted. Some friends suggested that she join the Episcopal church, and after study she was confirmed. It was a mere form to her and she felt that there was nothing much to religion. One of her fellow teachers in the

English work sensed her need and united with the other Christian teachers in praying for her conversion.

Two or three months after that date, one night at a little Baptist church here near the college, a seminary student, embarrassed by the presence of some of his professors, preached his halting message. God used that message. After the service she said, with tears running down her cheeks, to the teacher who first became interested in her, "I don't know what is the matter with me." "But I do," the other replied. "God is calling you. We have been praying for you a long time and He is wanting you to give Him your heart. I love you and am praying for you," and she left her so to settle the question for herself. Later that week she came to see that teacher. A new light was shining in her face. Her blue eyes shone, and in the place of discontent and cynicism we had seen there so long, there was contentment and joy. Then she told her story.

"I didn't know anybody cared," she said. "I was just one of many here in the school. My only thought was my children. I could not understand these past months, when terrible temptations came my way and I almost yielded, why I did not go on and give up to them. I know now. You were praying for me. And you love me. And God cares, too. Oh, it is so wonderful that He cares, too. I want to show my children by my life what He means to me, for I want them to love Him, too."

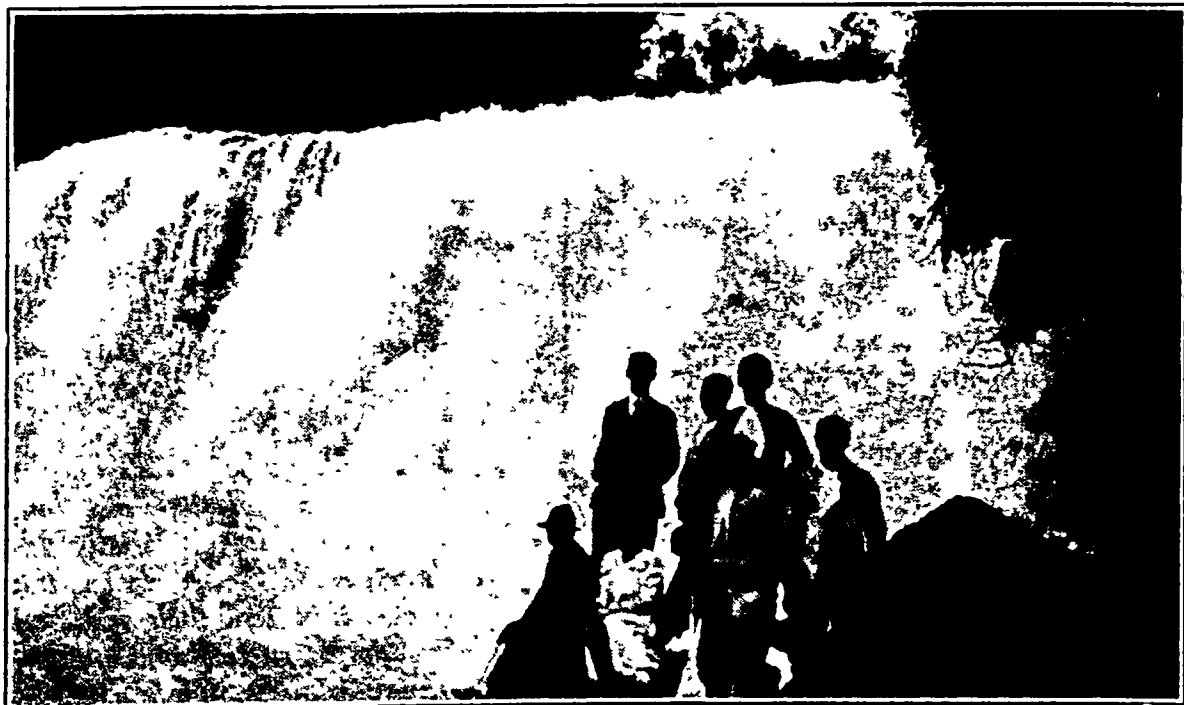
So she has united with that little church where she heard the gospel and is joyfully witnessing today of His love and saving power.

Wasted Waterpower

Rev. R. A. Clifton, Porto Alegre, Brazil

One day I stood by the falls on the river Palmeira and watched a white stream of water leaping seventy-five feet. What power was wasted as this broad stream tumbled down over the rocks! Brazil is famous for its many undeveloped waterfalls. I believe there is enough potential waterpower in Brazil to turn all their industrial wheels for a century yet.

Belief in witchcraft runs high in Brazil today. This is a mighty current of superstition. There is a law with heavy penalties for those who practice witchcraft in Brazil. But like bootlegging at home, some folks will do it anyway. A bundle of weeds with some money in it, a bit of meal and trash, a handful of salt on the door step, a filthy old rag, or a dead are especially efficacious as a charm. Witchcraft is employed for all kinds of ends, to gain a lover, a sweetheart, to cause an enemy bad luck, to make a neighbor move, and so on. A converted gambler told me the best story of all about witchcraft. He had been very successful in his gambling. Another gambler wanted to buy his luck. So he agreed for a good big price to sell a charm. Then he went home and prepared a small bottle of colored water. But he told the other man this charm would lose its efficacy if he permitted his wife to see it. On the return home of the second man his wife noticed that he was keeping something from her. Woman's curiosity triumphed. Watching her opportunity she saw the bottle of water, the charm was ruined, and the gambler was terribly disappointed. Underneath all this superstition is a desire



A WASTED WATERFALL IN BRAZIL

"Brazil is famous for its many undeveloped waterfalls. There is enough wasted waterpower to turn all their industrial wheels for a century." How typical is this of the wasted spiritual energy of these highly sensitive and religious people!

for the unseen Spirit. The current needs harnessing to useful ends, the human soul is crying out for its Maker. Christianity and not superstition can use this energy.

There is a small wooden church set in the trees of a jungle far inland in Brazil. It is nighttime. A few vapory clouds are drifting across the face of a full moon. There is a crowd going home from church. Some are walking, others are riding horses. In the front are two women dressed in white, and two or three men. One man deserves especial mention. He is tall, lank, stooped and vagabondish. On his head is a black hat with a white band. He is wearing the thighboots of the gaucho that are wrinkled and run down at the heels. He looks like a cavalier who has seen better days. Following these are the people on horseback. Those walking have violins and guitars. Softly they begin to play and sing. The road is narrow and goes in a narrow lane among the tall trees. Dancing moonlight and obscuring shadow mottle with black and white this company of Christians. All the romance of Latin America, all the mystery and magic of a blue-green moon shining in lanes, all the wonder of the woods and jungle, the unutterable sighing of the wind as it spoke of untold things, and the pathos and longing of the Christian, were in the music as these Christians went playing and singing along the road home. Such adoration I have never heard before. I have forgotten the names of the songs, the English names I mean, except, "On Jordan's Stormy Bank I Stand," and the Portuguese, "O Sol Ardente" (The Ardent Sun). It was wierd, plaintive, haunting, and sublimely beautiful. This was a waterfall whose energy is not wasted.

Again on another day comes our elongated friend who might have seen better days, but hadn't. He, childlike, had a pair of blue glasses to protect his eyes from the sun. These he did not wear outside of the house as they interfered with his vision, but in the church he wore them to show the other people that there was one man of quality among them. A small mustache was drooped over a perpetually open mouth, closed only in eating. And lovingly he carried his fiddle tucked under his arm. This mysterious instrument he did not even know how to tune; many times I have seen some one else tune it for him. When he played it was only to chord for accompaniment. He feared to venture this when he was by himself. But when the band struck the one tune he knew how to play, "O Sol Ardente," he was a different man. Then his great length melted into rhythm as his soul expressed itself in music. Once the band started walking and playing; there was no place for him in the band, but like the little boy who will not be denied by the

gang, our hero started after them. But he had forgotten something. With tremendous strides, back he hurried seeking it, and the band went on without him. But not for long, soon he had trailed in behind and was breathlessly and lustily playing. Alas it was another tune he played from that of the band. Then he moved to the side of the band for better imitation of the leader. Then with flying colors and streaming coat-tails he took the lead and marched in front of them all, a tune unto himself, one of his kind.

But what talks he could make for Jesus! Only in this did he really come into his own. With pungent illustrations from field and plain he gave tongues to the birds and voices to the beasts. With barbed arrows of loving truth he pierced the hearts of his hearers. Then soul met soul and this rough rock became a flawless jewel in the diadem that crowns with glory our Lord and Saviour. Not all the potential energy of Brazil is wasted.

A DOZEN THINGS YOU SELDOM SEE

Rev. W. C. Taylor, Pernambuco, Brazil

1. *A denomination with more people in its Sunday schools than its churches. But you see that in Brazil. The churches have 20,614 members, the Sunday schools 22,669.*

2. *Churches with several Sunday schools. But that is no rare sight in Brazil. Now and then, in order to get them all in, one has to be held on Saturday night.*

3. *People standing up at church because of the crowds. But you see that most any Sunday night in many Brazilian churches and I know Sunday-school classes where the members stand so the visitors may have their seats.*

4. *People who go to church more than twice a week. Alas! In the States many are "onc-ers." But practically the entire church I am pastor of go to church five nights a week and five times on Sunday.*

5. *Blind beggars who are soul-pinnerers. But I am pastor of two who are faithful at their witness-bearing.*

6. *Churches made up of Ex-Catholics. But last Sunday I preached to a good church less than two years old, 75 per cent of whose members were fanatical Catholics less than two years ago. It is a mistaken notion that it is hard for God to save Romanists.*

7. *People who bear in their body the marks of the Lord Jesus. But in most places in priest-ridden lands when the Gospel enters, those who accept it seal their faith with their sufferings. Just now in a large county seat in my State a dear sister the first believer, was cruelly beaten.*

8. *A man who won't smoke. But you rarely see a believer in Brazil who will.*

9. *Women harder to reach for the Gospel than men. But it is so when the Gospel is new in Catholic towns. Catholic womanhood is loyal to Catholic religion and its priests, a devotion that is capable of beautiful heroism when transferred to Christ.*

10. *An old person learning to read. But you often see it in a Brazilian church. Eighty per cent of the population is illiterate. Many old people learn to read so they can read the Bible for themselves.*

12. *Church people build houses that are better than their best homes. You see that in all Brazilian churches. Of the eleven Baptist*

11. *A father and mother getting married in the presence of their children. That is the commonest of occurrences in the circles of the newly saved in a Catholic land. They cannot be baptized without the sanctions of the law on their domestic life, so salvation brings legitimacy in its train to many a former slave of passion.*

churches in Pernambuco, seven are building new houses or enlarging their present houses, one is about to buy and two others are saving money to that end. Within the first five years our church building and loan association was in existence it loaned 250 thousand milreis to fifty-one Baptist churches and institutions, stimulating building enterprises to the value of 684 thousand mil reis through heroic giving of the people here.

A Fortnight in a Heathen Town

Miss Addie Estelle Cox, Kaifeng, China

It was the first time a foreign woman had been seen in that section, hence the immense crowd—apparently the town's total population—that lined the main street and filled the doorways as the Pekinese cart slowly rolled in with its peculiar passenger from that far-famed western land. Liu Sao, who was a remarkable combination of Bible-woman, chaperon, and servant, soon succeeded in dividing the throng and clearing a pathway to the chapel door. But when I passed inside the crowd followed, so filling the small compound that there was not even comfortable standing space. Unheeded was the evangelist's suggestion that all guests remain outside till our things were unpacked; for they specially wished to see the belongings of this queer creature. I went to the door for a breath of fresh air and was immediately surrounded by the curious crowd. They desired to hear me talk. An old grandmother led the way to an empty wagon in which I stood and told them, as best I could, the "wonderful words of life" to which many of them were listening for the first time. It was a thrilling experience and one for which I was humbly grateful; for they were thoroughly attentive—those who were not too busy examining my clothes—and seemed to understand.

The evangelist, Brother Chung, having vacated his room, Liu Sao prepared supper in the meantime and sent away all the visitors except a few women and children who were my interested spectators while I ate. They thought my knife, fork and spoon quite convenient, even "better than chopsticks!" The meal over, other guests came in and we had an informal meeting. Some of them attempted to sing without a leader and produced such music as one might expect from a chorus of frogs and geese. Rhythm and harmony were the only qualities lacking. This being a newly-opened station with only one Christian in all the town and surrounding villages, no one had really learned to sing save a few school boys. In the meetings, if I did not sing, Liu Sao and Brother Chung had a duet of it, he with his pitch and she with hers and each with individual variations in the tune. Naturally, I sang when possible, but after talking for a solid hour my voice sometimes needed a rest.

On the second day callers arrived before breakfast, doubtless bent on again seeing the eating process. Some who looked in and observed my kneeling posture during private devotions published it

abroad that I was ill, evidently thinking my position indicative of excruciating pain! All finally responded to Liu Sao's hint and made their exit except one determined old lady of eighty-five years. She said, "Why this is my own house. You people are only renting from us, and I have a perfect right to stay here and see the lady eat." Not only did she stay, but, upon my invitation, ate canned cherries with me and we became fast friends. She was very fond of looking at herself in my hand-mirror and, regardless of her great age, primped up her hair like a girl of sixteen. Next day she sent her granddaughter over "to learn," and continued to come herself—morning, noon and night—as did many others. So constant was the stream of visitors, in fact, all of whom we endeavored to preach to, that there scarcely was found an opportunity to relax and read one's Bible. With this end in view Liu Sao and I went one day to a quiet spot just outside the city wall where the plum trees were in bloom. We sat down and began reading when, lo! here came the women and children. Presently we had an audience of thirty-six and all seemed eager to hear, even the junior member who had on his spring and summer suit of brownish yellow skin! On occasions like this the words, "preach the gospel to every creature" invariably come to mind and I realize that we must seize these golden opportunities for that very purpose. It is needless to say that this rest period was converted into a service wherein we tried to give our hearers a vital message from the Word.

