HOME and FOREIGN FIELDS

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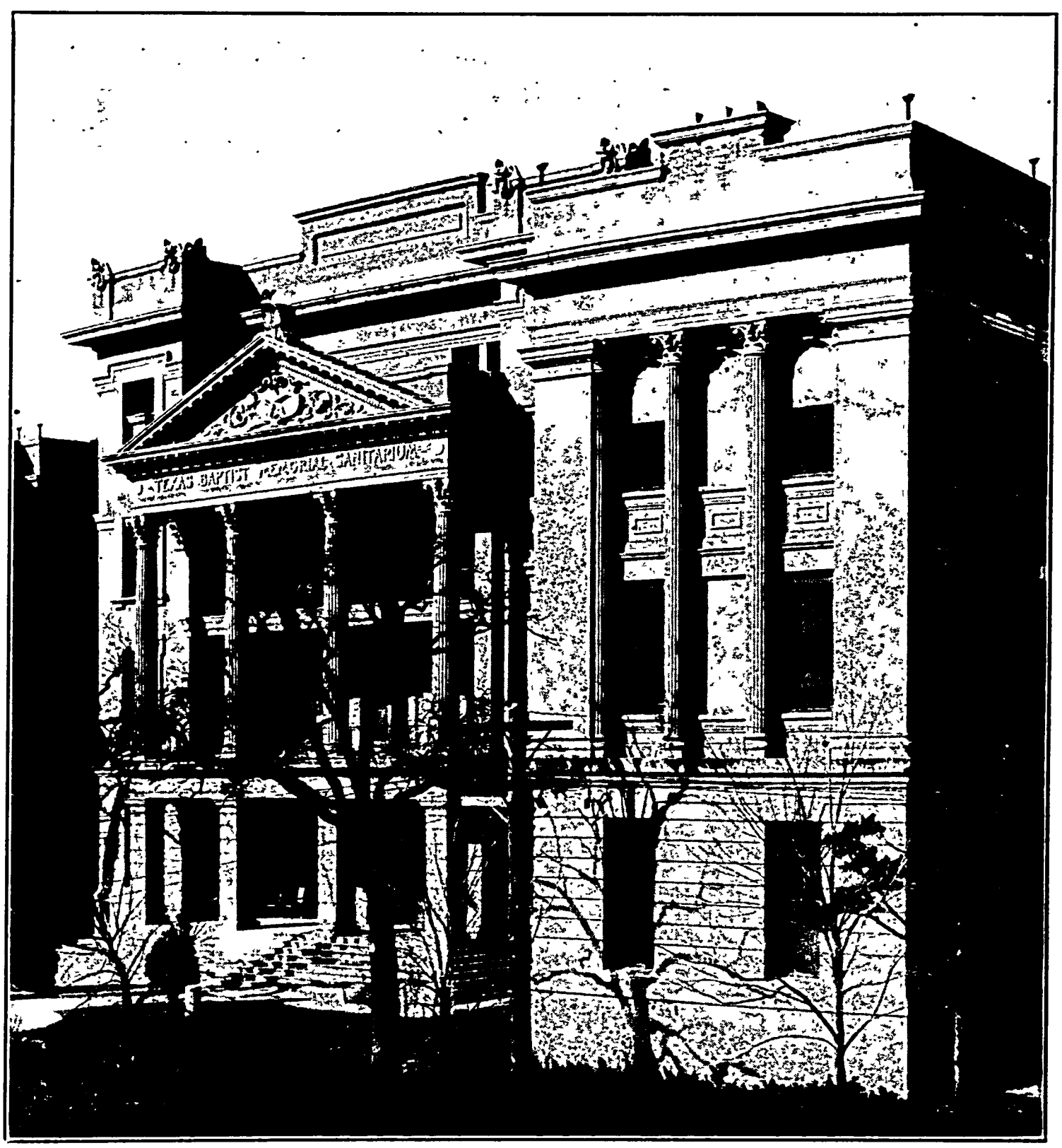

HEALING THE SICK IN THE NAME OF CHRIST

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HOME AND FOREIGN FIELDS

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THE MISSIONARY PILOT

SENIOR B. Y. P. U.

October 7.—Topic, "Coveting Christian Gifts." Read the stories on pages 16 to 24, telling of the quiet, consecrated ministry of Christian nurses and physicians. Why should not this be an example of Christian gifts rightly used no less than the work of the missionary or preacher?

October 14.—"Second John." Read Dr. Carver's article, "On the Trail of Twentieth Century Apostles," and re-tell his story of some of the consecrated, devoted missionary families in China who are living out the exhortations of John to "the elect lady."

October 21.—Topic, "What is my Duty toward those Who are Not Christians?" This topic offers splendid opportunity for presenting afresh the heart of the missionary message as found in Dr. Love's great deliverance at Stockholm. Let the leader read this article with much care, and then bring the central, essential truths as a concluding part of the program.

October 28.—Topic, "Missionary By-Products." Make use of this occasion to introduce the new missionaries who have recently sailed, having the sketches read of those who have gone from your state, or adjoining states, and giving a summary of the facts concerning these new workers.

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

Once each year at least the new missionaries should be presented to the young people. If possible, make up a poster, clipping out the pictures of the missionaries, and inserting them in the proper place on maps of the countries to which they have gone. Talk about the missionaries who have gone from your state, and have items of interest given by the children concerning those in whom they are chiefly interested and for whom they will agree to pray. Form a "prayer band" for these new missionaries during their difficult first year.

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

The missionary topic is "Southern Baptist Hospital Work." The outline program on page 35 may be supplemented by the thrilling stories of evangelism and spiritual ministries related by members of the various hospital staffs who have contributed these incidents on pages 16 to 24. See also the editorial on page 2, "Doing the Doctrine."

SUNDAY SCHOOL

Too much stress cannot be laid on the necessity of our people becoming acquainted with the new missionaries who have recently sailed for foreign fields. The closing exercise of the Sunday school might well be devoted to the introduction of these workers to the school, with a brief word concerning each. Their pictures, by states, or countries to which they have gone, might be mounted on cardboard and passed through the audience while the sketches are read.

PRAYER MEETING

Pray for Japan; for Europe; for our hospitals; for the new missionaries; for our missionary leaders at home and abroad; for a greater world-program for Baptists. The prayer meeting leader will find an abundance of suggestive material for all these interests in this number of the magazine.

Home and Foreign Fields

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I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

OCTOBER, 1923

Doing the Doctrine

James, that apostle of practicality and consecrated common sense, exhorts us to be doers of the word, and not hearers only. There may be vast indifference or vigorous objection to what one *says* about the 'doctrines of Christianity; but when the principles of Jesus are put into actual practice, indifference changes to keenest interest and hostility is transformed into sympathy.

When a man is sick, or some one dear to him is sick, he needs help, not mere comforting words. Whoever renders that help at such a time gains his heart, and forever after he is more willing to listen to the doctrine of his benefactor, because he has seen its apparent fruit. Jesus recognized this great truth, and constantly made his power to heal the avenue of approach in bringing men and women to faith in himself and his teachings. It is significant that the great majority of his miracles were works of healing.

Now, it is entirely possible that wise propagandists may commend their erroneous teachings by their good works; and that teachers of pure New Testament truth may prejudice their cause bv failure to match their doctrines with their deeds. A study of efforts to render service to the sick and afflicted through the agency of hospitals reveals the fact that Southern Baptists are not living up to their privileges and responsibilities in "doing the doctrines" which they so loyally and zealously uphold.

Let us look at the situation in the light of facts gathered by Dr. E. P. Alldredge, our Secretary of Statistics and Survey:

Southern Baptists have twenty-one hospitals in operation in the South, in which 47,280 patients were treated last year. Catholics operate ninety-eight hospitals—more than four times as many, although having a church membership of less than one-third—and in these Catholic hospitals there were treated at least 260,000 persons last year. Catholics have five times as much invested in hospitals in the South as have Baptists. In each of our two largest States—Texas and Missouri—the Catholics have more hospitals than all our Baptist hosts have in all the South. Is it any wonder that Roman Catholicism is making steady gains in the Southland, the home of evangelical Christianity, where we are failing to match our preaching with our practice?

With some hesitation and much difficulty Southern Baptists have built and partially equipped one tuberculosis sanitorium in El Paso. In one state alone—Alabama—the Public Health Department estimates that 4,000 persons die annually of tuberculosis; that 40,000 have the disease in some stage; and that the ravages of the disease cost the people of that state $12,000,000 annually. We take it that this estimate is fairly representative of conditions throughout the South. Over against our equipment of one hospital to fight this dread disease is the Catholic equipment of five hospitals, at stragetic Southern centers, for the treatment of tuberculosis, in addition to which are maintained two fresh-air camps.

We turn from a consideration of Catholic hospital ministry to that of our evangelical neighbors.

The Methodist Episcopal Church (North) has a "Board of Hospitals and Homes," and maintains eighty hospitals, valued at $18,483,756. In these institutions there were treated last year 220,000 patients. An estimated need of $50,000,000 has been submitted as a proposed goal for the hospital work of Northern Methodists in the near future.

Southern Methodists, like Southern Baptists, have been negligent of their duty in the care of the sick, but are preparing to atone somewhat for this neglect, as witnessed by the following hospital program of challenging proportions, launched at the recent General Conference in Hot Springs: (1) A General South-wide Hospital Board of nine members was created; (2) This Board was empowered to select South-wide headquarters; to procure a charter; and to expend $12,500 annually for four years for operating expenses; (3) This Board was charged with four specific tasks, as follows: "(a) to study the hospital situation in the church; (b) to provide a literature; (c) to devise plans for the promotion of hospital enterprises; and (d) to assist in building and financing hospitals in various communities throughout our connection." (4) As auxiliary to the General Hospital Board, a "Golden Cross Society" was created to help finance the new hospital program of Southern Methodists. This Golden Cross Society is based upon the same general plan of annual membership fees, etc., as used by the Red Cross, the Salvation Army and other charitable organizations, and proposes to interest "the entire membership of Southern Methodists in the work of building and sustaining hospitals and in raising funds annually under the direction of the Hospital Board."

Every annual conference of Southern Methodism has enthusiastically and unanimously approved of these plans and the new hospital program. Without doubt, this was the most significant forward step taken by Southern Methodists at this particular General Conference. Dr. Alldredge is convinced that Southern Baptists should meet the challenge thus presented by erecting their board of Ministerial Relief into a Board of Benevolences and Social Service, "eliciting, combining and directing" the work of our 19 orphanages, our 21 hospitals, our social service work and our ministerial relief work by means of one, great effective agency.

The Lutherans, while not strong in the South, are among the leaders in hospital work in America. They have a total of eighty-nine institutions, with 743 physicians on their medical staff, 848 nurses, and property valued at $12,498,960. Last year they treated 130,648 patients—practically three times as many as were cared for by Southern Baptists.

Presbyterians are doing worthy and extensive hospital work, but for the most part their hospitals are not under the direct control of their synods, but are governed and maintained by self-perpetuating boards of trustees. The three great hospitals under direct control are the Chicago Presbyterian Hospital, the Synodical Presbyterian Hospital, Waterloo, Iowa, and the Persbyterian Hospital, New Orleans. In addition there are the following hospitals which are Presbyterian in name but not under direct denominational control: the Presbyterian Hospital, Philadelphia; Richardson Home for Convalescents, Devon, Pa.; Presbyterian Hospital, N. Y.; Presbyterian

Eye, Ear and Throat Charity Hospital, Baltimore, Md.; Presbyterian Hospital, Newark, N. J. Other Presbyterian hospitals not named in this list are operated as a community enterprise, not under denominational control, but financed by Presbyterian churches. In proportion to their numbers, Presbyterians are functioning with much effectiveness and liberality in this field of ministry to the sick.

Let it not be inferred from the foregoing that our Baptist hospital work is insignificant. We have reason to be justly proud of our program in recent years, and we may well be thrilled with the opportunities which confront us in this vast and needy field of servic. This editorial is a clarion call to our Baptist people to face their opportunity and privilege in the day of their new-found strength, that we may witness as effectively in the doing of the doctrine as in the things we teach and preach, to the end that God may be honored, the lost won to Jesus Christ, the truth of the New Testament propagated and commended, and the command obeyed of him who said, "Heal the sick," and who was himself the Great Physician.

Japan's Disaster

The whole world has stood appalled in the presence of the terrible cataclysm which has overtaken Japan. As usual, the first report of casualties was exaggerated, but when all allowances have been made the disaster remains one of the most staggering in history, ancient or modern. The details of the horror need not be dwelt upon here. We are concerned with the missionary significance of the tragedy.

We pause for a moment to raise the age-long question, "Why does God permit such disasters?" Our only answer is, "We do not know." It is not enough to say on the one hand that God sends such a horror in punishment of sin—his love and mercy are too great to make this an adequate reply; nor can we be satisfied to believe that it was wholly due to the operation of natural law, and that God had no hand in it —his immanence and omnipresence are too manifest. for us to believe that such suffering can befall any of his creatures without his knowledge and permission. After the storm and the earthquake and the fire came to Elijah the still small voice of the Lord; and who knows but that in the death of less than half a million God will make heard his voice to the more than sixty million Japanese who remain? Paul says that the creation waits with eager longing for the sons of God to be revealed, the hope being that creation as well as man shall one day be freed from its thralldom to decay. "For," he asserts, "the whole creation travaileth and groaneth in pain together until now. . . waiting. . . for redemption." The sufferings of the present, he maintains, are not to be compared with the glory that shall be revealed. Faith makes us to believe that while God does not send calamities in angry punishment for broken laws, out of his great heart of love he permits death and suffering to come, sometimes in staggering proportions, that the consequences of sin may be made manifest, that the brevity and frailty of human life may be realized, that eternity may be made more real, that men may be made to halt in their downward plunge to a hell infinitely more terrible than this world can afford, and that a way may be made for the gospel message to reach hardened hearts that are softened by suffering and humbled by death.

To us in America the disaster of Japan becomes significant for several reasons:

First, it brings home to us afresh the condition and need of those without Christ. The Japansese are a wonderful people. Their material progress during the past fifty years is nothing short of marvelous. Literacy has inevitably brought with it virtual abandonment of the old superstitious worship of Buddha and the many gods of Japan, although the forms of worship persist. Japan is essentially a nation of skeptics and materialists, who are living for the things of self and the world. The disaster which befell the nation causes us to realize anew that the millions of godless and Christless Japanese are standing on the brink of an awful eternity, over which they must surely plunge, either one by one in natural death, or by the thousands in dreadful cataclysm. Dying in their sins, nothing can await them except the closed doors of heaven and the yawning gates of hell. Jesus Christ is their supreme need and their only hope.

Again, we are impressed with the pitiable estate of the calamity-stricken who have no trust in God, no knowledge of the love and presence of Christ, and no comfort from the Holy Spirit. The pictures of utter despair of the Japanese, as painted by the newspaper correspondents, are in strange contrast with the Christian's hope and joy in Christ when overwhelming troubles come. Those of us who have faced the loss of property and loved ones know how hard it sometimes is even when we have the Christian's consolation. How unspeakably awful it must be to pass through the deep waters with no guide, no light, no help, no hope! If there were no other plea, this alone ought to suffice to make us leap to the task of giving to the Christless his precious gospel of salvation, resurrection, heaven and reunion to those who must suffer earth's agonies of death and partings, soon or late, without such comfort if we fail them.

Then, too, such calamity as befell Japan serves to strengthen the bonds of sympathy. Why do nations hate one another? What gives rise to race prejudice? In a word, lack of sympathy. And sympathy comes from common suffering. We are drawn closer together in suffering than in any of earth's experiences. No sooner did the message reach America than ships were put under way, speeding to Japan's relief. Millions of dollars have poured into Red Cross headquarters in spontaneous response to the call for help. Japan cannot—and will not—soon forget our sympathy and generosity. The so-called "Japanese menace" is dispelled for at least a generation if we but half-way follow up this outpouring of sympathetic help. Better than all else, the doors are opened as never before for our faithful missionaries to carry the message of Christ to the multitudes, who will be more willing than ever to listen and believe.

Finally, it is significant that our missionaries all escaped injury and death. Surely we can believe that God's protecting hand was upon them, and that they are left at this time of crisis and opportunity to witness mightily to a God who, while he does not always save *from* trouble, can and will always save *in* trouble. Our part is to stand by this noble group of our representatives, who are in the very heart of the stricken section, with our prayers and our gifts, so that they may show, as did the blind man of old, how the works of God may be made manifest in the midst of disaster. God grant that our hearts may be so touched as to give the Holy Spirit a new sway over our lives, and that our missionary convictions may be strengthened until they become within us a veritable passion for the salvation of the lost, from our own doorsteps to the last man of the globe.

There is a sacredness in tears. They are not the mark of weakness but of power. They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, of deep contrition, and of unspeakable love.—*Washington Irving.*

Making Our Message Known

The one conclusion that found more frequent expression than any other at the recent session of the Baptist World Alliance at Stockholm was that the world stands in need of the simple, spiritual, democratic message of Christianity as embodied in the Baptist interpretation of the New Testament. Equally general was the conviction, expressed by missionaries and native workers from practically every land, that the world stands ready to receive that message if Baptists will provide the means for its general dissemination.

More missionaries, more seminaries and training schools for the training of native workers for the task of evangelism among their own peoples, and more publishing houses for the creation of a Christian literature in the native tongues, were among the more common means recommended whereby Baptists could supply this message more fully.

A more original suggestion for informing first the Baptists themselves upon their program, activities and principles, and then the world at large through a thorough-going Baptist propaganda was brought to the conference by Dr. Everett Gill, for many years one of our missionaries in Rome, but for the last two years European representative of the Foreign Mission Board, having a general oversight of the work in all our newer mission fields in Europe.

Dr. Gill made the point that much of the influence and prestige which Roman Catholicism enjoys in America and the world today is due to the fact that many years ago the Catholics were wise enough to see the advantage of a well-organized propaganda that would find its way into the secular press of America, where it is read by peoples of all religious faiths and of no religious faith. By furnishing the secular press with all Catholic news, impressing the editors with the suggestion that this news is of vital concern to a vast number of people, and providing the press with the Catholic interpretation of many issues before the public, this organization has been able to create a very favorable impression of Catholic activities and the Catholic viewpoint.

Baptists, as the direct antithesis of Catholics in theology and church polity, should conteract this Catholic influence by inaugurating a comprehensive Baptist propaganda that should reach all parts of the world, but be given a particular application in America and Europe, where it is most needed at the present time, it was urged. Truth is the best antidote for error, Dr. Gill pointed out, and where truth is intelligently, attractively and persistently employed it will always win.

As one means of more fully informing the Baptists themselves on the varied activities of the denomination in all parts of the world, Dr. Gill suggested the organization of a central Baptist news bureau that would have regular access to every Baptist newspaper and magazine published in the world, and clip from these publications the live Baptist news from all quarters, republishing them at frequent and regular intervals in a clip sheet or similar publication that would in turn go to every Baptist publication in the world. This would serve to keep every Baptist publication in the world in touch with all Baptist activities, work and achievements in all parts of the globe, and would enable those publications to perform a much larger servicein the information and inspiration of their readers than they are capable of doing at the present time.

As a means of informing the world at large on the program and principles of Baptists this bureau would be charged with the duty of furnishing papers of other denominations and the secular press as well with news items of such general interest as to make them acceptable. Baptists have never received at the hands of many of our religious papers and of the secular press the consideration in the handling of news that their numbers and achievements have entitled them to; but the fault has been more largely that of the Baptists in failing to provide the press with this information than of the press in deliberately ignoring Baptist news.

The suggestion of Dr. Gill is a very wise and timely one. Such a dissemination of the Baptist news of all the world among our own Baptist forces would serve to give them a wider vision of the world program and needs and a greater interest in fostering the mission work of Baptists in all lands and climes; while the regular dissemination of vital Baptist news and principles among the non-Baptist peoples of the world would bring the Baptists into a new and better light and pave the way for a much larger reception of the Baptist message than has been accorded it heretofore.

Dr. Gill believes such a bureau, located probably in Washington, could be financed jointly by the larger Baptist mission boards of the world, and that such an expenditure would prove a wise investment of mission founds. We hope our foreign mission agencies will consider the suggestion upon its merits. Assuredly if the world needs the Baptist message, and none of us will deny it, then it is the duty of Baptists to provide that message.

Our New Missionaries

The sailing of forty-four new missionaries for our foreign fields within recent weeks ought to bring to each of us a sense both of joy and of solemn responsibility. We rejoice that the Lord has honored us and them in calling them into this highest Christian service; and we are sobered by the reflection that almost half a hundred of our choicest, best prepared, most valuable young people have left home, kindred, and the things that are dear to the normal heart, to go into the midst of prejudice, superstition, ignorance, disease and possible death, trusting us implicitly to provide for them the necessities of life and adequate facilities for successful work.

When these young people volunteered for foreign mission service they did not pledge for one year, nor five, but for life. When they presented themselves as applicants for appointment to the Foreign Mission Board they did not ask to be sent out on trial, but without reservation they dedicated themselves to this service so long as health, strength and life afford. We are depending on them to be faithful representatives of us as Southern Baptists, and to bear loyal witness to the truths of the New Testament. Have they not a right to depend equally as much on us to support them with our interest, our prayers, our sympathy and our money? We should be shocked and grieved beyond measure should any one of these missionaries prove unworthy and unfaithful. Have they not the right to demand of us an equal faithfulness in our share of the enter prise? We have utmost confidence that they will not fail us, for they represent the finest products of our Christian homes, schools, colleges, seminaries. They unhesitatingly put their lives over against our money. What shame to us would it be if we fail them!

Turn to the pages which contain their pictures and life sketches. Look into their eager, frank, expectant, honest, unselfish faces. Read between the lines the romance of years of study and preparation looking forward to this great adventure for God when they should go forth to be pioneers of a new civilization in lands of sin and ignorance. Picture the long years of labor, filled with hardships, discouragements, disappointments, as well as joy of service, peace in the midst of conflicts, rejoicing over victories won through the power of the Holy Spirit. Then put them on your prayer list, and do not idly forget them during the years that lie ahead.

The sailing of this contingent of new workers gives us five hundred and fifty missionaries on foreign fields. They are to us a constant challenge to faith that knows no defeat and love that knows no denying. God grant that the millions who remai shall be worthy of these who have gone in our stead!

A World-Challenge to Southern Baptists

The Thrilling Appeal of Europe for Our Sympathy and Our Aid

Rev. Lloyd T. Wilson, Secretary Tennessee State Mission Board

The third Baptist World Alliance held in Stockholm, Sweden, July 21-27, was unquestionably the most significant religious meeting of modern times. And when we take into consideration the fact that one of the strongest and most far-reaching doctrinal statements ever presented to a religious gathering was offered as the Baptist message to fellow-Baptists and other Christian denominations throughout the world and the governments of earth, and was passed by unanimous vote, notwithstanding there were more than thirty-five different nations represented, I believe I am justified in saying it was the most important religious meeting since Apostolic times.

Doctrinal Background and Victory

It will be remembered that there were some good brethren in the South who thought it a mistake for Southern Baptists, holding as they do so firmly to the old truths of the gospel, to have any part in such a meeting, but I am profoundly convinced that it would have been a calamity for us not to have taken active interest in it. True, there were some four or five men whose addresses were not just as we would have liked, but the statement made in these addresses did not relate so much to doctrines that were contrary to our belief as to methods of evangelism that are not acceptable to us. It was a joy to Southern Baptists to see how quickly the whole audience would applaud a strong statement on the fundamental doctrines of the faith. It was easily to be seen that the overwhelming majority of the 2,500 messengers in attendance were Baptists of our kind, and I do not hesitate to say that this meeting was a great victory for the old truths of the gospel that are so dear to millions of Baptists throughout the world. I was impressed with the fact that, while we Southern Baptists have held to these truths, we are not alone in this particular, for we have hosts of brethren today throughout the whole world who are suffering as did our fathers for the common faith.

The Emphasis on New Testament Evangelism

It was a joy to many hearts, I am sure, to find so many of the speakers emphasizing New Testament evangelism. There was evidence of the presence of the spirit of evangelism from the very beginning of the meeting on Saturday afternoon. The Sunday morning sermon on "The Uplifted Christ," by Dr. Cameron, the annual sermon by Dr. Truett, and the missionary sermon by Dr. Fullerton, were great evangelistic messages. The addresses by representatives of the European nations were all centered on evangelism. And the very timely addresses by Drs. Laws and Roberts, as well as the special addresses by Drs. Scarborough, Wilson and Brown, all sounded the evangelistic note in a great way.

The Struggle of European Baptists

How all must have been impressed with the spirit of European Baptists, especially with those from Russia and the Balkan States! What a struggle they have had, and are still having, but what mighty victories they have won! Their future is bright, notwithstanding all they are enduring. One hundred years ago there was not a Baptist on the continent of Europe, but today they report 1,210,000 active Baptists, and in some sections they have multiplied fifty times in ten years. There are Baptists in every European country except Greece, Albania and Turkey, and there are 26 countries on the continent of Europe today.

In this connection, I must say a word as to the work of Dr. J. H. Rushbrook, our Baptist Commissioner for Europe. This great and useful man is one of the outstanding Baptists of the world today. Heaven alone will reveal what he has meant to the famine stricken nations of Europe and how much he has helped the struggling Baptists of those nations since the close of the World War. I could say much for this great Baptist statesman, but space will not allow. He speaks more than twenty languages and is a Baptist of our sort.

The Trend of Europe and the World

There is a trend toward democracy in religion and Baptist views throughout the whole earth today. We have felt this for some time, but it was more deeply impressed upon us as we came in touch with the representatives of many lands at this Alliance meeting and as we toured through Sweden, Germany, Belgium, France, England and Scotland and came in contact with world conditions and world needs. I have been saying for more than three years that we have come to the Baptist hour of opportunity, but I feel it today as I have not felt it before. Surely we have come to the psychological moment for Baptists to strike the world around. We face our greatest opportunity and opportunity means responsibility. I tremble as I think of this solemn truth.

Facing Our Greatest Challenge

Brethren, we face today our greatest challenge. I am wondering if we shall be willing to pay the price of loyalty in an hour like this. The venerable but mentally vigorous Dr. John Clifford sent this message to the Alliance: "One of the primary needs of Europe—in my judgment, the primary and most urgent need—is the Baptist interpretation of the Christianity of Christ Jesus in the New Testament. For more than thirty years that conviction has forced itself upon me. This is the day the Lord has made for us and sad will be our lot if we fail Him in this hour of pressing need." It lingers with me, I cannot get away from it. I would lay it upon the hearts of Baptists, everywhere, and especially upon Southern Baptists, as we come to the closing of our great 75 Million Campaign with so many pledges unpaid and as we strive to enlist all our people in Christian Stewardship. This is the time of all times when Southern Baptists must show themselves good stewards of Jesus Christ.

"The great world's heart is aching, aching fiercely in the night,
And God alone can heal it, and God alone give light;
And they to bear the message, and to speak the living word
Are you and I, my brethren, and the others who have heard.

"Can we close our eyes to duty, can we fold our hands at ease,
While the gates of night lie open to the pathway of the seas?
Can we shut up our compassions, can we leave one prayer unsaid,
Till the lands which sin has blasted have been quickened from the dead?

"O, voice of God, we hear Thee, above the shocks of time,
The music rolls around us, and its message is sublime;
No power of man can thwart us, no stronghold shall dismay,
When God commands obedience, and love has led the way."

The man who insists upon seeing with perfect clearness before he decides, never decides.—*Amiel's Journal.*

Foreign Missions Facing the Future

Our Secretary's Great Deliverance at the Stockholm Alliance

Rev. J. F. Love, D.D., Corresponding Secretary, Foreign Mission Board

The general subject of the Alliance for today, "Facing the Future in Foreign Mission Work," suggests the proper attitude of the denomination toward its greatest task. We are to face forward and not backward. Baptists are not so much for apostolic succession as they are for missionary progression. Indeed, the true apostolic succession is not in facing toward the apostles with partial history as a guide, but in facing toward a lost world with the infallible New Testament as a chart. Those who hold fast the New Testament, and hold forth its message to the lost, have upon their faith and service the apostolic imprimatur. We shall clothe our witness in divine authority and make it effectual by appealing, not to the historic past, but to the ever-living and ever-present Word and by applying it to the needs of the race.

I.

The Baptists of the world must, for many reasons, set themselves with a purpose to the task of world missions.

1. Such an attitude and endeavor will rightly relate them to the best things in their history. The missionary vision, purpose, passion, practice, are essential marks of the New Testament churches and the Baptist denomination has in the past borne this apostolic seal. Time would fail us to tell of Carey and of Judson, of Yates and of Richards, of Grenfell and Oncken, of Ashmore and Clough and a host of other missionary prophets who through faith subdued kingdoms and wrought righteousness, all having obtained a good report through faith received not the promise, God having provided some better thing for us. They have made our day and by their devotion to the missionary ideal back us for this hour.

2. The truth we hold and the profession we make presuppose and require the missionary ideal and program. We must have a big mission program to save our great missionary message. If we would save it, we must sow it and give it an opportunity to bring forth after its kind in all the fields of the world.

3. Moreover, we cannot even preserve peace and unity among the independent churches and throughout the vast brotherhood which missionary labor has given us, if we fail to set before these the world vision and the world task as a common aim and high spiritual endeavor which will draw them in unity.

4. We must get our people to face the future if we would lure them from false and worldly enchantments. A world missionary passion is the surest antidote for worldliness.

5. Again, we assume a large missionary obligation by our separateness as a denomination. The most distinctive thing about us should be our distinct service to Christ and a lost world.

6. Still again, if we want great churches at home, we must set before them great and holy tasks. A large foreign mission work is essential to large life among our people. Small tasks make small Christians. Only little men have red-hot convictions and burning enthusiasms for small things. Foreign missions is our incomparable task.

II.

