

# HOME <sup>and</sup> FOREIGN FIELDS

Vol. VII

NOVEMBER, 1923

No. 11



## GOD'S BAREFOOT BOY

Converted at an early age, now pastor of Morelia (Mexico) Baptist Church, this capable young Mexican preacher is waging vigorous warfare against the idolatry of his misguided people—witness the images, relics, crucifixes, rosaries, etc., which the members of the Morelia Church have abandoned.

# MISSIONARY WORKERS OF THE HOME MISSION BOARD

ATLANTA, GA.

## FOREIGNERS, INDIANS AND NEGROES

B. C. Henning, Superintendent

### Foreigners

**ALABAMA**—Miss Lila Herrin, 217 N. 22nd Street, Birmingham; C. H. Ekblad, Silver Hill.

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

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

**ILLINOIS**—Miss Mary Kelly, Miss Pearl Baugher, Mrs. Sue Riley, Miss Irene Douard, Miss Jennie Johnson, Miss Ruby Mayer, East St. Louis.

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

**OKLAHOMA**—Pascal Arpaio, Pastor at Hartshorne and Halleyville; Miss Jewelle Grimes, Krebs.

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

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

### Indians

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

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

**OKLAHOMA**—Robt. Hamilton, Shawnee; Grace Clifford, Fairfax; T. D. New, Pawnee; William Harris, Avery; M. B. Hurt, Red Rock; C. W. Burnett, Pawhuska; Mary P. Jayne, Pawnee; Solomon Kent, Perkins; F. O. Quarles, Fairfax.

**ALABAMA**—Martha Walden, Malcolm.

**NEW MEXICO**—F. E. Graham, Farmington.

### Negroes

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

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

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

## ENLISTMENT AND EVANGELISM

### Enlistment Workers

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

**ARKANSAS**—A. H. Autry, 1714 W. 9th St., Little Rock.

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

**GEORGIA**—B. S. Bailey, 317 Palmer Bldg., Atlanta; J. W. O'Hara, Cartersville; J. Fred Eden, Jr., Toccoa.

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

**KENTUCKY**—A. C. Hutson, Jackson; F. R. Walters, Manchester; J. A. McCord, Pineville; C. E. Perryman, Paducah; J. G. Bow, Louisville; J. L. Dotson, Louisville; W. W. Payne,

Franklin; M. M. McFarland, Louisville; C. J. Bolton, West Point; W. A. M. Wood, Erlanger; J. S. Ransdall, Cincinnati, O.; W. O. Beaty, Louisville; R. M. Mays, Barbourville; E. W. Roach, Hazard; C. J. Olander, Oakland; B. F. Baty, Paducah.

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

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

**MISSOURI**—J. W. Beagle, Terminal Trust Bldg., Kansas City.

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

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

### Evangelistic Staff

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

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

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

**MISSIONARY TO DEAF**—J. W. Michaels, Mountainburg, Ark.

**MISSIONARY TO HEBREWS**—Jacob Gartenhaus, 1004 Healey Bldg., Atlanta, Ga.

**FIELD WORKER**—Miss Emma Leachman, 1004 Healey Bldg., Atlanta, Ga.

## CUBA AND THE CANAL ZONE

### Cuban Workers

M. N. McCall, Supt., Baptist Templo, Havana; Rev. and Mrs. Rene Alfonso, Regla; Rev. Romano Aroche, Havana; Rev. and Mrs. Edelmiro Becerra, Trinidad; Miss Luella Bell, Havana; Rev. and Mrs. A. T. Bequer, Cienfuegos; Rev. and Mrs. E. Calejo, Arriete; Rev. and Mrs. M. A. Calleiro, Cardenas; Rev. and Mrs. Callejo, Havana; Rev. and Mrs. Jose Carenno, Arroyo Apolo; Rev. and Mrs. F. J. De Armas, Cruces; Rev. and Mrs. Benigno Diaz, Sagua la Grande; Rev. and Mrs. Antonio Echavarria, Havana; Rev. and Mrs. Rafael Freguela, Calbarien; Miss Christine Garnett, Santa Clara; Rev. Ignacio Guerra, Espiranza; Rev. Jacobo Gonzales, Consolacion del Sur; Miss Bessie Harrell, Havana; Miss Reitha Hight, Havana; Mrs. M. N. McCall; Mr. and Mrs. H. S. McCall, Havana; Rev. and Mrs. W. B. Miller, Matanzas (in the States); Rev. and Mrs. J. J. Negrin, Batabano; Rev. Angelo Pinelo, San Adres; Rev. and Mrs. Emilio Planos, Guanajay; Rev. and Mrs. M. R. Ponce, Vibora; Miss Edelmira Robinson, Havana; Rev. and Mrs. A. S. Rodriguez, Havana; Rev. and Mrs. J. F. Rodriguez, Havana; Rev. F. Santana, Guane; Miss Kathryn Sewell, Santa Clara; Domingo Hernandez, Havana; Ismael Negrin, Havana; Heriberto Rodriguez, Havana; Arturo Corujedo, San Juan a Martiniz; Fernando Pando, Havana; Moses Gonzales, Santa Clara; J. L. Greno, Sancti Spiritus; Rev. and Mrs. J. L. Morin, Luyano; Rev. and Mrs. Antonio Martinez, Guanabacoa; Rev. and Mrs. Alfonso Vallmitjana, Havana; Rev. and Mrs. J. B. Silva, Colon; Rev. and Mrs. Daniel Hernandez, Casilda; Rev. Artura Portigo, Cumanayaqua; Rev. and Mrs. M. R. Vivanco, Havana; Mrs. Pura C. Hernandez, Havana; Student Workers, Havana: Jose Prado, Juan B. Ferris, Ciro Medina, J. M. Fleyter, Enrique Vosques, Jose Marques, Filomeno Hernandez.

**Student Missionaries**—Havana: Arturo Corujedo, Ismael Negrin, Enrique Niggemann, Fernando Pando, Miguel Robles, Antonio Perez.

### Canal Zone Workers

Rev. M. F. Roberts, Supt., Balboa Heights; Rev. Stephen Witt, Balboa; Rev. Joseph Thrift, Gatun.

# HOME AND FOREIGN FIELDS

Published by

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

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

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

## CONTENTS

	PAGE
EDITORIAL .....	2
THE FATHER OF SOUTHERN BAPTIST MEDICAL MISSIONS. <i>Rev. B. T. Kimbrough, D.D.</i> .....	5
The story of Dr. George Washington Burton, the first medical missionary to open work for our Convention in China.	
ON THE TRAIL OF TWENTIETH CENTURY APOSTLES. <i>Dr. W. O. Carver.</i> .....	7
The marvelous progress of Christianity in Korea, beyond the borders of Baptist operations in the East.	
"OUR DIFFICULTIES ARE OUR OPPORTUNITIES." <i>Frank E. Burkhalter.</i> .....	9
The secret of amazing growth of Baptists on the European Continent, as seen by our publicity representative.	
INFORMATION, THE MOTHER OF INTEREST. <i>Dr. J. M. Kester</i> .....	11
The place of missions in a church's program, and some tested methods of study.	
The Secret of Interest—Wallace Bassett; The Pastor and Missions—W. P. Hines; Workable Mission Study Plans—J. R. Johnson; Effective Mission Study—W. B. James; Making the Church Intelligently Missionary—J. M. Dawson; A Church School of Missions—A. L. Brown; Mission Study in Texas W. M. U.—Mrs. J. H. Weatherby; Mission Study in South Carolina W. M. U.—Mrs. T. B. Clarkson; Mission Study Methods in Georgia—Mrs. Paul B. White; A Mission Study Campaign—Mrs. J. K. Johnson; Mission Study Course for 1923-24.	
SOME OF THE LATEST MISSION BOOKS. <i>Dr. J. M. Kester.</i> .....	20
A review of three of the newest volumes, which every lover of missions should at once secure.	
THE OBJECT OF MEDICAL MISSIONS. <i>Dr. T. O. Hearn, Laiyang.</i> .....	21
A veteran medical missionary tells of the two-fold purpose which lies back of the ministry of healing.	
WAR-TORN CHINA'S NEED OF DOCTORS. <i>Dr. Geo. W. Leavell, Wuchow</i> .....	22
One cannot read this story and not agree with the writer, "Surely there is need in China today for capable doctors and better hospitals.	
A CHINESE BABY GETS A BATH. <i>Dr. Jeanette E. Beall, Laichowfu.</i> .....	22
GOD'S BAREFOOT BOY. <i>Miss Annie M. Long, Morelia, Mexico.</i> .....	23
CHRISTIANIZING THE HOMELAND. <i>Dr. Curtis E. Laws.</i> .....	24
A Home Missions address before the Stockholm Conference, by the editor of the "Watchman-Examiner."	
FROM THE WOMAN'S MISSIONARY UNION .....	27
FROM THE LAYMEN'S MISSIONARY MOVEMENT .....	28
MISSIONARY MISCELLANY .....	29
YOUNG PEOPLE'S DEPARTMENT .....	31

## THE MISSIONARY PILOT

### SENIOR B. Y. P. U.

- November 4.—Topic, "Learning to be Content." If we but understood what others have to suffer in non-Christian lands, we would be less quick to complain. Have some one summarize the facts in articles and editorials regarding the needs of Medical Missions in China, and contrast with our abundance of physicians and hospitals in the homeland.
- November 11.—Topic, "Third John, or the Lesson of Liberality." John's letter to "the elect lady" is primarily a missionary message. Why were some of the members of this ancient church anti-missionary? Have some one read the editorial, "Making Missions Real," and then let the president close by outlining a course in mission study for the Union.
- November 18.—Topic, "What is My Duty Toward Other Christians?" Have some one read with care the article by Mr. Burkhalter on European Baptists and their needs (pages 9, 10), and give in brief what we can do to help these brethren of other lands.
- November 25.—Topic, "Our Two Newest Boards." The study of the work of these two new boards emphasizes the need of the homeland. Close the meeting by having summarized briefly the outline of Lr. Laws' stirring message, "Christianizing the Homeland." (Pages 24-26).

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

Nowhere will quicker response be met in the suggestion for mission study classes than with the Junior organizations. Study

carefully the mission study plans, books, etc., and provide for a class, or group of classes, studying some splendid mission book, either in a separate meeting or in connection with other meetings.

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

The missionary topic for November is "Medical Missions and Evangelism." In addition to editorial on page 3, stories about our medical mission work will be found on pages 21-23. See the outline program on page 27. Let especial attention be given to the mission study suggestions.

### SUNDAY SCHOOL

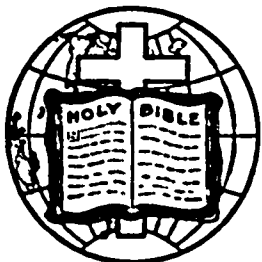
The Sunday school is one of the greatest of all agencies for mission study. The superintendent should read with care the suggestions for a "School of Missions," and begin at once to make preparations for such a school.

### PRAYER MEETING

Let the leader read the report of the Foreign Missions Board showing their financial condition, and remembering that the Home Mission Board presents an equally grave situation, devote at least one meeting for prayer on behalf of these two great interests which are being so seriously jeopardized by the debts which hang over them. Another prayer meeting might well be devoted to discussion and prayer concerning a great "School of Missions" as outlined in the special articles on mission study in this number.

# Home and Foreign Fields

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



Published Monthly by

**The Baptist Sunday School Board**

161 Eighth Avenue, North

**NASHVILLE, TENNESSEE**

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

**I. J. VAN NESS, Corresponding Secretary**

**G. S. DOBBINS, Editor**

**NOVEMBER, 1923**

## Making Missions Real

Missions, in the fullest sense, means the taking of a complete gospel, with all its fruits, to every man, woman and child on the globe who has not already been told the story of God's redeeming love in Christ, and given every opportunity for its acceptance.

The missionary purpose has its origin in the Father-heart of God. We are mistaken when we think of the missionary fountain as flowing from Calvary alone. From the moment that man sinned and brought the consequences of death upon himself and his posterity, God's yearning, seeking, compassionate Father-love has been working out the redemptive plan, and the sending of his Only-begotten was but the crowning act in a series of efforts to woo and win man to himself that reach back to the hour of Eden when the promise was made that the Seed of the woman should bruise the serpent's head. Wrapped up in the purposes of missions are the supreme purposes of God for humanity from the dawn of creation to the final consummation of the kingdom. Not to be "interested in missions" is to confess oneself without the circle of God's will for the world, and beyond the pale of Christ's mission in coming into the world.

Perhaps no Christian means just what he says when he claims not to be "interested in missions." If he meant just what he said he would thereby confess himself to be no Christian at all. There are multitudes of church members—even in our missionary Baptist churches—who would not hesitate to declare, when the subject of missions is broached, that they are "not interested." What they doubtless mean is that specific forms of missionary endeavor such as they are asked to study about or contribute to make no appeal to their feelings, hence they do not care to give the time or money demanded. As a matter of fact, the blame for such disinterestedness does not always attach primarily to the member, but often far more to the church to which he belongs, for neglect of his spiritual culture which has resulted in a state of deadness toward the central purposes of the gospel of Christ.

There are two chief reasons, or groups of reasons, why church people are not interested in missions. It will be helpful to the Christian worker to examine these reasons.

First, church members are not interested in missions because their own Christian experience lacks reality, vitality, completeness. Many people come into the church because they are intellectually convinced that it is the proper thing to do. "Every man ought to be a member of the church," observes your good citizen; and as an act of personal duty he relates himself to an institution which stands for the highest and best interests of the community. Or if there was a vital experience in the beginning, it soon fades out as, following the "big meeting," the church drifts into its old state of lethargy, and he is given no means of developing and sustaining his experience of grace. To multitudes the keen sense of sin and forgiveness, with its accompanying peace and joy, is a fitful, feverish thing which soon passes after church membership is established. Their lives soon become absorbed in *things*. The spiritual nature and meaning of heart-felt religion are quite lost as life's burdens multiply. It is inevitable that one to whom religion means little should have small concern to pass it on to others.

In the second place, there are other multitudes whose religious experiences are real and vital, who love God and his church, who want to see souls saved and the kingdom advanced, but who lack inspiration and information concerning the larger aspects of the redemptive program. They are not "interested in missions" because their interests are too narrow to include any but those within sight and hearing. Their compassion goes out for the needy at home, they sit up with the sick, they minister to their neighbors in time of distress, they help the orphan at their door, they seek the salvation of the lost in their midst, but their horizon has not been expanded to take in those who live in other states or across the seas in other nations. Under the stress of a moving sermon on missions they will give impulsively a few spare quarters or dollars, knowing little as to why they give or for what the gift is to be used. In a vague sort of way they "believe in missions," but they are "not much interested."

What is the remedy? It all gets back to "making missions real."

First, missions will be made real only in proportion as personal, heart-felt religion becomes real. Formalism, intellectualism, "churchism," never yet resulted in missionary passion. A sterile, heartless religious experience—or lack of experience—precludes the possibility of missionary enthusiasm. A genuinely evangelistic church means always a missionary church. After all, the difference between evangelism and missions is largely a difference of standpoint—of space intervening between the lost to be reached. If they are close at hand, we speak of our efforts as "evangelistic." If they are at a distance, we think of our efforts as "missionary." Essentially, in God's sight, there is but little difference. It is inconceivable, however, that true religion will be neglectful of those at the church's doors who are lost and yet vitally concerned for those who are far distant. Let the pastor and his inner circle seek to make their church truly evangelistic, deepening and enriching the content of religious experience of each member, and they may rest assured that they are growing at the same time a missionary spirit that will soon find practical expression.

Second, missions may be made real by making real the needs and condition of the lost in other lands. For example: At the close of a vivid, accurate description of certain conditions in China, and the results of medical missions in meeting the unspeakable need, an anti-missionary church member pressed forward, with tears in his eyes. "If that is missions," said he, "I'm for it!" and pressed into the speaker's hand a ten-dollar bill. Again and again has this experience, with variations, been repeated. The converted heart responds to the missionary appeal when it is based on information and presented in heart-touching fashion.

Both methods constitute a life-long task. The church that is perennially missionary must be perennially gripped by heart-felt religion; and to this must be added a perennial program

of education, information, inspiration. There are many ways of accomplishing both purposes. The first and foremost is through the pulpit, where God's messenger brings God's message with conviction and power. Another agency for making the missionary message known with convincing reality is the Sunday school, where in class room and from the platform incidents, stories, dialogues, programs, pictures, prayers, may be directed to the missionary enterprise in its many phases. The B. Y. P. U. and the Woman's Missionary Union are strong allies in this cause, and are rendering invaluable service. Men, in their Brotherhood meetings, are developing interest and conscience along missionary lines. In spite of the disappointments of the past, the future looks gloriously bright as we consider the many agencies God is using today to make real this cause so close to the heart of Jesus.

In addition to these well-known means for missionary advancement a special word is due the plans for mission study. Recently the Foreign Mission Board has placed a competent and enthusiastic secretary, Dr. Kester, in charge of its Educational Department, his business being the promotion of mission study. A large portion of this month's magazine is given over to a discussion of mission study plans which have been tried and found successful. Read this symposium with care, and make it the basis of a great program of mission study in your church this winter.

"My people perish for lack of knowledge," said a prophet of old; and the world is today perishing for lack of the knowledge of Jesus Christ. Our people will respond to this need if their religious experiences are made warm and vital, and if their impulses are kept vigorous and healthy through information and inspiration. To fail at either point is to make tragic failure as a church in the most important mission with which God has entrusted it—for "the mission of a church is missions."

\* \* \*

## The Cause of the Afflicted

"Paganism has little mercy upon the unfortunate," says Caroline Mason in "Wonders of Missions." "Islam has no place for lepers!" is a stern and relentless decree. Blind girls in China and India, she points out, as well as orphans and child-widows, are sold and trained to lives of shame. Although China boasts of a civilization that antedates that of any nation of earth, not until 1898 was a hospital for the treatment and care of the insane known in that land of four hundred million souls. Just one hundred years ago the first permanent relief work for lepers was inaugurated in Calcutta by Moravian Brethren.

Medical missions have always made a strong appeal to those who have been touched by the spirit and filled somewhat with the compassion of Christ. If for no other reason, his practice and example, as he went about healing the sick, would commend to us, his followers, the work of medical missions in a peculiar way. It is interesting to note that Southern Baptist medical mission work began soon after the organization of our Convention, and that it has continued with remarkable growth and success to this hour. Elsewhere Dr. B. T. Kimbrough tells the story of pioneer beginnings in medical missions by Southern Baptists. Read this story of the martyr James, and his successors, Drs. Burton and Graves.

While the quota of medical missionaries we have been privileged to send out has been pitifully inadequate in view of the appalling needs, yet we have reason for gratification because of the progress of our medical mission work since the days of those meager beginnings. Today we have on all the foreign fields in which Southern Baptists are doing mission work eighteen men physicians, five women physicians, fourteen native

physicians, fifty-six native nurses, making a total of ninety-three competent, consecrated, devoted men and women who are giving their lives as our representatives to minister to the sick and afflicted.

Our meager beginnings in hospital work are growing to proportions that indicate seriousness of purpose and a genuine impact on the needs of suffering China, where our hospitals are chiefly concentrated. We have now fourteen institutions, some of them well equipped and fairly commodious, in which is a total of 368 beds. But the number of beds gives only a faint indication of the number of treatments given. Last year there were 3,553 in-patients, and 8,682 out-patients cared for, for whom 617 major operations were performed; and a grand total of 170,474 treatments were administered!

The demand for a vastly enlarged hospital policy is insistent beyond words. First, we need to equip and man the institutions already established in far more adequate fashion. A hospital staff too small to cope with the situation under the best of circumstances is frequently depleted almost beyond the point of operation when a worker drops out from illness, overwork, or for a brief furlough. Then we need to establish other hospitals in great centers of human need and suffering. No investment of mission funds has ever proven wiser or yielded greater dividends for the kingdom than that made in providing for the healing of the sick and the care of the afflicted. God's rich blessing is upon such work, and his blessing will be upon us as we enlarge its scope and effectiveness.

Read in this number of HOME AND FOREIGN FIELDS the thrilling stories of medical missions and their fruits, and then pray and give until as a people we shall be enabled to accomplish more than we have thought or dreamed in this vast field of need and opportunity.

\* \* \*

## Is Another War Inevitable?

The alarmists, the militarists, the would-be profiteers, the self-seeking politicians, would have us believe it—that we are on the verge of another war which will be more terrible than any the world has yet witnessed. Only wait, they warn us, until the nations of Europe have had time to catch their breath, and we shall see them at each other's throats again! All that has averted it thus far, they claim, is the physical inability of combatants to fight.

Lead a sufficient number of people to believe sufficiently that a thing is "inevitable" and the chances are very great that it will come to pass, whether there be any reason or justification or not. War, in particular, is much the result of mass or mob psychology. No individual wants it, yet enough people got together and excited sufficiently can be led to clamor for it! We can keep on talking about the inevitableness of war, and continue preparations for the inevitable horror, until one day it will become an achieved fact, and other millions of precious human beings will go marching wildly off to the shambles.

The historians do not give us much comfort in our hope that war is at an end. They tell us that in more than 3,000 years of written history, from the birth of Abraham in 1496 B.C. to the present time, there have been hardly more than 227 years of peace! War has been the race's chief occupation since history's dawn; and in our "evolution" about the only encouraging "upward progress" that has been made lies in the fact that the methods of warfare have become so increasingly fatal that no struggle could conceivably continue now over three generations, as did the "Hundred Years' War," or similar conflicts of history.

At bottom, what is the cause of war? It cannot be that war settles great issues, for, with rare exceptions, the great



issues of human life and progress not only have not been settled by war, but have been infinitely tangled and retarded. After every great war men come together and show how it all might have been avoided by the application of the principles of religion and common sense, and all agree that the blindest, most stupid and utterly wasteful and useless procedure was the way of war. Why war, then? Well, for several reasons.

First, because of the existence of a real, personal, malignant devil. Satan is depraved, cruel, lustful, hideous in his moral monstrosity beyond all imagining. He is *real*, and *personal*. He insinuates himself into the minds and hearts of men wherever they give him the opportunity, and leads them by lies and blind promises to attitudes of thought and desire that in sane and normal men would be unthinkable. This may be old-fashioned theology, but it is nevertheless true both to revelation and to the facts of history. At bottom, the devil causes war, which is the carrying on of his pet business—murder—on a huge scale.

Again, war is caused by the cupidity of men. War gives to certain men their opportunity for self-expression. Power, authority, glory, achievement, are possible to certain men only under conditions of war. To other men it gives the opportunity to reap vast fortunes. War creates a demand for goods that would be otherwise valueless. War makes possible profiteering that otherwise would be impossible. War makes rich overnight men who would otherwise remain poor. The cupidity of devil-inspired men makes war.

Furthermore, war is the resort of the diplomat, the politician, the ruler, when they have blundered, and must cover up their mistakes. When they have played their miserable game, and been beaten, and find themselves cornered and in danger of being discredited, one way out is the appeal to the blind passions of their countrymen under the guise of patriotism. It is an old, old scheme, but it nearly always works, particularly if the war-baiters are skillful and have laid their lines well. Right now we are in the midst of such a period, when blundering and bungling and cupidity must be covered up, else certain leaders will be discredited; and they are assiduously and skillfully laying the foundation for their age-old "stunt" by creating in the common mind the feeling that war is "inevitable."

What is the cure? The cry comes ringing from the New Testament, "A new humanity!" Death and suffering do not, will not, cannot, teach unregenerate humanity the lessons of peace, good-will, fraternity, love. The hope of a warless world is the gospel of Jesus Christ accepted by a sufficient number of men everywhere to become the common bond of understanding and the pledge of a peace that cannot be broken by the machinations of the devil and the selfish designs of evil-hearted men.