Our compound consisted of two rooms of ordinary size with a court their length and probably six feet wide. We could not begin to seat the congregations, nor even give them standing room. On the first Sunday morning the chapel and yard were filled by 8:15, and they kept coming till ten o'clock. Liu Sao and I talked to the women and then Brother Chung preached to the whole assembly. Next door to us, the wall of that house being also the wall of our compound, a young man had just died of tuberculosis. At intervals during the service the loud wailing and lamenting made it almost impossible to hear what was being said. They certainly were "making a great mourning for him." Never have I heard such weird and melancholy sounds as proceeded from that large family of men, women and children, all crying to the top of their voices. It sounded like the bleating of sheep and lowing of oxen. They were burning paper money for his departed soul, and we were ever and anon generously sprinkled with falling ashes. "Had the boy been told of Jesus, the Savior?" I asked. "No, he was sick when Mr. Chung first

came and never had a chance to hear," I was told. How sad! How distressing! "Why had he never a chance to hear? Whose fault was it?" I began to ask myself. One lone evangelist truly could not preach to all of the many thousands in the town and surrounding villages in a few weeks' time. But why have we not more workers there? Is it because it is not our Master's will? Or is it because some of His believing children have not heard His command, "Go ye and make disciples of all nations," and that some do not question with Paul, "How can they hear without a preacher? and how can they preach except they be sent?"

One night, after talking to the women and girls who filled the court, I extended an invitation to those who felt a sense of sin and wanted to ask forgiveness to remain after the meeting was dismissed. Fifty stayed. During the nights that followed they learned to pray to God the Father, in Jesus' name; for never before had they been taught any thing of that sort. I felt sure that several of them were genuinely converted. How they begged us, on the morning of our departure, to return soon! "We shall miss you and long for you," they said, with seeming sincerity.

It grieved my heart to leave these "babes in Christ" with no one to teach them to read God's Word; no one to hold special meetings with them (custom does not permit the evangelist to do so, particularly as his wife is away in another province); and no one to visit in their homes to comfort and encourage. It seemed as if I were simply resigning them to darkness of former superstition and idolatry in spite of the fact that they were earnestly pleading for more light.

"Why did you not remain longer?" does some one ask? Because there were six other places just as important, if not more so, to be visited. And, sad to relate, I am the only person giving full time to the women and children of these seven out-stations, containing altogether a population of about 500,000. Miss Walker occasionally leaves her city work long enough to give us some splendid help and encouragement. But if we could have one woman for each center and begin to do intensive work, teaching and training the Christians and inquirers, what a harvest of precious sheaves might soon be garnered!

Will not six concentrated young women heed the call of these helpless Chinese women and children—and the Master's call—and come to the rescue before the harvest is passed and they are not saved?

Oyinlade and the Royal Law of Tithing

Rev. W. H. Carson, Ogbomoso, Africa

Oyinlade lives one hundred and fifteen miles from a railroad station and is pastor of one of our Saki Baptist Churches. He gets from the mission, as a salary, about nine dollars per month, his church supplements two dollars, making the grand total of eleven dollars every thirty days. He has had a wife and child who have helped him indulge on the above mentioned amount. He is a graduate of our old Training School and is one of our oldest and best workers. He loves his work and was a great help to Mrs. Carson and me when we were his missionary helpers.

This is his story as he told it to me then: Some months before he was talking to the missionary about a church building for some of his people in a nearby town. Our missionary, Mr. Duvall, told him that they had no funds, but that Mrs. Duvall and he would give one dollar each, out of their tenth, for every course in the mud wall. Some days later, Oyinlade was reading his Bible and, as has been the experience of many, he came to that passage of Malachi's: "Will a man rob God? Yet ye have robbed me. But you say, Wherein have we robbed thee? In tithes and offerings." He believes that the passage was written for him and his people just as much as for the people to whom Malachi preached. "I shall lay by a tenth, too," he said, "and then I shall always have, like Mr. and Mrs. Duvall, some money for calls that come."

That was about two years before we arrived that he had this experience, and when we took up work in Saki he put into our hands about thirteen dollars that he would use as the needs arose. When a new church building was to be built he gave some amount; when a smaller church's member wanted to go to the Nigerian Baptist Convention and the church lacked for money, he gave some of his tenth; when a boy came and wanted an education but had no books, he helped his part. "But," you say, "are not his gifts very small?" Yes, but you would not expect them to be very large when you consider that twenty cents per day will hire a builder and thirty-five cents will board, clothe, and educate a boy for a week.

This African pastor is convinced that God commands and then attaches a blessing to that command. He believes his



A ROYAL PERSONAGE AND A ROYAL GOOD TIME.

On the occasion of the jubilee and second anniversary celebration of Ademola II, the Alake of Abeokuta (Africa), fifty native and European guests, including several missionaries, were entertained at a dinner, followed by a service of thanksgiving and preaching, after which a reception was given to the school children and alms were distributed to the poor.

people are being enlightened and that they will respond with their tithes as they learn. Joy has come to his heart, and his church has given so liberally that they had about three hundred dollars with which they hope to build a new church.

The Royal Law—and a Chilean Tither

Miss Agnes Graham, Temuco, Chile

Up in the foothills of the Andes, about three days' journey on horseback from the Temuco station, we have a small church of thirty-seven members. The pastor of this church, Faustino Escobar, a native Chilean, was a day laborer in a lumber camp when he received a very definite call to the ministry. This man is a rugged mountaineer with all the mountaineer's sturdiness of character and loyalty to whatever cause he espouses. Without seminary training or even the elementary type which we have been able to give some of our men, he has made of himself a preacher of whom every one of us is proud. He is a born leader of men not only of his own flock, which he pastors in a wonderful way, but also of the whole country round about. He has been pastor of this church six years and has received during this time only one visit from the missionaries. Practically every one of the thirty-seven members which compose his church are small land

owners and live in the primitive way of our colonial forefathers. They raise on their farms all their food products, including the meat from cattle and goats, principally the latter. They spin, weave, and make their own clothing, beds, bed covers, furniture, etc.

In January of this year in the Chilean Baptist Convention we launched a campaign looking forward to self-support in our native churches. However, this goal is very far in the distance since our people have very little ready money. In general they know so very little about the wise use of what they do have that they hardly make ends meet. But the biggest reason why the Chilean per capita gifts were the smallest reported in the Southern Baptist Convention in 1921 is that our people have not learned "obedience to the royal law" in this particular. I do think they understand in a marvelous way in many cases that they must "first give themselves unto the Lord," but they have not gone further and given "afterwards of that which is theirs."

Well, Pastor Escobar and his flock began to take seriously this plan launched at the Convention. He talked once on his visit to our station with Mr. Hart about their problem which I have just stated to you. In the conversation Mr. Hart suggested and explained the tithe. The pastor went home to think and plan how to get his people to give; but he did more; he prayed constantly that God



AN OPEN AIR MEETING IN AFRICA.

Oylnade, whose faithfulness and generosity put us to shame, is doing the preaching, assisted by the missionaries, who are in the background. In the foreground is the audience.

would guide not only him but this people as to the best means of supporting His work. A day was set to discuss it in a business meeting of the church. When the pastor stated the purpose of the meeting without suggesting any plan, one of the members, a leader among them, who has a farm a little better stocked and more productive than any one of the others arose and said, "Pastor, I have prayed long over this and at last God has shown me my duty. I told my wife and children before I left home today that we must give back to the Lord one-tenth of all that He has given us. From now on we are going to give Him the first of all the cattle, sheep, and goats and one-tenth of all the farm products." He sat down and one after another of the small farmers arose and expressed a willingness to follow this man's example until every member present had "signed the tithing pledge," a step they had been led to take through prayer and a study of God's Word. When the pastor himself told me this incident, my heart filled to overflowing and immediately there came to my mind our subject for the December Journal, "Obeying the Royal Law."

The Swatow Typhoon

Miss Mollie McMinn, Wuchow, China

We have just passed through the most violent typhoon this section of the country has known for at least sixty years. We were warned by a falling barometer that a typhoon was pending, but as we

had had two small storms in the past two weeks, we thought of nothing perhaps more serious than these. Soon after midday the fleet of some dozens of fishing junks seemed to have their sails set for the shore, and to be coming slowly in. There was soon a most peculiar aspect over the whole landscape. An unnatural, yellowish, livid color cast its ominous hue over land and sea. A stiff squall came up in the early afternoon, the breakers rolled high, and the waves dashed furiously over the rocks. After this some thought that the worst of the storm was over.

We ate our supper as usual on the porch, and having barred our windows and doors the best we could, retired to bed—but not to sleep. The storm was waxing worse and worse, and was soon upon us in full fury. We could hear things flying and falling, and feared (rightly) that it might be tiles from the roof of our house. Soon shutters from our veranda, which was partly enclosed, began to break off and be carried away by the violence of the storm. Before long there were great leaks overhead, our ceiling was wet, and beginning to fall, sometimes in great heavy sheets, carrying laths with it. We fled to another room, and then to a third.

Books and clothing were fortunately tucked away in drawers and cupboards at this time, to keep them dry; otherwise we should have had little left at the close of the storm. With every fresh gust of wind it seemed that our doors would surely be blown in; the floor would heave under us; and the whole

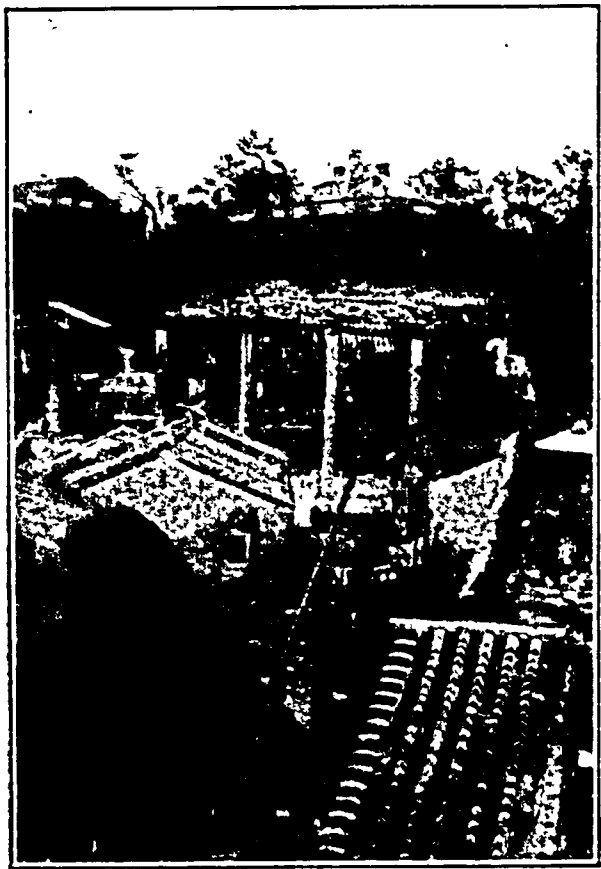
house quivered in the terrible grip of the typhoon. We could hear the shutters of our porch, and other things, we knew not what, crash and smash with each blast of the storm. The roar of the wind and din of the storm were deafening. Those who are in position to know, estimate that the velocity of the wind was not less than 120 miles per hour. As all this went on Miss Johnson became so frightfully nervous that she was unwilling for us to remain in the house alone, with only a Chinese teacher and servant boy, and wanted us to flee to our near neighbors of the English Presbyterian Mission.

We spoke of the difficulty of keeping our feet in such a gale, the danger of flying debris, and the possibility of not being able to make ourselves heard, if we were so fortunate as to reach the house. When the next big crash came, seeming to tear a part of our house to pieces, Miss Johnson declared she *could not* remain there any longer.

So, with raincoats on, quilts over our heads to protect us from falling debris, and flash lights in our hands, we sallied forth, a little after midnight, to—we knew not what. The Chinese servant from the Presbyterian Mission was at our house and accompanied us. When the wind first struck my face, I thought it was hailing, but soon realized the air was full of sand, gravel and bits of flying debris. We soon found it impossible to walk, and tried to crawl back to our own home, but this was equally difficult, as we had to face the storm. About this time a flying tile struck me in the forehead, inflicting a wound which bled profusely. By crawling, and rolling, and being pulled by the Chinese servant, we made our way to a depression in the ground near, where the embankment sheltered us. Here the servant offered a prayer in Chinese. Soon a lull came in the storm, and with the aid of the servant we made our way with difficulty to the Presbyterian Mission, and were received through a window, on the sheltered side.

A trained nurse was present with first aid supplies, the wound in my forehead was dressed, and has given slight trouble, though it will doubtless leave a scar to serve as a decoration the remainder of my natural life.

In a short time the wind began with greater fury than ever, from another direction—after the manner of typhoons.



THE GIRLS' SCHOOL

The beautiful buildings were wrecked or damaged to the extent of thousands of dollars.

The ceiling overhead was wet and dripping, threatening to fall at every minute. Besides ourselves, there were Mr. and Mrs. Edmonds, with their three little children, Mrs. Steward, and a Chinese amah (or nurse) in the room. The other servants went to the Chinese temple, which was in a very sheltered place and received practically no damage.

At the next terrible blast of wind Mrs. Edmonds snatched her sleeping babe from its bed, and the "amah" wrapped some clothing over her head and crept under the table. In a moment the ceiling from that half of the room fell in one great sheet, lodging slantwise over the table, and making a fine shelter for the amah. Miss Johnson and I stood in a partition doorway (considered the safest place in storms here) with a solid, wooden door at our backs, and held tightly the short Venetian doors in front of us. The other three people with the little children were huddled in a corner, with tubs and other things over their heads for protection. Thus we stayed for something over two hours, with the house crashing to pieces about us. One of the outside doors blew open when the ceiling fell, and with each succeeding gust of wind it seemed that the other door would be broken in, and the remainder of the ceiling fall. The cries of the little children, terrified by the awfulness of the situation, were pitiful. The quiet self-possession, and sublime faith and courage of our English friends, under this crucial test, will ever be an inspiring lesson to me. More than once they sang short portions of hymns, and constantly tried to comfort the children.

Some way, like Paul in the shipwreck, I felt that all would be saved, and toward the end felt more like praising God than praying, as we had done all through the long, terrible night. Just before day the remainder of the ceiling came down with an awful crash, and we feared for the safety of our friends in the corner, and the little children. The ceiling, however, was broken by some furniture in the middle of the room, and lodging against that did not reach the corner. This was an impossible position, and something had to be done. So we started the second time, not knowing where we were going. We soon found a little bathroom in good condition, into which the eight of us crowded. Never have I been so grateful for a shelter from storm. Mr. Edmonds then offered a short, appropriate prayer of thanksgiving for our deliverance.