If the home churches and boards are properly to relate themselves to the future, they must have some understanding of what that future holds.

1. First, then, the future holds the past. The future before any people is never something which comes from nowhere. It is always the lengthened shadow of the projected gleam of the past. Today is time's conjunction which connects in one sentence of history, our yesterdays and our tomorrows. Religion faces a future which religion has colored by its failures and successes, its faith and its heresies, its deeds and its doctrines. The religious questions, tasks, problems and issues of the future have their pedigree in the religious systems, cults and creeds of the world. The future, therefore, gives evangelical Christianity an opportunity to correct its own mistakes and benefit by the mistakes of others and to finish its unfulfilled tasks.

2. The future holds moral tasks of great urgency. Perhaps the most vexed moral questions with which Christianity must deal in the future are those which are associated with and have the protection of certain religious societies and are interrelated with these. Christianity must, then, gird itself for the transformation of the world and of religions, too. The world will never change its moral character until it exchanges religions.

3. The future holds pending religious issues which even now tremble in the balance and will be decided on the tomorrow which lies just beyond the twilight and evening shadows of today. Never were there so many men in religious dilemma as today. Never so many seriously considering the alternatives of Christianity or heathenism, Christianity or Mohammedanism, Christianity or Catholicsm, Christianity or Rationalism. The chances for evangelical Christianity in this situation of pending religious decisions are glorious to contemplate. The Christian missionary enterprise has sent streaks of light and enlightenment into all the fields of moral darkness, sin and ignorance. Wherever the missionary has gone, whether into heathen, Mohammedan or Catholic lands, he has found illiteracy, disease, poverty, neglected childhood and repressed womanhood, and has carried education, compassion, healing and a gospel which has rejuvenated men morally, physically, mentally and spiritually. Wherever missionary influences have penetrated the darkness of false religions there has been revealed a contrast between these and Christianity which all who have eyes are bound to see. Christianity has not done its best, but it has so far outdone all other religions that it can now show credentials which no other religion can.

4. Then, too, the final and climacteric religious issue is being pressed by all great religions. All have planned an offensive; some from principle and some of necessity, and some in pure desperation. Religious neutrality becomes, therefore, more and more an impossible attitude for both men and nations. Decision is being called for by all contestants. All men will sooner or later take sides on the religious question.

5. The future holds administrative problems for mission boards, some of which are due to failure and some to our successes. To cite but one of these, but one which is grave: Unless I am the most mistaken man in this assembly, we are having created for us a problem by some missionary experts who talk glibly about the "Chinese Church," "the Christian Church of Japan," etc. Please tell me what merit has a "Church of China" over a "Church of England," or a "Church of Rome?" What China needs is not a Church of China, or a Chinese Church, but *Churches* of Jesus Christ, which are neither national, Oriental or Occidental. A national church means in the end hierarchy and ecclesiasticism. Baptist mission boards are to have on their hands in the future the task of getting it

into the heads of native Christians, if they fail to get it into the heads of missionary experts, that New Testament Churches are the need of every nation, and that New Testament Churches are built on New Testament specifications and do not grow out of national types and peculiarities. New Testament Churches meet the needs of all nations and in such churches national types will find their truest expression, freedom and strength. The spiritual life which the New Testament produces finds in New Testament Churches forms adapted to its development. The New Testament strengthens all that is good in a nation and represses all that is bad. The need of one nation is the need of all. Religious needs are common needs. In a New Testament Church the Chinese will find his truest self-realization and fullest self-expression. It is the national and social that makes us provincial.

6. Another administrative problem is an exaggerated national and race consciousness. This is a product of the recent Great War. In it are elements of strength and weakness. Directed and restrained it is a weakness and offers grave difficulty for missionary advance and missionary administration. It is an hour for all national groups in the world to ponder the words of the Apostle and not to think of themselves more highly than they ought to think.

7. The future holds grave financial problems for the home churches and the home boards. We have providentially come upon a day of missionary expansion. Tremendous forces and resources are now necessary to maintain a victorious offensive. Our Baptist foreign mission program has taken on the magnitude of a world enterprise. This is as it should be, for true orthodoxy implies real catholicity, but if this enterprise is to face with confidence the tasks, issues and problems of the future, it must utilize all the elements of strength in the denomination and have a large and unfailing support of a reliable home base.

III.

What, then, is necessary to hopeful facing of the future?

1. We must, to deal effectively with the world situation which confronts us, face our future with the spiritual temper which has characterized our people in the past. The missionary abandon, the uncalculated faith and the absolute contempt for personal hazard which have characterized the people who have borne our name and carried our banner and by which these have subdued kingdoms and wrought righteousness, must not fail us in the days which are before us. Let Baptists everywhere cultivate a spirit which will not flinch at hardship and sacrifice. Let them be horribly afraid of ease in Zion, of denominational relaxation and of the smooth ways of the world. These things have not made us and they cannot preserve us. Let the home churches be careful not to fix themselves too comfortably. We have here no abiding city. We are soldiers and camp on the trail of the enemy. When Baptists lose the spirit of heroism they lose the fight. The moral and spiritual forces which have shaken and shaped this world have issued from places of agony and sacrifice. Victorious souls have been vicarious souls. They have come up out of tribulation. The mightiest currents which have flowed into our Baptist life have sprung from fountains of tears bursting forth in jails and under the scorn of the world, and often the scorn of religious leaders.

2. The home churches and home boards must dispatch to the field men with the missionary message and who will wield the Sword of the Spirit with a gallant courage. Our message is not a changing quantity. It is definite and final. It does not change, it changes things. We should know this message by heart. If we do not yet, after two millenniums, know exactly what the Christian message is, our state is full of pity. We have no mission if we have no message, but we do know exactly what it is. Then duty is plain.

It is the business of the home churches to nourish these things and it is the business of the home boards to see that the home constituencies are faithfully represented in their work on mission fields. These constituencies, if they are indeed reliable missionary assets, have been made such by the gospel. The men and women back of our churches and back of our mission boards believe in the gospel which saves them. On the power of that gospel to save the world they are willing to risk their money. It is, therefore, the business of our churches and mission boards to dispatch men with the saving missionary message.

3. We shall, as we face the future, be compelled to keep constantly before our minds the fact that there is in the present age and among certain circles, a veritable obsession for indefiniteness and impatience with explicitness and accepted standards. This obsession works in many directions. In a remarkable passage Mr. Lothrop Stoddard shows how the revolt against civilization affects art in such of it as are found in "Cubism," "Expressionism," "Vortism," "Futurism." He refers to "The distorted and tormented shapes of the expressionist sculptor as resembling the idols of West African negroes." In such art as is achieved by these obsessionists of the unconventional, he sees "crushed, mutilated forms, vaguely discerned amid a riot of shrieking color." Of this extravagance in poetry, where "structure, grammar, meter, rhyme, all are defied," he says, "rational meanings are carefully avoided, a senseless conglomeration of words," etc. Other expression of the same thing is in the "jazz" and "ragtime" music of the day.

This insanity which has assailed art and poetry, fiction and music, is discovered in theological vaporings. The impertinence which gives us new gospels over-night is a part of the general craze. It is revolt against what is,—a scornful impatience and irreverence for the conventional and traditional. Whether a thing is true or untrue, rational or irrational, has nothing to do with the case. The obsession is for revolt's sake. The world is mad for thrill of something new every morning. This craze substitutes vagaries and negatives for definite, attested and positive truth. The result is in art a contortion of forms and riot of colors, and in religion a chaos of opinion, interpretation, and irreverence. Much of this issues from the intellectual and moral lightweights, and such follow it. Perhaps it would command no serious attention except for the fact that the young and feeble-minded have claims upon us. Let us as preachers of the gospel, remember that all real gospel preaching, like all real music, is made up of precision of tone. Gospel preaching is the harmonious combination of certain elemental Christian truths, as fixed as is the musical scale, but which lend themselves to infinite variation.

The promiscuous inter-denominational co-operation which is impossible to Baptists strengthens the case for Baptist co-operation. Let it be known on this side of the Atlantic that the big federative movements for which North America is noted do not represent Southern Baptists, and that the representatives of these federations do not in their voluminous literature and campaign speeches speak for us. Southern Baptists believe in big brotherliness, in a gracious spirit, in a large Christian fraternity, but when it comes to bestowing these marks of Christian regard, they have a preference for "those of like precious faith" rather than for those who reject the faith of our people. We do not mean that our attitude shall be construed as a cold shoulder for anybody, but if anybody is pleased so to construe it, we beg to be understood as not intending the cold shoulder for our own brethren and the fraternal nod for other people as the manner of some is who are ambitious to be thought broadminded. We plead for denominational co-operation and declare that non-co-operation with each other is the worst sort of non-co-operation. There is room within the de-

nomination and in the closest co-operation in its work for all legitimate liberty and personal initiative. The denominational program gives the biggest man among us room for the biggest thing he can do.

4. The home churches and boards, in facing this future, must seek concert of action. To win world victory, we shall need co-ordination of our forces on the fields, and co-operation of our churches at home. There ought to be such mutual understanding, such oneness of aim, such co-ordination of forces as to insure relief and re-enforcement wherever our cause is threatened with peril. The strength of the weakest group of Baptists anywhere should be the strength of the Baptists of the world. In burdens and responsibility there should be equality. No Baptist group should, because of geographical position or for any other reason, be burdened while other groups are eased. Let the home churches and the home boards adopt as their motto for world service this text: Let there be equality.

Those of us who hold fast to the faith ought to hold fast to one another and combine our effort to send that faith ringing through all the world, sped on its way not by the strength and prayers of one, but by the strength and prayers of all.

5. If the home boards and home churches are to face the future and have ability to deal effectively with it, there must be a better command of our denominational resources. In this the home boards have one of their big jobs. The denomination must, of course, build its home base strong, but what is this home base building for if it is not to create a base for world operations, and how much time must be allowed for home base building before we reach the place where our major responsibility is for world missions?

Success in building a strong denomination at home does not signify a preparation for winter quarters, a furlough or for dress parade. To the contrary, it means, or should mean, a new and larger program and progressive shifting of the emphasis in the distribution of our benevolences. Undoubtedly God has brought many churches in our denomination to the time when they must henceforth throw the larger weight of their accumulated resources into the supreme struggle which, in the early future, is to be enacted on the foreign fields between the forces of light and darkness. Let us remember and never forget that the churches which were planted, fostered and led by the apostles, sent the gospel of Jesus Christ into all the known world before one of them had a meeting house or built a parsonage. There were organized churches in Antioch, Corinth, Athens and Rome, before the Jerusalem Church built a house of worship. Shall not our great churches with their great houses and ample equipment and cosy comfort, re-quicken the spirit of heroism and sacrifice among their members by a great foreign mission appeal?

Cannot we go down from this Alliance meeting with some word for the home churches that will make them realize that God is at this time by a thousand tokens signalling advance into those vast regions of the world where, after two thousand years, the first glimmer of gospel light has not penetrated and where spiritual darkness like a wall of night, lies just ahead of the missionary camps where our heroes of the Cross have halted for supplies and re-enforcement? Speaking for my own country, I would say that there are single churches which ought to assume the support of mission stations, and in this way justify their ample and glorious equipment.

IV.

I ask two questions: First, can the home churches and home boards utilize their resources for the care of the future which we face? Second, can the home churches use their own spiritual products? Affirmative answers to these two questions are absolute necessities unless Baptists are to fail facing their future.

I make some suggestions as to how we may answer the first question affirmatively, and the denomination may utilize its physical resources for Kingdom advance.

1. The first suggestion is that our mission boards must help the churches, as well as seek the help of the churches. Boards in their approach to the churches are not getters simply, but givers and begetters. They give information and beget inspiration. The spirit of missions is the spirit of Christ, and a most unfailing means of enriching the life of a church. The approach by the boards to the churches will carry into these essential units of denominational life, missionary intelligence, inspiration and motive and deepen consecration. The churches under the spell of such holy influence will communicate this inspiration throughout the whole denomination, as well as give money to foreign missions.

2. We suggest that the home churches put on, and the home boards support, a campaign of Stewardship, resting not a day until at least the majority of our church members are rendering to God the things which are God's, as regularly and systematically as they are compelled by the tax laws of the land to render unto Caesar the things that are Caesar's.

3. The boards and those churches which have already put on the budget plan ought to prosecute a campaign for the church budget throughout the denomination until every church in the land has adopted it and worked itself into the habit of using it. The budget plan has by demonstration proved a success and an improvement over all other methods ever used.

A word now upon the second question: Can the churches use their own spiritual products for Kingdom advance? Have our home churches any purer spiritual products than consecrated young life, voluntarilly offered to Christ for missionary service in foreign lands? Is there a plainer call of God to any church than that which he makes on behalf of foreign missions, when by His Spirit He impresses young men and young women that they are chosen to go far hence to the Gentiles? If we are to utillize this consecrated young life in our churches, we shall need to hold before our churches the alluring world fields until their hearts burn within them, and out of such experience they lay on the altar of God the physical means with which to send these young men and women into the waiting fields.

We shall need all our resources and all the products of our churches which God has intended for this holy crusade, and we shall need them for the supreme hour which is just ahead of us. The Christian world is undoubtedly approaching an hour of great decision and approaching it rapidly. Christianity and heathenism, Christianity and Mohammedanism, Evangelical Christianity and Romanism have heretofore been camping on respective sides of oceans, gulfs, rivers and national boundaries, invaded by scouting parties and occasional sorties. But this marvellous hour has filled the air with bugle blasts, and all the great religions are becoming aggressive. The hour for Christian offensive is upon us. The world has been mapped, the survey is made, the reports are in, councils of war have been held, battle fronts have been formed, and the voice of Providence now is "Forward." The opposing lines are coming to closer grips every hour. A decision in favor of, or against, Christian world empire must be made. We must stake our all on the issue, and win, or failing to do this, lose all. The supreme task of the future is the foreign mission task. If the home churches and home boards who today are drilling, equipping and dispatching the forces to the fronts, are faithful and fail not to supply the resources, our enraptured ears will tomorrow hear the watchers upon the walls shouting with a triumph which we have not heard, "The morning light is breaking."

Europe the World's Greatest Mission Field

The Continent's Supreme Need, and How We Can Help to Meet It

Frank E. Burkhalter

With its state churches in general and formalism in religion in particular having broken down completely, in so far as providing the moral and spiritual stimulus which the people need is concerned, and with the recognition of the part that continent plays and will doubtless continue to play in the affairs of the world, Europe is unquestionably the greatest missionary opportunity which the world affords today.

Dominated as it has been for generations by the three powerful state churches, Roman Catholic, Lutheran and Greek Orthodox, Europe has presented the spectacle of vast hordes of unregenerated people in the churches, the worldly life of priest and people alike in many instances leading many thoughtful persons to lose confidence in religion, or at least that type of religion to which they are most accustomed.

With the awakening of the spirit of political freedom that attended the World War, bringing about the downfall of kings and kingdoms, there came into the consciousness of many people a realization of the fact that there is no more justification for autocracy in religion than there is for autocracy in the state. Sizing up that type of religion which they had seen manifested around them all the while, many of these people came to the conclusion that if they could not find a better religion than they had known heretofore they were quite as well off without any religion at all. Where exponents of spiritual religion, as Baptists comprehend that term, have not been ready to give them New Testament truth, many of these people have turned to infidelity.

While Europe has stood in need of a spiritual religion all these years, need for an intensive evangelization is particularly urgent at this time, when the whole civilization in many countries is being practically made over, and the masses of the people are coming to think for themselves and to demand the fullest freedom both in politics and religion. The dominant part which Europe has played in world affairs during the past decade, the disruption in the normal course of affairs the world over which the unsettled state of things on that continent is producing today, and the important role which Europe is bound to play in world affairs in the years ahead, make of that continent the outstanding missionary need of the globe.

To be more specific, what are the outstanding missionary needs of Europe today and how can the evangelical forces of America, in general, and Southern Baptists in particular, supply those needs?

At the recent session of the Baptist World Alliance in Stockholm, where the general topic was "Baptists Facing the Future," Europe received principal consideration, partly because the meeting was on European soil and practically every country on the continent was represented by a delegation, but also because in the mind of the executive committee which framed the program, Baptists in facing the future the world over find no such missionary need and opportunity anywhere as confront them in Europe.

The great missionary need of every European country is for trained native workers. In practically every continental country our Baptist people have the missionary zeal. Many of our preachers, however, because of lack of training, are not able to command an adequate support for themselves and their families from their ministerial labors, thus being compelled to engage in some secular occupation for a part of their time, hence greatly curtailing their usefulness in the Lord's cause. These brethren are doing a very valuable work as it is, and they would gladly avail themselves of further training provided the seminaries and training schools for this purpose were available. In addition, there are countless numbers of laymen and young women, anxious to give themselves wholly to the Lord's work, who would gladly take the training necessary to equip themselves for the largest usefulness in the Kingdom if the opportunities for this training were provided them. Nor are they standing back idle because these opportunities for training have not been made available as yet. Hundreds of them work on the farms, in stores, mills and factories during the day and then do religious work at night, giving testimony to the work of God's grace in their hearts. Their usefulness could be greatly magnified through such training as they would receive at the hands of competent, consecrated teachers in seminaries and training schools.

Membership in the Baptist churches of Russia has increased fifty-fold during the last ten years and the larger part of this increase is due to the intense missionary zeal of the average members of the churches, who, after working hard all day in their regular vocations, give their evenings to public proclamation of the gospel in whatever places they may find available for such services. Every Baptist church in Russia is overflowing. These results are only a faint foretaste of those that would be obtained if our workers had the training which would be available from seminaries and training schools.

"Give us a hundred trained ministers and the means to handle them effectively and in the next fifty years we will show you in Roumania the greatest Baptist country on the globe," Brother Socacui, the astute Baptist editor and leader of the Roumanian forces, told the Word Alliance. And this message comes from a country where Baptists are persecuted sorely today, not by the people at large but by the officers of the law at the instigation of the priests. A theological seminary on a small scale was launched at Bucharest, capital of Roumania, two years ago, and in two weeks after the seminary was opened the community in which it is located was set on fire with the gospel, due to the evangelistic zeal of the faculty and students, Brother Socaciu said. Last year 2,000 converts were baptized in Roumania, while this summer, up to the meeting of the World Alliance, the number of baptisms had reached 1,300.

Similar pleas for aid in training native workers came from every field in Europe occupied by Southern Baptists, and the writer is persuaded that Southern Baptists can make no larger contribution to world evangelization at this time than by providing their Foreign Mission Board with the funds that will enable the board to establish seminaries and training schools on all our European fields and provide them with a sufficient number of consecrated, capable Christian teachers to train these native Baptists for the task of winning their own people to Jesus Christ.

The first Baptist church on the continent of Europe, that at Hamburg, Germany, was established only in 1834, but the Baptist cause has grown until today there is a Baptist work in every European country except Albania, Greece and Turkey. While the number of Baptists in the majority of the countries is yet comparatively small, the total on the mainland of Europe and Scandinavia is approximately 2,000,000, and the number is growing constantly everywhere. New life has come to the Baptist work in practically all Europe, following the London Conference of 1920, when, in response to the appealing needs existent on the continent, the foreign mission boards of Great Britain, Canada and the Northern and Southern Conventions in the United States, assumed responsibility for the beginning of new work in countries that were mutually agreed upon. No venture of our Foreign Mission Board has been more signally blessed by the Heavenly Father than the enlargement of its work on the Continent.

God has opened wide the doors of opportunity for Southern Baptists. They can enter those doors by paying liberally to the 75 Million Campaign at this time. We need to match the suffering and loyalty and evangelistic spirit of our European cousins of many races with a liberal portion of the means with which God has so abundantly blessed us. Such contributions at this time will form a valuable investment in the high and holy task of ushering in the Kingdom of God in the most potential and promising mission field the world in our generation has known. And when Europe has been evangelized it will cease to be a battle ground and will become instead a mighty factor in the evangelizaton of the remainder of the world.

An Afternoon with German Baptists

Dr. Truett Speaks in the First Church, Berlin

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

A party of us returning from Stockholm stopped over for a Sunday in Berlin and were invited by the German messengers to the Alliance to come to their services in the First Baptist Church Sunday afternoon. Some forty or fifty accepted the invitation. It was a most wonderful service. The church house was packed with some eight hundred or one thousand German Baptists. There were many deep impressions made on our hearts, not only by the size of the congregation but by their appearance.

There were more men than women. They were strong, virile, impressive in their appearance. A great many young people were present. The service was in every way a characteristic Baptist service, no semblance of ceremony nor ritual. The pastor, a giant in size, vigorous, enthusiastic in speech, seemed to have the hearts of his brethren. The choir, nearly a hundred trained voices, sat in the gallery to the rear of the church and were led by an expert chorister, with an immense pipe organ playing. We will never forget the singing. It was a performance worthy of any church in the world. It was thrilling and soul-moving. We have seen nothing like it since we left home and have known nothing equal to it except in a very few places. The congregation joined in the singing with great enthusiasm and wonderful spiritual power. The pastor made gracious introductory remarks, expressing the unusual joy of himself and congregation at having the American Baptists present at the service. Toward the close of the service, he explained, as was interpreted to us by an English-speaking German, that they do no cheering in their services except in their Sunday schools; but he asked the congregation to vary from their custom and give the Americans a hearty cheer. Never have we heard such hearty cheering. As Dr. Gambrell would have said, they broke over and broke out in a wonderful demonstration of hearty appreciation and applause. Our souls were deeply moved at this tender expression of fellowship and gratitude on the part of our brothers in Christ in the capital of the German Republic.

A number of us spoke—Dr. Truett, Dr. Gill, Dr. Cree, Dr. Wicker, Congressman Upshaw, Dr. Hergot, and myself. A German stood by us and interpreted in their language what we said. The speeches were interspersed with songs by the congregation or by the choir.

The Armstrong party of some 50 or 60 Baptists from the South traveling together had organized a Sunday-school class and had the Sunday-school lesson every Sunday, and had taken collections each Sunday. On this Sunday morning we had taken our collection for the German Baptist Church, for them to use as they saw fit. When we left, the service being dismissed, the congregation gathered on the street and as we drove away they began singing with great power, "God be with You till We Meet Aagain." We joined in the chorus. Tears flowed down the cheeks of Americans and Germans and we gloried in a common fellowship in the gospel of Jesus Christ. The joy and glory of that scene will follow those of us who witnessed it through the rest of the journey of life. Whatever of international passion had been in our hearts for the last several years was all forgotten in the bonds of a glorious fellowship in Jesus Christ. This church has a good meeting house on a principal street. We understood there were nine Baptist churches in the city of Berlin and God is wonderfully blessing them. They have a fervency and an evangelism and a heroism in the time of their distress and suffering which are challenging indeed to the highest admiration of God's people everywhere. It is understood that these Baptists have no semblance of modernism, materialism, nor any of the other forms of destructive criticism characteristic of German culture and scholarship in the days before the war. They are loyal to the foundamentals of the faith. A number of their leaders said repeatedly during the Alliance that they agreed with the theological positions of Southern Baptists and were in most hearty accord with their exposition of the truth.

I met on the boat crossing the Adriatic Sea a German who has been a prominent teacher in the University of Berlin and had given up the position to accept the pastorate of an Evangelical Lutheran church in Jerusalem. I got much information from him concerning conditions in Germany. He said that in the universities of Germany all semblance of materialism and modernism was being eradicated and that this new generation of students since the war were realizing that the theological position of Germany with reference to the fundamentals of the faith before the war had all failed and that a new hunger of soul for the deeper spiritualities and the vital eternities was characteristic of the new student body.

He had had much to do with the student life in the University and said he knew the hearts of the men there and he thanked God that a new day for the gospel of Christ was coming in Germany. It will be good for some quarters in American education to realize this truth and to know that the German system of materialism and modernism has broken down in the centers of its origin. If what this German professor said is true, there is a new hope for education and religion in the days ahead.

Our American party went away from this Baptist service in Berlin with a deeper feeling of appreciation and admiration for our Baptist cause in Germany. We glory in a fellowship which cannot be torn asunder long by the horrors of war. One of the great messages of the World Alliance was the demonstration of a new world-wide fellowship in the truth —its love and proclamation around the world for our Baptist brotherhood. The expressions of loyalty to the simple doctrines of the Word of God expressed by so many of our American speakers at this German service were received with hearty approbation by the almost one thousand Germans present. Our prayer is that God will put the seal of his great blessing upon our German brethren, give them a new day in soul-winning, and the demonstration of his power in their work against the overwhelming odds of state churchism, ritualism, and the like.

We will not soon cease to thank God for the benefits derived from this association with our German brothers in Christ in their capital city.

On the Trail of Twentieth Century Apostles

The Largest "Mission" of Southern Baptists

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

Shantung Province is about the same size as Arkansas. It has about the same number of people as all the Southern States. It has no city larger than Louisville. The imagination can picture the teeming hordes that must here find a living. The country is mainly a great plain, although mountains are not lacking. Most of the land is fertile, yet regions are found where it is rocky and unproductive. Most of the land is expected to produce at least two crops each year. When it fails to do so some must die of starvation. For from three to four weeks the farmers have been anxiously waiting for the rain, since wheat harvest, so as to plant their corn and beans. One of them said, when we stopped to talk with him, "The heavenly Grandfather does not send us the rain." I have just come through a field in which the men are toilsomely carrying water to pour into each hill as they plant their corn. But it is obvious that no great acreage can be planted in this way, even where men are so numerous.

This is the province so much in the eye of the world in recent years when Germans, British and Japanese have invaded its sacred soil. For it is sacred in the eyes of all China. In its southwestern section is the birthplace and habitat of Confucius. There is his tomb, marked by simplicity becoming so great a sage, and the elaborate temple where devoted pilgrims crowd to worship before his tablet and likeness. A few miles away is the ancient home of Mencius, greatest of Kung's (Confucius') disciples. The Kung family still own a rich region about the ancient estate and a duke of the line rules there. He refused to permit the railway to invade the estate. By consequence I had a long ride in a mule cart to see the memorials of China's greatest hero.

Two railways serve the province. Through its Western borders runs the Tientsin-Pukow Line, which connects Peking and Shanghai, *via* Nanking. It was on this line, only a short distance from the homes of Mencius and Confucius, that the bandits held up the modern Twentieth Century train, at Liucheng, last May and created a world sensation by capturing a large number of foreigners. The Shantung railway runs from Tsingtao, on the point of the peninsula, west to the capital, Tsinan, and on toward the interior. But even so, most of the province is accessible only by donkey cart, shantza, or on foot. One striking improvement is a highway from Weihsien, on the second of the railways named, to Chefoo on the Gulf of Pichili, nearly two hundred miles of the best dirt road I have ever seen in any land. It is used exclusively for travel by motor cars operated by a company with a monopoly and with an utterly inadequate service. One skims along this fine road, built at a cost of $3,000,000, so little used that the grass must be scraped from its surface at places while pack mules trudge painfully through the sand and ruts of the public roads alongside this automobile highway.

Into this populous province in 1860 came Dr. Jesse B. Hartwell and opened what, as "the North China Mission," in 1922 could claim the largest baptized membership of any "mission" of our Convention, now more than 13,000. We have here about eighty-five missions, located in eight "stations," every one of which is appealingly in need of more men to meet the demands and the ever-enlarging opportunities.

A few days ago I went to Teng Chow, where Dr. Hartwell and Dr. Crawford labored in the early days; where Miss Lottie Moon displayed such heroism and skill.

When the Japanese bombarded the city on one occasion she returned from a mission tour in the country to find that that day a shell had torn a hole in one of her walls; yet she went in and calmly lay down to sleep, trusting God as she had learned to do in the face of many perils which in those days beset the heralds of the gospel in this land.

I went out on the hill which a friendly Mandarin gave the missionaries of the Baptist and Presbyterian missions for a burial ground, and stood there where Dr. Hartwell's marble monument looks out across the beautiful sea to the islands beyond.

On the road to Chefoo I passed the spot where revolutionaries slew Holmes on his mission of mercy to try to save the people from slaughter. I learned that the grateful villagers erected a memorial slab which proclaims his heroism and love.

I have had the privilege of visiting in all the stations in the province except Laiyang. So remote is it from any other station that at least two long days of shantza riding in each direction are required for a visit to the heroic workers. I had expected to meet all our five missionaries from there at a conference in Hwang-hsien, but they were unable to attend.

It was a privation not to see the Larsens and Mrs. McDaniel. They have too much work and find the Lord too much present with them for loneliness to oppress them, although they are so far removed from others of their race

and native tongue. Let us not forget them in our prayers. The Adams, from Laiyang, were leaving on furlough and were my hosts in Teng Chow. The change in politics and economic development has left this city to one side in modern conditions. Once it was the capital of the province and the natural point of approach for the province. Hence it was the fountain head of all our mission. Now it has been given up as a station for missionary residence by us, although the Presbyterians still maintain two compounds and carry on some splendid work. We still have property there, a church and some small schools which are superintended from Hwang-hsien. The Adams still have their furnished house there and cannot but feel grieved of the need for surrendering the station.

It will not be possible for me to tell of all our stations in detail, and far less possible to speak of all the friends who so generously contributed to my welfare and pleasure; who so eagerly received me and so patiently listened to the many addresses they arranged for me to deliver.

In all the stations we have schools, and, in connection with all, a system of village schools and out-stations for preaching. In the Pingtu station I found the amazing number of one hundred and fifty such schools, heading up in schools in Pingtu City, reaching up to high school grade. They have a Chinese superintendent of all the country schools.

The schools of our entire mission are organized in a system with an Educational Committee which plans courses for all the system, counsels about examinations, receives records and issues its own seal for all deplomas and certificates. In this way efficiency and higher standards are promoted, unity and co-operation of the stations are helped. Students are said to feel that in this way they get their recognition from the whole Mission and not from one small school alone.