This gets us back to the never-ending plea which gives to this publication its reason for existence—the plea for world-wide missions that will eventually bring men everywhere into humble, joyful subjection to the principles of the Prince of Peace. If only a small part of the demagogic hue and cry about the inevitableness of war, and but a small portion of the money being expended in preparations for another holocaust, could be turned in the direction of sending missionaries, Bibles, schools, hospitals, and the establishing of New Testament churches, in the lands of earth where Christ is either known or disregarded, war would become an utter impossibility, and humanity would enter upon its greatest era of prosperity, happiness, security, since the dawn of the race.

Is this the vision of an enthusiast? No; it is the calm, reasoned judgment of the best minds civilization has produced during at least three thousand years of recorded history. Micah saw the vision, Isaiah reiterated it, John the Baptist rejoiced that he had lived to see the beginning of its fulfillment, Paul preached it with unquenchable enthusiasm, the seers and sages, the lovers of God and humanity, have with one accord pointed

to its practicality and worked for its consummation. It remains in our day to stir the hearts and fire the imagination of the multitudes, the "common people," the men and women in the ranks, to a realization of this cure for war, that is at last within our grasp if we will but seize it and apply it with the irresistible power which comes alone when the multitudes are gripped with a great idea and fired with a consuming passion.

The most significant movement in this world today is the missionary movement. The most valuable dollar that a human being can invest for future protection and prosperity is the dollar invested in the missionary enterprise. With flaming zeal our pulpits and Christian press should press this battle to the gates, in the day of our opportunity, substituting for the cry of war the plea for a world-encircling program of evangelization and Christianization that alone can bring peace out of threatened conflict and order out of ever-increasing chaos.

\* \* \*

The *Missionary Review* tells the significant story of a Russian Baptist missionary, Mr. Samoukin, who having gone from Poland into Soviet Russia, met Soviet guards, just over the border, who arrested him, but said, after examining his papers, "*We are setting you free because we have never found better people in the world.*" We are very much interested and have asked several of your preachers to come and preach the gospel to us; and at one time we drove one of your preachers for twenty-five miles and he preached to us a good sermon." The officer in command then continued, "We are giving you full liberty and are even defending you. We love and respect you and believe in you even more than in our own communists, knowing that there are no people in the world like the evangelical believers."

\* \* \*

The Laymen's Missionary movement of the United States and Canada, after thirteen years of activity, was absorbed by the Interchurch World Movement, and discontinued as an organization. Plans are now on foot for its reorganization. Of all the interdenominational agencies, this seems to have had the fewest objectionable features, and was worthiest of perpetuation. There is little need, however, for such an organization, as all the denominations have their own plans for utilizing and stimulating the laymen. The coming of God's Kingdom awaits the effective entrance of Christian men into full and vigorous participation in the life of the churches and the denominations. We welcome anything that will stimulate and utilize Christian laymen.

\* \* \*

A leading Jewish rabbi, speaking recently on the cause of the growing menace of anti-Semitism in America, declared that it is not the religion of the Jew, but his irreligion, which is bringing about a revival of antipathy to the race. "While boasting that they are monotheists," he pithily says, "they are really moneytheists." Jews, says he, have forgotten that by divine appointment they were to be God-seekers and not pleasure-seekers. The evangelization of the Jews in our Southland presents one of the most challenging of missionary responsibilities and opportunities.

\* \* \*

When you made out your income tax report, were you proud or ashamed of the amount which you set down for benevolence? Uncle Sam goes beyond the tithe in his exemption for religious and benevolent objects. It would thus appear that a non-tithe is a disappointment as a citizen, no less than as a church member.

## The Wail of the Women

Clara M. Cushman

"You are fortunate. You have heaven provided for you. Jesus Christ died for you, but we have nothing, we are sinners."

It was the wail of a heathen woman and came up from the depths of her hungry heart, as she contrasted her life with that of the missionary. If you put your ear to the world's telephone you will hear her sad wail echoed by countless millions in heathen lands.

Do you realize that consecrated young women, whom God has called, are saying, "Here am I, send me; let me go for you and tell them Jesus died for them," and *are kept at home* by Christian women who do not give the money to send them?

I do not know of a more pitiful object than a poor old heathen woman, who sees death relentlessly approaching.

The long years of weary, monotonous drudgery have dragged slowly by, she has had no Christian sympathy, no songs of love, no "sweet hour of prayer," no Bible, no Christ, no hope of better times; and now, at the end of the dreary journey, she stands beside a big hole in the cold ground and imagines the devils are all around her, waiting to push her in, and there is "no eye to pity," "no arm to save."

It is sad enough to think of one such. Alas, there are millions!

Will you not for their sakes help send out the King's messengers with the glad tidings that Jesus Christ died for them also, that they, too, are fortunate, for heaven is provided for them, that death is but God's angel to open heaven's gate, and can by no means harm a "Jesus woman"?

I plead also in behalf of the women who have lost faith in their idols, and long to serve a better God but do not know how. They beg for a term in a training school that they may learn to read the Holy Book and know how to talk with the great God, and thus be prepared to train their own children and lead others to him. That five-dollar bill in your pocket would give one woman the privilege she covets. She is your sister. Which hath the greater need, you or she?

Listen again! Thousands of little hands, knocking, knocking! They are "His little ones," begging for love and care and shelter and Christian training, and many of them are fatherless, motherless and homeless.

The missionary with aching heart says, "Poor child, I have no room, no money." And Christian women in this land, who have everything for themselves and their little ones, come short in their giving, and shut the door in the face of the suppliant.

Jesus said, "Heal the sick." The doctors we have sent out are doing their best to carry out the divine command, healing the worn bodies and whispering down into sin-sick hearts of the Great Physician's wondrous love and power to save.

\* \* \*

## The Father of Southern Baptist Medical Missions

Rev. B. T. Kimbrough

Text: Luke 10: 8, 9. "And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you."

Luke, the beloved physician and first Gentile medical missionary, gives us in the tenth chapter of his evangel the account of Jesus sending seventy others, two and two, before his face

into every city and place whither he himself was about to come. They were sent out to heal the sick and preach the kingdom of God.

The work of the medical missionary is defined by Dr. Henry T. Hodgkin as "An expression of the whole message of Jesus Christ to the individual, the healing of the body, the enlightening of the mind, the redeeming of the soul."

The place of medical missions among Southern Baptists is shown by the following set of resolutions passed by the Southern Baptist Convention in 1846 at its first Triennial Convention:

"1. *Resolved*, that the Convention regard an increase of missionaries in China and Africa as demanded by the special indications of Providence, and the Board are hereby authorized to employ as many qualified individuals as they may be able to secure and their means may justify.

2. *Resolved*, that the Board be instructed to secure a theological professor for China.

3. *Resolved*, that it is expedient to send to the China field a Christian physician, who shall also be engaged in imparting the knowledge of the divine truth."

### DR. JAMES' TRAGIC DEATH

The year following this Convention the first physician was appointed to go to Shanghai. Dr. J. Sexton James, accompanied by his wife, sailed from Baltimore Nov. 11, 1847, but their vessel was sunk in sight of Hong Kong Harbor by a typhoon.

Thus our first volunteer gave his life for the cause.

Dr. James was born in Philadelphia in 1818, graduated from Brown University in 1842, studied theology two years in Newton Centre, and graduated in medicine in Philadelphia, 1846.

Throughout his student life he had one object which dominated his studies, prayers, labors and correspondence, and that was to pattern his life after that of Jesus, and become a medical missionary.

He became the first fully qualified medical missionary appointed by Southern Baptists, and with his wife sailed for China; but he was like Moses in that he only looked on the promised land, and was buried by the hand of God.

A breath of wind from the canopy of heaven wrecked his ship, and he and his wife and the hopes of Southern Baptists went down to a watery grave in the port of Hong Kong.

Thus buried in the baptism of death, planted by the shores of China, to be raised again and be the first fruits of other volunteers—this was the God-appointed task of our first volunteer.

The trial of faith in the death of James did not make the Southern Baptist Convention waver in their attitude towards medical missions.

The Committee on China offered the following report in 1849: "We hope the Board will not be discouraged from their attempt to supply the Mission with the service of a skillful physician. Such an aid in the missionary work is very important, not only to benefit the health of the missionaries, but also to reach the natives."

### DR. GEORGE WASHINGTON BURTON IN SHANGHAI

Southern Baptist medical missions did not begin to reach the natives, however, until the spring of 1852, when Dr. George Washington Burton landed in Shanghai.

Dr. Burton was born near Murfreesboro, Tenn., on September 8, 1827. His parents were Col. Frank Nash Williams Burton and Mrs. Lavinia Murfee Burton. They named him for George Washington, the father of his country, little dreaming perhaps that a greater distinction awaited him—that of being the father of Southern Baptist medical missions.

The year 1827 was a great year for the yet unborn Southern Baptist Convention, for it cradled a Boyce, a Broadus and a Burton.

George Washington Burton received his literary education at Union College, located near Murfreesboro, when J. H. Eaton was President. His medical education was begun in Louisville, Ky., and finished in Philadelphia, because at that time this was the only medical college in the United States with a recognized reputation abroad.

After practicing two years in his home town, he was recommended to the Foreign Mission Board by Brethren Eaton, Bowen, Cheeseman, Day, Crawford and Whilden, and March 17, 1851, "was duly examined and accepted as a medical missionary in connection with the Shanghai Mission."

The Southern Baptist Convention met 1851, May 9, at Nashville, Tenn., and on Sunday evening, May 11, Dr. George Washington Burton was publicly set apart to the work of Foreign Missions before a large and interested assemblage.

He left New York, Nov. 11, 1851, reached Hong Kong Feb. 17, 1852, and arrived in Shanghai March 30, 1852.

#### GETTING THE WORK STARTED

Dr. Burton's first term of service in Shanghai was less than nine months, lasting from March 30, 1852, to the close of the year.

He located where he was to labor, and was associated with Matthew T. Yates, who himself was also a young man, having been appointed in 1847 along with Dr. James, but sailing on a different boat on account of the sickness of his wife, which providentially saved them from a watery grave.

He made a modest beginning, acting as doorkeeper while Yates preached in Chinese to the people. He wrote to his little sister, "I can with truth say with the sweet singer of Israel, that I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

With all this humble beginning there was a deep passion for souls, which he expressed as follows: "If I can only be useful in spreading among this people a knowledge of our Saviour, in winning souls from idolatry, to (the path of life) our Saviour, I shall feel happy."

He started into the work with such energy and self-forgetfulness, that in ninety days he was overcome with nervous prostration, and was too sick himself to write a letter, much less do the work of a medical missionary.

Dr. Burton got busy again as soon as he had recovered, and threw his whole strength into the work, which was pressing so heavily upon him as our only medical missionary.

His strength became overtaxed again in the fall, and he was ordered home after a second attack of illness, to get him away from his strenuous labors, so as to save his life.

#### SEVEN YEARS OF SERVICE

Dr. Burton's second term of service in Shanghai lasted seven years. This time he went as a married man, and having a life partner was greatly strengthened for the work.

On Nov. 3, 1853, he married Miss Bennett, connected with the "Georgia Female College" at Madison, Ga., daughter of Rev. Cephas Bennett, of Burmah, and granddaughter of Rev. Dr. Alford Bennett of New York. They sailed from New York Dec. 12, 1853, and reached Shanghai in the spring of the year 1854.

His seven years of continued application to his work brought excellent results, both for the health of the other missionaries, and for the reaching of the natives. His healing of the natives reached not only the poor, but the wealthier classes of Chinese began to seek his services and were so pleased with his results that they began to pay him for his services.

His liberality can only be recorded in heaven, but one token of it was made manifest, when he gave his salary back to the Board, and continued to labor for the mission at his own expense; he even contributed to the salary of other missionaries on the field, and not only demonstrated the usefulness of a physician in the spread of the gospel, but also proved that medical missions can be a financial help instead of a burden.

His successful work encouraged the Board to launch out further in the work of medical missions, and as soon as Dr. R. H. Graves had finished his preparation, he was appointed, and reached Canton in 1856 to open our second medical mission station.

Civil War threatened his own homeland and loved ones, so that Mrs. Burton and three children returned December 1, 1860, and Dr. Burton, August 3, 1861.

#### HIS FIRST FURLOUGH

A keen interest attaches to the furlough of Dr. Burton, and his personal presence at the Baltimore Convention, where the first report of his work was made by the Board and commented on by the Convention.

By the time of the Convention his health had improved and he was eager to resume his labors at Shanghai. Concerning the importance of these labors the Board entertained no doubt.

Matthew T. Yates gave one illustration of how valuable medical missions was in getting a footing in interior cities. "Dr. Burton has afforded relief to some sixty or more opium smokers, from Loong Kong Foo, a large city some thirty miles from this place. Those gentlemen have urged us to go to Loong Kong and open a school, promising us their aid."

The Board gave the following estimate of his work: "The medical services of Dr. Burton have, without question, constituted an important item in our missionary operations in Shanghai. Not only among the poor have the remedies prescribed by him been available, but also among the better classes of society. The sick have been brought to him in great numbers, and many of them he has healed of their diseases. May it not be hoped that such will be the influence he shall acquire over the hearts of the multitudes, that he shall, in the Christian sense, receive the appellation of 'the beloved physician.' Certain it is that our missionaries and the doctrines they teach have been brought into more general notice by this means."

One of the results of this Convention was that a new volunteer was gained in the person of R. H. Graves, a young medical student of Baltimore. Thus Dr. Burton's furlough restored his health, established Southern Baptists in medical missions, and gained a new recruit.

#### KEEPING THE HOMES FIRES BURNING

Dr. Burton was entitled to a rest after seven years of continuous toil, but he found the turmoil of war awaiting him instead of a happy, peaceful rest in the homeland.

The war cloud burst over Tennessee, his native state, the battle of Murfreesboro was fought in December, 1862, and in January, 1863, his home was captured. Being driven from his home, Dr. Burton moved his family to Georgia, and gave his services as surgeon to the Confederate Army during the rest of the Civil War.

Tragic results of the war manifested themselves both at home and on the foreign field; Dr. Burton lost his three children, while sacrificing himself and his beloved work for the patriotic service to his native land; and the missionaries who were still on their fields of labor became greatly in need because Confederate money which they depended on for their salaries decreased in value until it took two thousand Confederate dollars to buy one in Shanghai.



These distressing facts forced upon Dr. Burton the conviction that the home fires must be kept burning if the Foreign Mission cause did not collapse, so he and his wife decided to forego their own joy of returning to Shanghai in order that they might provide funds for the other missionaries who were left helpless and dependent.

He settled in Kentucky after the War, and by his practice of medicine and his business interests, he was able to send more than a thousand dollars a year to the foreign field, and by his example and pleading before church and association, he was successful in getting Kentucky, his adopted state, to lead all the South in gifts to Foreign Missions, in the years 1869-70.

#### A FINISHED COURSE

He died at his home, 2307 West Walnut Street, Louisville, Ky., Tuesday, Dec. 20, 1898, of acute bronchial trouble, in his seventy-second year. He was laid to rest in Cave Hill Cemetery, having earned his crown of righteousness, which is laid up for all them that love the Lord's appearing.

That the Foreign Board rightly called him the beloved physician at the beginning of his life is confirmed by the follow-

ing estimate of his pastor, M. P. Hunt, at its conclusion: "About him was a lofty dignity and a heart purity that was uplifting. Aside from his mere professional services his visits to the homes of his patients was a veritable benediction. He was fitted to grace any station, and his presence in any circle, be it professional, social, or religious, was a benediction. Only eternity can measure the obligation of society to such a life."

Such a man was well fitted to be the first medical missionary among Southern Baptists. He lived to see the cause which he fostered grow, both at home and abroad, until there were many strong advocates of the ministry of healing and hospitals being built in the state and on the foreign fields.

The secret of his greatness in service and modesty in benevolence is that he got his inspiration from the life and work of Jesus. He is justly entitled to the name, "The Beloved Physician" among Southern Baptists, and he succeeded as the "Father of Southern Baptist Medical Missions," because Jesus was with him.

"The great physician now is near,  
The sympathizing Jesus:  
He speaks the drooping heart to cheer,  
O, hear the voice of Jesus."

## On the Trail of Twentieth Century Apostles

### Beyond the Borders of Baptist Operations in the East

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

"The Lyman Stewart Evangelistic Fund," among other operations, conducts an extensive series of conferences in China, at various strategic places. These conferences are some for Chinese leaders and workers and are in the Chinese language. Speakers unable to use Chinese must speak through interpreters. Other conferences are in English, for missionaries and such Chinese leaders as may properly attend.

My engagements prevented my acceding to urgent requests to participate in a number of these conferences, except one for Chinese at Peitaiho Beach, on the Gulf of Pichili. A more delightful and fitting place could not be found.

I left Hwanghsien, Shantung, early on a Friday morning. The automobile station is a mile and a half from the Mission center. It was an embarrassing honor to have a great company of missionaries and Chinese make this trip on foot to "sing" me on my way. A dozen miles brought me to the port, attended by Brother W. B. Glass, who saw me safely aboard a small ship bound for Tangku not far from Tientsin. I found myself the only foreigner, passenger or crew, on board and with no one able to speak more than a few words of English. But the voyage was a good one and the next evening I alighted from the train at Peitaiho. Here large numbers of missionaries come for rest and for conferences. I had the pleasure of speaking for five days to a large group of Chinese men and women. These were picked leaders from a large section in North China.

Next my itinerary carried me through Manchuria. Its rich plains were green with flourishing crops. The population is relatively sparse, as compared with "China proper"; and immigrants are pouring in by hundreds from crowded Shantung and Chili. It is a country with a great future, already enriching thousands by its fertile productivity. Great cities are growing in Manchuria, also, Darien, Mukden, Harbin, the chief, with others following on. Russians are there in ever-increasing numbers, while hundreds of thousands of Japanese remain in the land. Here is a great mission field. Presbyterians are cultivating it nobly, with Lutherans and Meth-

odists sharing in less degree. With numbers of our Baptists from Shantung settling in Manchuria the demand comes for us to follow them up, to organize them and to evangelize the alert and progressive pioneers. Many Russian Baptists are in Harbin. The Swedish Baptists caring for them are keen for us to come to their aid. Brother and Mrs. Leonard of Laidowfu have asked to be transferred to Harbin so soon as we can send some new workers to take their present work. Manchuria presents the call which our own West presented forty years ago.

I was able to spend a day in Mukden. The ancient Manchu city is three miles from the railway station, but all this intervening space has been filled with new buildings, with broad paved streets. It makes one feel as if he were driving through a flourishing city in Oklahoma. Here Presbyterians, Scotch, Irish and Canadian, unite in hospital, high schools, college and theological seminary. They have not yet brought "Manchuria Christian College" up to college standard, but are working at it faithfully and honestly without any pretense. I was so fortunate as to arrive at the very time of the joint mission conference. They received me with the utmost Christian courtesy, permitted me to attend their sessions, voted me the privileges of the floor, invited me to sit with them at their social meal. I found many of them well acquainted with our Seminary and some of them reading the books of our faculty.

The conference was grappling with the question of missionary education, and it was very helpful to the visitor to be permitted to hear the discussions. Presbyterians are apt to be very thorough-going and their cultural standards are high. As almost everywhere in missionary work, there was the necessity for finding the right course between extension to meet limitless need and intensive work to make thorough and permanent what was achieved.

Part of my day was consumed in a drive, by droshky with a slow horse, to one of the Manchu tombs several miles outside the city—as poor a show for my money as any I have seen in all my travels. On the way out I passed a crowd gathered

in the street. There with head on a log lay a man dead, with his pack of poor belongings near—no one as yet doing anything for him. A weary pilgrim in a heathen land had fallen by the way and given up the struggle. When I drove back two hours later some one had spread an old quilt from his pack over the dead man and placed over his face a ball of the boiled bread one sees everywhere in China. It was food for the hungry spirit on its way from the starved body to—where? Here was a characteristic scene of heathenism.

Early the next morning, at Autung, I crossed the Yalu river into Korea—Chosen is its name, as an unwilling part of the Japanese empire. At the border I was required to pay export tax on purchases made in China, which was assessed without any inquiry as to the cost or value of my wares.

In an equally unscientific way an import duty for Japan was called for, of a considerable sum, for me. After a good bit of argument I declined to pay, knowing the charge to be unjust. The three men went away, as I supposed, to return and put me to further trouble. I have heard nothing more of import duty into Japanese territory. A customs officer travelled with our train for some fifty miles. He took a Jew from the dining car just as he had his breakfast ordered and when I returned to the coach Jew and all his baggage had disappeared. These incidents will indicate something of the unsatisfactory and irritating conditions maintaining between China and Japan today.

Korea, Japanese Chosen, is a country of many fascinations. Six hundred miles long and at its widest three hundred and fifty, it is a Florida-shaped peninsula, dipping down from the north (Manchuria) into the Yellow and Japan seas, until it is within a few hours of Japan, with which it is now connected by a fine ferry service twice daily. All its 17,000,000 people live either in the mountains or in sight of them, for they ridge and serrate the entire length. With 1,700 miles of coast it also affords sight of the sea to many of its millions. Almost innumerable islands extend its area and ornament its waters, especially to the south and west. A good railway system traverses the peninsula with lateral branches extending the service. Contrary to some accounts one may read, Chosen is a land of natural beauty, especially in the luxuriant summer when rain and heat combine to stimulate growth of all vegetation. The conformation and location promote wide climatic variety.

It is thirteen years since the Japanese threw aside all pretense, and by boldly annexing the entire land put an end to the long quarrel between Japan and China over the right of playing Big Brother to the smaller nation, and to Russia's ambitions to lay a heavy paw over its territory. We are all familiar with stories—all too true—of ruthless oppression with which Japan asserted her might in this Chosen Land and repressed all efforts and aspirations for independence. I met a missionary who endured imprisonment because of supposed sympathy with Korean aspirations, and I verified afresh reports of cruel slaughter and destruction. But all this is in the past, temporarily, if not permanently. Count Saito, the present Governor-general, is a man of enlightened, humane and progressive insight and policy and is winning favor for himself and his country.

Nor can it rightly be overlooked that the Koreans had made demonstration for centuries of their incapacity for orderly, honorable and progressive government. They were content to live in ignorance, poverty and filth, moral and physical. The Japanese are revolutionizing the country, developing its rich resources, modernizing its life. In the end, on the material side they will prove a great blessing. If the Japanese can learn the art of administering among alien peoples and not oppressively ruling them, fifty years will see a prosperous, contented Korea integrated into the Japanese empire. The trou-

ble has been that Japan was inexperienced in imperialism and took Germany for an ideal. Thus far Japanese show the same incapacity for understanding the psychology of other peoples that was the ruin of Germany.

Under the Saito administration Christianity is free in its propaganda and friendly encouragement is not lacking.

Korea is the marvel of modern mission fields. It is barely forty years since it was possible to enter this country, which prided itself on being the "Hermit Kingdom." "The Land of the Morning Calm" wanted no intrusion upon its quiet. In Pyeng-yang I saw one of the anchor chains of the U. S. ship Sherman whose crew was slaughtered, while the ship itself was burned here in 1868, for no reason except that trade was desired with Korea. One of the sailors was a Christian and a colporteur. One of his Bibles fell into the hands of some of the people and prepared the way for their salvation twenty-five years later. One of the boys who witnessed that murder is now a preacher of the gospel.