AFTER THE TYPHOON

A woman searching for the bodies of her family killed in the storm.

The wind soon abated, and we managed to secure some crackers and a little milk from the pantry, which served us as a breakfast. It was now growing light. The pilots, the only permanent resident on the island, and a young man friend, came around on a kind of relief expedition, to see if they could render any assistance, and to invite us all to a small brick house of one room, which seemed to be the least injured of any there.

On reaching our Baptist Mission compound on the opposite side of the bay, we found all the missionaries who were there alive and well, and as gratified to

see us, as we were to see them. Miss Johnson's language teacher reached home from Double Island with us just in time to attend the funeral of his wife and two little children, who were crushed by the falling of their house, as were five other people (Chinese) near.

Our beautiful compound, so artistic in its setting, which claimed to be the most beautiful one of the Orient, was sadly blighted by the storm. All buildings were more or less damaged, as was also the shrubbery. It will require months of time and several tens of thousands of dollars to restore it to its former condition.

The people of Swatow organized their forces, and took care of their city in a very systematic and prompt manner. More than three thousand bodies were buried, many of them having washed ashore from the bay. The greatest loss of life was in the plain, flooded by the tide, where it is said whole villages have been almost entirely wiped out. The water came in like a tidal wave, from six to fifteen feet, owing to the location, and exposure to the storm. In one village of 2000 inhabitants, only 100 people are left. In another of 20,000 (classed as a village in China) only 500 were saved. It is estimated that 100,000 people lost their lives, and as many more were left homeless and destitute.

The Chinese all exclaim, "The power of God is very great! The power of God is very great!" May He use this great calamity to turn many of them to Himself.



VIEWING THE RUINS

"The Chinese exclaim 'The power of God is very great!' May He use this calamity to turn many to Himself."



MISS ANNIE M. LONG,
Texas; Guadalajara, Mexico.



C. W. BRANCH,
Florida; Saltillo, Mexico.



MRS. REBECCA ROGERS BRANCH,
South Carolina; Saltillo, Mexico.

Miss Annie M. Long

is a native of Bosque County, Texas. At the age of thirteen she was converted and joined the Baptist church. At an early age she felt the need of a good education but her parents could give her only a high school course.

At the age of seventeen she began to teach in the public schools of Texas. For several years she taught during the school term and attended school through the summer. Finding it impossible to pay all her expenses during the year and save enough money to go to college, she took a place in Baylor College, Belton, Texas, to work her way through school.

This she did for two years, making such a good record that the president of the college loaned her the money for her senior year. While a junior, Dr. Willingham, then of the Baptist Foreign Board, visited Baylor and during one of his soul-stirring talks she felt her call to the foreign field.

After teaching one year to pay the expense of her last year in college, she accepted a position as missionary teacher in the Baptist Mission school at Toluca, Mexico, and went there in May, 1907. While there, she held the position as head of the English Department besides, at different times, taking charge of the girls' dormitory.

The Mexican revolution soon came on and the school at Toluca had to be closed several times. In 1912-13, at home, waiting for work to open again, she became head of the Spanish Department of her Alma Mater, Baylor College, but resigned in less than a year to return to Mexico. In 1914 the school at Toluca had to be closed again, and she with many other refugees, came out of Mexico to be gone this time nearly eight years.

In 1915 she was formally appointed as a missionary to return to Mexico when the schools could be opened. While waiting, she has been lady principal at the Baptist Mission School under the Home Board at El Paso, for the Mexicans. She held this position for three years, having to leave it because of her mother's health. For two years she has been teacher of Spanish in the public schools of Texas.

In 1920, she went to Baylor University, Waco, Texas, as instructor of Spanish. While in Baylor, she has obtained two other degrees, A.B. and A.M., teaching and studying at the same time. In July, 1922, the Mission Board at Richmond, Va., voted to send her back to Mexico to resume missionary work in Guadalajara.

Her father and mother have both died since the trouble in Mexico. Her three sisters are married. She has been anxious to go back to her chosen work and is very glad the way is at last opened. On October 11-15 she attended the Mexican Baptist National Convention which convened at Nuevo Laredo and from there went to Guadalajara, where she is to be located.

Chester Wilder Branch

"I was born March 21, 1894, in Hillsboro County, Florida, near Plant City, to which place my parents moved when I was ten. My father and mother are Mr. and Mrs. B. W. Branch. At the age of thirteen during a meeting held by John A. Wray, I confessed Christ and joined the Baptist Church at Plant City.

"I attended the public schools of Plant City until my last year in high school. We moved to Tampa and I graduated from the Hillsboro High School in 1912. I worked in a drug store for the next fifteen months and while there I received the call to preach. I had planned to attend Stetson University and read law, but after I decided to preach I changed my plans and went to Columbia College, Lake City, Fla.,

*"Christ has no hands but our hands
To do His work today;*

*He has no feet but our feet
To lead men in His way;*

*He has no tongues but our tongues
To tell men how He died;*

*He has no help but our help
To bring them to His side."*

where I remained three years. I was out of school one year teaching. I graduated from Columbia in 1917 with the A.B. degree. After teaching two more years I entered The Southern Baptist Theological Seminary and graduated from that institution in 1922 with the Th.M. degree.

"I have had a little experience at several trades. A little farming, school teaching, Sunday-school and B.Y.P.U. field work, some preaching, but the main work I have done during my short life has been in the grocery store.

"I am about to forget the most important event in my life. On May 7, 1922, I was married to Miss Rebecca Rogers. On May 17, I was appointed missionary to Mexico by the Foreign Mission Board. On October 21, 1922, we crossed the border into old Mexico for missionary service. We are to be located in Saltillo."

Mrs. Rebecca Rogers Branch

"I was born in Marion County one and one-half miles from Mullins, South Carolina, on May 7, 1900. My father, Neil C. Rogers, is a farmer. I attended the grammar and high schools in Mullins. At the age of eighteen I entered Coker College, Hartsville, S. C.

"At the age of twelve I professed Christ and joined the Baptist Church at Mullins, where I attended Sunday school, even when a nurse had to go with my twin sister, Ruth and me. Rev. B. K. Mason was the pastor. A few months later, after having heard Rev. A. B. Langston tell of the needs of Brazil and having these needs impressed upon my mind, I could not rest until I realized that in this way God was calling me to serve him in the foreign field.

"After three years of college work I went to the Ridgecrest School of Theology and spent one summer. I was planning to be a medical missionary. While there I decided to go to W.M.U. Training School in Louisville, and after I had finished there to go to a University, get my B.A., while taking the pre-medical course. But all my plans were broken; for when I had been at Training School only one year I married Chester Wilder Branch, May 7, 1922. On May 17 we were appointed missionaries to Mexico by the Foreign Mission Board of the Southern Baptist Convention."

From the Woman's Missionary Union

MISS KATHLEEN, MALLORY

W. M. U. Items

Leaflets for the January Week of Prayer were written by Mrs. W. H. Carson and Miss Neale Young, of Africa, Miss Agnes Graham and Donna Maria Daltro Santos, of South America, Mrs. C. K. Dozier and Miss Naomi Schell, of Japan, Mrs. Geo. H. Lacy, of Mexico, Mrs. John Lake, Miss Lila F. Watson and Miss Doris Knight, of China. Great gratitude is felt by the Union for this attractive, authoritative help. May it truly appeal to all W. M. U. workers as they plan for and use the accompanying programs. Certainly nothing can introduce the new year as effectively as can prayer. The envelopes for the Lottie Moon Christmas Offering for China should be distributed as long before Christmas as possible so that all the women and young people will lovingly include the offering in their Christmas plans. The offering counts in the Baptist 75 Million Campaign Fund.

Sincere was the pleasure experienced by the W. M. U. corresponding secretary during the two October weeks spent in Missouri. One week was devoted to the state convention and the other to field work. The convention met in Kansas City, the attendance being large and statewide. The day preceding the regular convention was used by the women for their annual gathering, every department of W. M. U. work being remembered. Woman's work also received a good hearing by the general convention, the report being rendered by the secretary, Mrs. J. G. Reynolds. The field work reached the following places: Harrisonville, Liberty, St. Joseph, Maryville, Chula, Chillicothe, Higginsville, Lexington, Sedalia and Clinton. W. M. U. work was decidedly encouraging in each of these places.

While in Kansas City a conference was held with the committee in charge of the W. M. U. plans for the May meeting to be held there. The W. M. U. sessions will be held in the Grand Avenue Methodist Church, which is really not on noisy Grand Avenue but is just around the corner on "street-car-less" and therefore rather quiet 9th Street. The auditorium of this handsome church seats 1,200 and there is every convenience in the way of rooms for committees and exhibits. The Baltimore Hotel, which will be headquarters is just six blocks southwest of this church and three blocks from the hotel is Convention Hall. Both of these buildings seem admirably adapted for such purposes. It is not too early to be planning to attend this May meeting.

The Baptist Student Union of Texas met in Denton the last week-end of October. Over 600 students from more than 20 institutions were present, the number being greatly augmented by students from the two large local colleges. Dr. J. P. Boone, the head of the student work in Texas, presided and was assisted by a very large number of speakers from in and out of the state. After the Sunday morning sermon by Dr. L. R. Scarborough, a very large group went forward to indicate their willingness to let God have the right of way in their lives.

On October 30, enroute from Denton, Texas, to Clovis, New Mexico, the W. M. U. corresponding secretary was guest at a most beautiful breakfast tendered by fifty representative women from the eighteen Baptist churches of Dallas. Mrs. F. S. Davis, the state president, graced the head of the "hallowe'en" table, Mrs. A. F. Beddoe, the state secretary, being by her side. To Mrs. Beddoe was given the pleasure of introducing Miss Blanche Sydnor White, the W. M. U. field worker, who had just come into the state for a series of meetings. She spoke in gratitude of her recent trip to Louisiana and encouraged the Texas women to do their best in maintaining their state's strategic place in the Baptist 75 Million Campaign.

It will be recalled that at the Jacksonville meeting last May the Alumnae Association of the W. M. U. Training School told their principal, Mrs. Maud R. McLure, that they wished to give her a trip to China and Japan. Very graciously Mrs. McLure has asked the W. M. U. corresponding secretary to go with her. At its recent meeting the W. M. U. Executive Committee granted the necessary leave of absence to its secretary, who will personally bear all of the expenses incident to her part of the trip. If possible the trip will start in July so that the Baptist World Alliance may that month be attended in Stockholm, Sweden.

Christmas Playlets for Young People

Christmas of the Nations (G. A. and R. A.)...	5
Christmas Magic (G. A. and R. A.)	5
The Call of the Star (Y. W. A. and G. A., Pantomime)	10
The Night Before Christmas (Sunbeams)....	5
When the Christmas Star Shone (Y. W. A. and Sunbeams)	5

(Note: The above leaflets and pageants are to be ordered at the quoted prices from the W. M. U. Literature Dept., 1111 Jefferson Co. Bk. Bldg., Birmingham, Ala. The earlier they are ordered the better.)

Leaflets to Order for January Week of Prayer

FOR W. M. S.

The Gift of Gold	2c
Two of Them	3c
Happy as They Are	2c
Italian in Italy	3c
Ignacia's Pilgrimage	3c
An Impersonation of a Woman of Cuzco..	3c
Pride Justified	2c

FOR Y. W. A.

What Miss Martin Gave	3c
-----------------------------	----

FOR G. A.

Chinese Womanhood	3c
-------------------------	----

FOR R. A.

Six Thousand a Year, Plus Rice.....	3c
-------------------------------------	----

FOR SUNBEAMS

How Thanksgiving Came Twice in Saga ..	2c
--	----

(NOTE: The leaflets listed above should be ordered early in December from the W. M. U. Literature Dept., 1111 Jefferson Co. Bk. Bldg., Birmingham, Ala. Last year some societies were very late in ordering their leaflets for the January Week of Prayer and their orders could not be filled in good time. Please order early this year.)

PROGRAM FOR DECEMBER

Fulfilling the Royal Law

Hymn—"Hail to the Brightness of Zion's Glad Morning."

Reading of Mary's Prayer—Luke 1: 46-55.

Repeating in Unison of Mary's Son's Prayer.

Scripture Lesson—Woman's Ministry to Christ:

Luke 2: 1-7, 12, 16, 19, 22-24; 2: 48-51; John 2: 4, 5; Mark 14: 3-9; 15: 40, 41, 47; 16: 1, 2; Christ's Ministry to Womanhood: Mark 1: 30, 31; 5: 22-29, 35-43; 7: 25-30; 12: 41-44; 16: 4-9.

Repeating of Slogan—"If ye fulfill the royal law, 'Thou shalt love thy neighbor as thyself,' ye do well."—James 2: 8.

Solo—"Holy Night."

Meditation Thoughts—Why was there no room for Jesus in the inn? Why did Mary ponder all these things in her heart?

Duet—"O Little Town of Bethlehem."

Repeating of Slogan—James 2: 8.

Talks—Old Testament Stories of Neighborliness. *Talks*—Christ's Story of "Who Is My Neighbor."

Prayer for the Christlike Spirit.

Reading of Leaflet: "My Daughter Will Weave." (Order Leaflet for 2 cents from W. M. U. Literature Dept., 1111 Jefferson Co. Bk. Bldg., Birmingham, Ala.)

Talk—Christian Kindness.

Hymn—"More Like the Master."

Prayer that All May Be Blessed by Christmas.

Talk—Christmas all the year through Personal Service.

Repeating of Slogan—James 2: 8.

Prayer for all personal workers.

Singing in Christmas Thanksgiving—"How Firm a Foundation."

Business—Distribution of Envelopes for Lottie Moon Christmas Offering; Plans for observance of January Week of Prayer; Personal Service Christmas Plans; Minutes; Offering.

Repeating in Unison—The Year's Watchword, the Power to Fulfill the Royal Law: 2 Cor. 9: 8.

