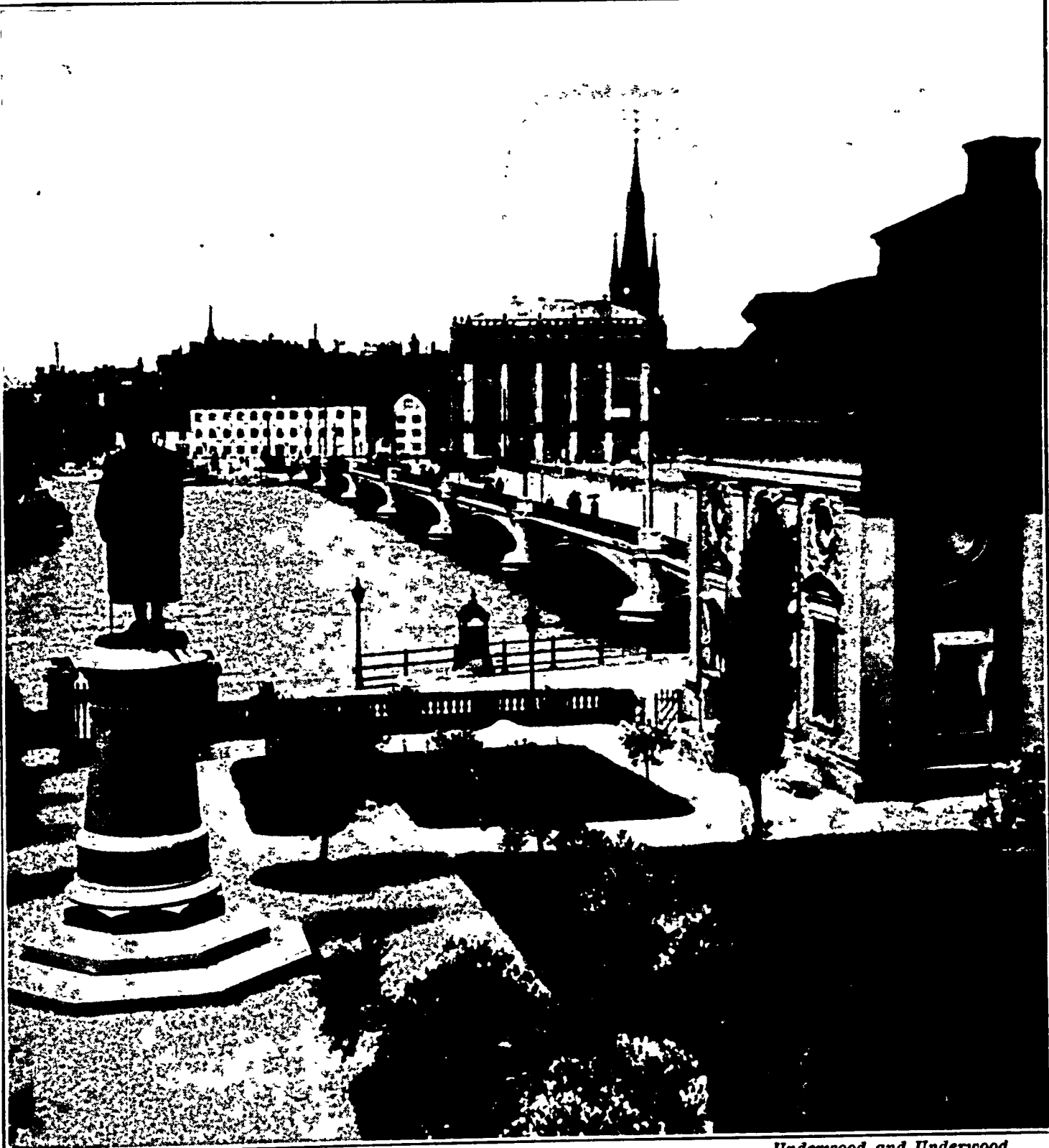


HOME^{and} FOREIGN FIELDS

Vol. VII

APRIL, 1923

No. 4



Underwood and Underwood

STOCKHOLM—MEETING PLACE OF BAPTIST WORLD ALLIANCE

"This meeting will furnish a viewpoint from which we can in some measure gauge the momentum which our Baptist faith has gathered since 1920 when we settled the question of administrative policy and projected a real World Program."—J. F. Love.

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HOME AND FOREIGN FIELDS

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THE MISSIONARY PILOT

SENIOR B. Y. P. U.

April 1.—Topic, "The Prayers of Jesus." See the article on page 19, "A Striking Example of Catholic Superstition." Contrast this travesty in the name of Christ with the true spirit of our Master as revealed in His praying.

April 8.—Topic, "The Book of Titus." See pages 22, 23, giving pictures and sketches of our newest missionary recruits. Paul's concern for this young preacher should lead to our deep concern for the consecrated young people who have gone out as our representatives to foreign fields. Put them on the Union's prayer list.

April 15.—Topic, "Our Pledge and How to Keep It." See pages 26 and 27; also editorials. Close the meeting with a series of prayers for the great causes represented in the 75 Million Campaign.

April 22.—Topic, "How Can I Know I Am a Christian?" One of the surest signs of genuine conversion is love for the souls of others. Let the leader emphasize the points made by Dr. Bryan, page 13, in "The Wisdom of Soul-Winning."

April 29.—Topic, "In Jerusalem—City Missions." See editorial, page 3, "Saving the Cities." Show how the Home Mission Board, through its evangelists, is attacking the problem of city evangelization, and with what success.

W. M. U. AND Y. W. A.

The missionary topic for April is "Christianity's Influence on Educational Ideals." We have secured several illuminating articles on this subject from Baptist schools on the foreign fields, showing how Christianity has influenced educational ideals in heathen and papal lands. Use these articles in connection with Miss Mallory's outline program. (See pages 14-18, and 26, 27.)

G. A., R. A., JUNIOR AND INTERMEDIATE B. Y. P. U., AND OTHER CHILDREN'S MEETINGS

Miss Briggs' "Young People's Department" furnishes a splendid playlet which the young people will be delighted to prepare and render; the leader can also use with effectiveness the stories of our Baptist schools in foreign lands.

SUNDAY SCHOOL

Introduce the new missionaries, having six young people give the biographies of the new recruits for foreign service.

PRAYER MEETING

Let at least one prayer service be devoted to the interests of the 75 Million Campaign as we come toward the close of the Convention year. Make use of "Stories from the Fields" to stimulate fresh interest in the actual work being done by our missionaries, rather than a general appeal for payment of pledges.

Home and Foreign Fields

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I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

APRIL, 1923

The Foreign Missionary

The caricature of the foreign missionary as a hollow-chested, anemic, helpless-looking individual, with piously folded hands and heavenly look, is rapidly giving way to a true picture of these normal, red-blooded, healthy, cheerful, hard-working men and women who have gone to distant lands that they might carry Christianity and its fruits to the Christless multitudes who sit in darkness and the shadow of death.

In proof of this changed attitude, listen to these words of Chas. W. Wood, a globe-trotter and journalist, writing for the *New York World*: "Defending missionaries is too much like defending Socialists or Americans or women," he writes. "Almost anything you say about them might be denied with reason by somebody who knows one. I will not therefore attempt a wholesale defense. I know about one hundred of them intimately. They are mostly American Protestants and they are all located in China. I am not a Christian. I'm as far away from the church as a man can get. But I can say for this one hundred that they comprise the biggest, broadest, most worthwhile aggregation of human beings with whom I have ever come in contact.

"They love the Chinese; and helping a Chinese waif get through school or co-operating with a Chinese family to unbind the feet of a lot of little girls, so that they could run and play and dance if they wanted to, amused these missionaries much more than they could be amused by an ace full or a million dollar cocktail. The tourists who were so bored with life that they had come to look upon time as an enemy which they had to kill seldom seemed to understand this. They found the missionaries difficult, alien. They couldn't talk with them, they often told me. This is not surprising, considering the range of the average tourist's talk.

"I had a h— of a time, between missionaries and tourists, going over on the boat. Whenever I wanted to drink I had to drink with tourists. Whenever I wanted to talk I had to dig up some missionaries. I don't mean talk about religion. I mean I had to go to the missionaries to get any understanding of Chinese character, of Chinese culture, of international

problems, of industrial evolution (beyond such items as the present price of hides) and for any analysis of the world changes which had been brought about by the war.

"One other point. This world is in a very precarious situation. The war which was to fix everything right didn't pan out very well. Patriotism fluked. The international scramble for markets is going on, and every nation is doing all it can to embarrass every other nation with tariffs, special agreements, etc. In other words, we're still in a state of war; and unless we hit upon a different scheme for world organization we shall soon exterminate ourselves.

"The only practical scheme I know of is the one which is being advanced by the American missionaries in China; and that is being advanced in the one country where it counts most. China is the least nationalistic of all great countries on earth. It is probably the most highly cultured. Modern industrialism and the modern state have not made much headway there as yet. In this situation the American missionaries are preaching the gospel of organization for service instead of for commercial advantage. They are not only preaching it; they are practising it and it works beautifully.

"They are practically the only foreigners in China who are close to the Chinese people, and they didn't attain this position through their preaching. They attained it through their service—through their demonstration of the practicality of the social teachings of Jesus, regardless of how one prefers to get his sins forgiven. They are preaching this gospel, moreover, as a principle of world organization.

"I am no Christian theologically, but I do know that the world must organize on this principle or be damned. The American missionaries in China seem to me to have the key to world redemption. If America could only understand this and get behind them we would soon have no further use for war."

Along with these words of a free-lance American journalist may well be placed the report in the *Morning Post*, of Hongkong, of the opening of a new hospital at Soochow, when the American Consul-General, Mr. Cunningham, delivered a brief address.

"The missionary, through his conscientious work, his knowledge of the language and his sympathies with the people, is able to secure the confidence of the Chinese and to have a keen sense of their aspirations," said Mr. Cunningham. "His work in China has not been an easy task; but, through constant perseverance, sacrifices and strict adherence to the highest ideals, he has succeeded beyond the dreams of the early pioneers who sowed in China what the Chinese are today reaping. China trusts the missionary as she trusts no other foreigner, because he comes here to give rather than to take away."

The editor of the Hongkong newspaper finds himself in thorough agreement with this tribute of the American Consul-General. "Mr. Cunningham's words," the editor comments, "sum up ably the role of the missionary. He is the interpreter between East and West in all matters, and, if ever the federation of the world comes about, his will be much of the credit. Pity is that he will probably be overlooked in the honors showered on some blatant statesman. Books and books have been written, and can still be written about missionaries and their work in China. They have established various institutions; but, as Mr. Cunningham says, the principal philanthropy of the missionary in China is the hospital, which is, to the minds of many, the greatest contribution the West has made to China and to the betterment of mankind resident here. These doctors and nurses are contributing of their lives and of their knowledge to this work because of their love for mankind and from a purely philanthropic motive. It is not for money—one of them would be able to earn a very large income if

engaged in private practice. It is purely a contribution to the work which will benefit the world at large and, particularly, China. We quote these words not to make any point nor pass any criticism, but merely to remind our trading community of those others who are something to China. There should in Hongkong be a day in the year when the work of the missionaries can be presented to our general notice. It is done in Church services; but the work needs something that will touch more nearly the man in the street, and the many who devote Sundays to sport, and who, of printed sermons, read no more than the headings. Why not set apart for observance some anniversary? The thinking folk among us will never forget the service of our missionaries, nor cease to sympathize when kidnappings and the like are reported; but how many are thinking folk? Too many are prone to accept tales of the missionary's part in Chinese politics and international relations. To them the missionary is an interfering busybody, to be tolerated, to be giped at, to be neglected and forgotten. That should not be. These big-souled people are the pioneers of our Western civilization, on whom depends to a very great extent the future peace of the world. To regard them as merely foisting an unwanted religion on China is to shut our eyes wilfully to a great and inspired labor that has no thought of reward. Like Mr. Cunningham, let us give the missionary his due."

All of which is exceedingly heartening, and gives occasion for genuine rejoicing that our noble missionaries should have thus recognized their own personal worth and the inestimable value of the work to which they have set their hands in the lands across the seas.

* * *

Southern Baptists at Stockholm

If our several hundred Southern Baptist representatives who plan to go to Stockholm this summer for the meeting of the Baptist World Alliance will make the trip in the proper Christian spirit, seeking to give as well as to obtain, there is every reason to believe the meeting will be very meaningful in the promotion of the various phases of Kingdom work espoused by Baptists. Certainly none of our people will think of making a trip of such large possibilities for service merely in a spirit of a pleasure jaunt or a sight-seeing excursion.

Those who attend may expect to get a better acquaintance with their fellow Baptists of the world at large. Acquaintance frequently removes misinformation, prejudice, and misunderstandings, and helps to solve problems that could hardly be settled otherwise.

They will assuredly receive a broadened vision of world needs and opportunities. At the Alliance will be representatives of almost every nation and an exhibit of what the Baptists of the world are doing in all fields. A contrast of what is being done with what needs to be done will drive home our opportunities and responsibilities for world evangelization in a manner the lesson could hardly be adequately learned otherwise.

They will come in contact with representatives of foreign lands and obtain first-hand acquaintance with the problems they confront which will give a better background for our response to the marvelous opportunities confronting Baptists in Europe and elsewhere.

Our representatives may catch the spirit of personal, individual evangelism that characterizes the Baptists of South-eastern and Eastern Europe, and which is making of Baptists in Russia the most rapidly-growing group of Christians on the earth today.

Through a proper attendance upon the sessions of the Alliance and an adequate study of the exhibits shown, combined with a first-class report on the trip to the churches from which the representatives go, it will be possible for these representatives to greatly deepen the spiritual life of their churches and intensify their missionary zeal, both of which objects our churches greatly need today.

But we should think even more of what we can give:

By their larger numbers, resources and prestige it will be possible for American Baptists to greatly stimulate and inspire their brethren of fewer numbers in lands where it costs much to be a Baptist.

By their sympathetic contact with these representative Baptists from Continental Europe and elsewhere it will be possible for American Baptists to greatly strengthen them in their struggle for religious liberty, an evangelical religion and the New Testament faith.

Southern Baptists will want to give the benefit of their presence, counsel, and numbers to the promulgation of an adequate statement of the Baptist principles for the solution of present-day problems.

Baptists who go to Stockholm can aid in helping formulate a more adequate Baptist program for carrying Christ's message to the whole world.

The presence of so large a number of prosperous, influential, cultured Baptists from America should be an inspiration to the missionaries from every section of the globe. And as these missionaries return to their field with the consciousness that they are on the firing line in behalf of a vast army of Baptists in other lands, these Americans should return to their churches with the purpose of arousing the churches to a fuller support of the representatives at the front.

* * *

Saving the Cities

While much is being said about the strategic importance of our country churches, it would be fatal to overlook the supreme necessity of taking our cities for Christ.

The city presents an almost overwhelmingly difficult problem in evangelization. An evangelistic campaign put on by the average city church seems to make but little impression on the community at large. The joint meeting, after the fashion of the Billy Sunday and Gypsy Smith campaigns, challenges the attention of the city, but turns interest from the local churches to a big auditorium and to a famous evangelist, often leaving hurtful consequences in its wake.

The plan of the Home Mission Board evangelists, in their city simultaneous campaigns, seems to be almost ideal. A great corps of evangelists and singers go to the assistance of the local pastors, simultaneous meetings being held in all the Baptist churches of the city at the evening hour, with a great central meeting for inspiration and planning each morning. Such campaigns have yielded the richest fruit of any plan of city evangelization yet projected.

An example of the possibilities of evangelism of this type is given in the campaigns which are planned for the six great cities of Missouri. On March 4 fifty-four Baptist churches in St. Louis began simultaneous meetings; on March 18 the force of evangelistic workers moved on to Kansas City, where more than sixty churches, white and colored, entered together into this great quest for souls. This is to be followed by a similar campaign in St. Joseph, and later Hannibal and Joplin will become the center of evangelistic effort.

The zeal for soul-winning has spread throughout the State, the plan being to conduct not less than five hundred evangelistic meetings in the eighty-six district associations in the State. A

hundred pastors have volunteered their services, the slogan being "An evangelistic meeting in every Baptist church and destitute point in the State of Missouri." Such vision, and such passion for souls, will go far toward solving every problem in our Southern Baptist Zion. As a people we have not excelled in all things, but in this main business of the Kingdom we have outdistanced every religious body in America. We know that we have the message which, if presented with holy boldness, in the power of the Holy Spirit, will win the multitudes to a saving faith in Jesus Christ. God forbid that we should ever lose this vision and zeal.

* * *

A Heavy Loss

Dr. J. H. Rushbrooke, Baptist Commissioner for Europe, writes to tell of the heavy loss to the Baptists of Latvia in the recent death of Director Karl Freywald. The two leading figures among Latvia Baptists in recent years have been Karl Freywald and John Alexander Frey, and the removal of the former represents a serious loss indeed. Freywald had served as president of the Union, and at the time of his death was its energetic and devoted, capable secretary.

"My friend," writes Dr. Rushbrooke, "was one of the earliest Baptists in Latvia to recognize the value of education in connection with religious work, and in order that he might take his share in promoting it he had secured in his youth a training in pedagogy and a certificate as a qualified teacher. To secure the training was difficult for a Baptist under the Czarist regime: and even when he had obtained the training he found it impossible to secure an appointment. He thereupon opened a private school in Libau, but the authorities closed it, and he was obliged to turn to bookselling and journalism, becoming after a time the editor of a Baptist paper for young people. The Great War dispersed the Baptists of Latvia, the majority of whom, including Freywald, found themselves scattered as refugees throughout Russia. Freywald, himself a refugee, managed to issue in Petrograd a small paper through the circulation of which some sense of fellowship was maintained among the refugees.

"When an independent Latvia emerged Freywald took an active part in its organization, and became the head of a department of the Ministry for Home Affairs. At the funeral service last Saturday the warmest tributes were paid to his services by Cabinet Ministers and distinguished men in the public life of Latvia.

"Karl Freywald was but fifty-seven years of age when he passed away on January 16, but his enormous labours in recent years on behalf of the State and in the reorganization of the Baptist work had overtaxed his strength. His death was directly due to overwork prompted by his concern for the material and spiritual welfare of his countrymen. Much could be written of the romance of his life and the details of his labour, but what I recall with deepest gratitude and highest admiration is the frank, brave, unhesitating Christian confession of lip and life."

* * *

Swedish Baptists—A Noble Group

Southern Baptists who go to Stockholm this summer for the Baptist World Alliance will have the privilege of coming to know more intimately one of the noblest and most steadfast groups of Baptists in the world, those of Sweden. Our Swedish brethren will be celebrating the week before the Alliance assembles the seventy-fifth anniversary of the establishment of Baptist work in that country, and the manner in which

they have triumphed over opposition and persecution in following their convictions and carrying forward the Kingdom of God as they conceive it is an inspiration.

F. O. Nilson was the pioneer in the Baptist movement in Sweden and was baptized in Hamburg, Germany, by that German Baptist pioneer, the Rev. J. G. Oncken, in August, 1847. Returning to Sweden Mr. Nilson began the work of a personal evangelist, and about a year later Mrs. Nilson and four neighboring men were baptized by Rev. Mr. Forster, a Baptist from Denmark. That same day these six Swedish Baptists formed the first Baptist church in a rural community not far from Gothenburg, and from that day until this the little congregation has had to struggle for its existence.

The Lutheran State Church has never been kindly disposed toward free congregations, and when the Baptist work began there a royal edict of more than 100 years' standing was invoked in an effort to crush the Baptist movement. This edict forbade any private assembly for religious or devotional purposes and for the first violation the penalty was a heavy fine; the second offense brought imprisonment, and the third offense entailed banishment from the country for a period of two years.

But fines could not deter nor imprisonments and banishments terrorize those sturdy Swedish Baptists who knew they were right and were determined to propagate their faith. Mr. Nilson, the first Baptist in Sweden, was soon ordained to the ministry by Dr. J. G. Oncken of Germany, and when he returned to Sweden he openly defied the law, preached at every opportunity, paid repeated fines, was imprisoned occasionally, and finally in 1851, so persistent was he in his work, the government sentenced him to permanent banishment from the country. Mr. Nilson then came to the United States, where he could enjoy perfect religious freedom.

In 1854 the Baptist work begun by Mr. Nilson got a new hold, and this time in Stockholm, the beautiful capital of the nation. Two laymen, D. Forsell and P. F. Hedjenberg, went to Hamburg for baptism. Mr. Hedjenberg was immediately ordained to the ministry, and upon the return of the two men to Stockholm they found seven other persons awaiting baptism. Mr. Hedjenberg performed the ordinance, and a few days later the First Baptist Church of Stockholm came into being.

This new beginning in Stockholm appeared to greatly enhearten those who had espoused the Baptist cause, and a number of evangelists toured the country, preaching as they went. Hundreds of people were converted and baptized, and Baptist churches were organized in many places. Persecutions at the hands of the regular church and state authorities served to increase the zeal of the new converts, but gradually public opinion became more tolerant and the laws were gradually revised to make possible a less hostile attitude toward the free church movement. Many able men were called of God to the ministry and leadership along other lines, and from among the number of early pioneers in this work there remains today Dr. G. C. Lagergren. Dr. K. O. Broady was sent from America to Sweden as a missionary by the American Baptist Missionary Society for the specific purpose of establishing a training school for preachers and missionaries. He lived a long and useful life in Sweden, establishing the Bethel Theological Seminary at Stockholm in 1866. He had hoped to be spared to attend the Baptist World Alliance this summer, but God called him home to rest from his labors in March, 1922.

Indicating the rapidity with which the Baptist work has grown in Sweden in recent years, it is reported that in 1873, at the end of the first twenty-five years of Baptist work in that country, there were 222 Baptist churches there with a total membership of 9678. Their contributions in 1873 amounted to \$14,367 American money. By 1898, at the end of the

second twenty-five years, the number of churches had increased to 567 with a total membership in excess of 40,000, and with 44,114 pupils enrolled in Sunday school. The contributions in 1898 amounted to \$170,352.

At the end of seventy-five years the Swedish Baptists report 21 associations, 681 churches, 60,530 members, 65,270 pupils in Sunday school, 5,316 teachers, 640 Baptist Young People's Unions, with 27,642 members, and total contributions for the year of \$1,002,823.

Swedish Baptists began their foreign mission work in 1879 and today they have forty-three missionaries stationed in China, the Congo, Russia, Esthonia and Finland. About thirty years ago an independent mission which appealed to the Baptist churches for support was launched. This society operates in China, India, French Congo, Brazil, Finland and Siberia and employs fifty-four missionaries. This society also has founded a theological seminary for the training of preachers and missionaries.

Probably the greatest single factor in the success of the Baptist work in Sweden has been the Bethel Seminary at Stockholm, founded by the great Dr. Broady, and of which Dr. C. E. Benander is at present the scholarly and consecrated president. More than 650 young people have been trained by this institution for the ministry and missionary service. The American Baptist Foreign Mission Society contributed financial help in the establishment of this institution and in its maintenance for many years. This society also supplemented the evangelistic work in Sweden before the local churches were strong enough to carry forward the work in an adequate manner. So there is a very close tie between Swedish and American Baptists, and the reception which the former will give the latter at Stockholm this summer will be peculiarly cordial.

Finally, the Swedish Baptists are very strict in their mode of living. They regard the use of tobacco in any form as an unorthodox practice on the part of Baptists, and the suggestion has been made that American Baptists addicted to the weed in any form can show their appreciation of the position of their hosts at Stockholm this summer by eschewing tobacco in every form during the week the Alliance is in session.

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Building for the Kingdom

Rev. James B. Webster, D.D., Shanghai

"Thy kingdom come, Thy will be done, in earth as it is in heaven" calls for a more sympathetic understanding among the peoples of the earth than exists today. A League of Nations will control these international relations by diplomacy and police force; it will be inadequate without the mutual understanding and conscious interdependence that comes through the modern missionary movement. Our American people have frequently, of late, been charged with provincialism and indifference to world affairs. I have been convinced since our first furlough in 1915 that the charge is all too true. We need to cultivate the international mind and viewpoint if we are to work effectively toward the realization of our Lord's Prayer.

The mission study classes and church schools of missions are the best means of building up this helpful international understanding. I saw a splendid example of this a few months ago in the Tabernacle Baptist Church, Richmond, Va., given under the inspiration and leadership of Mrs. G. B. Mountcastle. It was a fine piece of work. I wish every church in the Southern Baptist Convention would put on the same sort of a program of missionary education. There was only one fault, and that was not the fault of the leader or those who

took part in the delightful program. The men had no one to blame but themselves that they did not have a part in it.