At the head of the entire system is the North China Baptist College at Hwang-hsien. The nestor of the mission, Dr. C. W. Pruitt, is president, with deans of the various schools to constitute a Board of Management, all counselled and directed by a Board of Trustees. The schools of the college include a boys' primary school of more than 400, boys' middle (i.e., high) school of 200, girls' primary school of 180, girls' middle school of 50, theological seminary of 40, and junior college for men and women with 30 students at present. Provision is also made for instructing wives of evangelists and other married women who are illiterate and wish to learn as much as possible. Altogether the student body is more than 900. In the city also there are students in the church. This church is newly finished, large and splendidly adapted to use for preaching, teaching, healing through the daily clinic and social welfare. It is built on a fine piece of ground just facing the clear pool in the moat wherein Dr. Hartwell baptized the first convert in this city nearly sixty years ago.

Mention must be made also of medical work. It was a day of the leading of the Holy Spirit, in very deed, when Dr. and Mrs. W. T. Ayers left their home and splendid position in Anniston, Alabama, yes, and left part of their children, in order to come with healing hand into this Mission. That was more than twenty years ago. They flourish in joy and radiate inspiring happiness still, while they rejoice now in a splendidly appointed and equipped general hospital, with a fine young missionary physician and surgeon and two native doctors, besides nurses, on the staff. One of these Chinese physicians has been with Dr. Ayers more than twenty years and is to him a true elder son. All the force are enthusiastic in evangelism. The missionaries preach as well as heal, and Dr. Chu (pronounce Jew) is superintendent of the big Sunday school of the station.

Besides this hospital there is a fine one, with new building ready for occupancy, at Pingtu, with two missionary physicians in charge, true evangelists of health and healing for body and spirit. Another such hospital at Laichow-fu is closed at present because Dr. Gaston is on furlough, but Dr. (Miss) Beall will open the women's section of it in the fall. She is conducting the clinic for women and children now.

It will be seen, thus, that we have a complete program of kingdom evangelization at work. It was not always so. This is the mission in which arose the controversies thirty-five years ago that issued in the rise of the "Gospel Mission." There was reaction against the methods of education and medicine. We fell far behind in these phases of gospel work. Presbyterians and British Baptists were the other two denominations most extensively engaged in this province. Fortunately they carried forward a more balanced program. When at length we came to fill out what had been neglected we made rapid strides. But we had almost no educated men for our schools, not even for a faculty of two or three in theological work. Except for this last we had to draw on trained workers of these other denominations. We still have by no means enough of our own men to equip our work. We are making splendid progress, but it will be some years yet before we can be self-sufficient in trained workers. How many years will be determined by the ability of the denomination at home to supply missionary teachers and at the same time missionary evangelists to keep up the proper balance of rounded advance in a most fruitful field.

At the end of the first forty years this field had 503 church members. At the end of sixty years 12,725. In the last year of the sixty more than two and a half times as many were baptized as the total membership at the end of forty years. In 1901 there were 210 pupils in Sunday school; in 1921, 210 Sunday schools, with 8,031 pupils; 1901, 5 day schools with 150 pupils; 1921, 299 schools with 6,116 pupils. After sixty years there was one ordained pastor, which increased to fifteen in twenty more years. In 1901 gifts of natives had not begun to be received; 1921 they amounted to $8,646.60. Then there was no medical work; now our hospitals administer more than 60,000 treatments annually. Surely here is material for rejoicing and challenge to support.

I wish space permitted me to tell of other kingdom workers in this soul-crowded province. There is a fine spirit of fellowship and comity among the various forces, in that informal way in which the Christian spirit expresses itself. Swedish Baptists are incorporated in the same associations with ours. From the beginning Baptists and Presbyterians have been on the finest terms of amity, each encouraging the other. The China Inland missionaries are always our good friends. There is more than enough work for all and it rejoices the heart to see others doing what one's own resources cannot compass.

At present there is but one missionary college of full A-1 grade in the province, the Shantung Christian University, a union institution supported by eleven organizations. It is located in Tsinan, the provincial capital. We have part in it only in the medical department, to the extent of one professor. The Presbyterians had developed their education to college grade at Weihsien before the union. Some of them are still suffering misgivings about the wisdom of merging. Our Baptist educational work is not yet ready for full college standards. We shall in a few years come to that. We shall either need to support a full college of high grade or allow our students to go to other institutions, the Shantung University or schools more distant, for the last two years of the A. B. course.

This is only one of the serious problems that face our mission. Such work can never be without problems if it suc-

ceeds. If it should not be succeeding that would be the most serious of all problems.

At the moment we are in the midst of an annual workers' conference of this Shantung Mission. It is a joy to have part with these dear Chinese men and women. Their eager interest and responsive sympathy stir one's soul and cause him to cry out in longing to speak directly to them, even though in Charlie Hartwell I have as nearly a perfect interpreter as would be possible.

Dr. W. O. Carver in North China

Dr. T. W. Ayers, Hwanghsien, Shantung

By a formal vote of the missionaries attending the North China Baptist Conference in Hwanghsien I am requested to write HOME AND FOREIGN FIELDS and give expression of our appreciation of the visit of Dr. W. O. Carver to our North China Mission.

And now what can I say of a visit which has meant so much in blessings to missionaries and native Christians? The blessings which have come to us from the visit of this dear brother can not be told in words. But I deem it a privilege and joy to say something of the man and his messages.

Dr. Carver has come and gone! But the blessings which he left with us will abide forever. These blessings through the preaching of the Word, and in blessed fellowship, came into the lives of both missionaries and Chinese. We shall always be richer in spirit, and have a clearer understanding of God's Word from having heard his messages, which were really great. They lifted us up and brought us closer to Christ. They gave us a clearer understanding of many things which we can never forget. He gave us daily a feast of good things from the blessed Word, and his messages were presented so attractively that it was indeed a pleasure to hear them.

The writer, not having been a theological student, had never had the pleasure of hearing Dr. Carver before, as had most of his missionary hearers, and after having heard him daily for ten days I can truly say that I never got so much help in the study of the great fundamental truths from any man as I got from him during these days. I have repeated this expression to several missionaries, and, without exception, they have said they could say the same thing.

Not only did Dr. Carver help us with his messages, but the sympathetic manner in which he entered with us into all our problems and burdens drew us very close to him personally, and he has gone back to America with our friendship and love.

The fact that he was here in North China in the midst of the largest body of Chinese Christians to be found in any mission in the world seemed to be an inspiration to him, and in his dedicatory sermon of the new buildings of the North China Baptist College, Hwanghsien, and in his sermons in our new church building, he was certainly at his best.

At the dedicatory services of the new school building we had no auditorium that would seat the crowd, and it was necessary to have the service outside the main building.

At the church services the building was crowded to its capacity, and he preached to at least a thousand people at each service. In addition to the services mentioned, he spoke twice daily for a week to those attending the Bible Conference.

Then in addition to all these services, where he spoke through an interpreter, he found the time to draw us missionaries aside and speak in his own language words which we will never forget. These services with our little band, ten thousand miles away from the homeland, drew us closer to America and closer to God. They were services so sweet in spirit that we can never forget them.

In the services held for the Chinese he drew them very close to him, and at his last service they had one of their leaders publicly express their appreciation of his visit and messages. This brother's words, however, were inadequate to express what our native Christians had in their hearts. So they appointed two other brethren to escort Dr. Carver the next morning to the automobile station and try their hand at it. But instead of being escorted by those two brethren, he was escorted by a great host, and he went away with the Chinese showering blessings upon him as best they could.

The two brethren appointed to tell Dr. Carver how much they appreciated his visit and messages, spoke as follows:

Mr. Chu, speaking for the Hwanghsien church:

"Esteemed Pastor Carver: From hearing your addresses these few days we have eaten much spiritual food and gained much spiritual strength. These lessons are carved in our hearts and will never be forgotten. We know that these good things have their source in Jesus Christ. We pray that the Lord may go with you, and that the people of other places may be blessed. When you return to America remember us and let us hear from you. Report to the friends in your country that the believers in Hwanghsien are extremely grateful for the gifts to them of the college, church and hospital, and all the good people connected with them. And our prayer is that God may greatly bless your country."

Pastor Sen, representing the Summer Conference, spoke as follows:

"Our best thanks are due you, Dr. Carver, for bringing to us spiritual instruction as rich food for the soul. Just as we were hoping we could eat to fulness, here comes the news that you are under promise to leave for Poitaiho to attend another conference. It is as if in the midst of the feast the dishes are removed from the table and we are only half-satisfied.

"By coming with you to the station we still hoped we might have one more helping of your generous supplies, when, behold, the unfeeling car whirled you from our sight.

"We cannot be with you in the flesh, but our spirits may still commune together. We hope you will never forget the meeting in Shantung."

"If the tithing process were in operation it would give the churches of this country an income amounting to about $4.000,000,000 a year. These figures seem very extraordinary but on checking them up no flaws can be found. The facts are that the church people of the country are giving less than one per cent of their income to church and missionary work. If this were increased to ten per cent wonderful results could eventually come to pass. The church could come into its own in a great big way that heretofore it has been able only to talk about."—*Roger Babson.*

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Is the Bible inspired? Yes; it is also *inspiring*, and this is one of the chief proofs of its inspiration. "The Spirit of God has breathed out of it," some one has said, "and therefore the Spirit of God must have breathed into it." The Bible is not merely a textbook on religion to be analyzed and discussed; it is a living, throbbing, vitalizing revelation of truth to be passionately propagated. Thus disseminated, it becomes its own impregnable defense in the results it achieves.

The High Cost of Traditionalism

Some Observations on Expensive and Wasteful "Church Design"

Rev. H. Beauchamp, Field Secretary Baptist Sunday School Board

The large amount of money expended by us annually in building churchc houses (and much of it undoubtedly a sinful waste), and the close relationship that the building sustains to church success, makes this a subject of prime importance.

As a denomination we have given the subject almost no study at all and our churches are practically helpless in the face of the forces that prevail in architectural realms. The church house, its appointments and physical equipment, present some serious practical problems which the pastor and other Christian workers are sure to face soon and face often, and for which their training, even in our best schools, has not at all fitted them. They are dependent for the solution of these problems almost entirely on non-church people who are often not informed as to our needs and perhaps not sympathetic with our ideals. We spend every year more than five times as much for church buildings as we contribute to both our Foreign and Home Mission Boards. Surely we ought to help our people spend this prodigious sum of money wisely and effectively. The Architectural Department of our Sunday School Board is the denomination's first effort in this direction and deserves the heartiest commendation.

We frequently face a rather difficult situation when it comes to designing our church houses, growing out of our insistence that the proper facilities and conveniences shall be provided for our somewhat complex modern church life. It is to this I would call your attention.

Any architectural structure should have three conditions: strength, utility and beauty. It should be strongly built, appropriate to its intended use, and pleasing to look upon. Our difficulty in these days is to get the building so planned as to be suited to the work we want to carry on in it and at the same time to present a pleasing appearance. We often find ourselves in conflict with the architect, who is all too often chiefly concerned with appearances. He will often insist upon sacrificing the utility of the building that he may make it beautiful, or he would spend so much of our money on the appearance, its form and ornament, that we do not have enough left to provide the conveniences and facilities our work calls for. It is not always the architect who creates this difficulty; for our people very generally share his viewpoint. They want to know how the building will look on their lot—whether it will be a credit to the congregation in its appearance. They wonder if the building will advertise the church and give it standing in the community.

Architects are wont to say that in dealing with a church building committee, you can generally sell a picture much more easily than a plan. Thus we have a great many church houses of good appearance and some of them very beautiful, but when we go within we find the facilities for efficient church and Sunday-school work very scant, if, indeed, not distressingly ill-adapted.

All of this grows out of the fact that we have inherited from the centuries back of us a vast deal of tradition as to church design. And be it said that these traditions are pagan and Roman Catholic in their origin. In other religious matters we boast that we have cast off the shackles of tradition, but in designing our church buildings we are almost tied hand and foot by traditions that have come down to us from pagan and Romish origin—from people whose religious problems are not at all what we conceive ours to be.

What then is ecclesiastical or church architecture? When is a building "churchy" in appearance? What should a church house look like?

In answering this let us note that the New Testament is absolutely silent on this subject. In fact, no church mentioned in the Scriptures had any sort of a church house at all. Not a hint is left us as to the proper appearance of a church building, or its plan either. There can, then, be no essential or fundamental Christian, or church architecture. There are no forms of church design that are essentially connected with Christianity, or indeed with religion in any sense. Not only did the New Testament churches and those of the first 200 years have no church houses, but Christianity won its greatest triumphs—the conquest of the Roman Empire and of the civilized world—without houses of any sort of its own. Their churches were large, too, numbering probably more than 100,000 members in some instances. They met in private homes and such public places as the city afforded, such as the porches of the Temple in Jerusalem and the Acropolis in Athens. And they made use of the synagogues in many places until they clashed with Judaism and were driven out. When persecution waged severe, they met in caves, catacombs and mountain fastnesses, and when, after the edict of Constantine, the churches were liberated and could come out in the open and eventually come to have influence, they appropriated the Roman basilica, which were what we would call court houses, and places of business. It is significant that they appropriated the secular, or business, architecture of the times, recognizing no incongruity in holding their religious services in such places.

Some architects will talk to you with an air of finality about the kind of architecture that produces religious emotion: they have persuaded themselves that such things as lofty ceilings, upward pointing arches and symbolic ornaments enkindle religious emotions. They have wholly missed the mark as to what religious emotions are. These beautiful Gothic or classical temples may awaken a sense of awe and sublimity, or indeed of beauty and symmetry, but these must not be confounded with religious feelings. The two may be poles apart. The fundamental mistake of the ritualistic churches is to suppose that they can produce a religious state of mind and heart by external material surroundings, hence their gorgeous ritualism and symbolic statuary, as well as imposing architecture. What we understand to be true religious feeling has often reached its highest climaxes amid very crude material surroundings—witness the old fashioned camp-meetings under a shed, or brush arbor. The greatest triumps of the Wesleys and Whitefield were in their great open-air meetings. The tabernacles built for such modern evangelists as Gypsy Smith, Billy Sunday, Sam Jones, and D. L. Moody, have been wretched specimens of architectural design, but this fact has not prevented, even in the smallest degree, the great religious awakenings in which these evangelists led.

Many churches have abandoned the down-town districts of our cities because, forsooth, they could not build a church house of the traditional type down among the business houses. It would be dwarfed by the lofty sky-scrapers about it. They must move out among the dwellings where their building will show up. If it is proposed to build a church house of the office-building or sky-scraper type, the members raise their hands in holy horror. They "could not worship God in an office-building, or a business house. It would secularize

the church and detract from its spirituality to be so close to business." They forget that the first churches that had buildings at all simply adopted the secular buildings which they found at hand; they forget also that Paul and all of the early Christian propagandists did much of their preaching right down in the market-places with buying and selling going on all around them. Why should not the church attack the business centers of our cities and establish great religious institutions in the very midst of the busiest marts of trade, throwing to the winds all hampering traditions handed down by pagans and Romanists as to a supposedly sacred ecclesiastical architecture? Why should we make a fetish of the church house? We certainly cannot overlook the fact that the direst ignorance and the most superstitious and archaic religion prevails right under the shadows of the finest ecclesiastical architecture throughout the Old World.

Our task is to teach and preach the gospel, and to instruct and train its disciples in Christian service. I feel sure that we are on safe ground when we say that the principle that should guide us in our church buildings is to "*get utility first*,"—make the building serve the purposes of the church with its Bible school and other agencies of service; and after that, if the architect can make it pleasing in appearance, or even beautiful, with the money at hand, let him by all means do so. In fact, with a skilled and resourceful architect and designer we can doubtless have both utility and beauty, but in no case should utility be subordinated to beauty of design, much less sacrificed for it. As an application of this principle, if a congregation cannot, with the money at its command, build the church it needs, in which to carry on its work, of stone or brick or other costly material, then it is manifestly and undoubtedly its duty to build that house of wood or some cheaper material. To minister to our pride with a costly but inadequate building is a sin. The advertising value of a beautiful and costly house is certainly short-lived and negligible at most, and the supposed religious feeling engendered by any sort of architecture is undoubtedly a myth which never had any real existence.

A Story in Stone

By Everett Gill, Lausanne, Switzerland

When we first went to Rome as missionaries, eighteen years ago, we used to go with our four little children to our Baptist chapel through Trajan's Forum, past Trajan's Column, with its sculptured history in marble relief, spiraling its way around the column from bottom to top. I took only a general interest in it in those days as being one of the priceless remains from a glorious past. But, more recently, my interest has been revived and intensified, as will appear.

This history in stone is an account of Emperor Trajan's two campaigns against the *Dacians*. The reliefs contain two thousand five hundred human figures, and is the work of Apollodorus of Damascus, the architect and engineer, who so greatly assisted Trajan in his work.

The artist gives a sort of moving picture of the campaigns, including that of the Romans crossing the Danube on the two bridges of boats and the emperor on the opposite side standing on a platform, surrounded by his staff making an address to his men. Farther on, we see described the various experiences of the army, the felling of trees, the work of the sappers and miners and the building of bridges and forts.

We are shown, also, the attack of the Dacians, wearing their mantles and tunics with long sleeves, the nobles with their Phrygian liberty caps and the common soldiers fighting bareheaded with their long hair floating in the wind. Though unhelmeted, the Dacians were armed with beautifully decorated shields and carved swords.

At the end of the campaign we see the Dacians setting fire to their capital, while their leaders drink poison from a huge vessel. Some have already fallen on the ground and are seen writhing in agony, and two bodies are being carried out.

Finally, at Rome, we see the conqueror, Trajan, in his triumphal entry while Roman soldiers carry the head of Decebalus, the Dacian chief, in the procession in full view of the populace.

These events happened about seventy-five years after the crucifixion of our Lord. Dacia became a Roman province in the year 106 A.D., and the inhabitants became quickly Latinized. This process was hastened by the coming into the country of large numbers of Roman immigrants who became amalgamated with the native population.

But, who were these Dacians? We know that they were a tribe living on the north side of the Danube near to where it flows into the Black Sea. Herodotus, the Greek historian, tells us that they were "the bravest and most honorable of all the Thracian tribes." Again, he referred to them as the "Immortals." Ovid, the Roman poet, who was exiled among them for seven years, says that their appearance reminded him of Mars himself. And, not only were they great soldiers, they carried agriculture to a high degree of development. They also mined gold and silver and wrought them into beautiful ornaments by skilled workmen.

Their unsurpassed courage was due, it is thought, to their religious faith. They never spoke of "dying," but of "rejoining" their deity, Zalmoxis. They were extremely loyal to their religion and priests.

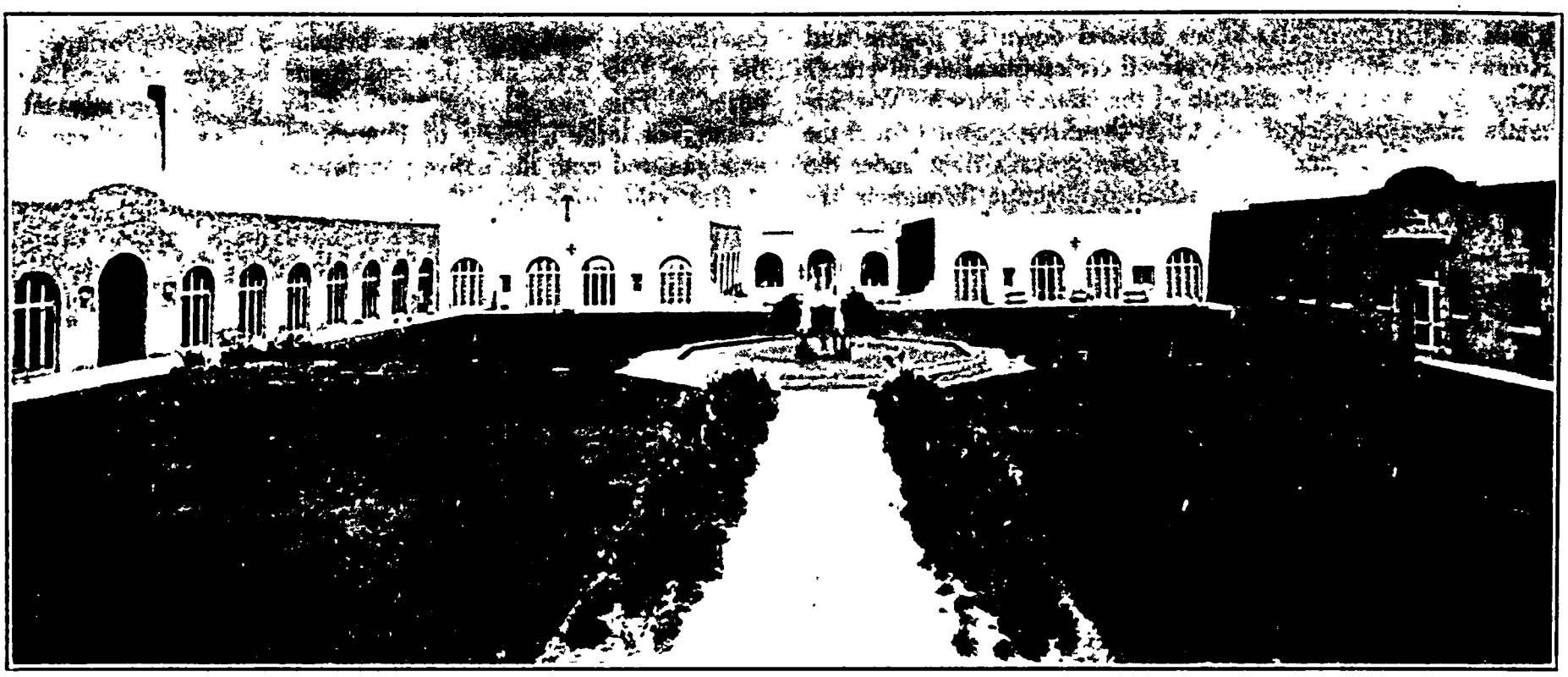
The chief interest that this ancient story in stone has for us is that *these Dacians were the forefathers of the modern Rumanians* of whom we are hearing so much in these days. It does not seem to be known as generally and well as some other historical facts that these Rumanians are as truly a Latin race as are the French, Spanish and Portuguese. The Italians are, of course, more directly descended from the Romans than the others. Our Baptist brethren of Rumania are, therefore, children of those ancient heroes. So, when you stand before the towering monument of Trajan's Column and hear the story of the emperor's campaign against the Dacians, don't forget to think of your Rumanian brethren.

The most interesting and significant fact about the prosperous work among the Rumanians is that it is being demonstrated that it is possible to have a vigorous and aggressive evangelical movement in a Latin land that is capable of self-support. At present, it is true, we are supporting the pastors and workers in part, but this help is only temporary. However, we shall continue to assist these new-found brethren along other lines, such as schools, publications and chapel-building. Just as the ancient Dacians were a deeply religious people, so these modern Rumanian Baptists are devoted to our Lord and his cause. Southern Baptists will, I am sure, watch their progress with prayerful interest and practical help.

The essential anti-Christian nature of war is well shown in a trenchant paragraph by Wendell Thomas in which he imagines the inconceivable utterance of Jesus: "And looking round about him, Jesus saith to his disciples, Give ye swords unto the people! And they say unto him, We have here but five swords and two small spears. And he commanded the multitude to sit down on the grass, and he took the five swords and the two spears, and looking up to Heaven, he blessed them and said, Father, I beseech thee to send me twelve legions of angels or more to aid this people. My Kingdom is not of this earth, but my servants must fight! And he gave the swords to the disciples, and the disciples to the multitude."

Partnership with the Great Physician

Some Stirring Stories of Southern Baptist Hospital Work



SOUTHERN BAPTIST TUBERCULOSIS SANATORIUM, EL PASO, TEXAS

"A great majority of the patients going out from us will forever be friends to the Baptist cause, and they represent all shades of religious belief, nearly all the states in America and a half dozen foreign countries."

Healing and Serving the Tuberculosis Sick

Rev. H. F. Vermillion, D.D., Superintendent

SOUTHERN BAPTIST SANATORIUM, EL PASO

The streams of healing and of salvation flow freely at the Sanatorium. Our first concern is for the patients' health, but we are as deeply concerned for him to know God. The patient comes here primarily for the healing of his body. If we did not conduct the Sanatorium in an efficient and proper manner as a sanatorium, he would not only be little influenced by our religious professions and endeavors but would be turned against the religious people whom we represent.

Of course we must be considerate of the religious convictions and opinions of all persons who enter the Sanatorium, and no offensive efforts to make them Baptists should be allowed. We strive to respect their opinions, render them good service in a Christian spirit, and make the atmosphere of the institution Christian and Baptist.

Nearly all Southern Baptist papers come to our reading rooms and some Baptist books are in our library. We have no funds with which to purchase religious books but would welcome gifts of books of this character. The Sunday School Board has generously donated Bibles for the patients' rooms.

Our Baptist pastors come out and hold religious services once a week. Young people's organizations sometimes give us a religious program, and we have a purely entertainment program each Friday night.

People of all religious faiths and of no faith come here as patients and as visitors and go away to speak words of praise for our sanatorium and its work. On several occasions I have heard of Catholic priests commending the character of work we do here as a sanatorium.

Among tuberculosis workers all over the world it is known that we have here one of the best sanatoriums, conducted in a Christian spirit and seeking to exert a Christian influence over its patients.

A great majority of the patients going out from us will forever be friends to the Baptist cause, and they represent all shades of religious belief, nearly all the states in America and a half-dozen foreign countries.

A Hebrew patient who has been here for some months says he can never forget what the Baptists have done for him. He is not a professed Christian, but we are praying that he may find the Saviour.

On several occasions the superintendent has been called to the bedside of patients to teach them the way of life and to pray with them. Some of these have found peace and salvation and have gone out from us to serve the Master. One of these was a man from New York; another, a man from Indiana. Another was a young lady from Colorado, and still another, a young Philipino. There are many others. Also many discouraged Christian patients have been comforted and helped by the workers here.

"In His Steps"

Rev. M. D. Jeffries, Chaplain

BAPTIST MEMORIAL HOSPITAL, MEMPHIS, TENN.

Only today as the pastor of the Baptist Memorial Hospital was on the street in Memphis; some one touched him on the shoulder and said he recognized him as the pastor, when he was in the hospital some time before, with a broken back. He was a young man from Arkansas who

had spent a number of weeks in the hospital with a badly injured spine. He was walking with no apparent defect and said he was almost entirely well. He wanted the pastor to know that he had decided to enter the ministry. He will enter college to make preparation, but will not be able to go this fall, on account of lack of means. His is a life saved for service.

A while ago the widow of a Baptist preacher was a patient in another hospital, for an operation. She was relieved and went home. Later a new trouble developed which surgery could not relieve. A single daughter was her sole dependence. If the daughter stayed at home to care for the mother, the only income stopped. The Baptist hospital was appealed to, and as an exceptional case of a faithful pastor's widow she was received and cared for as long as it was necessary, and the daughter was enabled thus to earn the means needed for such things for the mother as the hospital does not provide.

Some Knoxville ladies discovered a bright boy of 14 years in one of our East Tennessee Home Mission schools, with both feet "clubbed." He was in the eighth grade, and in every way an interesting and promising youth, but a cripple. They took up correspondence with the hospital as to free service for the lad, that the deformity might be relieved. It was readily arranged that one of the great orthopedic surgeons should operate and the hospital care for the youth without charge. When school was out, and he had passed to the ninth grade, he came fare and the like, and will provide the and was operated on. The Knoxville ladies who interested themselves have borne the incidental expenses, railroad braces he must wear for a time. It is expected he will be back in school by the middle of September. Within a reasonable time he will have two good feet and be ready to enter upon a life of usefulness. He has been relieved of a terrible handicap, through the benefactions of some Christian women and the Baptist Hospital. He is a Christian, a Junior Union boy and an intelligent, earnest student.

In the early days of the hospital, when the sainted Thomas S. Potts was in charge of both the temporal and spiritual interests, there came a patient with serious abdominal trouble, a young man, godless, profane, and highly irritable. He had a serious operation and was gradually pulled back to health. Under the influence of Dr. Potts' ministry in the hospital he turned to the Lord. That man today is one of the most useful and beloved employees of the hospital. He has charge of the labor and mechanics of the institution. He was employed on his recovery as a skilled mechanic. He proved to be so capable and faithful, with such ability to handle men, that he was in due time put in charge of the department. He is a faithful deacon of one of the Memphis churches and a man of most beautiful Christian spirit. He stands out as fruit of evangelism in the hospital.

Some time ago a patient coming from Mississippi, on meeting the pastor, said he had a message from Mr. ....., whom he saw just before leaving home. The mesage was that Mr. ..... sent his love to the pastor and wanted him to know that following his conversion while a patient in the hospital, he had since become a minister of the gospel.

During the epidemic of influenza in 1918-19 a student for the ministry in the college at Newton, Mississippi, was brought to the hospital, very sick. Pneumonia, and later meningitis, developed. At last he passed the crisis and lived, but the meningitis destroyed his sight. He was stone blind, but his mind was clear. As he climbed back to health how he rejoiced that the Lord had spared him! He declared that he was going to be of service for the Master. When he was discharged he had nowhere to go except to a widowed sister on a tenant farm in his native state. He went out with spirit and purpose. The next we heard, that summer, was that he had held a successful meeting over in Arkansas, where a number were saved. We wrote him. He came to the hospital to see us, when passing through the city. He said he had learned raised letters, would continue his studies, and purposed to go through the theological seminary. The latest news is that he is in Texas, preaching and attending the Seminary.

A few months ago an Arkansas pastor brought to the charity wards a godly woman whose doctors had told her that her only hope of life was an operation, and that was only one chance in a hundred. She was suffering so terribly she wanted to take that chance. It was two months before she was ready for the operation. In the meantime the hospital gave her the best of care, and she was patient and content. In ten days after the operation she went home well, and very happy.