Use of the Leaflet: "Twenty Questions for a Quiet Hour at the close of the Year." (Order leaflet for 2 cents from W. M. U. Literature Dept., 1111 Jefferson Co. Bk. Bldg., Birmingham, Ala.)

Prayer on Bended Knee for more Christlike neighborliness during the New Year.

W. M. U. Monthly Missionary Topics for 1923

Month

Mission Topic

Spread of the Kingdom

January—Prayer and the Uttermost Parts

February—"Where You Want Me to Go"

March—"Such as I Have, Give I"

Educational Ideals

April—Christianity's Influence upon Educational Ideals

May—Schools for Special Training

June—Educational Program of Southern Baptists

Evangelism

July—Evangelistic Agencies of Foreign Board

August—Evangelistic Agencies of Home Board

September—Evangelism in Local Church

Medical Missions

October—Hospital Work of Southern Baptists

November—Medical Missions and Evangelism

December—Christianity and the Healing of the Nations

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

A Striking Comparison

In the October issue of the *Moody Bible Institute Monthly*, "Layman" of Chicago presents a comparison that carries a valuable lesson. He claims that the real measure of success with a denomination is its support of *benevolent* causes; what it does for local enterprises is not a genuine test. There is a large element of self-interest in local support.

In the year closing 1921, Northern Presbyterians contributed per capita to benevolences, \$9.47. Southern Presbyterians, \$14.84; in the year closing 1922, the figures were \$8.28 and \$13.28 per capita respectively. It is striking that the per capita contribution of Southern Presbyterians in 1922 was exactly \$5 more than that of their Northern brethren.

The explanation for this difference is not the larger revenue of Southern Presbyterians; in this respect the Northern membership would perhaps have the advantage. "Layman" assigns this reason: The leaders at the North stressed *giving*, but left every individual free to decide the *proportion* for himself. The leaders in the South emphasized the obligation to *pay the tenth*. Had Northern Presbyterians reached the standard of their brethren of the South, it would have meant an increase to their benevolent funds of nearly eighteen million dollars. "Layman" regards this the legitimate penalty for "mistaken teaching."

It is not safe in all cases to leave the *standard* of our gifts to the promptings of our own covetous natures. We should first discharge this fixed obligation by paying God's rent or interest, and then the zealous disciple will have ample opportunity to give expression to the higher sentiments of love and gratitude by free-will offerings above the tenth.

THE SCRIPTURAL WAY

J. M. Murphy, president of the C. E. Jenkins Company, Limited, General Merchandise, Mansfield, Louisiana, consents to the publication of the statement that follows in the hope that the policy outlined may bring the same blessing to others that it has brought to himself and family: "About eight years ago Brother O. L. Powers, our pastor at that time, made this proposition to me: 'If you and your household will tithe honestly for one year and at the end of that period you are

dissatisfied or unhappy with that plan of giving, you are at liberty to adopt any other plan and I promise never to mention financing the Kingdom to you again.'

"There are four of us in family—self, wife and two children, all members of the church. We agreed to tithe twelve months and to *give weekly through the Church*. To make a long story short, we are still tithing, and none of us would think of giving up this plan for any other that I know of. We get a great deal of real joy out of contributing *every Sunday one-tenth of our weekly income*, and during the last two or three years, when everything looked dark financially, we have been able to contribute as much as before. It seems that there has always been a way opened to us by which we have been enabled to make our contributions as large as in the better years of 1918 and 1919.

"God's promise to 'open the windows of Heaven and pour out a blessing' has been kept, and while this blessing has not been an abundance of money, it has been a world of joy and spiritual blessing. Since studying God's word about tithing there has never been any trouble about knowing what one-tenth of our income is, as you so often hear argued by the man who does not tithe. Adopt God's plan of giving and He will open up the way for you to know what a tithe is.

"My prayer is that every church member shall adopt this plan of giving, not only because of what it would mean to the church, but for what it would mean to the individual.

"May the Lord bless you in your efforts, and spread the gospel of tithing."

PLAYING POLITICS

As a rule, laymen do not manifest much fondness for doctrinal discussion, but Christian business men will no doubt be interested in the following unique statement of Rev. C. Edward LaReau of Detroit, given without comment:

The steam roller method was much in evidence at the Northern Baptist Convention. For "political chicanery" and "trickery" certain leaders are not to be equaled. The vote on the adoption of the New Hampshire Confession was lost, not on its merits, but by reason of "dirty politics." When Dr. Riley moved the adoption of the New Hampshire statement as the confession of faith for Northern Baptists, immediately Dr. Woelfkin

moved as a substitute that the New Testament be adopted as the only Baptist confession. This was equal to putting everyone who voted against his substitute as an opponent to the New Testament. Fundamentalists only intended the New Hampshire Confession as a statement of what the New Testament taught, but the carrying of Dr. Woelfkin's substitute motion left the Rationalists free to put their own interpretation on the New Testament, precisely as do Unitarians and Eddyites as well as all other false teachers. Some victory! Apparently the Liberals were afraid of what might have happened had the issues been settled on merit.

COLUMBUS, MISSISSIPPI

The travel notes for the November issue closed with a reference to the opening session of a Stewardship Institute conducted under the auspices of the Brotherhood of the First Baptist Church of Columbus, Mississippi. The second evening of this Institute was devoted to a banquet, which was given in the public hall of the city and was attended by about one hundred and fifty people. This company was very attentive to a discussion of the topic, "The Layman's Relation to the Kingdom." Some life programs were revised as a result of this meeting; one business man reported with joy two days later that he had instituted worship in his home; several adopted higher standards of stewardship. The Institute extended through four days and reached its climax on Sunday at 11 A.M., when the worship was entirely under the direction of the laymen. The president of the Brotherhood, S. L. Caine, was master of ceremonies, a business man read the Scriptures, another led in a fervent prayer, while twenty-one laymen occupied the choir space and led the congregation in singing. Rev. J. D. Franks, the efficient and happy pastor, sat in the congregation. The immense audience was profoundly impressed with the service.

The pastor enjoys the esteem and confidence of a great company of strong laymen who will no doubt reinforce his efforts for the enlargement of their magnificent plant, which has become inadequate to meet the demands of their growing Sunday school. The state college for girls, located in Columbus, makes a large demand upon this church and at the same time affords an opportunity for service which this progressive church is not slow to recognize.

ASHEVILLE, N. C.

The second engagement of the month was a Stewardship Institute of five days with the First Baptist church of Asheville, N. C. The Men's Service Club of the church had committed themselves to the support of these meetings, and the sessions from the beginning were well attended. Judge J. J. Gentry, Enlistment-Evangelist for a large region in Western North Carolina, was present at every meeting and his co-operation was very valuable. Dr. R. J. Bateman, the pastor, placed high value on such discussion and rallied the membership in a most gratifying way. Conferences with groups of men were conducted from time to time when the freest and fullest interchange of ideas was encouraged.

On the third night the membership, by unanimous vote, decided to put on a most thorough campaign as an enlistment agency, as a means of providing for their local church finances, of stimulating the payment of pledges to the Seventy Five Million Fund, and of securing additional pledges to this fund. The preparation is going forward in a fine way and the church is expecting a new day both in material and spiritual enrichment.

The Institute reached high tide on Sunday at 11 A.M., when two hundred or more men committed themselves to lives of deeper consecration and larger service, and when a zealous layman and his son assumed the support of a Foreign Missionary. The church was pleased and the speaker encouraged to have a considerable number of interested visitors in attendance from other churches of the city.

It was a joy to learn of the large and fundamental work that is being done in the churches round about by J. H. Grogg, J. J. Gentry, and other zealous workers among the preachers, laymen and elect women.

The secretary was glad that he could find opportunity on this visit, to accept invitations to speak at the First Baptist Church of Hendersonville and the North Asheville Baptist Church. At the former he found a representative company of laymen representing several churches of the Carolina Association and at the latter a good gathering of the membership of the local church, thoroughly responsive to the message and always in heartiest accord with the aggressive policies of their pastor, Rev. Benjamin Sargee.

A TRIP EAST

During the month the secretary and Mrs. Henderson made a little visit to Washington and Philadelphia in the interest of matters not directly connected with the Laymen's Missionary Movement. In Philadelphia it was a real pleasure to attend the prayer meeting of the First Baptist Church and to hear a most edifying comment by the pastor, Dr. Carter Helm Jones, on the prayer of our Lord as recorded in the 17th Chapter of John. The worship was deeply spiritual and the fellowship delightful. On Sunday evenings, Dr. Jones is giving some very attractive messages regarding his recent experience in preaching the Gospel in Europe.

WASHINGTON

The visit in Washington City gave opportunity to attend both the mid-week prayer service and the Sunday morning worship, including the Sunday school of the Calvary Baptist church. There were perhaps as many as four hundred at the prayer meeting; the attendance at the Sunday school was above eighteen hundred, and the auditorium was packed on Sunday to hear a very helpful sermon by Dr. Abernathy, the pastor. The welcome extended to visitors by this church is unsurpassed. The church is very prosperous and is laying its plans for a greatly enlarged building. It divides its benevolent offerings equally between the Northern and Southern Boards.

The work of the B.Y.P.U. in the First Baptist Church is very prosperous; the meeting on Sunday evening was largely attended and the program had real merit. After adjournment the young people marched in a body to the auditorium to hear Dr. Tupper, the pastor, deliver a lecture on some features of his recent visit in the Near East.

The Church has recently repaired and decorated the interior of their building and the auditorium is now one of the most attractive in the city. Under the pastorate of Dr. Tupper the First Church has taken on new strength and vigor.

RUTLEDGE, TENNESSEE

The Fifth Sunday of October was given to the interests of the Baptist Church of this country town and a number of country churches that were willing to co-operate. The Rutledge Church was burned some months ago and the three meetings on October 29 were held in the Courthouse; large publicity had been given to this rally, and

as a result the congregations were large, representing twenty churches. The Men's Relation to the Kingdom and Stewardship of Life and Substance were discussed and a large company of men pledged themselves to more zealous and liberal support of Kingdom enterprises.

J. W. Luntsford, the cashier of a local bank, was the chief promoter of these meetings and is an enthusiastic tither. He hopes to see a new church building go up in Rutledge within the next few months and a liberal sum go to the Seventy Five Million in the meanwhile.

LIMESTONE, TENNESSEE

The Limestone Baptist Church near Jonesboro, Tennessee, has a unique plan of raising funds for benevolences. W. S. Squibb, the superintendent of the Sunday school, is the author of this method and it has been in operation twenty-six years. Last spring one hundred and seventy-five nickels were distributed among the membership and friends of the church, especially among the young people. Each is expected to invest the five cents and report the proceeds on the day of ingathering, which was Saturday, November 4, for the present year.

One may invest his nickel in seed corn, plant it in fertile soil, give it thorough cultivation, and sell the crop. Another may buy lead pencils, sell and turn the capital several times. A third may purchase sugar, make candy, and turn the money as rapidly as possible. Some cases of wonderful success are reported each year. The sum gathered on November 4 was \$852.53 with several stewards yet to hear from. The pledge of the church to the Seventy Five Million was \$4,000 or \$800 annually. It is seen that the offering this year more than provided for the annual payment.

An outside speaker is invited to be present on this occasion and deliver a sermon or address; the young people usually render a brief program also; this honor fell to the secretary of the Laymen's Missionary Movement the present year.

AT HOME

While all appreciate the force of the Savior's statement, "A prophet is not without honor, save in his own country, and among his own kin, and

in his own house," the general secretary was strongly supported by his own pastor and the laymen of the church in a recent Every Member Canvass. The revision of the roll by two laymen, who have positions with the postal service of the city, was a marvel of accuracy. The local membership was divided into fifty-one groups of about twenty members each, and one hundred and two men were selected to go in pairs to visit all these members on Sunday afternoon, November 5. To the preliminary meetings for conference and the perfection of plans, the men came in gratifying numbers. "They had a mind to work" and the results were very satisfactory to the pastor and the Finance Committee. As a result some gave more and more gave some; this advance fully provided for the enlarged local budget and also secured new pledges to the Seventy Five Million Fund.

WAKING UP

J. G. Landrum, of Landrum, S. C., cashier of The Mutual Bank, writes the office of a recent meeting of men in his association that illustrates a spirit of revival among laymen that affords new hope for the Kingdom. About five hundred men from the churches of the North Spartanburg Association assembled at Inman, S. C., on October 29 for an all day meeting.

The leading speakers were President W. J. McGlothlin, of Furman University, Dr. W. L. Ball, of the First Baptist Church of Spartanburg, and C. B. Bobo, Laurens, one of the most effective laymen in the South. These laymen are seeking to perfect organizations in all the churches and came together in this general meeting for inspiration and counsel. The secretary was sorry that a previous engagement rendered it impossible for him to be present, but hopes to attend a similar meeting which is planned for Sunday, December 10, 1922.

Brother Landrum says of the recent meeting, "I have never seen anything like it!"

QUITE TRUE

Christian institutions go to the wall from having too little, and children of the rich go to the devil from having too much.

"Financial stringency" is a greater drawback to God's cause than "financial stringency."

Missionary Miscellany

From the FOREIGN MISSION BOARD

We have received a card announcing the marriage of Dr. W. E. Entzminger and Mrs. Amelia Joyce. This happy event occurred in Rio de Janeiro on September 23, 1922. We congratulate most heartily both of these good friends, and wish for them great happiness.

We have known the date of arrival of Robert Wilson Lide in the home of Mr. and Mrs. F. P. Lide at Hwanghsien, China, but we have not known until recently his name. Everybody was so happy over the arrival they failed to give us the name. Robert Wilson was born on June 27, 1922.

Thomas William Ayers, son of Mr. and Mrs. Sanford E. Ayers, Hwanghsien, China, was born on September 10, 1922.

Elizabeth Ellyson Wiley, daughter of Mr. and Mrs. J. Hundley Wiley, of Shanghai College, China, was born November 1, 1922.

We pray that the blessings of God may rest in great measure upon these new recruits.

We believe it will be interesting for our people to know how the budget of our foreign mission work is prepared every year.