The women and young people of the church had completed the study of Dr. Ginsburg's book, "The Wandering Jew in Brazil," passed the examinations and were ready for graduation. Sixty received certificates and nine received seals. The Woman's Auxiliary graduated twenty-eight, as compared with three who had received certificates in the previous ten years. Ten young women, eight girls, eleven Royal Ambassadors, and twelve Sunbeams made up the grand total of sixty-nine. The pageant showing the interchange of gifts between South and North America was interesting and instructive. The evening's program showed what a live church, hard study and hearty co-operation with an enthusiastic leader can do for missionary education, and for building the Kingdom.

* * *

"Shall we press people who are in arrears to pay their campaign pledges?" Well, why not? The pledges were made intelligently and in good faith; the money already collected has been used with marvelous effectiveness in the salvation of souls and the strengthening of all our enterprises; the needs are fully as great now as when the campaign was projected; the opportunities are staggering in their immensity; God's promises to the faithful steward are as binding now as ever, and as sure of fulfillment. Of course the pressure for payment should be in the spirit of Christ, and should be "according as a man hath, not as he hath not," but the church itself commits grave sin in permitting even one of its members to default through neglect in an obligation so solemn as the pledge made to God to support His cause with a reasonable sum of money each year. Let us with tenderness but great boldness seek the collection of every dollar pledged, for the sake of the one pledging, for the sake of the church to which he belongs, for the sake of our Baptist honor, for the sake of lost souls, and Christ's sake, who gave to us His very life.

* * *

Three things are fundamental in the advancement of the kingdom of God on earth: God's power, human personality, and money. Money is not incidental; it is the least important of the three, but in a sense is all-important, because it is the agency by which God's power and human personality are brought into contact with the needs of lost men. Money is coined personality; it is the power of God projected among men. We have, as it were, a mighty power-house on the one hand and a perfectly built street car on the other; but we have provided a broken and patched clothes-line as a trolley-wire between the two. Money is the trolley, the source of connection between the power of God and human personality. We have accepted without question the first two items in our missionary program, but have refused to recognize the place of the third. The coming of the kingdom awaits the growth of a money conscience on the part of God's people, to match their doctrine of God and human worth.

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"The Chinese Church" continues to be a much used term to designate the professing Christians of China. In an overwhelming majority of instances the word "church" in the New Testament is used to designate a local body of baptized believers. When the idea of a "Roman Church" took shape it opened the door for Catholicism, with all its evils and abuses. Why will intelligent men today blindly refuse to profit by the study of church history? What more need we expect of a modern "Chinese Church" than we might have expected, fourteen hundred years ago, from a "Roman Church" or a "Greek Church?"

The Significance for Foreign Missions of the Stockholm Meeting

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

I have to confess that until we had framed a Baptist World Program in which Europe takes its place and in which provision has been made for an aggressive missionary policy for Europe, I did not have great enthusiasm for the Baptist World Alliance. Perhaps this was due to my short-sightedness and provincialism, but I could not see how that Alliance could accomplish any large, practical good without involving Southern Baptists at least in certain embarrassments. The Alliance having been projected before Baptists had made their present world missionary program, it was natural for it to assume some administrative functions, and I did not believe that Southern Baptists could support an administration of that sort. The Alliance began to collect money for a school in Russia, and in that way created a new administrative organization which had to head up somewhere and to receive its support from those denominational groups which were in fellowship with the Alliance.

But the situation has changed. There is now a much stronger word to be said for the Baptist World Alliance. There is now real need for it, and it no longer threatens sound denominational and missionary policies. The London Conference of 1920 thrashed out to a full understanding and clear definition this whole matter of administrative function. If I may be pardoned for referring to myself, I will say that I went to the London Conference with a deep conviction that we should make a Baptist program for Europe which should define and settle this very question of the administrative prerogatives and responsibilities of Baptist organizations. For that reason I contended in various committees and in the Conference constituted as a committee of the whole, that in planning missionary work for Europe, we should have co-ordinated effort and not combined and organic co-operation of the respective Baptist groups which were ready to help Europe. Dr. Truett, my fellow-commissioner, and Drs. Gambrell and Mullins, then on their fraternal visit to Europe, concurred heartily in this view of the matter and supported it with their great strength. Great pressure was brought to bear on the Conference to have Southern Baptists pool their missionary interests with other Baptist groups for work in certain countries of Europe. This we declined to do. The result was a missionary program which covers the whole of Europe, but so far as Southern Baptists are concerned, leaves to them their own sphere of responsibility. We are in co-operation with the Baptists of Spain, Jugo-Slavia, Hungary, Roumania and the other territory assigned this Board, under a sort of spiritual mandate. The Baptists in these territories, as indeed in well-nigh all of Europe, are as sound in the faith as any group of Southern Baptists. There are, of course, individual exceptions, but these constitute a small minority there as such do here. Indeed, I hope Southern Baptists who go to Stockholm will be on their theological and doctrinal "p's and q's" lest they offend some of the brethren with whom we have established co-operative relationship.

The Foreign Mission Board has in this whole matter kept itself absolutely free from every entangling alliance which might lead to embarrassment of ourselves and others, and has made clear its amenableness to the Southern Baptist Convention. We have not recognized the Baptist World Alliance as an administrative organization at all, nor surrendered at any point the administrative function which belongs to this Board under Southern Baptist Convention direction.

Therefore I am now enthusiastic for the Baptist World Alliance. Stockholm will be a fraternal meeting place for the Baptists of the world. No administrative prerogatives will be assumed. The meeting will be fraternal, inspirational, educational. Southern Baptists ought, as large as they can, to contribute the spirit of fellowship, inspiration, and intelligence concerning Kingdom matters to that meeting, and they ought, perhaps even more, to get from that meeting a spirit of fellowship, inspiration, personal acquaintance with their brethren, and a clearer knowledge of Baptist affairs throughout the world. I have not the remotest fear that any radical of any type of radicalism will be able to influence the Baptist World Alliance perceptibly. The great body of Baptists who are to gather at Stockholm are brethren and sisters in whom Southern Baptists may rejoice, and will rejoice when a mutual acquaintance is established. I believe that the meeting can in the spirit and fellowship which it expresses be made to contribute tremendously to a rapid movement for a sound, wholesome, and homogeneous denominationalism throughout the whole world. I confess that this ideal has become a great passion of my life. I am jealous for the fundamentals of our faith and I believe that the Baptist World Alliance affords us a great opportunity to re-enforce these among our brethren and to the uttermost parts.

The meeting will furnish a viewpoint from which we can in some measure gauge the momentum which our Baptist faith has gathered since 1920 when we settled the question of administrative responsibility and projected a real World Program.

I have another reason for my enthusiasm for the Baptist World Alliance. Drs. Cody and Gill and I following the war made a tour of Europe and the Near East. We touched Baptist groups here and there. We were at that time in a European Conference in London with representatives of many of the Baptist national groups of Europe. One thing was made plain to us, namely, European Baptists then knew little of Southern Baptists. This was our own fault. Northern Baptists had made contacts with our German Baptist brethren, French, Belgium, and Swiss Baptists, Swedish and Spanish Baptists, but Southern Baptists had made no such contact, and were unknown except by a few, a very few English Baptists who had come our way a few times. Of course, there is in a measure an explanation of this in the conditions through which Southern Baptists have come in their history, and in the history of the South. Nevertheless, we were dispirited by finding that we were sent to Europe to represent a body of Baptists who were little known. But the contacts made then, the London Conference of 1920, the visit of Europe by Drs. Gambrell and Mullins, the Fraternal Address which preceded these, the work of Dr. Gill, and the help which we have been giving to troubled Europe, have changed all this. Southern Baptists are known in Europe today, and those of our number who go to the Baptist World Alliance will meet brethren who know them. Following the contact which Drs. Cody, Gill and I made, I furnished to several of our Baptist editors lists of intelligent European Baptists with a request that they place these European brethren on their mailing lists. They kindly did this, and many of our European brethren have week by week seen the names of Southern Baptists, read about matters which concern us, studied our life and plans of work, and have come into a familiar knowledge of our people.

Let me then ask that Southern Baptists make their contribution to the Stockholm meeting, help to strengthen there our Baptist World program, and get from that meeting inspiration and help for their tasks in constituting of the home base a support for that program. The Congress affords a missionary opportunity in the missionary fellowship which can be established there and the warmth of brotherhood which we may

impart to heroic spirits of our faith who because of their witness bear in their bodies the marks of the Lord Jesus, and who need to feel the strength of our Baptist brotherhood. We shall at Stockholm get a new sense of the possibility of connecting the whole world and universalizing our faith. The meeting will by the missionary fruits it exhibits and the missionary spirit which permeates it quicken missionary enthusiasm, inspire hope for the outcome of missions, and thus through Southern Baptist representatives re-enlist our denomination in the South for this world enterprise of Foreign Missions, and renew the courage of beleaguered companies of our brethren in the countries of Continental Europe.

* * *

Our New Student Work

Frank H. Leavell, Executive Secretary, Inter-Board Commission, Southern Baptist Convention

The conviction among many Southern Baptists that there should be some definite religious work *for* and *among* the Baptist students of the South has gained momentum from year to year until an organized student activity has become a reality. The work is directed by and through an Inter-Board Commission (or committee), the members of the commission being Dr. Gray, Dr. Love, Dr. Van Ness, Miss Mallory and Dr. James, the Secretaries of the various Boards of the Southern Baptist Convention. Mr. Frank H. Leavell is the Executive Secretary of the Commission and has headquarters for the work in the Bank of Commerce Building, Memphis, Tennessee. Miss Louise Foreman, of Houston, Texas, is Traveling Secretary of the Commission to visit primarily the girls' schools of the South.

THE NEED

There is universal consensus of opinion that there is glaring need for some consistent effort to properly organize, utilize and train our Baptist students while they are away from home and church influences. That effort should be to prevent the alienation and chilling of both Christian and denominational loyalty which so often sadly enough happens during college years. Just what this particular effort is to be presents one of our most interesting problems. That is one of the delicate tasks and peculiar problems of the Inter-Board Commission. But already at that task we are diligently working.

Our effort does not satisfy itself with the Baptist schools alone. That is only a part—not half—of the job. There are now approximately 80,000 Baptist students in Southern schools, while only about 33,000 are in Baptist schools. We must contemplate state schools of university, normal and secondary grades, as well as hospitals, infirmaries and professional schools. Furthermore, to look a bit more into the intricacies of developing a student activity to meet all our needs, we should recall that there are, besides the various kinds of institutions above mentioned, boys' schools, girls' schools, co-educational schools, senior colleges, junior colleges, agricultural high schools, and theological seminaries. All of these must be reached if we do well our work.

AS TO ORGANIZATIONS

Some kind and interested souls are suffering an impatience for some pronouncement by the Inter-Board Commission regarding a well-defined campus organization which will absorb, unite or otherwise displace all present organizations now operating in the various schools. They seem to want something new, something radical, something drastic. That such an overnight pronouncement, agreeable to all present interest, is remotely possible is but a dream of fancy. Such a consummation, if we dare to "devoutly wish" it, must come after we have

passed through a period of thoughtful and kindly experimentation. And we are already, with offense to none, beginning the experiments.

The old adage has it, "Whom the Gods would destroy they first make mad." Our policy and ideals are constructive rather than destructive and accordingly we are proceeding along the other line. We are trying, rather than to "make mad," to bring together and unify all the forces and organizations now on the campuses. Not only so, but we are endeavoring to strengthen wherever we can whatever Baptist work we have on any campus. Where business firms desire to merge it is comparatively easy when they are extremely friendly.

SOUTHWIDE ACTIVITY

But aside from these problems relative to organizations in local schools, there are some things that are of immediate importance. To reach our great and restless student bodies, we must have a working force. We need in the schools student pastors or secretaries. Some among us of sane judgment and practical experience protest the idea of young and inexperienced men or women being given this important position. On the other hand, our older and more developed workers are well established in positions from which it is difficult to remove them. Pastors of large congregations where schools are located find their time wholly consumed with their own church problems and declare the student task to be a "full man's job," and not merely a "side line" for an already busy man. What is the alternative? Then in the different states we need a working force. Two states offer fitting examples as forerunners. The Baptists of Texas have a fully-developed department of Student Activities, and associated with the General Student Secretary, Dr. J. P. Boone, are seven other full-time workers. North Carolina, in the east, at their December Convention, voted to secure immediately a Student Secretary and begin definitely the student work. May other states follow speedily in their trails!

Several have inquired as to the relationship between these state forces and the activities of the Inter-Board Commission. It is simply co-operative. Whatever the Commission does will be merely offered the state forces as supplemental to their work. The relation is identical with that of the Southwide field force of our Sunday School Board and the field force of the various states.

Further definite phases of our aims and results we hope to see forthcoming, are the development of a college literature; to promote state student conferences; to strengthen student group meetings daily, weekly and monthly; to promote Southwide evangelistic campaigns; simultaneous services for "Calling out the Called"; visits and lectures at the schools by outstanding denominational leaders; to exploit and popularize daily Bible reading courses among students; to feature southwide conferences, conventions and assemblies with speakers, exhibits and demonstrations from all parts of the world.

PROGRAM FOR FIRST YEAR

For the first year's work the Inter-Board Commission will center its activities around four definite tangible endeavors. They are as follows:

1. To visit every Baptist School in the South.
2. To publish a monthly student magazine, *The Baptist Student*.
3. To afford bulletin board posters with definite helpful messages.
4. To hold three great student conventions in 1923, to-wit:

At Shreveport, La., March 30 to April 1.
At Chattanooga, Tenn., April 13 to 15.
At Greensboro, N. C., April 27 to 29.

It is the intention of the Inter-Board Commission to make these meetings "conferences" rather than "conventions." No officers will be elected, no organization perfected nor machinery instituted. We shall, thereafter, be free to proceed as wisdom dictates.

There is, however, imminent need for these gatherings. They will allow us to discuss our real campus problems in the light of present conditions and needs. They will greatly unify the students of the South, bringing to each campus a fellowship with the others. They will show the Baptist students the plans and purposes of Southern Baptists to serve them through the Inter-Board Commission and will accent the policies of the Commission. They will be an occasion for Baptist students to meet and know personally many of our denominational leaders. They should serve to give the students a first-hand knowledge of the full sweep of the work and activities of Southern Baptists both at home and abroad. They should afford wide information which should inspire denominational loyalty. They should prove the occasion for the Holy Spirit to manifest himself to many young Baptists and point them to the white path of their work for life.

Such student gatherings have often afforded the greatest hours in the lives of thousands of young Christians. Shall Southern Baptists not keep these meetings in mind, praying always that God will use them to His glory?

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The Baptist World Alliance

Rev. J. J. Wicker, D.D.

This gathering should be the most notable in Baptist history. The meeting in Stockholm, Sweden, July 21st to 28th, affords Baptists one of the largest opportunities in the history of our Zion. Those who attended the great meeting in Philadelphia will remember enjoying the thrill and especially the inspiration given by the addresses of the foreign delegates. Russian Baptists stirred our hearts as never before, and the memory of those days inspires a lifetime.

The gathering in Stockholm after the great world war will bring together a large number of Baptists from all parts of Europe. American delegates will have, therefore, the greatest opportunity for seeing and hearing from all parts of Europe concerning our work "over there." It will be educational beyond words, and it is an opportunity that every American who takes advantage of it will rejoice in.

Again, it is not only what we can get out of it, but what we can put into it. We can, with a large delegation from all parts of the United States, give hope, courage, cheer and fellowship that will mean as much to our brethren in Europe as they will mean to us. We owe it therefore to them and to ourselves to attend this meeting. Personally, I am looking forward to it with an anticipation unequalled by any occasion in my life.

Aside from the special Baptist religious feature, the tour can be made one of exceeding educational interest, whether we make a brief trip or a more extended one. Stockholm itself is a beautiful city. Stockholm has been well described as: "A bit taken from the skerry-filled seas of Scotland; a corner of the Neapolitan shore; some of the Hierean Islands; a few rocks from Wales or the Rocky Mountains; a section or so from the pine woods of Canada, and one or two attractive quarters from Paris—all these thrown together on the shore of a bay of the Baltic constitute, according to that genial writer Max Nordau, the situation of the capital of Sweden. Even

if this is a little too much for the modest Swedes, still we find them to contain so much truth that they reflect the variety and the striking character of the natural surroundings of Stockholm. The striking features of the landscape in the immediate neighborhood of the city, and even within its boundaries, have offered no successful resistance to the levelling forces at work in centers of population at the present day. Within this frame of water, granite rock, and rich verdure, lies on a number of islands and peninsulas just where Lake Malar flows into the Baltic, a modern city of 400,000 inhabitants, a city boasting of magnificent public and private buildings—often of an original and interesting style of architecture—museums with magnificent collections, well-kept streets, stately granite quays, lovely parks, comfortable hotels and excellent communications.

"But while Stockholm is a modern and up-to-date city, it is also an ancient one. It received its municipal charter in 1255, but was inhabited long before that date."

And other parts of Europe, England, France, Belgium and Germany, all may be visited enroute without large expenditures. I may add that there are a number of tours of various agencies throughout the country, and I may be pardoned for mentioning our own, the Wicker Tours of Richmond, Virginia, which afford an opportunity for a direct visit or for a short European trip, or a longer trip taking in the Holy Land and Egypt. We will be glad to send itineraries of these tours with full information, and one may be sure of fine Baptist company in any one he may select.

But this is not an advertisement, it is a call of privilege, and it is to be hoped that ministers and laymen, as well as good women, will avail themselves of this opportunity for large vision and spiritual blessing. Churches will do well to invest in their pastors the expenses of this trip, and the returns in the minister's life cannot be measured in dollars and cents.

* * *

A new field of usefulness for a Baptist college is suggested by an experiment which has been worked out with great success by the Southwest Baptist College of Missouri. Realizing the need of information and instruction on the part of church workers, this ambitious Junior college has inaugurated an annual "Efficiency School," to which are invited the pastors, Sunday school, B.Y.P.U., and W.M.U. workers of the section of the State which the college serves. An excellent faculty is provided and every phase of Southern Baptist Convention work studied. Particular emphasis is given to mission study, a large class having been carried through the book, "Southern Baptists and Their Far Eastern Missions." The plan commends itself as wise and practical. With modifications, such an institute might well be put on in a centrally located church in every association in the Convention. It is difficult to imagine the far-reaching results of such an undertaking on a South-wide scale.

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Figures compiled by the National Board of Fire Underwriters show that more than \$6,000,000 worth of church property was destroyed by fire during 1919 and 1920. This is an average of five church fires a day throughout the entire year. A little more than fifty per cent of these losses was covered by insurance. It is estimated that congregations throughout the United States are compelled to contribute \$2,500,000 to replace church property destroyed by fire every year. The question arises, "Is your church adequately insured?" The trustees of any church are guilty of grave neglect when they do not carry sufficient insurance on the property to replace it in case of fire.

"Baptists Facing the Future"

A Forecast of the Stockholm World Alliance Meeting

Frank E. Burkhalter

What is the future of Baptists in the world?

How are they going to meet the future?

Based upon their recent progress, what have the Baptists of the world a reasonable right to expect of the future, provided they seize the opportunities that confront them on every hand?

These are some of the questions that will be considered at the next session of the Baptist World Alliance that will assemble in Stockholm the last week in July and upon which there will be a large attendance on the part of Southern Baptists.

A hundred years ago there were not more than 250,000 Baptists in all the world, according to one of our historians. Today the number is 10,000,000 or more. In Russia in 1914 there were only about 100,000 Baptists. Today the number is reported as high as 2,000,000. In one Russian city a few months ago more than 3,000 baptisms were administered in a single day. Baptists have so grown in numbers, resources, prestige and in every other worth-while way that one could reverently declare that Baptists have, under the blessings of God, come into the kingdom for such a day as this.

We would not for a moment discount the great work that is being done for the extension of God's cause in the world by other great Christian groups, the members of which love our Lord just as sincerely as do Baptists.

But when we make a careful survey of the situation that prevails in the world today, who is there among Baptists but may in all humility and in all sincerity ask himself if God has not opened to the Baptists of the world such a door of opportunity as has never confronted a body of believers since Christ went back to the Father?

The tides of democratic aspiration have risen everywhere and have swept czars, kings and autocrats of every character before them. These tides manifested themselves in the political realm during and after the world war. Nor have all of them reached their ebb yet.

Equally as manifest has been a similar tendency in the spiritual realm. Vast groups of people have rebelled against the idea of a state-imposed religion of ritualism and formality. Men everywhere are demanding something more than a state religion or a cold creed can give. They want something that lifts them up and makes new and better men of them, something that will satisfy the sincere longings of the soul. Men want a religion with vital spirituality in it and they are seeking freedom in religion as well as in government.

And who is so well prepared to give a free religion, a free gospel, to all the world as are Baptists who have espoused through all the ages since Christ established His church upon the earth those spiritual principles of equality of all men before God—equality in government, equality in religion, equality in economic opportunity?

The World Alliance is not an administrative body and it will not seek to bind any of the conventions or groups of Baptists by any decisions that may be reached there through the counseling together of representative Baptists from all parts of the world. But it is not too much to expect that out of this close contact with each other on the part of Baptists from all sections of the world there will come a more distinct denominational consciousness, an enlarged vision of denominational

opportunity and a corresponding denominational responsibility, a greater appreciation of our Baptist brethren in other lands and the price they have paid for loyalty to Baptist principles and the faith of our Lord and Master, and a greater resolution to rise up and meet in a worthy manner the vast opportunities and responsibilities that confront us as a denomination in every land.

The World Alliance has held two previous sessions, one at London in 1906 and the other at Philadelphia in 1911. The third was due to be held at Berlin in 1915, but the intervention of the World War prevented.

Readers of HOME AND FOREIGN FIELDS recall the great significance of the London Conference in the summer of 1920, when a Baptist program for the evangelization of Europe, or rather a program for the assumption of what was regarded as the Baptist responsibility for the promulgation of such a program, was projected by representatives of the Baptists of Great Britain, Germany, Sweden, Canada and the United States North and South. It was at this conference that representatives of the Foreign Mission Board of the Southern Baptist Convention agreed to recommend to the board the undertaking of work in Spain, Jugo-Slavia, Hungary, Roumania, and Southern Russia, as well as continue its work in Italy and give support, as it might be needed, to the Baptists of Brazil in their work in Portugal. The progress that has come to this larger program in Europe has justified the wisdom of the undertaking and the prospect for the future is glowing. Is it too much to expect that out of the Baptist World Alliance there may come even more significant developments for our Baptist work in Europe and elsewhere, even though the Alliance is not an administrative body?

With the general topic of the program, "Baptists Facing the Future," the first session of the Alliance is scheduled for the afternoon of Saturday, July 21, at 4 o'clock, when there will be a word of welcome on behalf of Swedish Baptists, followed by a roll call of the Baptist groups of the world at 7 o'clock in the evening, when each convention or group will be given an opportunity to respond for three minutes through a chosen representative. This response may take the form of a short speech, the singing of a song, or any other expression that is deemed proper and which comes within the time prescribed.

Sunday, the second day of the conference, will be given over to sermons in the forenoon by visiting Baptist ministers in all the local Baptist churches and all other evangelical churches which are opened for this purpose, with one service to be exclusively English, another exclusively German and a third exclusively Russian. In the afternoon there will be a large open-air meeting with music and addresses, while at night there will be a young people's gathering.

Baptists everywhere will regret that the beloved Dr. R. S. McArthur, for many years pastor of Calvary church, New York City, was not permitted to live until the assembling of the World Alliance, which he has served as president since 1911, so that he might have presided at the formal opening of the body on Monday morning, when he was due to deliver the president's address. The main topic for Monday morning, other than the president's address, is a report on the London Conference of 1920, embodying what has been done in both Baptist relief and mission work since that time, as well as sug-

gestions for further advance. At this time representatives of Rumania, Poland, Hungary and Spain will speak, setting forth the persecutions they have undergone in their contention for the faith, and the prospects for the future of Baptist work in their countries.

"Peace" will be the special subject for the Monday afternoon session, when such topics will be considered as "The Baptist Attitude Toward War and Peace" and "The Baptist Principle in Industrial Relations," while the topic for the evening conference will be "The Baptist Faith," including such special sub-topics as "Elements in Common with Other Evangelical Christians," "Distinctive Elements" and "The Baptist Conception of Religious Liberty."

Baptist work in the various countries of Europe will be the main theme before the Alliance for Tuesday morning, when progress in Sweden, Germany, Russia and Latvia will be set forth, the morning session concluding with the Alliance sermon by Dr. George W. Truett of Dallas. Tuesday afternoon will be given over to conferences of the representatives of young people's work and a reception to the visiting women, while Tuesday night will be marked by a sacred concert, contributed as a compliment to visiting Baptists by the church choirs of Stockholm.

"Facing the Future in Foreign Missions" is the primary theme for Wednesday morning and afternoon, and missionaries from Africa, Latin America, Burma, the Far East and India will speak. Wednesday night the theme will be "The Home Churches and Missionary Societies Facing the Future."