The missionary work in Korea has been done by Presbyterians and Methodists, almost exclusively. Northern and Southern boards of both denominations, and Canadian Presbyterians have shared in the work. A fine comity has maintained and has helped in the progress. For a time union was undertaken, but it has been found wiser for each denomination to direct its own efforts, for the most part. All Presbyterians are united in theological work, and in some other educational work. All Methodists unite in one theological school and in higher general education. There is one "Presbyterian Church" for all Korea; but Northern and Southern Methodists maintain separate organizations. The Christian Literature Society serves all.

There are 100,000 communicant members, nearly three-fourths being Presbyterian. Nearly all this is the achievement of thirty years. Among the Presbyterians all evangelistic work is now in the hands of the native church and is wholly supported by them. They build all their own churches and conduct their primary schools. In no country has such a measure of self-support and self-direction been attained. This is largely due to the methods followed. I am persuaded that here in Korea we have more nearly the ideal New Testament method of planting Christianity than in any other of our mission fields. And the outcome justifies the faith of the missions. They have from the start sought to make Christianity an experience of the people, first of all, then a possession of the people; and to make it, thereby, a passion of the people.

I had the benefit of half a day with the pioneer missionary of Pyeng-yang, Dr. Moffet. He began there just thirty years ago. He now sees no fewer than fourteen vigorous Presbyterian congregations in that city of a hundred thousand souls. Three of these congregations have within a year erected for themselves handsome, commodious brick buildings. Only in the case of one was any help given from mission funds, and this was because the Mission desired a basement fitted for use of one of their schools. Besides these there are three or four Methodist congregations with good buildings.

In Korea the Missions have not been built beyond the people, as in other countries. The people were poor. Most of them live in mud houses. By leaving them to build for themselves, and by building modestly for schools, the missionaries have remained near enough to the people for them to feel that they could adopt the work and carry it on. Now they are expressing their joy in Christ by splendid enthusiasm and sacrifice, and by building beautiful houses of worship.

I wish I could take time for pictures and accounts of the people. One never tires of looking at the queer mud houses with thatched roofs shaped like turtle backs. The national habit of wearing white clothes seems strange to the tourist. Men and women alike wear them, even when wading knee-

deep in the rice fields. Except children and men workers in the paddy fields they wear plenty of cloth for modest clothing, but it is poorly distributed for this purpose. Men and women wear very baggy trousers. The women wear very wide skirts over theirs. The men are fond of long hair done in a tight knot on the top of the head. They protect this top-knot by a tiny wire hat, painted black. To protect this hat when it rains they have a cone of oiled paper. Field workers often have an enormous headgear that serves as both hat and umbrella. By carrying it on the head they leave both hands free for work. Villages are about as numerous as farm houses in America.

Of course the civil and military officials are Japanese, as are also the train crews. As a rule, they are efficient and courteous. From the American standpoint they are excessively polite. The "train master" does not leave any station until he has most courteously bowed to the "station master," whose permission he must have before signalling for his train to leave. The system is the same as in Japan, as would be expected. At principal stations, where stops of five minutes or more are made, water heaters provide for tea which many make en route, and large tanks are provided for bathing one's hands and face in the shiny brass wash-pans. Slippers are pro-

vided for first and second class passengers to promote comfort in long journeys.

Time permitted me to take but one day in Pyeng-yang and one in Seoul. The capital is rapidly changing into a great modern city under the transforming hand of the aggressive Japanese. American capital and trains are sharing in the development. In former years the Japanese appropriated the property of Koreans for streets and public buildings with no regard for personal rights. Now they compensate them for what is taken.

Seoul is the great center for Methodist missionary work. Here are their boys' and girls' schools with thousands of students; theological seminary with about sixty; women's training school with various courses, longer and shorter. Here are headquarters of the Christian Literature Society, Bible societies, Y.M.C.A. Here is the Severance Hospital with its fine equipment and staff, rendering great service to foreigners and natives. It was "at the point of the lancet" that Korea was opened when Dr. Allen, in 1884, so skilfully treated a member of the royal family.

My little glimpses of Korea were of great value to my studies. I longed for more time, but engagements were calling me on to Japan, where I am spending my last month before setting my face toward Louisville.

## "Our Difficulties are Our Opportunities"

### The Secret of Amazing Growth of Baptists on the European Continent

*Frank E. Burkhalter*

In their heroism, steadfastness, devotion and faith many of our Baptist people in Europe today have proven themselves the spiritual kinsmen of the Apostle Paul, who was able to say in his letter to the church at Rome: "We also rejoice in our tribulations: knowing that tribulation worketh steadfastness; and steadfastness, approvedness; and approvedness, hope; and hope putteth not to shame; because the love of God has been shed abroad in our hearts through the Holy Spirit that was given to us."

John G. Oncken, the great German Baptist leader, who is generally regarded as the father of the modern Baptist movement on the continent or mainland of Europe, had much of the missionary zeal that characterized the immortal Paul, and so successfully did he manage to infuse his own missionary zeal into the minds and hearts of those disciples whom he won to the Master, the little band of seven who formed the First Baptist Church of Hamburg, Germany, in 1834, has grown until today the number of Baptists on the continent is estimated at as high as 2,000,000. Oncken's motto for the members of his churches was "Every member a missionary."

But the success won by Oncken, as well as that which has come later to his successors, has come only through tribulation and trial of many kinds. For centuries Europe has been a land of state religions, and persons who have dared to dissent, as a matter of conscience, from the state religions have usually been sorely persecuted. And while these persecutions have served to deter the progress which the dissenters have been able to make in winning converts to their cause, they have also had the effect of greatly developing the loyalty, zeal and general character of the evangelists, with the result that our Baptist brethren in Europe for the most part are people who not only know what they believe but have the moral courage and

tenacity to stand by their convictions, though to do so has entailed, at times, imprisonment, banishment, personal violence and even death itself.

There is no more thrilling story anywhere than how the Baptist groups of many European countries have contended for the faith against what seemed to be almost insuperable obstacles, for they have had to face not only an unfavorable popular opinion, but the hostility of the officers of the law, reinforced by representatives of the state churches. In Roumania, Poland, Spain and some other countries that persecution on the part of constituted authorities is still very pronounced, but in no place have our Baptist people quailed under the opposition. As one of the Polish delegates told the Baptist World Alliance at Stockholm recently, so feel many of our people in regard to the matter of difficulties and persecutions: "We accept our difficulties as our opportunities, and thank God for them." It is no wonder that our numbers are growing, for God will not deny faith like that.

It is encouraging to note, however, that in many of the European countries the manner in which our Baptist people have borne themselves in their persecutions (they have remained loyal to their governments throughout, made ideal citizens, shown kindness rather than revenge toward their tormentors, and conducted themselves in an exemplary manner on every score) has compelled the governments to conclude that such a people cannot be essentially bad, and have come to look upon them with increasing favor. In Sweden, where the persecution of Baptists was very severe until a few years ago, Baptists have not only been granted religious liberty but officials of the Swedish government have publicly thanked the Baptists for their part in convincing the government of the error of its way. In Sweden the Baptists are now held in the very highest esteem,

even by representatives of the Lutheran church, who were the instigators of the persecution formerly inflicted upon our people.

As public opinion becomes more enlightened in the other countries of Europe this persecution on the grounds of religious differences will cease, as it has been done in Sweden, and when it does the advent of religious liberty will make possible a much larger growth in our Baptist numbers and work. In Roumania the persecution is not waged at the hands of the masses of the people, but at the hands of the local police who are urged on in this by the priests of the Greek Orthodox Church.

In Russia a different situation prevails, for the opposition to the Baptist cause there is not founded in a jealous state church but on political grounds. The Soviet government has been afraid of all religious gatherings of practically every kind, especially when the gatherings are of such democratic peoples as good Baptists always are. But in Russia the outlook is much more encouraging. It is true that Dr. J. S. Prokhanoff, official leader of one of our great Baptist groups in Russia, was imprisoned for preaching the gospel, but so exemplary has been his conduct otherwise, and so circumspect have been the great mass of our Baptist people, that when the time came for the Baptist World Alliance at Stockholm last summer, the government issued passports to forty Russians to attend that great conference, the largest deputation of citizens that had been permitted to leave the country since the outbreak of the World War in 1914, and released from prison Dr. Prokhanoff in order that he might accompany his fellow-Baptists to Stockholm. The government sent spies to Stockholm to observe the conduct of these Russian Baptists, but before they left Sweden on their return journey the Soviet consul at Stockholm called upon them, congratulated them upon their conduct and advised his government at Moscow that the men had behaved themselves excellently.

With religious and political persecution disappearing from the majority of European countries, what are the other major difficulties and problems of our European Baptists?

Probably the greatest obstacle to the reception of the Baptist message in a majority of the nations is the thoroughly established position of the state religions. It is frequently easier to win people in darkest heathenism to Christ than it is to win members of a non-evangelical sect to a saving faith in our Lord and Master. Political, social and economic prestige is usually enjoyed by representatives of the state religions, and it is an exceedingly difficult matter to convince the masses of the people that an entirely different form of religion is what they need.

On the other hand, a loss of faith in all forms of religion presents a difficult problem that has to be faced by our Baptist people in many European countries. In all too many instances, the state churches have received large numbers of unregenerate persons into their memberships, and the selfish, dissolute lives lived by these representatives of the churches have disgusted many thinking people with all forms of religion as they have seen it manifested, and they have forsaken the churches altogether for lives of agnosticism.

Lack of trained native leadership is probably the one outstanding problem of European Baptists today, especially in those countries where Southern Baptists are operating. In one or two countries the converts to the Baptist faith are not characterized by an intense missionary and evangelistic zeal, but in most cases this zeal abounds and the greatest need of the evangelists is adequate training in seminaries where they can study the Word of God and methods of Christian work in their native tongues.

The Foreign Mission Board of the Southern Baptist Convention, recognizing this situation, is sending practically no American missionaries to the new European fields, but is establishing theological seminaries on those fields for the training of

native workers. Brother J. R. Socaciu, one of the leaders of our work in Roumania, told the Baptist World Alliance if his country could once be provided with one hundred trained native evangelists and the funds with which to adequately start them in their work, in fifty years Roumania would be the greatest Baptist country in the world. Trained native leadership is the greatest need of Hungary, Russia, Jugo-Slavia, Spain and all the other countries of the Continent, and Southern Baptists can make no greater contribution to the evangelization of Europe than by completing the 75 Million Campaign, for this achievement would make it possible for the Foreign Board to put on their feet the seminary and publishing house projects that have been launched on the fields where we are operating.

There is a difficulty in the difference in tongues spoken in many of our European countries, but these peoples of different nationalities are co-operating in one Baptist Union for their nations, and it appears this difficulty is not a serious one.

Our Baptist brethren on Continental Europe are poor from an economic point of view, for the most part, and it will be needful that we help them for several years until their work is thoroughly established and the countries have had an opportunity to recuperate from the great economic drain entailed by the world war. Our Baptist brethren are not beggars. Far from it. They are perfectly willing to endure their poverty and they can make money go further, both in providing their own personal needs and the needs of the kingdom, than we Americans ever dreamed of. But if we would reinforce them now, while the doors of opportunity are standing wide ajar, we could set forward the interests of the kingdom in Europe in a great fashion.

To the casual reader it might appear that the prejudices and hatreds engendered by the late war would be an obstacle that would have to be overcome before our Baptist brethren of Continental Europe could co-operate in a program for extending the kingdom of God. While Europe is full of racial and national hatreds and antagonisms and economic jealousies, our Baptist brethren do not harbor any deep ill-will against representatives of other nations, the writer is persuaded, though our Baptist people were loyal to their governments during the war and shouldered arms in the common cause.

Our Foreign Mission Board is seeking to secure a square deal for our brethren in those countries where persecution has persisted. If we will reinforce the Board in its efforts to establish the needed seminaries, training schools and publishing houses in the countries where it has assumed responsibility, we will thus enable our Baptist people there to overcome their main difficulties and solve their larger problems. The missionary zeal and devotion of the people, when trained, will make them mighty factors in ushering in the kingdom in Europe. And these European Baptists, being missionary to the core, will not be content with merely evangelizing their own countries. They will want to have a part in winning the remainder of the world to Christ, as the Baptists of Germany, Sweden and other continental countries are already doing.

Then a closer touch with them on the part of Southern Baptists will give them a new consciousness of the Baptist resources of the world, while that touch will also serve to fire our people with a new zeal and devotion to the work of the Master.

\* \* \*

Peter's sermon at Pentecost resulted in the conversion of 3,000 souls. It looks as if we are reversing the order today, making necessary 3,000 sermons to win one soul. The business of a church is to make possible the preaching and teaching of the gospel; and the business of the preacher and teacher is to win the lost.



# Information, the Mother of Interest

## Tested Methods in Effective Mission Study

Rev. J. M. Kester, D. D., Educational Secretary, Foreign Mission Board

The new interest in mission study among not only the women but also the men of our churches is prophetic of a better day. Some associations are giving mission study a definite place upon their programs as one of the problems of present-day churches.

### THE PLACE OF MISSION STUDY IN THE LOCAL CHURCH

If the kingdom of God should have first place in our lives, as Christ taught, then the business of spreading the kingdom is the most important work of any church. To do intelligent business it is necessary to study. Mission study is simply the study of the business of spreading the kingdom, and therefore should have a definite place in every church. Not to study missions is to act upon impulse, or the sentimentalism of some speaker, and so possibly not to act wisely in this the most important work of the church. It becometh Christians to be both wise and faithful as stewards of the manifold mercies of God.

The teachings of Jesus clearly necessitate mission study. He taught that his followers should love the Lord with *all their minds*, as well as their souls and nervous energy. If that means anything, it means that we are to give our best thought to the spread of the gospel and the kingdom. He also urged that the disciples should "look on the fields." The field is the world, and unless we study missions, how else can we look on the fields? In order to pray intelligently for the mission work and workers, one must study and know the work and workers. In order to give and to take part in the enterprise of missions, one needs to know the importance of the fields and where the investment is most needed. Thus to be "wise and faithful" stewards, we must study not only the Bible but the many books telling of the present work on the fields.

In view of the teaching of Jesus, and the urgent need for mission study in our churches today, we must admit that the exhortation of the Apostle Paul to Timothy is badly needed: "Study to show thyself approved of God, a workman that needeth not to be ashamed." Interest in missions in many churches is at a low ebb. Mission study is left largely to the women and children. The result of this is general indifference to the church's first work—missions. Many who are giving are doing so half-heartedly and so cannot follow their money with their prayers as they ought to do. Many, in fact, look upon missions as an optional matter in which they may, or may not, participate as they choose. But this is wrong. As one has well said, "Philosophers may discuss as to whether Christianity is the final religion or not, but it is treason for Christians to act as if that could conceivably be an open question." The fact is we have been given an explicit command, and to make missions an optional matter is clearly to disobey the command.

The only way that the missionary enterprise shall ever attain success is for the local churches to study missions and become convinced by actual knowledge of their stewardship in the work. There must be conviction that to be a Christian and to carry on missionary work is one and the same thing. The churches must inform themselves of the fields and needs and then act with conviction and not upon spasmodic appeals. As a great business enterprise mission work calls for habitual and constant supporters. Such conviction cannot be secured by

an occasional sermon or address on missions. Even great assemblies with thoughtful and eloquent speakers will not solve the problem; for they reach but few of the church members. The only way to give the needed information and conviction is by intensive mission study on the part of every church, striving to reach every member. How can this be done?

### METHODS OF MISSION STUDY FOR THE LOCAL CHURCH

It would be wise for every church to have what might be termed a Mission Study Committee to correlate the missionary instruction given by the various organizations of the church and to urge and direct the mission study for the church as a whole. On this committee should be placed the liveliest and best members of the church so that the lives as well as the messages of the members of the committee would speak for the bringing in of the kingdom.

Among the many agencies of the church through which mission study might be carried on, the Sunday school is important. Its textbook is the Bible and almost every lesson will give the teacher opportunity to drive home some missionary truth. Marion Lawrence, the well-known Sunday-school expert, says: "One generation of boys and girls trained up in the Sunday school with an adequate knowledge of the great onward movements of the church throughout the world—the victories of the Cross in heathen lands—would see to it that every available field is manned and that there was money enough to carry on the work as it should be carried on."

In order to do its best, the Sunday school must be well equipped with missionary literature, maps, and helps. Mission books suitable to every age should be placed in the building and placed in easy reach of the pupils of every department. The teachers should be familiar with the books and call the attention of the pupils to them from time to time. Some schools have made what they call a Missionary Room and there keep not only mission books, but also maps, charts, pictures, and curios of the various fields. A special teacher is in charge of the room and at definite periods the classes, one by one, have a lesson in this specially equipped room.

But by far the best method of mission study for the whole church is the *Church School of Missions*. In saying this I am not minimizing the importance of the Sunday school as an agency for the dissemination of missionary information. Since the Sunday school teaches the Bible, it will ever have a fundamental place in mission study. But the Church School of Missions has been found of unusual value in getting the whole church to look upon the present-day fields of missionary work. It is an effort to enlist the entire membership in simultaneous study. The school meets usually once per week and spends an hour or more in special study. The members are graded into classes similar to the graded Sunday school and study books adapted to the needs and desires of the class-groups. Often the time of the mid-week service is used for the six or eight weeks needed for the study of the books. In this way new life is brought to the prayer meeting. The plan is to have about fifteen minutes' devotional service at the opening, then forty-five minutes in class work, and another period of inspirational worship at the close. (A tract giving a list of suggested courses may be had upon application to the Educational Department, Foreign Mission Board, Richmond, Va.)

The Church School of Missions has already been tried by many churches. Here is what one church has found: "After three years of trial it is our conviction that the Church School of Missions is the most practicable and effective means yet devised for bringing the missionary task and achievements to the attention of the whole church and its constituency. Among the benefits are these: a realization of the world's needs; a better understanding of the many avenues of Christian service; such a knowledge of missionary work and of the nations of the world as gives reality and concreteness in one's thinking of them."

Here is the result in another church: "Our School of Missions was held weekly from October 20 to December 1 on Thursday evenings. The enrollment was 135 and average attendance approximately one hundred. A cafeteria lunch was served at 6:15. Classes opened at seven o'clock and closed at 7:45. At the general assembly at 7:45 a speaker on home or foreign missions gave a half-hour address followed by questions. A pageant was given twice on Sunday evening. The second time the church was crowded to the doors. The interest in the Young People's class increased steadily, and on the basis of that we organized a new Teacher-Training class with an enrollment of 42."

In addition to the Church School of Missions and the Sunday school for spreading missionary information, there are many other methods. The missionary periodicals, *HOME AND FOREIGN FIELDS*, *Royal Service*, and *World Comrades* (for children) are of great value. Missionary books in the home, "the school at mother's knee," are very helpful. No home should be without the best missionary magazines and books, for the children need the information thus given in order to place their lives in the place of greatest usefulness for the Master.

From what has been written, it will be seen that no new organizations are necessary to study missions. The churches already have the Sunday school and the mid-week prayer service. These can be vitalized and made more useful by the thoughtful and prayerful efforts of a Mission Study Committee for the church. The Church School of Missions gives an unusual opportunity to the W.M.U. organizations already in the local church; for each organization is expected to study missions, and by getting the whole church to study, more women and girls will be reached, and therefore more certificates and awards received. The W.M.U. headquarters will award seals and certificates for mission study in the Church School of Missions just as when done in the circles or otherwise.

The Educational Department of the Foreign Mission Board stands ready to assist churches in any possible way in this important work. Questions upon any phase of mission study will be given prompt attention. Literature and stereopticon slides and lectures upon all mission fields may be secured through this department.

\* \* \*

## The Secret of Interest

*Rev. Wallace Bassett, D.D., Dallas Texas*

The secret of interest in foreign missions is study of the subject. This holds good with reference to all phases of the work in kingdom building. I like the idea of suggesting methods to secure the largest possible number in our mission study classes. I am very sorry we have no methods to suggest from Cliff Temple Church in Dallas. Our women in their circles, and our young people in their unions, study the recognized books with about an average attendance, and with good results.

We began last spring with a custom we desire to continue until we have finished the course. It is to give once every two weeks a stereopticon lecture on some mission field. We secure the slides from the Foreign Board in Richmond, and the free-will offering pays transportation and rental on slides. Large crowds have attended these lectures, and a lively interest is manifested by our people. This is especially true of our children and young people. Several of our finest young people have expressed a desire to go as missionaries.

\* \* \*

## The Pastor and Missions

*Rev. W. P. Hines, Pastor First Church, Roanoke, Ala.*

Though trite, it is true, that "the pastor is the key to the situation." "Like people like priest." Know the congregation and, as a rule, you can judge what the pastor is.

In this day of missionary enthusiasm and intense missionary endeavor we are in danger of emphasizing the first half of our marching orders, "go," to the neglect of the last half, "teach." The sermon that does not contain information and inspiration is a failure. It is just as important for every pastor to be a teacher as it is for every professor in a college or university to be a teacher. And when one weighs the matter well there is a feeling, bordering on conviction, that the pastor is the most important of all teachers. The teacher in the university trains the mind to acquire knowledge, whereas the pastor teaches men how to use properly the knowledge they have acquired. The pastor's business is to teach men how to live in fellowship with God in the service of mankind. This is the most important thing in all the universe.

This requires, first of all, knowledge as to the needs of the entire world. And here we are not to make a mistake in the use of the word missions. To speak of missions in some places is to carry the minds of men beyond the seas, and to the needs of the dying millions there. That is a part of missions, but it is not the whole of missions. Time was when we spoke of the problems of missions, and we referred, invariably, to the problems on the foreign field. There are problems there now, but our most difficult problems are here at home. And the home base needs a vast amount of information and inspiration in order to keep "the home fires burning" that the lands yonder may not suffer, as well as our own.

One of our home problems is the apparent indifference on the part of the people as to the claims that God has upon them and upon all they have. This is due, in many instances, to the lack of information. Here, again, the pastor is the key to the situation. If the people are not informed, who is to blame?

In a certain district association there is a rural church with 350 members who reported the sum of \$3.50 per year for all missions. The sum of one cent per member per year to bring the whole world to the knowledge of Jesus Christ and his salvation! And that same church could easily give \$500 per year for missions. The spiritual leaders of such a church are more to blame than the membership of the church. The people need to be taught, and the time is now when one who is not qualified to lead the people should not be embarrassed by being placed in such a responsible position. It is an injustice to the man, a sin against the people over whom he is placed and a great hindrance to the cause of Christ.

But how shall the needed information be given? There are many ways.

Mission study classes are indispensable and valuable beyond tabulation. One reason why our good women so far

excel the men in their gifts, proportionately, for the salvation of the world is their diligent study of the various books that are so full of missionary information and inspiration. I have led, with pleasure and profit to myself, a number of such classes in mission study. To lead such a class requires time and study, but it will bear rich fruitage, and no pastor can afford to fail to do such work, unless he has some one in his congregation who is better qualified than he is for the task. But this ought not to be. The pastor ought to be the best qualified person in his congregation for such leadership. The pastor of every rural church should have mission study classes in his church. With the proper leadership every church would respond to such an effort. Such classes could be held during the leisure summer months at the home of the pastor, or some other member, if not at the church. They could spend several days in such a study course with their pastor as leader, and who can tell how far-reaching would be the results of these schools every year in all our churches? They are just as important as the yearly protracted meeting.

Then the mid-week service, of the town and city church, can be made interesting and profitable by making it missionary. The people are eager for something new, and, as a rule, they will attend any service that is educational and inspirational. The world and its needs is a field so vast, the Bible with its provisions for these needs is a storehouse so great and inexhaustible, that unlimited material is at hand for something new and interesting for every week in the year. I have given lectures on Wednesday evenings on Paul's Missionary Journeys; illustrated lectures of our mission fields at home and abroad, that have been successful, judging from the human view point, to a pleasing degree. The attendance upon such services has been from seventy-five to two hundred persons. In September I gave a series of Wednesday evening lectures to my people, with Dr. Love's "Missionary Messages" as a basis. Such lectures require much time and study, but it is worth while. These lectures reached the men and the young people who could not be reached by the Woman's Mission study classes.