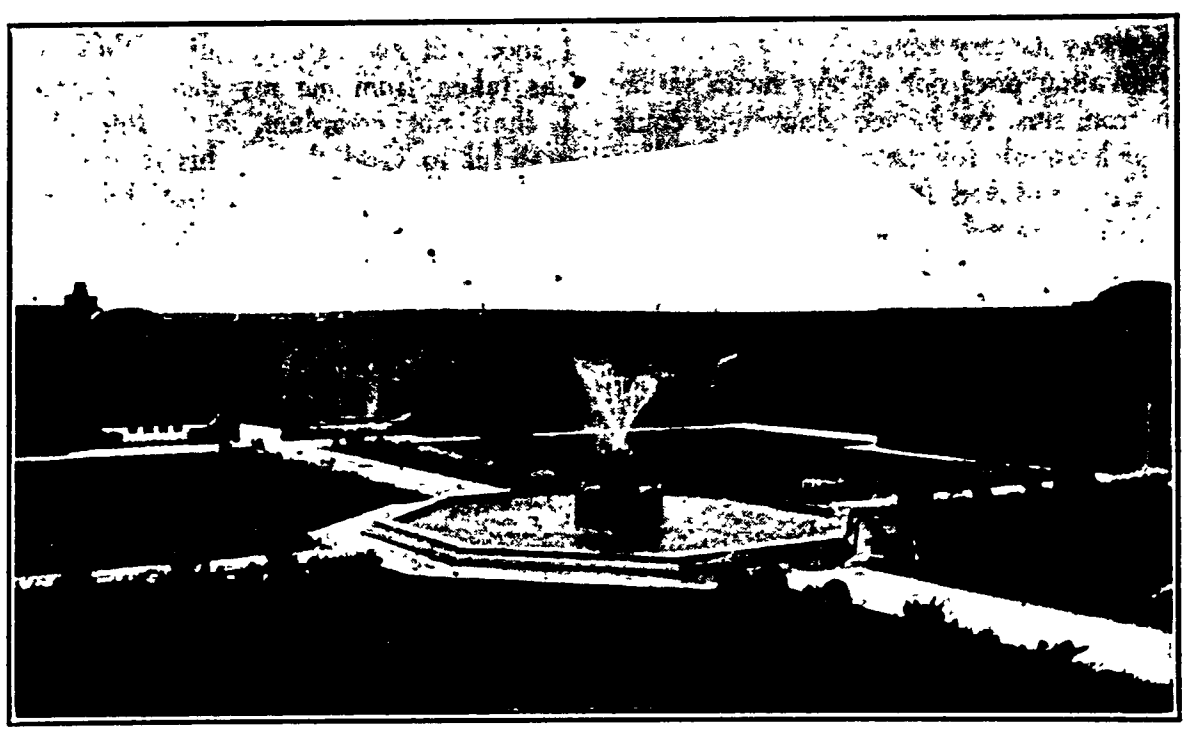
Why Have Baptist Hospitals?

Rev. J. M. Long, Superintendent

BIRMINGHAM BAPTIST HOSPITAL

Many reasons could be given why Baptists should own and operate hospitals, and all would be good and true. However, there is one reason which is all-inclusive and without which all others would be without foundation. That reason is this: *they are agencies of evangelism.* I say that if they are not that they should be, for if they are not evangelistic then they are not Baptistic. No institution can be a Baptist institution that does not breathe in its every plan and purpose the deep, heart-yearning of Jesus for the salvation of the lost. Jesus won more people to himself and to salvation through what he did for them than by what he said to them.

Our hospitals are the places where we can become doers of the Word, where the spirit of him who loved us and gave



PART OF EAST PATIO, OR COURT, OF TUBERCULOSIS SANATORIUM

"The patio covers a half acre of ground and is surrounded by patients' rooms. Most nights the patients' beds are placed under the open sky."

BIRMINGHAM (ALABAMA) BAPTIST HOSPITAL

"Our hospitals are the places where we can become doers of the Word, where the spirit of him who loved us and gave himself for us can be seen in every look and felt in every touch, and heard in every word."

himself for us can be seen in every look and felt in every touch, and heard in every word. Well has one after years in hospital work said, that only Christian hospitals can ever meet the real needs of sick and suffering humanity. Take this element out of our hospital work and you take away its very heart.

Salvation does not always mean salvation from sins, for indeed many who come to our hospitals for the ministry of healing are already saved from their sins. They need to be saved from despair, from distress, from undue anxiety. This will apply not only to the sick but to those whose loved ones have been committed to the care of our hospitals.

The following are a few of the many experiences which have come under my own observation as a hospital superintendent:

1. A husband came to my office, whose wife had just passed away. He sank into a chair, covered his face with his hands as the hot tears streamed through his fingers. I read to him some of the precious promises from God's Word, prayed for the healing grace of God to bind up his broken heart and save his soul. He lifted his face from his hands, brushed away his tears, and related the following: "I was brought up in the country. I was taught in the Sunday school, I became a member of the church. I married, we moved to the city. I became indifferent. No one seemed to care. I soon did not care myself. Now, God has taken from me my dear companion. I shall not complain, but rather I am grateful to God that in his divine providence there was a Christian hospital to which we could come, where consideration is given to the soul as well as to the body. You have brought to me again the hope of eternal life and the unspeakable joy of seeing my wife again through the riches of grace in Christ my Saviour. Only Christian hospitals can meet the real needs of sick and suffering humanity."

2. A brilliant young man lay sick in our hospital. He was highly educated, from a cultured but worldly family. He was a scoffer. He ridiculed Christianity. Our Christian worker, a beautiful Christian character, wise and tactful, when the patient became convalescent, would step into his room and smilingly say good morning, and speak of the beautiful day and glorious sunshine. She also repeated some of the wonderful promises of God. She had sung a beautiful gospel song at the morning devotion of the nurses; he had listened this morning, and when she came in he spoke of the song and asked if she would not sing it for him. She sang, then he asked if she would not pray for him—just the thing she had been hoping he would do. Before leaving the hospital he accepted Jesus as his personal Saviour, and went away not only well in body but saved, with the hope of glory in his soul and the sunshine of heaven in his face.

If our hospitals are not functioning in this respect, there is no reason for their existence, however beautiful may be their buildings and well-ordered their equipment, or scientific and skillful their work. Only Christian hospitals can meet the real needs of sick and suffering humanity.

3. A man came into our hospital a few years ago with his wife who was critically ill. I asked him if he had a doctor. He said that he did not. He said, "This is a Christian hosiptal. You know the doctors better than I do. I will trust your judgment, with but one request, get

me a doctor who is a Christian. I feel that my wife will get well quicker if she knows that the doctor who is treating her is a Christian." Then the pastor who had accompanied them to the hospital said, "Please give her a nurse who knows the Lord, and for his sake loves sick humanity." Who can estimate the real worth of a genuine Christian doctor and a sincere Christian nurse?

What a comfort to know that our loved ones while in the hospital are ministered to by those who not only know the art of nursing, but who have the compassion of Jesus! What a solace to know that if your loved ones must go away through death, that the one who stands by and closes the eyes of the dying knows Jesus and can do this service in his name, with his spirit and with the tenderness of the eternal compassion of him who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Such a thing is not possible except in a Christian hospital. Only Christian hospitals can ever meet the real needs of sick and suffering humanity. If our Baptist hospitals are to justify their existence, it must be on this score.

4. One other: A woman was dying; she was fully conscious and knew that death was on her. She was not a Christian, and had no hope of the future. This tortured her soul. Kind friends had sought to comfort her but to no avail. The nurse came and said to me that the doctor requested that I come at once to Room No. —. He met me at the door and said, "Mrs. B——is dying. See if you can say something to comfort her." I took her hand and repeated "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have eternal life." She replied, "Yes, I know, but he has forsaken me." Then, I repeated, "I will never leave thee nor forsake thee. I am with you always even to the end." Then, with the light of heaven in her face, she whispered, "Yes, I see him. He is with me, precious Saviour."

I feel that in every church where men and women gather for divine worship there should be the conscious presence of Jesus, who himself established the church on earth. I am, however, of the profound conviction that if the churches or the people who make up the membership of our churches were doing a more definite work in making possible the hospital care of the sick, and especially those who are often unable to provide for themselves, that there would be a deeper consciousness of his presence in the churches than there is today.

We may differ in our interpretation of the teachings of Jesus, in doctrine, belief or creed, and we may be right or we may be wrong in these things, but we can never be wrong when we come to consider and do the things which Jesus did. It is in doing the things which he did that we find Jesus himself. In caring for the sick we are doing that which Jesus not only did but which he commanded his church to do also. Jesus while here on earth spent more of his time with the sick, in curing disease, than he did in anything else. A man came to Jesus on one occasion and said, "What shall I do to inherit eternal life?" or as we would ask the same question today, "What is it to be a Christian?" Then Jesus told that most striking and classical story, known to us as the Parable of the Good Samaritan. "A wounded man lay by the roadside. Three men came along one by one. The first passed by on the one side, the second passed by on the other side, the third halted, dressed the man's wounds, giving him first aid, then he took him to a hospital, a place where he could be cared for, and provided out of his own purse for the expense. Which of these three proved himself to be a Christian?" Jesus then answered the man's question when he said, "Go thou and do likewise."

Then, we have the marvelous and thrilling picture which is given us of the Judgment, where all mankind are separated into two groups, one of which, Jesus says, represents the saved or the Christians, and the other, the lost or those who are not Christians. In addressing the saved, he tells them why they are placed on his right hand, why they are invited into his kingdom. "I was an hungered and ye gave me meat. I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me. I was sick and ye visited me. I was in prison and ye came unto me. Inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me."

Humanity's sorest and keenest need, that which we see most of, is physical, and every church must be an instrument of social service to further human welfare, to relieve human needs. To the degree in which a church or a Christian community measures up to these things are they measuring up to the things which Jesus did, and in the doing of which he said we would show his life and spirit to the world.

When I see our magnificent church buildings, when I hear our cultured ministers, and wonderful choirs and great organs, and estimate the money that all of these cost, and then see how inadequate the provision for the care of the sick, thousands of whom are unable financially to buy medicine or surgical or hospital service, I wonder if we have yet caught a vision of the real spirit of Jesus who while on earth went about healing every manner of disease and sickness among the people.

Doers of the Word

Rev. S. E. Ewing, Associate Superintendent and Chaplain

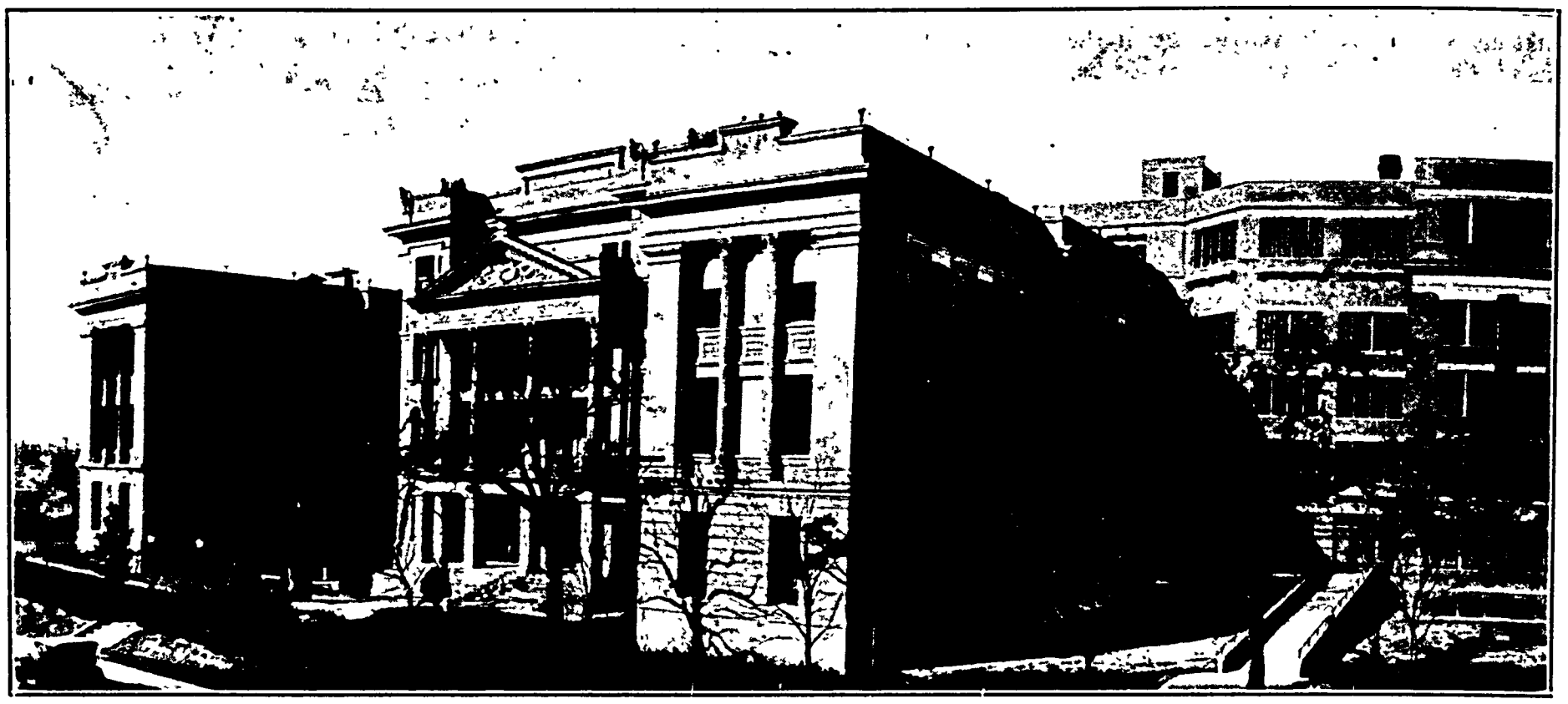
The Missouri Baptist Sanitarium

I was called on the long distance telephone late the other evening. The wire was not working well and the operator had to relay the message. It was from one of our inland Ozark towns, asking if we would take a free patient. In reply, I said "Yes, send it along." The answer came back, "All right, it will be there on the Frisco, No. 8, tomorrow morning."

I had just gone down to breakfast when the operator called me to say that the patient on Frisco No. 8, wanted to see me. I found an elderly gentleman on a cot, weak and exhausted from his night's journey. He had been sick for some four months. I inquired his name. He said, "Why, I'm Brother ————, don't you know me?" Of course I knew him. I had been with him many times attending the Baptist district associations and also in some special meetings. He had not had a shave for a long while, leaving his face covered with beard. Instantly my heart went out to him in sympathy, and I assured him that we would be only too glad to give him the very best service possible, and try in every way to nurse him back to health and strength again. He was troubled as to the cost. I assured him that there would be no cost, so far as he was concerned. He told me that he owned a small farm—really just so many acres of rocks—and that he carried a mortgage of $400 on that.

I knew it was impossible for him to pay his way. When the matter was explained, physicians and surgeons seemed glad indeed of the opportunity to minister to such a worthy brother. This is just one of the many cases that come to the Missouri Baptist Sanitarium. Last year, we cared for 361 free patients at an estimated cost of $13,432.05.

A few weeks ago a certain organization in St. Louis advertised free treatment for children needing orthopedic services. We are fortunate in having a surgeon whose reputation has carried his name far and wide. As a result, many requests were made that this particular surgeon treat these children. The Missouri Baptist Sanitarium, therefore, received something like double its share of these free patients. When it was discovered that we had to carry in several beds and place them in our sun parlors in order to care for these children, this surgeon realized that the Sanitarium would have to go far beyond its reasonable share in this good work. He at once made the proposition to pay the expenses of at least six of these children, if we would arrange to pro-



PORTION OF BAYLOR BAPTIST HOSPITAL, DALLAS, TEXAS

"The Baptist hospital is consecrated to Christ from its very inception. To found it, God's people lay God's money on God's altar for God's glory. It is the very child of believing prayer and sacrificial giving, and therefore by birth a purely spiritual endeavor."

vide room, board and nursing for them. Of course it was not necessary for him to meet this extra expense. We were only too glad to take care of the children, and as it happened in many of the cases, give them such treatment as to make them well and strong, enabling them to throw away their crutches, and braces, and walk out of the institution to be a blessing and not a burden to society.

A week ago I spent the day at one of our Baptist assemblies in this state. After speaking in the interest of the Sanitarium and its work, my attention was called to a young lady who was a student in one of our Junior Baptist Colleges. Her friends told me she was in need of an operation but had no means whatever to meet the expenses. Other friends had made it possible for her to take her college work. It was my pleasure, a bit later, to assure her that the doors of the Missouri Baptist Sanitarium were open, and room, board and nursing would be provided for her, and also, to assure her further that our surgeons would be happy indeed to render such services as may be necessary. How happy Missouri Baptists ought to be in having an institution which provides such services as this young woman required!

A few weeks ago, in making my rounds as chaplain, I happened into a room where a woman was critically ill. I recognized at once that she was a Jewess. After some words of cheer and encouragement, with the explanation that I was chaplain and interested in her welfare, I turned to leave the room. She called me back and asked me to pray for her. I was glad indeed to take her, by faith, to the Great Physician of the soul and body. She closed the prayer with a very fervent "Amen." She said, "You know my faith is different from yours but I believe in God and in his goodness and grace, and I feel sure that he will hear your prayer in my behalf." She did not seem to be offended on being told that Jesus would indeed bring comfort and strength and, we hoped, healing in answer to our petition.

The Missouri Baptist Sanitarium is an accredited Class-A hospital, with a 300-bed capacity. It is owned and controlled by Missouri Baptist General Association. The receipts for the year closing July 1, 1923, were $382,531.33. We are glad to report that at the end of the year, after all running expenses had been met, we were able to place a small amount to the liquidation of the debt and interest charges.

A Christ-Like Ministry

Rev. L. M. Waterman

BAYLOR HOSPITAL, DALLAS, TEXAS

The fundamental and final thing in any hospital is the healing of the sick. This deed, the healing of the sick, is a duty definitely laid on the servants of Jesus by their Lord and Master in his triune command, "Preach, teach, heal." Had a Baptist no other motive, his supreme deference to the lordship of Jesus inescapably compels his attention to this task. The Christ-commanded Baptist must do all in his power to provide healing for sickness. The hospital is the best known instrument to further this end, hence the Baptist hospital. This, of course, is the heart of the whole matter.

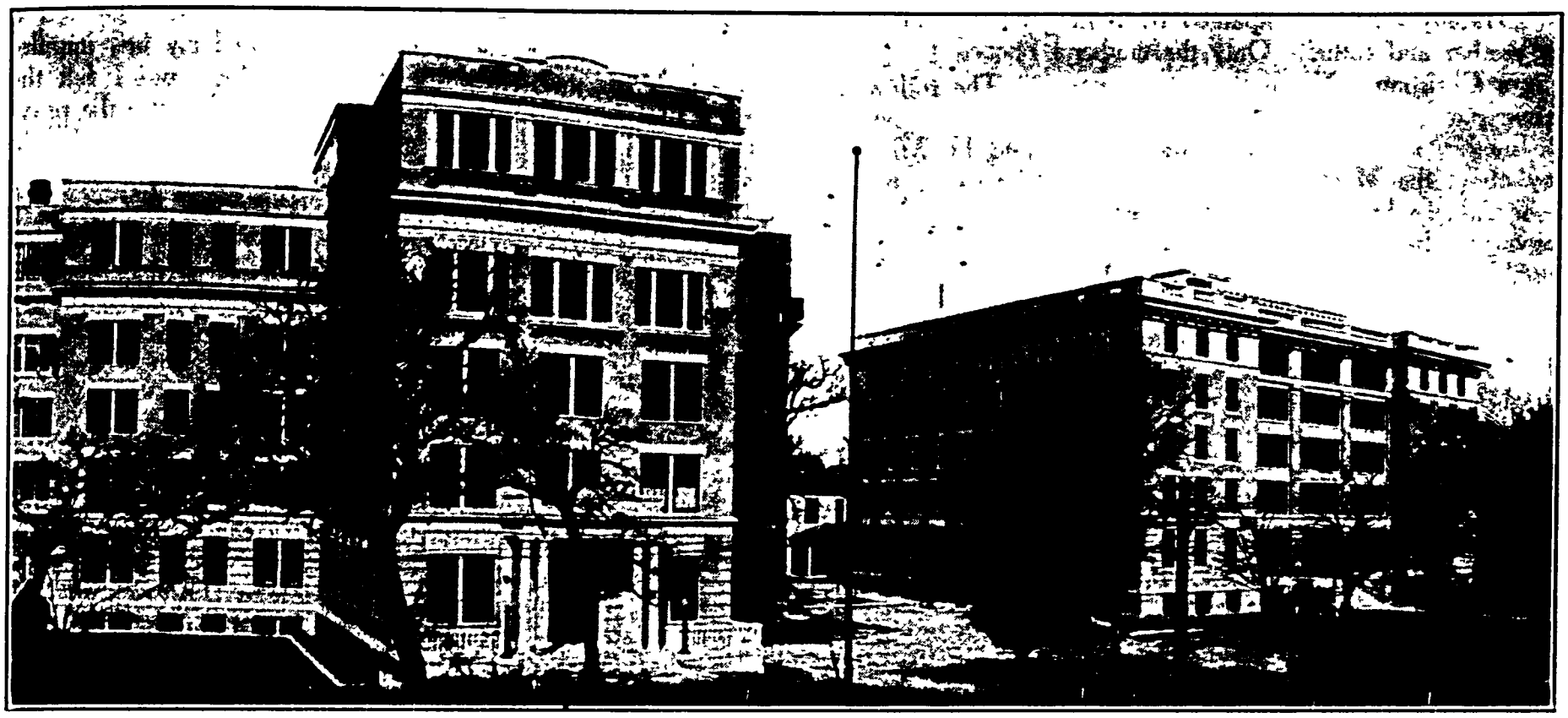
There are secular hospitals, not a few, maintained by cities, counties, private individuals and organizations. Why cannot Baptists do their whole duty to the sick by co-operation with these? because Christ's command to minister to bodies is inseparably associated with ministry to souls. And only in hospitals absolutely controlled by themselves may all the factors for this dual ministry be most completely provided by Baptists.

To begin with, the Baptist hospital is consecrated to Christ from its very inception. To found it, God's people lay God's money on God's altar for God's glory. It is the very child of believing prayer and sacrificial giving, and therefore by birth a purely spiritual endeavor.

In the second place, it functions from the outset, evermore and in all things, under Baptist Christian control. This makes it possible to so determine the entire personnel, program and procedure of the hospital as to make it definitely a religious enterprise.

We are requested to briefly supply some data wherein Baylor Hospital may illustrate and exemplify this ideal of a Baptist hospital. This data will doubtless be largely a duplication of what obtains in all our hospitals under the oversight of the Southern Baptist Convention.

In the first place, it goes without saying that in so far as practicable the entire personnel of the hospital administration, from the superintendent throughout, are chosen with special regard to their Christian character and Baptist principles, as



ANOTHER PORTION OF BAYLOR BAPTIST HOSPITAL, DALLAS, TEXAS

"The Baptist hospital functions from the outset, evermore and in all things, under Baptist Christian control. This makes it possible to so determine the entire personnel, program and procedure of the hospital as to make it definitely a religious enterprise."

well as their capacity for the expert services required. Because absolutely all things in the hospital, from the very largest to the very least item, have a solitary goal, the welfare of the patient; and because from the scientific standpoint the very best possible and attainable is provided, the most earnest effort is made to match this from a spiritual standpoint.

For instance, through the generosity of our Sunday School Board, we have placed an attractive limp-back Bible in reach of every patient. Thus daily, through God's Book, each patient may, if he but will, keep his "chamber windows open toward Jerusalem." This itself is an act of evangelism.

Then, all our nurses who provide the general nursing are being trained in a distinctively Christian school. In this school, Christian nurses are taught by Christian teachers, presided over by a spiritually-minded Christian university graduate, as director and superintendent. In addition to a most complete scientific curriculum, their training includes regular chapel services, Bible study, and direct religious instruction with particular reference to the profession of nursing as a ministry to souls as well as to bodies.

Our chaplain is a Baptist minister of long experience in Christian work, whose heart is deeply in love with the shepherding of the sick. He constantly attends those who are able to receive personal ministration with visits of good cheer, in the spirit of the glad tidings of great joy. He is perforce a spiritual "dietitian," giving "strong meat to those able to receive it," and the "milk of the Word" to others.

Our distinctively religious work is at present in a measure hampered by the lack of a hospital chapel, where regular religious services may be held for convalescents and their attendant friends. It is our daily prayer and hope that this handicap may be soon removed. No steward of God's money could make a more signal gift to Christ's cause than by providing the funds for such a high spiritual purpose. Though yet deprived of a proper chapel, a regular daily prayer service for the patients and all who minister to them is maintained by the chaplain each morning in the hospital library from 7:45 to 8 o'clock. All who will have access to this service, as suppliants for all the inmates, or for any individual sufferer, and encouragement is given for the coming of those who can tarry but for a moment of silent prayer.

What are the noticeable results of maintaining these spiritual factors in a Baptist hospital? There is one great general result, and another made up of many particulars. The great general result is the atmosphere created thereby throughout the whole institution. These various spiritual elements tend to make the spirit of the hospital the spirit of the Christ. This makes an atmosphere of loving-kindness and tender mercy, an atmosphere at once joyfully hopeful and truly spiritual. Is this not the best atmosphere in which to seek recovery of health? Surely a hospital constrained by the love of Christ is indeed a genuinely religious institution.

What is the other result made up of many particulars? It is the result combining all the rightful and variant fruits of the gospel. To God's people come new ventures of faith, that carry them triumphantly through severe operations and trying periods of pain. They are helped to gain fresh and joyful visions of their Lord, in his tender healing mercies, and to glimpse and grasp new and nobler purposes for the investment of the health God is giving back to them. The vast majority of the friends of Jesus count their experiences in such a hospital a spiritual lesson of uncommon moment.

Inmates of the hospital who acknowledge no saving faith in Christ are, as a rule, considerably in the minority. All such come under the appeal of the gospel through all these spiritual agencies. The very spirit of such an institution tells "the old, old story of Jesus and his love." Not infrequently visiting Christians and spiritual nurses tactfully voice their testimony to Jesus, while the chaplain daily seeks to fulfill this unspeakable privilege in his constant rounds of visitation. Thus in various ways the gospel of redeeming grace is lovingly pressed upon their attention. How many such are actually led into saving faith? God only keeps this record, both as to the efforts of his church elsewhere, as well as in the hospital. All have Christ Jesus presented to them, and many go forth with the avowed purpose to trust and serve him. It is utterly impossible, of course, to follow up all of these after they leave us, but word comes back to us now and again of their public profession of Christ and union with his church.

Occasionally incidents like this occur: A young man in his late teens was brought

to us fatally hurt, accompanied by both his mother and father. Only the mother was a Christian. When these facts became known to the chaplain, he asked the mother if he should not talk to the boy about the Master. Only for a moment did she hesitate, for when she was convinced his earthly doom was inescapable she urged him to do so. The boy's mind was perfectly clear, and promptly and eagerly he declared his acceptance of the Saviour, and this before he knew he could not recover. When asked if he would like to confess Jesus in the hearing of his father, who was absent from the room at the time, he said: "I would love to tell him." The chaplain found the father on the lawn, and told him of his boy's desire. Deeply moved, he came up into the room, and, when he had listened to his boy's confession of Christ. he broke down completely and added his own confession of faith to that of the lad's. Tears of sorrow were thus turned to tears of joy when, a little later, the young man bade them his final farewell in the glad assurance of meeting them in the home eternal. Space will not permit us to detail added instances where the evidences of conversion were equally convincing.

How Souls Are Won

Mr. Robt. Jolly, Superintendent

Houston Baptist Hospital

The Houston Baptist Hospital was the first Baptist hospital operated in Texas, and was opened September, 1907, with a capacity of 18 beds. It was a private hospital at the time of purchase, and the price asked was $20,000. The Baptists of Houston, under the leadership of G. L. Gross and D. R. Pevoto, borrowed $1,000 as the first payment. In sixteen years it has grown to a capacity of 100 beds. Last year we cared for 4,200 patients, of whom 193 were free patients and 388 part-pay, and the amount of free work contributed was $19,893.86. Fifteen per cent of the work we do is free. Since the 75 Million Campaign started we have received $104,000, with which we have purchased nearly the entire block of ground on which we are situated. We have recently borrowed $390,000 to double the capacity of the hospital.