Several special features are due for consideration on Thursday, including the Baptist advance in Europe through theological training, the new opportunity for Baptist women, and report of the special commission on the formulation of a statement of Baptist principles, of which President E. Y. Mullins of the Southern Baptist Convention is chairman. Thursday night the Negro Baptists are given an inning with the discussion of the topic "Negro Baptists Facing the Future," while other topics to be considered at that time are "Training an Evangelistic Ministry" and "Evangelization."

"Christianizing the Homeland" is the major theme for the closing session on Friday, and the final sermon will be delivered in time for the visitors to catch the evening trains and steamers for their home journey or for a tour of points of interest on the Continent or elsewhere.

Southern Baptists, other than Drs. Truett and Mullins, who are scheduled to appear on the program, so far as announced at this writing, are Dr. L. R. Scarborough, general director of the 75 Million Campaign, and Dr. I. J. Van Ness, corresponding secretary of the Baptist Sunday School Board. Robert H. Coleman, of Dallas, is scheduled to lead the song service at the main sessions, in so far as English songs are used.

But the program of the World Alliance will not be its sole feature. In addition to the speeches and discussions and the fine fellowship that will come from mingling with fellow Baptists from almost every land under the sun there will be a graphic representation of what the Baptists of the world are doing in the matter of carrying out Christ's great commission to take the gospel into all the world.

Included in this exhibit will be charts and graphs setting forth the number of Baptists in the world today, the number of Baptist churches, Sunday schools, Baptist Young People's Unions, Woman's Missionary Societies, the extent of their missionary and publication work, the educational interests as involved in Baptist schools and seminaries, their benevolent work as set forth in their hospitals, orphanages and ministerial relief work, and their program for informing their people on the whole denominational program as set forth in their newspapers and magazines.

There is every reason to believe that at no other time has there been undertaken such an extensive exhibition of Baptist activities as will be shown at Stockholm. Under the general leadership of Dr. W. Y. Fullerton of London, secretary of the Home Mission Society of the Baptist Union of Great Britain, representatives of the general boards and other agencies of all the Baptist groups of the world are co-operating in the assembling of an exhibit that will set forth in a graphic and interesting manner just what the Baptist forces of the world are doing along every line of denominational endeavor.

The aim of the exhibit will be educational rather than promotional. Instead of a group of Baptists from one part of the world seeking to parade their achievements it is planned that the activities of the various groups of Baptists from all parts of the world will be merged into one general exhibit for each department of denominational work, so that visitors to the exhibition can readily see at a glance just what impression along any particular line the combined Baptist forces of the world are making. For instance, the foreign mission exhibit will not represent the work of the Northern, Southern or British Baptists so much, as show briefly just what all Baptists are doing in this matter of carrying the gospel to lands where it is unknown at present.

Photographs and charts will predominate in the exhibition because of their adaptability in presenting the message which it is hoped to convey. Each bit of material will be so designated or labeled that each visitor who has an adequate knowledge of geography will be able to know something of the character and purpose of the institution or interest represented and where it is located. The labels will be in English, Swedish and German, as it is presumed the vast majority of the visitors to the Alliance will be able to read and write one of these languages.

A map of the world will be shown of such proportions as to enable it to indicate the location of every important Baptist institution and activity on every part of the globe. Southern Baptists alone now have an important mission work on every side of the globe, and by the time the activities of all other groups of Baptists are included on the map it is assured that a very interesting study will be presented of the effort of progress of the Baptists of the world to bring the world to Jesus Christ.

It is hoped means may be found for sending this exhibit to the principal cities of Europe and later bringing it to America for exhibition at the Northern, Southern and Canadian Baptist Conventions.

A large well-lighted college building, near the auditorium where the main session of the Alliance will be held, has been procured for the exhibition and a missionary to China, who is regarded as an expert in the display of exhibit material, will have immediate charge of the erection of the exhibit. No Baptist who goes to Stockholm should fail to make a study of this exhibit of the program of the Baptists of all the world.

* * *

Is your church planning to send the pastor to Kansas City in May? The distance from the center of the Southern territory to the Convention city is going to make it a little more difficult for the pastors to attend at their own expense. Every Baptist pastor in the South should go to Kansas City this year. We face a tremendous crisis, and if every church in the land were represented by its pastor the Holy Spirit would move upon the minds and hearts of these men of God to lead to a glorious solution and a mighty victory by the close of the five-year period. Get ready now for a great attendance!

On the Trail of Twentieth Century Apostles

"Listening In" on Russia

Rev. W. O. Carver, Th.D., D.D., Professor of Comparative Religion and Missions, Southern Baptist Theological Seminary

I have before said that I did not go into Russia. Time was not sufficient for this. While there are difficulties, it would since last December have been quite possible for me to have gotten permission to enter and to have enjoyed a good measure of freedom of movement within Russia. This is one of the many directions in which the Bolshevik government is modifying its policies.

I was in Bessarabia, former Russian territory, where the language and customs are still Russian, and where the vigor and folly of a military regime by the Rumanian government is only less to be dreaded and condemned than the ruthless oppression of the Soviets.

I had full interviews with Drs. Rushbrooke and Lewis, both only recently returned from Russia. I spent several weeks in tours in company with Dr. Gill, who had made two tours in Russia within the year. In Berlin it was my good fortune to meet Brother Pavloff, beloved, heroic leader of Russian Baptists for more than thirty tragic, glorious years. I have had the privilege of reading correspondence of Brother Prokhanoff, president of the Christian Evangelical Union of Russia, a man of most forceful and aggressive personality. In Lausanne I was able to converse with the Methodist Bishop Nielson, lately come from Russia and shortly to return on important missions.

In Europe the papers carry much news and discussion of Russian affairs. This was especially true while their delegation was at the Lausanne Conference and M. Tchitcherin was only too ready to talk for publication. Then, one meets in Switzerland refugees of the higher classes who fled to escape the terror of Lenin and Trotzky. All in all I was permitted to "listen in" on quite reliable information waves spreading abroad from the land peculiarly characterized by mystery, murder and mysticism; by idealism, ignorance and anarchy.

A GROAN OF ANGUISH

Years of distress, desolation, oppression and death send out of Russia a low moan of sympathetic appeal. Already before the World War Russia was seething with the turmoil and conflict of elemental social forces and of human longings urging great masses toward a new order. The evils inseparable from a bureaucratic monarchy forcibly maintaining itself above a mass of ignorant, superstitious millions, were coming more and more into consciousness and arousing even more active and dangerous discontent and revolt.

Then came Russia's terrible toll of war-slaughtered—killed in battle, dead of disease and neglect, starved and famished. To the inevitable evils that follow in the wake of warfare came the horrors and devastations of revolutions. The Bolshevik Sovietism, made mighty by German strategy and support, fastened its absolutism on a divided, distracted and desperate people. Closing the gates in all directions, it proceeded to whatever measures seemed to the autocrats best calculated to overcome opposition. It is estimated that two million dead by violence and millions more by famine and pestilence are the record since Lenin was rushed across Germany to assure the elimination of Russia as a factor in the war. The old aristocratic class, all the nobility, numberless of the *intelligentsia* are dead or in exile. A revolution has been wrought at terrible cost.

WILL THE SOVIET CONTINUE?

Some of my sources are sure that overthrow will come and will not long be delayed. Others are convinced that the present rulers and their system have won the day. The revolution period is over. Henceforth political social evolution will modify conditions and gradually bring order and system in a condition somewhere between the old despotism and the nightmare of Bolshevism. Those who hold this view are sure that delay to recognize the Soviets as accomplished fact and to deal with them as the actual order of Russia only delays the deliverance and increases the sufferings of the helpless. On the other hand, it is certain that the Soviet government leaves its starving people to be fed by outside charities while it commandeers enormous supplies of grain for export to finance its absolutism. The peasants and laborers are so taxed, robbed and browbeaten as to reduce their energy and initiation to the lowest.

There are many indications that the Soviet dictators have become fully aware that their program will not work. They are compromising and modifying in most important directions. They are seeking to deceive their following with the loud assurances that temporary modifications are strategic methods for inducing the "capitalistic" states to deal with them and thus to hasten at once the complete success of Sovietism in Russia and the overthrow of all other governments. The people are so weary of the farcical tragedy that they willingly submit to the deception, in the hope of getting to more normal and bearable conditions. The rest of the world, too, is so weary and so preoccupied as to be ready to permit a modified Sovietism to gain a working status among the world's peoples. Such would seem to be the prospect.

Meantime famine stalks and the starving fill community graves by tens of thousands. The fountains of humane relief must not be stopped. On the day I write the daily press tells of one community where the long common grave, prepared in the fall, is full, and corpses must now wait for burial until the thaw of spring. Eye witnesses have confirmed the worst stories we have read of Russian misery and cruelty.

WHAT ABOUT RELIGION?

It has long been recognized that the Russian people are spiritual, idealistic, mystical. This helps to explain why they are so easily led into emotional, visionary, impractical movements, even anarchistic movements, and why their organization upon consistent, sustained, progressive lines of development is by no means easy.

With such a people there need be no fear that they will for long forsake religion, or be fooled or forced into atheism. The Bolshevik leaders have desired to abolish religion. Their motive is not hard to find. Their failure was foredoomed and is now practically admitted even by themselves.

The Holy Orthodox Greek Church, like all such centralized, autocratic churches, was aligned with the old order and tended to conserve that order. Political, economic and ecclesiastical institutionalisms become inextricably interlinked and interwoven. You cannot escape one without overcoming the others. With the overthrow of the autocratic government the church became the chief source of danger as a rallying center for imperialism.

Then, also, the Bolsheviks, like all communists, are materialists and rationalists. They do not believe in religion, and they both hate and fear the church. Hence they set themselves to destroy religion, which for them was synonymous with the organized and established church. "Having killed the human kings, they would now kill God." Such an attitude fostered a spirit of reckless irreligion which even yet finds shocking and disgusting expression in many ways.

But "man is incurably religious." Never for long will a great group of men be without religion. The mass of the Russian people never gave it up. There were extensive evangelical, spiritual movements under the autocracy, persecuted by the State in the interest of the Church. These movements were at least as free under the Soviets as under the Czar. The suppression of the forms of the church drove the spiritual element within it to new experiences and new ideals. Then arose a movement known as "The Living Church." It promotes the reading of the Scriptures, personal experience of God, regenerate living in moral and social expression. Partly because it was realizing the impossibility of stamping out all religion, partly as a means of combating the Orthodox organization, the Soviet government is encouraging the Living Church Movement, and is either recognizing or ignoring the independent evangelical movements. In the end of February, when I am writing, a conference of "The Living Church" is being held in Moscow, with the consent—even the wild encouragement of the authorities. An effort is made to give to this conference at least a semi-ecumenical character. Representatives of the American Methodists and of the Federal Council of Churches were planning in December to attend. This brings us to the question of

BAPTISTS IN RUSSIA

When the veil of seclusion shut off our view we knew of heroic bodies of Baptists in Russia. Their representatives had been honored in the Baptist World Congresses of 1905 and 1911. In numbers they were already possibly around two hundred thousand. For a period of seven years little accurate information was had of them. Reports came out of remarkable revivals, numerous conversions, extensive and bitter persecutions, apostolic loyalty and heroism and enthusiasm for the Word of God. Exiles and refugees could give us trustworthy reports of local situations.

Just a year ago it fell to our Southern Baptist representative, Dr. Gill, to penetrate first for Baptists the veil and bring us reliable information. He went in as an official of the American Relief Association, his outward ministry limited to the duties of this position. With him went Rev. Hoyt E. Porter, of Mississippi. Brother Porter had for years cherished a call to Russia. While not able to enter, he went to New York to learn there the language and people. He remains in Russia up to this time. Soon Dr. Rushbrooke went in also as representative in Europe of the Baptist World Alliance in Relief Work. Dr. W. O. Lewis, representing the Northern Baptist Convention, accompanied Dr. Rushbrooke and Dr. Gill in part of their tours and extended his own observations.

What then do we find? Two great organized bodies of Baptist churches, each body conservatively estimated to include fully half a million baptized believers, zealous for Christ and for the redemption of Russians and of Russia. So wonderfully has God moved upon and moved within the Baptists these seven years of isolation and desolation! Here is a great proof of the religious character of the Russian soul, a great demonstration of the power of the gospel, a compelling challenge to Baptists of the older organizations in America and Europe. Russia is ripe for the gospel harvest, and God's thrust is upon the Baptists to push them into the harvest.

The call is not for a great host of American missionaries to rush to Russia. Very few Americans will be needed. What is needed is close contact, friendly counsel, extensive co-operative financial support for food and clothing immediately, for schools of leaders and workers, and for building and equipment for some time.

The All-Russia Baptist Union is most extensive in southern Russia. The Evangelical Christian Union is stronger in central and northern sections. But there are no geographical bounds. Both are found in various parts and often in the same cities. They have grown up under different influences and leadership. There are no essential differences and no historic conflicts. The two Unions ought speedily to become one. There are some difficulties of history and of leadership which two years of negotiations have not yet succeeded in overcoming. Unless the two executive committees succeed in effecting a basis for complete union before the Stockholm Conference in July a judicious commission should be appointed to counsel with them to this most desirable end.

Brother Prokhanoff, president of the Evangelical Christian Union, is a vice-president of the World Alliance. Brother Pavloff (Jr.) of the Baptist Union is known and honored by all the Alliance Executive Committee.

The Living Church made a proclamation of its aims and ideals some months ago. Brother Prokhanoff took occasion to issue an open letter to The Living Church leaders. It is expressed in most courteous Christian spirit, suggests lines for realization of a genuine living church on the basis of personal loyalty to Jesus Christ and the New Testament and personal experience of, and obedience to, Christ as revealed in the New Testament and by the power of the Holy Spirit. I have had the pleasure of reading this document. It is thrillingly true to the faith of our Lord.

A Methodist Bishop, who knew of the Evangelical Christian Movement and of Prokhanoff as its leader, was cherishing hopes of identifying the entire movement with the mission which the Methodists are just now undertaking in Russia.

Hearing of the Prokhanoff letter he asked for a copy of it. It must have been interesting reading. But this brings me to say that the Russian evangelical movement is essentially and legitimately Baptist. It must be ours to encourage and promote its normal Baptist development. If other denominations are as genuinely devoted to the principles of comity and non-interference as we are led to believe by their insistence, they will leave Russia to Baptist expression. But at least two American denominations are at the moment projecting missions in Russia and the super-denominational movement is "observing" at close range.

Rightly encouraged, the Baptist body in Russia may grow to many millions within twenty-five years and may prove the greatest factor in solving Russia's serious problems. In one city on one day in 1922 more than three thousand were baptized. The possibilities are limitless. Besides counsel and financial co-operation there must be unceasing intercessory prayer for our brethren in this land of so much misery, mystery and world significance.

* * *

A movement having in it unlimited possibilities is that for the extension of Bible study through daily vacation Bible schools. A recent report shows that the total estimated number of such schools held in the United States last year was around 5,000, with 50,000 teachers and 500,000 pupils. Is your church planning for such a school this summer? Mr. Harold Ingraham, of the Baptist Sunday School Board, will be glad, upon request, to furnish a list of books, together with other helpful suggestions, to any who are interested in this subject.

The Wisdom of Soul-Winning

Rev. O. E. Bryan, D.D.

"He that winneth souls is wise." The greatest business in this world is the work of soul-winning. The world says, "He that winneth fortune, fame and power is wise"; yet souls won to Jesus are worth more than all the world and its glory. They will outlive all things temporal and will shine as the stars forever and forever.

DURABILITY DETERMINES VALUE

Soul-winners are wise because of the durability of the souls of individuals made in the image of God. In commerce the longer an article lasts the more it is worth. The wise will consider well the durability of an article before making a purchase. The soul is the immortal part of man and must last forever. Eternal duration marks the soul with a price of infinite value.

WORKMANSHIP DETERMINES VALUE

Soul-winners are wise because of the workmanship manifested in the making of man. Values are regulated in the commercial world in a large measure by the workmanship required to produce the article. In the finest violin there is but little value in the raw material as such compared with the value of the finished instrument. Skilled workmanship gives the greater value to the sweetest-toned instrument that has ever yet charmed the ear of mortal man.

Individuals with immortal souls are the handiwork of the eternal, all-wise and all-powerful, gracious and loving God. Fearfully and wonderfully made in the image of God, souls of individuals everywhere in all the world are priceless in value because of the workmanship of almighty God in bringing them into being as the masterpiece of all creation. Infinite workmanship suggests infinite value.

DEMAND CREATES VALUE

Soul-winners are wise because of the demand there is for souls in heaven, earth and hell. It is the demand for cotton in the markets of the world that gives the fleecy staple its present value. Heaven bids for souls. "Likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance." The "Bride," the church of the living God, "says come." Every true gospel preacher bids for souls. Every true personal worker bids for souls. If lost souls could but know the anxiety of Christian friends and relatives they could never say, "No one cares for my soul." The Christians of earth bid for lost souls. Hell is interested in souls. Hell has been enlarged for lost souls. May

heaven win in this battle! Universal demand suggests infinite value.

POSSIBILITIES OF DEVELOPMENT DETERMINE VALUE

Soul-winners are wise because of the possibilities of the development of souls. A colt may have but little value so far as its present efficiency for service is concerned, but its possibilities of becoming large, swift and strong give it its true value.

Souls, after regeneration, become more and more like the Lord and Saviour Jesus Christ. "When He shall appear we shall be like Him." We grow in grace. The soul of the chief of sinners touched by divine grace has within it the possibilities of becoming a child of God and a joint heir with Jesus Christ. Possibilities of infinite development as a work of God's grace give to the soul infinite value.

PRICE ALREADY PAID DETERMINES VALUE

Soul-winners are wise because of the price that has already been paid for the redemption of the souls of all individuals everywhere. The vicarious death of Jesus Christ is sufficient for all but efficient for only such as believe the gospel and have faith in Jesus Christ as the atoning Saviour. "Jesus paid it all." He gave his life. He shed his blood and suffered infinite pain to redeem the souls of whosoever will accept his offered mercy. Look at Jesus on the cross in unspeakable agony, and read in his suffering the price of a soul. The infinite God suffering infinite pain upon the cross for souls suggests the infinite value of a soul. His love for each soul is the same as his love for all.

He that winneth souls is wise because of the durability of souls; the workmanship wrought on souls; the possibility of the development of redeemed souls; and the price that has been paid by the triune God for the redemption of souls. The business of winning immortal souls from the path to hell and leading them to the path to heaven is the greatest business in all this world.

Home Mission Paragraphs

Rev. T. M. Fleming, enlistment worker in the northern half of Alabama, after eleven months of service, writes: "The outlook is very good. The needs are: more intensive enlistment work; to give more attention and help to our country churches; to reach the country pastors with preacher schools. These schools will do more good than any other line of work I know of."

Rev. C. H. Ekblad, missionary to the Swedes, Silver Hill, Alabama, reports thirteen additions to his church, eleven by baptism, two by letter. Prospects on the field brighter than ever.

"The problem of the country church! Perhaps I am not competent to write on the subject, as it has been so long since I was a coun-

try preacher. But I'll put in a word. I do not doubt, as Brother Shipman says, that in some sections we have made no advance in 'fifty years,' but I cannot allow this blame to be fixed on the church. If we have labored in any one place fifty years and are worse off than when we began, it is because there was no foundation to build on at the start, or because the membership have moved to other places. In the latter case, the church is not at fault, and there is no problem. In the former case, the church is to blame for wasting men and means for so many years on unprofitable ground.

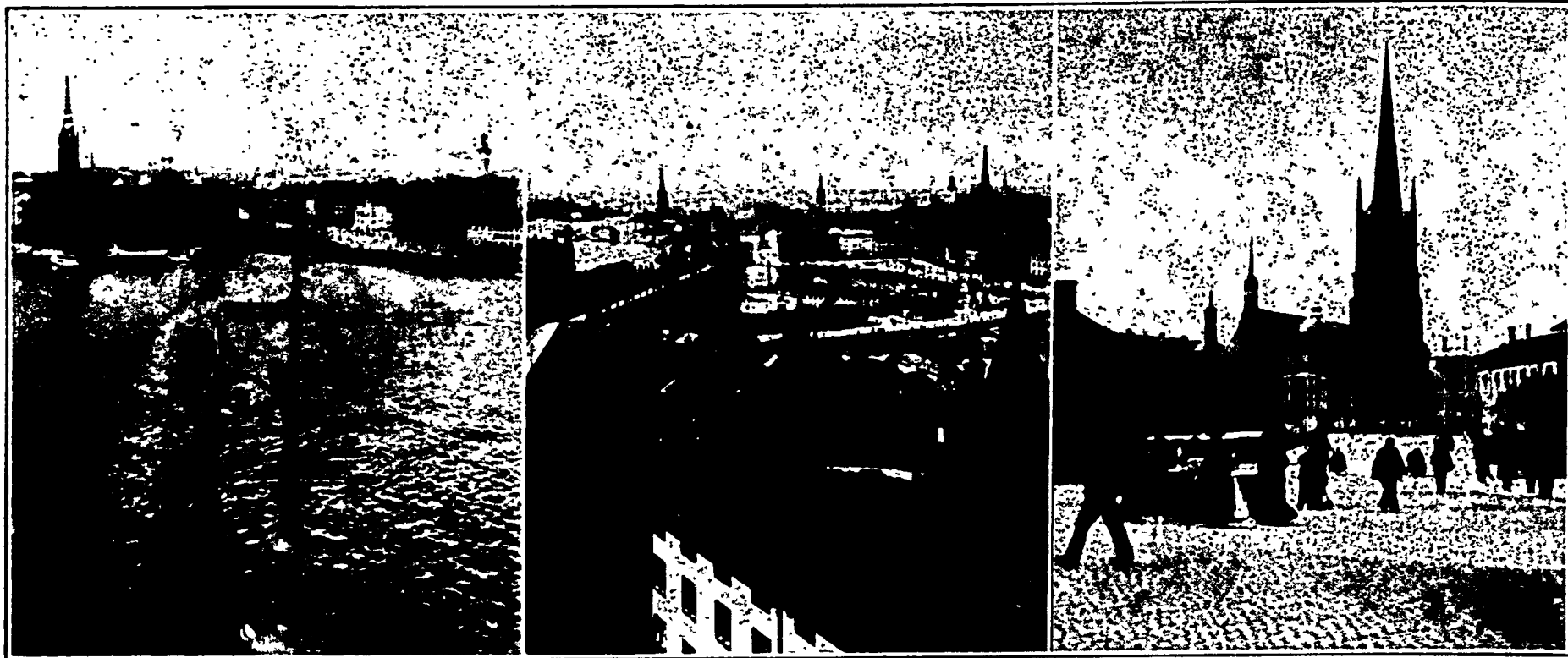
"More than one section of the country should long since have been abandoned to the Baptists—the citizens of such section being of Baptist faith. I have my eye on a good big territory occupied by our church as far back as sixty-five years ago. Should some one inform me that we abandoned it forty years ago, I would not be surprised. There never was a foundation in that territory for a successful and permanent Methodist church.

"Nevertheless, though the country churches have in many places been depleted by giving their members to the towns and cities, on the whole, the country churches have made wonderful advancement during the past fifty years. The Church Extension Board could tell a wonderful story about this matter. Any brother sixty years of age could do the same thing. How many churches can a man of that age recall that are today worshipping in the same house occupied fifty years ago? Dead churches do not build new and substantial houses of worship. And if I am not mistaken, more than the half of our membership of 2,500,000 live in the country districts. Yet it is sadly true that here and there good churches have been abandoned, not because, as some have said, the church has lost its hold on the country, but because the citizens, including church members, have moved away—gone to other states and to the towns and cities. Are not these the churches that have caused the problem? Probably Brother Shipman's suggestion, if acted on, will solve the problem—in good weather and on the State and government highways—consolidate and haul 'em.' But what will become of the unfortunate ones who live in the out-of-the-way places, commonly called the backwoods? They are there by the thousands—yes, by the millions. If there is a good house of worship anywhere, with an average congregation, and the least prospect of doing good, that has been abandoned, we can say it is owing to peculiar conditions, and not to the fact, that it does not pay."

Comparative Statement of Home Mission and C. B. L. Receipts

March 1, 1922—March 1, 1923.

	1922	1923
Alabama	\$23,386.57	\$26,518.31
Arkansas	14,300.97	12,304.57
District of Columbia ..	7,170.82	6,309.67
Florida	14,942.84	13,922.72
Georgia	45,093.14	51,879.81
Illinois	5,144.34	2,100.00
Kentucky	53,539.79	41,834.65
Louisiana	10,156.74	11,962.91
Maryland	15,660.00	9,500.00
Mississippi	31,736.81	27,057.76
Missouri	12,461.44	12,961.65
New Mexico	2,526.13	2,158.73
North Carolina	37,034.60	46,624.18
Oklahoma	13,465.62	17,626.44
South Carolina	26,481.84	14,877.80
Tennessee	31,085.40	12,609.65
Texas	12,760.63	6,179.64
Virginia	94,426.83	64,197.66
Miscellaneous	3,509.87	3,758.50
Total	\$454,544.38	\$384,364.65



Underwood and Underwood.