Then *preach on missions*. Some phase of missions can be put into almost every sermon, because it is true that "All the world is in all the Word." Every congregation needs a special sermon on missions once a month or once a quarter. Yes, some do not like to hear about missions, but the pastor's duty is to give the people what they need and not what they want. The one task assigned to every Christian is to preach the gospel to every creature, and certainly the pastor's task is to keep this duty always before the people to whom he ministers.

Then we must emphasize the New Testament doctrine of stewardship. Many of our leaders have long neglected this important duty. Giving the tithe regularly and systematically? Yes, certainly not less than that; but it means more than that. The New Testament doctrine of stewardship is giving *all* we have to God. Not only our material wealth, but our time and our talents are to be given to him. Dr. R. E. Gaines, Dean of the University of Richmond, said in a recent address, "All wealth that is not dedicated to God is a menace to society." And it may just as truthfully be said that all time and all talents that are not dedicated to God are a menace to society. The truth of that statement has been demonstrated over and over again. Jesus Christ is more interested in the nine-tenths that you reserve for yourself than he is in the one-tenth you give to his cause directly, because you may use your nine-tenths in a way that will nullify a thousand times the one-tenth you gave for his cause. What are you doing with your nine-tenths? Are you squandering it in luxury, or in selfish pleasure? Or are you using it to equip your children to make good citizens who will make the world better because they are in it? Are you using it to make America the great and righteous nation that God intended her to be, or are you using your nine-tenths to degrade and demoralize youth and to make America a

hissing and a byword? Serious questions these, but we cannot evade them and be guiltless. The rich farmer said, "My goods, my barns." God said, "Thou fool." All that we have belongs to God, and the man who does not recognize this fact cannot fulfill the doctrine of the New Testament on stewardship.

The preacher must set the example for the people whom he leads. He must not only tell his people what to do and where to go, but he must do what he tells them to do, and go where he tells them to go, or his preaching will be barren.

\* \* \*

## Workable Mission Study Plans for the Average Church

*Rev. J. R. Johnson, Pastor First Baptist Church, Maryville, Tenn.*

Information concerning God's missionary enterprise is as necessary for its success as regeneration for entering the kingdom of God. Both alike must be brought to every generation. All men are born ignorant and sinful and so the task will never end. The quicker, then, we can find the best means of enlightening our people on all phases of missions and give ourselves diligently and wholeheartedly to such methods the better it will be. May God give our new secretary wisdom to lead the denomination in this great and momentous task. We pastors feel ourselves greater failures than successes in the undertaking.

By request, I shall mention briefly a few efforts I have made in trying to lead my churches in "systematic" mission study; that is something a little more than simply preaching. In all my labors I have worked upon the principle that in order to get religious activity the people must know the plan of God for our lives, exemplified in the life of Christ, and the needs of the world, as seen among a people without a Saviour. We ought to be burdened with the call of God and the call of mankind.

It is often a good plan to give a series of sermons from the Bible, or a series of discussions from a mission study book on Sunday mornings. The work should be carefully planned and the people asked to study, in advance, the passages of Scripture or sections of the book that will be under consideration. The pastor can usually organize a group that will make special study of the lessons through the week. To these his efforts will be unusually interesting. Such group will depend somewhat upon the size of the membership, but largely upon the efforts of the pastor with individuals. Do not run the series very long at a time.

I have found it interesting, at least to a very large group of Christians and always helpful and stimulating to myself, to use a month or two of the prayer-meetings, now and then, in open missionary discussions. There should be plenty of Bibles or mission study books; the lessons should be assigned previously and the congregation urged to study and take part in the discussion. But woe to the leader, if he cannot lead, does not know his lesson and is without enthusiasm.

Another plan is the formation of classes which may meet on successive nights or once a week for several weeks. The class may be made up from all sources, or be a Sunday-school class, B. Y. P. U. group, the church officers, pastor's aid committee, W. M. U., etc. This plan is being used in many churches with good results. At our last Training Institute we had a class for our deacons and their wives. It was taught by Mr. Hudgins and proved a great success. While not strictly missionary, it showed what could be done in systematic study.

Some time since I secured twenty-five copies of the "Summary Report of the Foreign Mission Board" and gave each deacon a copy, asking that it be read carefully. Soon we shall ask them to discuss the report, giving what are, to them, the most interesting items. This may be done at prayer meeting or a regular deacons' meeting.

The need for information is urgent and the pastor must approach the question from every angle, seeking to find many simple ways of interesting and informing his people. One splendid way is to get his people to read books, tracts, and magazine and newspaper articles. No wonder many of our larger churches, after getting a vision of the needs and opportunities, are employing educational secretaries. But let the pastor of the small church do his best and, if possible, let him enlist some of his faithful workers in this specific work.

\* \* \*

## Effective Mission Study

*Rev. W. B. James, Kenbridge, Va.*

Mission study has been found to be the most effective means of increasing interest in our missionary work. Mission study classes in all the churches, enlisting the membership generally, men as well as women and young people, would, by information gained, arouse such interest as to lead to greatly increased giving, and to the surrender of many to missionary service. We are not interested in things about which we know nothing. We cannot be interested in the religious needs of China, Japan, Brazil, and other lands unless we know the conditions and needs of those lands. Information awakens interest, while ignorance leads to indifference. The stories of the labors, of the heroism, and of the successes of our missionaries are thrilling and soul-stirring. Eager interest is aroused by the study of the very excellent books and other missionary literature now so easily available to all.

Mission study is indeed "the key to the situation." "It will dispel ignorance, remove prejudice, overcome indifference, arouse interest, promote investigation, stimulate prayer, encourage benevolence, provide missionaries." General education is being stressed and properly so, but religious education is of more importance; and of the different aspects of this, missionary education is first. Our Lord gave us our commission, as recorded in Matt. 28: 18-20. The second part of this commission should be emphasized no less than the first part. The churches are responsible for the instruction of those brought into the kingdom. Each church as a body ought to give itself to the study of missionary methods and activities. Special study is given to the value, methods and needs of all the other enterprises and affairs of the world's life; Christianity is more important than any and all of these, and surely none who look can fail to recognize the demand that we know the what, the why and the wherefore of every aspect of Christian work in the world. Our religion is most important, or it is of no importance.

It is plainly the duty of every Christian to fit himself for service in the kingdom of his Lord and Master. This is true no less of the men than of the women and young people in the churches. If mission study is worth while for any, it is worth while for all. "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth" (2 Tim. 2: 15). This applies not to preachers alone but to all. The aim of every Christian should be to make himself one hundred per cent efficient in service for his Master, but this standard of efficiency cannot be even approximated without earnest study of Christian truth and its expression in service for the salvation of the world. With a

diligent reading and study of the Word of God and of the rich and varied literature so easily available, which gives insight into the spirit, the manner and the methods of our missionary work and other denominational and Christian enterprises, there would be no lack of men and means to carry on for the Master.

In the practical work of mission study the greatest difficulty, perhaps, is its beginning. Without appreciation of its aims and not knowing its manner of working, many hesitate to enter into it. When it is once begun and is well under way, interest is created and increases. Sometimes it is mainly a matter of leadership. Intelligent and earnest leaders are needed. It is not a secret that some pastors and other leaders take no interest in mission study and give it no encouragement. But in any church where there is even one earnest soul in love with the Lord and awake to the needs of a lost world, a mission study class may be had. A way can be found, and the best method of conducting it will be discovered. It is possible for an individual to do mission study alone where there is no class. If one interested in missions will correspond with the Educational Department of the Foreign Mission Board, Richmond, Virginia, and select a suitable book to begin with and study it, sufficient interest is likely to be aroused to attempt the formation of a class for study. In this way many societies and churches become aroused and made to see their privileges and responsibility.

In one instance where there had been no mission study it was proposed that the Woman's Missionary Society attempt it. There was little at first to encourage, but the matter was quietly urged, and a number agreed to try it. "In Royal Service" was selected and studied. The members of the class, who had stood in dread of the "examination," found the work pleasant and not difficult, and when this first effort was completed they were ready and willing to go on immediately into further study. They selected "Stewardship and Missions," and the study went on with increasing interest and this book was soon completed. The interest in this class was now so aroused that it was thought possible to do some intensive study. Doctor Carver's book, "All the World in All the Word," was chosen. The class met for the first lesson and at the close of the lesson questions were given for the examinations, the answers to be written and brought to the class the next evening. At the second meeting of the class the second lesson was studied and questions given out as before, the answers to be returned the next evening. The class met four evenings each week, completing in this way the book mentioned, and then the "W. M. U. Manual." The class rested a week and then in the same way completed the first course. Most of the class were now ready to take up the second course. There were found at the time some difficulties in the way of continuing the intensive method of study, and a different plan was adopted. The books were studied at home by the members, each writing a summary of the book read, doing this as quickly as possible, and as soon as all the class had completed the first book, the whole class met and discussed the book and handed in to the leader the papers written on the book. In this way the six books were soon completed.

During these weeks of study members of the Y. W. A. became interested and joined the class, and each of the other young people's missionary organizations of the church also had mission study classes. Some ladies from a neighboring church came and joined the ladies' class, societies in nearby churches decided to begin mission study, and members of churches of other denominations became interested in having mission study in their societies.

There are difficulties, but it is easy to magnify these. Perhaps the work is more difficult in the country churches, but even there it is not impossible. While it is much better to meet and discuss each lesson separately, as in the intensive



method or in less frequent meetings, in conditions where the people are scattered and hindered by weather and bad roads, they can at least study the books at home, write up a summary and all meet once for a general discussion of the book and turn in the papers written on it. This done under the unfavorable conditions, may lead to finding ways to overcome these conditions and to doing the work more satisfactorily by having more frequent meetings for the study. Of all the methods the intensive study will be found to give best results and is to be commended where it is possible.

The work of mission study, as brought about by the Educational Department of the Foreign Mission Board, has had much to do with the splendid advance in foreign missions, and indirectly also with the advance in other lines. The beloved Willingham used to say, "Know, grow, glow, go!" With information of the conditions and needs of the work of the kingdom, growth is possible, and inspiration comes, and we find ourselves ready to say, "Here am I, Lord, send me." May none be satisfied with less than the most complete knowledge possible of the word and will of God and of how we may best bring his salvation to a sinful, suffering world.

\* \* \*

## Making the Church Intelligently Missionary

*Rev. J. M. Dawson, Pastor First Baptist Church, Waco, Texas*

The church which I serve as pastor is one of the most missionary of churches. During the long pastorate of Dr. B. H. Carroll and since, due doubtless to its intimate relations with Baylor University, it is reported to have given to the world more preachers and missionaries than any other church in the South. Yet I cannot claim for it any unique or extraordinary initiative or method in mission study. Whether or not our measures have been adequate I leave others to judge. We confess to no particular genius in methods. One thing I can claim, however, we have been cordially co-operative with approved methods and have heartily welcomed the best plans devised by our various boards.

A summary of our methods would include the following:

1. Missionary messages by the pastor at appointed times, and missions sprinkled in every message. All homiletic roads lead to missions.

2. Addresses by returned missionaries, with special honors given those who have gone out from the church. These occasions are emphasized and advertised and organized with a view to the largest attendance. A home coming should be a great event.

3. Ceaseless and insistent circulation of missionary periodicals among the membership. Unless included in the church budget, constant attention must be given this matter.

4. Mission study classes fostered by the W. M. S., Y. W. A., B. Y. P. U., Sunday School and prayer meeting. This method steadily increases in popularity, and while not immediately stimulative of pronounced missionary activity promotes missionary stability and dependableness.

5. Missionary memorials, such as the First Church and the B. H. Carroll Church Building Loan Fund, the Annie Jenkins Sallee Memorial at Kai-feng, China, hospital rooms, Baylor Scholarship, and endowments.

"An ounce of practise is worth a ton of theory," wrote wise old Ben Franklin. We learn by doing, says the psycholog-

ist. Our church practises missions. While far from being the second largest, or the second richest, it contributed \$217,000 to the 75 Million Campaign, or the second largest amount from Texas, and has kept paid up to date since the beginning. People take an interest in what they invest in. They are less disposed to knock what they invest in. The way to learn missions is to do missions.

In addition to special funds and sacrificial financial support of the denominational program, the First Church regularly contributes personal service to missionary work. As pastor I have been annually released by the church for a period of service often extending through three months to aid in the missionary work of the state. Dr. B. H. Carroll frequently went, by the official consent of the church, on campaigns which lasted for months. This has in a way been a hardship to the church, but it has gloried in such participation and by the law of spiritual compensation has not suffered. It has felt a share, too, in the distinguished contributions of such members as President S. P. Brooks, Prof. J. B. Tidwell, and scores of others, who every week go far and wide on errands for the kingdom. Such personal service can be turned to account in developing a missionary consciousness within the church by means of public recognition, by reports from them, and the systematic cultivation of encouragement of extension work.

It occurs to me that valuable use could be made of pictures which portray missionary fields, but in fact we have made only a very limited use of them. Perhaps our people, in their conservatism, shy away from the moving picture machine in the Lord's house. But surely some judicious arrangement could be made to utilize this wonderful educator.

Of one thing I am quite certain, we cannot expect missionary results without missionary intelligence. There is a streak of reactionism in all of us. It is a part of indwelling sin. It is the persistence of the flesh, the gainsaying of the world, and the subtlety of the devil. The first clause of the Great Commission is "Go ye and teach." It is fatuous to imagine that missionary deeds arise from spontaneous combustion. They are definitely produced. We have divine and supernatural as well as abundant human resources at our command for achieving missionary results. Awake, O Zion, and haste thee to the ripening harvest fields.

\* \* \*

## A Church School of Missions

*Rev. A. L. Brown, Pastor, Rose Hill, N. C.*

The Baptist Church at Rose Hill, N. C., has just experienced one of the most interesting and helpful meetings in its history. No, it was not a regular "revival" meeting although it resulted in a revival of interest in our work.

The pastor, feeling that the work of the 75 Million Campaign should be strengthened, cast about for something to accomplish this end. Something more than the usual mission study class or a series of messages on mission work was desired. Meeting Dr. J. M. Kester (Educational Secretary, Foreign Mission Board), at the B. Y. P. U. Convention at High Point, he asked him about the latest mission plans and was advised to try the Church School of Missions. This plan was unanimously adopted by the church and the school, which was held August 20-24, and proved to be one of the finest things this church has ever had.

We divided our church into five classes as follows:

Juniors—boys and girls 11 years old and under; textbook, "Mook."

Intermediates—boys and girls 12 to 15; textbook, "Mook."  
Seniors—young people 16 to about 24; textbook, "Laborers Together."

Adult women—textbook, "Southern Baptists and Their Far Eastern Missions."

Adult men—textbook same as women.

We met each afternoon and night for five days (Monday to Friday) with the following program: Assembled in the church auditorium for ten minutes' devotional service, separated into classes for a thirty-five minute study period, and then reassembled for the closing service. At night the study period was cut to twenty-five minutes, and this was followed by a stereopticon lecture, using pictures on China secured from our Foreign Mission Board. These pictures were supplemented by slides made from pictures sent home by our own missionary in China, Miss Kate Murray, which gave a personal touch.

We were very fortunate in securing our instructors, all of whom were trained and experienced teachers. Our Intermediate instructor, Mrs. Harvey Boney, was especially prepared for the work, and for that reason it was decided to combine the Juniors and Intermediates, which worked well. Prof. W. L. Beach taught the Seniors, Miss Ethel Lincoln taught the women, and the pastor taught the men.

On Friday afternoon the Junior-Intermediate class had the pleasure of having with them Mrs. Farrior, the mother of two Presbyterian missionaries. She showed them a number of curios sent home by her son in China and gave them a very interesting lecture. Following this they were given a Chinese tea party. Rice, to be eaten with chop sticks, roasted watermelon seed, and tea were served. This feature was enjoyed by all and added much interest.

As a climax, the following Sunday night service was turned over to the young people, who presented to an unusually large and appreciative audience the new B. Y. P. U. pageant "What God Would Have to Happen."

Figures are not usually interesting, but they have some value, so just a few are given. Rose Hill is a small town of about five hundred people. Our church has two hundred and three members, most of whom are residents. The average attendance at the afternoon sessions was 54, and at the night sessions 116. The smallest afternoon attendance was forty-two and at night eighty-two, this being a very rainy night. These figures are for class attendance only and do not include the much larger number that came in late to see the pictures.

We understand that the Church School of Missions idea is a new one and it may not be out of place to say that, as we look back over our experience, we believe it can be worked out in any church, of any size in any place. In the one room church the class idea can be worked just as well as it can be done in the Sunday school. The pictures can be secured from the Foreign Mission Board and in most cases some one can be found who can furnish a stereopticon, or if not, inspirational messages on missions may be substituted for the pictures. Any church will find it both interesting and profitable.

Our people must be educated if they are to continue the work started by the 75 Million Campaign, and this is one of the most effective ways to accomplish that end.

Now, what about results? Results are often difficult to see, but there has been a notable increase of interest in the work as a whole and the mission treasurer reported a notable increase in mission pledges paid the week following the school. It was reported that a Methodist brother who pledged to the Centenary Movement, and had never paid a cent, saw the pageant and the next week made a very creditable payment on his pledge. Altogether we are highly pleased with the Church

School of Missions idea and expect to have one or more each year. We most heartily commend it to others.

\* \* \*

## Mission Study in Texas W. M. U.

*Mrs. J. H. Weatherby, Mission Study Chairman*

No department of W. M. U. work in Texas is bringing more vision, more interest, more enthusiasm, to more people, than that of mission study.

No one thing has helped more to bring an appreciation and conviction of the need of the 75 Million Campaign in the hearts of the women than mission study. It is no accident that just prior to the launching of the 75 Million Campaign, our general Union made plans for definite study courses with awards which have so greatly stimulated the study of missions.

The State W. M. U. is perfectly organized (rather striving to perfection) for the promotion of mission study through the eighteen districts to the 126 associations and through the associations to the 2550 local auxiliaries, by having a special chairman of mission study in each with a uniform system of reporting.

It is the plan of the district associational chairmen who are most wide awake and giving the best service, to have their chairmen once each quarter in a mission study conference where their duties are planned, discussed and understood. The state chairman is planning such a conference with the eighteen district chairman at the next annual meeting.

Through this perfect organization all the local auxiliaries from the city church down to the remote rural church, are recognizing the value of mission study and giving it a large place in their program. Seldom is an organization found now that has not had its mission study class.

The State W. M. U. has further emphasized mission study by requiring an annual "Mission Study Institute" in the "Standard of Excellence" for the associational auxiliary. One by one the 126 associations are striving to reach this point as they are impressed with the opportunity a few days spent together afford, not only for intensive mission study in fellowship with those who need to be encouraged from every part of the association, but also the opportunity it gives between classes for reinforcing and emphasizing every phase and department of the associational auxiliary.

One associational auxiliary, whose record was very fine in certificates and seals, realizing their particular need in mission study was to enlist *more women* and rather to discourage the working for number of awards, solved the problem by having an Associational W. M. U. Honor Roll Banner, and along with points touching other weak places, gave so many points to the local auxiliary having 100 per cent of the church members (women) in a mission study class during the year, and so many points for a certain per cent taking written examinations. Untold blessings are the testimonies of each woman who was sought out and who co-operated with the effort of the local auxiliary in sending out and bringing her into the all-day meeting where she had fellowship with her sisters and heard things about the work of the kingdom that stirred her heart and opened her eyes in a way she would never have known without this effort. The written answers sent in by these women are sufficient proof that this plan is well worth the effort.

Another plan successfully carried out in an associational W. M. U. for the purpose of helping and encouraging the weaker churches in mission study is the grouping around a

stronger auxiliary of two or three smaller churches, thus making the stronger one a kind of "mother" to the others. After first winning their favor and confidence she arranges with them an all-day mission study class in their church. The study books are collected from the women of the stronger church who have already used them. The books are sent out a week ahead with the request that they be read before the appointed day, when the teacher and others from the "mother church" go out and spend a day of fellowship and study together. This plan has often resulted in an organization of the women of the smaller church. The good and wholesome influence of such a service cannot be told—can only be experienced.

The "Church School of Missions" as recommended by the Educational Secretary of the Foreign Mission Board is a plan that is being given publicity through the mission study department of the W. M. U. of Texas, and it is believed to be *the one plan* that will reach the entire church and therefore will make the study of missions most effective, as well as one in which the W. M. U. can co-operate and receive full credit for the study in keeping with their own plans.

\* \* \*

## Mission Study in South Carolina W. M. U.

*Mrs. T. B. Clarkson, Superintendent of Mission Study*

The mission study plans of the Woman's Missionary Union have grown larger each year, developing splendid courses of study which, when seriously taken by an individual, carry awards of certificates with many seals. Thus has the Woman's Missionary Union sought to build up interest in world-wide missions.

South Carolina leaders quickly recognized the possibilities for development through this study of missions. In 1912 a superintendent of mission study was added to the corps of officers, the first in all the South—a pioneer in this field of effort. From the beginning many entered into this up-to-date branch of religious education. A personal knowledge, even though gained through books, means everything so far as keen interest is concerned and plans were laid for arousing both interest and enthusiasm.

Every meeting from our state W. M. U. Convention down to the smallest society gathering has a special mission study hour, and every effort is made to encourage study in groups or classes. The response has been gratifying indeed. Our women and young people have entered into real study with genuine heart interest and greatly prize the certificates which are proof of earnest effort. They are recognizing, too, the value of knowledge thus gained.

Each association has its chairman of mission study, all of these working with the state superintendent of this department. Each associational chairman studies the needs of her own leaders and societies, suggesting plans for class use, explaining methods, etc., and keeping records of work accomplished. The state superintendent directs all, keeping before leaders the best books to be used, granting whatever credits are due and bends every effort towards building up a deep, abiding and worthwhile interest in this foundation work.

The state superintendent of the Young Woman's Auxiliary and the Girls' Auxiliary attends to all study, class reports, and credits for our girls; Royal Ambassador superintendent attends to all of this for our boys; Sunbeam superintendent attends to all for our small children. These consecrated leaders

have the joy of seeing young lives given to Christ's service through the influence of some book like "Uganda's White Man of Work." In our year's report we find that mission study in these junior organizations far exceeds that in the women's societies, in proportion to numbers. We must believe there is some relation between this and the growth in missionary spirit among our young people and the number of young people from South Carolina who volunteer for our foreign fields. Is there more tangible proof of the value of all-round missionary education than the gift of life for service in the name of Christ?

Our courses of study are carefully explained, leaders are given helps as to how to conduct classes, care being used in selecting the book most appealing to the group in question. In associational gatherings demonstration classes are taught, these being followed by open discussions in which all are urged to present difficulties as well as pass on to others plans already tried and found successful. In one association a Mission Study Rally was found to be most helpful. Demonstration classes for all W. M. U. organizations were held, lists of books were given, posters were displayed, and brief addresses on this subject were made.

As a concrete illustration of the immediate result of mission study, I wish to tell the story of a dear woman living out on a big plantation who became deeply interested in the study of missions. She not only served and led in her own church but saw her opportunity in her kitchen and among the negroes on the place. She led her cook in a study of "Talks on Soul Winning" and did this so faithfully and successfully that the cook, in her turn, went out and led others of her race.

So interest has widened and deepened until we have a mighty host reading and studying of our work in the homeland and in far-away countries where our representatives are laboring. May all of our people soon know these heroes and their fields and the wonderful work of our boards as they direct, and, through us as individuals, support them.