At their meeting in the summer the missions make out their requests for appropriations for the following year. These requests are sent in to the Board with very minute explanations. Not only are the requests explained on the sheets on which they are forwarded to the Board, but the various missionaries write about the objects in which they are particularly interested.

The Board passes upon its budget of appropriations at the meeting in October. The appropriations are made for the following calendar year, that is, from January to December.

Compared with the requests made by the missions for appropriations for 1923 the budget recently adopted was \$725,629 below the amount asked. This severe cut was made after the missions had reduced their requests to the minimum of what they felt were their imperative needs.

The missions had been warned by the Board to hold their requests down to the lowest possible margin.

Compared with the budget for 1922 the budget for 1923 represents a reduction of \$501,000 below the amount appropriated for the current year. The Board felt it was compelled to make this reduction by the serious drop in its receipts during the last Convention year.

How long can our work abroad endure such treatment as this? From the requests sent in for appropriations during the last two years the Board has cut two million dollars. This vast sum represents real needs and matchless opportunities. Our failure to provide it means severe additional strain laid upon our missionary forces which are already over-worked. We cannot keep on cutting our foreign mission work so drastically year by year. If a decided increase in support of it does not come soon we shall be compelled to abandon some of our work and thus throw away opportunities for which our heroic missionaries have toiled and prayed for two generations.

What is the matter with our foreign mission work anyway? It is growing by leaps and bounds. Doors of opportunity open wide before it in every field. The labors of our devoted missionaries are bearing fruit in great abundance. The work has grown to such proportions that it cannot be supported on any previous standards of giving. The simple question for Southern Baptists to settle is, whether they will stunt this child of vigorous growth or strengthen him.

"We will organize a new church next Sunday and two more next month, thus making five new churches this year in our field and before the thirty-first of December we will have completed five splendid new frame churches at the cost of the churches themselves! One will be brick, the sixth in the city of Morrettes, 35x55 feet, two stories high. This will be done by the joint effort of the churches and the help of our Building and Loan Board."—A. B. Deter, Curitiba, Brazil.

"We had a good convention this year although it was at one side of the Republic. We had 716 baptisms, raised more than four thousand Mexican dollars for missions. For education we raised more than two thousand, and for self-support more than twenty-one thousand this year against thirteen thousand last year. Of course this includes all Mexico."—C. L. Neal, Toluca, Mexico.

"The Buddhist priest from Djiu Yong, converted last year, entered the Bible School in the spring term and did very well. He has many fine points and I believe will make a very useful preacher and evangelist. Another priest has been converted in Tanyang, and others there say they are coming to our church in Tanyang. I do not know whether they will try for the ministry or not. The Lord is working and moving upon our people through the Spirit, and we are looking for it in a real large way."—D. F. Stamps, Chinkiang, China.

"Last year there were fourteen boys who lived in a room 8 1-2 x 30. There were eight in a room 12 x 14 or 15. So you see we are in a plight. Do all you can to get us out of this condition for it is hard. I do not mind the hardness but I do see what we are missing by not having equipment. One of the most encouraging things about our work thus far is the number of ministerial students. Several have expressed a desire to enter the ministry. I have changed my ideas of education for us here. I see we need to train leaders for we cannot educate the masses."—L. B. Olive, Chinkiang, China.

Receipts of Foreign Mission Board, May 5 to November 1

	1922	1921
Alabama	\$ 15,630.25	\$ 19,552.20
Arkansas	125.00	736.50
Dist. Columbia	923.33	5,484.75
Florida	5,584.61	7,232.78
Georgia	30,412.80	40,636.70
Illinois	100.00	2,720.00
Kentucky	46,575.01	51,162.40
Louisiana	4,614.90	6,095.56
Maryland	12,860.00	13,610.00
Mississippi	12,706.29	10,684.25
Missouri	16,682.14	6,570.21
New Mexico	50.00
North Carolina	28,765.95	29,054.10
Oklahoma	4,588.53	1,560.49
South Carolina	24,650.00	24,112.38
Tennessee	7,944.50	15,143.60
Texas	168.75	367.53
Virginia	55,335.60	59,527.09
Total	\$267,667.66	\$294,300.54

From the Home Field

Some Things the 75 Million Campaign Has Done for Home Missions

B. D. Gray, Corresponding Secretary

We received in money during the first year of the Campaign nearly three times as much as the yearly average of the five preceding years. Deflation in prices came. The last two years receipts were much smaller.

In the enlargement of our work and results of our labors great advance has been made.

We have reached the Million Dollar mark in Church Building Loan Fund and assisted hundreds of churches with gifts or loans.

Established a great Tuberculosis Sanatorium in El Paso, Texas, to fight the "White Plague." Have secured the best location in Havana for our Cuban-American College. Enlarged our number of workers and erected a number of chapels in the Island.

Strengthened our work in the Canal Zone, including two new workers and two chapels and hope soon to have adequate buildings for our Mexican School at El Paso, Texas, and another at San Antonio, or elsewhere in the Rio Grande Valley. Only the money is needed. The school at El Paso is overcrowded.

We have inaugurated a Seamen's Institute in Jacksonville, Florida, already in operation and accomplishing great good. We hope to establish

two others, one at New Orleans, the other at Norfolk or Baltimore.

We have enlarged and given better equipment to more than thirty-five Mountain Schools in which have been gathered more than 6,000 pupils.

We have a fine corps of evangelists and gospel singers who are winning over 50,000 converts yearly and a fine body of Enlistment men who are leading them into Christian service.

We have enlarged our work among the foreigners, Indians and the 10,000,000 Negroes in our land. Much more needs to be done. The field is white for harvest.

During the three years of the Campaign there is to our credit the following brief summary of results achieved by our workers:

Sermons and addresses, 495,409; prayer meetings, 61,987; religious visits, 755,685; baptisms, 134,832; total additions to churches, 218,371; hospital visits, 61,267; workers' conferences held, 3,728; volunteers for Christian service, 9,523; church houses built or improved, 1,409; Sunday schools organized, 2,276; copies Scripture given, 45,869; pages tracts distributed, 30,361,300.

Home Board News

Captain Karl J. Frost, Chaplain of our Seamen's Institute work in Jacksonville, Florida, presents a great report for the month of October:

"I beg to submit the report of work carried on at the Seamen's Institute, in port of Jacksonville, for month of October, 1922.

"October has been a very active month in our religious activities at the Institute. Sixty-seven seamen were enrolled in our Bible class, which has grown to a membership of 2,706. Thirty-one were baptized upon a confession of faith in the Lord Jesus Christ and received into membership of the First Baptist Church. One hundred and sixty-two Bibles and Testaments were distributed on ships and to individuals; 1400 letters were written home to loved ones; first aid was administered to five men, making a total of sixty-nine seamen assisted during the month.

"The need of a Sunday school in our locality has been felt for some time and we are to organize one the first Sunday in November. The Sunday-school teachers from the local Baptist churches have volunteered to teach the children's classes at the Institute, which will be held in the Officers' Reading Room on Sundays. I believe this will fill a long felt need in this city."

Our faithful Missionary to the Deaf, Rev. J. W. Michaels, is an untiring worker. The Lord is blessing his labors among the deaf mutes very greatly. He sends the following item:

"I am just back from Webb City, Missouri, where I went to preach on Sunday, 29th instant.

"I found the Sunday school in splendid condition. They have a fund of a little more than \$100.00. They pay the First Baptist Church there \$5.00 every three months for the use of the room, and also contribute the mission funds. The \$100.00 is held for special expenses. They turned over to me \$4.63 collections and \$3.99 from the fund, making \$8.63 in all. I preached two sermons with the result of five conversions."

Rev. J. M. Wiley, Enlistment and Evangelistic worker in Oklahoma, writes Superintendent Dr. O. E. Bryan the following interesting news item:

"I with my daughter held a meeting with a pastorless church. I baptized thirty persons. Twenty of that number led in prayer during the meeting; twenty-four made weekly subscriptions to church expenses and to missions. We used the motto, 'Use me or lose me.'

"I returned fourteen months later and was told by the deacons that all who were baptized were active without the loss of a single one. The best time to enlist members is when they join the church."

Comparative Statement of Home Mission and Church Building Loan Receipts, November 1, 1921, to November 1, 1922

	1921	1922
Alabama	\$ 9,611.21	\$ 12,034.74
Arkansas	5,815.77	3,383.32
District of Columbia	1,512.20	344.00
Florida	4,856.28	5,189.68
Georgia	21,946.41	19,767.76
Illinois	1,346.73	1,100.00
Kentucky	27,587.88	24,870.26

Louisiana	4,741.31	3,696.58
Maryland	10,600.00	5,500.00
Mississippi	9,756.67	7,310.53
Missouri	3,447.02	11,052.54
New Mexico
North Carolina	17,870.59	15,585.74
Oklahoma	5,779.98	10,983.36
South Carolina	8,506.98	3,965.30
Tennessee	11,841.15	4,413.00
Texas	544.95	529.00
Virginia	42,263.50	36,285.22
Miscellaneous	1,190.47	2,639.76
Total	\$189,219.10	\$168,650.89

Notes and News from the Foreign Fields

The Day's Work

Rev. R. L. Bausum, Kweilin, China

There is an expression that is wholly unapplicable to life in China, "The daily round." Life out here does anything but go in rounds. There is so much variety that it almost bewilders one. There are impressions that "stick." I will be a long time forgetting my first trip to the brick kilns or "iaos" as we call them out here. Missionary Dr. R. E. L. Mewshaw was building our splendid Kweilin Hospital and helping me make provision for the Boys' School. Brick can be bought from wholesalers or middlemen but he preferred to go direct to the "iao" and I followed his lead.

It was a beautiful day in the latter part of February, 1921. We set out early, taking lunch. It would take all day. We passed through the narrow streets, out through one of the river gates, and down by the side of the wall. Then we came to an immense rock mountain lying across the road. Centuries of water had cut a cave through it and thus we came out onto the landing. As we ferried across the river I looked back and snapped the rock with its cave and the finger jutting off into the air and nearly separated from its parent. Just along this bank is where we also buy all our trees—buy them just as they are floated down from the forest—and have them sawed and worked entirely by hand into boards, window and door frames, windows and doors, and every part of a building.

The walk to the brick kilns is a beautiful one. Just to our right is stately old Tien Tsi Tien (heaven bestowed land) the highest and one of the most sacred mountains about Kweilin. At its feet lies buried the princes of the ancient Ming Dynasty, for in those days Kweilin was the Southern capital of China; and, while the heads of the House ruled in Peking (north capital) the princes ruled in Kweilin, the city of Cinnamon Forests. Along the way we saw boys tending their herds of water buffalos, men and women with their loads on their way to market, the thrifty peasants at work in the fields, and all the interesting scenes of country life in this part of China.

At last there loomed ahead of us, on a beautiful promontory over the picturesque Foo river, a cluster of mud huts. Nearby were brick and mud mounds which Dr. Mewshaw told me were the kilns. Magnificent trees threw their shade across the streets. The filth and squalor of those streets, with their mixture of dogs, pigs, chickens, cattle, half naked children, and accumulated filth from crowded homes, was appalling. Why do folks want to crowd when there is so much room unused?

The process of making brick is very interesting and I took pictures of most of the steps.

There were the great red clay flats where coolies toil day by day bringing up two baskets full at a time on a "domming" stick; until now, after many years, thousands of acres have been honeycombed to a depth of from twenty to a hundred feet. The river water seeps into the bottom of these pits, making them look almost like a broadening of the river. Then there were the pits where the clay is mixed with water and is trodden by a patient water buffalo driven round and round by its master until the sticky mess is the right consistency.

I counted the simple tools needed to mould the brick: A wooden block on which to work, a frame mould of four sticks mortised together, a tool to pack the clay tightly into the corners, a string cutter and scraper, and a knife, five simple implements each worth several cents.

This shaped, the "pei tsi" are laid aside to dry for several days. Then they are stacked into one of the "iaos" and grass or evergreen boughs, to be exact, are fed to the white hot

fire for about ten days and nights. Then the hole in the top of the "iao" is opened and water is poured in at intervals for several days. After cooling the door is opened and the bricks are ready for delivery.

The obtaining of this "grass" as they call it, was an interesting process. It comes from the forest regions far up the river. There they load it into huge masses on boats and float it down. It is bundled into packs and carried to the kilns.

The return to Kweilin, after we had interviewed the various workmen, was itself an interesting experience. We hailed a couple of fishing rafts and rode back in state! These rafts are made of about five bamboo poles and are really quite bouyant, but they sure do tip easily! The fishing birds sat lazily on the end of the raft or swam easily alongside. The river here is clearer than most glass and every fish, every pebble or stick, every object of any sort could be seen with perfect clearness. But as we neared the city we saw China's millions doing their best to pollute this purest of rivers. There on the stone steps they wash their babies, their food, their clothes, themselves—water is water to a Chinaman. He doesn't stop to ask what it was used for last. Thus it is, for want of a knowledge and a faith to appreciate the beauty and inherent purity about them, that the Chinese see only the crass utilitarianism or the more hideous superstition; and thus it is that, living in a land of untold blessing and beauty, they contrive to live in unspeakable filth. If it is true anywhere it is here, that "Only man is vile."

The trip to the brick kilns ended with its lesson—and it is the lesson of the missionary life—that the heart of man needs the love of God, and without that it is vile and corrupt. With that love it becomes noble and beautiful.

Conversion of a Priest

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

It may be interesting to your readers to know that a Romish priest was recently converted to evangelical Christianity through the reading of *La Verdad*. Rev. W. F. Hatchell heard him deliver a lecture in Chihuahua on his conversion, just last week.

Many of your readers will remember that we started *La Verdad* in self-defense, to refute the unwarranted attacks constantly made on evangelical Christianity by the Romish press of this city. They will also remember that three of my co-laborers and I were arrested for distributing *La Verdad* on the streets of El Paso. I confess that it was severe, for we used Catholic fire, in refuting their attacks.

This outrage on decency almost broke my heart, but it has been a great blessing in disguise. Our congregations have more than doubled since my arrest and we have conversions and baptisms nearly every Sunday.