SOME SCENES IN HISTORIC STOCKHOLM, WHERE THE BAPTIST WORLD ALLIANCE WILL BE HELD JULY 21 TO 28, 1923.

Christianity's Influence on Educational Ideals

Mission Schools in Mexico

Rev. D. H. LeSueur, Director Colegio Bautista

School work in Mexico is one of the best helps in doing evangelistic work and in getting a hold upon the people. The Catholic schools, as a rule are very inefficient, and therefore many Catholic parents send their children to our schools to be educated, recognizing the superiority of our instruction. In the Catholic institutions the instruction, instead of being designed to wake-up the pupils' minds and cause them to think, seems intended and directed rather to keep their minds and reasoning faculties asleep, and to permit them not to think for themselves, but just to accept what is taught them and ask no questions.

It simply is amazing to see how the people will go on year after year learning the little that is taught them, and practising whatever the priests tell them to do; but when one asks them, "Why do you do thus and so?" they are absolutely blank, or will only say, "That is the way we have been taught." It seems never to have occurred to them to ask the "whys and wherefores" of their actions. The fundamental doctrine is that their "church" is a divine institution, having come down from Apostolic times, and can make no mistake and can do no wrong. Their priests tell them what their "church" teaches. Their schools teach the same things, for their schools are under the domination of the priests, and their teachers have been drilled under the direction of the priests, and instructed as to just what they shall teach and practise.

In this country the people are taught to believe and practise many absolutely heathenish superstitions. They are led into many foolish and heathenish rites and ceremonies which even Catholics in the United States do not practise; although it is certain that Catholics, even in the United States, receive and practise many rites and ceremonies for which they can give no intelligent reason. So that whenever these people begin to use their minds and reasons, and ask themselves, "Is this the truth?" and "Why is this or that thing believed and practised?" they begin to lose their faith in the Catholic church and priesthood, and are more or less open to the truth. Thus, if through our schools we can wake up the minds of our pupils, and get them to thinking and asking the "reasons" of Catholic teachings and practices, it is not very difficult for them to see and recognize the falsity of those teachings, and the futility and absolute absurdity of many of their rites and ceremonies.

One of our faithful old preachers, now gone to receive his reward, told me that when a boy he was destined by his Catholic mother for the priesthood and was sent to study with a Catholic priest. One day his attention was attracted to a carpenter who was manipulating a piece of wood and a piece of antelope skin in a very peculiar manner. He probably asked the carpenter what he was making, but if so, he did not receive a satisfactory reply and was told to go on about his business. The

wood and piece of antelope skin disappeared, and he knew not what had become of them. But as he was busy in the chapel shortly after that he was surprised to see a new "saint" in the chapel. Greatly wondering about this new "saint," he began to look somewhat closely, and detected that the said "saint's" ears were made of antelope skin. His mind immediately recurred to the carpenter, the piece of wood, and the piece of antelope skin which he had seen, and which had excited his curiosity a few days before. The mystery of the carpenter's actions was now explained. Thus he lost faith in Catholicism, and in the priest. He refused to confess his sins to the priest, and was sent home to his mother in disgrace. Several years after that he had an opportunity to read the Bible and know the truth. He accepted the Gospel with all his heart, and became one of the most active and consecrated preachers of that Gospel that this writer has ever known.

Not very long ago our Mexican Baptist paper contained an article written by an intelligent young woman, a teacher in Spain. She told how she was first made to use her mind, and recognize the falsity and deception practised by the Catholic church and priesthood. She related how she with some other young ladies was invited by a lady friend to help dress the image of the Virgin for a grand celebration which was to be held in the image's honor the next day. They first had to

take off the old faded dress and finery of the image, and when they had done this they discovered that the body was nothing more than some pieces of wood. It seemed never to have occurred to her that such was the case. But although now undeceived she helped to dress again the so-called "saint" in her new attire and paraphernalia, and went with her friends to the celebration the next day. But when she heard the priest extolling the virtues of the "saint," and telling about the grand miracles the "saint" had wrought, she became thoroughly disgusted with such falsehoods and deception, and turned with loathing from the Catholic church. Some time afterward she began to read the Bible. She found and accepted the truth as it is in Jesus, and wrote to testify of her joy and happiness in her new faith.

One of the boarding girls in our school here, a member of a Catholic family, relates this experience. Her family, being devout Catholics (her old grandmother, was very devout in her religion), had a large sized "saint" in their home. One day this "saint" in some way was shaken from his position and fell sprawling on the floor. Up to that time this girl had always had a kind of superstitious reverence for and fear of this "saint"; but when she saw his "saintship" sprawling on the floor she could not resist the impulse to laugh. Her grandmother reproved her very sharply, and threatened her with all sorts of dire calamities which she said the "saint" might visit upon her for her irreverence, and bade her put the "saint" back in his accustomed position. This she obediently did, but she kept wondering, if the "saint" had such power as her grandmother attributed to him, why had he allowed himself to fall on the floor, and why, having fallen, he did not get up immediately, instead of lying there sprawling on the floor until he was lifted up. Thus her mind was awakened to a certain extent; and though she still had some faith in the "saints" when she came to us to be educated, yet when she heard the pure gospel of Jesus, and of His power to save, it was not a difficult thing to turn from faith in such helpless and useless "saints," or idols, and accept the truth as it is in Jesus.

These are just a few instances of many that might be given, showing how the minds and reasoning faculties of Catholics are asleep, and how their teachers contrive to keep them in that condition. But when once their minds are awakened, and they begin to seek intelligently for the truth, it is a comparatively easy matter for them to recognize and accept the truth when they hear it.

One of our ideals in education is to wake up their minds and reasoning faculties, and get them to seeking for the truth, and then teach them the truth for which they are searching. One who is not an expert may not always be able to detect counterfeit coins when by themselves; but put side by side the counterfeit and the genuine coin, it is an easy matter to note the difference between them. Thus it is with truth and error. One who has been brought up to believe error, knowing nothing of the truth, may implicitly believe in the error; but when the pure truth of the Bible is placed side by side with the superstitions and false teachings and absurd practices of the Catholic church, especially with the aid of the Holy Spirit to guide in detecting the error, and making plain the truth, and applying it to the heart and conscience in all its power and beauty, the awakened mind and conscience can not help but note the difference, and so accept the true and reject the false.

Thus our schools become really effective agencies in evangelization.

Another great advantage that we have in them is that the children's minds are open and receive impressions easily. They have not been schooled and indoctrinated in the Catholic faith—if such words may be used concerning the most absurd and foolish superstitions and practices; and they are not so prejudiced against receiving the truth on account of race feeling, or on account of family ties, or business or

social relations as are the older people. And so we find it not very difficult, by first getting hold of the children in our day schools, to induce them after awhile to attend our Sunday schools and other services, and to believe and accept the pure gospel. And through the children we gradually break down the prejudices and fears of their parents, and prevail upon them, too, to attend our services, and thus come under the power of the preached Word.

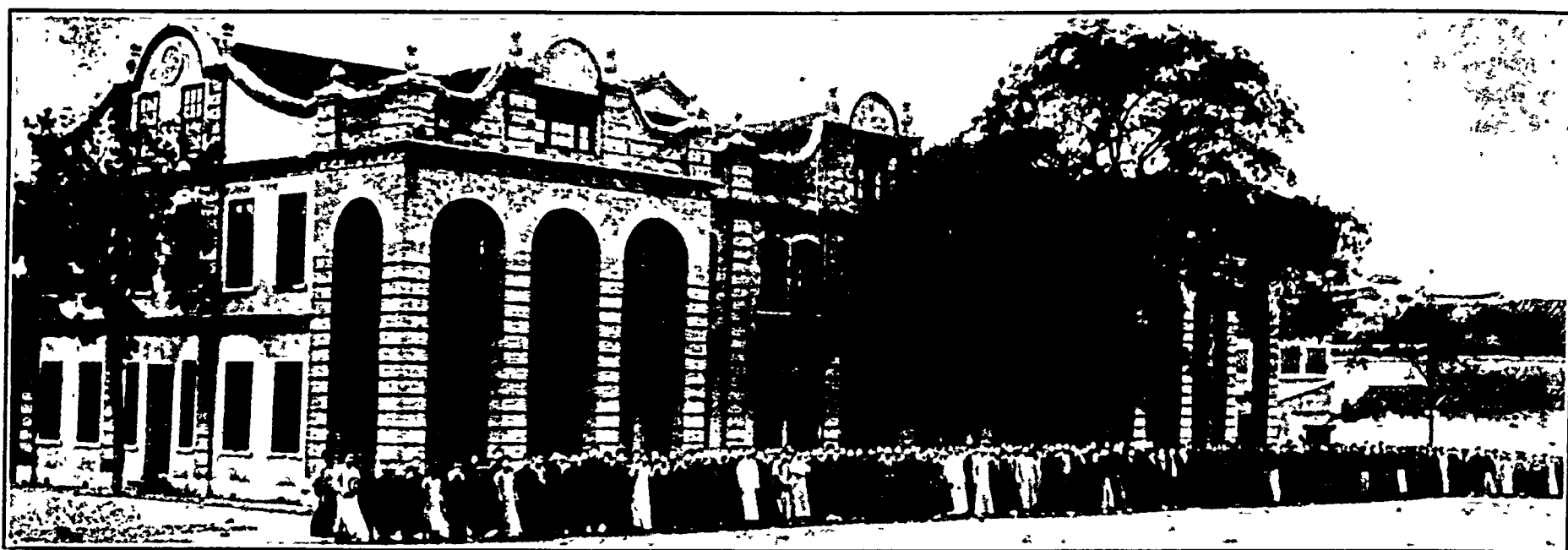
The work is somewhat difficult; we meet with many discouragements as well as encouragements. But this is the condition in all lands and countries; and taking into consideration the equipment with which we have to work, and some special difficulties which we have here and which we do not have in the homeland, the results of our work, within a given time, seem to compare very favorably with those obtained in our own country. Comparatively speaking, the work is new, and the great multitudes know very little of our work as yet. But the results in many respects are encouraging.

The Catholic priests have not given over the struggle by any means. In fact they are bestirring themselves as never before and resorting to every means imaginable to keep their people away.



COLLEGIO BAUTISTA, CHIHUAHUA, MEXICO

"Through the children we gradually break down the fears and prejudices of their parents, and prevail upon them, too, to attend our services."



MAIN BUILDING, YATES ACADEMY, SOOCHOW, CHINA

A Christian College in China

Rev. Gordon Potcat, Shanghai, China

Every State in the United States is supplied with one or more colleges of Christian foundation; some states have as many as twelve or more. Moreover in institutions founded by the state governments, there are Christian influences and Christian organizations at work to produce Christian character in the boys and girls who go through those institutions. Among a population four times as large as the United States, there are now perhaps twelve institutions of college grade founded in the name of Jesus Christ. In some of the government colleges in China there are Christian teachers, but generally speaking the Christian forces at work in these institutions, if there are any, are pitifully weak.

It is said that in America in the short course of her history the greater per cent of the leading men in state, in education, in church, in general affairs, have been graduates of the many small Christian colleges that are scattered all over the land. Men of character, men of honor, men of training, men and women, are the great need of the world. Such men and women are needed terribly in China, and to produce them these Christian colleges were founded.

In China today the government colleges are tremendously handicapped by their connection with politics. The government is unstable, constantly changing hands, always embarrassed financially, and government officials are only too prone to let the school suffer, before the armies, before their own departments are cut into. The appointments for presidents of the various institutions being largely a matter of politics, and the tenure of office being as un-

certain as the political fortunes of the different parties, the student bodies of these institutions are continually disturbed and excited by political affairs, and so have little tranquility for the pursuit of their studies. Strikes and walk-outs on the part of the students are only too frequent, discipline is most difficult, and the steady pursuit of learning is almost impossible. Despite these difficulties there are some worthy educational enterprises. It is notable that two of the most successful government educational institutions, namely, Southeastern University in Nanking, and Nankai School in Tientsin, are headed by Christian men.

Strikes sometimes occur in the Christian institutions, as they are more or less epidemic in China, but for the most part the life in these institutions is steady and calm. The salaries of the professors are paid regularly each month, the students are managed with strict discipline and regular Christian instruction and worship add to the education of the mind that most neces-

sary discipline of the affections and the will, which is for the most part lacking in the government schools.

Shanghai College is the contribution of Northern and Southern Baptists to Christian education in China, as far as collegiate education is concerned. This year is celebrated the fifteenth anniversary of its founding. The tenth anniversary of the first graduating class will also be held. That class had two members. One is now the professor of biology in his alma mater, the other is pastor of one of the Baptist churches in Shanghai. Both completed their education in the United States. The class which will graduate this spring numbers thirty men, all of whom are professing Christians. In two more years the graduating class will include young women. This year there are enrolled over five hundred young men and women in the college and high-school classes on the campus. Half of them are in the college department. Ten or more of them are preparing for the Christian ministry. A

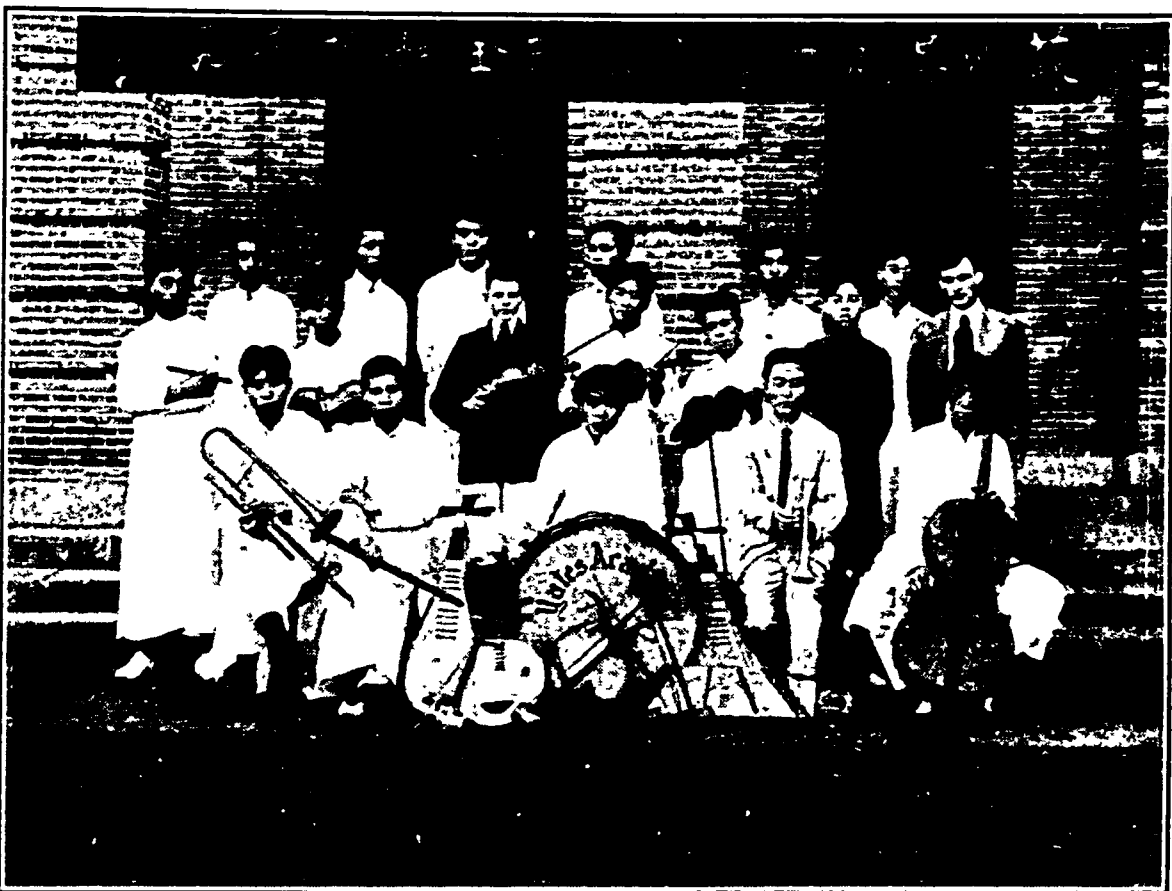


TRACK TEAM, YATES ACADEMY

"The life of a Chinese college is much like a similar school in America. . . They are quite as enthusiastic about athletics, quite as ready for a college yell, quite as alert for a good time."

large number are preparing for work in connection with Christian institutions, schools, hospitals, social centers, and so on.

The life of the college is much like a similar school in America. The students are perhaps not quite so *blase* as many American college boys and girls, and perhaps a bit more anxious to acquire learning, but they are quite as enthusiastic about athletics, quite as ready for a college yell, quite as alert for a good time. And how they love to sing! The song leader in chapel does not have to waste much breath in encouraging them to take part. The meeting of America and China, of the West and the East, in Shanghai College gives a diversity and a color to the campus life that is found in no American institution. On a social night music will be supplied by the Glee Club singing some song like "A Boy Sat on a Tack," familiar to American student ears; by a student who can play the piano or the violin; and by the Chinese orchestra which plays such weird-sounding music on such an odd variety of instruments. And all will receive their share of applause, perhaps the Chinese orchestra getting a shade the best of it. Almost everybody remarks on the self-possession of both the boys and the girls when they are called on for speeches before audiences. Rarely ever does one see stage fright. The Chinese are marvelous mimics and the students love to extemporize dramatics. No one would guess but that the girl students had been used through all the centuries to speaking before audiences, if one were to see the president of the Freshman class, a girl, conduct a meeting of the hundred odd members of the class.



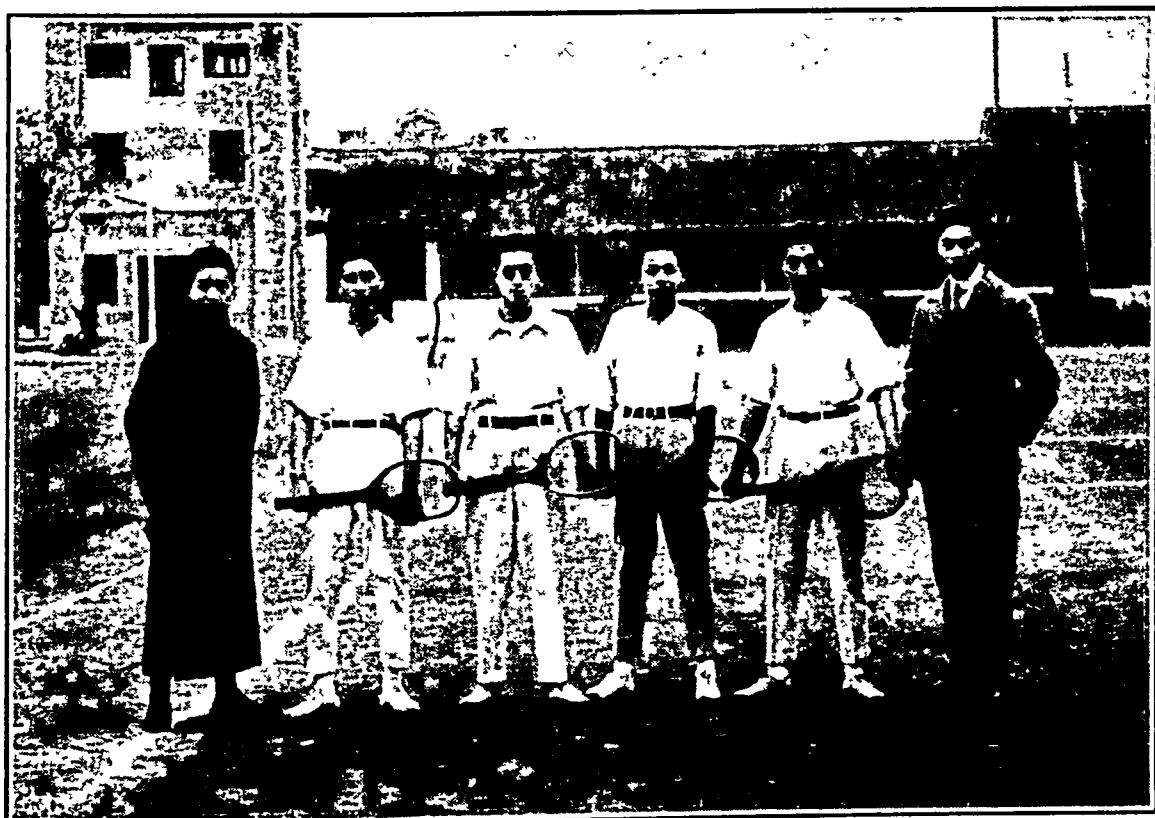
STUDENT ORCHESTRA, YATES ACADEMY

"On a social night music will be supplied by the Glee Club . . . and by the Chinese orchestra which plays such weird-sounding music on such an odd variety of instruments."

Come into the packed chapel on debate night and hear our three debaters go for the three representatives of Nanking University on the question: "Resolved that the introduction of Western Industrialism is detrimental to China." The speeches are all delivered in English, so you would be able to understand all that they had to say. And you are cold-hearted indeed if you are not swept along in the rush of enthusiastic yelling that greets the decision of the judges in favor of the Shanghai team.

Daily chapel, Sunday school and church service, are attended as a requirement of all the students. Two hours a week, beginning with the first year of high school and going through the Senior year, are required for curriculum religious study, Bible study through the Sophomore year in college, followed by Christian ethics in the Junior year taught by Dr. E. M. Po-teat, formerly of Furman University in South Carolina, and the History of Christianity in the Senior year taught by President White. But it is in the voluntary religious activities of the students, not in those that are compulsory, that we find the best indication of the vitality of the Christian life. And here we are not disappointed. The Wednesday night prayer meeting, generally led by the students themselves, and used for prayer, is more largely attended than any similar meeting that I have attended in colleges in America. Religious work is conducted for the villagers nearby, Sunday-school classes are taught by the students, and the ingathering of new Christians each year is in large measure due to the work of the Christian students. They generally seem to feel no hesitancy about talking to their fellow students about becoming Christians.

Out from the college is beginning to pour a steadily increasing stream of young men and women, their hearts kindled into a warm glow by the love of Christ. There they go, into town and village, far and near, for they have come to the college from the far North, the far West, the far South, like letters from God to the people, living letters to be known and read of all men.



TENNIS TEAM, YATES ACADEMY

"Among a population four times as large as the United States, there are now perhaps twelve institutions of college grade."

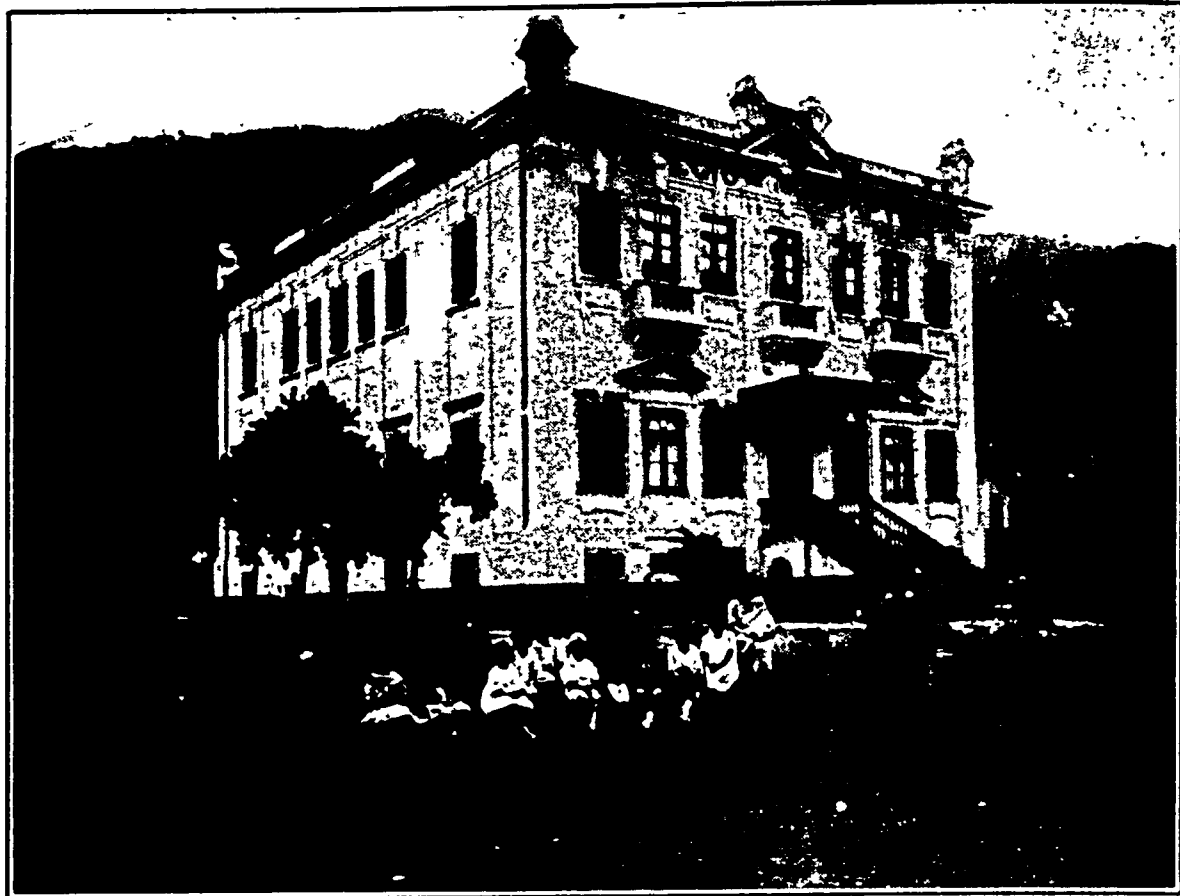
Rio Baptist College and Seminary

Miss Ruth M. Randall, Rio de Janeiro

Equipping mission institutions is like trying to dress a growing boy. He has outgrown the suit almost before one can get it home. So it is with a school like this; by the time a petition for enlarged quarters can be granted, the new space is quite inadequate.