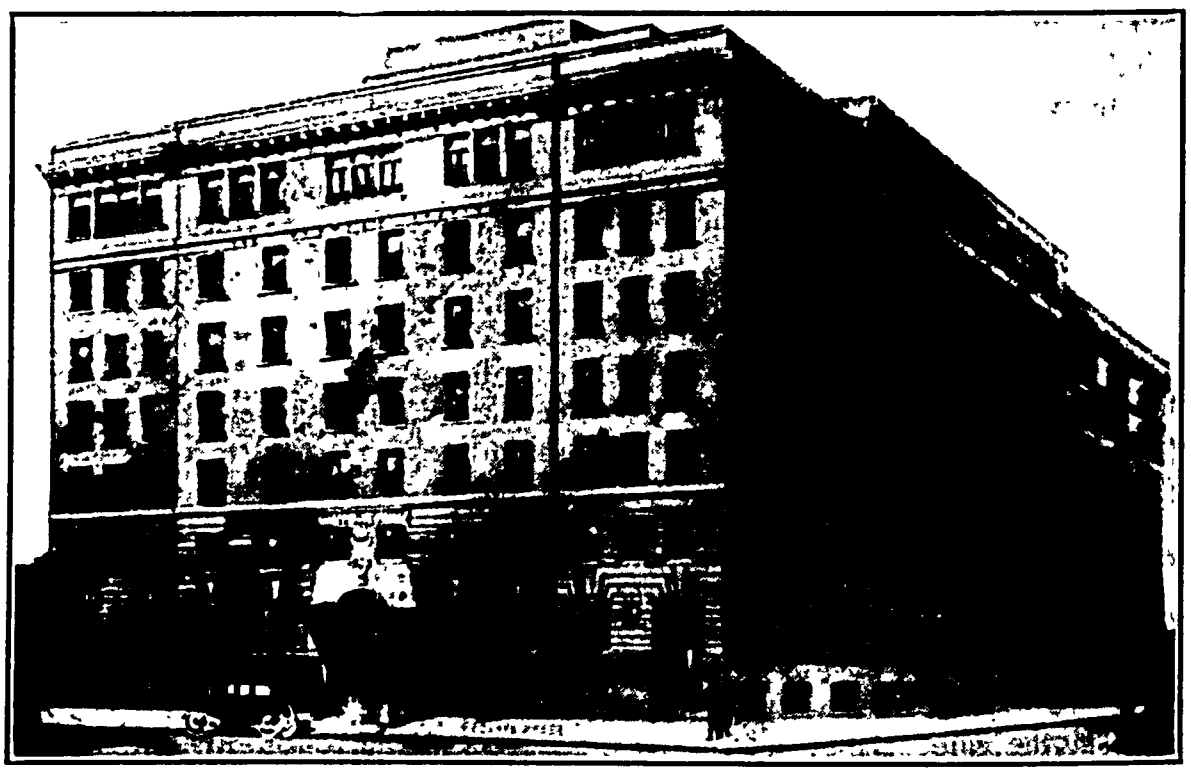
Our Training School for Nurses is the only one west of the Mississippi River, so far as I have been able to learn, that makes it compulsory upon the students to take a course in the Bible. This has been the custom since the day the hospital opened.

The following are three incidents that have occurred here in our hospital and are told by Mrs. George H. Lee, our missionary, in her own words:

"A cultured Japanese was spending six weeks in our hospital for medical treatment, and one day I asked him what he thought of Buddhism, to which he replied, 'I have renounced it.' I then read to him of the life and trial and crucifixion of our Saviour and he seemed much interested. Learning that he was to leave in a few days I pressed the matter of surrender to Jesus as Saviour and Lord, saying, 'Katawoka, before you leave, what about Jesus?' He said, 'I am knocking,' and doubled his fist to illustrate. Then I turned to Revelation 3:20 and read, 'Behold I stand at the door and knock.' 'Why,' said Katawoka, 'he is knocking, isn't he?' Then as I read, 'If any man open the door I will come in,' he shouted, 'I'll let him in, I'll let him in.' His face, though brown, was lit up as he said, 'Now that makes me a Christian, doesn't it?' My reply was, 'It does, and you are really brother to me in the Lord.'"

"On another occasion I went into the room of a desperately sick young man whose mother had been praying earnestly for him to accept Christ. I had just been in the room of another patient where we had united prayer for this young man. On entering his room I saw he had a visiting young man, and my first impulse was to leave them alone, but I felt the power of God so strongly after the prayer in the other room that I marched right in and began to talk to them both about salvation. What a joy it was to leave that room a few minutes later, having led them both to the Saviour and rejoicing in the blood 'that shall never lose its power till all the ransomed church of God be saved to sin no more.'"

"On still another visit to a sick man he said, 'Sister Lee, what do you mean by being saved?' I was so happy to see his interest. Just then I looked out the window and saw a ragged boy trudging along the street and then I said, 'This is my palatial home and I am rich. I call to that poor boy out there and tell him I would like for him to be my boy. But he looks at himself and says, 'I couldn't live in there looking this way,' and walks on. To-morrow I see him again and invite him, and he thinks perhaps he can sell papers to pay his board with me, but finally realizes that would be inadequate and passes on. Next day he gets hungry and cold and finally in despair comes to my door and asks if I still want to adopt him, to which I reply, 'If you will be my boy just as you are, I will be your mother.' 'I take you,' says the boy.' 'And I take you,' I reply. 'Sister Lee, I see it. That's easy. I take him and he takes me. Praise his name forever.'"

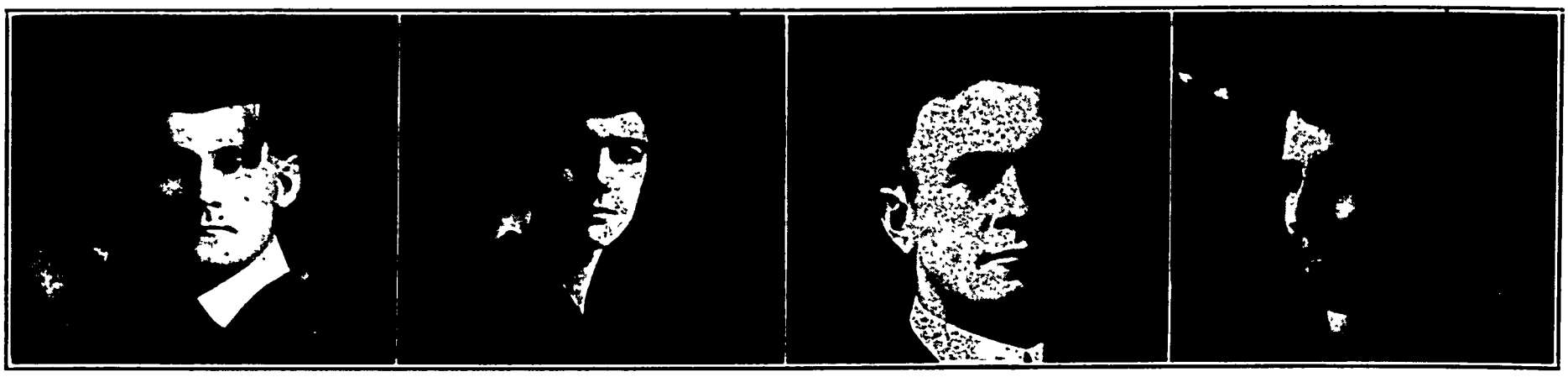


HOUSTON (TEXAS) BAPTIST HOSPITAL

"Since the 75 Million Campaign started we have received $104,000 with which we have purchased nearly the entire block of ground on which we are situated. We have recently borrowed $390,000 to double the capacity of the hospital."

Making More Blessed the Ties That Bind

(1.) Choir from Latvia which thrilled the Conference with their gospel s inging. (2.) Educational room in the Exhibit Hall. (3.) American Indian exhibit. (4.) From left to right: Dr. C. S. Miao, China; D r. J. W. Lall, India; Dr. Y. Chiba, Japan. (5.) Rev. C. Adorian, leading Roumanian evangelist. (6.) A group of Russ ian delegates. (7.) Section of exhibit from China.



E. H. CROUCH — Oklahoma; Evangelistic Work, North Brazil.

MRS. E. H. CROUCH — Texas; General Missionary Work, North Brazil.

JOHN LANKFORD BICE — Mississippi; Evangelistic Work, North Brazil.

MRS. BLANCHE HAMM BICE — Tennessee; General Missionary Work, North Brazil.

Our Representatives on the Foreign Fields

Pictures and Sketches of Newly Appointed Missionaries

Edward Hansford Crouch

"I was born near Duncan, Okla., March 18, 1892. My father was a farmer and stock raiser. When I was seven years old my father moved to Weston, Okla., where he homsteaded 160 acres of land near Elk City, Okla.

"When I was fifteen years old my father's health failed, and the doctors advised us to go South. We went across the country in wagons and located near Sabinal. In the community was a small company of Baptists, worshiping in a school building known as Prairie View. On August 8, 1908, during a revival meeting, I accepted Jesus as my Saviour. For three years I attended the Sabinal public school and finished in the spring of 1913, at which time I realized that the Spirit of God was calling me to be a minister. In September, 1913, I entered Baylor Academy and worked at almost everything—milked cows, mowed lawns, washed dishes, and delivered papers. I did not carry full school work every term.

"In June, 1918, I was married to Miss Ura Hallmark, of China Spring, Tex., whom I met at Baylor University. Mrs. Crouch and I farmed, preached, and taught school during the school year of 1918-1919. In January, 1920, I re-entered Baylor, where I received my A.B. degree in 1921. While in school at Baylor this last time I did pastoral work.

"We moved to Seminary Hill, Texas, in the fall of 1922, where I attended the Seminary while Mrs. Crouch taught. In February, 1923, Margaret Elizabeth came into our home and life, and a few weeks later wife and I answered the call of God to go to Brazil and live and work for Jesus. We were appointed June 14, 1923, and sailed August 25, for service in the North Brazil Mission."

Mrs. Ura Hallmark Crouch

"I was born in Killeen, Texas, August 11, 1892. My father died when I was five, leaving my mother and three children, of whom I was the oldest. I was converted when ten years of age.

"I attended school in China Spring until I finished the course there, then went to Baylor University, planning to equip myself as a teacher, in order to help mother support the family. All of this time I felt a special interest in missions, but I kept it to myself, because I did not feel good enough to go, and was unwiling to go.

"I taught school five years before marrying, then two more years before taking my A.B. degree from Baylor in 1921. It was during that winter that I surrendered to do anything the Lord wanted me to do. We moved to Forth Worth the next year. Here I taught Spanish in the high school. On February 2, 1923, little Margaret came to bless our home. In the spring we publicly surrendered for immediate service, sent in our applications and were accepted by the Board on June 14, 1923. We sailed for North Brazil on August 25, 1923."

Miss Ione Buster

"I was born on May 26, 1896, at Pilot Point, Texas. Two years later we moved to Sanger, Texas. Here at the age of twelve I joined the church. In 1914 I finished high school. Soon after, my father died. I taught in the winter and went to school in the summer until I was graduated from the North Texas Normal in 1918. About this time I began to feel that I was not converted when I united with the church. So I studied my Bible. It was through this study that I was converted and received my call to go to the foreign field. I answered the call while teaching in south Texas in 1920. In April of that year my mother moved to Clovis, New Mexico. In September I entered the Southwestern Seminary.

"I thank God for my Christian home and for His guidance in my life. I go gladly to Rio de Janeiro, Brazil, where I expect to serve Him as best I can, having been appointed on June 14, 1923."

MISS IONE BUSTER

Texas; Educational Work, Rio de Janeiro, Brazil.

John Lankford Bice

"I was born near Blue Springs, Miss., on June 17, 1889. My parents moved to Texas when I was three years old. The major portion of my early life was spent near Red Oak, Texas. I received my common school education at a country school near Red Oak. I was converted at the age of thirteen. My parents were Baptists, and I was a student of the Bible at that age so I will say that I am a Baptist by choice as well as by family influence. The church gave me something to do as soon as I was converted. My first work was as secretary of Red Oak Baptist Sunday School. I have been in some kind of Christian work ever since. I felt the call to preach at the early age of seventeen, but did not surrender to the call until recently.

"I received my college training at Jacksonville College, Jacksonvile, Texas, where I received the A.B. degree. Later I attended the University of Texas for part of two years, and finished my theological training in Southwestern Seminary in the summer of 1923. On July 24, 1923, I was married to Miss Blanche Hamm. On June 14, 1923, I was appointed, and sailed for North Brazil on August 25, believing that I am following His bidding."

Mrs. Blanche Hamm Bice

"I was born near Ramer, Tenn., October 26, 1896. At the age of five my mother died and I came with my father and brother to Oklahoma. I owe much of my spirit of service to my consecrated father, who is a Presbyterian, and my step-mother, who is a Baptist.

"I was converted at the age of fifteen and joined the Baptist Church at sixteen. Before I finished my high school course at Fort Cobb, Okla., I had a burning desire to be a foreign missionary. For various reasons I was not permitted to go ahead with my education, so I tried the business world for a while.

"In September, 1919, I entered the Training School at Fort Worth, graduating with the B.M.T. degree in May, 1921. Since that time I have been engaged in Sunday-school and B.Y.P.U. field work.

"I was appointed on June 14, 1923, and on July 24, 1923, was married to Mr. J. L. Bice. We were assigned to Corrente in the North Brazil Mission, where we will do evangelistic work, and sailed on August 25, 1923, for our field."

A. C. DUGGAR

Alabama; Evangelistic Work. Rio de Janeiro, Brazil.

MRS. ELSIE SAMPEY DUGGAR

Kentucky; General Missionary Work, Rio de Janeiro, Brazil.

MISS WALLER RAY BUSTER

Texas; Kindergarten Work, Rio de Janeiro, Brazil.

MISS LUCIA MAY RODWELL

Georgia; Educational Work, Sao Paulo, Brazil.

Ambrose Camp Duggar

"I was born December 29, 1897, at Auburn, Ala., where my father is a professor in the Alabama Polytechnic Institute. When eleven years old I was converted and joined the Auburn Baptist Church. I graduated with the B.S. degree at the A. P. I. in 1916, and at the Southern Baptist Theological Seminary in 1923 with the Th.M. degree. From 1919 to 1921 I was pastor of the Baptist church at Molina, Colorado. On January 20, 1920, I married Miss Elsie Sampey, of Louisville, Ky. Ambrose Camp, Jr., was born to us December 20, 1922. We were appointed missionaries to South Brazil on June 14, 1923, and sailed on August 25 for Rio de Janeiro."

Mrs. Elsie Sampey Duggar

"I was born August 15, 1900, in Louisville, Ky. My parents are Dr. and Mrs. John R. Sampey, my father being professor of Old Testament Interpretation in the Southern Baptist Theological Seminary. I was converted at the age of twelve. I graduated from the Louisville Girls' High School, attended Judson College, Marion, Ala., for one year and later went to Georgetown College, Georgetown, Ky. I was married to A. C. Duggar on January 20, 1921. In December of the following year our son, Ambrose, Jr., arrived. We are glad to join in the ranks of those laboring for the Master in foreign lands. We received our appointment June 14, 1923, to South Brazil, and sailed August 25."

J. Luther Moye

Mr. Moye was born at Patsburg, Ala. He was converted and joined the Baptist Church at the age of sixteen. He was a student of Second a graduate of the State Normal School of Florence, Ala., 1917; A.B., Howard College, Birmingham, Ala., 1920; graduated from Southern Baptist Theological Seminary in 1923. For the past six years he has been engaged in Sunday-school, B.Y.P.U. and evangelistic and pastoral work in Alabama and Kentucky. He was married to Miss Esther Billingsley on August 23, 1921, and sailed on August 18 with Mrs. Moye and their daughter, Sarah Elizabeth, to Santiago, Chile, where they shall do evangelistic work.

Mrs. Esther Billingsley Moye

Mrs. Moye sailed for Chile, August 18, with her husband and little daughter. She was born at Lineville, Ala., attending the schools of that place until she finished at the Agricultural School. Later she graduated from the State Normal School at Florence, Alabama. She was converted at the age of thirteen and joined the Baptist Church. Even before conversion she dreamed of some day being a missionary, and in the fall of 1919 she entered the W.M.U. Training School at Louisville, from which she received the degree of M.M.T. in 1922. In the summers of 1920-21 she opened the work among the Cajans of South Alabama. In August, 1921, she was married to Rev. J. Luther Moye, with whom she is looking forward to the work in Chile.

Miss Waller Ray Buster

"I was born at Sanger, Texas, on March 28, 1898, where I lived until I was eleven years of age, when my parents moved to Denton, Texas. I was converted at the age of twelve and joined the Baptist church in Denton, where plenty of service for a young Christian was offered.

"When I finished high school, I entered the North Texas Normal College, but as I had to teach school during the winter terms, I could attend school only in the summer. After four years my normal work was finished, and, feeling that God wanted my life for service in a foreign land, I entered the Woman's Missionary Training School at the Seminary in Fort Worth, Texas, in 1920.

"Since the Religious Education Course was offered as the best for those who wanted to be teachers, I chose that, specializing in kindergarten. I completed the work there in the spring of 1923, and received my appointment June 14, 1923. I will do kindergarten work in Rio de Janeiro, Brazil, sailing on August 25."

Miss Lucia May Rodwell

"I was born at High Shoals, Ga., July 20, 1898. My father was John William Rodwell, cotton manufacturer. My mother is Lucie Frazer Rodwell. Both were Baptists.

"We moved to Fitzgerald, Ga., in 1904. I joined the Baptist church in 1909. I spent the summer of 1910 in New York City, studying at the Horace Mann School of Columbia University.

"In June, 1913, I went to Europe and spent the summer with an uncle who was U. S. Consul at Lucerne, Switzerland. In September, I moved to Lausanne, Switzerland, for a year's study of French. I returned to America upon the outbreak of the World War.

"I entered Shorter College, Rome, Ga., September, 1914, and volunteered for foreign mission service in 1918. I received my A.B. degree June, 1919. During 1919-20 I was in Government service in Washington.

"I taught Latin and French in high school, Jonesboro, N. C., 1920-21. During the summer of 1921 I studied at the University of Georgia. I taught English, French and Physical Education in the high school, Marshallville, Ga., 1921-22.

"I received my M.A. degree from Mercer University, June, 1923.

"I was appointed by the Foreign Mission Board June 14, 1923, to the Girls' School, Sao Paulo, Brazil, and sailed on the Steamship *Van Dyke*, August 25."

MISS HELEN BAGBY

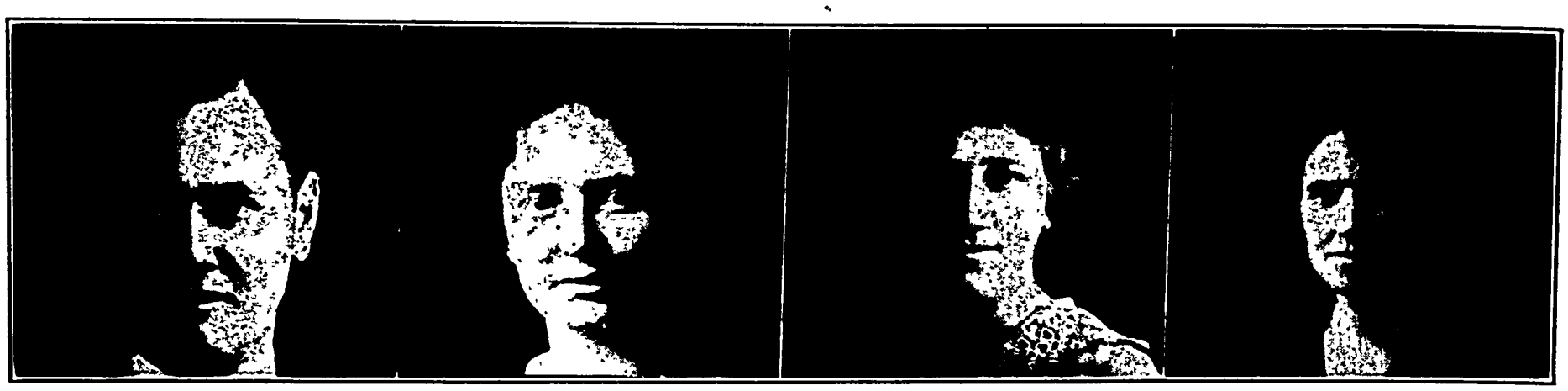
Brazil; Educational Work, Rio de Janeiro, Brazil.

Miss Helen Bagby

"I was born August 13, 1900, in Nova Friburgo, in the State of Rio, Brazil, where mother and father were doing mission work under our Board. I received my elementary education in our Baptist school of Sao Paulo. My high school course was taken in McKenzie College, a Presbyterian school in the same city. I took my third trip to this country in 1919, and immediately upon my arrival entered Baylor College, where I completed my music course and took my A.B. degree in 1921. After two years I entered the Southwestern Baptist Theological Seminary, where I am taking my degree of Master of Missionary Training (M.M.T.). I am the fourth child of Dr. W. B. Bagby, now on the mission field. It has always been my intention to return to the country of my birth, and I cannot imagine greater happiness than is mine at this time as my dream of years is realized. I am to sail September 13 for work in Rio College."

Ernest Jackson Gregory

Mr. Gregory was born October 26, 1894, near Van Alstyne, Texas, near which place he lived until he went away to school. At the age of twelve he was converted and united with the Baptist Church at Elmont, three miles west of Van Alstyne. Here he attended the public school for six years, and in May, 1915, finished the high school at Van Alstyne. It was in the summer of this year that he made the final surrender for the Lord's work. The struggle against the call to foreign mission work had



J. LUTHER MOYE — Alabama; Evangelistic Work, Santiago, Chile.

MRS. ESTHER BILLINGSBY MOYE — Alabama; General Missionary Work, Santiago, Chile.

MISS GRACE McCOY — Missouri; General Missionary Work, Chile.

MISS ANNE NORA LASSETER — Texas; General Missionary Work, Temuco, Chile.

continued for four years, and every conceivable excuse had been made, but God had his way. After a severe attack of typhoid fever, he was made to see that God would have his way, and under the immediate influence of his pastor he dedicated his life for service.

In the fall of 1915, he entered Baylor Academy where he spent one year. He went from that into Baylor University and finished in 1920, with the A.B. degree. In the meantime he taught school one year in west Texas.

In September, 1920, he entered the S. W. B. T. Seminary at Fort Worth, and finished his Th.M. work in May, 1923. During the last year at Baylor and all of his seminary training he pastored churches in Grayson County, Texas.

On June 18, 1922, he was married to Miss Ina Johnson, of Mineral Wells, Texas. In June, 1923, they were appointed by the Foreign Board to Guaymas, Sonora, Mexico, where they expect to be after October 1.

Mrs. Ina Maude Gregory

Mrs. Gregory was born January 18, 1895, at Palo Pinto, Texas. She was the fifth child of a family of ten. At the age of eight years she moved with her paernts to the country. Here she was deprived of the opportunity of church and school to a great extent, but her "prowls" through the woods and pastures meant a great deal to her through these years. It was at this time she first felt the tug at her heart and the call of God for something. There were many opportunities for communion with him and he taught her many things. She realized she was lost at the age of five or six, but did not understand the plan of salvation. Finally at the age of fourteen she turned it all over to Christ and became a happy child. She was baptized into the Baptist Church at Palo Pinto in the summer of 1909, by Rev. W. E. Brittain. Immediately the responsibility of the whole world seemed to rest on her and she felt stronger than ever the call of God.

Her family moved back to Palo Pinto, and when she was sixteen years old moved to Mineral Wells, Texas, for educational advantages. Two years later, by the help of a praying and devout pastor, Rev. Layton Maddox, and the prayers of a consecrated mother, she surrendered for the foreign field. The question of education was a great one, but this victory was won through faith; and when she was ready for college God raised up a man and his wife, Mr. and Mrs. P. R. Braselton, of Mineral Wells, who helped her fight her way through Baylor College. There were other friends of the First Baptist Church of Mineral Wells, Miss Mary C. Demarest, of Yangchow, China, and others who helped with contributions love and prayers. She was graduated from Baylor with the A.B. degree, June 3, 1920.

She entered the Southwestern Baptist Theological Seminary in the fall of 1920, by the help of S. P. Hawkins and wife, Miss Birdie McCrary, the Fidelis Class of Seventh and James Baptist Church, Waco, and others. She was in the Woman's Training School for two years. On June 18, 1922, she was married to Rev. E. J. Gregory, of Van Alstyne, Texas, another volunteer for foreign service.

On May 24, she was graduated from the School of Religious Education at the Seminary with the degree of Master in Religious Education.

She was appointed with her husband as missionary to Guaymos, Sonora, Mexico, in June, 1923. They will leave the first of October for their field where they expect to plant their lives for the salvation of Mexico, and the glory of the Master.

Miss Grace McCoy

"I was born on a farm near Ozark, Missouri, on May 26, 1889. After finishing the rural school I went to school at Springfield and Warrensburg, Mo. Later I graduated from the Bellingham Washington State Normal. I taught eight years in the public schools of Missouri, Washington and Alaska. Then I went to the Bible Institute of Los Angeles and took a two-year course, after which I spent one year in the Southwestern Baptist Theological Seminary at Fort Worth, Texas.

"I was converted at the age of seventeen and united with the Prospect Baptist Church near Ozark, Missouri.

"I was appointed June 14, 1923, and sailed for Chile August 18, 1923."

Miss Anne Nora Lasseter

Miss Lasseter was born in Hubbard, Texas, July 5, 1890. In childhood she had a double portion of going to Sunday school, as her mother is a Baptist and her father a Methodist. She went to the Baptist Sunday school in the morning and to the Methodist in the afternoon. She *had* to stay for church, too.

She graduated from Hubbard high school at the age of sixteen, then entered the North Texas State Normal at Denton, Texas, and graduated there two years later. She then taught school for four years, moyed to Waco, Texas, where she taught five years.

She received her first impression to do missionary work in the Sunbeam Band, but never surrendered to God's will until the 75 Million Campaign was launched.

She entered the Southwestern Baptist Theological Seminary the next fall and graduated there in 1923. She received her appointment June 14, 1923, and sailed for Temuco, Chile, on August 18. There she will strive to lead those people to Christ, who has done such great things for her.

Miss Azile May Wofford

"On February 1, 1896, I was born at Maddens, Laurens County, South Carolina, where my home has since been, with the exception of four years in early childhood spent in High Point, N. C. I rank second in a family of ten children, so I suppose I am a sort of 'family tithe.'

"There is nothing unusual about my Christian experience. My childhood seemed mixed with a vague desire to be a foreign missionary and an uncontrollable fear of death. The former was unconsciously nurtured by the uncompromising missionary zeal of my mother, and the latter removed by the sweet passing of that same mother to her heavenly home. I was converted at the age of eleven, and two years later joined the New Prospect Baptist Church, from which Dr. A. B. Langston went as a missionary to Rio, Brazil.

"My early education was received at New Prospect rural school and Laurens high school. I was enabled to attend college through the award of a scholarship by the U. D. C. to Winthrop, the South Carolina College for Women. On June 1, 1915, I was presented a diploma, A.B. degree, with honor, and went forth confident of my ability to conquer the world.

"Eleven months I spent in office work in Bureau of Supplies and Accounts of the Navy, Washington, D. C. September, 1919, found me at the W.M.U. Training School in Louisville, from which I was called by the sudden death of my mother on Mothers' Day, 1920.

"On June 14, 1923, I was appointed to the Boys' Academy, Buenos Aires, Argentina, and sailed August 25. Backed by our faithful Baptist people and upheld by a loving heavenly Father, the words of my future tongue, '*no me faltaran*' (I shall not want) are very precious to me as I go to 'regions beyond'."

Miss Minnie Douglas McIlroy

"I was born September 14, 1890, at Lebanon, Oregon, the daughter of Chester A. and Mary Frances McIlroy. My father, a pioneer Baptist preacher, is still living. I was converted at the age of thirteen, and immediately united with the Verden, Oklahoma, Baptist church. I received my call to foreign mission service during the summer of 1921 while attending the Ham-Ramsey revival meetings. I received my special training at the Baptist Bible Institute, and my college work at Sophie Newcomb College, both of New Orleans, Louisiana. My ambition and prayer is that I may work the works of Him that sent me while it is day, and that I may lift up the cross of Jesus as a Saviour of lost sinners to the people among whom I work. I received my appointment June 14, 1923, and expect to sail August 25, 1924, for Argentina."

ERNEST JACKSON GREGORY

Texas; Evangelistic Work, Guaymas, Mexico.

MRS. INA MAUDE GREGORY

Texas; General Missionary Work, Guaymas, Mexico.

MISS AZILE M. WOFFORD

South Carolina; Educational Work, Buenos Aires, Argentina.

MISS MINNIE DOUGLAS McILROY

Oregon; Secretarial Work, Buenos Aires, Argentina.

Mrs. Ida Rachel Flake Hurley

Mrs. Hurley was born August 13, 1897, at Wadesboro, N. C.

After graduating from the Wadesboro high school she attended the North Carolina College for Women at Greensboro, for one year, and Meredith College for three years. She attended the Southwestern Baptist Theological Seminary for two years.

At the age of thirteen she was converted. For years she had a desire to do mission work. and recently decided fully to give herself to foreign mission service.

On July 27, 1922, she was married to Rev. Daniel T. Hurley. She with her husband was appointed by the Foreign Mission Board on June 14, 1923, and sailed for Roumania on September 12.

Daniel T. Hurley

Mr. Hurley was born at Randleman, N. C., July 29, 1895. He is the son of C. R. Hurley, now residing at Millboro, N. C.

Dan received his literary education at Buie's Creek Academy and Wake Forest College. He graduated from Wake Forest in 1921. He attended the Southwestern Baptist Theological Seminary, from which institution he is expecting to receive his Th.M. degree in January, 1924.

He was converted and baptized at the age of sixteen.

On July 27, 1922, he was married to Miss Ida R. Flake, at Wadesboro, N. C.

On June 14, 1923, he, with his wife, was appointed to service in Roumania. They sailed from New York, on September 12, for Roumania, where he will teach in the Theological School at Bucharest.

DANIEL T. HURLEY

North Carolina; Educational Work, Bucharest, Roumania.

Evan Wilkins Norwood

Mr. Norwood was born August 6, 1894, at Charleston, South Carolina.

In August, 1896, his father, George A. Norwood, moved with his family to Goldsboro, North Carolina, where he had organized the National Bank of Goldsboro.

Evan was converted and joined the Baptist Church at about the age of nine. After graduating at the high school in 1911, he entered Wake Forest College.

The summer of 1912, following the year at Wake Forest College, was spent in Europe traveling with Professor J. B. Hubbell, associate professor of English at Wake Forest College.

The second college year was spent at the University of North Carolina. The summer of 1913, following his second year at college, was spent at the Summer School of the University of Wisconsin, Madison, Wis. He returned to the University of North Carolina in the fall of 1913, but stopped school before Christmas. The following two years were spent in learning the banking business from the bottom.