\* \* \*

## Mission Study Methods in Georgia

*Mrs. Paul. B. White, Mission Study Chairman*

Our more thoughtful leaders recognize the two weak planks in our educational platform. Much of our class work is too hurried and superficial to leave the lasting results towards which we are striving. Also we realize keenly that missionary education is just as necessary for a Baptist layman as it is for the women and children.

Already we are making some progress in changing these two conditions. Knowing that "information never built up character except as translated into terms of judgment, sympathy and action," we are urging classes to give at least six weeks to a study, to have at least an hour for the class session, to expect response from members, to make large use of maps, posters and charts and to use collateral reading.

Believing that we should make a larger use of our Summer Assembly as a "training camp" for mission study leaders, the Georgia Mission Study Chairman conducted a demonstration normal class in "Creative Forces in Japan" at Blue Ridge, Ga., Assembly in August. Assignments of subjects for discussion were given out weeks before the Assembly, other members being asked to make maps, posters, and charts for each chapter. There was a reference library of collateral reading, brought by the chairman, of some ten or twelve books, besides magazines, pamphlets, and tracts from everywhere. There were at least thirty-five or forty pictures and maps from which

to choose. The joyous, gracious, spiritual atmosphere was a beautiful experience. The one great handicap was the all too brief period of forty minutes. No real study class which deserves the name, where lasting impressions are being made—oftentimes deep-rooted prejudices being displaced by understanding and sympathy—can be successfully conducted in less time than ninety minutes. For there are three or four important phases to be considered in a class of this kind. There is the devotional period (whether it shall come first, in the middle or last depending on the leader's judgment); next comes the subject matter with its discussions and reports, and finally the assignments for the next lesson. As every teacher knows, the atmosphere for the next session as well as the success of the work for the following lesson, lies in the time and the manner of giving assignments.

The place the missionary enterprise and motive should occupy in the lives of men and women is at the very center of life, around which all other aims and motives should group themselves. That it occupies so small a place is largely due to the lack of missionary education. Too long have we considered that the study of missions should be done by women and children only, and we are striving in Georgia to share these good things with the men.

In one church, one of our finest leaders has had coming to her home one evening a week for several years a goodly number of men and their wives for mission study. Last fall another group of W. M. U. women put on a lecture course of six weeks, using as textbooks the "Kingdom and the Nations." Six splendid speakers from the church personnel were secured, each one presenting a chapter on Wednesday evening. The committees on publicity, charts, decorations, music and devotionals ably contributed to the success of the series. The attendance increased to nearly two hundred during the course.

In Atlanta we are happy to find several pastors who are leading the women in mission study, thus inspiring them to greater efforts.

The Mission Study Chairman of the Atlanta Association secured the services of one of the pastors, who gave a resumé of the W. M. U. Study courses to the women of the different churches as introductory to a more intensive study.

Some of the best results are accruing from the lending of books to individuals. Often this is the only way women in rural districts have of getting missionary information. Some of the association chairmen have started libraries, using books loaned by town churches, which are read in the homes and passed from one to another.

Several mission study chairmen are conducting classes for Negro Baptist women. They find the women deeply interested and very appreciative of this service. In several instances the books after being used by the W. M. U. women are passed to the Mission Study Leader for distribution among the colored women.

The method of study used more often by our women than any other is the "relay method," the women coming together for an all-day meeting, at which time the contents of each chapter of the book is given by some one to whom the chapter has been previously assigned. Although far better than no study, this method is too superficial to accomplish the greater and ultimate aims of missionary education. Deep convictions, resulting in action of energy of will and heart, cannot be made by this method of study. Neither can the prayer life be strengthened nor spiritual natures be "ploughed under" by this hurried method.

With the full programs at our state conventions very little impetus to mission study can be given direct from the platform, but in the conference hour and through mission study exhibits, much inspiration may be communicated.

At the State Convention, 1922, Atlanta, at the conference hour the State Chairman conducted a demonstration class. For the first time also we had a Mission Study Exhibit of maps, charts and posters from over the state. This proved of great interest. We leaders must understand once for all that a true missionary spirit cannot exist with low spiritual vitality. The development of character is not an end in itself, a personal luxury, but a means for the spread of the kingdom.

The entire church studying missions and on fire with missionary zeal is our aim, and a "lofty aim cannot succeed without supports that ramify and root deep."

\* \* \*

## A Mission Study Campaign

*Mrs. J. K. Johnson, W. M. U. Supt. for Louisiana*

The development in our country churches determines the progress of our churches in the city. In our cities and towns, with their paved streets and automobiles, the regular meetings of our W. M. U. circles for prayer and study are not a difficult task. On the contrary, it is congenial as well as very helpful.

In the remote country districts, over dusty or muddy roads, through rainstorms and the heat of summer's sun, and where the members of the churches have no telephones, the assembling of the women for W. M. S. meetings requires purpose, energy, and a determination that is not easily overcome.

A census in most of our city churches usually establishes the fact that their membership is largely made up of people transplanted from the country. If there is any lack in the progress of women's work through the Woman's Missionary Societies in the city churches, may we not say in most cases that it could be traced for its fundamental reasons back to the country churches where there had been no training?

The great fields for evangelical missions is certainly to be found in our cities. Therefore the raw material in our Baptist work from which missionaries are developed is found in the country.

The requirements for an associational mission study campaign are a few consecrated, trained women, who are available as teachers. In one association in Louisiana, consisting of twenty-four missionary Baptist churches, a campaign of this sort was undertaken during a summer season, and twenty-eight mission study classes held. A class was taught in each Missionary Baptist church (some for Juniors), and four in Landmark churches. Volunteer teachers responded to a call, and all went out on the same date to their classes. A definite program was previously arranged, giving the book to be taught "Stewardship and Missions," name of teacher, church and date, and was published in local papers, as well as mailed to pastors, churches and pupils. In this case preliminary meetings of the teachers were held for instruction.

In the going out of these teachers there were doubtless some fears, but in their return all was joy and thanksgiving.

The thrill of such service may best be told in the experience of one little mother who had several small children, whose good pastor had persuaded a few of his members to study a Sunday-school teacher-training book, "Child Nature." In this case the father was the student and had secured a book, the wife thinking she had no time to study or go to Sunday school or W. M. S. meetings because of her many home cares. In her own language she said:

"I was discouraged and tired of the same routine each day, washing baby faces, dishes, and of cooking. One day while:



rocking the baby, I opened the book and began to read, and from the very first page the book began to unfold and make clear the very problems I was worrying with each day.

"The thrills came thick and fast as I read on and on. That night I told my husband, 'I can understand that book; I can answer the questions, and I'm going to the class too, even if I do have to take the babies'."

And thus it is with the mothers in our country churches. The study courses and the meeting together make lighter the cares, and interpret to these mothers the knowledge that they are in the midst of the greatest opportunities and privileges, and make them content to brighten the corner where they are.

The country churches in this same association, of their own accord, this year had their mission study classes. One church that had four circles had each circle buy a different set of books, and as each circle completes a book, it is sent on to the next circle, and so on until all circles have had the books.

Mission study is largely responsible for the development and progress of payment of the 75 Million Campaign pledges. But the greatest development is workers.

\* \* \*

## Mission Study Courses for 1923-24

Rev. J. M. Kester, D.D., Educational Secretary

### FOREIGN MISSION COURSES

The foreign mission study for this year is to center upon Japan, the rapidly rising and influential country of the East. Books adapted to all ages and grades have been prepared by experienced writers of mission literature under the direction of the Missionary Education Movement. Mr. Galen M. Fisher, who has had twenty years of Christian service in Japan, has written the adult book which is best suited to men and pastors. It is entitled, "*Creative Forces in Japan*," and has some weighty material in it. As the title suggests, the author presents the present trend of Japanese life and its relation to Christianity. The headings of the chapters will give an idea of the matters dealt with: "Assets and Liabilities of the Japanese People," "Militarism, Reaction and Liberalism," "Social Problems and Christian Solutions," "Religious Resources and Problems," "Epochs and Achievements of the Christian Movement," "The Challenge of Today and Tomorrow." Great things are taking place in the East, and it is well that we give much study to this part of the world. While we may not agree with the author in some of his conclusions, we shall be greatly benefited by his practical presentation of the political and religious situation of Japan, which in a measure is typical of all the East.

The book on Japan which will be of especial interest to both older and younger women is "*The Woman and the Leaven in Japan*," by Charlotte DeForest. Like the author of the former book, Miss DeForest has had many years' experience as a Christian worker in Japan, and is now the President of Kobe College, one of the leading Christian colleges of Japan. In this book we have an intimate study of the life and development of the women and girls of old and new Japan—their homes, manner of life, education, opportunities and Christian leadership. The chapter titles are suggestive of the rich contents: "Then and Now," "The Japanese Family System," "The Life of a Girl in Modern Japan," "Women's Colleges in Japan," "Fields where Japanese Women have Succeeded," "What Christian Women are Doing in Japan." This book and the others that follow are included in the courses of the W. M. U. for which certificates and seals are given.

"*Japan on the Upward Trail*," by William Axling, is the book best suited to young people. It presents a study of the history and work of Christian missions in Japan principally through a series of fascinating sketches of great heroes of Japanese Christian history and some of her greatest leaders of today. The author is the director of the Tokyo Misaki Tabernacle and knows how to present facts that will grip and thrill.

The price of any of the above books is, in paper binding, 50 cents, in cloth binding, 75 cents. Suggestions to leaders, 15 cents.

For boys and girls of the intermediate ages—older R.A.'s and G. A.'s—the book on Japan is entitled, "*Young Japan*," by Mabel G. Kerschner. This book is intended for leaders primarily, and contains sixty pages of suggestions for worship, instruction, dramatization, class projects, service activities, etc. The price of this book is 40 cents.

For Juniors—younger R. A.'s and G. A.'s—"The Honorable Japanese Fan," by Margaret Applegarth, is the best book. In this, we have the story of how Christ's message is being carried to the boys and girls of Japan. The "Fan" is of the type of what is known as a baseball "fan." Price in paper, 40 cents, in cloth 65 cents.

For the tiny tots of the Sunbeam and Primary ages we recommend, "*Tare*," by Mary Entwistle, the story of a little boy of Japan, illustrated (75 cents), or, Japan Primary Picture Stories, a set of six pictures, 9x14 inches, with a pamphlet containing a story to be told in connection with each picture. The pictures are sent, postpaid, at 50 cents per set.

As will have been noted, books for all ages have been provided. Thus an entire church may be thinking of Japan at the same time. The material is well adapted to a Church School of Missions—all the church in simultaneous mission study. As the books above referred to were written for the mission study of all denominations, and, therefore, do not give the particular work of any denomination, Dr. T. B. Ray has prepared a supplement giving in detail what Southern Baptists are doing in Japan. So, any one studying these books will know what Christianity in general is doing for Japan, and by studying the supplement will know what Southern Baptists in particular are doing. The supplement is free.

We have gone somewhat into detail concerning the books mentioned because they are new. There are many other books available for the study of foreign missions. These we shall mention more briefly.

### FOR ADULTS AND YOUNG PEOPLE (W.M.S. AND Y.W.A.)

"*Baptists in Italy*," by Peter Chiminelli. A 1923 book on Italy, dealing with the history and work of Baptists in Italy. Published by the Baptist Sunday School Board, Nashville, Tenn. (Paper, 50 cents; cloth, 75 cents.)

"*Southern Baptists and Far East Missions*," by Baptist Foreign Mission Board, Richmond, Va., telling of our work in China and Japan. (Paper, 40 cents; cloth, 60 cents.)

"*A Decade of W. M. U. Service*," by M. Lackey, which continues the story of "In Royal Service." Published by the Baptist Sunday School Board, Nashville, Tenn. (Paper, 40 cents; cloth, 60 cents.)

"*Ministers of Mercy*," by Franklin, containing stories of ten medical missionaries. Published by Missionary Education Movement. (Paper, 50 cents; cloth, 75 cents.)

"*Laborers Together*," by M. Lackey—the story of our women missionaries in China. Published by Fleming H. Revell Co., N. Y. (Paper, 60 cents; cloth, \$1.00.)

### OTHER GOOD BOOKS FOR INTERMEDIATES

"*Noble Army*," by Hubbard. Published by the Central Committee. (Paper, 40 cents; cloth, 65 cents.)

"*Servants of the King*," by Speer. Published by the Missionary Education Movement. (Paper, 50 cents; cloth, 75 cents.)

"*Shepard of Aintab*," by Riggs. Published by the Missionary Education Movement. (Paper, 50 cents; cloth, 75 cents.)

### OTHER GOOD BOOKS FOR JUNIORS (R. A.'s and G. A.'s)

"*The King's Own*," by Lawrence, stories of pioneer missionaries. Published by the Baptist Sunday School Board, Nashville, Tenn. (Paper, 40 cents; cloth, 60 cents.)

"*Mook*," by Sites. Published by the Central Committee. (Paper, 40 cents.)

"*Junior Mission Stories*," by Applegarth. Published by George H. Doran Co. (Cloth, \$1.75.)

"*Picture Stories*," on various lands—5 or 6 pictures per set, 50 cents.

### COURSES IN HOME MISSIONS

We have an unusual wealth of mission books on the work of our home missions in the South. Three books dealing with the work of the Home Mission Board have been written by as many gifted Southern women. The books, briefly reviewed, are as follows:

"From Strength to Strength" by Mrs. M. Lackey. The author has given a comprehensive knowledge of the work of the Home Mission Board by departments, dealing with each department in a brief, yet helpful way. The chapter headings indicate the contents: "From Strength to Strength," "Co-operative Missions," "Evangelism and Enlistment," "Mountain Missions," "Foreigners, Immigrants, and Negroes," "Soldiers, Seamen, and Sanatorium," "Cuba and Panama," "Deaf Mutes and Jews," "Church Building and Loan Fund," "And Those Women Also." Published by Baptist Home Mission Board, Atlanta, Ga. (Paper, 30 cents; cloth, 60 cents.)

"Cuba For Christ," by Mrs. Una Roberts Lawrence. While the author deals with only one part of the work of the Home Mission Board, she deals with it thoroughly. One who reads and studies Mrs. Lawrence's book will have a good understanding of Cuban life, religious conditions and need, and our own Baptist work. Published by Arkansas W. M. U. (Paper, 60 cents.)

"Oak and Laurel," by Mrs. F. W. Withoft. This book gives a helpful study of the mountain schools supported by our Home Mission Board. The author visited the schools and tells of history, struggles and needs, in her interesting style. Published by the Baptist Sunday Board, Nashville, Tenn. (Paper, 40 cents; cloth, 60 cents.)

Another Home Mission Book, not written by a Southern writer, nor dealing with our particular work, yet a book of real worth, is "The Child and America's Future," by Jay S. Stowell, published by Missionary Education Movement. This is a volume of exceptional value to those who would better understand America's greatest asset, the children, and the obligation which Christians have to educate and train them so as to safeguard America's future. Price, in paper 50 cents; cloth, 75 cents. Suggestions to leaders, 15 cents. The book should be at least read by every parent, pastor, and Sunday-school teacher.

The books on home missions are not graded for the different ages like those on foreign missions. However, there are a few books that deal with home missions in a general way for the children. Among these we mention, "Stay-At-Home Journeys," by Agnes W. Osborne, and "Mr. Friend-O'-Man," by J. T. Stocking. These sell for 40 cents in paper, and 60 cents in cloth. Also "Better Americans," by J. C. Manuel, a guide book for leaders, which sells for 60 cents.

#### SPECIAL COURSES

The increasing interest of men in mission study has created a need for mission study books especially adapted to men. As

yet not much has been done along this line. We recommended the following as the best suited to this purpose. Some of these are reviewed more at length in the first part of this article, and so we need only to mention them here.

#### COURSES FOR MEN'S MISSION STUDY CLASSES

"Creative Forces in Japan," by Fisher. A fine book for men. Published by the Missionary Education Movement. (Paper, 50 cents; cloth, 75 cents.)

"Japan on the Upward Trail," by Axling—Not so heavy as "Creative Forces," but inspirational. Published by the Missionary Education Movement. (Paper, 50 cents; cloth, 75 cents.)

"Wandering Jew in Brazil," by Ginsburg. Many men who have read this will testify to its real gripping power and help to them. Published by Baptist Sunday School Board, Nashville, Tenn. (Paper, 50 cents; cloth, 75 cents.)

"You and Yours," by Morrill. The whole subject of stewardship is thoroughly and effectively treated in this book. Published by Revell. (Paper, 60 cents; cloth, \$1.00.)

"Why and How of Foreign Missions," by Brown—a practical discussion of reasons for and methods of foreign missions. Published by The Judson Press. (Paper, 50 cents; cloth, 75 cents.)

"Making America Christian," by Masters—a good book on home missions. Published by the Home Mission Board, Atlanta, Ga. (Paper, 50 cents.)

"Cuba for Christ," by Lawrence, though written by a woman, will interest men. Published by the Arkansas W. M. U. (Paper, 60 cents.)

#### COURSES IN BIBLE STUDY AND MISSIONS

"All the World in All the Word," by Carver. The missionary message of the Bible is ably set forth. Published by the Baptist Sunday School Board, Nashville, Tenn. (Paper, 40 cents; cloth, 60 cents.)

"The Bible and Missions," by Montgomery. The missionary message and what the Bible translations have meant to the world. Published by the Central Committee. (Paper, 50 cents; cloth, 75 cents.)

"The Bible a Missionary Message," by Carver. Published by Revell. (Cloth, \$1.00.)

"Unique Message and Mission of Christianity," by Love. (Paper, 60 cents; cloth, \$1.00.)

#### COURSES IN PRAYER AND MISSIONS

"Intercessory Prayer," by McClure. Published by the Baptist Sunday School Board, Nashville, Tenn. (Paper, 30 cents; cloth, 60 cents.)

"How to Pray," by Torrey. Published by the Baptist Sunday School Board, Nashville, Tenn. (Paper, 50 cents; cloth, 75 cents.)

"Quiet Talks on Prayer," by Gordon. Published by Fleming H. Revell, N. Y. (Cloth, \$1.25.)

Any of the above books, or any other books on missions may be secured through the Educational Department of Foreign Mission Board, Richmond, Va. A catalogue describing all the latest mission literature for all ages, also maps and helps, and tract on "Church School of Missions" may be had upon request to the Educational Department.

## Some of the Latest Mission Books

Reviewed by J. M. Kester, Educational Secretary

OUTLINES OF MISSIONARY HISTORY, by Alfred DeWitt Mason. Published by Doran, New York. Price, \$2.00.

The author of this important volume is a lecturer on the history of missions in a Missionary Training Institute of Brooklyn, N. Y. He has presented not only an accurate but an interesting and readable history of missions from New Testament times until the present. The work is also comprehensive, covering all the so-called missionary continents and islands. Not all histories are readable, but this one is. As proof of this, the book has now passed well into its third edition since 1912. The author set for himself a high aim, as he tells us in the Preface: "In this book the attempt has been made to so combine a reasonable fulness of detail with some vividness of description and with the personal touch which accompanies a biographical treatment of the topic, that not only the student but the general reader may be led to pursue the subject further as time and opportunity may permit." The author has lived up to his aim.

The book is world wide in its scope, gripping in its interest, and the facts presented are brought down to date by revision. In addition to the reading matter the book contains a world map in colors showing the prevailing religions of the world and several charts. Anyone who would better understand the march of Christian missions should read this valuable volume.

HENRY MARTYN: CONFESSOR OF THE FAITH, by Constance E. Padwick. Published by Doran, New York. Price, \$1.50.

This volume is the first in a series of missionary biographies which have as an aim the "giving to the world of today a fresh interpretation and a richer understanding of the life and work of great missionaries." Henry Martyn is a name often heard in inspirational addresses, but too little known in the heroism of his life. He was a great scholar, a life-long lover, and an adventurer for God. To read his life is to be drawn closer to God, to man and to a desire for greater service. In chapter one, the author pictures the life of India in the days when Martyn went

there, a very different India from today. This first chapter may not grip everyone by its gloomy picture, but from chapter two onward one is loath to lay the book down.

We especially recommend this volume to pastors who feel their lives are dull and meaningless, and to young people who would catch a vision of the possibilities of life. There are now ready two other volumes in this series. These are "Alexander Duff," by William Paton, and "Francois Coillard," by Edward Shillito. We have not yet read these, but from sketching them feel safe in recommending them also. Though dead many, many years, these heroes of the faith are living on the lives of others whom they influence.

"A GALILEE DOCTOR," by W. P. Livingstone. Published by Doran, New York. Price, \$1.75.

The author is an experienced writer of missionary biography. He has written the life of Mary Slessor of Calabar both for adults and children, and also of several others. He knows how to select and present the most interesting things about a life so as to keep the interest of both young and old.

In this volume the author tells the thrilling story of Dr. W. B. Torrance, a native of Scotland, who for thirty-nine years has been a medical missionary in the Sea of Galilee Mission at Tiberias. Dr. Torrance was the first Christian physician to heal and teach on the shores of the Lake of Galilee. His life has been one of heroic struggle and perseverance against many difficulties. While the visible results have been meagre, the service rendered the Kingdom has been glorious. Dr. Torrance has been the unselfish servant of all creeds—Jews, Moslems, and Christians, and has made friends from all. Since Southern Baptists now have missionaries in Palestine, this volume will have an unusual value; for it throws light upon the peculiarly difficult nature of missionary work among the Jews and Moslems. To read this book will not only give one a fairly good understanding of the present political and religious situation of Palestine, but will broaden one's sympathy for those who are laboring there as missionaries.

\* \* \*

## The Object of Medical Missions

*Dr. T. O. Hearn, Laiyang, China*

During the fourteen years' service in our North China Mission, our time was about equally divided between the medical and the evangelistic departments of our work. I am glad to say a word on behalf of our medical work, for I was deeply interested in that department.

Our Foreign Mission Board is wise in carrying on in China the three distinct departments of work: the direct evangelistic, the educational, and the medical. The great success of each department, and the fact that each fits into and helps to build

up the other, proves the wisdom of the plan. I presume that it is now generally understood that the chief object of each of the three phases of our great mission work in China is to evangelize the Chinese, either by the direct or indirect process.

The first object of medical missions is to bring relief to the millions of people in that great land who are suffering from all kinds of diseases. This object is most worthy because of the immense numbers needing this help, and because of the extreme scarcity of qualified doctors, nurses, and hospitals to meet this stupendous need. While engaged in that work, I often felt that our Board would be justified in developing this department of our work, in the great interior fields, if there was no other object but relieving suffering humanity. In this work, in a great mission field like China, Christianity has the best possible method of expressing itself in terms of mercy, kindness, sympathy.

The object just stated leads up to the second object: to help all those who come under the influence of this work to know Jesus Christ and accept him as their Saviour. Yes, to make known his love, his power to heal their bodies and to save their souls, is the chief purpose of the splendid band who are engaged in this noble work. And as they are being ministered to by the loving hands of the physician or nurse, their hearts are most receptive to the message concerning the great Physician. As the patients hear the gospel messages and appeals from day to day in the hospital chapel, and by teaching these truths to them in the wards, and by the Scripture portions and tracts which they carry home with them, they are learning of Jesus and his redemptive plan.

When I was in the hospital work at Pingtu, I remember a prominent family in one of the villages not far away that was bitterly opposed to the "Jesus Doctrine." After a while a member of the family, a fine young man of twenty, became seriously ill and was brought to the hospital. Different members of the family were there every day to see him. Before very long I could see the wall melting down. They became interested in the gospel story, and more interested as the son began to recover. He was there six weeks, was completely cured, was an apt student, and learned well, had given his heart to Jesus, and before going back to his home, he, his mother, and his brother were baptized into our Pingtu church, professing their faith in Him; and other members of the family were much concerned about their souls' salvation. May the Lord prosper this work; and may he bless all those who, in his name, are engaged in the ministry of healing.