This week's *La Verdad* is in English for free distribution. I am asking everybody who is willing to distribute a few of them to notify me immediately by letter or postal card. I want America to know the real animus of Popery and its methods where it is strong enough to defy Bible Christianity. This English issue is simply quotations and statements from the Catholic press, with brief comments.

News Items from Kaifeng, China

Rev. W. Eugene Sallee

The coming of the Christian General, Governor Feng Yu Hsiang, to be the Military Governor of Honan Province, has been accompanied by increased religious activities along all religious lines. He has an army of some twelve thousand men, five or six thousand of whom are baptized

A Point to Ponder

Supt. B. C. Hening, D.D.

Have Baptist associations, conventions, encampments and similar meetings lost their evangelistic disposition and power? I never see or hear of any of these having any display of evangelistic fervor or fruit. The case is the reverse among the converts through our missionaries from among other peoples. For example, the late meeting of the Cherokee Indian Association, comprising forty-seven churches with a total of a thousand members, held near Stilwell, Okla., closed with a great ingathering. The Texas Mexican Baptist State Convention held recently at Austin closed with baptismal services. The Mexican Baptist Encampment at Bastrop, Texas, concluded its activities with the baptism of fifteen happy converts into organized Baptist churches.

Is the explanation of this difference to be found in a difference in spirituality?

Christians. Regular systematic preaching and religious instruction is carried on in his army. Many of the local pastors, missionaries and Chinese Christians have been helping in the work. Services are held every Sunday morning from seven to eight o'clock where these workers are asked to preach. For several weeks, both in our College Chapel and in our Central Church in the city, special services have been held for the soldiers at this early morning hour. One of our missionaries speaks on Tuesday morning to a group of officers in the Governor's Yamen. And on Sunday morning, September 10, between six and eight o'clock, six hundred and ninety soldiers were baptized by three different pastors, one a Presbyterian, one a Methodist and one an Episcopalian. As I understand, these soldiers were not baptized into any one local church, but become a part of the Christian group in the army. For the past two weeks I have been instructing a class of some forty inquirers from the Fourth Regiment, who are being prepared for baptism. This group will be immersed.

Definite plans are now under way for a special mission among the soldiers during the month of October, to be led by Rev. Jonathan Goforth who has formerly held several missions among General Feng's soldiers.

Since the change of Governor last spring and the disbanding of the former Governor's army, robbers have been very daring in many parts of the Province. In some sections villages have been looted and burned, and leading citizens have been taken captive and held for ransom. Conditions are still far from normal in the Central and Western part of the Province. However, we are glad to report that in the country field near Kaifeng conditions have quieted down sufficiently for Miss Cox to get out into the country work again. Her pioneer work in the country should be followed by earnest prayer from all our friends.

We had more than four hundred boys to register for our entrance examination this fall. This marks a new day for Kaifeng Baptist College. Of this number we had room for only ninety. This gives us a total enrollment of two hundred and sixty this term. It has long been the custom of the Government Middle School to be crowded with applicants, but it is only recently that we are having so many to seek entrance to our own school.

All our friends will rejoice with us in the return of Mr. Howson Lee, who has recently spent two years in America. He took his M.A. at Baylor University and has spent one term in Peabody College, Nashville, Tenn. Both Howson Lee and Mr. Li Chuin Pang, the dean of our College, are children in the faith of Dr. Hargrove. Few men are given the privilege in so short a time of service of winning two such fine young men to Christ and to religious work, as these two men won by Dr. Hargrove during his teaching in the Government Preparatory School in Kaifeng.

Miss Mary Lawton, the daughter of Mr. and Mrs. W. W. Lawton, of Chengchow, is now on her way back to China. It is interesting to note that this is the third child of our missionaries in the Interior to finish their training at home, and that all three are now in China, or on their way here. The other two are Dr. George Herring and Mrs. G. K. Middleton (formerly Celia Herring). It is good to see these children following in the footsteps of their missionary parents.

Our mission is deeply disappointed that among the new missionaries this fall there are no men for evangelistic work. At our Mission meeting last spring, we cabled the Board urging them to send us not less than six men for evangelistic work, but the secretary wrote saying that he was unable to send them. Probably there were no men applying. Surely this is a sad state of affairs. Undoubtedly the most urgent need of our mission today is for preachers to proclaim the Word. It has been suggested that perhaps in the minds of some there is a misunderstanding, as to what is meant by evangelistic missionaries. When the appeal is made for evangelistic work, we are not calling for Moodys or Billy Sundays, but for men who have a call to preach, and who are willing to give themselves to the work of preaching the Word, rather than teaching and healing the sick. This department of our Interior Mission needs to be strengthened immediately, and will not those who read this, join us in the prayer that God will send men for this special work?

News from Africa

Rev. S. G. Pinnock, Abeokuta

Mr. J. B. Majekodunmi, a wealthy native merchant, and Otun Bale (Chief) of the Egbas, met me in a store one day last week and gave me £10 sterling for our Campaign fund. "God loveth a cheerful giver" was the text that flashed across my mind.

Major Birrell Grey, the British Commissioner, paid a visit to our Boys' School recently and was enthusiastic in his appreciation of the buildings. The wonderful views obtained from every side of the house greatly pleased him. His final comment was: "You deserve great credit."

*"We are the only Bible
The careless world will read;
We are the sinner's gospel;
We are the scoffer's creed;
We are the Lord's last message,
Given in deed and word:
What if the type is crooked?
What if the print is blurred?"*

Clipped from the *African Messenger*:

THE BIBLE SOCIETY

The local Auxiliary of the British and Foreign Bible Society held its annual meeting at St. Peter's School, Ake, on Monday the 28th ult. at 4 p.m. The chairman was Major W. Birrell Grey, the Resident. Speakers included the Rev. S. G. Pinnock—the soul of the meeting—who spoke eloquently both in English and in Yoruba, an unusual achievement for a European Missionary; the Rev. J. J. Ransom-Kuti, who recounted his experiences in Bible land, and Mr. W. B. Kuye, B.A., principal of the Abeokuta Grammar School, who gave an instructive address. A vote of thanks to the chairman was proposed by Mr. F. Sopein, seconded by the Rev. James Pearse, L.th., of Ebute-Metta and carried unanimously by standing.

The meeting was a successful one, owing chiefly to the presence of the Chairman. It is all but impossible in these days to find a European official or mercantile agent residing in the protectorates who is not ashamed to attend a religious meeting. Mr. Cyril Punch, who left Abeokuta more than 15 years ago, was probably the last high local representative of the Government to preside at a religious meeting.

Ademola II, the Alake of Abeokuta, recently celebrated his Jubilee and the second anniversary of his coronation. The ceremonies included a dinner to fifty European and native guests; a thanksgiving service at which an African bishop preached; the giving of alms to the poor; receptions to the school children, the chiefs, and a garden party in the evening. The picture on page 28 will give you some idea of the picturesque ceremony. The Alake is seated under the large umbrella. S. G. Pinnock is to the extreme left, and Mrs. Pinnock is the fourth lady from the left.

I regret to announce the death of Pastor John Agboola, who for about thirty years has been a faithful servant of Jesus Christ. He was at work almost up to the time of his death, and his last letter reported a revival at Lanlate and Eruma, and the restoration of eighteen persons to full fellowship. His son, E. O. Agboola, is a tutor in the college at Ogbomosho and we expect him to take up work in the Boy's School in January.



A WORTHY TRIBUTE
Memorial arch or gateway erected in Dr. Sear's memory by the gentry of Pingtu.

Young People's Department

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

Adoration of the Wise Men

Saw you never in the twilight,
When the sun had left the skies,
Up in heaven the clear stars shining
Through the gloom like silver eyes?
So of old the wise men, watching
Saw a little stranger star,
And they knew the King was given,
And they followed it from far.

Heard you never of the story
How they crossed the desert wild,
Journeyed on by plain and mountain,
Till they found the Holy Child?
How they opened all their treasure,
Kneeling to that infant King,
Gave the gold and fragrant incense,
Gave the myrrh in offering?

Know ye not that lowly Baby
Was the bright and morning Star,
He who came to light the Gentiles
And the darkened isles afar?
And we too may seek his cradle,
There our hearts but treasures bring—
Love and faith and true devotion—
For our Saviour, God and King.
—Cecil F. Alexander.

What is a Christian?

The word occurs only three times in the New Testament,—1 Peter 4: 16, Acts 26: 28 and 11: 26.

C—Child of God—as to relationship. Galatians 3: 26. By birthright. John 1, 12; 1 John 3: 1. By adoption. Ephesians 1: 5; Romans 8: 15.

H—Heir of God—as to prospect. Romans 8: 17. Redeemed—as to liberty. Ephesians 1: 7; Galatians 3: 13; 4: 5.

I—Influence—as to responsibility. Salt, Matthew 5: 13, 14; light, Philippians 2: 15. Soldier—as to fighting. 2 Timothy 2: 3; Ephesians 6: 10-17.

T—Temple—as to being occupied. 1 Corinthians 6: 19, 20; Ephesians 2: 22.

I—Instrument—to be used. 1 Chronicles 28: 14; 2 Chronicles 5: 13; Romans 6: 13.

A—Ambassador—to represent, one sent to a foreign country (Daniel in Babylon), 2 Corinthians 5: 20.

N—New man in Christ—as to attitude. 2 Corinthians 5: 17.

White Gifts for the King

Nineteen hundred years and more are gone since the Christmas message first was given, yet there remain more than one thousand millions of "the people" to whom it has never yet been told. We speak of millions so lightly in these days of big figures that scarcely do we comprehend the immensity of that great throng who have never heard of the only Saviour of the world. For every moment that has passed since He bade us go into all the world there is one somewhere who has never heard the Christmas message. During this season, as our hearts make ready again for the coming of the King, let us prepare for the greatest missionary Christmas the world has ever known. There is so much suffering, so much need, so many aching hearts and, because of the suffering and the need and the aching hearts, there is such missionary opportunity. Begin now to prepare the whitest of white gifts for the King.—Selected

Following the Star

(A Christmas Exercise for Sunday Schools or Young People's Organizations.)

NOTE—Cut a large star from pasteboard and cover it thickly with silver tinsel that comes in strings for decorating Christmas trees. Hang the star above the platform. The motto "We have seen His star, and are come to worship Him" may be placed under the star. The use of costumes for the foreigners will make the final grouping more impressive.

1. Hymn—From the Eastern Mountains.

(Tune, Valour, Bacon, Onward Christian Soldiers or any 6's, 5's, 8 long with refrain.)

From the eastern mountains
Pressing on they come,
Wise men in their wisdom
To His humble home;
Stirr'd by deep devotion,
Hasting from afar,
Ever journeying onward,
Guided by a star.

Refrain—Light of light that shineth
Ere the world began,
Draw Thou near and lighten
Every heart of man.

Thou who in a manger
Once hast lowly lain,
Who dost now in glory
O'er all kingdoms reign,
Gather in the heathen
Who in lands afar
Ne'er have seen the brightness
Of Thy guiding star.

Refrain

Until every nation,
Whether bond or free,
'Neath Thy starlit banner,
Jesus, follows Thee
O'er the distant mountains
To that heavenly home
Where no sin nor sorrow
Evermore shall come.

Refrain

2. Bible Reading—Matthew 2: 1-12, or Isaiah 60: 1-3.

(By Senior.—)

3. Prayer.

4. Exercise by Juniors.

Leader—"There came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and have come to worship him. (Matt. 2: 1-2.)

THE WISE MEN

(For three children. These may be dressed in oriental costumes.)

Many a weary day they journeyed
O'er wastes of sand,
Wise men seeking for the Savior
In Judea's land.

Never did their courage fail them,
O, their faith was strong,
As they sought for the Messiah
Promised them so long.

In the skies a glory beckoned,
Like a friendly hand,
On they followed 'neath its splendor
From their distant land.
Unto Bethlehem it pointed;
There in joy they found
Christ, the Lord, whose power and glory
O'er the earth shall sound.

Many precious gifts the wise men
Brought the infant King;
Nothing seemed too rich a treasure
For their love to bring.
For their long and toilsome journey,
Sweet reward was given,
As they joined in glad thanksgiving
For the gift of heaven.

—Selected.

Leader—The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined. (Isa. 9: 2.)

5. THE STAR'S MESSAGE
(For five children—Primary.)

FIRST

The star that led the wise men's way
To where the infant Saviour lay,
Shed forth a stream of light divine
That never since has ceased to shine;
But with the dawn of each new day,
It sheds a broader, brighter ray.

SECOND

To me the bright beams from the sky
Speak of the Father's wondrous love,
To give his own dear Son to die
That I might live with him above.

THIRD

O sweet with comfort is the star
That bears this message to my breast:
"Come, ye who heavy-laden are,
O come, and I will give you rest."

FOURTH

It sheds the light of Hope around
And cheers again the fainting heart;
It speaks of that blessed home beyond
Where loved ones nevermore shall part.

FIFTH

At first on David's royal line
The gracious beams in mercy shone.
Then far above and far beyond
Judea's skies the star moved on,
How many nations feel its glow,
Praise God, the world its light shall know.

6. Exercise for Juniors and Intermediates.

Leader. We have heard how the wise men from the East followed the light of the wonderful star, which guided them to the feet of the infant King; the Bethlehem star is shining still, and it is designed to guide us to Jesus. There were some things which were done by the wise men that we must do if we would follow this star. This is one of them: They beheld the star.

Child No. 1. Jesus said, I am the root and offspring of David, and the bright and morning star. (Rev. 22: 16.)

All. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. (Isa. 45: 22.)

HYMN: By Choir. "AS WITH GLADNESS."
(Air: "Jesus, Saviour, Pilot Me," or any 7's.)

"As with gladness men of old
Did the guiding star behold,
As with joy they hailed its light,
Leading onward, beaming bright,
So, most gracious God, may we
Evermore be led by thee.

Leader. They decided to follow its light.

Child No. 2. Choose you this day whom
ye will serve. (Josh. 24: 15.)

All. I will arise and go unto my father, and
will say unto him, Father, I have sinned against
heaven, and before thee. (Luke 15: 18.)

Leader. They inquired for the King.

Child No. 3. Saying, Where is he that is
born of the Jews? for we have seen his star
in the east, and are come to worship him. (Matt.
2: 2.)