He was married to Emma Wilson of Winston-Salem, N. C., June 27, 1916. The desire which had been growing in his heart, to be independent, gave expression in his moving to Philadelphia in the summer of 1917, to take a job with the First National Bank for a smaller salary than that he was then earning under his father. Here he continued much interested in his work, until January, 1918, when he felt it his duty to return to Goldsboro and be with his father in the bank. During this year he held the position as acting cashier of the National Bank of Goldsboro.

In January, 1919, he was appointed assistant state bank examiner for North Carolina, resigning from this position in May, 1919.

It was during the year, 1919, that missionary work made the greatest appeal to him. After a conference with Mr. Hudson H. McMillan, a returned missionary, he decided to return to Wake Forest College, taking his wife and baby with him in September, 1919. In May, 1921, he was awarded the degree of Bachelor of Arts.

In July, 1921, he moved to Wilson, N. C., to work in an architect's office in a business capacity. The New Year found him in New York studying architecture at Columbia University. Owing to the strenuous times and a growing family, he thought best to give up his studies at Columbia.

After leaving New York, he secured a position with the Tobacco Growers Co-operative Association at Richmond, Va., in the Finance Department, where he worked with much interest and enthusiasm, but not neglecting his religious life. He still entertained hopes of some day going as a missionary to China. The first of June, 1923, his wife expressed a desire to join the Baptist Church, and was willing to go as a missionary. On June 24 she joined the First Baptist Church, Richmond, Va., of which he was a member. Their application to Foreign Mission Board were filed, he asking that he be sent out as a treasurer to China, as his experience best fitted him for that service. Their applications were approved July 25, 1923. Mr. Norwood was designated to act as treasurer of the Central, Interior and North China Missions, with headquarters in Shanghai. He sailed September 11.

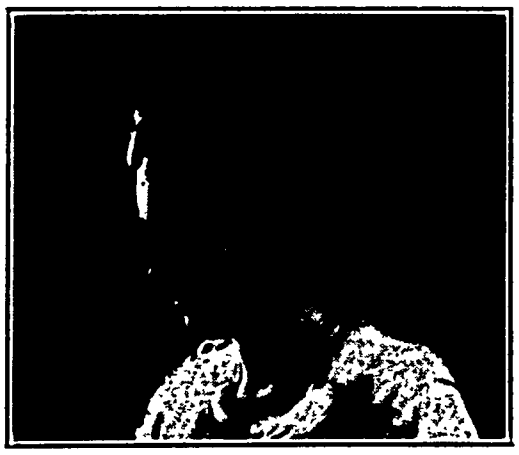
Mrs. Emma Wilson Norwood

Daughter of Nathaniel Sullivan and Bettie Spicer Wilson, she was born at Winston-Salem, N. C., November 17, 1894.

She entered Winston graded school in 1900, attended Sunday school at Centenary Methodist Church, and about 1904 joined the church. She graduated from Winston-Salem high school in 1910. She entered the State Normal and Industrial College at Greensboro, N. C., in 1910, and graduated in 1914.

She taught first grade at Fairview school (one of the primary schools of Winston-Salem, N. C.) for two years (1914-1916), and also at night school at Y.W.C.A. during 1914-1916, and Sunday school (primary department) of Centenary Methodist Church, Winston-Salem, N. C., during 1914-1916.

Miss Wilson was married to Evan W. Norwood, June, 27, 1916. On June 24, 1923, she joined the First Baptist Church in Richmond, Va. On July 25, 1923, she, with her husband, was appointed to service in Shanghai, China, to which port they sailed September 11.



MRS. IDA RACHEL FLAKE HURLEY

North Carolina; General Missionary Work, Roumania.

EVAN WILKINS NORWOOD
South Carolina; Treasurer, Central, Interior and North China, Shanghai, China.

MRS. EMMA WILSON NORWOOD
North Carolina; General Missionary Work, Shanghai, China.

MISS PHEBE ELIZABETH LAWTON
South Carolina; General Missionary Work, Japan.

MISS MARY OLIVIA WALTERS
Florida; Secretarial Work, Japan.

Miss Phebe Elizabeth Lawton

Miss Lawton had the invaluable privilege of having been placed in a Christian home. Her father is an earnest deacon, and her devout mother the daughter of a Baptist minister.

She was born at Estill, S. C., December 13, 1897. Her parents moved to Spartanburg when she was three years old. She was converted at eight years of age, joining the First Baptist Church of that city.

As a senior at Winthrop College, from which she graduated with an A.B. degree in 1920, while earnestly praying for God to send out a number of splendid young women from her class of two hundred and fourteen to work for him in foreign fields, the call came to *her* to go. She answered the call, knowing that "through Christ" she could undertake the work.

She then spent two years at the Baptist W. M. U. Training School, receiving her B.M.T. degree, and then spent one year teaching school.

While at the Training School the ringing call of Paul Kanamori for the gospel to be taken to his people, and the earnest pleadings of Dr. Walne, then on furlough, for more workers in "forrotten Japan," went straight to her heart. Her appointment for that country on June 14, 1923, was the result, to which country she sailed August 30, 1923, leaving from the Lawtonville Baptist Church, Estill, S. C., from which her uncle, Rev. W. W. Lawton, left for China twenty-nine years ago.

Miss Mary Olivia Walters

"I was born in Archer, Alachua County, Florida, on September 8, 1896. My mother was Helen Brett, of Como, N. C., and my father, William T. Walters, of Wake Forest, N. C.

"When I was eleven my father died, leaving my mother to rear a family of seven children, I being the third oldest. We moved to DeLand, Fla., and when nearly twelve I was baptized in the First Baptist Church there, although I believe I was converted before that time.

"I received practically all of my education in DeLand, being graduated from John B. Stetson University, June, 1918, with the A.B. degree. My strong desire was to do definite Christian work, and I had volunteered at the Florida Baptist Summer Assembly in Lake City, July, 1917. After graduation I was church secretary to Dr. J. L. White, in Miami, Fla., for one year, and planned then to attend the W. M. U. Training School. On completion of the two years' course, I received my B.M.T. degree May, 1922.

It was while in the Training School that I felt the need of Japan for more Christian workers, and the need of Southern Baptists for more representatives in that field. Becoming acquainted with Dr. E. N. Walne and his family, and seeing his need for a secretary in the publication and distribution of Christian literature, I volunteered.

After having spent the past year as Librarian at Stetson University, and as Counsellor of the College Y. W. A., I was appointed by the Foreign Mission Board on June 14, 1923, in Richmond, Va., to sail for Shimonoseki, Japan, on August 30, from Seattle, Washington.

Major Oswald Cheek

"I was born in Madisonville, Ky., January 2, 1889, in the home of a Baptist preacher. I was converted and baptized at the age of nine. In 1914, I married Miss Lilla Thomas. I answered the call to preach in 1918, and came to the seminary in 1919. I attended Bethel College (Ky.), through the junior year and graduated from the Southwestern Baptist Theological Seminary with the Th.M. degree in May, 1922. The year 1922-23 was spent working in the First Baptist Church at Miami, Fla. My wife, seven-year-old daughter and myself sailed for China, August 30, where we will work among the Cantonese in Shanghai, China, having received our appointment June 14, 1923."

Mrs. Lilla Thomas Cheek

"I was born in Mexia, Texas, February 1, 1891. I began the study of violin and piano at the age of five. I was converted at the age of fourteen and joined the church when I was nineteen. I graduated from Western College in violin and piano in 1912, and taught for several years at El Paso, Texas. In 1914 I married M. O. Cheek and attended the Southwestern Baptist Theological Seminary from 1919 to 1922. The last twelve months were spent in Miami, Florida. We sailed for Shanghai, China, on August 30, after being appointed June 14, 1923."

Miss Lillie Mae Hundley

On September 28, 1898, near Camey Spur, Texas, there was born to Mr. and Mrs. C. W. Hundley their fourth child, whom they named Lillie Mae. Two years later another little babe came to live with the Hundley family. Soon after the birth of this little son the mother was called home.

At the age of nine Lillie gave her heart to Christ and was baptized into the Hebron Baptist Church. Soon after her conversion there were two important impressions made upon her child heart which were to remain through life. One was that of a college education, formed while listening to an address on Christian Education; the other was that of missions, formed while listening to a conversation about some missionary. These impressions afterwards became burning desires in her heart.

MAJOR OSWALD CHEEK
Kentucky; Evangelistic Work, Shanghai, China.

MRS. LILLA THOMAS CHEEK
Texas; General Missionary Work, Shanghai, China.

LILLA MAY CHEEK
Daughter of Mr. and Mrs. Cheek, Shanghai, China.

MISS LILLIE MAE HUNDLEY
Texas; Educational Work, Shanghai, China.

MISS FRANCES ELIZABETH KING
Tennessee; General Missionary Work, Kaifeng, China.

MISS IRENE JEFFERS
Alabama; General Missionary Work, Yangchow, China.

MISS LILLA E. ECHOLS
Georgia; Educational Work, Shanghai, China.

MISS LILLIAN THOMASON
Texas; Educational Work, Shanghai, China.

At the age of fourteen she was left with the whole responsibility of caring for the home. She was entering high school and the desire for an education had become so strong that she was willing to endure any hardship to gain it. Th ough the toils and joys of her high school days the desire to become a missionary changed to a sense of duty.

Having finished high school, with no money, but with the encouragement of friends, she began to pray and plan for an opportunity to go to college. The answer was an opportunity to work her way in Wayland Baptist College. With seventy-five dollars and a strong body and will she went through her first college year. One day during her second college year, alone in her room, she surrendered herself to God to be used as he willed. Foreign missions was always the call. Finishing Wayland in 1919, she taught one year. During the summer of 1919 she publicly made known her surrender in her home church at Claude, Texas. In the fall of 1920, she entered Baylor University.

Having graduated with the A.B. degree from Baylor in the spring of 1922, she thought it necessary to teach a year, but the Lord led otherwise, and the way was opened to enter the Southwestern Baptist Theological Seminary. It is a joy to soon begin work in the Eliza Yates School in Shanghai, China, after having received appointment by the Board on June 14, 1923. She sailed for China on August 30.

Miss Frances Elizabeth King

Miss King was born June 14, 1901, in Chattanooga, Tenn. Her father and mother were missionaries to North China, and the first nine years of her life were spent there. Following the death of Mr. King in 1909, the family returned to America, where the children received their education.

After her junior year in the University of Chattanooga, Frances went to China and remained with her mother for two years. The first year she was in Pochow, where her mother, Dr. King, is stationed, and the second year she spent teaching in the North China American School, near Peking. She then returned for her last year of college and received her B.A. degree last June, and her appointment as missionary on June 14, 1923, to go to Kaifeng, China.

Miss Irene Jeffers

"I was born September 21, 1892, at Roanoke, Ala. From infancy I was taught and trained by Christian parents, the family altar having had a prominent place in our home for many years. This accounts for my conversion at the age of eleven. I joined the First Baptist Church at Roanoke, Alabama, immediately after my conversion.

"Being one of fifteen children, I felt that I should, at least, become self-supporting.

"After finishing high school I decided to become a teacher. By following the plan of teaching in the winter and attending school in the summer, I was enabled to attend the University of Alabama, Valparaiso University and Peabody College. I was graduated at State Normal School, Florence, Ala., in 1919.

"In November, 1919, while supervisor of schools in Walker County, at Jasper, Ala., I heard anew the call for foreign service, and answered, 'Here am I, Lord, send me.'

"In 1920 I was given a position in Alabama as summer field worker in B.Y.P.U. It has been one of my greatest joys to fill this position for four years.

"In the fall of 1920 God opened the way for me to attend the Training School in the Southwestern Seminary, Forth Worth, Texas. In May, 1923, I received my Master's degree from the School of Religious Education in this institution.

"I was appointed missionary by the Board, June 14, 1923, to Yangchow, China, and sailed for my field August 30, from Seattle, Wash."

Miss Lilla Elizabeth Echols

"I was born April 19, 1889, in Carroll County, Ga. My father and mother were L. S. Echols and C. Eolia Bonner Echols. I was reared on a farm and learned to do practically all kinds of farm work, including digging fish bait and pulling up weeds.

"At the age of fourteen I was converted and joined the New Lebanon Baptist Church in the Carroll County Association. My grammar school education was received in the public schools of Georgia, and my high school education at Ashland, Alabama. I attended college at Florence University, Ala., until the school buildings were burned, after which I was transferred to Liberty College, Ky., where I received my A.B. degree in 1911. Since graduation I have taught ten years in various city schools, county high schools, district agricultural schools, and consolidated schools in Alabama, Georgia, and Florida. I have taken special courses in Library Methods, Home Economics, Latin, French, and English, in the Universities of Alabama and Georgia.

"Almost ever since I can remember I had planned to teach, and while in college I was impressed with the idea that my work should be among people whose opportunities were not great. As soon as my college debts were paid I hoped to find a wider field of service in our mountain schools, but my Master put China on my heart. With a view to foreign mission work I attended the W. M. U. Training School at Louisville, the past session. I was appointed by our Foreign Mission Board in June, 1923, for evangelistic and educational work at Eliza Yates Memorial School in Shanghai, China, sailing August 30, from Seattle, on the "President McKinley."

Miss Lillian Thomason

Miss Thomason was born in Cleburne, Texas, on October 10, 1872. Her parents came to Texas the year before from Mississippi.

At the age of six her parents moved to Morgan, Texas. Here it was that little Lillian started to school. She lived in Morgan until she went to live with her older sister in Waco, Texas, where she could have better school advantages. Her sister put her in the Waco College, where she studied until she finished, in 1890.

Having finished college, the next thing to do was to prepare for teaching. She went into the Normal School and came out with a certificate necessary to teach. For eight years Lillian taught in the public schools of Weatherford, Texas, each summer attending normals and making herself more and more proficient. During all this time she was a faithful attendant on the Sunday school and church, having become a Christian at the early age of ten. She early began her work as a teacher in the Sunday school, and has taught every year since. She always wanted to be a missionary and never gave up hope in that direction.

After having taught in Weatherford, Cleburne and Dallas for twenty-two or three years, she was asked to come to China, to teach in the American School of Shanghai. This position was gladly accepted as a stepping-stone to real missionary work. For five years Miss Thomason taught in the Shanghai American School for missionaries' children. During the time she was ever mindful of the possibility of returning and engaging in work for the Chinese. She had charge of the Primary Department of the Cantonese Baptist Sunday school, had a large class of young men in the Y.M.C.A. on Wednesday nights, and had a still larger class of young gentlemen in the Shanghai Commercial College in Bible Study on Sunday mornings. Feeling she should come home for a change and rest, she left Shanghai in February, 1922, and came by Europe, taking about six months for the trip. On the Atlantic coming across, she definitely gave herself unreservedly to the work of foreign missions.

On June 14, 1923, she was appointed by the Foreign Mission Board to teach in Shanghai College, and sailed August 30.

M. W. RANKIN, JR.

South Carolina; Evangelistic Work, Shiuchow, China.

MISS NELLIE LEE PUTNEY

Virginia; General Missionary Work, Shiuchow, China.

MISS MARY HELEN PHILLIPS

Illinois; General Missionary Work, Chinkiang, China.

MISS GRACE WELLS

South Carolina; Educational Work, Chinkiang, China.

Manley Whitfield Rankin, Jr.

"I was born in Newberry, South Carolina, January 21, 1897. My father is a Baptist preacher.

"At the age of fourteen I surrendered my life to Christ, and my father baptized me immediately. It was not long after that before God put His hand on me to do religious work. I began to draw back, and fought His calling every way I possibly could, but after completing my high school course, I gave myself to do His work, and God opened the way for me to enter Wake Forest College. My first year in college was indeed a hard one. Financial depression came and it was necessary for me to remain out of college for a year and work. Later I came back to resume my course at Wake Forest College. During my third year there I heard several returned missionaries, all of whom were pleading for workers. As I read a pamphlet on missionary work in China, God made it grip me in such fashion that I have never been able to get away from it. So I lifted up my heart to God and said, 'O, God, here am I, send me.' I finished Wake Forest College in the spring of 1922. The following year I taught school in Robersonville, N. C.

"I was appointed by the Foreign Mission Board on June 14, 1923, and sailed for Shiuchow, South China, August 30. I go to do God's will and not mine."

Miss Nellie Lee Putney

Miss Putney was born at Guinea Mills, Va., Feb. 14, 1892, to Mr. and Mrs. W. W. Putney —a ninth child. Nell was too young to realize that she was especially blessed, when she was left in this Christian home, where the prayers of the parents would some day be answered by a summons to her to go on a special errand for the Master.

Not many years passed until this litle girl had dreams of some day being a teacher. This dream was realized when Nell completed the Elementary Professional Course at the Farmville Normal. But how often one's plans are reversed!

Ere this teacher had begun her second year of teaching, her brother's wife was called home to God, and into his home she went to care for the two small children.

In 1920, the voice of many years was heeded, and Nell's life was fully surrendered, to "follow Him all the way."

After receiving the W.M.U. diploma from the Baptist Training School at Louisville, Ky., she was appointed as a missionary to Shiuchow, South China, June 14, 1923, and sailed for her field on August 30.

Miss Mary Helen Phillips

"I was born at Burnt Prairie, Ills., October 5, 1897. At the age of about thirteen I accepted Christ as my Saviour, and at the age of fifteen united with the Baptist church at Burnt Prairie.

"Ever since I can remember I have wished that I might be a missionary, but never felt the definite call until three years ago.

"At the age of eighteen I entered the Southern Illinois Normal School at Carbondale, Illinois, and after graduation taught in our public schools for two years, and it was in this last year's teaching that I knew that God was truly calling me into His service.

"Two years ago I entered the Woman's Missionary Union Training School at Louisville, Kentucky. During my two years there I was in doubt many times as to where I should go. I asked God to reveal to me definitely if I were to go to the foreign field, and He made me see that is where I am to work. I received my appointment as a missionary to Chinkiang, China, on June 14, 1923, and sailed August 30. I am glad that God has counted me worthy to do this work for Him."

Miss Grace Wells

Miss Wells was born August, 1897, in Sumter County, S. C. From her earliest years she was taught by earnest Christian parents of the love of the Father and of Jesus His Son. At the age of eleven she made public profession of faith in Christ as her personal Saviour and was baptized into the fellowship of Bethel Baptist Church.

Her early education was received at home and in the rural schools. When she was ready for college the way was opened for her to enter Winthrop. After four happy years there she graduated with the A.B. degree and became a teacher, teaching one year in a rural school and two at Connie Maxwell Orphanage.

The call to the foreign field came during the third year of teaching—rather it was answered then, for as soon as the decision was made she realized that "hitherto had the Lord led her." The call had been there during her whole life in answer to the prayer of her missionary pastor and a prayer band of which her father was a member. Almost immediately the way was opened and she entered the W.M.U. Training School in 1921. After two years she was graduated in May, 1923. On June 14, 1923, she was appointed by the Foreign Mission Board to do educational work in Chinking, central China. She sailed August 30 from Seattle.

Edward May Bostick, Jr.

Mr. Bostick was born in Hampton County, S. C., February 16, 1898. In 1900, his parents moved to Beaufort in the same state, and there he received his elementary and high school education, graduating from the Beaufort high school in 1914. The following fall he entered Clemson College, the Agricultural and Mechanical College of South Carolina, and in 1918 he received the degree of Bachelor of Science in Agriculture from that institution.

EDWARD MAY BOSTICK, JR.

South Carolina; Educational Work, Soochow, China.

MISS NELL DARDEN LAWRENCE

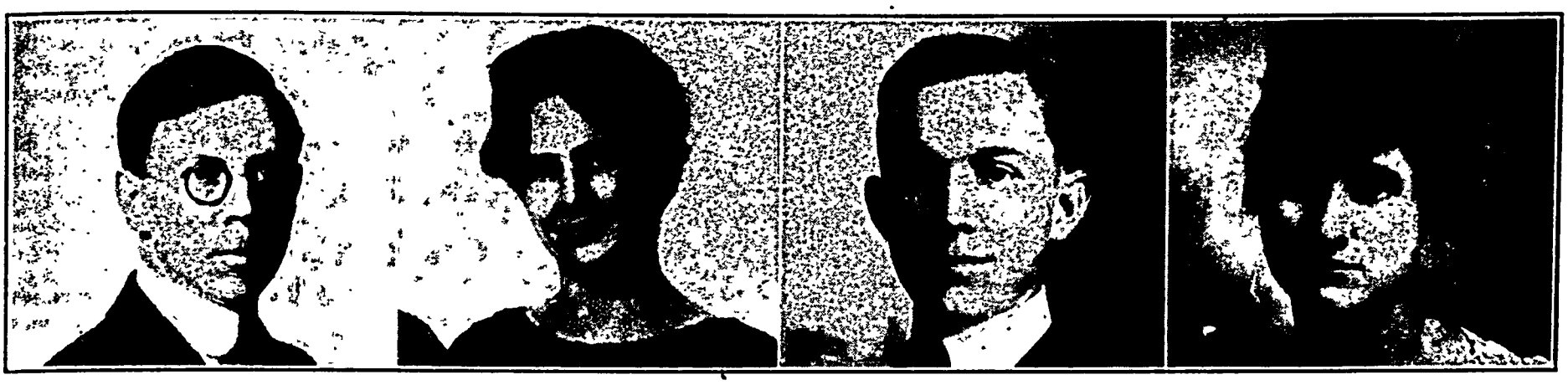
North Carolina; General Missionary Work, Poochow, China.

MISS WINNIFRED P. MOXON

Massachusetts; Medical Mission Work, Chengchow, China.

MISS ESSIE ELIZABETH SMITH

Georgia; Educational Work, Canton, China.



C. E. JAMES, M.D.
Tennessee; Medical Missionary Work, Manchuria, China.

MRS. CORINE PEARSON JAMES
Tennessee; Medical Missionary Work, Manchuria, China.

C. L. CULPEPPER
Texas; Evangelistic Work, Laichow-fu, China.

MRS. OLA LANE CULPEPPER
Texas; General Missionary Work, Laichow-fu, China.

He attended the Plattsburg R. O. T. C. camp in 1918, and in October offered his services to the Aviation Corps of the army. He was ordered to Payne Field, but the armistice was signed, and instead he turned his heart to an education for the ministry to which he had received a call while in attendance on the B. Y. P. U. State Convention two years before. The call to the foreign field came while at Blue Ridge, N. C., in the summer of 1918.

In October, 1919, he entered the Southern Baptist Theological Seminary in Louisville. Ill health prevented the completion of his course there, and in February, 1922, he returned to his home in South Carolina. A few weeks later he accepted the Baptist Camp Pastorate at the United States Marine Barracks at Parris Island. His connection with that work is severed by his appointment, June 14, 1923, to do educational work in Yates Academy, Soochow, China. He sailed August 30.

Miss Nell Darden Lawrence

"I was born in Hertford County, North Carolina, November 18, 1894. I am the fourth of five children of Anna C. and Norfleet H. Lawrence.

"My training was received in the graded school at Union, N. C., and Chowan College, Murfreesboro, N. C. After four years of teaching and several years' business experience I took special missionary training at the W.M.U. Training School in Louisville, Ky. I joined the church at the age of thirteen, having been converted some time previously.

"My missionary impulse was received when I was quite young, in fact, I cannot remember the time when I had not the desire to become a foreign missionary, even though I could not grasp the great meaning.

"I was so impressed with the needs of China during one of her great famines that a strong determination to go gripped my soul, and China has held my interest and prayers ever since.

"Today as I try to reason why I am a missionary I think of those outstanding ones which *should* make a missionary or soul-winner of every Christian. First, because I am saved; second, because I have faith in the power of the gospel to redeem; third, because Jesus commands it.

"I received my appointment June 14, 1923, and sailed for Pochow, China, on August 30."

Miss Winifred Parker Moxon

"I was born April 24, 1897, at Malden, Mass. My father and mother were Raymond Lambert and Elizabeth Bertha Gerhing Moxon. After receiving grammar and high school education I entered The Stuart Circle Hospital School for Nursing—1916 to 1919. I also attended the school of Social Work and Public Health in conjunction with hospital training. Then I entered the Woman's Missionary Training School, Louisville, Ky., and took a special nurse's course, 1922-1923.

"I was supervisor of nurses, Instructive Visiting Nurse Association, Richmond Virginia, one and a half years.

"I was converted about the age of seven, and was baptized into the Arlington Heights Baptist Church, Mass., at twelve years of age.

"All my life appeals have been coming to me for laborers in China. I thought the call was not for me and kept saying, 'No, mother has need of me,' never once realizing until recently that that was not my problem but God's, and if I left everything with Him He would do all and make the way clear if He wanted me to go.

"I was called before the Southern Baptist Foreign Mission Board June 14, 1923, and received my appointment to Chengchow, China, as a medical missionary, and sailed August 30, 1923."

Miss Essie Elizabeth Smith

"I was born in Franklin County, Ga., in 1897. My parents moved to Anderson, S. C., when I was only five years old. In a few years my parents were taken, and I returned to Georgia to live with relatives. This proved to be unsatisfactory, so I entered the Textile Industrial Institute in Spartanburg, S. C., where I worked my way through high school.

"The following year I entered Lander College, spent four years there and took the A.B. degree, class 1921. I also graduated in Home Economics.

"The last two years were spent in the W.M.U. Training School, Louisville, Ky. Here I took my B.M.T. degree. I received my appointment June 14, 1923, to service in Pooi To Girls' School, Canton, China, and sailed August 30.

HAL PEARSON JAMES
Little son of Dr. and Mrs. C. E. James, Manchuria, China.

Carmen Easley James, M.D.

"I was born in Humboldt, Tennessee, August 16, 1893. My father is Hal P. James, who for many years has been a deacon in the Humboldt Baptist Church. I was fortunate to be born into a good Christian home, and my earliest memories are centered around the family altar. I do not remember the time when I did not love Jesus. I joined the Baptist Church at Humboldt and was baptized at the age of twelve.

"When I was sixteen years old I decided that God wanted me to become a preacher. I entered Union University, Jackson, Tennessee, in 1910, at the age of seventeen, as a ministerial student. On June 30, 1912, I was ordained to the gospel ministry by my home church.

"While at Union University I felt the call of the foreign field and on January 17, 1914, I definitely surrenderd my life to Him for service. I received my A.B. degree from Union University in June, 1915. Feeling that my opportunities for service would be much greater as a medical missionary, I entered the Medical Department of the University of Tennessee the following fall. I finished my medical work in June, 1919.

"On June 26, 1919, I was married to Miss Corinne Pearson, who had just finished her course in the Nurses' Training School of the Baptist Memorial Hospital, in preparation for a missionary nurse.

"On account of financial conditions I accepted a commission with the U. S. Public Health Service, and was sent to Boston, Mass. After serving there for two years I was sent to Mobile, Ala., where I remained two years. During our second year in Boston we were blessed with the arrival of a son, Hal Pearson, on April 19, 1921.

"I received my appointment to Manchuria, China, at the meeting of the Foreign Mission Board June 14, 1923. We sailed for China August 30, 1923.

Mrs. Corinne Pearson James

"I was born in Haywood County, near Brownsville, Tennessee, August 26, 1891. My father was J. H. Pearson, a deacon in the Tibbs Baptist Church. Both of my parents died when I was eight years of age, and for the next seven years I lived with relatives or friends. At the age of fifteen I joined the Baptist Church at Humboldt, Tennessee. It was about this time that I felt the call to the foreign field, but it seemed impossible for me to go, and I tried to persuade myself that I was mistaken about it. This continued for five years. Then, while I was a member of the Baptist Church at Ripley, Tennessee, I dedicated my life td God for His service, and the way was opened up for me to go to school. I spent five years in Blue

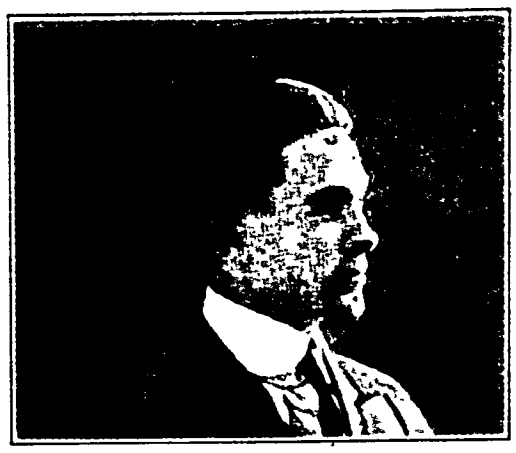
Mountain College, Blue Mountain, Mississippi, graduating from there in 1916, with the B.E. degree. Then I went to the Baptist Memorial Hospital, Memphis, Tennessee, where I spent three years in the Nurses' Training School, finishing that course May 26, 1919.

"One month after graduating from the hospital I was married to Dr. C. E. James, who had just finished his medical course at the University of Tennessee, Medical Department, and who was also planning to do foreign mission work. Our baby is now about two years and four months old. He was born in Cambridge, Mass., April 19, 1921.

"I received my appointment to Manchuria, China, at the meeting of the Foreign Mission Board June 14, 1923, and we sailed for China August 30, 1923."

Charles Lee Culpepper

Mr. Culpepper was born March 10, 1895, at Shriner, Lavaca County, Texas, where he lived until the age of seven, at which time his father died and the family moved to Wilson County, on a farm. When he was about twelve years old his mother moved to Floresville, the county seat, to put the children in school. Charles was converted and joined the church at about fourteen years of age. He graduated from the Floresville high school in 1913, and went to the State University the next year. For two years following he worked in the City National Bank at Floresville. In 1916, he surrendered to preach, and entered Baylor University where he took his A.B. degree in 1919. In September, 1919, he was married to Miss Ola Lane, of Center Point, Texas, and together they entered the Southwestern Baptist Theological Seminary. He took his Th M. degree there in June, 1922, after which he moved on the field in Clay county and was pastor of two churches, Deer Creek and Bluegrove. He and his wife are blessed with a little boy, Charles Lee, Jr., born July 23, 1920. Though he had been thinking of foreign mission work for several years it was not until April, 1923, that he and his wife put in their applications to go. They were appointed on June 14, 1923, to Laichow Fu, in the North China mission, and sailed on August 30, from Seattle, Washington, on the "President McKinley." They are happy and anxious to get on the field for the Master.