I remember when I first came to Rio, at the close of the year 1914, the college here had no property of its own whatever, save a weed-grown lot 300 feet square. They were renting a large old residence with a small separate building for extra dormitory space. In another section of the city there was a small day school, also in rented quarters, of course. The matriculation in all departments reached only 226. There were less than fifty boarding students. There did not even exist a girls' department.

During this period of less than eight years, there has been provided a three-story administration building, called Judson Hall, constructed on the three hundred foot lot, and a number of adjacent lots bought, as well as the large property which at first was rented. Ray Hall, which is a fine dormitory building, and two residences have been constructed on this splendid campus. About ten minutes' walk distant is the Girls' Department,



CARVER HALL, GIRLS' DEPARTMENT, RIO COLLEGE

"A splendid spiritual awakening dates from the visits of Dr. Love and Dr. Carver. . . . In a recent series of meetings covering ten days there were thirty-one conversions."

Carver Hall, provided in 1920. The day school is still in rented quarters, but in a good strategic location in the city.

This amount of equipment in eight years is wonderful, but the school is a regular *Oliver Twist* in crying for "more." The classrooms in the boys' department were overflowing beyond endurance, and the groups have been divided, but now there are no more rooms into which new

groups may be put. The kindergarten has to meet on the third floor in the study hall because there is no room large enough on the first floor. A new elementary building is on the way, when the 75 Million Campaign can make good its plans, but we are hoping and praying that it may not be long delayed now. (Even as I write, we have the good news that the money is here to construct a section of this much needed building. Thus are our prayers being answered.)

The girls, too, are awaiting longingly the new dormitory building that has been promised for them. They have no study-hall, no assembly-room, no play-room, no gymnasium, no reading-room, no library; no laundry, no infirmary, no office space, no parlors, no piano-practice rooms—only three fairly good classrooms (for twelve grades). Five classes meet in rooms that were pantries and servants' quarters in this old residence; the kindergarten first and second grades have a large room together, that has to serve for constant passing; two classes meet in the dining room. The dormitory space is quite inadequate. We shall have to rent some house near before next year. We do not now see anything vacant, but we are praying. "The Lord will provide." Will not some one take that for a special object of prayer—a suitable rental property to help out our Girls' Department temporarily? We must have it before March next.



A GROUP OF BRAZIL MISSIONARIES AT THEIR ANNUAL MEETING

"We ask for intercessors for our work here. We rejoice in our part in the missionary enterprise; may you, too, find joy in yours."



JUDSON HALL, RIO BAPTIST COLLEGE

"Equipping mission institutions is like trying to dress a growing boy. He has outgrown the suit almost before one can get it home. So it is with a school like this."

It is pleasant to turn from these material considerations to report a splendid spiritual awakening in the entire school. This dates noticeably from the visit of Dr. Love and Dr. Carver to us here. As a result directly from the talks made by them to students and faculty and from the renewed consecration on the part of the missionaries, a very definite step forward has been taken in the evangelistic phase of the work in the school. In a recent series of meetings in the Boys' Department, covering ten days, there were some thirty-one conversions. Attendance on the services was entirely voluntary. If we stop to think that these young people come from Catholic homes, and that most of them will suffer more or less serious persecution, we shall better realize how encouraging is this number of conversions. It is not as it is in our North American schools, where life-long influences of Sunday schools, home, teachers, Christian student-body, all shape the will to this decision, and to become a Christian follows the line of least resistance. We must suppose that many others were strongly convicted but had not the courage to declare themselves.

We plan now a similar series of meetings in the Girls' Department. We pray for a similar result. Already two girls, one teacher, and two servants have been con-

verted in this department recently, first fruits of what we hope may be a wonderful revival in our Girls' Department.

We ask for intercessors for our work here. We rejoice in our part in the missionary enterprise; may you too find joy in yours!

A Striking Example of Catholic Superstition

Mrs. R. Cecil Moore, Concepcion, Chile

During the same days in which the Chilean Baptist Convention was in session in Concepcion, the Catholics of this diocese celebrated their first Eucharistic Congress—idolatrous worship of the bread, which is to them the real living body of Christ. I want to quote from one of their papers to show what they themselves say about it:

"In his eucharistic life, Jesus Christ not only continues his presence, but also reproduces in a certain way all the steps of his human life. Because he is born every day, when, as the priest pronounces the holy formula, he is put in the sacred bread and in the divine cup. Many times he has to flee in the priest's hands in order that the wicked may not mistreat him. He now lives more hiddenly than in Nazareth and more lonely than in Egypt. He obeys the will of the priest who carries him without resistance wherever he likes. He is lost many times in innumerable particles which disappear from sight. He preaches to those whom the priest visits, inspiring good works. He exercises the same virtues, great poverty, wondrous humility, unlimited patience, and endless mercy. In virtue of this mercy, all the benefits which he conferred during his human life, he now repeats continually in the holy sacrament. There he also raises



ADMINISTRATIVE CORPS, RIO BAPTIST COLLEGE

"During this period of less than eight years there has been provided a three-story administration building, a number of adjacent lots have been bought, Ray Hall constructed, and Carver Hall provided for the Girls' Department."

the dead, cures the lepers, gives sight to the blind, frees those possessed with devils—in a word he grants all those graces which he was accustomed to grant to those who approached him with faith and trust." (*La Union Catholica*, Dec. 17, 1922.)

This Congress was an echo of similar celebrations, on a larger scale of course, in Rome and in Santiago, Chile. It was attended by the Catholic dignitaries of Chile and thousands of adherents from all South Chile. The program lasted three days and consisted of high masses, audiences with the bishops, a vote of adherence to the Pope, and the most pompous procession Concepcion has ever witnessed.

I want to quote the vote of adherence sworn by the thousands of visitors as well as a large part of the inhabitants of the city: "We swear an unconditional adherence to the Holy Father, whom we recognize and love as our common father, and we promise to defend at all times the interests of the Catholic Church, our dear Mother, although for this end it may be necessary to make great sacrifices. The voice of our bishop will be for us the voice of God and his teachings from Rome the inviolable rule of our conduct."

We stood on the corner of the principal "plaza" to see the procession, and it was indeed a heart-breaking sight to see so many thousands of souls weighed down by superstition, none of them happy. There were rich and poor, men, women and children, accompanied by their respective priests, some counting their rosaries, some singing hymns, some singing national songs, some shouting to friends in the crowd that lined the streets, and some men so drunk that they stumbled along without any order. There were shouts of "Hurrah for Christ!" "Hurrah for the Conservative Party!" "Hurrah for the God of bread," and all the thirty thousand in line had paid for the privilege of marching, from one to twenty pesos according to the days of indulgence he wished to obtain. At the last of the procession came the bishops, dressed in their rich robes, carrying the magnificent canopy which contained the sacred bread, the Christ which so many thousands were worshiping.

Again I want to quote what they themselves said about the procession: "Concepcion witnessed on the first day of the year the great triumph of the God of our Tabernacles . . . More than thirty thousand souls formed an escort of honor to God sacramentalized, who was displayed in the principal streets of our city . . . What great zeal there was in the immense crowd! All eyes looked at the Holy Host, all souls flew to the Sacrament, every heart sighed for the sacrament, every lip whispered petitions, and every hand was raised to implore blessings. . . . Jesus passed by, as in other times in Judea, shedding abroad blessings, illumin-

ating minds, curing diseases, speaking of divine things, and showing the way to Heaven. And the crowd praised him deliriously, waved their palms, and scattered flowers in his way, and proclaimed their Master and God, repeating, 'Ecce Deus'—'Here is God'; 'Ecce panis angelorum factus cibus viatorum'—'Behold the bread of angels made food for men.'

"Never in her history has Concepcion witnessed such a celebration. It has been a public homage of faith, piety, and love, offered to the God of our Tabernacles, to the Unknown one God, to the one who is in the world and the world did not know him, in words of the Evangelist."—(*La Union Catholica*).

I have written at length about this that my readers may understand something of the hold which Catholicism has on the people of Chile and the gross superstitions and heresies which they teach. This celebration has been the culmination of a strong campaign which the Catholics have been making to regain the political prestige lost in the last presidential election. They propose to win the next election.

We plead with you, dear reader, to pray for us that we may faithfully preach the true Gospel, and that we may point these thousands to the true Christ, the Bread of Life indeed!

My North China Trip

Miss Grace Elliott, Yingtak, China

HANKOW AND THE INTERIOR MISSION

Before going North to spend the summer in Kuling, a summer resort on the mountains in the northern part of Kiangsi, I made plans to tour all our Missions and to spend some days in Peking, the capital of China. I am always glad to learn more about China and the people with whom I am to work. I felt I must, while in the North, seize the opportunity to do so, and I have always wanted to visit all our Missions in order to be able to sympathize with them better than ever and to gain knowledge that would help in my work in South China.

JOURNEY UP THE YANGTZE RIVER

I went down the mountain Monday, and on Tuesday night, September 5, I boarded a Japanese boat in Kiukiang for Hankow, a day and night's journey up the river. I found two China Inland Missionaries on board and got a berth with one of them, Miss Williams. We enjoyed the wonderful moonlight on the river. The next day we knitted and pointed out the sights that we saw as we moved along. In the afternoon we arrived in Hankow. I left the boat feeling that traveling first-

class Chinese on a Japanese boat is very fine, as one can be very comfortable if he prepares beforehand a few necessities for the journey.

HANKOW—COSMOPOLITAN AND CHALLENGING

Mr. Smith of the Christian Missionary Alliance met me at the boat and had my baggage carried up to their Missionary Home. The Home is lovely. There I made arrangements for getting a ticket to Chengchow and for cashing a check. The people in charge of the Home (one would like to say after having been there) are hospitality and kindness in personification. Just before dinner, I went out in a ricksha for an hour and a half and saw foreign Hankow. Hankow (including the other two cities) will be the Chicago of China, as it is in a strategic commercial center; even now it is a great distributing centre. The bund is lined with large bank buildings and other business houses. I did not see many dry goods stores. The city I saw was very European and American—the Chinese city was farther down the bund.

The American Church Mission and the Catholics each have a large work in this part of Hankow.

WUCHANG—HISTORIC AND HOSPITABLE

The next day, a crowd of missionaries in the Home made up a party and went over to Wuchang. I took advantage of this opportunity to see that historic city. Three cities, Hankow, Wuchang, and Hanyang, are situated at the mouth of the two rivers entering the Yangtze here. Wuchang is the most important of the three from the Chinese standpoint. The best government schools in China are there; it was in that city that the Chinese Revolution began twelve years ago under the leadership of Li Yun Hang, a citizen of Wuchang. He is now the president of China.

We first went to the Christian Missionary Alliance Receiving Home (all their new missionaries stay there a few months upon their arrival in China) and saw their church and Bible School buildings. The Bible School has nineteen pupils. The church seats about three hundred people and is on a business street of the city. Near the church is a chapel, where services are held every night of the year except in the summer time.

Mr. Burroughs of that Mission took us over to Boone University of the American Church Mission. That is a great University; it has a campus and large buildings like our universities at home. The library building there is the best in China. The University gives a special degree to those finishing the library course. About five

hundred college and middle school boys go to Boone University every year. There is a foreign staff of fifteen teachers alone. The American Church Mission has about seventy missionaries in the city of Wuchang and has a very flourishing work. They have a large hospital which is well equipped and well manned. Their Girls' School, St. Hilda's, has a middle school department.

After lunch at the Alliance Receiving Home, I went out to visit the Government schools for which Wuchang is famous. A Chinese teacher accompanied me. Chung Hwa University is a private school for boys, its president being an Episcopalian Chinese. One of the teachers told me there were thirteen hundred pupils in all the departments, including the Primary. Chinese buildings are used mostly, there being only one foreign building, and the inside of it was very Chinese. There was very little equipment, but they seemed to be going forward in a great way.

Then I went to a girls' school. It has about two hundred and fifty students in the three departments, the Primary, Grammar, and Normal school. A big room for each class is used and separate study halls for each. The display in the Normal Department was fine; that department seemed to be well equipped, as also were the others.

I was very much impressed with this school, because I was glad to see that the Government was beginning to educate her girls in the same way that she was her boys.

CHENGCHOW—GROWING AND HOPEFUL

Ten o'clock Thursday night I took the train for Chengchow. Arriving there, I found out from a Frenchman how to get to the Baptist Compound. Mr. Wilson Fielder intended to meet me, but miscalculated the time of the train's arrival.

The Compounds have about thirty acres in them, all covered with trees. They are outside of the city wall, but a more thriving city has sprung up all around them, since the two longest railroads to be in China cross here, the Peking-Canton, and one splitting China open from East to West. Big cotton mills are located here and iron foundries are all around. The city has doubled in size in the last seven years. It is in the midst of a very fertile farming district.

Our work is in its beginnings, compared with what ought to and what is hoped to be carried on in that city. The Boys' School has entered its new building. There will be about fifty students this year. I liked the dormitory plan for conserving space—all the boys were put in two large rooms and were permitted to go there only at stated times. The hospital has been closed since Dr. Loudon went home three

years ago. Dr. Pruitt, who has been out two years, hopes to begin some work this fall. Miss Humphries, of Kaifeng, is borrowed to open and carry on the Girls' School this year. There are about fifty pupils in this school, which is holding session in the Religious Life Center temporarily. Other work is carried on in the old city by the different missionaries.

KAIFENG—POPULOUS AND PROSPEROUS

Saturday saw me on my way to Kaifeng. Miss Hare met me at the station. She and I were in Baylor College together, and it was like seeing a sister to see her.

Here our Mission has three centers of work: South of the city is the Educational Compound. The Boys' School, which had just opened, has a magnificent new building and an attendance of two hundred and seventy pupils. It has a Grammar department and three grades in the middle school. The building of the Girls' School has been enlarged, giving ample room for the hundred and five pupils there now. The work in this school is very thorough. Grades begin with the first year Primary and go through third year middle school. All the missionaries on this Compound are very busy. There is an evangelistic centre in the city with Mr. E. M. Poteat, Jr., in charge. A Religious Life Centre, having a chapel open for services at night, is found here, as well as a bookstore and a boys' school. A new church has just been completed. In it is an organ given in memory of Mrs. E. M. Poteat, Sr., by her sons. Miss Walker is doing work among the women in another section of the city; she gives her whole life for the Chinese, and is a great spiritual leader. Miss Hare is in charge of the Day School near where Miss Walker works. This is a great opportunity to do personal work, as there are about two hundred and fifty pupils and many, many of them are not Christians. Also many heathen women are here who come to do the cross stitch and make lace. Miss Hare hopes to make this a place of training the young Christians for service through the Sunday school, the Y. W. A., and B. Y. P. U. Oh, what a glorious task is hers!

Kaifeng is the capital of Honan, a city of two hundred thousand people. The only Christian general in China is governor here. He leads his soldiers to Christ and lets the masses know his stand by tearing down their idols and setting up schools in the temples. I saw my first camels in China here.

KWEITEH—ENERGETIC AND EVANGELISTIC

I spent over two weeks in Kaifeng, but in the meanwhile I made a trip to Kweitch and Pochow, the other two stations of our Mission (Interior).

After a three hours' ride on the train, I then had to take a cart for five miles before reaching Kweitch. Cart riding was a new experience and sensation. These carts are like wagons except they have only two wheels and no springs. One gets many a jolt and jar as he goes at a jig-jag pace.

I found the Townshends lovely English people and doing more than they could do as it should be done. They are evangelists, going into the country every few days, but they have a Boys' and Girls' Day School started. The pupils here are mostly from heathen homes. I noticed that these were eager to learn. The Girls' School stands where two years ago a Confucian temple stood and where much vice was carried on. How wonderful it is to think that these are hearing and learning of Jesus on this spot! A big church building in the city is going up. A great number of fine Chinese evangelists help in this work. The work in Kweitch braced me up wonderfully.

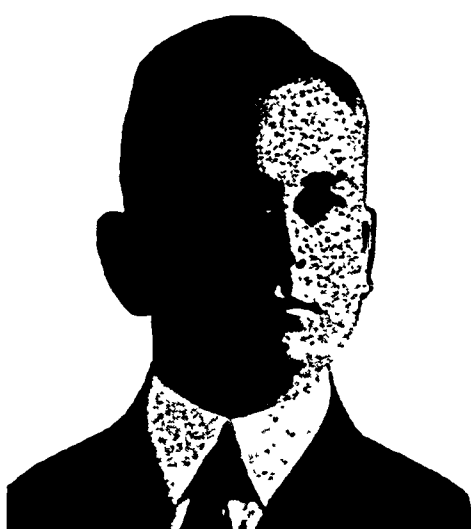
POCHOW—ANCIENT AND APPEALING

I went across the country forty miles in an auto to get to this place. It is a lovely stretch of land which looks very productive, and is if it rains sufficiently; but oftentimes famines come for lack of enough rain. Pochow is in Anhwei Province to the south of Kweitch. It is an old city made of mud and grass, with a few brick here and there, and is dirty like the rest of Chinese cities.

I went with a coolie from the garage to the Baptist Compound. I felt somewhat queer as I trudged along in an unknown city after six o'clock p.m. We arrived safely, however, and found Mrs. G. P. Bostick at home, Mr. Bostick being out on a country trip. She greeted me graciously even though I arrived unannounced.

Saturday, September 16, I went over to see the Girls' School, which had only fourteen pupils in attendance at that time, as new rules were put on at the opening of school two days before. Chinese patrons cannot understand changes, especially when money is concerned, and are slow to comply with them. Most of the girls do industrial work to pay their board, all paying one dollar a month in money besides. This school is two years old and is only an infant as yet. Miss Ridell has great plans for its future and is quite able to carry them out with the help of the Lord.

Across the river is another part of this work. Dr. King has temporary quarters for a hospital, and evangelistic work is carried on right in the heart of the city. I spent two delightful days in fellowship with the people in Pochow. The work has a very promising outlook for the future.



FRED B. PEARSON,
Of Alabama—to Palestine.



MRS. F. B. PEARSON,
Of Alabama—to Palestine.



MRS. JAS. W. WATTS,
Of South Carolina—to Palestine.



JAS. WASHINGTON WATTS,
Of South Carolina—to Palestine.

Brief Biographies of Our Newest Missionaries

Frederick Bunyan Pearson

"I was born near Moulton, Lawrence County, Alabama, on December 24, 1893. I was christened Frederick Bunyan.

"I spent the first twenty-one years of my life on the farm with my parents. My father was both a farmer and a blacksmith. My mother died in 1905. After a few months my father married again. I have two brothers and one half-sister living, my oldest brother having died in 1918.

"I shall never cease to thank God for my parents. They were godly, consecrated Christians, and members of the Pleasant Grove Baptist Church. I remember that when I was a boy I thought my father was the best man in the world and my mother was the best woman in the world. And I have never gotten over that feeling.

"The Bible and the highest of moral ideals and principles were taught me at home from the cradle up. Regular attendance at Sunday school and church was as much a part of my life as the daily partaking of food.

"The exact date of my conversion I cannot tell, though it was at the age of fourteen that I made a public profession of faith in Christ. I joined the church a year later. I do not remember the day when I did not have a deep love in my heart for God.

"I attended the common school till I reached the age of seventeen. At that time I entered the Lawrence County High School at Moulton, Alabama. Having to work on the farm a great deal, it was necessary for me to be out of school from two to three months of each session, but with extra effort and study at home I passed all my work and graduated with my class in the spring of 1914. I wanted to go to college the following fall but had no money. However, at the solicitation of the president of the college, I went to Birmingham and registered in Howard College in September, 1914. In some way, only God knows how, I remained in school there for four sessions, receiving the A.B. degree in June, 1918. Immediately after graduation I applied for a chaplaincy in the U. S. Army. In October I received an appointment to the Chaplain's Training School and had orders to report at Camp Zachary Taylor, Louisville, Kentucky, on November 15. After spending a month there I received a certificate of graduation from the Chaplains Training School, and also, a commission as "Chaplain—and First Lieutenant" in the Officer's Reserve Corps of the U. S. Army.

"After my discharge from the army I entered the Southern Baptist Theological Seminary,

Louisville, Kentucky. I was awarded the Master's degree (Th.M) in May, 1921. Last fall I made application for the Th.D. degree and since that time have been working toward that degree. During the past session of the Seminary, in addition to my graduate studies, I had a fellowship with Dr. Gaines S. Dobbins in the department of Church Efficiency and Sunday School Pedagogy, and have been pastor of two half-time churches.

"Until the early part of 1922 my heart had been fixed on China as the field of my labors for Christ. At that time a call came for two men to go to Palestine this year. I felt greatly impressed to offer myself for the work and, after much prayerful consideration, I did so. On May 17, the Foreign Mission Board appointed me to that work, together with Mr. and Mrs. J. Wash Watts, of South Carolina, and Miss Ruth Casey, of Birmingham, Alabama, who became Mrs. Fred B. Pearson on Sept. 5, 1922.

"We all rejoice at the opportunity of going to the 'Holy Land' to do pioneer mission work.

"The Pearsons sailed from New York February 15, 1923."

Ruth Casey Pearson

"I was born in Albertville, Alabama, on February 13, 1897. My parents are Dr. T. A. and Mrs. Leila A. Casey. When I was five years old my family moved to Birmingham, and my father continued his practice of medicine there.

"From early childhood I have been interested in things religious. My father and mother are both Christians and they have always taught their children the ways of truth and righteousness. At the age of nine years I was converted, joined the Twenty-first Avenue Baptist Church and was baptized.

"After completing my grammar school education I went to the Birmingham Central High School and was graduated there in 1917. In the fall of that year I entered Howard College and remained four years, receiving the Bachelor of Arts degree at the completion of my course.

"In the fall of 1921 I went to Warrior, Alabama, to teach in the high school. During that fall and winter I was perplexed about my life's plans. It looked as if a very clear and definite opportunity were presenting itself to me to offer myself as a foreign missionary. But I had always felt that that was the work for others and not for me. It seemed to me that the sacrifice was too great and that God would never call me into this field. However, at the close of that year I made up my mind to enter the open

door, and so Mr. Pearson and I became engaged.

"In May, 1922, we went to the Southern Baptist Convention at Jacksonville, Florida, and were appointed by the Foreign Mission Board to work in Palestine.

"On September 5, 1922, we were married and soon afterward went to Louisville for Mr. Pearson to finish his work at the Seminary. He completed the work for the degree of Doctor in Theology on January 23, 1923.

"We are scheduled to sail in company with Mr. and Mrs. J. W. Watts, for Palestine on February 15, 1923. We will all be located in Jerusalem where we hope to begin Baptist missionary work. Our task is a tremendous one, but we are happy over the glorious possibilities there, and we know that our Master will be with us there just as he was with his disciples nearly two thousand years ago."

Mrs. J. Wash Watts

(Nee Mattie Leida Reid) was born in Spartanburg, S. C., October 5, 1895. Her father was interested, until his death, in several nearby farms. There is no definite time of conversion to which she can point, as she had always felt the influence of a Christian home, the Sunday school, and Sunbeam Band, so that her faith in Christ gradually became a part of her life. When twelve years old, she joined the First Baptist Church of Spartanburg.