All. O that I knew where I might find him!
that I might come even to his seat! (Job 23: 3.)

As with joyful steps they sped
To that lowly manger bed,
There to bend the knee before
Him whom heaven and earth adore,
So may we with willing feet
Ever seek thy mercy seat.

Leader. They persevered until they found the
object of their search.

Child No. 4. When they had heard the king,
they departed; and, lo, the star, which they
saw in the east, went before them, till it came
and stood over where the young child was.
(Matt. 2: 9.)

All. And ye shall seek me, and find me,
when ye shall search for me with all your
heart. (Jer. 29: 13.)

Leader. They rejoiced.

Child No. 5. When they saw the star, they
rejoiced with exceeding great joy. (Matt.
2: 10.)

All. And my soul shall be joyful in the
Lord: it shall rejoice in his salvation. (Ps.
95: 6.)

Leader. They worshiped Jesus.

Child No. 6. And when they were come
into the house, they saw the young child with
Mary his mother, and fell down, and worshiped
him. (Matt. 2: 11.)

All. O come, let us worship and bow down:
let us kneel before the Lord our Maker. (Ps.
95: 6.)

Holy Jesus! every day
Keep us in the narrow way;
And when earthly things are past,
Bring our ransomed souls at last
Where they need no star to guide,
Where no clouds thy glory hide.

Leader. They presented their offerings.

Child No. 7. And when they had opened
their treasures, they presented unto him gifts;
gold, and frankincense, and myrrh. (Matt.
2: 11.)

As they offered gifts most rare
At that manger, rude and bare,
So may we with holy joy,
Pure, and free from sin's alloy,
All our costliest treasures bring,
Christ, to thee, our heavenly King.

All. What shall I render unto the Lord for
all his benefits toward me? I will take the
cup of salvation, and call upon the name of
the Lord. I will pay my vows unto
the Lord, now in the presence of all his peo-
ple. (Ps. 116: 12, 13, 14.)

In the heavenly country bright
Need they no created light;
Thou its light, its joy, its crown,
Thou its Sun, which goes not down.
There forever may we sing
Hallelujahs to our King.

—Adapted from the Exercise, "Following the
Star," by Marion West.

7. Offering.

8. Exercise for Intermediales.

VISIONS OF THE CHRISTMAS STAR BY CLARA BERG

(The different nations represented may be
indicated by letters pasted on sashes or by cos-
tumes.)

AMERICA

The blessed Christmas time draws near,
The air is filled with songs and mirth,
And happy hearts begin with cheer
To celebrate our Saviour's birth,

The happy children glad and gay
Are singing songs of grateful praise,
And, eager for the joyful day,
Their glad hosannas heavenward raise.

Beloved land of Jesus' birth,
To thee our thoughts would daily rise,
Thy joy is told throughout the earth,
And sung by angels thro' the skies.

Dear Palestine, thine ancient hills
Shall ever echo with the song,
Till all the world with music thrills,—
The music of seraphic throng!

Child representing China enters, reciting:
From China's busy land I come
To see and hear this wondrous thing.
To idols blind and deaf and dumb
No songs of joy and love I sing.

I pray thee, why this joyful throng?
And why the Star in Eastern sky?
What means this bright angelic song,
"All glory be to God on high?"

Our gods still rule in passion dread
And must be soothed from day to day.
No joy have we, but fear instead,
And darkness in our land holds sway.

O Christian, tell us of your joy.
This Saviour, is He born for all?
This Jesus, Mary's infant Boy—
Hath He but come your land to call?

America answers, in response to China:

You, too, shall share our Christmas joy.
For you our offerings we will bring.
Your Saviour, too, is Mary's Boy.
For you the Christmas bells shall ring.

*China then steps to right of America as they
recite together:*

Jesus, Lord, accept our praises,
Enter every heart in love;
Till each land its song upraises
In the Father's house above.

Child representing Africa enters, reciting:

We too have seen the Bethlehem Star,
O tell us of the Christ, your King.
We heard the music from afar.
What is this glorious song you sing?

No Christ have we in our dark land,
No blessed life and hope have we—
No loving, helping, guiding hand—
Not yet His wondrous love we see.

The river Nile flows dark and deep,
No joyful song its waters sing;
A lonely vigil mothers keep,
As on its banks, their hands they wring.

In sorrow for the lovely child
Cast in its waters, to appease
An angry god, so stern and wild,
So fierce for worshipers like these.

America answers in response to Africa:

For all the Christ is born today;
For all the Gospel story swells,
In every land our Lord holds sway,
And in all willing hearts He dwells.

Africa steps to left of America.

All recite together:

Jesus, Lord, accept our praises,
Enter every heart in love,
Till each land its song upraises
In the Father's house above.

Enter Japan reciting:

This morn I said my reverent prayer
And offered incense on my knees,
And knelt in dread and silence there—
The angry gods I sought to please.

But Buddha like a statue stood
And scanned me with an angry face
That pierced my heart and froze my blood
While tearfully I kept my place.

Then from the blue and balmy skies
There came sweet songs from angel voice—
"Arise, O child of sin, arise!
The Lord is born! Rejoice! Rejoice!"

I saw the Star, the Bethlehem Star.
What means this vision sweet and clear?
O tell us in Japan afar—
What means this music that we hear?

America in response to Japan answers:

O daughter of Japan, so dear,
This King is yours as well as mine,
He sent His music to your ear,
He bade His star for you to shine.

All recite:

Jesus, Lord, accept our praises,
Enter every heart in love,
Till each land its song upraises
In the Father's house above.

Enter India, reciting:

As yester-eve upon the sand,
Beside our Ganges strong and deep,
Sweet echoes came of music grand
That lulled my senses into sleep.

A heavenly light around me shone—
A wondrous Star gleamed from on high,
I saw a glittering golden throne—
A King in splendor ruled the sky.

Bright seraphs all proclaimed Him King
Of earth and sky and air and sea,
And bade the nations homage bring
And crown Him Lord eternally.

I woke and lo! 'twas all a dream;
The cruel river still rolled by,
The fierce gods glared with angry gleam—
And yet the Star shone in the sky.

Who is this King? and where His throne?
And does He rule in earth and sky?
And must our gods of wood and stone
All yield to Him and fall and die?

America in response to India answers:

The King you saw in vision sweet
Still lives today—is born anew—
And all must worship at His feet,
He came to earth for me and you.

America turns to all the children and continues:

To us He gave the duty sweet
To bring the world to His command,
To lead the nations to His feet,
To tell His love by sea and land.

But we've been slow to find the way—
Our lives too full of joy and care
His last instruction to obey,
His blessed ministry to share.

The nations with America in the middle join hands and say:

O Jesus, Lord of all the earth!
Speed the day when all near and far,
Shall celebrate Thy blessed birth,
In the light of the Christmas Star.

9. Hymn:

CHOIR

There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer,
And a baby's low cry!
And the star rains its fire
While the Beautiful sing,
For the manger of Bethlehem cradles a King.

There's a tumult of joy
O'er the wonderful birth,
For the Virgin's sweet boy
Is the light of the earth.
Ay! the star rains its fire,
And the Beautiful sing,
For the manger of Bethlehem cradles a King.

SCHOOL

In the light of that star,
Lie the ages impearled,
And that song from afar
Has swept over the world.
Every hearth is aflame
And the Beautiful sing
In the homes of the nations that Jesus is King.

FOREIGN CHILDREN

We rejoice in the light,
And we echo the song,
That comes through the night
From the heavenly throng.
Ay! we shout to the lovely evangel they bring
And we greet in His cradle our Saviour and King.

—Adapted.

10. Closing Hymn—"Joy to the World."

(Group children in foreign costume under the star and let all look up at the star during the hymn.)

Our Puzzle Corner

PUZZLE No. 1.

Missionary in South Brazil.

FIRST NAME

1. Simon Peter's brother.
2. Kind of bird prohibited as food by the Mosaic Law.
3. Husband of Jezebel.

SECOND NAME

1. Prophetess who judged Israel.
2. Prophet fed by ravens.
3. Name of vessel priests washed in before sacrifice.
4. Rebekah's brother.

LAST NAME

1. A Roman governor who accused Paul.
2. First born of Abraham.
3. Who was called Didymus?
4. Eleventh in order of the twelve minor prophets.

5. Servant of Elijah.
6. Whose sons were Hophni and Phinehas?
7. Jacob's first-born.
8. Third king of Judah.
9. What did John the Baptist eat as meat?
10. Who interpreted hand writing on the wall?

Sent by Temple Boswell, Eagle Station, Ky.

PUZZLE No. 2.

A Missionary in Central China.

FIRST NAME

1. Which of the two sons of Joseph did Jacob bless as the greatest?
2. The thirteenth book of the New Testament.
3. What man was hanged on the gallows he made for Mordecai?
4. The wife of Adam.
5. Who was the beggar full of sores who laid at the rich man's gate desiring to be fed with the crumbs from the rich man's table?

INITIAL

1. In what cave was Jacob buried?

SURNAME

1. What is represented in Revelation as the "Smoke of burning incense?"
2. The son of Saul.
3. What man fell off his seat backwards and broke his neck, when he heard that the Ark of God was taken and his two sons were killed?
4. Who stole away Laban's images while he went to shear his sheep?
5. Who says, "the light of the body is the eye?"
6. Who invited King Ahasuerus and Haman to a banquet?

Sent by Cora Lee Washburn, Shelbyville, Ky.

Answers to October Puzzles Were Received From:

Alabama—Mrs. John Buck.
Arkansas—Mrs. J. R. Donnell.
Florida—Charles Lucian Kicklighter; Junior MacDowell.
Kentucky—Harry L. Smith; Margaret B. Sanders; Cora Lee Washburn.
Louisiana—Vernecia Alderson.
Mississippi—Mattie Harper; Rebecca Caldwell; Harry Dee Raymond; Mrs. M. R. Pegues.
Missouri—Queenie Halbert; Viola Owen; Clara Leimkuehler; Mrs. G. H. Bridges.
North Carolina—Beulah Sutton; Evelyn Sutton; Winnie Marie Wood.
Oklahoma—Jeannette Simpson.
South Carolina—Mildred White; Mrs. W. O. Cash; Elizabeth Moore.
Tennessee—Titus Forest Hill; Mrs. Louis Scruggs.
Texas—Beulah Fogle.
Virginia—Pauline Jacobs.

Answers to November Puzzles

PUZZLE No. I.

First name—1. Samson; 2. Obadiah; 3. Peter; 4. Hannah; 5. Israel; 6. Esau (Sophie).

Last name—1. Lois; 2. Adam; 3. Nebuchadnezzar; 4. Noah; 5. Elijah; 6. Amram; 7. Uz (Lanneau).

Answer, Sophie Lanneau, Soochow, China.

PUZZLE No. II.

First initial—Lamentations (L.); Second initial, Orpha (O). Last name; 1. Wine; 2. Isaiah; 3. Levi; 4. Kishon; 5. Elizabeth; 6. Revelation; 7. Saul; 8. Omar; 9. Nineveh.

Answer, L. O. Wilkerson, M.D., Chengchow, Interior China.

NAMES AND LOCATIONS OF MISSIONARIES

OF THE FOREIGN BOARD

SOUTH CHINA

CANTON—Mrs. R. H. Graves, Mrs. G. W. Greene,* R. E. Chambers, Mrs. Chambers, John Lake,* Mrs. Lake,* P. H. Anderson,* Mrs. Anderson,* Miss Mary Anderson, J. T. Williams, Mrs. Williams, J. R. Saunders, Mrs. Saunders, Miss Mary Hine,* Miss Flora Dodson,* W. D. King, Mrs. King, Victor V. McGuire, Miss Laura Coupland, George William Greene, Mrs. Greene, Miss Mary Alexander, M. T. Rankin, Mrs. Rankin, W. H. Tipton, Mrs. Tipton, C. A. Hayes, M.D., Mrs. Hayes.

SHIU HING—Miss Margie Shumate.

YINGTAK—via Canton—Miss A. M. Sandlin, Ben Rowland,* Mrs. Rowland,* A. R. Gallimore, Mrs. Gallimore, Miss Grace T. Elliott, I. T. Thomas, Mrs. Thomas, Miss Ruth Pettigrew, Roscoe Etter, M.D., Mrs. Etter.

WUCHOW—G. W. Leavell, M.D., Mrs. Leavell, R. E. Beddoe, M.D., Mrs. Beddoe, Rex Ray, Mrs. Ray, Miss Mae Morton,* Ullin Leavell, Mrs. Leavell, Miss Mollie McMinn.

MACAO—J. L. Galloway, Mrs. Galloway, Miss Alvada Gunn.

KONG MOON—John Sundstrom, Mrs. Sundstrom, Miss Lora Clement,* Miss Sarah Funderburke, Miss E. E. Rea, Miss Leonora Scarlet.

KWEI LIN—C. J. Lowe, Mrs. Lowe, Dr. R. E. L. Mewshaw,* Mrs. Mewshaw,* Miss Hattie Stallings, R. L. Bausum, Miss Mattie Vle Summer, Edwin Dargan Smith, M.D., Mrs. Smith, Miss Reba Stewart.

PAKHOI

PAKHOI—E. T. Snuggs, Mrs. Snuggs, Miss Faith Snuggs.

CENTRAL CHINA

SHANGHAI—R. T. Bryan,* Mrs. Bryan,* Miss Willie Kelly, Miss H. F. Sallee, Miss Pearle Johnson,* J. M. Rogers,* Mrs. Rogers,* Miss Catherine Bryan, Miss Mary N. Lyne, Miss Sallie Priest, Mrs. W. E. Crocker,* Eugene E. Steele, Mrs. Steele, Eph. Whisenhunt, Mrs. Whisenhunt, Miss Rose Marlowe, Miss Mina Garret, Jas. Hamilton Ware, Mrs. Ware, W. E. Hines.

SHANGHAI BAPTIST COLLEGE AND SEMINARY—C. H. Westbrook, J. B. Webster,* Mrs. Webster,* J. B. Hipps, Mrs. Hipps, Miss Elizabeth Kethley,* J. Hundley Wiley, Mrs. Wiley, Gordon Poteat, Mrs. Poteat, Miss Ida Patterson.