HARLEY SMITH
Texas: Evangelistic work, Rio de Janeiro, Brazil

Mrs. Ola Lane Culpepper

Mrs. Culpepper was born near Center Point, Kerr County, Texas, August 14, 1896.

At the age of fifteen she was converted and joined the church. She graduated from the Center Point high school at the age of seventeen, and later had some work in Baylor College. Under the spiritual influence of this school she began to consider missions in a different light.

On September 14, 1919, she was married to C. L. Culpepper who was then a ministerial student. During their stay in the Southwestern Theological Seminary she took part of the B. M. T. course, and it was while there they felt that the Lord was calling them to foreign work.

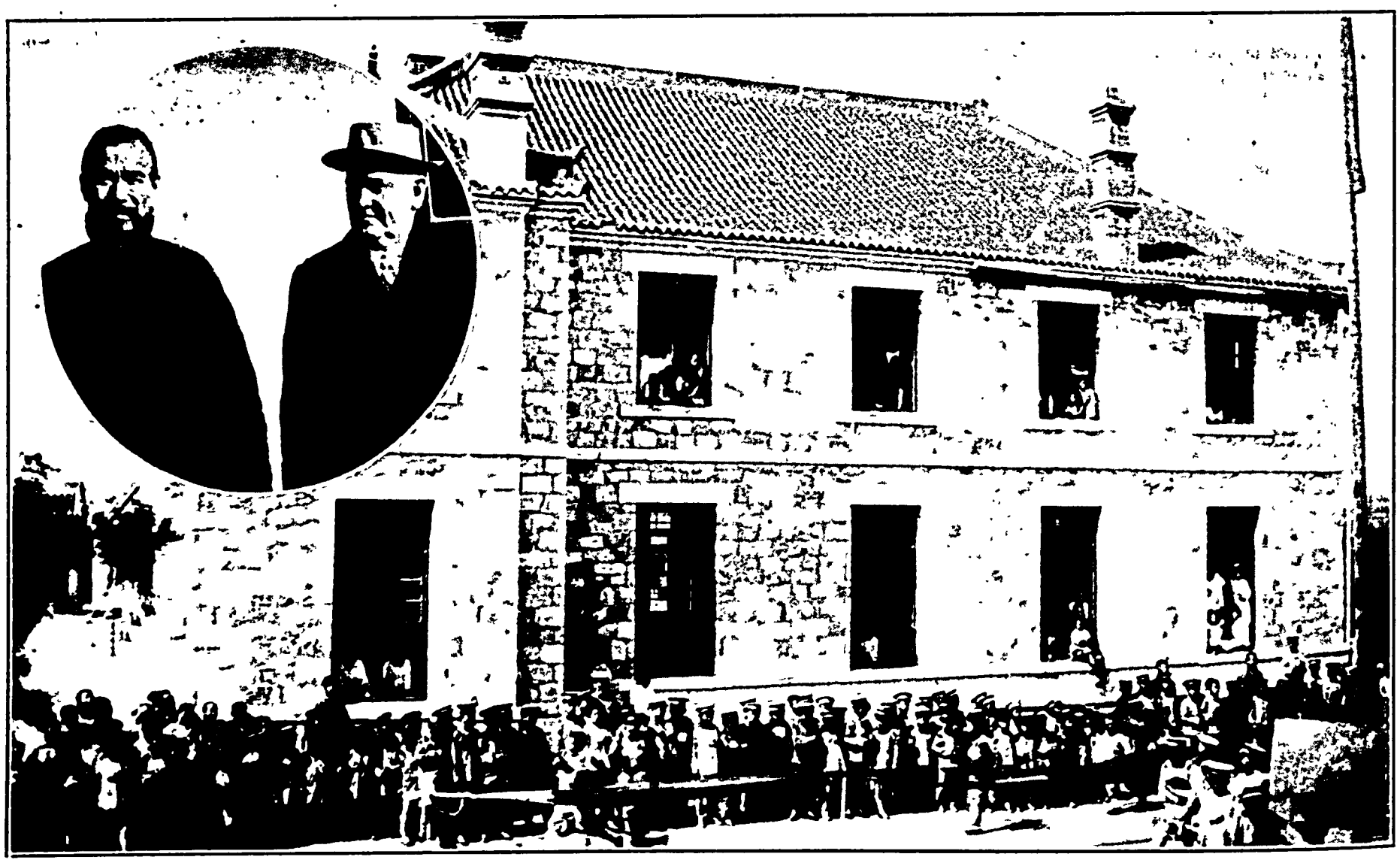
They were appointed at the meeting of the Board on June 14, 1923, to the North China mission, and sailed August 30.

Harley Smith

"I was born in Bandera County, Texas, on September 8, 1891. My early school training was received at Bangs and Devine High Schools respectively. I surrendered to the call of the ministry in 1912 and entered Howard Payne College at Brownwood, Texas. While at Howard Payne, I met many of my former friends who had made definite surrender to do foreign mission work.

"In 1918 I enlisted in the service of my country as a soldier, but it was only a few months until the Armistice was signed and I was discharged from service. I returned from Illinois, and re-entered Howard Payne College, finishing there in 1919. From that institution I went to Baylor University where I received my Master's Degree in 1920. In the fall of 1920, I entered the Southwestern Baptist Theological Seminary, at Fort Worth, Texas, and remained there three years, during that time pastoring churches near the city. It was there that I met Miss Alice Bagby. She returned to Brazil and stayed there a year and a half, as a missionary, at the end of which time she came back to the States, and we were married at Waco, Texas, August 3, 1922.

"We are happy in the call of God. We are happy to do our part for the world redemption and we go praying that there shall be no flinching or drawing back. I was appointed to South Brazil, June 14, 1923. We sailed for Rio de Janeiro, September 15."



A SCHOOL MEET AT LAICHOW-FU, CHINA, WITH INSET SHOWING DR. SEARS AND PASTOR LI

"In all the stations we have schools, and in connection with all, a system of village schools and out-stations for preaching. In the Pingtu station I found the amazing number of one hundred and fifty such schools, heading up in schools in Pingtu City, reaching up to high school grade. They have a Chinese superintendent of all the country schools."—*W. O. Carver.*

Missionary Miscellany

From the FOREIGN MISSION BOARD

We make a correction with apologies to those involved. In the June issue of HOME AND FOREIGN FIELDS we announced the arrival of Wallace Bagby Poteat in the home of Rev. and Mrs. E. McNeil Poteat, Kaifeng, China. The mistake was in failing to locate this young gentleman in the home of Mr. and Mrs. Gordon Poteat, Shanghai, China. We have the same good wishes and congratulations for the Gordon Poteat family that we had for that of his brother.

While we are making the announcement rather late, we are none the less happy over the arrival of Ann Bryan, into the home of Dr. and Mrs. N. A. Bryan, Hwang Hsien, China, on March 13, 1923.

We are happy to announce the marriage of Rev. Victor McGuire of Canton, China, to Miss Blanche Duke of Durham, N. C., on August 16, 1923. Brother McGuire came all the way from Canton, China, to consummate this happy event. We congratulate both of them.

Mr. W. E. Hines, who went out under appointment of our Board for architectural service in China last year, was married on July 19 at Peitaiho to Miss Vera Cronquist. Miss Cronquist has been a missionary in Kalgan for three years under the appointment of the Methodist Board. The Hines will make their home in Shanghai. We wish them a life of joyful service.

Recent arrivals on furlough are:

Rev. and Mrs. W. W. Adams, Laiyang, China. Home address, E-2511 Illinois Ave., Spokane, Wash.

Mr. and Mrs. C. D. Boone, Mexico. Home address, Los Angeles, Calif.

Miss Hazel Andrews, Yangchow, China Home address, 1212 2nd Ave., S., Nashville Tenn.

Rev. and Mrs. Peyton Stephens, Chefoo China. Home address, Columbia, Mo.

Miss Nora Hawkins, Campos, Brazil. Home address, Hereford, Tex. Miss Hawkins came home on account of very serious illness, but we are glad to say is already showing great improvement.

"There are many things that are very encouraging in the work here. One is struck at first by the feeling of welcome when he lands in Africa. The salutation used most by the natives is a word which means welcome. There are many good schools and churches, but the most encouraging thing I have seen is the scramble the younger people are making to get into our schools and churches. Many of them have to run away from home in order to go to school, but they do not hesitate to do it if they can find some way to work their way through school. In most places we are poorly equipped to take care of the students who come to school, but the outlook for the future is better. We are getting better equipped teachers all the time. The college and seminary at Ogbomoso is doing a great work for the native preachers and teachers. They are trying to raise the standard so that they can send out better men all the time.—*C. R. Barrick, Abeokuta, Africa.*

"I am glad to report to you that our Julia Mackenzie Memorial School is completed, and we are so very proud of it. We have much to be thankful for. The Chinese have taken such an interest in our new building and more than thirteen hundred Mexican dollars have been given (for equipment) by Chinese and Japanese friends through the influence of Mr. Edward Dzou, Miss Mackenzie's Chinese son.

"We made our own bath tubs and wash basins of the same material as our hospital floor. They were made in moulds cut in the earth in our compound. All the tile for roofs were made on the grounds and even the school furniture was made on the place. Dr. Carver was much surprised and interested to know that even the iron bases of the desks were moulded from a pattern I selected, and they were made in Nanking and brought to us to have the wooden seats and desk tops and backs screwed on.

"I forgot to tell you that we paid four dollars Mex. each for twenty-four wash basins. They look like granite with a lovely polished surface. I had priced the white porcelain basins and sinks and they were twenty-eight taels or more than thirty-four Mexican dollars. We have a large tank in the attic and pump the water (by hand) to it."—*L. Hazel Andrews, Yang Chow, China.*

"Just a brief message to tell you that I attended my first conference and that I am sincerely glad that I 'belong.' Indeed I am beginning to feel that I know a little about the plans and purposes of the Argentine Mission. At first it seemed that everybody was so busy and that there was still so much to be done that I couldn't begin to get the least bit of order out of the chaos. And worst of all they preached and talked so fast that I couldn't tell where one word left off and another began. Then I thought I had the solution of the puzzle when I decided that they, instead of saying something all the time, really ran out of words and maliciously filled in the blanks with le, la, lo, le, etc. Now, I am on speaking terms with some of those mischievous imps which are very important after all. You have no idea how good it seems to be able to understand a sermon once more, and the first time I attempted to teach a Sunday-school class I felt that surely 'my cup runneth over.' If a consuming desire to know helps any, I will in time be able to speak fluently, for I think I never wanted anything so much.

"Do you know I almost pity all who can't be foreign missionaries! To be sure, it is a hard life, but oh, the joy of it! I have been thinking lately of the genuine pleasure to be had in giving money for missions. I know that there are hundreds of people at home who would give practically all they have if they could see for themselves just what is needed and how much even a little money will help in providing buildings and equipment.

"As yet I do not know where my place is to be permanently, but I have no fear but that there is work here for me to do. I only wish I could be two or three persons now, for I see many places I'd like to fill. For the next year at least I am to help in the Publishing House. Mr. Quarles is doing a great work there, and was on the point of delaying his furlough because there seemed to be no provision possible for his place while he was away. Having had no experience in that kind of work it was with fear and trembling that I offered to do my best if he could use me. It is probably a case of 'fools rush in where angels fear to tread,' but I hope to be worthy of the name 'supply.'

"Surely a missionary needs to know many things, and I am glad to have this opportunity to broaden my vision. I was a missionary to the Indians three years, in charge of a girls' domitory three years, and a teacher in a school for the blind two years, and now with some office experience perhaps I can be of some use here."—*Jessie Crouse, Buenos Aires, Argentina.*

"In the relief work with the wounded and sick soldiers we have seen the Lord's special blessings. When we were cut off from home in April, we started relief work with the Northern soldiers, and also helped the Southern alike when we came in touch with them. We have treated upwards of two thousand in our improvised hospital at Shiuchow with the hospital at Yingtak. We had no funds with which to do this work, but we started it on faith. We have now used about ten thousand dollars. From unexpected sources the fund comes to us and we are able to meet the needs of the suffering. Only the other day five thousand dollars was promised me when I did not know from where our next gift would come. This will help us out of all debts and enable us to care for all wounded we now have unless there is further fighting. We have not involved the Board or used the Board's money in this. In fact we have been able to get the gospel to the hearts of many of these soldiers while they were being aided in the healing of their bodies. We believe many of them heard about the Saviour for the first time, and some—large numbers—said they believed unto the saving of their souls. I am sure we have made fine impressions for the Saviour in a large section around Shiuchow by our helping the poor suffering ones when there were no others willing to help.

"In my recent trip to Shiuchow the Lord was with us in great power. The officials all along the way to and from Shiuchow treated us with all possible kindness. We had to bring our school children to different stations below Shiuchow. They gave us a special car for ourselves and the school children. There was no train to go on as the generals were holding their trains, but finally they sent a special train to take us to Yingtak and then brought the rest of us in a special car on to Canton. They did this free, no cost for car or train. Surely the Lord was with us and moved on their hearts to do this. The children all got to their homes safely.—*J. R. Saunders, Canton, China.*

Recent sailings are as follows:

August 6, on *S. S. President Jefferson*—
Rev. J. B. Webster, China.

August 18, on *S. S. Essiquibo*, to Chile—
Rev. W. D. T. MacDonald, Rev. and Mrs. J. H. Moye, Miss Anne Nora Lasseter, Miss Grace McCoy.

August 25, on *S. S. Van Dyke*, to Argentina—
Miss Minnie D. McIlroy, Miss Azile M. Wofford.

August 25, on *S. S. Van Dyke*, to Brazil—
Miss Pauline White, Rev. and Mrs. J. L. Bice, Rev. and Mrs. E. H. Crouch, Rev. and Mrs. A. C. Duggar, Miss Lucia Rodwell, Miss Ione Buster, Miss Ray Buster.

August 28, on *S. S. Sonoma*, to China—
Rev. and Mrs. D. W. Herring.

August 30, on *S. S. President McKinley*, to China—

Rev. and Mrs. M. O. Cheek, Miss Lillie Mae Hundley, Miss Lilla Echols, Miss Irene Jeffers, Miss Mary Helen Phillips, Miss Grace Wells, Miss Lillian Thomason, Miss Nell Darden Lawrence, Miss Winnifred P. Moxon, Rev. and Mrs. J. M. Rogers, Rev. E. M. Bostick, Rev. M. W. Rankin, Rev. and Mrs. C. L. Culpepper, Dr. and Mrs. C. E. James, Miss Cynthia Miller, Miss Alice Huey, Miss Florence Jones, Miss Essie Smith, Miss Nellie Lee Putney, Miss Pearle Johnson, Rev. and Mrs. A. Y. Napier.

August 30, on *S. S. President McKinley*, to Japan—

Miss Phebe Lawton, Miss Mary O. Walters, Miss Florence Walne.

September 11, on *S. S. President Jackson*, to China—

Rev. and Mrs. E. W. Norwood.

September 12, on *S. S. Braga*, to Roumania—

Rev. and Mrs. Dan T. Hurley.

September 15, on *S. S. Vasari*, to Brazil—

Rev. and Mrs. Harley Smith, Miss Helen Bagby.

September 20, on *S. S. Empress of Australia*, to China—

Rev. and Mrs. P. H. Anderson, Miss Lora Clement.

September 22, on *S. S. Vaubon*, to Brazil—

Rev. and Mrs. E. A. Jackson.

A Test of Faith

Rev. Milton L. Braun, Kaifeng, China

Lying on a bed of straw in a dismal mud-floored, mud-walled hut through all of a rainy summer season was a bright young man, graduate and teacher of the Kaifeng Baptist College. He was stricken and afflicted by the gods, and death now seemed imminent, the people declared, because he repudiated these gods and became a follower of the Christian religion. But not even at the plea of his parents would he recant. It had been some years since Mr. Wang was converted in our school, and by this time he had grown strong in grace and in the knowledge of his Lord and Saviour Jesus Christ.

From our school he went to a distant city for college work, which we then could not offer. Doubts as to the authenticity of the Bible and as to our interpretation were brought to his mind, and he settled them by writing frankly back to his Kaifeng teachers and by asking God himself to show him the Way and the Truth. Finally he cast his anchor in the teachings he received at Kaifeng Baptist College.

Because of his knowledge of the English language, to say nothing of his other talents, the secular world held out to him numbers of positions at upwards of a hundred dollars a month salary. But the love and reality of Christ in his heart directed Mr. Wang to decline all of these offers. On the other hand, the Holy Spirit seemed to lead him to give his life to service in his own high school where the salary that we could offer him amounted to only one-fifth of a hundred dollars.

Now, after more than a year on our teaching staff, in the dark, damp hut of a relative, Mr. Wang lies low with disease. The crowd tells him to give up his foolish decisions. They point to him a schoolmate from his native village who left school long before graduation time, for money and prestige. "He," they say, "is the one who prospers, while to you come ten thousand troubles." Surely this is a test of faith. However, along with Job's comforters there is a sprinkling of Christian friends who strengthen Mr. Wang's faith as they call upon the Lord to vindicate his name before the scoffers. They pray expectantly. And thus at the very door of death Mr. Wang is given divine strength and is restored to his accustomed place of usefulness and rich influence for Christ as a teacher in Kaifeng Baptist College. His testimony of what the Lord does for him is beautiful, but more beautiful still is the radiant, winsome Christian life that he lives before his fellow-teachers and students. His face is unmistakably that of one who knows the joy of the Lord and of winning others to Jesus.

Kaifeng Baptist College is more of an evangelistic agency than it is a college, although this is not said to the disparagement of our standing as an educational institution. The Christian teacher or doctor is a missionary and a half, for he both teaches, or heals, and preaches, or in an equivalent way wins to the Saviour those whom he deals with professionally.

It is only a superficial classification that divides our missionary body into the three groups of doctors, teachers, and preachers. We are all missionaries, working each in his own way "that by all means we might save some."

"Calling out the Called" in China

Rev. W. B. Glass, Hwanghsien

Many interesting incidents occur in the course of going up and down the country "calling out the called." One of the most striking of such incidents is in connection with the development of our home mission work at Harbin in the far north in Manchuria.

In the autumn of 1920 our Home Mission Society decided to open some work in this great city of more than a half million people. It is situated on the Trans-Siberian Railway about six hundred miles north of Port Arthur and about four hundred miles northwest of Vladivostock. Our Home Board selected one of our best young preachers and sent him to this field. Owing to pneumonic plague, it was June, 1921, before he was able to reach the field. He spent the interim in famine relief work in Shantung. There are thousands of Shantung men in Harbin, and among them some Christians who have been in our schools and churches here.

This evangelist, Mr. Yang, worked faithfully on his arrival in Harbin, though without a house in which to meet, or for himself to live in, except what he could borrow, so that when Rev. F. P. Lide and myself visited the city in September of that year we were able to organize a church with seventeen members. At the organization we baptized eight others, giving them twenty-five members to start with.

In June, 1922, the writer again visited them and found a very enthusiastic congregation. A house had been secured the year before, and in the meantime quite a number of members had been added by letter. At that time also fourteen were baptized into the fellowship of the church. At the beginning of this year, another evangelist was sent, in response to a stirring appeal made to the association last October by Mr. Yang.

In June, 1923, in company with Rev. C. A. Leonard, the writer made another trip. For several days and nights we preached to the crowds that filled the little chapel. Some each night gave in their names as deciding definitely for Christ. At the same time a large crowd of those that had earlier decided for Christ were being instructed more perfectly in the way of life, the church, its ordinances, life and work. Some nights we could scarcely break up, often not getting to sleep until near midnight.

On Sunday, June 10, the rain poured all day, but none of the Christians or candidates for baptism stayed away. It was a glad, happy day! Before the morning service came to a close, twenty happy, fine men and women had been approved for baptism, and the church had nearly raised the salary of one of the evangelists for the year.

Report of the Foreign Mission Board from 75 Million Campaign From May 4 to August 31

	1923	1922	1921
Alabama	$ 7,323.16	$ 8,034.91	$ 10,258.37
Arkansas	2,051.96	125.00	721.50
District of Columbia	1,633.70	600.00	5,228.75
Florida	3,216.54	3,293.51	4,615.64
Georgia	16,573.60	16,473.60	23,794.90
Illinois		100.00	2,720.00
Kentucky	15,861.55	12,044.20	12,526.00
Louisiana	2,452.38	2,680.90	4,182.26
Maryland	6,180.00	2,680.00	8,430.00
Mississippi	2,279.49	6,034.66	7,564.31
Missouri	6,893.02	8,326.81	356.58
New Mexico			
North Carolina	7,353.66	12,199.64	10,868.84
Oklahoma	2,885.96	10.60	1,389.80
South Carolina	4,550.00	10,950.00	10,830.00
Tennessee	4,005.00	7,944.50*	133.60
Texas	40.00	68.75	251.73
Virginia	7,232.67	13,100.00	36,735.66
Total	$ 90,532.69	$108,667.06	$160,607.94

*$5,000.00 Received after Books Closed August 31st.

CURRENT ASSETS AND LIABILITIES SEPTEMBER 6, 1923

ASSETS		
Balance in Bank	$1,118,010.42	
Certificates of Deposit	20,000.00	
Liberty Bonds	100.00	
Stocks and Bonds	1,350.00	
Notes and Bonds	29,554.37	
Annuities Released—Securities Not Sold	15,621.90	
Liabilities in Excess of Assets	$ 2,982,187.74	$3,056,824.43
LIABILITIES		
Borrowed Money	$1,296,405.25	
Due Theological Seminaries as of May 4, 1923	272,665.26	
Fund for Evangelistic Hall, Canton	46,052.74	
Due African Mission on 1922 Appro.	29,559.47	
Letters of Credit	1,412,141.71	$3,056,824.43

In the afternoon, though the rain continued to pour, none remained away from the baptismal service at 2:30, or failed to return to the church afterward for the Lord's Supper. Few are the times, indeed, that I have witnessed a more joyful company of Christians. Truly, "They looked unto the Lord and were lightened." Among those baptized was a remarkable young woman. She had been educated in a government school, but while attending school she was invited by some Christian schoolmates to attend the Christian service. She did, and was convicted and converted. She had not joined the church—perhaps had learned nothing of the church and its work. She was teaching in the suburbs of the city, with her sister and brother-in-law, in a government school, where she was found by one of our evangelists. She had already won her sister and brother-in-law, and they were all baptized at the same time. She told her experience in such a straightforward way, with such earnestness and consecration that there seemed little use to ask her the usual questions. She declared her love for the Saviour and expressed a desire to seek further training that she might be able to serve him acceptably. She said she had no other purpose in life but to work for him.

At the close of this busy day, we hastened away to Newtown to preach to the Russians. Brother Leonard preached to a congregation of Baptists, and I to a congregation at the Methodist compound. There are a hundred thousand Russians in Harbin. Brother Leonard will be writing about the work among the Russians there and our plans for the future development of the Baptist cause in that place.

Empire Day in Lagos, Africa, May 24, 1923

Rev. L. M. Duval

This afternoon the schools of Lagos paraded with banners and emblems. They formed up along Broad street in front of the Mission House and along the Marina, whence they marched to the Race Course, where they stood in ranks for about an hour until the Lieutenant-Governor arrived and reviewed them.

Some of the schools were uniformly dressed, among them being St. Mary's Convent School for Girls (Roman Catholic), the Church Missionary Society's Girls' Seminary, Boys' Grammar School, the Wesleyan Girls' School, and one Mohammedan school whose pupils were dressed in long white gowns and red fezes. There were Girl Guides and Boy Scouts in their uniforms; the latter had a brass band also. The great majority of the schools were a motley crowd, each scholar dressed in his or her best clothes, of every shape and colour; some with English-made clothes, well tailored to the latest fashion; others with native make and cloth. One small boy of about seven or eight years of age wore a long gray gown and a large hard felt hat that came down over his ears. Another wore a paper hat with fancy figures over it, evidently from some bonbon or prize packet.

Each school had a banner on which was a motto, text of Scripture, or a quotation from the Koran, while each scholar had a badge or ribbon. The Salvation Army marched with their band and flag, on which was inscribed "Olugun Igbala" (Salvation Army), and each scholar wore a red ribbon with the same motto.

At the Race Course, when the Lieutenant-Governor appeared, the Police Band struck up "God Save the King." Most of the people lifted their caps or stood at salute. One Mohammedan man was in a quandary; when he saw everyone else doffing his cap he lifted his fez, but seeming to remember that it was contrary to his religious teaching to uncover the head "not even to angels," he placed it back on his head, but kept looking about to see if any one were noticing him.

A moving picture man was on hand with his camera and took several films.

This parade was a purely religious affair, and illustrated the fact that education in this country is carried on wholly by religious bodies. Of the forty-seven schools that marched there were only one or two that were non-sectarian. There were Anglican, Wesleyan, Roman Catholic, Baptist, Salvation Army, Mohammedan, Native African, African Union, Polygamous and Monogamous. What a power for good or evil, for Christ, Mohammed or the Devil! Thirteen thousand scholars took part, and that in a town of one hundred thousand, where half a century ago slaves were sold in the market place. The Mohammedans as well as the Christians realize the power of education and are making desperate efforts to keep up to the times, and are providing schools for their own children.

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

W.M.U. Items

The first report of the Baptist World Alliance sent by Mrs. James, our Union president, is a letter "From Far Away," published in the department carrying that heading in *World Comrades*. Enter your subscription now to this interesting missionary magazine for boys and girls; 50c from *World Comrades*, 1111 Jefferson County Bank Building, Birmingham, Ala. Miss Mallory will send quarterly letters from China and Japan. Your children should share in these good things.

With the fine fall weather of October the state annual meetings begin. This year the Missouri W.M.U. "leads off" with its meeting on October 15; Maryland follows October 24-26, and then at the very close of the month, October 30, Illinois women and young people will come together. The general Union will be represented at these gatherings by Miss Mather, Mrs. McLure and Miss White. For each of these state meetings let us ask the Holy Spirit's presence and power that the hours of deliberation, inspiration and fellowship may be such as will greatly forward kingdom interests. In connection with the thought of conventions we would call attention to one of the leaflets listed for October. "On Being a Delegate" is its title and every society would do well to put a copy of it into the hands of those who go as its representatives to any general gathering.

Happy indeed should Union workers be to have the opportunity of using in their fall mission study classes "Oak and Laurel," the attractively written book on mountain schools by Mrs. Frank W. Withoft of Georgia. Not only is it packed with information about this very appealing phase of our home mission work but it is written in a style that makes it pleasing from a literary standpoint. This book may be ordered from the Baptist Sunday School Board for 40c in paper and 60c in cloth binding. It was written by Mrs. Withoft after months of study of the schools at the request of the Union, so let it have wide use among our women's societies and Y.W.A's.

Arkansas Y.W.A's are promoting a new feature in summer activities by their four Y.W.A. camps this summer. It was the joy of the W.M.U. young people's secretary to be present at two of the camps, one near Batesville, the other up on Mt. Vista. Mrs. Una Roberts Lawrence, state young people's leader, is to be congratulated on the splendid exhibit of alert young womanhood at Batesville, where the camp was held in the main exhibit hall of the county fair buildings; throughout the year added zeal for mission enterprises will characterize these girls, surely. From the heights of Mt. Vista world thoughts and world visions are easily impressed on wide-awake Y.W.A's. A special surprise was the return of Mrs. J. G. Jackson, who brought her report of the Baptist World Alliance first to the 175 girls of the two camps.

Hymn for the Year

Tune: "Come Thou Almighty King"

Come women, wide proclaim
Life through your Saviour slain;
Sing evermore.
Christ, God's effulgence bright,
Christ, who arose in might,
Christ, who crowns you with light,
Praise and adore.

Come, clasping children's hands,
Sisters from many lands,
Teach to adore.
For the sin-sick and worn,
The weak and the over-borne,
All who in darkness mourn,
Pray, work, yet more.

Work with your courage high,
Sing of the daybreak nigh,
Your love outpour.
Stars shall your brow adorn,
Your heart leap with the morn
And by His love up-borne,
Hope and adore.

Then when the garnered field
Shall to our Master yield
A bounteous store,
Christ, hope of all the meek,
Christ, whom all earth shall seek,
Christ, your reward shall speak,
Joy evermore.

—Fannie E. S. Heck.

Watchword for the Year

"He That Wrought Us for This Very Thing Is God."—2 Corinthians 5: 5.

**Order copies of words with music from W.M.U. Literature Department, 1111 Jefferson Co. Bank Bldg., Birmingham, Ala., price 2 cents per copy; 10 cents per dozen.*

Program for October

Prepared by Willie Jean Stewart, Alabama
TOPIC—Hospital Work for Southern Baptists
Hymn—"Come Thou, Almighty King"
Lord's Prayer in Concert
Hymn—The Great Physician"
Bible Story—The Fever Left Her: Mark 1: 29-31
Song—"A Little Bit of Love"
Talk—Baptist Hospitals in the Homeland—special emphasis on those in own state and Southern Baptist Tubercular Sanatorium at El Paso. If possible show pictures, etc. Tell of the growth of this work in past years
Talk—Baptist Hospitals on the Foreign Fields. Contrast their number, size, equipment, personnel with those at home. Give idea of numbers each must serve
Special Music—"Is it Nothing to You?"
Talk—Care of the Sick Among Heathen—lack of sanitation and hygiene, superstitious practices, etc.
Prayer for All Southern Baptist Hospital Work
Hymn—"Jesus Shall Reign"
Talks—Training Christian Nurses at Home and Abroad; Training in Our American Hospitals for Service at Home and in Foreign Fields; W.M.U. Training School's Special Course for Nurses; Training Native Nurses in Foreign Hospitals
Talk—Our White Cross Work
Hymn—"Come Women, Wide Proclaim," (See page 35).
Personal Service Period—personal services to patients in the hospitals and follow-up work in the homes, getting the families into the church and Sunday school
Sentence Prayers for our hospitals, doctors, nurses and patients
Business—Plans for Enlistment; Report of Personal Service Committee; Report of Young People's Organizations; Report on Gifts to Seventy-five Million Campaign; Making of Standard of Excellence Chart; Report Progress in Soul-Winning Campaign; Mission Study Plans for Winter; Routine Business
Reading of Leaflet—Mrs Brent's New Committee (order leaflet for 3 cents from W.M.U. Literature Department, 1111 Jefferson County Bank Bldg., Birmingham, Ala.)
Hymn—"To the Work"
Prayer

Suggested Leaflets for October Meeting

(Order from W.M.U. Literature Department, 1111 Jefferson County Bank Building, Birmingham, Ala., leaflets listed below for use throughout month of October.)