After finishing the public schools of Spartanburg, she went to Limestone College, Gaffney, S. C., where she received her Bachelor of Music degree in 1915, and her B.A. degree in 1918. Several times while taking an active part in Y. W. A. and Y. W. C. A. work, she felt the call of foreign missions but never volunteered for such service.

The school session of 1918-19 was spent in teaching at Springfield, S. C.; the next because of expectations of becoming a pastor's helpmate, was spent as a student in the W. M. U. Training School at Louisville Ky. During the fall of that session, which was the time of the Campaign, the appeal of the foreign field came again and again. At a meeting of the Missionary Society of the Seminary, November 1, 1919, her decision to offer her life to it was made.

On June 30, 1920, she and Rev. J. Wash Watts were married. They, with their baby boy, sailed for Palestine, February 15, 1923.

James Washington Watts

was born near Laurens, S. C., on February 26, 1896. He is the only child of Mr. and Mrs. John D. W. Watts, and was reared on the farm. His father is now County Supervisor of Laurens County.

He was led to Christ, chiefly through the training of his mother, and joined Chestnut Ridge Baptist Church at the age of fourteen.

His early education was received in the public schools of Laurens County. In 1915 he received the B.A. degree from Furman University, Greenville, S. C., and went back to the farm. One year later the call to the ministry came, and he entered the Southern Baptist Theological Seminary at Louisville, Ky., in the fall of 1916. Most of the years 1917-18 were spent in Army Y. M. C. A. and chaplain service. After a supply pastorate at the First Baptist Church of Sumter, S. C., he returned to the seminary for the session of 1919-20. The following session was missed because of the protracted illness of his mother. At the commencement of 1922 he received the Th.M. degree.

On June 30, 1920, he was married to Miss Mattie Leila Reid, and the two have been led along together in their convictions concerning foreign missionary service.

The missionary call came during the 75 Million Campaign effort to call out the called, and was acknowledged in a meeting at the Seminary on November 1, 1919. Though inclined at first to China, he has recently been turned toward Palestine. He was appointed to service in Palestine May 17, 1922, and sailed to the field of his future labors February 15, 1923.

William Hafford Berry

was born July 27, 1894, at Magazine, Arkansas. His early life was spent on the farm. He attended high school at the Magazine Academy. From here he went to Ouachita College at Arkadelphia, Arkansas, where he obtained an A.B. degree in the spring of 1920. He was licensed to preach by Center Point Baptist Church, a rural church near Magazine, Arkansas, in June, 1916. He did pastoral work during his college course, and in last year of college taught fifteen hours in the Preparatory Department of Ouachita College as Student Assistant in Latin and English. After finishing the college course he taught one year in Magazine High School. On September 2, 1921, he was married to Miss Olga Anne Oliver. Having been called as pastor of McGehee Baptist Church he spent a year and a half there. He was appointed by the Foreign Mission Board May 16, 1922, for service in the State of Parana, Brazil. The Berrys sailed from New York on February 17, 1923.

Mrs. Olga Anne Berry

was born November 8, 1902, at Magazine, Arkansas. Her father, Meade Oliver, with his family moved to Oklahoma while she was a mere child, later moving back to Magazine, and then to Southern Florida. They returned to Magazine in the year 1917. Mrs. Berry obtained her schooling in Magazine Academy. On September 2, 1921, she was married to Wm. H. Berry, at Magazine, and they went to McGehee, Arkansas, where he served as pastor of the Baptist church. Their work here continued for a year and one-half. She, with her husband, was appointed missionary to Southern Brazil on May 16, 1922. They sailed on February 17, 1923, for their new home in Parana, Brazil.



W. H. BERRY,
Of Arkansas—to Curitiba Parana, Brazil.

In Memoriam—Miss Carrie E. Owen

Whereas: It has pleased our Heavenly Father in His infinite wisdom, love, and mercy to take from this life, Miss Carrie E. Owen, who by her fortitude, her love, and her Christian devotion has endeared herself to the hearts of all who knew her; who by her example in going to the ends of the earth to tell the story of love in imitation of Him who left Heaven and came to earth, "not to be ministered unto, but to minister;" and who surrendered her will, her life, her talents, her means, her all, to Him who said, "Come, take up the cross and follow me;" therefore, be it resolved:

First: That we, the members of Calvary Baptist Church, desire to express and record our sincere appreciation of her ministry of love in our midst, especially among our boys and girls, and, too, of her faithful and continuous service, for her abiding love and interest in everything for the upbuilding of His Kingdom in this world which made her a joy, inspiration and living example of loyal faithfulness to duty;

Second: That in the home-going of Miss Owen every member of our church has lost a most devoted personal friend, our denomination a tireless worker; the Foreign Mission Board one of its most valuable, consecrated missionaries, and the people of China a most loyal friend and laborer, who sacrificed life itself on the altar of Service;

Third: That the promotion of Miss Owen to higher service while still in the midst of her work be recognized as a challenge to every member of Calvary Church to nobler efforts in missionary endeavor, and a call to our young people to dedicate their lives to definite Christian service.

Signed by a committee of the First Baptist Church, Roanoke, Va.



MRS. W. H. BERRY,
Of Arkansas—to Curitiba Parana, Brazil.

A Tribute to Missionary L. W. Pierce

Mrs. C. C. Marriott and Mrs. D. F. Stamps.

Not only the Central China Mission, but the entire Southern Baptist Mission has suffered a seemingly irreparable loss in the passing of Rev. L. W. Pierce, of Yangchow, beloved missionary and servant of God, who was called to his reward on the sixteenth of July. After nearly a third of a century of active service in the great Yangchow field, his loss is inestimable, and not only the mission force itself, but hundreds—yea thousands—of Chinese friends all over this part of China are bowed in grief.

Mr. Pierce came to China thirty-one years ago. His parents, Mr. and Mrs. S. H. Pierce, lived in Fannin County, near Savoy, Texas, and here he was born on October 24, 1864. He received his education at Savoy College, graduating with the degree of Bachelor of Arts, and after graduation he taught there for two years. From there he went to the Southern Baptist Theological Seminary in Louisville, Kentucky, where he graduated in 1889. He was ordained to the ministry in Louisville.

In June, 1891, Mr. Pierce was appointed a missionary to China by the Foreign Mission Board of the Southern Baptist Convention, and arrived in China October 24, 1891, his birthday. He was located in Yangchow, Kiangsu Province, and here he labored and accomplished his work. On February 24, 1892, he was married to Miss Nellie Miner, of Richmond, Virginia.

The Yangchow field covers an area of about 7,000 square miles. Travel to the eastern section was by boat and Mr. Pierce's work pushed eastward almost to the sea. To the west he traveled overland. In this territory are thirteen organized churches, five ordained preachers, eleven evangelists, twenty-six out-stations without organized churches, and a total church membership of six hundred and twenty. Mr. Pierce was also connected with twelve schools having a total enrollment of over four hundred scholars. Besides this, in the city of Yangchow, during Mr. Pierce's term of service, two splendid schools have been built up, the number of scholars now being six hundred and seventy.

During most of Mr. Pierce's life in Yangchow, he had to carry on this work alone. Mr. Marriott and Mr. Napier were both there for a while, and for the last two years Mr. Tatum helped with the city work. But aside from this, the responsibilities and duties rested solely upon Mr. Pierce, and with an untiring faith and energy he kept building up and adding to the work until the very day that God called him home. The spring, autumn and part of the winter months were given to visiting the out-stations, teaching Christians and inquirers, and in preaching. When not busy with the out-station work, he gave his time to city evangelistic work, in the chapels, hospital, and on the street, in the shops and to visitors. He never lost an opportunity for speaking for his Lord to those about him. On the boats going up and down the canals, in inns and tea houses, along the wayside, wherever there was an audience, he never failed to preach the gospel of Jesus Christ. He gave himself unreservedly to the work. During the thirty-one years of service in this field, Mr. Pierce only had three furloughs to his native land, each of one year's duration.

About the middle of July Mr. Pierce, Mrs. Pierce, Dr. Ethel Pierce and Herbert Pierce, and Mr. Green of the Episcopal Mission of Yangchow, went to Shanghai for the purpose of bringing home the new launch, the Morning Star, that had just been completed and purchased by the mission, and that was expected to greatly aid and facilitate the travel to and from Mr. Pierce's out-station work. The little party left Shanghai on the fifteenth of July, and were

nearing Soochow on the morning of the sixteenth, when the boat met with an accident and was sunk. Before the boat fully capsized, Mr. Pierce went inside to rescue Mrs. Pierce and lost his life in the attempt. Truly in death as in life he witnessed for his Master in trying to save others. On the seventeenth of July his body was laid to rest in the little foreign cemetery in Chinkiang.

Mr. Pierce's home life was truly beautiful. No visitor ever went there without realizing that here was a home where Jesus Christ was given pre-eminence in all things. He loved his home. Family prayers were held twice daily, and prayers were held daily with the servants in the house. One great desire was to see his children walking in the fear of the Lord.

Mr. Pierce was a happy Christian, kind and thoughtful of others, and always keenly alert for an occasion to help others. He never spoke unkindly of anyone, and he truly loved his fellowmen. As one of his friends said of him, "Behold, an Israelite in whom there is no guile."

In his going, the Mission loses one of its most effective soul-winners, the Foreign Mission Board one of its oldest and most successful missionaries, the Chinese a tender and true friend, and the world one of its saints.

Dr. J. H. Gambrell—An Appreciation

Supt. H. F. Vermillion

It is given to few men to be more widely known or more generally loved than Rev. Joel Halbert Gambrell, who died at the Baptist Sanatorium on January 30, 1923. He was a brother of the late J. B. Gambrell, world-famed Baptist leader, but his title to fame does not rest upon the honors of his famous brother.

It was my good fortune to know Dr. J. H. Gambrell intimately, and to feel the blessed impact of his noble spirit and generous heart. He was an able writer, a forceful speaker and an interesting conversationalist. Possessed of charming wit and quaint humor, he used his talents only for the good of others and for the glory of God.

He never was indifferent to the interests of humanity nor the cause of his Master. Even when weakened by suffering he took a lively interest in all good things and sought to aid every worthy cause. The following is a brief summary of his career:

Dr. Gambrell was born in Tippah County, Mississippi, May 7, 1855. He was the son of Joel Bruton and Jane Williams Gambrell. He was educated in the public schools and by private tutors, and took liberal arts and law courses at the University of Mississippi from 1872 to 1876. He studied ancient languages at Mississippi College in 1879 and 1880, obtaining his D.D. degree in 1905.

December 23, 1883, Dr. Gambrell was married to Miss Victoria Pickens, of Richmond, Miss. He was a Baptist minister in 1879, and was state prohibition organizer for Mississippi from 1880 to 1880. From 1881 to 1885 he was editor of the *Sword and Shield* at Clinton and Jackson, Miss. He was known in many parts of the South for his fight against the liquor traffic. Dr. Gambrell was the pastor of the First Baptist Church at Greensboro, Ga., 1883-1894; pastor of the First Church at Tyler, Texas, 1898-1904; editor of the *Baptist Standard*, Dallas, 1904-08; associate superintendent of the Anti-Saloon League of Texas, 1903; pastor of the First Church at Marlin, Texas, 1908-10; founder and editor of the *Christian Patriot*, 1909-10; superintendent of the Anti-Saloon League of Texas, 1910-15; contributing editor of *Home and State*, 1910-17; associate editor of the *Californian*, 1915-16. He was also gen-

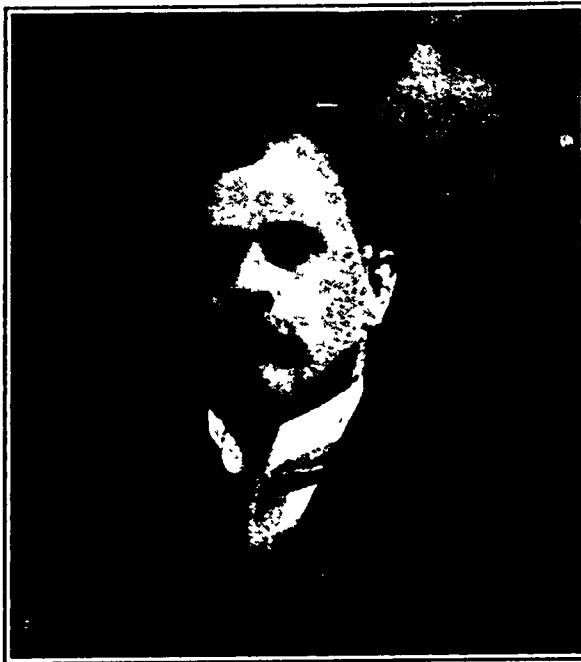
eral missionary, Baptist General Convention of Texas, trustee of Rusk College and Baylor College for Women at Belton, and was a Mason, Woodman and a lifelong Democrat.

Dr. Gambrell is survived by his widow and five children. The children are Dr. J. Hal Gambrell, of El Paso, a member of the school board, Roderick D. Gambrell, Mrs. Newton Holloway, and Mrs. C. M. Henry, of Dallas, and Herbert Gambrell, of Weatherford.

Rattlesnakes and Jesuits

Rev. C. D. Daniel, Superintendent, El Paso, Texas.

Rattlesnakes and Jesuits may sometimes be blessings in disguise. The Imp family was thoroughly indifferent to religion till a rattlesnake bit old man Imp, almost causing his death. This resulted in his conversion and in the conversion of many of his kinsfolk. The pastor, therefore, thanked God for rattlesnakes and



REV. L. W. PIERCE,
of Yangchow, China, whose tragic death has brought sorrow to all our missionary circles.

prayed for more rattlesnakes to bite all the Imp children and neighbors, as nothing but rattlesnakes could make Imps think.

We had never been able to fill our Mexican auditorium till the Jesuits and their henchmen began stinging those who did attend with their poisonous fangs of slander and insult. This put our Mexican Baptists on their mettle and attracted the attention of unconverted Catholic Mexicans. As a result our auditorium is now packed full every Sunday night and there are baptisms and conversions nearly every week. Last Sunday night a friendly visitor cried out in ecstasy, "If the priests continue their dirty work of persecution and slander, all the Catholic Mexicans in El Paso will become Baptists."

Last Sunday night a Philippino in the U. S. Army was buried in baptism with Christ into the fellowship of the Mexican Church and a splendid Mexican gentleman made a public confession of faith and joined the church. One man actually thanked God for using the Jesuits so powerfully in the salvation of lost souls from the blight of popery to Christ, thus building up the Baptist church. But it seems to me that it would be about as appropriate to thank God for Judas Iscariot, because the shed blood was necessary for the salvation of the world. I have never been able to thank God for Judas Iscariot, nor for rattlesnakes, nor for Jesuits.

Requests for the last issue of *La Verdad*, in English, continue coming in from the four quarters of the globe, but I am sorry that I have no more of them. Many of these letters contain words of sympathy for us who are engaged in this life and death battle with popery, the greatest enemy to human freedom, salvation and advancement. I assure the brethren that we do appreciate their expressions of sympathy and prayer.

Some have expressed surprise at the fine-looking body of Mexican deacons, published in last issue of HOME AND FOREIGN FIELDS. The Catholic lie that none are ever converted from popery to Christ except the lowest of the low, has been repeated over and over again, by the bachelor priests of the Italian monarch of the Vatican, until many Christians actually believe it.

Where popery is weak, as in Waco, Texas, and other such cities, the clerical subjects of that defiled Italian enthroned in Italy keep this lie going on its mission of deception, while by their extreme politeness to evangelical Christians they make the impression that popery is the most tolerant institution on earth. But these same smiling priests, who by their suave speech deceive the very elect, know that their church teaches that there is no salvation out of its folds; that all innocent babies who die without baptism are excluded from heaven to all eternity; that all mothers who were not married by priests are living in concubinage.

If you think that the public humiliation to which I was subjected by being arrested on these streets through the veiled instrumentality of the servile subjects of the infallible monarch of the Vatican, have so embittered me that I exaggerate, ask any missionary to Mexico, or to any other Latin American country. They know whether four hundred years of domination by idolatrous popery have blessed or blighted them.

What popery has done for them it will certainly do for us, unless American Protestants can be aroused to its insidious encroachments. Even now they mob American patriots, in this land of boasted freedom, who lecture on the dangers of popery, as was done in Marshall, Texas, Denver, Colo., and other places. What would they do should they ever gain the ascendancy? Ask our missionaries to romish lands. Ask the spirits of the martyred Protestants who were burned at the stake in Mexico City, by the Inquisition. Ask the spirits of the two Bible colporteurs who were murdered by fanatical Catholics, in Mexico, just last week. There is something in idolatry that is so utterly debasing that its votaries, whether they be Catholic idolaters or pagan idolaters, actually believe that the persecution of Protestants is well pleasing to their god.

And yet there are Baptists who declare that there is no real need for the continuation of our Home Mission Board. But considering the encroachments of evolutionism, Romanism, Russelism and other pernicious, dangerous "isms," our Home Mission Board is an absolute necessity for the salvation of America. Save America, save the world; lose America, lose the world.

In a few days I will publish another issue of *La Verdad*, in English. It will contain a few facts that should make all patriots sit up and take notice. I will send bundles of them to all who have requested them or who may yet request them for distribution. If you really wish to send postage, feel free to do so, for my purse is none too fat.

A Great Report From Stout Memorial Hospital

Dr. Geo. Leavell, Wuchow, China

The Stout Memorial Hospital brings this year the greatest report in its history.

Despite many difficulties during the entire year material advance has been made along every line. The total number of patients and treatments is larger than any previous year and the receipts have just doubled the total of last year. This self-supporting hospital has not only advanced in number of treatments and receipts but has added much valuable equipment, increased the staff and improved in many other ways. Our evangelistic effort for the year far exceeds that of any previous year, there being over 350 professions. The completion of the second story, which was opened to patients during the summer, and the work on the third and fourth floors has kept workmen about the building constantly. This has caused much inconvenience in caring properly for the sick, but the work must be done and we are pushing it as fast as possible. Notwithstanding this and other difficulties the number of in-patients was three hundred more than in 1920.

During the summer the routine Hospital work was upset by the siege and final capture of the city by the Kwongtung forces. The city was under siege for two weeks. When the victorious army entered Wuchow the Kwongsi government collapsed and with the crash went from sixty to seventy million dollars in Kwongsi government notes then in circulation. This created a most unprecedented situation; one that was hard to live through. During this time our wards and private rooms were full of sick people and many were turned away for want of room.

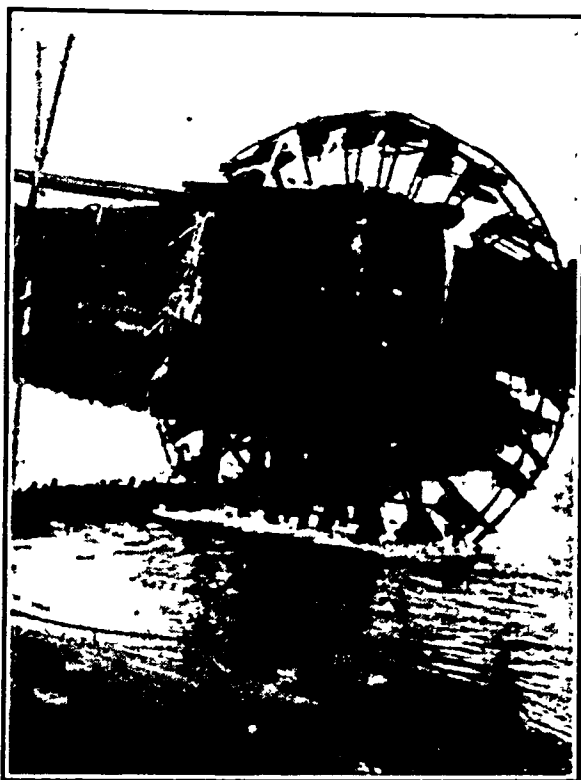
Several itinerating trips were made early in the year and some relief work was done in the war area after the army moved toward Nanning above Wuchow. For the last half of the year conditions in the interior have made it impossible for us to venture into the country places. Boats have been pirated and robbed on numerous occasions, making travel very dangerous, and many boats have ceased to make their regular trips, thus cutting off the people of the province and making it practically impossible for them to come to the hospital. Conditions at the present time are far from settled, but we hope the pirates will finally lay down their arms and that order will be restored.

The new motor houseboat for itinerating work is nearing completion and we hope in the New Year to put much effective service into operation for the relief of the people in the country places where we hope to open free dispensaries. These preaching trips with healing and literature will be made regularly by the hospital staff, and many souls will be reached for the Master. The motor boat is the gift of the First Baptist Church, of Roanoke, Virginia, to the hospital. Funds for the operation of the boat and paying the crew have not yet been provided, but we are trusting God in faith to make it possible for us to carry forward this work in the needy and untouched places.

We covet your continued interest and prayers.

Before the Missionaries Came

There are lands such as large sections of Africa and many of the Pacific Islands where no education whatever existed, where the language was not even reduced to writing, until Christian missionaries began work. Other countries gave a certain so-called education to their boys or to the sons of certain privileged classes, leaving the girls absolutely illiterate. They agreed in principle with the man in the mountains of Kurdistan who was asked by a missionary to



HA TSING WATERWORKS

Of this ingenious system it can at least be said that "it works."

send his bright little daughter down to the mission school—"Do you want my girl?" questioned the man in amazement and disgust. "Why don't you take my cow?"

Again in other sections girls have a brief chance to learn, but are not expected to keep pace with their brothers or to attain anything beyond the beginnings of book learning.

Children who learn their first lessons in the native schools of Turkey, Persia, Korea, and various other countries, become fixed in the habit of memorizing without giving any intelligent thought to what they learn.

"A Moslem lad is not supposed to know what the words and sentences mean which he must recite every day; to ask questions regarding the thought of the Koran would only result in a rebuke or something more painful. Even grammar, logic, history, and theology are taught by rote in the higher Mohammedan schools. Thousands of Moslem lads, who know the whole Koran nearly by heart, cannot explain the meaning of the first chapter in every-day language."

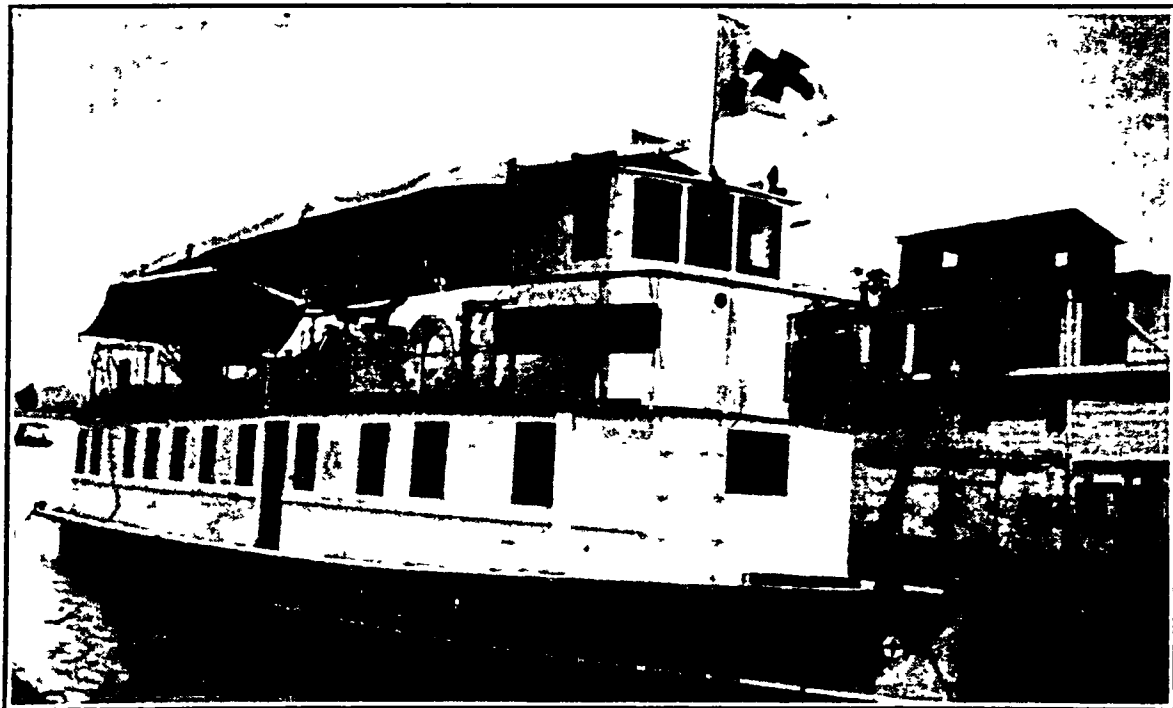
PHYSICAL TRAINING

But the education is not a mere matter of books. To teach reading, writing, and arithmetic to boys who are willing to sit on dirt floors and grind away for as many hours a day as possible is an easy matter. But to educate them is very different. To make men of thousands of boys who care nothing of manliness; among whose ancestors for hundreds of years, trickery, deceit, and cruelty had been the honored paths to success, while honesty and generosity had been the marks of a fool; to try to quicken and develop the good in such boys—boys coming from impure homes, squatting in unclean rows, with bent backs and open mouths—was flatly pronounced folly by many. Then boxing, swimming, rowing and gymnastics were required of the students as a vital part of their education and they were trained to be proud of using these accomplishments to help others. By the time a high caste boy has saved a child from drowning, rescued a family of despised sweepers, from the roof of their flood-swept house, delivered a poor woman from being beaten, and helped clean up the streets and alleys of his city during a cholera epidemic, he has received an education such as no books in the world can give him, and his country is one step nearer to the Kingdom of heaven.