"BEYOND THE BORDERS OF BAPTIST OPERATIONS IN THE EAST"

(1) One of three such buildings erected in Pyeng Yang, Korea, by the native Christians of Presbyterian churches within one year. The Mission helped a little on this because they wished the basement constructed for use of a school. All the rest was paid for by the churches. (2) Baptist group attending conference, Peitalho Beach, Chili, China, July, 1923 (Dr. W. O. Carver seated). (3) Dr. Moffett, Pyeng Yang, Korea, sitting on porch of barn where he first opened mission work in this place in 1893.

## War-Torn China's Need of Doctors

Dr. Geo. W. Leavell, Stout Memorial Hospital, Wuchow, China

The following recital of events has come to us from a lady missionary located at Shiu Hing City, Kwang Tung Province, and gives a vivid picture of the situation confronted in an inland city during the political war between the provinces, which is now being fought in South China.

"Shiu Hing, April 28th, 1923.

"Probably much before this letter reaches you, you shall have been showered with my personal cards and notes sent up with the wounded soldiers to your hospital. Truly, I hope they reach you with more expedition than the mail has been coming this way, as it took six days for a Wuchow letter to reach me. (Usually mail reaches us the next morning after being mailed.) The evidence that went up on the boat tonight, twenty-five wounded soldiers, is not one-third of such that we have, but this boat took only their own men and one young man, a citizen, whom I especially asked the officer in charge to allow to go. Poor fellow, day in and day out, for six long days he has sat at the door of the temple watching, waiting, hoping for some one who knew him to pass by. But no one came and probably never would have. He is badly wounded in the knee, and I do hope he finds his family and friends in Wuchow—I don't even know his name—and that they will minister to him. Our preacher who talked with him, said that he was on a commandeered boat and in trying to escape during the fighting was shot.

"Injured soldiers, enemy and friend to the ones at present in charge, and citizens wounded in their homes or in other peaceful pursuits, are scattered all over this city. Oh, how I wish we had a hospital here and a real doctor!

"Dr. Chan Lok Ting is a coward. He is as white livered as a milk fed chicken. He has run to his native village like the coward he is, and left only a young assistant to minister to the wounded and dying in this now pestilent city. Of course his name is in huge letters as the doctor in charge of the Red Cross and an enormous Red Cross flag flies majestically over his imposing 'brown stone front,' but he, with the bravery of a baby, has fled ignominiously. There is not a doctor in this town now, and I believe that I am telling the plain truth when I say that, as little as I know, I guess I am the nearest approach to a medical man there is here. Dr. Cheung's man and Dr. Chaps carry their instruments about in a big Red Cross bag and flourish them on every occasion, but—well, you see how it is.

"I've been feeding aspirin to some of them and greasing them every one, no matter with what sort of complaint, with *vaseline*. One man came to me with some sort of stomach trouble and I gave him soda water. He said it surely helped him and he was much better next day! One man had a burn, scald over the forearm, I rubbed him in castor oil with good success! One man was not satisfied with the *vaseline*; said his wound was still sore, so I fixed up a cloth with violet-nutri-creme (from my dressing table) and he was tremendously pleased and said it was much better than anything he had had.



STOUT MEMORIAL HOSPITAL CLINIC

A group of patients awaiting treatment, in connection with which the gospel message will be given to them in most effective fashion.

"One fellow had his lower face knocked off, nearly, and I gave him *crysanthemum* water to wash out his mouth with (this on advice of our school cook) and he wanted more and more, until it does seem he'll wash himself away with *crysanthemum* water. We *vaseline* him afresh every morning!

"There is not a drop of iodine in Shiu Hing except a little bottle in my fellow worker's locker, and she being in the country, I daren't touch that. I put zinc oxide on that fellow with the hole in his neck. I stole that from my companion's locker, but he surely needed more than *vaseline*.

"There's a man here with both his eyes shot out, rifle ball entered side of head and came out through the left eye, evidently severing some important operations in the back, for both eyes are bad, the right discharging even worse



HOSPITAL MOTOR BOAT "ROANOKE"

This well-equipped gasoline launch enables the hospital staff of Stout Memorial Hospital to make trips to destitute places with drugs, supplies and evangelistic literature.

than the left which has protruded something awful. We *vaseline* him afresh every day! That's all. What can I do? He is an enemy and there are no boats going up your way, but soldier boats for this side. He was left at the chapel door and I am sure would have starved if the Christians had not ministered to him.

"I went in a store occupied by wounded soldiers this afternoon—nine of them—one shot straight through his hips. We *vaseline* them!

"That's not half the tale. You have troubles worse than mine, only you don't have ignorance. I found a man this afternoon with fever at 106. We washed him in cold water and gave him quinine—I had no quinine but another missionary had some powder, so we guessed at the grains and told the soldiers to give it to him thus—three times a day.

"One man, a corporal, was standing in a group of soldiers and was asked who was his captain, and upon being told they shot him in the arm and side. He was three days without any attention except his own coat, which clung quite close to him, so close in fact that I am afraid he is going to have gangrene—oh, it is an evil thing. We *vaseline* him! He was not allowed to go to Wuchow because he is of the 'other side,' whichever that may be.

"I'd be much interested to hear something about how these men reached you and how they are getting on. We have been preaching to them and praying for them and with them, and trust that they may drink freely of the Living Water of Life."

I am glad to say that the morning after receiving this letter the Stout Memorial Hospital was able to send the Hospital motor-boat "Roanoke" to this destitute city, one hundred miles down the West River below Wuchow, and the boat was loaded with drugs and supplies, having in charge one real doctor and nurse and dispenser. We took iodine along but left the *vaseline*!

Surely there is need in China today for capable doctors and better hospitals.

## A Chinese Baby Gets a Bath

Dr. Jeanette E. Beall, Laichowfu

Shu Ta Ming is a cook at the Laichowfu Station. He is a good, faithful Christian fellow, and is loved by all the missionaries. He has a poor little wife who is no way his equal. He loves children, but it seemed he was never to know the joy of having one of his own. Two poor, weak little things came into the home, but soon vanished away. A third little one came, who, from the appearance of him, had no better chance for this world than the other two. He weighed less than four pounds at birth. The father said when he was born that he had a vision of the child growing up to be a preacher, and so he named him "Chuan"—to preach.

We all wanted this little fellow to live, and yet there seemed so little hope. The Chinese think a baby should have food



at once, and they therefore hunted up a woman whose child was running around, and asked her to share her milk with this baby. We soon persuaded the father, at least, that that would never do.

Then his friends began to advise him how to save the child. They gave him a powder containing ground-up pearls, and other things of like nature, which they assured him would surely save its life. We persuaded the father that it would be bad for the child.

After a few days we decided the baby simply must have a bath, although the mother was terribly opposed to it. The Chinese say to bathe a baby before it is three months old will surely kill it. We tried to assure her that there was absolutely no danger, and that the child's life depended on getting it cleaned up and the pores of its skin opened. We persuaded the father to let us give it a bath, behind Miss Huey's big kitchen range.

The second bath we gave it the mother was so angry she would not feed the baby one day, and would hardly speak to us, but the father knew from being around foreigners that it was the proper thing to do, and so in spite of her, as well her relatives and friends, he insisted on having it bathed regularly. He said if we would show him how, he could do it himself, and he did.

The Chinese also claim that if a baby is sick during the first fifteen days it will surely die. This baby was sick, but we did everything in our power, not failing to ask help of the Great Physician, and the little thing pulled through. The Chinese thought it was nothing less than a miracle.

When we gave it its first bath we used a number of the little garments that were sent from the homeland. The mother had made one little outing flannel dress in semi-foreign style, which was an unusual thing to do, as the Chinese are not like our mothers, they do not prepare for the coming of the little one.

The father is the proudest man one can imagine. Whenever we go up there we must stop and see his baby. And he never ceases to thank us and the heavenly Father for saving his little one. The other day he asked me if I would please write a letter to the people in America and "big thank" them for the things that were used on the baby, and to tell them they helped to make his baby "grow big." He said he thought they should know how much good their gifts were doing, and how much his family thanked them. He said if he should write a letter in Chinese he knew they could not read it.

His baby is through with the things now, and has gone into its native costume. The little garments will be used for some other baby.

## God's Barefoot Boy

*Miss Annie M. Long, Morelia, Mexico*

In a little Mexican village there lived a father, mother and one little boy. The mother had heard the gospel preached before she married, but was not yet a Christian. The father, too, had heard the good news and waited for more light.

In a nearby village, a good Methodist preacher worked. Every Sunday the little family went to Sunday school in that village.

One Sunday the preacher brought a good message to his little flock. The boy, barefoot and truly with cheeks of tan, listened that day with more than usual attention. He was just eight years old, but his big brown eyes showed unusual intelligence as he listened to the message from God. Suddenly those eyes filled with tears and he began to sob. The little body shook with the great emotion that had overcome the boy. On the way home he told the father and the mother that he was going to preach like the man who brought the message so close to his heart that day.

Time passed. Missionaries from Toluca visited his home. Each time the proud father sent for the lad and had him tell them what he intended to do when he grew up.

There came a time when the Southern Baptist Mission Board decided to open a school in Toluca. It was then that the pastor remembered the little barefoot, would-be preacher. They asked him if he wanted to go to school, and his big eyes shone at the thought. They gave him a scholarship and told him when to come to school.

One day the lad, now thirteen years old, still barefooted, dressed in unbleached domestic and big straw hat—the typical costume of the country people in that region—came to school. He was one of the first thirteen pupils of that mission school.

In his own words we learn that he was quite a problem to manage; he was the first in every piece of mischief. Satan did his best to control that life and for a while succeeded wonderfully well. One night the pastor preached on "The Prodigal Son," and the barefoot boy returned to his Father's house—this time a consecrated soul, and the old desire to be a preacher came back stronger now than when a lad of eight. God called him to preach.

Of the thirteen in his class, he was the only one who graduated, and that in both literary and theological work.

Later we find him pastor of the Baptist Church in Morelia, Mexico. The history of his work during the next twelve years in this city, one of the most fanatical in the Republic, reads like a romance. The night of his first sermon in his new pastorate, he waited for the congregation to assemble, and was surprised and somewhat dismayed, when they told him that the six or seven present constituted the church. He preached, and his faithful wife helping him, they worked against great odds. The church began to grow and of course enemies began to wake up.

A little printing press was installed, and with the written word he met and conquered many of them in the field of debate. Now there is a larger press and more combative work is done.

One of the curses of Mexico is the lack, in so many cases, of legal marriage relationship. The majority of the poor people live together year after year without being lawfully married. Our barefoot country boy, now a cultured pastor of one of the largest Baptist churches in Mexico, has the happy faculty of influencing just such couples to get the lawful right to live together. They listen to his preaching, become converted, and to join the church they must first get married. A large number of the church members are newly married middle-aged folks, many of them already grandparents. During the eleven years' pastorate, there has been an average of three such marriages each year.

The majority of the members have been Catholics, of course. They bring their idols and give them to the pastor. He is shown with some of these relics. The Christ he is holding was worshiped by some of the Indians out in the mountains where the Mexican Baptists are doing mission work. The pastor brought him away, leaving the former worshiper happy in the Christ who must be worshiped "in spirit and in truth."

The little church he found in Morelia has grown from a mere handful into a church of more than 150 members.

If each Baptist Mission school develops just one such useful life, the money sent from the homeland will not have been spent in vain.

"I can not always know and understand  
The Master's rule;  
I can not always do the tasks He gives  
In life's hard school;  
But I am learning, with His help, to solve  
Them one by one,  
And, when I can not understand, to say:  
Thy will be done."

# Christianizing the Homeland

## A Home Mission Address Before the Stockholm Conference

*Dr. Curtis Lee Laws, Editor of "The Watchman-Examiner"*

This is a World Congress, an ecumenical council. We come from both Christian and non-Christian lands, but all who are here acknowledge Jesus Christ as Saviour and King and are proud to be called by his name. I am to speak on Christianizing the lands which are already nominally Christian, for with tens of thousands of Christian churches, long established and richly supported, and tens of thousands of Christian institutions, endless in variety and matchless in ministry, it is an undeniable fact that our so-called Christian countries are only nominally Christian. Despite the staggering evils and overwhelming problems found in these Christian lands, no thoughtful man will for a moment agree that Christianity has been a failure in any land.

In all these countries it has won multitudes to Jesus Christ, who has proved himself to be "the wisdom of God and the power of God unto salvation to every one that believeth." In all these countries Christianity has so demonstrated its power that its devotees are convinced, beyond all doubt, that it is a religion worth exporting. The world missionary enterprises of the Christian church rest upon this conviction, for without this conviction there could be no whole-hearted obedience to the Great Founder of our missionary enterprises. Yet in the presence of Christians from non-Christian lands who have been won to Christ by the missionary work of churches in Christian lands, it must be understood that those lands are Christian only in the sense that in them Christians predominate. In their foreign missionary enthusiasm the churches of Christian lands must not lose sight of the fact that their work at home is scarcely half done.

It goes without saying that the home missionary agencies of our churches must be made increasingly effective, but let it be remembered that the task of Christianizing the lands already nominally Christian is only remotely a Home Mission task. To-day we have a new class of Arabs, namely, the Arabs of the avenues, and a new class of bedouins, namely, the bedouins of the boulevards, and these are as far removed from Christian influences as those who dwell in the slums of poverty and squalor. The palatial hotels and magnificent apartment houses send as few people to the churches as do the tenement house districts. Our hearts are touched

when we hear of vast stretches of territory on the frontiers where no church steeple can be seen. But far more pathetic and far more sinister is the fact that gorgeous church buildings, almost countless in number, are to be found in the midst of the teeming millions of all our great cities ministering to but a handful of people or else utterly deserted and finally abandoned. Everywhere multitudes are to be found untouched by the gospel and as grossly ignorant of the real meaning of the gospel as the people of Canton or Bombay. They live in houses impinging our own, they trade with us in the markets, they share with us civic responsibilities, often they are people of culture and of character, but they are grossly ignorant and blankly indifferent concerning all religious matters. This is true in New York, London, Paris, Berlin, Vienna, Rome and Stockholm.

What can be done? How can such a situation be met? Shall we content ourselves by saying, "It has always been so?" Shall we content ourselves by boasting of the progress of our churches and glorying in the pyramids of gold that we have piled on the altar of the world's need? Shall we content ourselves with prayers for a revival that will arouse the stagnant life of the churches and sweep into the kingdom multitudes of new born souls? God grant that out from this Congress streams of influence may go which will cause Baptists everywhere to fall on their faces before the God of Elijah, the God of John the Baptist, the God of Charles Haddon Spurgeon, pleading for a revival which will shake the whole earth. But, brethren beloved, even this is not enough. The churches must be equipped and empowered for service after pentecostal seasons have passed. How can our churches be made more fruitful and powerful? What new light can be focused on a path which the saints of God so long have trod? Our difficulties are far more fundamental than those found in questions of money, method, organization and efficiency.

1. *We must face the fact that in Christian lands the Christian story has lost the gripping power of novelty.*

The Son of God himself wrought miracles that he might win the attention of men. He healed the sick and raised the dead and at first men gathered about him more because he was a wonder worker

than because he was a religious teacher. After he bore our sins in his own body on the tree, he broke asunder the bonds of death and came forth victorious over death and the grave. Then went forth the apostles making the resurrection the theme of their preaching. The like was never heard of since the beginning of the world. Men listened and wondered and believed. Through the centuries tremendous interest has been aroused by the telling of this story in lands unfamiliar with it, the very novelty of the story making the proclamation of the evangel both easy and successful. This principle finds illustration among certain classes even in Christian lands. I have seen companies of depraved men in great prisons strangely moved by the recital of the unfamiliar gospel story. Into one of our American churches there came a man who, strange as it may seem, knew not the gospel story. The minister was preaching on the trial and crucifixion of our Lord. As he neared the climax this humble stranger, overwhelmed with interest, excitement and indignation, shouted, "Did they kill him? Did they kill him?"

But, broadly speaking, the gospel has lost its novelty in the lands where it has long been preached and to the average non-Christian it is an old story in which he refuses to interest himself. But this gospel-hardened man is still susceptible to that which is novel for he easily becomes the prey of charlatans and frauds, and, thank God, occasionally such a man is won to Christ by the old, old story presented in a novel way by some eccentric evangelist. Our American Billy Sunday preaches Pauline theology in a way that would make the Apostle Paul's hair stand on end. Those of us gathered here would count ourselves play actors instead of prophets of the most high God were we to seek to interest men in the gospel by eccentricities of manner or method. How contemptible in the sight of the wonder-working God must be the antics by which some of his servants seek to advance his kingdom, and yet, wonder of wonders, He accepts even such service. But Moses before Pharaoh, and Elijah before Ahab, and John the Baptist before Herod needed not to play a part. God's power was enough to make their messages effectual.

Our God is still a wonder-working God and the gospel will be invested with a new novelty if we will magnify before men the

miracles which God is working to-day and the greater miracles which will be worked when faith becomes more triumphant. Yonder man is bound by the iron bands of habit to some paralyzing sin. He accepts the Saviour and instantly the iron bands burst asunder and he is a free man. If every minister of the gospel would persistently and enthusiastically exalt the transforming power of the gospel as did Harold Begbie in "Twice-Born Men," the gospel would soon be invested with a new novelty. In England fifty years ago a humble German believer determined to prove to the world that the Lord of Elijah still lives. The Bristol orphanages were his demonstration. He published his "Life of Trust," and a few years later visited America. No public building would hold the people who flocked to see a man who claimed that God had answered 30,000 of his prayers. If every minister of the gospel would learn the secret of prevailing prayer and would then persistently and enthusiastically tell the story of a miracle-working, prayer-hearing God, as did George Muller the gospel would soon be invested with a new novelty. Little wonder that the world has lost interest in the churches that have lost faith in the very gospel which they have been sent to preach. Little wonder that the world has no enthusiasm for a God who is able to arouse no enthusiasm among his own people. Brethren, our gospel has in it inherent qualities which will make it ever new and ever fresh when it is nobly lived and rightly interpreted.

II. *We must face the fact that in Christian lands the Christian message has lost the gripping power of certainty.*

The Christian church has long been divided into many denominations. This division was inevitable but most unfortunate because, for the most part, it resulted from differences of opinion about non-essentials. We may well thank God that evangelical denominations have ceased to make war on one another and that over the barriers that separate we are stretching out hands of loving cooperation. But to-day there is a sadder and more sinister division than the breaking up of Christendom into denominations, for denominations themselves are being rent asunder and those who have long been brethren are in warring camps contending not over non-essentials, but, alas, over the very foundation principles of Christianity.

This movement which is splitting Christendom into warring factions had its origin, so far as it is modern, in Germany where it was influential and powerful years ago. It then crossed over to Great Britain widely influencing its theological literature for twenty-five years. Thence it traveled overseas to the United States where it has found its most fertile soil and

produced its greatest harvest. It has now traveled to the ends of the earth and everywhere there is unrest, uncertainty, controversy. The sensational newspaper delights to tell the story of the hot and often bitter controversy between evangelicals and liberals over such questions as Christ's supernatural birth and deity, his atonement for sin, his resurrection from the dead, and the promise of his coming. The non-Christian people, with their background of amazing ignorance, read these stories, shrug their shoulders and become increasingly indifferent to Christianity. Meanwhile, the devil and his angels are holding high carnival in hell. The Master said: "A house divided against itself cannot stand."

The Christian church has no message to-day for a dying world. As a matter of fact the Christian church is preaching many gospels and the result is confusion and failure. If this theological war is fought to a finish, at least the present generation will perish for lack of vision. Believing in the sincerity and high moral character of these warring theologians, I beg of them in the name of Christ and perishing humanity, that they will quietly, lovingly, prayerfully gather about a table with God's Book before them and let that settle every disputed question. That Book is the ultimate ground of authority. Through it God speaks, and when God speaks let all the earth keep silence before him. It is true that the revolutionary methods and untrustworthy conclusions of destructive critics have persuaded some leader among us to question position made sacred by antiquity, but we may well be thankful that the influence of radical criticism is growing less with the passing years.

Unfriendly criticism can never shake this impregnable rock, and unfriendly criticism will simply clean off any moss that may have accumulated with the centuries. After the process is over and the scaffolding is taken down, the unchanging granite will gleam all the more resplendently. This is the book revered and followed by our fathers. They pillowed their heads on it when they came to die. It is the book which has produced the world's noblest civilization and has brought purity and peace and power to countless millions.

"Were all the seas one chrysolite,  
The earth a golden ball,  
And diamonds all the stars of night,  
His book were worth them all."

Surely we ought to be willing to let this book be the umpire, the judge, the jury in our theological disputes. Its message to a dying world is consistent, easily understood and as sharp and quick as a two-edged sword. It was the message

preached by Peter and Paul, by Cary and Judson, by Oncken and Broadus, by Spurgeon and Weston and Hovey and Strong. It is a message of certainty and of power, the only message that will ever save a dying world. If a man is unwilling to preach this message, whatever else he may be, he is not an ambassador of Christ.

III. *We must face the fact that in Christian lands Christian character has lost the gripping power of saintliness.*

As there is a physical robustness which enables one to fling off the approaches of disease and death, so there is a spiritual robustness which enables one to fling off the approaches of temptation and sin. The prophetic word concerning our Master was this: "His name shall be called Jesus, because he shall save his people from their sins." Holiness is essential both to peace and to power, both to the enjoyment of God in our hearts and the glorifying of God in our lives. There is no authority like the authority of character. "And, beholding the man who was healed standing among them, they could answer not a word." There is a place for teaching, for testimony, and even for controversy, but "it is with well doing that we are to put to silence the ignorance of foolish men." The credentials of Christianity are the characters of those who have been transformed by her power. The representatives of Christianity who have failed to exemplify the transforming power of Christianity in their own lives have been impotent in power and traitors to their trust. Ian Maclaren expressed it exactly right when he said, "It is useless to expatiate upon the excellency of the machinery unless the milled articles come up to the standard." We are the milled articles. Do we come up to the standard? We are the only samples that God can exhibit to the world.

Beyond all question the best people in this world today are the people who are called by the name of Christ, but it must be confessed to our shame that there are many among us who see no essential connection between religion and the higher moralities. We have all observed that some who sing the most lustily, pray the most fervently, testify the most enthusiastically and attend holiness meetings *ad infinitum* are notorious for their lack of veracity, integrity and purity. They are not conscious hypocrites. They feel that Christianity consists in fervent expressions of their devotion to God. Alas for the man who feels that emotion is all that there is to religion! There are still others who see no connection between religion and the higher moralities. They feel that Christianity consists in ceremonial devotion to God; so they observe sacraments, fasts and feasts with the utmost conscien-



tiousness, and then go out to trample God's commandments under their feet. Thus we find that emotionalists and formalists, at opposite extremes in their method of worship, unite in bringing discredit on the cause which they espouse.

The righteousness of the saints which will have evidential value must be a righteousness which touches every relationship in life. It must manifest itself in business, in industry, in society and in politics. Cloistered righteousness which is sublimely indifferent to social conditions is a righteousness which causes men to scorn Christianity. The man who loves God loves his neighbor also, and the man who loves his neighbor will always and everywhere follow the example of the good Samaritan. The fact that "the soul of all improvement is the improvement of the soul" does not remotely absolve us from the obligation of temporal ministries. To be sure, you cannot make a man a Christian by changing his surroundings, but you may often have a better chance to make him a Christian, and certainly after he has become a Christian he is entitled to an environment in which his new life will have the best opportunity for normal development.