	Cents
A Book Mark for Your Bible	3
A Call from the Master Foreman	3
Give Us a Chance	3
Intercessory Foreign Missionaries	2
Literary Clubs vs. Missionary Societies	2
Large Giving	2
Mrs. Brent's New Committee	3
On Being a Delegate	3
Romance of Our Bible	5
Sentence Prayers for Children's Meetings	3
Such As I Have I Give	3
What One Talent Did	5

From the
Laymen's Missionary Movement
Secretary J. T. HENDERSON

Stockholm Meeting

While this writer was most favorably impressed with the Baptist World Congress, which met in Philadelphia in 1911, he went to Stockholm with an open mind. After careful observation, he was fully convinced that this conference of Baptists from the ends of the earth is a valuable asset to the denomination in their efforts to promote Christ's kingdom. As the association contributes to the effective co-operation of the group of churches in a district, as the State Convention furthers the cause among the churches of a state, as general meetings like the Southern and Northern Baptist Conventions make for harmonious co-operation among the churches of a larger territory, so the Baptist Congress serves a similar purpose among the churches of the world. It is recognized all the while that the local church is the divine institution and that these other organizations are voluntary and of human origin, with no jurisdiction over the churches, but intended to contribute to their effectiveness, and thought to be in harmony with the general teaching and spirit of the Scriptures. Beginning with the church as the foundation the World Congress is the capstone of the Baptist organization. No church or individual conscience, however, is bound by any deliverance it may make.

It would seem to be an asset from several considerations.

In the first place, it promotes world-wide fellowship. When an American Baptist sits down between fellow Baptists from Denmark and Roumania and unites with them in singing "All hail the power of Jesus' name," each using the tongue in which he was born but having a common melody, these kindred spirits are strangely drawn toward each other. As these Baptists from the nations unite in ascribing homage to a common Father, their fraternity expands until it embraces "every kindred and tongue and tribe."

First Quarterly Report, May 1 to August 1, 1923, 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	Current Expenses	Training School Endowment & Enlargement	Training School Scholarship Fund	Other Campaign Objects	Cash Total
Alabama	$ 3,316.36	$ 2,015.34	.....	.....	.....	$ 562.59	.....	$ 9,064.00	$ 14,958.29
Arkansas	2,027.90	1,795.16	.....	.....	.....	731.92	.....	11,429.64	15,984.62
Dist. of Columbia	1,125.42	750.28	$30.00	$212.00	$245.00	.....	.....	937.85	3,300.55
Florida	.....	.....	.....	.....	.....	628.88	.....	.....	628.88
Georgia	7,037.85	4,691.94	.....	.....	.....	1,236.27	.....	16,422.08	29,388.14
Illinois	1,463.98	868.76	.....	.....	.....	487.64	.....	3,474.93	6,295.31
Kentucky	9,643.58	5,084.32	150.00	650.00	3,000.00	.....	$511.50	13,827.29	32,966.69
Louisiana	4,113.42	3,153.63	.....	.....	.....	471.60	.....	20,155.78	27,894.43
Maryland	456.92	279.08	.....	.....	.....	600.00	.....	640.90	1,976.90
Mississippi	1,505.66	944.75	.....	.....	.....	769.92	.....	3,218.02	6,438.35
Missouri	2,364.41	1,409.09	.....	81.38	236.79	19.81	300.20	4,744.63	9,156.31
New Mexico	264.07	259.07	.....	.....	.....	256.41	.....	2,421.44	3,200.99
North Carolina	19,584.99	12,121.41	.....	.....	118.01	.....	.....	38,628.99	70,453.40
Oklahoma	1,149.09	718.18	.....	.....	.....	804.80	.....	5,315.21	7,987.28
South Carolina	10,486.85	3,748.16	.....	.....	.....	157.81	50.00	25,438.47	39,881.29
Tennessee	5,309.56	3,097.27	.....	.....	.....	541.84	.....	13,716.17	22,664.84
Texas	.....	.....	.....	.....	.....	417.78	.....	.....	417.78
Virginia	21,433.18	14,399.49	.....	.....	.....	865.24	.....	45,831.37	82,529.28
Total Gifts	$ 91,283.24	$ 55,335.93	$ 180.00	$ 943.38	$ 3,599.80	$ 8,552.51	$ 961.70	$215,266.77	$376,123.33
Value of Boxes	$516.81								

In the second place, it promotes unity of doctrine. A fraternal interchange and discussion of views is perhaps the most effective means of attaining harmony. It is understood that there was free and vigorous discussion in the commission over some paragraphs in the deliverance on doctrine submitted by Chairman Mullins, but its final adoption with practical unanimity, both by the Commission and the Congress, was a victory alike for orthodoxy and unity. This was an achievement of unusual significance.

In the third place, the Congress furnished a world survey by representatives from the fields; it afforded first-hand and authentic information reinforced by a zealous personality. The information that comes from the printed page is valuable, but it falls far short of the enthusiasm aroused by a burning message from one who has endured persecution for Christ's sake and perhaps "bears about in his body the marks of the Lord Jesus."

In the fourth place, it imparts new courage and hope to representatives from struggling and isolated fields. When one of God's servants from a land of persecution enters the Congress hall and discovers that he belongs to a host of about twelve million Baptists, who are in sympathy with him, are praying for him daily, and propose to give him substantial help, he "thanks God and takes courage." It greatly strengthens the morale of the men on the firing line.

In the fifth place, it gives the denomination a new sense of solidarity and therefore enlarged prestige. It affords an occasion for a large amount of world publicity and to bring to bear upon the world leaders in a most effective way the impact of the denomination on behalf of a spiritual church membership, the separation of church and state, soul liberty, and other doctrines so vital to the welfare of mankind.

The last plea to be offered in this discussion is the contribution of the Congress to a unified world program. While its action is not authoritative and binding, it does much toward formulating a world program that involves no duplication or conflict of effort, but enables the Baptists of the earth to operate in parallel lines without any waste of energy. It would be difficult to overestimate the value of such conservation. There may be other pleas for this world-wide conference, but the above are quite sufficient to justify it in the thinking of many.

The General Secretary received much recreation, information, and inspiration from his visit to Europe and the Congress, and hopes to turn the same to good account in the interest of the kingdom.

He has already made eight talks to interested audiences regarding the leading features of this great gathering.

Valued Endorsement

The following quotations should inspirit those leaders who have been laboring to secure larger recognition and activity among the laymen.

The first is from the pen of Rev. Wm. R. Rigell, pastor of the First Baptist Church of Gadsden, Ala. He expresses a sentiment that is gaining ground among progressive pastors all over the South. Only a few extracts from his article are given:

"Some one has well said, 'This is Laymen's Day.' He spoke wisely, accurately, and timely. One outstanding and unmistakable fact in our denominational life is the increased loyalty and the rapid movement of the work of our laymen. Their faith, life and enthusiasm are finding expression in more ways than one."

"Liberality is getting a stronger hold upon the personal and accumulated resources of our Baptist laymen. Some who did not give anything prior to the 75 Million Campaign are now giving with some degree of liberality. Others who gave their tens are now giving their hundreds of dollars. Still others who have felt the irresistible call of Christ have ceased to give hundreds of dollars per year and are now offering their thousands, many times on the altar of sacrifice and probably with borrowed money. The weight of our financial endeavors in denominational life is carried very largely by the consecrated and progressive laymen."

Brother Rigell makes a plea for the organization of Brotherhoods in the churches, class study of Stewardship, Education, and Missions by the men, and larger recognition of laymen in the State conventions. Pastors very frequently commend and encourage the women and deservedly so, but it is not often that any stimulating words are offered on behalf of those laymen who are really worthy. This consideration renders the statements of Brother Rigell the more refreshing.

The other statement to which attention is directed is taken from a recent article of President Mullins:

"I offer a practical suggestion. Let us give the laymen all the time they want at the next convention—a whole afternoon, followed by a whole evening, if they want it. Let them make their own program. Let them make it known in advance, so that the attendance will be the largest number of laymen ever at the Convention. The time is ripe for the laymen to have an inning. They have been heard but they have been cramped for time. At Kansas City I talked with many laymen. The deepest heart-hunger expressed in words came from laymen. Some were newcomers and lonely. Others had fruitful suggestions, but feared to offer them. Many wondered just where their place is in the Convention. They were seeking utterance and self-expression. The Baptists are not a 'clerical' people. The laymen have all the rights that preachers have in denominational councils. Let us recognize it by giving them more time in our program for presenting their own special message. Let us say to Brother Henderson and his executive committee, prepare a great laymen's meeting as a part of the Convention in Atlanta."

"We must get our laymen behind our new campaign. We have a host of them and they are a mighty power. Their practicality, their financial resources, their consecration, their spiritual vision, their active co-operation will give us a great victory."

The thoughtful consideration of both pastors and laymen is invited to these timely words.

Memphis

It has been positively settled that Memphis is to be the place and February 12-14, 1924, the time for the South-Wide Men's Convention. Assurance is coming from the leaders in all the states that a good company of representative men may be expected from their fields.

The Memphis Board of Commerce, the leading Baptist laymen of the city, and the Pastors' Conference all extended urgent invitations to bring the convention to their city. The local men will soon be organized for thorough work in the matter of preparation and publicity. This should be the most significant gathering of Baptist men that ever assembled in the South. It should tell in a wonderful way upon the proper winding up of the present Campaign and the launching of the new. An organized effort will be made to secure the attendance of a good company of men who have large resources and who are able both to take in and to give out.

Most of the speakers will be laymen, the addresses will be brief, large opportunity will be given for voluntary testimony, and each session will close with an inspirational address.

District Associations

Since his return, the Secretary has had the privilege of attending two district associations: the Chilhowie in Tennessee and the Lebanon in Virginia. At both meetings he found zealous and capable laymen in the chair: J. N. Haddox, a business man, and H. G. Noffsinger, president of Virginia Intermont College. At each place the visitor was invited to speak both on Stewardship and the Stockholm Congress. At the first he heard a convincing appeal by J. H. Anderson of Knoxville for the prompt and full payment of our pledges.

The Virginia association decided to hold quarterly meetings, when the Executive Committee and Stewardship Commission will have joint sessions, attended by a great public meeting of an inspirational nature. These meetings will be held at four different places. Lack of space forbids any outline of addresses by Rev. Gordon Nanney, J. L. Rosser, R. E. Gaines, and others.

West Asheville

This community has about seven thousand people, is located across the French Broad river from Asheville proper, has its own post office, good connection with the main city, has some thrifty churches, and is growing at a rapid rate.

The Secretary accepted the invitation of the Calvary Baptist Church, through its pastor, Rev. J. B. Grice, to conduct a four days' Stewardship Institute. Some busy laymen and elect women had planned in advance to attend this meeting. Dr. A. E. Brown is a member of this church and demonstrated his loyalty by word and deed. It was a constant inspiration to have H. A. Brown, father of Dr. F. F. Brown, in this institute. M. W. Hamrick, superintendent of the Sunday school, attended every session.

The Secretary is indebted to several thoughtful and generous friends for special courtesies. The new building, almost completed, is a great credit to the church.

Books for Laymen

Some of the books which the Secretary has recently had the privilege of reading and which he would commend to the laymen in general are the following: "Harnessing the Man Power of the Church," by Slaymaker; "The Larger Stewardship," by Cook; "Preaching by Laymen," by Davis; "The Americanization of Edward Bok," by Bok; "The Golden Rule in Business," by Nash; "Christian Stewardship," by Cox.

The Sunday School Board handles some of these books and will no doubt be glad to secure any not in stock.

Maryville, Tenn.

It has not been many years since Maryville was a town of two thousand inhabitants; it now claims about fifteen thousand and has come to be an important educational and manufacturing center.

Twenty-five years ago the Baptist Church had fewer than a hundred members, supported preaching once a month, and worshiped in a small wooden building. Now there are three growing Baptist churches in Maryville; the first has a membership approaching a thousand and worships in a magnificent brick structure. It has in its membership some of the leading men of the city. It was quite a pleasure on a recent Sunday to be permitted to visit this church. We may expect some of its laymen in Memphis.

Brotherhood Program

As usual the laymen should give prominence to the praise service at the opening. Following the business session, it would be found very interesting to devote the rest of the hour to a discussion of the recent Baptist World Congress. Ample material may be found in the recent numbers of the denominational papers and in this issue of HOME AND FOREIGN FIELDS.

The local committee, with the help of the pastor, can prepare a most attractive program. The following topics are suggested:

The Origin and Purpose of the Congress.
A Report of the Call of Nations.
Southern Baptists in Europe.
Growth of Baptists in Russia.
The Declaration of Doctrine Adopted.

Praying for the Salvation of the Jews

Rev. Jacob Gartenhaus

One of the first inquiries made by the heathen when they become converted and read the Bible is concerning the Jews, their religious status, the place of their abode and their relation and attitude toward Jesus Christ. To the minds of these people, who have just come into the light, the religious condition of the Jews is of great importance. They have the deepest feeling concerning the Jews and consider it a Christian duty and obligation to work for their salvation. Many of these make the Jew an object of daily prayer and out of their poverty, make self-sacrificing contributions of money to those engaged in the work of evangelizing this ancient people of God. All Christians should thus be interested in the salvation of the Jews.

My heart was made glad a few days ago by a letter received from the Young Woman's Auxiliary of Santa Clara, Cuba. These are mostly new converts from Catholicism. The letter says, in part:

"It is my desire that this letter be the bearer of inspiring words for the work which with much care you are realizing in your place. We beg you, in the name of our missionaries, whenever there appears from the press anything of your work you will remember to send it to us.

"When we realize how difficult is the conversion of the Jews to our faith, always we pray that your efforts be made easy and valuable."

If foreign converts realize their obligation to the Jews and pray for them and endeavor to seek their salvation, Christians in the homeland should not do less, and this thoughtfulness on the part of these converts should stir us to greater effort in behalf of the Jews.

Stewardship Principles

I. God is the sovereign owner of all things.
II. Man is steward and must give account for all that is entrusted to him.
III. God's sovereign ownership and man's stewardship ought to be acknowledged.
IV. This acknowledgment requires, as its material expression, the setting apart, as an act of worship, of a separated portion of income.
V. The Bible records show the setting apart of the tenth of income as that acknowledgment.
VI. This separated portion ought to be systematically administered for the kingdom of God, and the rest regarded as no less a trust.

The need of prayer in this work cannot be over emphasized. The field is difficult, discouragements are many, the burdens sometimes seem too heavy, but with the prayers of God's people everywhere in remembrance of the Jews, and those engaged in work among them, what may we not accomplish? Through the prayers of some of God's people Jewish missions were started and through their prayers they are sustained. Archbishop Leighton wrote: "They forget a main point in the church's glory who pray not daily for the conversion of the Jews."

May we not with the great Apostle Paul pray, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved."

Seed That Brings Rich Fruit

Rev. W. M. Bruce, Hope Rescue Mission

When seed is sown we do not always see the results until after years. A beautiful example of this was seen at Bethel on a recent Sunday.

Just before the morning service a big fine-looking man asked me, "May I see you for a few moments after service?" "Certainly," I answered.

So when the service closed he came and said, "Twelve years ago you led men to Christ in Hope Rescue Mission. I was discouraged and about ready to give up. You pointed me to Jesus and told me to put my trust wholly in him, which I did and have trusted him during all these years. My wife was sick. You sent her to a doctor and she was cured. We left Louisville shortly afterwards and it was not long before I engaged in evangelistic work, holding meetings, preaching and telling of the Saviour who saved me. I am on my way to another meeting and thought I would pass through Louisville and see you again. I surely rejoice at seeing you and to find you are still living and working for the Master."

The testimony of this dear brother made me wonderfully happy. Twenty-one men have gone out from the Hope Rescue Mission to preach the gospel. Two more are preparing for service.

What a Wonderful Answer!

Several years ago some children read in their missionary magazine of five little girls in Africa. Their mother asked, "Would you not like to pray for them?" "Let us choose one," they answered. So they chose one name, "*Mgomba.*" They did not forget Mgomba. Night after night they asked God to help her to be good. Years

Several years ago some children read in their passed. One day a missionary from Africa came to their house. "Do you know anything about Mgomba?" they asked. "*Mgomba*, why what do you know about her?" They told her how they had read about her in their little magazine, and had prayed for her so long. And what a wonderful story she had to tell! Mgomba had been a scholar in this lady's school. She had been disobedient and careless. She would not even try to learn or to please them. She did not care for anyone. But a change came. "O *when* was that?" asked the girls, for they were no longer children. The missionary remembered the very month, and,—yes, *that was the very time*,—it was when they began to pray for her! Little by little God's Spirit shone through the darkness, and Mgomba became a happy Christian, learning to follow Jesus. Now she is teaching her people about Him. Yes, God hears and answers.—*Selected.*

Statement of Home Mission and Church Building Loan Receipts

May 1, to September 1	1922	1923
Alabama	$ 4,116.29	$ 3,292.47
Arkansas		2,062.20
District of Columbia		685.64
Florida	3,841.54	2,967.09
Georgia	9,557.33	8,575.23
Illinois	1,100.00	
Kentucky	9,077.87	6,119.86
Louisiana	2,186.35	1,965.38
Maryland	3,500.00	2,500.00
Mississippi	3,676.85	4,472.52
Missouri	3,084.96	4,331.52
New Mexico		
North Carolina	3,281.70	3,098.90
Oklahoma	5,238.48	5,655.35
South Carolina	2,423.64	511.10
Tennessee	4,363.10	5,398.20
Texas	529.00	82.39
Virginia	9,126.22	5,697.80
Miscellaneous	2,424.57	670.75
Total	$67,527.90	$58,086.40

Young People's Department

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

The Skirmish

"Stay at home," said Inclination,
"Let the missions wait."
"Go at once," said Duty firmly,
"Or you'll be too late."

"But it rains," said Inclination,
"And the wind is keen."
"Never mind all that," said Duty;
"Go and brave it, Jean."

Jean stepped out into the garden,
Looked up at the sky,
Clouded, shrouded, dreary, sunless,
Rain unceasingly.

"Stay," again said Inclination;
"Go," said Duty once again.
Forth went Jean with no more waiting,
Forth into the rain.

You will smile if now I tell you
That this quiet strife,
Duty conquering Inclination,
Strengthened all her life.

Sometimes on a little skirmish
Hangs a nation's fate.
Very much hung on that skirmish
At the garden gate.

—*Selected.*

The Yoruba Hunter's Conception of Medicine

Rev. J. C. Powell, Oyo, Africa

The Yoruba hunter has many characteristics of extreme interest to the civilized man. It is hard for the white man to read what is back of the Yoruba's mind, and especially hard to know what is behind the Yoruba hunter's mind. He lives with his family but little, and with the white man scarcely at all. Most of them think of the white man as the one who collects taxes and limits the amount of ammunition and guns that he may have, as well as the types and amount of game he may kill.

I am speaking particularly of the heathen or pagan hunters, for largely they are the real hunters of the country. One goes back for fifty miles into the jungle and kills his animal and stays there to cook and dry it out while his partner goes for help to take it to some village to sell. They go in groups of from two to ten, depending upon the section in which they are hunting.

The Yoruba thinks of medicine as something which will make him invisible to the animal which he is pursuing, or will incapacitate the animal to injure him when coming in actual contact. His clothing. if he has any, will be dark and for the purpose of concealing his medicine. I learned these things while on a six days' hunt out about forty miles in the jungle with two of the hunters. One had never been with a white man before and the other stayed within thirty steps of me all the time. After the first day he began to trust me and to tell me about his medicines and secrets. One of his best medicines he kept in a small round gourd about one inch in diameter. This was his medicine for the buffalo, the fiercest of all African beasts. The medicine was some blood of the buffalo burned into ashes which he put into the gourd. Strange and foolish as this may seem to my readers, I want you to enter into his way of thinking. To his mind it made him invisible and gave him the power to take the life of the animal without personal injury. He would trail one for hours without fear or hesitation. I might say by way of parenthesis, *my* lack of fear was in a high powered rifle in my hands.

Another medicine of my hunter was a bracelet he wore around his arm which was made of cowry shells and the bristles of the water hog. When he put this on his arm he heated his dagger, picked the bracelet up on the hot dagger, placed it on a cold dagger, and from there to his arm. If by accident he got it on backwards he took it off and went through the same process again. When this was properly done he became like the water hog, either unseen or unnoticed by the animals that roam the swamps. His gun, dagger, cutlass, knife, powder and shot, all had their special medicine for certain powers, which time and space here forbid my writing.

This hunter, with his false conception of medicine, civilization and God, has a soul that is as precious to God as yours and mine. . . . What are *you doing* to help dispel his ignorance and give him a chance to know God?

"Go ye into all the world and preach the gospel to *all* creatures."

Young Evangelists

Can you who live in the civilized world fully realize that the old statement made by the prophet Isaiah centuries and centuries ago: "And a little child shall lead them," holds good among the children here in far-off Africa, where heathenism exists in its darkest phase and where few children know the real meaning of mother, father, and love? Oh, yes, it is just as true here as in all portions of the world where the light of the Gospel has shone.

I will tell you of some boys who were rescued five or six years ago from cruel slave raiders. One of them was taken from horrible cannibals, who doubtless had planned a dainty meal of his little body. Hungry, naked, and forlorn, they were taken into the tender, loving care of the missionaries, whom they soon learned to love as their friends. They were at once put into the mission school, where their minds were awakened to new ideas and thoughts, and their intellect began to unfold as a blossoming rose. They learned very rapidly, and now they are able to read, write, and spell beautifully. They also do nice work in arithmetic. These boys were early instructed in the catechism and truths of the Bible. They soon accepted our loving Saviour as their Saviour, too, and since then they have been most steadfast little Christians. They know the catechism and many Bible stories.

There are many people around and near the mission who are yet too superstitious to enter into the house of the "Foreigners' God." Therefore it is necessary to carry the Gospel to their immediate villages. Three months ago a call was made for volunteers to go to these neighboring villages to preach and to teach. These four boys arose and said: "I will go." They seemed rather small and young to enter such a work, but the missionaries, remembering the words: "And a little child shall lead them," sent them forth. Now, every morning these boys may be seen with books, charts, slates and pencils, going to the villages where many gather to hear their message, and are learning to read and write in their language. They do not receive any special compensation for this work, but they are doing all in the name of Jesus, who said: "Freely have ye received. freely give."

There are many others on the mission who are as steadfast and zealous in their Christian life, and are doing similar work; but these are the youngest evangelists of our mission.

Please pray for our work here, and especially for the native Christians and evangelists, that they may be instrumental in bringing many souls into the Kingdom of Christ.—*Selected.*

Dedication of Baptist High School, Abeokuta, Africa

Rev. S. G. Pinnock

It is gratifying to realize that the main object I had in view on returning to Africa in 1919, the building of the Boys' High School and missionary residence, has been accomplished.

Land difficulties, high prices, difficulties with committees, beset us from the time we arrived. But all difficulties have been surmounted and we now have, on the testimony of my colleagues, the most completely equipped property in Nigeria. W. H. Carson writes: "Your home is a joy to you, and as Baptists Mrs. Carson and I are proud of it with you."

The missionary residence is a "double decker" as the Kroo boys describe it, containing two suites of rooms, capable of accommodating two families. It is brought up to date by a two-piece bathroom set with water laid on—the first of our mission houses to get (as one brother put in) real water from the taps. The location is, by universal consent, the best in Abeokuta, and the scenery, with the Agen River in full view, is superb. The school building is in five sections—a central hall, north and south wings and connecting classrooms, with accommodation for 200 boys. The number one dormitory can accommodate 30 boys and we propose to build numbers two and three as the need arises.

This fine property of the Foreign Mission Board has been built, furnished, equipped to the smallest detail at a cost of $11,000.

At 4:30 P. M. on Tuseday, January 23, a procession was formed on the main road—the foot of the hill on which the property is built—headed by the British Resident; Ademola II, the paramount king; three brother kings, with their state umbrellas and royal drummers. Then followed the members of the Council and in turn the clergy of other churches; business men; clerks and private citizens, who with their followers and our own people numbered about 2000. On the porch of the school house Mrs. Pinnock presented His Highness, the Alake, with a silver key (the gift of a wealthy merchant) with which, after the dedicatory prayer offered by S. G. Pinnock, he unlocked the door and declared the school open to the public. It was quite impossible to seat the crowd in the buildings and they were provided with seats in the grounds.

The Resident spoke of the generosity of American Baptists in providing for the education of the boys of Nigeria such a beautiful school, and referred to it as a memorial of the work of Rev. and Mrs. S. G. Pinnock, although he said, "We hope that they will live for many years to continue the good work."

The Alake spoke of the school as a natural outcome of the successful elementary school at Owu and which he found to be the largest in Abeokuta on the occasion of his visit last year. He also spoke hopefully of the proposed new school for girls for which $30,000 has been appropriated, and expressed his appreciation for the generous gifts which added to the beauty and utility of his country.

it is for her to sleep by his side, for in faith

A Young Japanese Christian

"I hear thy welcome voice,
"That calls me, Lord, to thee."

A fresh young voice sounds clear and strong singing Japanese words to the old familiar tune. Who is this singing out the gospel to the people in a heathen neighborhood? A young girl, daughter of a prominent lawyer, who has been led to Christ through Southern Baptist work in Japan—She was just ready for high school when her family moved into a house across the street from the missionary's home. Shortly afterward her mother died. The missionary, still too unaccustomed to the strange language to speak words of comfort, sent flowers to express sympathy. Their message was heard, and the next Sunday the little girl was present at Sunday school. Soon she began to attend church services regularly, too. The next Christmas she was happy in receiving a beautiful New Testament from her missionary friend, and it was with delight that she agreed to come for a weekly Bible lesson. She soon understood the way of salvation and joyfully accepted Christ as her Saviour. When she first asked for baptism, the Japanese pastor, thinking that she was too young, had her wait several months. During this time she proved her earnestness by her faithful attendance at Sunday school and church and by her efforts to lead others to the Saviour. In December, 1915, she was baptized and is one of the most faithful, although the youngest member of the Kokura Baptist church. Every Sunday morning finds her in her place and now she is happy in teaching a class of the youngest children in Sunday school. Recently a collection was taken for special evangelistic efforts. After the meeting she said to the missionary, "I did not know that my father would give me anything for this work, so I just promised all that I had of my own money." Later it was known that her contribution was three yen ($1.50)—a liberal offering from a high school girl, was it not? It was given gladly, without any compulsion or urging.—*Selected.*

What Four Girls Think

1.—I think we ought to read, and learn
Just everything we can,
About those girls in India,
And China and Japan.

2.—I think we ought to give a tenth
To help the work along.
For one, I'm quite persuaded
That selfishness is wrong.

3.—Yes, surely we must give; but girls,
I think we ought to pray
For those to whom our money goes,
And do it every day.

4.—But we alone cannot do much,
I move that we bring more;
There surely must be other girls
Who'll gladly join us four.

ALL.—Well, really; one can plainly see
If we this plan pursue,
There'll be a Mission Circle soon;
We think 'twill pay, don't you?

—*Selected.*

The Japanese Way

"Come, little pigeon, all weary with play,
Come, and thy pinions furl."
That's what a Japanese mother would say
To her dear little Japanese girl.
"Cease to flutter thy white, white wings
Now that the day is dead.
Listen and dream while the mother bird sings.
That means it is time for bed.

"Stay, little sunbeam, and cherish me here;
My heart is so cold when you roam."
That is the Japanese "No, my dear,
I'd rather you stayed at home."
"Roses and lilies shall strew thy way,
The sun goddess now has smiled."
That's what a Japanese mother would say
To a good little Japanese child.

—*Author Unknown.*

After Many Days

Dr. J. G. Paton tells an affecting story of a visit to a neglected island in the Pacific, where he found, to his amazement, though no missionary had ever been sent there, there was a sort of Sabbath-keeping. Two old men, who had a very little knowledge of the truths of the gospel, were keeping track of the days, and on the first day of each week they laid aside ordinary work, put on a calico shirt kept for the purpose, and sat down to talk to those whom they could call about them. In a simple way they recited the outlines of a wonderful story they had once heard about one Jesus. Dr. Paton inquired where they had learned this truth, and they answered that long before a missionary had visited the island for a week or two, and had given them each a shirt, and told them something of this story of Jesus. He asked if they could remember the name, and they said, "Yes, it was Paton." Thirty-three years before he had, in his evangelistic tours, stopped at this island for a few days, and here, so long after, was the fruit. The calico shirt had been worn but once a week, carefully preserved for the Lord's Day, and the only way to keep the day which they knew was to meet others and tell them what they could remember of the wonderful story. What shall Christian disciples say at the great day with regard to the shameful neglect of perishing millions?—*Intelligencer.*

O that I had a thousand lives and a thousand bodies! all of them should be devoted to no other employment but to preach Christ to these degraded, despised, yet beloved mortals. I have never repented becoming a missionary, and, should I die in the march and never enter the field of battle, all will be well.—*Robert Moffatt.*

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