Literature. When the Turkish girl has learned to read, when six thousand Chinese boys have annually been trained in the great chain of schools, when Korean children have acquired a taste for reading and study, where are they to find suitable, interesting books? Other books than the Bible must be translated or written in order to give clean, interesting, wholesome literature to children of countless thousands who never had any use for literature themselves. Here is a call to missionary work for someone who never dreamed that her particular literary and artistic talents are absolutely needed today by the children of the East.

Industrial Training. Great progress has been made in industrial training but greater progress is needed. Here also is an opening for domestic science teachers, farmers, artisans. Christian ideals for the home cannot be demonstrated to the community unless the man can work and support his family, and the woman so order her house and children that they shall be examples in cleanliness and contentment.

(Culled from "The Child in the Midst.")



THE "GOSPEL FREE HEALING BOAT" OF WUCHOW HOSPITAL

"Preaching trips with healing and literature will be made regularly by the hospital staff and many souls will be reached for the Master."

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

Shall There Be "Showers of Blessing?"

In childhood we sang:

"There shall be showers of blessing,
Precious, reviving again,
Over the hills and the valleys
Sound of abundance of rain.
There shall be showers of blessing!
Oh that today they might fall,
Now as to God we're confessing,
Now as on Jesus we call!"

Interesting indeed is the Scriptural authority for the sentiment of this song. It is found in Ezekiel 34: 20-31. The Lord Jehovah is talking to His chosen people, sealing with them His covenant of peace. Among the promises therein recorded are the following:

"I will judge between the fat sheep and the lean sheep;" "I will save My flock and they shall no more be a prey;" "I will judge between sheep and sheep;" "I will set up one Shepherd over them and He shall feed them;" "I will make with them a covenant of peace and will cause evil beasts to cease out of the land;" "They shall dwell securely and none shall make them afraid;" "They shall know that I, Jehovah their God, am with them."

What is meant by the promise "I will judge between the fat sheep and the lean sheep"? Can it mean that to each one shall be "his portion in due season"? Can it mean that the poor, hungry, sorrowing, sin-cursed women and children of the Near East and heathen lands will soon have a chance even as the favored daughters of our southland have so long been blessed? Can it mean that this very April God will move upon the hearts of His people in such a way that they will joyfully give of their abundance to these "His little ones"? If so, then verily "There shall be showers of blessings!"

The promise, "I will save my flock and they shall no more be a prey," what meaneth it? Does it mean that the 4,000 and more homeless Baptist Churches in the South shall no longer be a prey to the cold, the wind, the rain, shall no longer have their little flocks meeting in borrowed church houses, shall no longer have their members straggling off to other denominations which have attractive, comfortable buildings? Does it mean that stalwart mountain boys and girls shall be given a chance for Christian education? Does it

mean that the aged Baptist ministers shall be remembered in their "latter days"? Does it really mean that this very spring God will move upon the hearts of Southern Baptists in their comfortable church buildings, shall convince their educated minds, shall call to their remembrance the ministers of their childhood, and thereby will He bring them to give joyfully unto Him? If so, then verily

"There shall be showers of blessing."

Another promise says "I will judge between sheep and sheep." What does it mean? Does it mean that God knows us every one individually, that He really has a particular name for each of us, that He really appointeth to each one his work? If this is so, and the Spirit beareth witness that it is, then it well behooves Southern Baptists to support adequately their schools and colleges and seminaries so that many young men and women may be prepared to "bear the message glorious." On foreign fields all denominations put together have only 20,000 missionaries! Does it mean that God witnessed as a notary public would our signature on our pledge to the Baptist 75 Million Campaign? If so, did it not mean that He had faith in us as we made the pledge even as a notary would have faith? If so, does it not mean He who began a good work in us will finish it by giving us withal the power to accomplish it? Does it mean that if He had faith in us we shall likewise have faith, knowing that God is able to make all grace abound so that we may abound unto every good work? Does it mean that His Holy Spirit will call these things to our remembrance and that we shall have all power to witness by our faithfully redeemed pledges? If so, then verily

"There shall be showers of blessing."

And what does the promise mean: "I will set up one Shepherd over them and He shall feed them?" Does it mean that again the Christ will perform the miracle

From a Missionary's Auto-graph Album

*"My Album is the sinful breast
Where darkness broods and tempests rest
And scarce a ray of Light.
To write the name of 'JESUS' there,
And point to worlds so bright and fair,
And see the wanderer bow in prayer,
Is my supreme delight."*

—Robert Moffatt.

of the loaves and fishes, that again He will take our little gladly given into His hands and when blessed by Him use it to feed not only our own souls and our own Southland but many the world around? Does it mean that again early in the morning He will, as at that seaside Galilean breakfast, furnish and prepare our every need and withal bless it with His abiding presence? Does it mean that His Holy Spirit will so move upon the hearts of Southern Baptists that this very April they will "bring into His store-house their tithes and offerings," that they will take no anxious thought for the morrow but will, clothed and fed by His never failing bounty, rejoice to be stewards found faithful by Him? Does it mean that this very April, through their payments to the 75 Million Campaign, Southern Baptists will lovingly feed their little orphans, will tenderly care for the sick in their hospitals? If so, then verily

"There shall be showers of blessing."

Another great promise is recorded: "I will make with them a covenant of peace and will cause evil beasts to cease out of the land." Does this not mean that God will use the 75 Million Campaign as a great crusade for our Southland, thereby driving from it many of the beasts of intemperance, illiteracy and unAmericanism? Can we not say with Dr. B. H. Carroll: "The South is God's resurrection country, land of destiny and glorious opportunity, habitat of sound doctrine and home of revivals. Shall we not make it the world's vanguard of pure and undefiled religion; the firing-line of world-wide evangelism?" Will we gladly hasten this good day through Campaign loyalty? If so, then truly

"There shall be showers of blessing."

Even so is there a promise for each state. It reads: "They shall dwell securely and none shall make them afraid." Certainly "God gave us not a spirit of fearfulness but of power and love and discipline" so that each need of our state may be bravely met. Does it need more colporteurs, more Good-Will Centers more missionary pastors? The faithful paying of Campaign pledges this very April will greatly relieve these needs and then

"There shall be showers of blessing."

Like a safety zone, like a vitalizing electric current, like pure blood in the arteries, is the all-embracing verse which promises: "They shall know that I, Jehovah their God, am with them." It is that which makes all the other promises real, it is that which makes work for the 75 Million Campaign worthwhile, it is that which seals the promise:

"There shall be showers of blessing."

PROGRAM FOR APRIL

"Christianity's Influence Upon Educational Ideals"

Hymn—"There Shall Be Showers of Blessing."
Prayer of Thanksgiving for Life's Many Blessings.

Scripture Lesson—Old Testament Teachers—Moses: Deut. 6: 4-9; Joshua: Joshua 24: 14; 15; David: Psalm 1: 1-6; Ezra: Nehemiah 8: 1-3; 9-12; New Testament Teachers—Jesus Christ: Matt. 5: 1-16; Paul: 1 Cor. 10: 1-12.

Repeating of Slogan—"Ye shall all know the truth and the truth shall make you free."—John 8: 32.

Hymn—"Standing on the Promises."

Talk—"Knowledge Is Power."

Talk—Self-Centered Knowledge.

Talk—The Value of Christian Education.

Hymn—"Blessed Assurance."

Prayer of Thanksgiving for the Knowledge of God in Christ Jesus.

Repeating of Slogan—John 8: 32.

Reading of Leaflet—"The Angel of the Home."
(Order leaflet for 2 cents from W.M.U. Literature Dept., 1111 Jeff. Co. Bldg., Birmingham, Ala.)

Talk—Christianity's Influence upon American Education.

Talk—Christianity's Influence upon Education in Heathen Lands.

Repeating of Slogan—John 8: 32.

Prayer for All Christian Teachers.

Hymn—"True-Hearted, Whole-Hearted."

Talk—The Influence of Preachers upon Education.

Prayer for Aged Southern Baptist Ministers.
Reading of the Leaflet—"The Relief and Annuity Board (Order leaflet for two cents postage from State W.M.U. Headquarters.)"

Discussion of Article—"Shall There Be Showers of Blessings?" (See page 26.)

Prayer for Victory before May 1 for 75 Million Campaign Interests. (If possible, have seven sentence prayers for the seven Campaign causes, the audience kneeling or standing for prayer.)

Business Session—Reading of Minutes; Recognition of New Members; Reports from Young People's W.M.U. Organizations; Committee Reports; Discussion of Plans for S.B.C. May Meeting in Kansas City; Plans to Meet Full Apportionment before May 1; Offering.
Repeating in Unison Year's Watchword—"God is able."—2 Cor. 9: 8.

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

Priced Leaflets for Month's Program

(Note: The leaflets listed below are to be ordered at the quoted prices from the W.M.U. Literature Dept., 1111 Jeff. Co. Bldg., Birmingham, Ala. The earlier they are ordered the better.)

	Cents
Like the Master	3
Mothers of Their Souls	2
Polishing His Jewels	3
Schoolmaster of Floyd	2
The Angel of the Home	2
The Silver Cup	2
The Relief and Annuity Board	Free
(For Postage from Your State W.M.U. Headquarters.)	

A Prayer: Just for Today

Let my thoughts of Thee be higher.
Let my work for Thee be nobler.
Let my walk with Thee be closer.
Let my faith in Thee be stronger.
Let my love to Thee be deeper.

For I know that—

This day may close my earthly life forever.

Tomorrow's dawn mine eyes may never see.

Fill Thou each moment then with richest blessings—

That I may live and love this day for Thee.

—Grant Confax Tullar.

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

Time to Strike

During the fall of 1922 business conditions were better than they were in 1921, and yet the contributions of Southern Baptists to missions ran behind the record of 1921. Some explain this situation in the following way: Most business men were heavily involved as money became easier, and they responded first to the demand of the banks and other creditors. In fact these creditors were pressing their claims more vigorously than the Lord.

It is very encouraging to note, however, that the receipts for 1923 are already showing a gain over those of 1922. It is hoped that capable laymen, especially associational leaders, will not only be able to redeem their own personal pledges in full before May 1, but that they will help to organize a campaign to lay the import-

ance and urgency of the situation in a most convincing way upon the hearts of the men and women in all the churches of their association. A men's banquet, attended by representative laymen from as many of the churches as possible, affords a fine opportunity to launch such a campaign.

Indeed the leaders in every church should not fail to conduct a thorough canvass with the view of enlisting every member to make a worthy gift to our great program; many prosperous members have come into the churches who will respond in a generous way if this vital cause is tactfully presented.

The month of April, 1923, will afford laymen a great opportunity to make themselves useful. It is highly important that the reports at Kansas City shall show

Third Quarterly Report from Nov. 1, 1922, to Feb. 1, 1923, as reported by State Treasurers of Woman's Missionary Union, Auxiliary to Southern Baptist Convention, Mrs. W. C. Lowndes, Treasurer

States	Foreign	Home	Bible Fund of S. S. Board	Margaret Fund	Training School	Campaign Endowment & Enlargement	Scholarship Fund	Other Campaign Objects	Totals
Alabama	\$ 6,269.94	\$ 3,380.36	\$ 50.00	\$ 212.50	\$ 610.00	\$ 345.22	\$ 300.00	\$ 17,096.06	\$ 28,264.08
Arkansas	3,240.47	2,216.95	50.00	156.00	300.00	712.64	600.00	11,388.00	18,664.06
Dist. of Columbia ..	8,273.48	8,273.48	.....	.....	.....	138.56	200.00	8,942.48	25,828.00
Florida	2,492.99	2,306.00	.....	.....	.....	173.20	400.00	6,948.37	12,320.56
Georgia	17,872.69	11,915.11	.....	.....	.....	890.78	.....	41,703.00	72,381.58
Illinois	279.36	.....	.....	.....	.....	.....	250.00	758.95	1,288.31
Kentucky	15,333.06	7,907.52	.....	.....	.....	495.40	73.50	26,964.68	50,774.16
Louisiana	3,343.03	2,579.18	17.50	71.00	160.00	273.28	.....	16,350.46	22,794.45
Maryland	1,040.01	373.56	.....	.....	.....	100.00	.....	1,405.47	2,919.04
Mississippi	3,162.07	2,023.75	.....	.....	200.00	454.70	500.00	10,673.65	17,014.17
Missouri	3,089.54	1,076.59	.....	42.00	115.47	12.22	100.00	6,751.76	11,187.58
New Mexico .....	.....	.....	.....	.....	.....	43.18	.....	.....	43.18
North Carolina	23,768.64	8,331.83	.....	.....	.....	1,200.00	800.00	61,404.00	95,504.47
Oklahoma	1,704.73	1,067.65	.....	.....	300.00	40.24	.....	7,013.92	10,126.54
South Carolina	20,874.95	7,461.01	.....	.....	1,200.00	715.96	1,000.00	48,766.08	80,018.00
Tennessee	7,727.47	4,507.70	.....	220.00	500.00	152.00	200.00	19,962.63	33,269.80
Texas .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Virginia	30,957.68	15,442.96	150.00	900.00	2,150.00	1,344.10	3,270.25	52,491.01	106,706.00
Totals	\$149,430.11	\$78,863.65	\$267.50	\$1,601.50	\$5,535.47	\$7,091.48	\$7,693.75	\$338,620.52	\$589,103.98

Value of Boxes ..\$ 12,088.32

a good advance; it will arouse new hope and enthusiasm for the rest of the five-year period.

A MATTER OF EDUCATION

It is found impossible to secure a full report of all those who have adopted the tenth as the minimum standard in their contributions. The office of the Laymen's Missionary Movement receives reports almost daily of the good work that is being done in Stewardship education and is constantly sending out its valuable tracts to all sections of the South. There is perhaps not a week passes that does not record a number of additions to the list of tithers. To make this movement general and most fruitful there must be a continuous program of education.

It is hoped that the organizer of all new tithing bands will report to his state headquarters.

Rev. John S. Huebschmann, of Cleveland, Ohio, has recently published a book that is replete with striking examples of God's blessings upon those who observe this standard. He states that in 1921 there were four tithers in his own church. The average contribution of these four to current expenses was \$107.26 per capita; the average gift of the rest was \$10.96. The average contributions to benevolences were respectively \$28.63 and \$2.24. The contrast in their activity and spirit of loyalty was equally striking.

* * *

Appalachia, Virginia

This is a new and thrifty town among the mountains of Southwest Virginia; it is located on the Southern and Louisville & Nashville railroad, and in the midst of a section rich in coal deposits. It is the center of large mining operations and enjoys a business activity unusual for a town of its population.

The Baptist church has a comparatively new building, but it is already inadequate to meet the demands of the growing membership. Rev. F. M. Dowell has not been on the field long but his pastorate has been greatly prospered, and he has the undivided support of a loyal people. It is a matter of deep regret that the pastor's health is not good and there is grave fear that it may become necessary for him to give up this fruitful ministry.

It was a great pleasure to have some good friends from Stonega, Big Stone Gap, and other towns present at the afternoon meeting.

The church has some aggressive laymen who are fully committed to the weekly offering by every member upon the first day of the week as a vital feature of worship. They are planning a brotherhood; they also mean to make their pledges to the Seventy-five Million Fund worth a hundred cents on the dollar.

While four talks in one day is a strenuous program, the responsiveness of the people made it well worth while and comparatively easy.

In Northern Kentucky

Kentucky has a group of towns and cities just across the Ohio river from Cincinnati; among these are Covington, Newport, Dayton, Bellvue, Erlanger, and Latonia. The object of this visit was to speak in two Institutes, the one in the

First Baptist Church of Newport for the Campbell County Association, and the other with the Baptist Church at Erlanger for the North Bend Association. Rev. J. M. Rogers, of Shanghai, China, who is at home on furlough, is enlistment secretary for the former, and Rev. W. A. M. Wood conducts a similar work in the North Bend.

These Institutes were held simultaneously in order that the same speakers might be utilized at both meetings.

These enlistment workers are not only seeking to stimulate immediate payment of pledges but hope to install Scriptural methods that shall prove of permanent value, both in financial and spiritual returns. Their efforts are in hearty accord with the general policy in Kentucky, namely, the weekly offering for all causes, based upon the tenth as the minimum. This plan is putting Kentucky Baptists in the forefront, and W. S. Farmer, chairman of the laymen's work, is a large factor in this advance movement.

It was cheering to see the men at both meetings with striking unanimity, pledge themselves to deeper consecration and more zealous service.

Pastors Harvey and Cutts, of the local churches visited, fully appreciate the capabilities of their laymen and are constantly on the alert for the largest development of their men.

Through the suggestion and courtesy of Rev. W. B. Harvey, of Newport, the General Secretary had the rare privilege of hearing Rev. J. F. Herget, pastor of Ninth Street Baptist Church, Cincinnati, lecture to his Friday Bible class. There were one hundred and eighty-five present, seventy-four of whom were men. These were teachers, and represented the evangelical churches of the city. Dr. Herget's popularity is further attested by the fact that he lectures each Monday evening to four or five hundred young men at the Y. M. C. A. It was also a pleasure to have a visit with him and other Cincinnati Baptists at luncheon.

Northwest Missouri

A trip of eight days in a touring car by a Southerner in this northern climate, during zero weather, is a rather perilous undertaking, especially when he has not been thoughtful enough to provide adequate protection in the way of caps, wraps, and robes. The itinerary, which had been successfully planned by Rev. C. C. Cunningham, pastor at large for four associations covering eight of the richest counties in America, began at the Savannah Avenue Church, St. Joseph, on Sunday, February 11, and closed at Wyatt Park Church, St. Joseph, Sunday, February 18. These two churches have very attractive buildings, large and fruitful fields, which Pastors Ferguson and Cooper are cultivating in a most successful way.

While "flu" was prevalent in every community visited, the pastor at large expressed gratification with the attendance. The visitor was scheduled for eighteen addresses at the following places: St. Joseph, King City, Gallatin, Jamison, Stanberry, Whiteville, Maryville, Rockport, Savannah, and Gower. While it sometimes involved a journey of seventy-five miles or more in a car, and three sessions per day, every engagement was kept. "The Stewardship of Life and Substance," "Achievements of Southern Baptists," "The Weekly Offering," and "Men and the Kingdom," were the leading topics considered.

Lack of space forbids adequate reference to the capable pastors, choice laymen, and elect women that were met on this visitation of the churches.

Following the regular lecture at Stanberry, the visitors met the brotherhood at a banquet and discussed some measures of practical value with these laymen. It was a pleasure to find Rev. J. B. Hyde, recently a pastor in Knoxville, so

comfortable and useful in this fruitful field.

At Jamison and Rockport, the High schools took a recess, and gave the boys and girls the opportunity to attend the afternoon meeting. This induced the speaker to recur to his school experience and to give an educational flavor to his remarks.

At Maryville, Pastor Cooper has arranged for a supper, some special music, and a delightful social hour, in the basement of the beautiful church, prior to the talks of the visitors.

Maryville has a prosperous state school, and Rev. J. A. Cooper, who is in large demand for the Chautauqua platform, preaches to crowded houses.

Whiteville Church is located in the outskirts of the village by that name, but is considered a county church. The members own fine farms and have high rating from an educational and a social standpoint. No wonder Pastor Cunningham is happy in this field.

At Savannah, in addition to the epidemic of "flu," the stewardship meeting encountered a most attractive educational rally, in which the entire town was greatly interested. It is an annual event and very popular. The members of the First Baptist Church, however, demonstrated their loyalty to the Kingdom by coming to the Lord's house in surprising numbers. This was also a striking expression of their loyalty to Dr. F. P. Davidson, the pastor.

At the Saturday meeting, which was held with the Baptist Church at Gower, the women were largely in the ascendency. It is not unusual for the General Secretary to speak at Men's Meetings in which the women are in the majority. This was a busy day for the men, but they showed up in larger numbers about noon, as the women began to spread the bountiful meal. One woman, who was impressed with the morning discussion, went out after her husband, induced him to take a recess from his arduous labors, and marched him into the afternoon session.

At Gallatin, Pastor R. F. Judson was just able, for the first time, to get out from an attack of "flu." Roads that were almost impassable, because of heavy rains, kept some country delegations from coming to the meeting.

At King City the church has just completed a building that is a perfect gem. Following two talks on Stewardship and the Weekly Offering, Rev. T. R. While suggested that it was a favorable time to launch a campaign to provide for their budget. Pledge Cards were distributed and the response was about unanimous.

Rev. C. C. Cunningham, the enlistment secretary, or pastor at large, is doing a constructive work of rare value in his large field. He does much along educational and evangelistic lines, forms pastoral fields, conducts canvasses for funds, helps to locate pastors, reorganizes and inspires the membership, and puts many inactive churches to work again.

The Baptist cause has retrograded in this rich country during the past decade, but a new day is dawning and the outlook is decidedly hopeful. The morale of these Baptists is being restored.

In closing this imperfect report, the secretary must acknowledge the special courtesy of Mr. and Mrs. A. T. Ray, Gallatin; Rev. and Mrs. Timbrook, Jamison; O. V. Sells and family, Savannah; Mr. and Mrs. Jas. F. Gore, Rockport; Mrs. Marion Scott and household, Whiteville; Dr. and Mrs. Davidson, Savannah, and Mr. and Mrs. L. N. Castle, St. Joseph.

Winston-Salem, N. C.

This twin city, although somewhat inaccessible, holds first place among the cities of North Carolina, according to the census of 1920. The Baptists were a little tardy in getting established in this prosperous city, but a recent religious sur-

vey gives them the lead in membership. The Secretary had a busy day with the First Baptist Church of Salem; while the morning and evening congregations were large, the afternoon attendance was a little disappointing to the pastor, Rev. H. W. Baucom. This meeting was in competition with a very attractive program at the Y. M. C. A. The president and a professor from Hampton Institute were announced to speak on our obligation to the Negro; the chief attraction of this hour, however, was a quintet of Negro men from Hampton and these vocalists easily won out.

The Salem Church has a magnificent plant, also a beautiful park adjoining; the latter is the gift of that princely laymen, D. Rich. The church has a loyal company of men who heartily concurred in a proposition to make 1923 the banner year in their religious record. It is worth the trip to Winston-Salem to touch the life of Fred Day, the jeweler-evangelist; he is a member of this church and a constant inspiration to his pastor. Rev. and Mrs. H. W. Baucom keep the church continuously busy with forward movements.

PROGRAM

MEN'S MONTHLY MEETING

A praise service in which a capable layman shall conduct the singing, two laymen, selected in advance, shall lead in prayer, and each member quote a Scripture verse.

Business session, including reception of new members, reports of Committees, plans for practical service, etc.

TOPIC

Achievements of Southern Baptists

(1) Foreign Missions—old and new fields, departments of work, progress, etc.

(2) Home Missions—speak briefly of the different departments.

(3) Christian Schools—Their value to the Kingdom. Mention some.

(4) Relief and Annuity Board—speak of the nature of its work.

(5) Orphanages—speak especially of the Orphanage in your own State. How many Baptist Orphanages in the South?

(6) Hospitals—tell something of their ministry. How many Baptist Hospitals in the South?

(7) State Missions—discuss this work in your own State.

Let each speaker be limited to five minutes. For literature, write to Frank E. Burkhalter, Baptist Sunday School Board, Nashville, Tennessee, and to your State Headquarters.

Time will allow only a brief outline of the work of these denominational enterprises. If proper preparation is made, this should be a very profitable meeting.

Brotherhoods

The most striking evidence of the rising tide of interest among laymen is the organization of Brotherhoods in the churches. It is gratifying to learn that many of these are adopting the suggested program published each month in HOME AND FOREIGN FIELDS. It is vital that the chairman announce the program of each meeting a week or two in advance, place proper literature in the hands of every layman on the program, and give large publicity to the meeting. This organization is not automatic.

The success of the monthly meeting rests with the chairman of the program committee, who should also be president of the Brotherhood.

The pastor keeps in close touch with this organization and his suggestions are invaluable to the President. He should be a constant inspiration.