The question of the first murderer was, "Am I my brother's keeper?" To-day this is the question of the murderer who is taking the life of his brother. It is the question of the business man who is taking advantage of his brother. It is the question of the man whose example is debauching his brother. It is the question of the man who refuses to be influenced by the weakness of his brother. It is the question of the man who is not disturbed by the poverty of his brother. Looked at from any point of view, it is the question of a murderer of the man who so hates his brother that he deliberately slays him, or else of the man who is so indifferent to his brother that he makes no effort to save him from impending doom. Long ago the world realized that the man who deliberately puts his brother into peril is a murderer. The time is coming when we shall recognize as a murderer the man who indolently or indifferently refuses to rescue his brother from peril. How different was the spirit of Cain from the spirit of our Master! Christ said: "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel unto the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, the recovery of sight to the blind, to set at liberty those that are bruised, to preach the acceptable year of the Lord."

I am addressing many to-day who have made great sacrifices for the faith which they hold dear. They wonder that God in his goodness allows them to tread lowly

the humble paths, suffering isolation, poverty, persecution. Remember, dear friends, that it is fire that burns away dross. Those of us from prosperous Christian lands realize full well to-day that isolation, poverty and persecution made great men of our fathers and enabled them to lay the foundations on which we are building even until to-day. We also realize full well that with prosperity come temptations to pride, to worldliness and to self-indulgence. Too many of us have yielded to these temptations, weakening our moral tissue, and thus limiting our Christian influence. The imperative obligation of Christian people in Christian lands is so to live that men will take knowledge of them that they have been with Jesus and learned of him. The most powerful and effectual of all sermons is the consecrated walk of the meek and lowly followers of the gentle Nazarene.

IV. *We must face the fact that in Christian lands Christian effort has lost the gripping power of dependence on the Holy Ghost.*

One of the most difficult lessons to be learned in the school of Christ is that there are no substitutes for the Holy Ghost in the work of the kingdom of God. When Jesus went back to his Father, his little group of disciples were as sheep without a shepherd. They were very ordinary people—people without learning, without money, without social position, without political power, and without spiritual vision. They were overwhelmed by the tragedies of the preceding days and were as timid as frightened sheep, but they believed in Jesus, their teacher and friend, and in their extremity they gave themselves unceasingly to prayer as Jesus had commanded. Then suddenly his promise was fulfilled and the Holy Ghost came upon them and they were empowered for witnessing. The world heard and heeded their message. These timid, shrinking, broken men and women became mighty in the work of kingdom building because their dependence was upon God and their expectation was from him. Paul declared to the church at Corinth that God's power needed not the supplement of earthly strength.

"Why, look at your own ranks, my brothers; not many wise men (that is, judged by human standards), not many leading men, not many of good birth, have been called! No, God has chosen what is foolish in the world to shame the wise; God has chosen what is weak in the world to shame what is strong; God has chosen what is mean and despised in the world—things which are not, to put down things that are; that no person may boast in the sight of God.—*Moffatt's Translation.*

Now in the progress of the kingdom all this has been reversed and in Christian lands the educated, the wise, the mighty, the cultured, the noble, the influential and the rich are not only among the disciples, but are the leaders in our churches. I do not for a moment believe that the church at Laodicea fairly represents the churches of the lands of which I am speaking, but I do believe that, unconsciously, we are to-day depending on a cultured ministry, on up-to-date organizations, on scientific equipment, on human efficiency, on consecrated wealth more than on the Spirit of the Living God. As much as any living man I recognize the value of education, organization, efficiency, equipment and wealth, but if they are going to rob us of absolute dependence on God, instead of proving a blessing, they will prove to be a withering, blighting curse. There is not power enough in any of these, nor in all of them together, to save a single soul.

May I congratulate our brothers from non-Christian lands and from lands where Christianity is taking root afresh that you have no other to whom you may look except the Living God; that isolation, poverty and persecution have made God your only dependence. "Rejoice and be exceeding glad, for so persecuted they the prophets which were before you."

My brethren from Christian lands, I plead that we may return to our homes determined, as far as in us lies and, to the full extent of our influence, to invest the Christian story with a new novelty, to invest the Christian message with a new certainty, to invest Christian character with a new saintliness and to invest Christian effort with a new dependence on the Holy Ghost. Let us heed the call of God and give ourselves afresh to the difficult task of making Christ and his saving power real to the men and women of our generation. May God use our ministry to the praise of his glory.

#### Suggested Leaflets—Supplement to W. M. U. Program

	Cents
A Cripple in China (G. A.).....	2
For the Healing of the Sick.....	3
I'll Go Where You Want Me to Go.....	3
The First Thanksgiving (Poem).....	2
The Ringing Bells.....	2
Our Missionary Nurse (Poem—Sunbeams) ..	2
The Light of a Diamond (Playlet—Young Women) .....	5
Waiting for the Doctor (Playlet—Older Sunbeams or G. A.).....	5

(Order the above from W. M. U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.)



## From the Woman's Missionary Union

MISS KATHLEEN MALLORY

### Getting the Keynote

Since no part of the missionary meeting is more important or more fraught with possibilities for developing valuable kingdom workers than the devotional service, perhaps suggestions for having impressive and helpful devotional periods will be welcomed. We are indebted to the states of Missouri and Alabama for those given below.

A certain society sets aside a very definite period of time for a real study following the Bible study outline as given in *Royal Service*, and nothing is allowed to detract from or to encroach upon that time. Another has appointed a devotional service chairman whose deep consecration and knowledge of the Scriptures peculiarly fit her for that leadership, giving her a power and prestige beyond that of any other woman in the organization. A third is careful to see that the devotional service chairman is not asked to do any other work in the society so that she may have time to devote to preparation and research that will enable her to make the devotional hour one of real value.—*Missouri*.

It is better to have no set time for the devotional, let it be sometimes first, sometimes last and sometimes in the middle of the program. Twenty minutes is long enough, that to include prayer and music. Vary the devotional service. Occasionally have one woman lead, again have an entire circle or all the officers take part. Scripture reading in costume of the Eastern country is effective and pleasing. On another occasion have the entire devotional in song. The most helpful season of the year was when the devotional committee brought to the society "God's Answers to Our Questions about Prayer,"\* followed by "The Third Prayer."\* Just before the time for the Christmas Offering the devotional service committee presented each member of the society with "A Book Mark for Your Bible."† For the last devotional of the year have "Twenty Questions for a Quiet Hour,"\* answered by twenty members in twenty minutes. "Pray around the world" during the twelve months with calendar and map before you. Sometimes close service with meditative period facing some such question as: What am I doing, personally, to evangelize the world?—*Alabama*.

\*Order leaflet for 2c from W. M. U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.

†Order leaflet for 3c from above address.

### W. M. U. Items

We have changed our name but not our station in life. Henceforth address your letters to 1111 Age-Herald Building, Birmingham. The building in which our offices are located has been purchased by the *Age-Herald*, Birmingham's morning newspaper. Only the basement and lower floors, however, will be occupied by the paper and so the purchase does not affect us at all except as it makes us accustom ourselves to using the new name of the building. This change will be welcomed by many who have found it tedious to write the long address, and so we believe our correspondents will soon fall into the habit of writing 1111 Age-Herald Bldg. for W. M. U. headquarters address instead of 1111 Jefferson Co. Bank Bldg.

It is good to have our Union president, Mrs. W. C. James, at home again after her journeyings in Europe. Mrs. James will attend several of the state annual meetings and through her addresses on those occasions will share with many the inspiration to renewed faithfulness to kingdom work which came through the experiences of the summer. For those who may not be so fortunate as to hear Mrs. James speak this fall we would call attention to the series of editorials she is writing in *Royal Service*, dealing especially with Baptist work in southern Europe.

A custom time-honored and well-beloved by W. M. U. workers is that of packing missionary boxes for frontier pastors. This fall that service is not being slackened one whit, but as an "over and above" ministry of love is the effort to cheer the way of sick or aged ministers in our midst. This may be done in various ways, tact and thoughtfulness will suggest the most welcome means of showing loving interest and gratitude towards these "ambassadors on behalf of Christ." If your society is interested and you wish further suggestions along this line write to your state W. M. U. Secretary.

### Program for November

Prepared by Willie Jean Stewart, Ala.

TOPIC—MEDICAL MISSIONS AND EVANGELISM.

Hymn—"Come Every Soul By Sin Oppressed"  
Sentence Prayers for All Objects of the 75 Million Campaign

Verses on God's Power—(Voluntary)

Hymn—"All Hail the Power of Jesus' Name"

Bible Study—The Wonderful Gift of Life:

a. *Physical Life*—Gen. 2:7; John 1: 3, 4; Acts 17: 28

b. *Spiritual Life*—Gen. 1: 27a; Psa. 8: 3-6; John 10: 10b

c. *Eternal Life*—John 3: 16, 36

Prayer of Thanksgiving for God's Gift of Life

Hymn—"America"

Talk—Sanitation and Health as By-Products of Christianity in America

Talk—Christianity Cleaning up Heathen Communities—the silent witness of cleanliness, sunlight, fresh air

Prayer of Thanksgiving for Healthful, Christian America

Prayer of Thanksgiving for Medical Beginnings in Many Lands

Talk—Reaching the Homes Through Medical Missions—incidents at home and abroad

The Ringing Bells (Order leaflet for 2c from W. M. U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.).

Talk—Christianity and Work among the Lepers—Federal Leprosarium in Louisiana, Work on foreign fields, new leper colonies of Southern Baptists in China

Prayer for God's blessing on all medical work as a soul-winning force of Southern Baptists

Hymn—"We Praise Thee, O God"

Personal Service Period—Demonstration of a clinic or class in personal hygiene and sanitation for children or mothers as given in Good-Will Centers and Home Makers' Clubs

Business—Welcome New Members; Report on Soul-Winning Campaign; Report of Personal Service Committee; Report on Young People's Organizations; Marking of Standard of Excellence Wall Chart; Report of Gifts to 75 Million Campaign; Routine Business; Announcements

Hymn—"Count Your Blessings"

General Prayer of Thanksgiving

### 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 Age-Herald Bldg., Birmingham, Ala., price 2 cents per copy; 10 cents per dozen.

## From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

### A Peace Measure

The unifying power of the Gospel was exemplified in a convincing way at the Stockholm Congress. There was the warmest fraternity between the Baptists from the allied nations and the sixty representatives from Germany.

In a most delightful fellowship meeting in the leading Baptist Church of Berlin, when some sixty American Baptists assembled with a large company of German Baptists from various churches, the German speakers assured us that they cherished no ill will toward us, but entertained sentiments of genuine friendship for us. They even asserted that they were not in sympathy with the Kaiser's policy, were drawn into this horrible conflict against their will, and with emotions of gratitude, they thanked American Baptists for the generous help afforded them in caring for their widows and orphans. The fellowship of these German Baptists was most fraternal.

Disarmament Conference, an International Court of Justice, and the League of Nations may all make their contribution to world peace, but they do not go to the heart of the matter. The peoples of the world must acknowledge the authority of that Gospel which not only teaches every man to "love his neighbor as himself," but so transforms his life that enmity is removed and he is enabled to "love his brother as himself." When the Spirit of the Prince of Peace becomes regnant in the policies of rulers, then shall we learn war no more.

### A Modern Miracle

"A miracle was added to the annals of the South when seven farmer members of the Arlington, Ga., Baptist church discovered at cotton picking time that an acre which each dedicated to the Lord at the suggestion of their pastor was not only unscathed by the boll weevil, but that it was much healthier in appearance and fiber than that of their other acreage, despite the fact that no preventive measures had been taken to combat the ravages of the boll weevil. Following the revelation of the miracle, the church has become the mecca of cotton farmers from all over the state, and thirty of them have already agreed to devote an acre apiece to the cause of God next year."

The above statement was taken from a Knoxville daily.

### Northern Association

The Secretary valued very highly the privilege of making a visit to the Northern Association, which met at Cedar Grove Church near Maynardville, Tennessee, on September 4. There

were perhaps as many as 2,000 people present, the discussions were vigorous, and the spirit of the people toward the Baptist program was fine. These Associations are great rallying occasions for Baptists.

Law enforcement and the Missionary enterprise had able presentation and support. The people listened with lively interest to a report of the Stockholm Congress. This Association has made marked advancement in recent years. Many of God's elect are found in these country districts.

### Shreveport, Louisiana

This city in the oil region claims eight Baptist churches, all of which show a commendable spirit of enterprise. Of course the First, with its great building, its 3,300 members, and its eminent pastor, is best known to the brotherhood at large.

The General Secretary was called to Shreveport on September 7, to conduct a Stewardship Institute in the Queensboro Baptist Church, preparatory to an every-member canvass which was scheduled for the last of September. There were two sessions held each evening, prior to Sunday, with luncheon between. This Lord's day was not one of rest for the visitor, inasmuch as he was invited to speak in five different functions during the day. Two of these were a little unusual and deeply significant.

The first was a conference with the deacons, when the duties of this office and their relation to the proposed canvass were emphasized.

The second was a meeting with the men at 7:00 p. m., when the utmost freedom prevailed; men, of their own accord, gave expression to their renewed interest and declared their purpose to co-operate most heartily in the campaign to cover the budget and to add new pledges to the 75 Million.

There was fine spirit among the parents toward providing a way for their children to have a share in the weekly offerings. This was gratifying. Rev. Winston F. Borum, the pastor, and Mrs. Borum, are held in highest esteem by the church and have had remarkable success during the few months of their administration.

The results of the campaign have not yet been reported to the office.

### Winder, Georgia

On Sunday and Monday, September 16 and 17, the General Secretary attended a Stewardship Conference at the Baptist Church of Winder, Georgia, of which the Rev. Jesse M. Dodd is the popular pastor. Such conferences usually close on Sunday, but in this case the meeting opened on the Lord's day. At 10:15 the Secretary spoke to the Baraca Class of about forty men, and followed his remarks on the lesson with a statement concerning the plans for the South-Wide Baptist Men's Convention, to be held in Memphis, Tennessee, February 12-14, 1924. This Baraca class and the Brotherhood of the church mean to have a good representation at the Memphis Convention.

A picnic dinner was served in the church yard on both Sunday and Monday of this meeting; of course this was a winning attraction. In addition to the services at 11:00 a. m., and 7:30 p. m., the Secretary made a blackboard talk Sunday afternoon on "The Budget and Weekly Offering."

On Monday morning a goodly number of representative pastors and laymen assembled from the churches round about; the Secretary, at some length, discussed the relation of the deacon to church finances, stressing the obligation of the deacon to the budget and stewardship campaign. He was followed in a most practical talk by Rev. J. W. O'Hara, enlistment worker for North Georgia. Brother O'Hara makes the following statement in the "Christian Index" regarding this meeting:

"The first of the North Georgia Stewardship Conferences was held at Winder the 16th and 17th. Pastor Dodd had arranged months ago to have Dr. J. T. Henderson in such a Conference. Our department co-operated. Dr. Henderson's work was gratifying in the extreme. Monday morning found a splendid representation of pastors and church workers of the Apalachee and Mulberry. Everyone was enthusiastic about stewardship and readily consented to co-operate."

The Secretary closed his work at Winder with a talk on the Baptist World Congress at 8:00 p. m., Monday night.

The church at Winder has some wide-awake laymen that have organized themselves into an active Brotherhood. The pastor and several of his laymen from the Baptist Church at Jefferson, Georgia, were present at the conference on Monday and reported that their Brotherhood was in a prosperous condition. This Brotherhood was organized more than a year ago, during a visit of the Secretary to this church. Both of these brotherhoods expressed their purpose to conduct study classes during the winter.

### Greensboro, N. C.

There were several features of the recent campaign in the First Baptist Church of Greensboro that are worthy of note.

Pastor Turner and his helpers had done a fine work in the matter of preparation. The pairs of canvassers had been carefully selected for days in advance, the membership had been divided into groups and these lists placed in the hands of the teams more than a week before the canvass, and a tactful letter had been sent to every resident member, giving full information and appealing for loyal co-operation.

The Secretary arrived on Thursday prior to the canvass on Sunday and held four meetings with a large company of the men. The women co-operated most effectively by furnishing a fine supper each evening. The men were sympathetic from the first and showed "a mind to work" as well as a willingness "to honor the Lord with their substance." The effect of the pastor's sermons was apparent in the spirit of the people. Brother Turner is nearing the end of his thirteenth year as pastor; he and Mrs. Turner are more strongly entrenched in the esteem of the church than ever before.

A great audience assembled on Sunday morning, and at the close it was an inspiring sight to see the large company of canvassers gather in front of the pulpit for a word of encouragement and prayer.

When these men met at 2:30 every team was full, a number of the men led in voluntary sentence prayers for the Lord's blessing on them and the homes, and each canvasser signed a pledge before starting out.

The pastor stressed the importance of enlisting those who had not made pledges to the 75 Million.

The reports at night, while not complete, indicated that the church budget of \$15,000 had already been provided for and that more than two hundred dollars per year had been added to the benevolent fund. A later report states that \$16,106.48 had been pledged to church support and that \$260 per year additional had been pledged to the 75 Million. The actual

number of pledges up to that time was 666 and only 13 declined to subscribe. It was indeed a triumph.

Several striking incidents might be reported, but only one is mentioned. A young lady told the two canvassers who called on her, that she had been contributing five cents a week each to church support and the 75 Million, but the discussion had convinced her that she should not, in this good day of grace, put into the Lord's treasury less than a tenth of her income. This conviction led her to pledge \$1.00 per week to church support and \$1.50 to benevolences, making a tenth of the \$25 she earns each week.

### Mayfield, Kentucky

The General Secretary recently had the privilege of conducting a Stewardship Conference of four days with the First Baptist Church of Mayfield. Pastor Fox knows how to rally his forces and the men turned out about three hundred strong to the opening banquet on Thursday night, September 27th. Drs. M. P. Hunt and D. B. Clapp made brief and forcible addresses, the music was a stirring feature, and following the talk of the General Secretary the men decided to organize a Brotherhood and proceeded to enroll a large number of those present.

The supper was prepared by the men, and strange to say, there were only a few cases of indigestion reported the next day.

For Friday and Saturday nights, the women and young people were invited and they responded in generous measure. In most of the town and city churches the pastors are unwilling to undertake a Saturday night service, but on this occasion the first floor of the auditorium, the gallery, and the Sunday school room were all full.

On Friday night Superintendent Huey and eighteen fine girls from the Baptist Orphanage at Louisville arrived with their instruments of music. A bright lad of some eight summers was also in the party and manipulated the drum with rare skill. The singing and playing of this group greatly impressed the town and the people flocked to hear them. As they were driven about the town on Saturday afternoon on a truck, they gave several numbers in conspicuous places, and aroused great interest. It was a telling advertisement for the institution that trained them.

On Sunday the people came from the churches all over the country and helped to swell the attendance at the Men's Class to 751 and in the Sunday school to 2,502; most of this company, however, reside in Mayfield.

At the close of the stewardship discussion on Sunday there was fine spirit among the men; they are ready to reinforce the pastor in the every-member canvass, which he hopes to conduct about the first of December.

Brother Fox has just closed his first year in this field, has added a little more than two hundred members, and has some large plans for the future. He has a fine company of capable and loyal men who not only rally to the pastor in a strong way, but are doing a notable work among the churches of the regions round about.

On Sunday afternoon Brother Adams, who recently came from the Methodist Episcopal Church, was ordained to the work of the gospel ministry.

### Carson and Newman College

The General Secretary accepted the invitation of President Sams to make the address at the opening of this institution on September 12, 1923. As he discussed "Three Plans for an Education" it was stimulating to note the responsiveness of this large and elect company of young men and women. It is impossible fully to appraise the value of such institutions to the ongoing of the kingdom.

Carson and Newman opened with the finest attendance in its history; it has an able faculty, and the future is full of promise.

### Baptist Governors

Governor Clifford A. Walker of Georgia, and Governor Cary A. Hardee, of Florida, have been active workers in the Laymen's Missionary Movement for years and have expressed their purpose to attend the Memphis Convention unless some unforeseen official duties should prevent. Each is expected to preside at one session and make a brief speech. H. L. Whitfield, recently nominated for Governor in Mississippi, has been intimately connected with this Movement from the beginning and will attend the Men's Convention, if he finds it practicable to be absent from the Legislature which will be in session at that time. Some other Governors and Ex-Governors are expected.

It is a good day, both for the state and the kingdom, when men of this type are placed in such positions of responsibility.

### Brotherhood Program

Following the praise service and business session, it is suggested that the Brotherhood discuss Hospitals at the November meeting. The following is a suggested program:

Discussion of Matthew 4: 23 (5 minutes).

The ministry of the Christian Hospital (5 minutes).

Name and locate the Baptist Hospitals of the South (5 minutes).

### VOLUNTARY DISCUSSION

The October issue of HOME AND FOREIGN FIELDS will furnish the needed information.

### Home Mission Paragraphs

*B. D. Gray, Corresponding Secretary*

Chaplain Karl J. Frost gives a fine report of his Seamen's work, Jacksonville, Florida, for six months. Some interesting things in his report are as follows:

Religious work and meetings attended, 3,228; religious meetings conducted at the institute, 85; men who have decided to live Christian lives, 498; Sunday Bible Class enrollment of seamen, 218; number of seamen who have been baptized, 21; men received into membership of churches, 19; men receiving first aid and sent to hospitals, 29; Bibles and Testaments for ships and individuals, 935; number of men who have visited the reading room, 11,131.

### VISITS TO SICK AND DESTITUTE

Visits made to seamen in various hospitals, 15; visits made to institutes of correction, 14; visits made to ships while in port, 82; tracts and other reading matter given out, 4,725; men who have been helped out of trouble, 17; total number who have been visited by workers, 2,469.

### SOCIAL WORK AND MEETINGS

Meetings conducted by young people from churches, 19; entertainments, musicals and social gatherings, 8; lectures on religious and social topics, 7; marriages and funerals at the institute, 4; number of letters written to those at home, 7,825.

### TEMPERANCE WORK AND MEETINGS

Meetings held by temperance societies, 6; number of temperance pledges signed, 57; comfort kits given away to seamen by W. M. U., 20; money handled for safekeeping of seamen, \$367.

### EMPLOYMENT DEPARTMENT

Number of men gotten employment at the Institute, 200; bags and valises cared for by the baggage room, 229; number of men furnished clothing, 12; men assisted in getting transportation, 10.

### RELIEF DEPARTMENT FOR SEAMEN

Number of sick and distressed men helped, 207; free lodgings given to seamen, 2,107; cost of free lodgings given to distressed, \$526.75; cost of free meals given out to men, \$249; approximate cost of maintaining relief department, \$775.75.

In a report from Brother G. C. Musick, Clintwood, Va., he says:

"I am in the midst of a fine revival meeting at Moss, Virginia, which began September 9. I planned to close last Sunday night but the results, interest, and attendance were so good we have decided to continue for some days yet. So far there have been fifty-two professions of faith in Christ, twenty-eight additions to the Moss Church. The Moss Church was organized a little more than a year ago with only seven members. We now have forty-four members."

Dr. J. W. Beagle, Kansas City, Mo., reports 509 meetings since he began the State-wide Campaign of Evangelism, with the result that there have been 12,197 additions, 9,709 by baptism. Beginning October 1, he is to be in the Stewardship Campaign, visiting 142 churches.

## Missionary Miscellany

*Secretary T. B. RAY*

"All the missionaries of our Board are reported safe, but some have suffered losses of personal effects in Tokyo. Rev. and Mrs. Collis Cunningham lost all they had except their summer clothing which they had with them in Karuizawa. The house occupied by Rev. and Mrs. J. G. Chapman escaped the fire but was damaged by the earthquake. Likewise doubtless some of their effects were damaged.