SOOCHOW—T. C. Britton, Mrs. Britton, C. G. McDaniel, Mrs. McDaniel, Miss Sophie Lanneau, H. H. McMillan, Mrs. McMillan, Miss Olive Bagby, Miss Blanche Groves, Miss Carrie E. Owen, Miss Hannah J. Plowden, J. E. Jackson.

CHINKIANG—C. C. Marriott, Mrs. Marriott, L. B. Olive, Mrs. Olive, D. F. Stamps, Mrs. Stamps.

YANG CHOW—Mrs. L. W. Pierce, Miss Alice Parker, Miss M. E. Moorman, R. V. Taylor, M.D.,* Mrs. Taylor,* Miss E. E. Teal, Miss Hazel Andrews, E. F. Tatum,* Mrs. Tatum,* Miss Mary C. Demarest, Dr. Carl F. Jordan, Mrs. Jordan, Ethel M. Pierce, M.D., L. E. Blackman, Mrs. Blackman.

NAMES AND LOCATIONS OF MISSIONARIES

OF THE FOREIGN BOARD

(Continued from Page Forty)

NORTH CHINA

WUSIH—P. W. Hamilton, Mrs. Hamilton.
TENG CHOW, Shantung Province—Miss Ada Bell,* T. F. McCrea, Mrs. McCrea.

HWANG-HSIEN, Shantung Province—T. W. Ayers, M.D., Mrs. Ayers, Miss Anna B. Hartwell, W. C. Newton, Mrs. Newton, W. B. Glass, Mrs. Glass, C. W. Pruitt, Mrs. Pruitt, Miss Clifford Hunter, C. N. Hartwell, W. W. Stout, Mrs. Stout, Miss Blanche Bradley,* Miss J. W. Lide, Miss Lila F. Watson, N. A. Bryan, M.D., Mrs. Bryan, Frank P. Lide, Mrs. Lide, Miss Florence Lide,* Miss Mary Lawton, Miss Lucy Wright, S. E. Ayers, Mrs. Ayers.

PINGTU, Shantung—Mrs. W. H. Sears, Miss Florence Jones, A. W. Yocum, M.D.* Mrs. Yocum,* Miss Pearl Caldwell, Dave Bryan, Mrs. Bryan, Miss Bonnie Ray, George N. Herring, M.D., Mrs. Herring, Earl Parker, Mrs. Parker.

LAICHOW-FU, Shantung Province—Miss Mary D. Willeford, Miss C. A. Miller,* Miss Alice Huey,* J. McF. Gaston, M.D., Mrs. Gaston, C. A. Leonard, Mrs. Leonard, Miss Bertha Smith, Dr. Jeanette E. Beall, Miss Doris Knight, Robert A. Jacob, Mrs. Jacob, Miss Alda Grayson.

CHEFOO, Shantung Province—Peyton Stephens, Mrs. Stephens, James W. Moore, Mrs. Moore, Miss Pearl Todd, Miss Ida Taylor,* Rachel Newton.

LAI-YANG, Shantung Province—T. O. Hearn, M.D.,* Mrs. Hearn,* I. V. Larson, Mrs. Larson, W. W. Adams, Mrs. Adams, Mrs. Jewell L. Daniel.

TSINGTAU, Shantung Province—S. E. Stephens, Mrs. Stephens, E. L. Morgan, Mrs. Morgan.

TSINAN, Shantung Province—P. S. Evans, M.D.,* Mrs. Evans,* J. W. Lowe, Mrs. Lowe, Miss Ethel Ramsbottom, J. V. Dawes, Mrs. Dawes, J. A. Mashburn, Mrs. Mashburn.

TSININGCHOW, Shantung Province—Frank Connelly, Mrs. Connelly, Miss Mary Crawford, John T. Littlejohn, Mrs. Littlejohn.

INTERIOR CHINA

CHENGCHOW, Honan—W. W. Lawton, Mrs. Lawton, D. W. Herring,* Mrs. Herring,* Wilson Fielder, Mrs. Fielder, Samuel O. Pruitt, M.D., Mrs. Pruitt, J. T. Fielder, Mrs. Fielder, L. O. Wilkerson, M.D., Mrs. Wilkerson, Miss Katie Murray.

KAIFENG—W. E. Sallee, Mrs. Sallee, H. M. Harris, Mrs. Harris, Miss Loy J. Savage, E. M. Poteat, Jr., Mrs. Poteat, Miss Blanche Rose Walker, Milton L. Braun,* Mrs. Braun,* Miss Addie Estelle Cox, I. D. Eavenson, Mrs. Eavenson, Gordon K. Middleton, Mrs. Middleton, Miss Zemma Hare, Miss Viola Humphreys, Miss Grace Stribling, Miss Minnie Alexander, Jos. Lee, Jr., Miss Nell Hall, Miss Josephine Ward, Miss Louise Willis.

POCHOW—Wade D. Bostick, Mrs. Bostick, G. P. Bostick, Mrs. Bostick, Miss Olive Riddell, Mary L. King, M.D., Miss Clifford Barratt.

KWEITEH—Sidney J. Townshend, Mrs. Townshend, Miss Attie Bostick.

AFRICA (NIGERIA)

OGBOMOSO, via Lagos—George Green, M.D., Mrs. Green, Dr. E. G. MacLean, Mrs. MacLean, Miss Ruth May Kersey, G. W. Sadler, Mrs. Sadler, W. H. Carson, Mrs. Carson, Hugh P. McCormick, W. R. Meredith, Mrs. Meredith.

SAKI—Miss Nannie David, Miss May Perry, Miss Neale C. Young, A. S. Patterson, Mrs. Patterson.

ABEOKUTA, via Lagos—Mrs. W. T. Lumbley,* S. G. Pinnock, Mrs. Pinnock, Miss Olive Edens, Miss Cora Caudle, Miss Susan Anderson.

OYO, via Lagos—Miss Clara Kelth, J. C. Powell, Mrs. Powell, Miss Lucille Reagan.

LAGOS—L. M. Duval,* Mrs. Duval.*

ITALY

ROME—D. G. Whittinghill, Mrs. Whittinghill, via Del Babuino, 107.

SOUTH BRAZIL

RIO DE JANEIRO—Caixa 352—W. E. Entzminger, Mrs. Entzminger, S. L. Ginsburg, Mrs. Ginsburg, Caixa, 828—J. W. Shepard, Mrs. Shepard, A. B. Langston,* Mrs. Langston,* S. L. Watson, Mrs. Watson, C. A. Baker, Mrs. Baker, Miss Ruth Randall, L. T. Hites, Mrs. Hites, J. J. Cowser, Mrs. Cowser, Miss Bernice Neel, W. E. Allen, Mrs. Allen, A. R. Crabtree, Mrs. Crabtree, T. B. Stover, F. M. Purser, Mrs. Purser, Miss Minnie Landrum.

PORTO ALEGRE—A. L. Dunstan, Mrs. Dunstan,* R. A. Clifton, Mrs. Clifton, Miss Pearl Dunstan, R. E. Pettigrew, Mrs. Pettigrew.

SAO PAULO—Caixa 572—W. B. Bagby, Mrs. Bagby, F. M. Edwards, Mrs. Edwards, J. J. Taylor,* Mrs. Taylor,* E. A. Ingram, Mrs. Ingram, Miss Ara Dell Fitzgerald,* Miss Alice Bagby, R. B. Stanton, Mrs. Stanton, Paul C. Porter, Mrs. Porter.

CURITYBA PARANA—A. B. Deter, Mrs. Deter.

CAMPOS—L. M. Bratcher, Mrs. Bratcher, Rua Dr. Alberta Torres, No. 99, Miss Nora Hawkins.

CAMPO GRANDE—Matto Grosso, Caixa 78, E. A. Jackson,* Mrs. Jackson,* W. B. Sherwood, Mrs. Sherwood.

BELLO HORIZONTE—D. F. Crosland, Mrs. Crosland,* O. P. Maddox, Mrs. Maddox, J. R. Allen, Mrs. Allen, F. A. R. Morgan, Mrs. Morgan, Miss Jennie L. Swearingen.

VICTORIA—L. M. Reno, Mrs. Reno, Miss Edith West.

NOVA FRIBURGO—A. B. Christie, Mrs. Christie.

SANTOS—Rua General Camara 164, T. C. Bagby, Mrs. Bagby.

NORTH BRAZIL

BAHIA—Caixa 184—M. G. White, Mrs. White, F. Willard Taylor, Mrs. Taylor, J. L. Downing, M.D., Mrs. Downing.

PERNAMBUCO—Caixa 178—H. H. Muirhead,* Mrs. Muirhead,* D. L. Hamilton, Mrs. Hamilton,* L. L. Johnson, Mrs. Johnson, W. C. Taylor, Mrs. Taylor, Miss Pauline White,* Robert S. Jones, Mrs. Jones, Miss Essie Fuller, Miss Bertha Lee Hunt, E. G. Wilcox, Mrs. Wilcox, A. E. Hayes, Mrs. Hayes, J. A. Tumblin, Mrs. Tumblin.

MANAUS—E. A. Nelson, Mrs. Nelson.*

CORRENTE, Plauhy, via Cidade da Barra, Bahia—A. J. Terry, Mrs. Terry.

ARACAJU, Sergipe—C. F. Stapp,* Mrs. Stapp.*

MARANHAO—James B. Parker,* Mrs. Parker.*

MACEIO—John Mein, Mrs. Mein.

MEXICO

TOLUCA—Avenida Juarez, No. 54—C. L. Neal, Mrs. Neal.

SALTILLO—G. H. Lacy, Mrs. Lacy, C. W. Branch, Mrs. Branch.

CHIHUAHUA—D. H. LeSueur, Mrs. LeSueur.

GUAYMAS—Frank Marrs, Mrs. Marrs, Miss Laura Cox.

MOVELIA—Miss Annie Long.

EL PASO, TEXAS (Mexican Baptist Publishing House)—J. E. Davis, Mrs. Davis, C. D. Boone, Mrs. Boone.

ON BORDER, BUT SUPERINTENDING WORK IN MEXICO—W. F. Hatchell, Mrs. Hatchell, Mrs. J. S. Cheavens, El Paso, Texas; J. H. Benson, Mrs. Benson, San Antonio, Texas.

JAPAN

FUKUOKA—C. K. Dozier, Mrs. Dozier, G. W. Bouldin, Mrs. Bouldin, Miss Sarah Frances Fulghum, J. G. Chapman, Mrs. Chapman, W. V. Nix, Mrs. Nix, Miss Naomi Schell, Miss Florence Conrad.

KUMAMATO—Norman F. Williamson, Mrs. Williamson.

NAGASAKI—E. O. Mills, Mrs. Mills.

SHIMONOSEKI—E. N. Walne,* Mrs. Walne,* Miss Florence Waine.*

HIROSHIMA—J. Franklin Ray, Mrs. Ray.

TOKYO—W. Harvey Clarke, Mrs. Clarke, Collis Cunningham, Mrs. Cunningham.

KOKURA—J. H. Rowe,* Mrs. Rowe,* Miss Effie Baker, Miss Cecile Lancaster, Roscoe Smith, Mrs. Smith.

ARGENTINA

BUENOS AIRES—Casilla Del Correo 1571—S. M. Sowell, Mrs. Sowell, Robert Logan, Mrs. Logan, J. C. Quarles, Mrs. Quarles, G. A. Bowdler, Mrs. Bowdler, R. F. Elder, Mrs. Elder, T. B. Hawkins, Mrs. Hawkins, A. R. Phillips, Mrs. Phillips, Miss Emily Virginia Beck, Miss Alberta Davis, Miss Jessie Crouse.

MENDOZA—F. J. Fowler, Mrs. Fowler,* Z. Paul Freeman, Mrs. Freeman.

CORDOBA—Casilla de Correo 18—M. S. Blair, Mrs. Blair.

MONTEVIDEO, Uruguay—L. C. Quarles, Mrs. Quarles, B. W. Orrick, Mrs. Orrick, Castilla del Correo, 136, Miss Marie Leonard.

CHILE

SANTIAGO, Casilla 3388—W. E. Davidson,* Mrs. Davidson,* Jas. McGavock, Mrs. McGavock.

TEMUCO—Casilla 191—W. D. T. MacDonald, Mrs. MacDonald, Miss Agnes Graham, J. L. Hart, Mrs. Hart, Miss Cornelia Brower.

CONCEPTION, Casilla 186—R. Cecil Moore, Mrs. Moore.

NEW EUROPEAN WORK

LAUSANNE, Switzerland—Avenue Des Mousquines 38—Everett Gill, Mrs. Gill.

MOSCOW, Russia—Hoyt E. Porter.

The postage to each of our Missions is Five Cents for the first ounce or fraction of an ounce, and Three Cents for each additional ounce or fraction of an ounce, except to Mexico, Argentina, Brazil, and Shanghai, China, where it is Two Cents for each ounce or fraction thereof. Put on enough postage.

*At present in this country.

An Ideal Christmas Present

Home and Foreign Fields will Make its Monthly Visits for a Solid Year, Reminding of Your Love and Interest, and Bringing a Vital Message About our Great Baptist Enterprises

How could you invest a dollar better than to send this magazine to a friend or loved one?

✽

If you have a friend who is NOT interested in missions, it would be the best possible means of arousing interest.

✽

If you have a friend who IS interested in kingdom work, as W.M.U, B.Y.P.U., or Laymen's worker, the magazine will prove an inspiration and a blessing.

✽

If you want to remember your pastor, in a way that he will highly appreciate, you can do nothing in better taste nor of greater worth than to present him with a year's subscription. If he is already a subscriber, we will extend the subscription one year.

✽

A card will be sent by us, giving your name as the donor, to the one to whom the magazine is to go. In sending gift subscriptions, be sure to give the full name and address of the one to whom the magazine is to be sent, your own name as sender, and tell us whether the subscription is new or a renewal.

SEND ALL SUBSCRIPTIONS TO

HOME AND FOREIGN FIELDS

SUBSCRIPTION DEPARTMENT

161 8TH AVENUE, NORTH

NASHVILLE, TENN.