Billy Sunday

Mr. Sunday's campaign of six weeks in Knoxville is regarded by good judges to have been a decided success. He preached a sound gospel, unprecedented multitudes heard him, the sentiment against worldly amusements and immorality was greatly strengthened, and a considerable number of men, whom no other agency had been able to reach, were led to declare their allegiance to Christ.

The churches are having large additions; the First Baptist to date has received more than a hundred, with the prospect of several others. The Broadway Baptist has had sixty-four additions and the pastor thinks this number will be increased to at least a hundred.

Missionary Miscellany

Secretary T. B. RAY

An announcement of great interest to many of our friends will be the fact that we now have a new map of the world showing all our mission stations. The map is 32 x 48 inches, printed on cloth and sells for \$1.50. It will be especially helpful for mission study classes and for lecture purposes in small rooms.

We have been greatly pleased over the success of our special committee in Shanghai in securing land for a new compound. A portion of the old compound on the North Szechuen Road has been sold to good advantage, and a plot of ground about four times as large and about one mile further out has been secured. On this new lot we will lay out and erect one of the greatest mission compounds in the world. It is quite probable that the sale of the remainder of the old compound and another piece or two of land which we now own, will provide sufficient funds to finance the entire enterprise. We will then be in far better position to do a greater work in Shanghai than ever before.

The kindly stork has brought cheer recently into the homes of several of our missionaries. On December 3, 1922, Lester Wright Eavenson came to the home of Rev. and Mrs. I. D. Eavenson, Kaifeng, China. On December 19, the home of Dr. and Mrs. Edwin Dargan Smith of Kweilin, China, was cheered by the coming of Mary Blackman Smith, and on January 8, 1923, Carl F. Jordan, Jr., was born into the home of Dr. and Mrs. Carl F. Jordan, Yangchow, China.

The recent arrivals upon furloughs are: Dr. R. E. Beddoe and family, of Wuchow, China; home address, Dallas, Texas.

Miss Susan Anderson of Abeokuta, Africa; home address, Smyrna, Ga.

Miss Cora Caudle of Abeokuta, Africa; home address, Hamptonville, N. C.

Mrs. Janie L. Graves, of Canton, China; home address, Blue Mountain, Miss.

Rev. P. Andrisan, a native of Roumania, who graduated last June at the Southern Baptist Theological Seminary, Louisville, Ky., sailed for Constantia, Roumania, on March 8. Brother Andrisan will engage in general mission work in behalf of his native people. He made a good name for himself while in America, and we expect fine results from his labors in Roumania.

"Jerusalem is already full with all sorts of isms. There are now Mormons, Christian Scientists, Adventists, Russellites and Nazarenes at work, in and about the city. Oh, what a need there is to testify for the pure Gospel and to

Southern Baptist Convention

It is none too early for laymen to plan their business engagements so they can attend the Southern Baptist Convention, which meets in Kansas City on Wednesday, May 16, 10 a.m. Laymen need to realize that they are Kingdom factors as well as the preachers. They should become acquainted with the leaders and with the policies of the denomination, gather inspiration from such a great meeting, and become thoroughly saturated with the denominational spirit. Such a visit affords recreation from the press of business and brings untold spiritual enrichment.

teach it. Jerusalem may be a city of churches, mosques and convents, but its people are the most indifferent, most materialistic people I know of anywhere. Atheism is rampant. I say this with a deep heaviness and sorrow in my heart. God pity this poor city!" *Louis V. Hanna, Jerusalem, Palestine.*

"This is indeed a dark, difficult field, for here Satan is hard at work with all his hosts in full force. Even while I write one can hear the awful heathenish music down town, and one knows it is the devil-worshipping going on. Yet God is also here among us and His grace is sufficient for even the vilest and lowest of sinners. It would do your heart good to see the eager faces of our boys and girls in the two schools and the kindergarten class. Children are the same the world over, and the winning of these young lives to Christ is the hope of any nation and more especially of China.

I have started the study of the language, studying six hours a day with a private teacher, learning to read, write and speak fluently. I find it very interesting, fascinating, and also very difficult. But is there any worthwhileness in an easy job? I thank God for the privilege of tackling a hard thing, and in His strength and grace one is sure to come through victorious." *Faith M. Snuggs, Pakhoi, China.*

"The progress in the Saki District has been very pronounced since Mr. Patterson has been up here. He knows how to get work out of the natives. The attendance at the churches has increased greatly, and he has built many new churches. The work among the women seems to be growing too. We have night schools in all three of the churches here and Saki, and it is very gratifying to see that so many are learning to read. Usually when the people learn to read, they become Christians." *Miss Mary Perry, Saki, Nigeria, Africa.*

"We had a wonderful year last year in the Sao Paulo field. I have just finished my report for the State Convention which meets next week. We had three hundred and sixty-three baptisms during the year, by far the largest number we have ever had in one year. The contributions were good also." *F. M. Edwards, Sao Paulo, Brazil.*

"While the land is in such a way politically, there is much to encourage in our work. Some time ago some Chinese papers took up the matter of getting a vote on who are the most popular and influential men in China. Forty-eight

were voted upon, and out of this forty-eight twelve were outstanding, outspoken Christians. Feng U Shong was the fifth from the head in number. Now, what do you think of that? Only about one out of every 1,300 of the population makes any pretension as a Christian, but when you came to such a count or show down as the above, one out of four is found to be a Christian."—*Wade D. Bostick, Pochow, China.*

"The blessings of God have been very manifest this closing year. Within one year and twenty-five days I have personally baptized 99 people. Surely the field is ripe this new year for another harvest. It is not a question of opening new work in new towns any more, we are kept busy following the work as it gloriously spreads from one center to another. I have had four splendid tent-meetings. The work has been done by the native believers. I have no paid helpers in all this enormous district. Only this year are we asking for help for Suarez. The church here in Mendoza sends its workers out to different places to hold meetings. The church also pays for tent expenses. The people are fast learning self-support, both spiritual and material."—*F. J. Fowler, Mendoza, Argentina.*

Receipts of the Foreign Mission Board to March 1

	1923	1922
Alabama	\$ 42,687.09	\$ 41,583.10
Arkansas	28,333.53	2,667.92
Dist. Columbia	10,832.77	14,403.20
Florida	14,745.93	16,202.98
Georgia	90,088.00	100,865.32
Illinois	1,600.00	5,220.00
Kentucky	79,868.49	101,874.20
Louisiana	15,173.96	14,213.31
Maryland	22,040.00	21,790.00
Mississippi	43,833.44	46,179.50
Missouri	19,891.32	19,478.03
New Mexico	3,100.00	3,510.00
North Carolina	106,186.08	76,251.12
Oklahoma	15,965.14	2,110.49
South Carolina	99,554.00	85,349.38
Tennessee	32,524.50	50,264.75
Texas	231.25	482.53
Virginia	137,721.27	148,825.79
	<u>\$764,376.77</u>	<u>\$751,271.62</u>

The Money Question

*It's not what you'd do with a million,
If riches should e'er be your lot,
But what you are doing at present
With the dollar and a quarter you've got.*

—Selected.

Young People's Department

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

Leader's Note Book

Leaders Note Book—In the study of education we should strive to have each child develop a greater appreciation of his own opportunities and a better knowledge of why study and education are necessary. Discuss conditions of peoples without a written language, their industries and interests; why they are so limited and what ambitions they are capable of attaining; why superstitions have greater hold on empty minds; the effect of education with its books, magazines, lectures, etc., on medicine, modes of travel, business progress, government, etc. These topics should be of especial interest to R. A.'s and G. A.'s and Jr. B. Y. P. U.'s.

Education

Education in its beginnings was largely a matter of getting food, shelter and clothes for the family. Among primitive people it was the training given, usually by parents, to the child in how to go about supplying these needs. As certain customs developed, superstitions also grew in the minds of the people. Teaching these customs and superstitions came to be the duties of certain people, and these, before they could teach; had to be taught. Thus began a class of priests and from these the degree of learning reached by the tribe or nation came.

A Visit to a Chinese School

Let us go into yonder Chinese school. My, what a noise! You will understand that things always go by opposites in China. In a school, if there is a great deal of noise, you may be quite sure that the master is there; and if it is very quiet, then you know that there is mischief brewing.

We enter, and there is the school before us. The teacher, with long robe, shaven crown and long queue, wide sleeves, huge horn-rimmed spectacles, has a table in front of him. On it are his ink stone, his water for making the ink, his tobacco, pipe, his teapot, and his ruler for punishing the pupils.

In front of him are a score or more of boys, some with their pates all shaven close, and others with their hair growing in five little sprouting horns bound together.

Presently a boy comes up to the master to learn his lesson. The master repeats the lesson to him, and then the boy sits at his table and shouts it out as loudly as he can.

The second boy comes up and is taught his lesson; and he, too, begins to shout it aloud. Then the third and the fourth, likewise, until all of them are shouting out together at the top of their voices, each with a different lesson, for they do not study by classes.

Presently a boy comes up to recite his lesson, which he does by turning his back on his teacher. This is done to prevent the pupil from peeping in his book while he is reciting. It is called in Chinese "backing the book." All the time the pupil is reciting he sways his body from one side to the other, singing out his lesson, keeping time with his body.

If we visit a Christian school, we will find the pupils studying some Christian books—catechisms, hymns, and Scripture portions. When studying a catechism they memorize the whole of it, and can repeat question and answer from beginning to end without a slip. If it is a Gospel, the pupil will begin at the first verse of the first chapter and recite the whole Gospel. Many hymns are committed to memory. A missionary

who has a number of mission schools under his care, and who examines the pupils, says: "I have known, in the schools that I have examined, boys who can repeat the whole of the New Testament without making a single mistake."

There are hundreds of Christian schools throughout China in which Christian books and the Bible are taught, and thousands of boys and girls who are learning to believe in and to love our Lord and Saviour Jesus Christ.—*Selected.*

Playing Chinese School

A MISSIONARY DIALOGUE FOR TWO BOYS, FOUR GIRLS OR MORE, AND TWO LADIES

By Clara M. Cushman

John, Richard, Lizzie, Sarah, Mary and Florence, and as many others as desired, sitting quietly in the room.

Lizzie: Well, I should think we were having a Quaker meeting. What shall we do next?

Sarah: Dear me. We've played all the best games we know of. I do wish we could think of something new, that we never played before.

General Response: So do I. That's so, etc.
John (points to the window): Look, Mary; who is that coming with your mother? (All look towards window.)

Mary: Oh, I suppose it is that Chinese Missionary woman coming to supper.

Richard: Oh, fiddlesticks! That just spoils all our fun.

Florence: Aren't you ashamed, Richard Bailey, to talk so about a missionary, and you the minister's boy?

Richard: I guess I've got a right to talk, as well as other boys, if my father does happen to be the minister. I know what I am talking about. We had a missionary at our house in the last place where we preached and she said the money for a bag of peanuts would buy a Bible, and she kept telling us kids stories, till she got me so interested that every time I ate a peanut I felt as though I was eating Bibles. I have only just got so I can enjoy my peanuts once more, and I don't want to get all stirred up again.

Florence (still looking out): She isn't a Chinese. She looks just like folks.

Sarah: Who said she was Chinese, and don't you know Chinese are folks?

Florence (grieved): Mary said she was a Chinese Missionary.

Mary: Never mind, Dearie. I just meant she had been to China. Sh—Keep still. They are coming now.

Enter Mrs. Morris and Miss Davis.

Mrs. M.: Miss Davis, this is my daughter Mary, and these are some of her special friends. I am sure they will all be glad to shake hands with a real, live Missionary from China. (Introduces each, takes Miss D.'s wraps and lays aside her own.) Now do you prefer to go to your room and rest or to remain here?

Miss D.: I would like to stay with the boys and girls, if they do not object.

Several Respond: Oh, no. Please stay with us.

Miss D.: What have you been doing?

Mary: When you came in we were just wondering what to do next.

Miss D.: How would you like to play Chinese school?

General Response: Goodie. That's fine!

Florence: We don't know how.

Miss D.: I will tell you how. We'll play that we are all in Peking and are all Chinese. This is the school-room and these chairs are benches. (Arranges chairs in rows.) This is my table and I will put my chair behind it. Perhaps Mrs. Morris will give up a teapot and a cup and some tea, for the Chinese are great tea drinkers and smokers as well.

Mrs. M.: Certainly. (Starts to bring them.)

Will you not have a saucer, and sugar and cream?

Miss D.: No, thank you. Chinese do not use saucers and we drink our tea clear. This little slender cane will do for a pipe. This little vase will do for a snuff bottle. You must imagine that I am an old gray-haired Chinaman. This is my long coat (*pointing down to skirt*). I have a big vest over my coat, yellow slippers on my feet and a large ring on my thumb, and glasses so big (*puts ends of forefingers on ends of thumbs and holds up to eyes*). You are Chinese boys and girls with black hair and little black eyes. Chinese think it very strange so many of us have green eyes and yellow hair.

It is not customary for boys and girls to go to school together; in fact, there are not many schools for girls except Mission schools. But we will have boys and girls together today. Shall we play it is a Mission school or a heathen school?

Lizzie: Oh, we want to know about the Mission schools. Our band helps run one in China.

Florence: Yes, they probably won't have heathen schools much longer, all the boys and girls are taking hold so well.

Miss D.: That's good. Everything you do for Missions helps to bring on the glad day when there will be no heathen anywhere. Now, I will sit here at the table with my big glasses on. You can all go out, and as you come in, each must come up to the table and give me a salutation and say, "Ching An," for boys and girls in China know how to be very polite, and the old teachers insist upon their paying them great respect. Girls put their hands on their knees, to make an old-fashioned curtsy, so (*illustrates*). Now, let's see you girls do it. (*Practices the girls until they do it nicely*.) Well done. Now boys, this is the way for you to do—so—bring the palms of your hands together, raise them to your forehead, bow low, slowly, keeping hands quite near the face, then rise, stand erect, drop hands to your sides. (*Gives them practice*.) There, that will do very well. These little pamphlets will answer for books, bring them to school in your sleeves. "Jir lai" means "come here," "how" means "good," and "pu how" "not good," "shu" is "book" and "bay" is "back." When I want you to recite, I will say, "Bay shu lai," "Come and back your book." You then come to the table, lay your book on the table, curtsy to me, turn your back to me and recite, then curtsy again and take your seat. When you come in I will teach you your lesson, and you must all study aloud, at the top of your voices in a sing-song, so:

Che tou she, e jun Shun
Zow ten de, eo zow ren
Leo rih ho Shun shear she,
Tar jew foo, Ahu she rih.

Sarah: Oh, how funny! What does it mean?

Miss D.: "Chitoushe, e jun Shun zow ten de, eo zow ren" means "In the beginning one true God made heaven and earth, also made man." "Leo rih ho, Shun shear she, Tar jew foo, Ahu she rih," means "After six days he rested and blessed it, the Sabbath day."

The children come from heathen homes, where they worship ugly little idols and images. They light the incense before them, but never love them, or pray to them as you pray. They are afraid of their gods. Indeed, I think the big ones would scare you boys and girls.

Florence: Oh, I think that is terrible. I wish they knew about Jesus.

Miss D.: So do I, dear. We teach them to sing "Jesus loves me," and they go home at night and sing it, and then, too, they study aloud at home, so the whole family learns nearly all we teach them. I will write the Chorus of the song on the board so you can all sing it at the close of school. (*Writes*)

Jew Yes-soo eye wo
Jew Yes-soo eye wo
Jew Yes-soo eye wo
Shung jing e gow u wo.

(*They sing it over a few times.*)

Miss D.: Now, I guess we are ready to begin and you can go out and come in as I have said. I will sit at the table waiting for you. I will call you by Chinese names. (*Gives them names as they pass out, Wen Sing, Wen Ping, Wen Shan, Wen Lan, for girls, Ming Tang, Ming Chuan for boys.*)

Pupils enter, salute teacher, and say "Ching An," take seats, pull books from sleeves. Teacher calls them up to her table one by one, as: "Wen Ling, Jir lai," reads the lesson to them, three words at a time as, "Che tou she," which they repeat after her, then curtsy, take seats, study aloud. Boys do the same, giving their own salutation. All study aloud in sing-song.

Pupils pause occasionally, one or two at a time. Teacher reprimands them, and they resume study louder than ever, beginning either on first or second line, thus mixing words, but keeping time and tune. After a few moments of study, teacher calls up pupils one at a time to recite. Any pupil who is idle, disorderly, or fails to recite well, may be made to kneel as punishment. For variety some pupil may give salutation imperfectly and be made to give it properly. If desired teacher may go out of the room leaving pupils studying industriously—they play while she is absent but resume study with great vigor as she returns. After a few have recited, they sing, "Jew Yes-so eye wo," pupils "Ching An," and leave. All return and gather around Miss D.

Richard: That's a jolly old game.

Mary: Yes, it is the very best we have had this afternoon. We thank you ever so much, Miss Davis. If Mission schools are like that they are lovely. I should think all the boys and girls in China would want to go.

Miss D.: There are many, many more who would be glad to come, but there are not schools for them.

John: Why don't the Missionaries have more schools?

Miss D.: Because they cannot. It costs money to rent houses and hire teachers and buy Bibles.

Sarah: How much does it cost for one girl?

Miss D.: It costs on an average about one dollar to send a girl to a day school for one year.

General Response: Oh, how cheap!

Miss D.: Yes, a little money goes a long way on the mission field.

Lizzie: Do the girls ever get to be Christians?

Miss D.: Oh, yes, many of them learn to believe in Jesus. They love to pray to him and sing the Jesus songs, but it does not end there.

Neighbors

Many a generous neighbor I have—
Mongol and Ottoman, Briton and Slav,
Brahmin and Christian and Saracen;
From my open door to the long street's end,

I reckon each man my comrade and friend,
For a neighbor am I to the race of men.

From my window I watch my neighbors pass,
Peasant and prince (but I know no class)—

Folk of every temper and mind;
And my heart leaps up to behold each face,

For I am a neighbor to all the race
And a fellow-townsmen to all mankind.
—Henry C. Barnett, in the *Roof of the World and Other Poems*.

They are like little missionaries in their homes. The Gospel has been carried into many homes by our pupils and whole families have been saved.

The little book from which you recited goes on and tells how God loved us and gave his Son to die for us and sends the Holy Spirit to help us. After this is completed, the Gospels and other parts of the Bible are learned so thoroughly they can never forget it. Of course we teach them how to pray. And I must not forget to tell you that we take those cruel bandages off from the girls' feet in our boarding schools and save them a great deal of misery.

Mary: I think it is just grand, and I think we might do more than we do. We waste a lot of pennies—buying peanuts, for instance—(*glancing at Richard*). If we saved up our pennies we might send many a little girl to school.

Miss D.: That is very true, and one of the best ways to save them is in our pretty little mite boxes.

Lizzie: I wish I had one.

John: Me too.

Richard (*shouts*): Me three.

Miss D.: I am glad to hear you say this. I have some boxes with me that I would be glad to give to you. How many would like them? Raise your hands. (*Hands go up*.) God bless you, dear boys and girls. I am sure it will please Him to see you deny yourselves and drop your pennies in the boxes for "His little ones." (*Turns to the audience*.) It is ever thus with boys and girls. Their warm hearts respond quickly as they realize the need. Are there not older ones, God's stewards, who are wasting not only pennies, but dollars, that might be carrying the Gospel message to the Christless millions? Will you not give us a generous offering to aid this blessed work, and will you not, like the boys and girls, take the boxes and drop in them, not only the pennies, but, from time to time thank-offerings for the good gifts with which your lives are crowded? There is no investment for money that will give better returns, for all time, and also for all eternity.

Instructions for Chinese Women and Girls

By Lady Tsao (Written about 125 A. D.)

All girls, everywhere,
Should learn woman's work.
When women guests are expected,
You should the chairs arrange in order.
Let your own dress be neat and suitable.
Slowly and lightly walk;
Move not your hands about;
And let your voice be gentle and low.
With such deportment
Invite your guests to enter;
Present your salutations,
Inquiring after their welfare since last you met.
In conversation with them
Talk not at random.
When they questions ask or answer,
Give most polite attention.
In asking of their welfare,
Or talking of yourself, in a low voice speak;
The tea and refreshments carefully prepare.
Politely receive each guest,
And exhaust courtesy when they depart.

(How many of these would be good rules for American girls?)

Some Sayings About Education

"To educate a girl is like putting a knife into the hands of a monkey."—*Hindu Proverb.*

"The aim of female education is perfect submission, not cultivation and development of the mind."—*Confucius.*

"God created all people of two tribes, the tribe of men and the tribe of women. There is a wisdom of men and a wisdom of women, though the wisdom of women is a small matter, a matter to laugh at among men."—*African saying.*

"I am as stupid as a hen."—*Saying of African women.*

"Men are superior to women on account of the qualities with which God has gifted the one above the other."—*The Koran.*

"No scheme of education for primitive races can succeed that neglects the woman's influence in the family and the tribe."—*A Christian Educator.*

"The hope of our country is in the education of our girls, and we shall never have statesmen till the mothers are educated."—*A Persian nobleman.*

"Train not thy child so that at the age of thirty or forty he shall have to say, 'This great work could I have done but for the lack of a body'."—*Emerson.*

"Good education is that which gives to the body and to the soul all the perfection of which they are capable."—*Plato.*

"The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments."—*Psalms 111:10.*

Our Puzzle Corner

PUZZLE No. I

A missionary in South Brazil.

FIRST NAME.

1. The king who asked God for wisdom.
2. Ruth's sister-in-law.
3. The seventh man born into the world.
4. In whose house did the ark of God remain three months?
5. The sister of Moses and Aaron.
6. Father of King Ahab.
7. The cupbearer to a great king.

INITIAL.

Timo'hy's grandmother.

LAST NAME

1. A giant killed by a youth with a sling and stone.
2. What book in the Bible has same number of chapters that there are books in the Bible?
3. One of the minor Prophets.
4. Two books in Old Testament of same name.
5. In whose field did Ruth glean?
6. Who was smitten with death for touching the ark of God with his hand?
7. Only two books in the Bible begin with this letter.
8. Just one book in Old Testament beginning with this letter.

Sent by Miss Virginia Parsons, Sedalia, Mo.

PUZZLE No. II

A new missionary in Brazil.

FIRST NAME.

1. Deut. 1: 39.
2. One of the twelve tribes
3. A prophet of David's time.
4. Last letter of the Bible.
6. Jacob's changed name.
6. The first Bible School superintendent (Neh. 8: 1).

Hidden Flowers

Flowers are hidden away, sometimes,
Where only a searcher may find them;
Hearts are hidden away sometimes,
Where there's never a cord to bind them,
To other hearts—so they pine and droop.
In a lonely, forgotten way—
And the glow of them fades as blossoms
fade,
That were lovely, yesterday.

Flowers are hidden beneath brown leaves,
But the leaves may be brushed aside;
And hearts are hidden as far away,
Under hopes and dreams that have
died . . .
But the flowers and hearts are found,
sometimes,
And the flowers gleam with delight;
And the hearts shine out—like wee, happy
stars—
That smile through the dark of night!

LAST NAME.

1. The first convert in Europe.
 2. One of Paul's companions in Corinth.
 3. The accepted time.
 4. Two believers of Athens.
 5. A family of obedient children in the Old Testament (Jer. 35).
 6. A man who touched the ark.
 7. The island on which Paul and his shipwrecked companions landed.
- Sent by Helen Arnold and Mrs. G. C. Hodge, Fayette, Miss.

Answers to March Puzzles

PUZZLE No. I

A missionary in Central China.

FIRST NAME.

1. Cornelius; 2. Amalek; 3. Rebekah; 4. Rahab; 5. Ishmael; 6. Esther (Carrie).

INITIAL.

Elizabeth (E).

LAST NAME.

1. Obadiah; 2. Wilderness; 3. Enoch; 4. Naaman (Owen).

Answer, Carrie E. Owen.

PUZZLE No. II

A missionary in Interior China.

FIRST NAME.

1. Zimri; 2. Elizabeth; 3. Martha; 4. Marah; 5. Amoz (Zemma).

LAST NAME.

1. Hannah; 2. Abigail; 3. Rizpah; 4. Esau (Hare).

Answer, Zemma Hare.

Names of Those Answering February Puzzles

- Ark.—Mrs. J. R. Donnell.
Ky.—Cora Lee Washburn; Blanche Howlett.
Okla.—Jeannette Simpson; Mrs. M. G. Mosley.
La.—Leonora Row.
Miss.—Annie Henry; Mrs. M. R. Pegues.
Mo.—Queenie Halbert; Virginia Parsons.
S. C.—Manan Burts; Broadus Southerlin; Helen Coggins.
Texas.—Mrs. H. S. Ralston.
Va.—Richard C. Davis; Mrs. E. E. Lewis.
Send answers to Miss Elizabeth N. Briggs
214 W. Edenton St., Raleigh, N. C.

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(Continued on Third Page of Cover)

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(Continued from Page Thirty-two)

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