"Our Baptist Compound in Kago-machi, Tokyo, suffered from the severe shocks several thousand yen in damages. The brick wall along one entire side was shaken down. The church chimney was thrown down against the side of the pastorium and badly damaged the latter. Cracks in the stucco, plastering and ceiling give

evidence of the general shake-up. Some of the furniture in the missionary home was badly damaged and broken (bath tub, tables, etc.).

"The church and pastor are at present acting as a relief station and workers, giving a cup of cold water to the thirsty who pass by on their weary way, and holding regular prayer meetings daily. Other churches which escaped destruction are likewise ministering to the destitute and afflicted."—J. F. Ray, Hiroshima, Japan.

"May their tribe increase." God bless every one and raise them all up to reinforce their fathers and mothers. Their names are:

Georgia William Crabtree, born May 6, 1923, to Rev. and Mrs. A. R. Crabtree, Rio de Janeiro, Brazil.

Roscoe C. Smith, Jr., born July 24, 1923, to Rev. and Mrs. Roscoe C. Smith, Fukuoka, Japan.

Norman Francis Williamson, Jr., born August 6, 1923, to Rev. and Mrs. N. F. Williamson, Kumamoto, Japan.

Emily Louise Olive, born August 22, 1923, to Rev. and Mrs. L. B. Olive, Chinkiang, China.

Recent arrivals on furlough are:

Rev. and Mrs. S. G. Pinnock, Abeokuta, Africa. Home address, 14 Whitworth Road, Wellingboro, Eng.

Rev. and Mrs. C. N. Hartwell, Hwang-Hsien, China. Home address, 910 Delaware Ave., Wilmington, Del.

"I am happy to announce that this last spring we had a Volunteer Band of sixteen young men in Yates Academy, four of whom are entering Shanghai College this fall to study for the ministry. Another has decided to enter the ministry after graduation, but his father opposes his entering the Religious Department. But the young man affirms that it is his full intention to preach. This makes us all happy when we think of how far we are behind in a well-trained, consecrated native ministry. There is no doubt but that Yates Academy is turning out some fine men, and their influence is to be felt in all avenues of life in China."—H. H. McMillan, Soochow, China.

"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 by most of 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. Barwick, Abeokuta, Africa.

"Last Sunday, at Lungkow, I baptized twenty-two converts. We have had over one hundred on our field since the beginning of the year. Our summer conference was fine. We greatly enjoyed Dr. Carver.

"With all the unrest in China and the lack of government, the people are anxious for knowledge, and most of them want to know the truth. It is a great time to give them the True Light."—W. B. Glass, Hwanghsien, China.

"We are much in prayer about the indebtedness of the Board. I am afraid we all need to get a new missionary conviction. We have only touched the fringe of the work the Lord Jesus commissioned us to do. And I know of no method of escape. We must do it."—C. W. Pruitt, North China Baptist College.

"Dr. Yocum has, himself, installed our heating-plant (hot water) for the surgery and treatment rooms and several of the private rooms,

and is now installing the drainage system. This has meant heavy, hard work during our most trying season (humid, hot and rainy) but he is willing to do it, since he understands it, so that the money we would have to pay a contractor from one of the cities may be used for more equipment, because of which our poor native sick of soul and body may be made more comfortable, and may be convinced of the reign of a loving, great God in the hearts of men."—Mrs. Daisy D. Yocum, Pingtu, China.

"I recently returned from a trip into the country where I had gone to conduct classes at two villages—Suen-kia-chuang and Lin-ts'uan-chuang.

"At the first named of these two villages the field had been well prepared by the evangelist and Bible woman. There was a class of some twenty enquirers, who were earnestly engaged in learning the way of the Lord more perfectly. They received the writer with open arms, so to speak. In spite of the mosquitoes and great heat we enjoyed every minute of our stay there. We felt the presence of the Spirit of God. On the last day of our stay fourteen of the enquirers were baptized. How happy they were! I must tell you about old Chao Kao Si, a woman of seventy-one years of age. She had been gloriously saved, and although not knowing much of anything else, she knew that she was saved and was trusting in Jesus

for her soul's salvation. Before her conversion, for some twenty years, her children and grandchildren had been in the habit of burning paper, etc., on her birthday. After her conversion, she made them cease this heathen custom, and exhorted them all to also believe in the doctrine of Jesus. Every day she sits at her gate and calls to passers-by to stop a minute as she has something very important to tell them. Of course, out of courtesy to the old lady, they stop, and then she tells them in her simple way the story of Jesus. How blessed it is to have a hand in helping to pluck the 'brands from the burning.'

"We then went on to Lin-ts'uan-chuang. A good, heavy rain had fallen the night before, and so the roads were very muddy. Nothing daunted, we pulled off our shoes and socks and waded through the mud puddles. We had to cross two swollen streams. As the day was extremely hot, the baths received when wading through the rivers were greatly refreshing and much enjoyed. At times we were very thirsty, but we slaked this somewhat by eating melons which we purchased along the way. At last, after a walk of seventy li, we reached Lin-ts'uan-chuang.

"The class at the last named place was also very good. Seventeen persons were baptized there. The members were very enthusiastic about beginning a fund for a new church building which is badly needed there."—I. V. Larson, Laiyang, China.

# RECEIPTS OF FOREIGN MISSION BOARD FROM MAY 4th TO OCTOBER 1st.

	1920	1921	1922	1923
Alabama .....	\$ 26,455.95	\$ 14,732.45	\$ 10,812.24	\$ 10,499.80
Arkansas .....	17,747.77	736.50	125.00	2,051.96
District of Columbia .....	4,335.48	8,228.75	600.00	1,633.70
Florida .....	5,857.62	5,618.08	4,127.15	4,423.12
Georgia .....	58,448.51	29,164.70	21,542.40	22,809.60
Illinois .....	2,250.00	2,720.00	100.00	.....
Kentucky .....	42,367.34	41,429.90	26,144.20	28,405.85
Louisiana .....	109.10	5,055.36	3,348.94	3,565.59
Maryland .....	9,610.00	8,610.00	8,860.00	10,360.00
Mississippi .....	15,183.47	9,902.36	8,311.04	7,289.55
Missouri .....	7,591.14	6,470.29	8,326.81	10,778.31
New Mexico .....	.....	.....	.....	16.00
North Carolina .....	47,574.08	28,034.67	19,632.62	14,293.66
Oklahoma .....	4,698.00	1,460.49	4,510.60	3,493.02
South Carolina .....	25,807.26	16,192.50	17,525.00	6,575.00
Tennessee .....	14,014.00	133.60	7,944.50	9,005.00
Texas .....	1,940.30	351.23	68.75	40.00
Virginia .....	93,873.48	48,483.77	34,100.00	15,432.67
Total .....	\$377,863.50	\$224,324.65	\$176,079.25	\$150,672.83

## CURRENT ASSETS AND LIABILITIES SEPTEMBER 29, 1923

ASSETS			
Balance in Bank .....	\$ 49,813.92		
Certificates of Deposit .....	20,000.00		
Liberty Bond .....	100.00		
Notes Receivable .....	29,554.37		
Stocks and Bonds .....	1,150.00		
Annuities Released-Securities not Sold .....	15,621.90		
	\$ 116,240.19		
Liabilities in Excess of Assets .....	\$2,851,265.97		\$2,967,506.16
LIABILITIES			
Borrowed Money .....	\$1,294,905.25		
Due Theological Seminaries as of May 4, 1923 .....	264,545.26		
Fund for Evangelistic Hall, Canton .....	49,052.74		
Due African Mission on 1922 Appropriation .....	29,559.47		
Letters of Credit .....	1,329,443.44		\$2,967,506.16

GEO. N. SANDERS, Treasurer.

Campaign receipts to date amount to about 85 per cent of receipts to the corresponding date last year and 67 per cent and 37 per cent of receipts for the same period two and three years ago respectively. This shows a falling off of 15 per cent, 33 per cent and 63 per cent in receipts this year as compared with receipts one, two and three years ago.



# Young People's Department

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

## Questions and Replies

(For two little members.)

*Does Jesus love the children still?  
We know he does and always will.*

*What is his word to you to-day?  
"Come unto me, my words obey."*

*What is his promise, true and kind?  
"They that seek shall surely find."*

*In serving him, what is our part?  
We'll give him, first of all, our heart.*

*What is the next step, do you know?  
Why, then, we'll make his kingdom grow.*

—Selected.

## Jewel Gatherers

There was once a very rich man who decided to gather a collection of beautiful jewels. He was very successful, for after a while, put away in a great, strong jewel box, he had diamonds and rubies and pearls and emeralds, the loveliest jewels in all the world.

One day he opened his box and showed his treasures to a friend of mine. She thought she had never seen anything so wonderful and lovely as those precious jewels. "How did you ever find them?" she asked.

"I have people in every part of the world hunting for them," the rich man answered, "and when a jewel gatherer finds a precious stone he brings it to me."

That is just the way it is with Jesus. He is collecting precious jewels. In every part of the world he has jewel gatherers hunting for them and when they find them they bring them to him. Of course, though they are even more precious than the ones the rich man has, they are a different kind of jewels altogether. I think you sing a song that tells just what the jewels that are brought to Jesus are.

"Little children, little children, who love their Redeemer,

Are the jewels, precious jewels, His loved and His own."

Everybody that knows and loves Jesus ought to find jewels for him. You know people who are jewel gatherers. Yes, your pastor is one, and your Sunday-school teacher is another. The missionaries are all jewel gatherers, many in our own dear country and many across the ocean, in India and China and Japan and Africa and the islands of the sea.

Wouldn't you like a chance to look into the Master's jewel box and see the jewels from all these far-away countries? I think you will some time, if you want to very much, and if you would like to hear, I can tell you about some of them and how they happened to be found.

Note: Repeat with the children each Sunday before telling the story: Mal. 3: 17, first clause. At close of each story sing "Precious Jewels."

## A Black Diamond

The most wonderful diamonds in the world come from South Africa. They are white and bright. You know how they look in engagement rings. But the diamonds I am going to tell you about come from Congo land, another

part of Africa, and they are black, because only black people live in Congo land.

This particular black diamond, after he was found and brought to Jesus Christ, grew to be a great teacher and preacher to his own people. But I am not going to tell you about him when he was a man. I am going to tell you about him when he was a tiny black baby and nobody thought of him as precious, except, of course, his mother. This story is about how he happened to get his funny name, NKUSU.

Think what happens when we have a dear little new baby in our homes! Mother dresses the darling all up in sweet white clothes, wraps it in a blue blanket and tucks it into the prettiest white basket. To everyone who comes in she says, "Come, see my baby. Isn't he dear?"

And all the visitors say, "What a beautiful baby! Hasn't he the biggest blue eyes? Doesn't he look like his Daddy?"

Not so with Nkusu. He did not have any clothes. Congo babies hardly ever wear them. His mother never showed him to anybody if she could help it. For a whole month, from moon to moon, she hid him away in her little low grass hut, and she sat and guarded him every minute. She loved him just as much as any mother could, but she was afraid the wicked spirits might get him. I do not know the names of these spirits in the language his mother spoke, but in our language the names of the spirits would be, "Measles," or "Colic," or "Tummy-ache," or "Croup," maybe, though it is so hot in Congo land, maybe the babies never have croup. Then there was a woman in the village who never had a baby, and Nkusu's mother was afraid she would bewitch her child. Do you know what it means to bewitch a baby? I am sure I do not. But anyway, the thought of it frightened the mother so terribly that one morning she called to her husband, for do you believe it, she would not even let him into the hut.

"Get the witch doctor, quick!" she said.

I wish you could just see that witch doctor. He had red paint smeared all over his face. Around his waist he had a lot of monkey-skins dangling by their tails. On his shoulders he had a dirty fringed cloth under which he carried all his gods and charms. He was so dirty, your mother would never have let him come anywhere near her baby.

The first thing he said was, "Give me a present. I want a chicken, ten eggs and a piece of cloth."

The woman knew just about what he would expect and had it all ready for him.

Then he reached down into the pocket of his dirty robe and pulled out a nut with a grass string tied through it. "Put that around his neck. It has a good spirit in it," he grunted.

Just then he saw a nice fat chicken tied near the hut. He wished he had asked for two chickens, but it was too late now. However, he thought of a scheme to get part of it.

"Get that chicken," he roared. "Cut its head off." Then he rubbed some of the chicken's blood on another nut and buried it in front of the hut. "Now," he ordered, as he strode away, "Cook that chicken, send half of it to me and eat the rest yourself." I suppose, perhaps the mother felt safer then; at least she had done the best she knew how for her baby.

"Now," she thought, "I must begin to feed my baby strong food if he is to be a strong man." In her mouth she ground up baked sweet pota-

toes and peanuts into a soft mush and made her three-weeks-old baby swallow it. Then all the charms in the world could not keep off the "tummyache." The baby screamed and screamed with pain. His mother said: "Surely the strong food makes him cry strong."

She was proud of the noise he made. "Oh, my child, she said, "you cry louder than all the parrots that fly over the village. I will call you 'Parrot'."

And so she did, for in the language of his tribe, "Nkusu" means *parrot*. After a while a jewel gatherer came to the village where Nkusu lived and told the people there the story of another baby and how he received his name. "Thou shalt call his name Jesus, for he shall save his people from their sins."

This other baby was born in a far-away land, more than nineteen hundred years ago. A bright star shone above his lowly bed, guiding wise men from the East, come to worship the newborn King. Shepherds watching their flocks in the fields that night were overcome with wonder, as angels above them sang: "Peace on earth, good will towards men."

## Japanese Pearls

Pearls are very precious jewels, but the little Japanese family that I am going to tell you about now is more precious. I am sure Jesus will want every one of them when he comes to make up his jewels. But at the time this story begins, they had never even heard his name.

It was springtime. Everybody was making up little picnic parties to go out and drink tea under the blooming cherry trees that help to make Japan beautiful.

Ora San wanted to go to her father's house. Not on the train; anyone could travel that way, but walking along the narrow country road through the mountains. She could carry their bedding on her back and rolled up in it a package of rice and some tea. Tomi was such a great boy now that he could carry the baby on his back and either one of them could carry the little copper rice kettle.

The first night they could stay in the inn at Atami; the second, at her cousin's farm at the foot of the mountain; and on the third night they would sleep in the little thatched house on her father's farm. She was sorry that her husband could not go too. But somebody had to stay and keep the shop open.

It does not take Japanese people long to decide to take a little trip. The very day after the idea had come into her head, Ora San, Tomi and the baby were on their way. Whenever they came to the big red arch that marks a shrine, they would pass under it, throw a penny into the box, clap their hands to make the god listen, and bow down before the ugly idols. Then they would go away, feeling better because they had done something to protect themselves against the anger of the gods.

"Mother, why do the gods all hate us?" Tomi asked.

"I am sure I don't know," she answered, "but they all seem to."

The first night, just as they had planned, they slept in the inn. Before they went to bed, they walked down to the seashore in the moonlight. They looked across the water and saw the great sacred mountain as it seemed to rise right out of the sea.

"Oh," Tomi cried. "Was there ever anything so beautiful? Surely, mother, the god of Fuji San does not hate us."

"Sh-h-h," his mother whispered. "Don't you let him hear you. When the god of this mountain is angry, he is so furious that he throws fire and hot stones down the sides of the mountain. Once he killed hundreds and hundreds of people all at once."

"Oh, mother," Tomi pleaded, "let's go back to the inn and go to bed. I almost wish I had not come."

So they returned to the inn and Tomi went to bed. He wrapped his futon—for that is what he called the thick padded kimono which is all the bed a Japanese boy has—tight around him and hid his head in its folds. He tried not to think of the beautiful mountain where the furious god lived.

Tomi was about your age. When you went to bed that night, you prayed to your Heavenly Father who loves little children, and then went to sleep happy.

Don't you hope that the jewel gatherers will find all these little Japanese pearls and bring them to Jesus, who loves them?

### A Child Funeral in China

Mrs. J. L. Stuart

I saw a sight today that I never saw before in my life in China, and one that made me very sad. I was passing by a shop on the main street and saw a man bringing out a small coffin, which I knew was that of a little child. It was followed to the door by an elderly woman, who beat it continually with a straw rope, crying aloud: "Get out, you little devil; get out, you little devil!" After the coffin had passed out, she gave several hard strokes on the doorstep. Turning back, she met the mother, who was coming to the door for a last look, sobbing aloud over the lost little one, and, pulling her back into the house, she told her to stop crying for an evil spirit.

The tears came to my eyes as I pictured to my mind the many little white coffins in my own dear land, carried out so tenderly by loving hands from the front door, and laid away in the grave amid loved ones, to await the voice that will some day call all his saints to arise from the dead. My heart just ached for that poor heathen mother who was forbidden to weep for her baby, because he was an evil spirit which had come into her life only to torment her, by first winning her heart's love, and then mockingly running away.

Later on in the day when I was talking to my Bible woman about it, she told me that it was a very common practice when a baby died to put a heavy black mark on some part of its body, so they would know if it came back into the family as another child to deceive them. One of our neighbors recently lost a fourth child, one after another having been born, and dying after a short life. The neighbors quite persuaded the poor mother that it was the same evil spirit coming successively, in the form of a baby, staying just long enough to win her love, then leaving her to mourn. She knew nothing of the dear Christ who said, "Suffer the little ones to come unto me, and forbid them not, for of such is the kingdom of heaven."

Their hearts are very sore with longing for their little one, but they have no hope whatever of ever seeing it again, and there is no light over the grave. They use all sorts of means to deceive their idols, so that they will not take away the life of their child, such as calling it "Little Cat," "Little Dog," or "Priestboy." You often see a boy wearing one earring to make out he is a girl, or with a silver ring around his neck for good luck. Not one thought is in the minds of this people of a living, omnipotent, all-powerful God, who holds in his hands the life of each individual he has made.

### Our Puzzle Corner

#### PUZZLE No. I

A great B. Y. P. U. worker from Georgia now in Central China.

#### FIRST NAME

1. Second son of Joseph.
2. A prophetess who judged Israel.
3. A large country of Asia mentioned only in Esther.
4. Paul's "son in the faith."
5. A favorite musical instrument among the Jews.

#### LAST NAME

1. What Solomon asked for.
2. A plant used in the cleansing of healed lepers.

3. A lad turned away from his home.
  4. A Jewish party or caste in the New Testament.
  5. A great prophet who was translated.
  6. Early home of Jesus.
  7. One of the three virtues mentioned in 1 Cor., 13th chapter.
  8. Land of Job.
  9. Sacred river of Egypt.
  10. Another name for Dorcas.
- Sent by Mrs. I. W. Bennett, Athens, Ga.

#### PUZZLE No. II

A Missionary in Africa.

#### FIRST NAME

1. What is the name of the book which means "The beginning?"
2. Who was the son of Buzi?
3. What book in the Old Testament has only one Chapter?
4. In what book do you find the name of a great city in the United States mentioned?
5. In what book does it say "we are all the children of God by faith in Christ Jesus?"
6. What book means "Going out?"

#### LAST NAME

1. In what book does God tell Jacob to go to Bethel?
  2. What book is spelled with ten letters?
  3. What book has ten chapters and the last has three verses?
  4. In what book does it say that Immer had one thousand fifty and two children?
  5. In what book does it say that Huzzab shall be led away captive?
- Sent by Thomas William Kethley, Jacksonville, Fla. Age 10 years.
- Send answers to Puzzles to Miss Elizabeth N. Briggs, 214 West Edenton St., Raleigh, N. C.

#### Those Answering September Puzzles

Ky.—Blanch Howlett; Effie Voyles.  
Minn.—Mrs. M. R. Pegues.  
Mo.—Mrs. Queenie Halbert; Miss Addie Schmitz.  
Okla.—Jeanette Simpson.  
S. C.—Helen Coggins; Elizabeth Moore.  
Va.—Annie Wilson; Mrs. Sarah C. Cutchin.

## NAMES AND LOCATIONS OF MISSIONARIES

OF THE FOREIGN BOARD, RICHMOND, VA.

### SOUTH CHINA

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

SHIU HING—Miss Margie Shumate, Miss Alvada Gunn.

SHIUCHOW—via Canton—Miss A. M. Sandlin, Ben Rowland,\* Mrs. Rowland,\* A. R. Gallimore, Mrs. Gallimore, Miss Grace T. Elliott, Miss Ruth Pettigrew, Miss Nellie Lee Putney, M. W. Rankin.

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

MACAO—J. L. Galloway, Mrs. Galloway.

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

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

### PAKHOI

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

### CENTRAL CHINA

SHANGHAI—R. T. Bryan, Mrs. Bryan, Miss Willie Kelly, Miss H. F. Sallee, Miss Pearle Johnson, J. M. Rogers, Mrs. Rogers, Miss Catherine Bryan,\* Miss Mary N. Lyne, Miss Sallie Priest, Mrs. W. E. Crocker,\* Eugene E. Steele, Mrs. Steele, Eph. Whisenhunt, Mrs. Whisenhunt, Miss Rose Marlowe, Jas. Hamilton Ware, Mrs. Ware, W. E. Hines, M. O. Cheek, Mrs. Cheek, Miss Lilla E. Echols, Miss Lillie Mae Hundley.

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

SOOCHOW—C. G. McDaniel, Mrs. McDaniel, Miss Sophie Lanneau, H. H. McMillan, Mrs. McMillan, Miss Olive Bagby, Miss Blanche Groves, Miss Hannah J. Plowden, Edward M. Bostick, Jr.

CHINKIANG—C. C. Marriott, Mrs. Marriott, L. B. Olive, Mrs. Olive, D. F. Stamps, Mrs. Stamps, Miss Mary H. Phillips, Miss Grace Wells.

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

(Continued on Third Page of Cover)

# NAMES AND LOCATIONS OF MISSIONARIES

## OF THE FOREIGN BOARD

(Continued from Page Thirty-Two)

WUSIH—P. W. Hamlett,\* Mrs. Hamlett,\* T. C. Britton, Mrs. Britton, J. E. Jackson, Mrs. Jackson.

### NORTH CHINA

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

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

LAICHOW-FU, Shantung Province—Miss Mary D. Willeford, Miss C. A. Miller,\* Miss Alice Huey, J. McF. Gaston, M.D.,\* Mrs. Gaston,\* C. A. Leonard, Mrs. Leonard, Miss Bertha Smith, Dr. Janette E. Beall, Robert A. Jacob, Mrs. Jacob, Miss Alda Grayson, Chas. L. Culpepper, Mrs. Culpepper, Dr. Carmen E. James, Mrs. James.

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

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

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

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

TSININGCHOW, Shantung Province—Frank Connelly,\* Mrs. Connelly,\* Miss Mary Crawford, John T. Littlejohn, Mrs. Littlejohn, Miss Lila F. Watson.

### INTERIOR CHINA

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

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

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

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

### AFRICA (NIGERIA)

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

SAKI—Miss Nannie David, Miss Mary Perry, Miss Neale C. Young, A. S. Patterson,\* Mrs. Patterson.\*

ABEOKUTA, via Lagos—Mrs. W. T. Lumbley, S. G. Pincock, Mrs. Pincock, Miss Olive Edens, Miss Cora Caudle,\* Miss Susan Anderson, C. R. Barrick, Mrs. Barrick.

OYO, via Lagos—Miss Clara Keith, J. C. Powell,\* Mrs. Powell, Miss Lucile Reagan.

LAGOS—L. M. Duval, Mrs. Duval.

### ITALY

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

### SOUTH BRAZIL

RIO DE JANEIRO—Caixa 352—S. L. Watson, Mrs. Watson, L. T. Hites, Mrs. Hites, T. B. Stover; Caixa 485—Miss Ruth Randall, Miss Bernice Neel, Miss Minnie Landrum; Caixa 828—J. W. Shepard, Mrs. Shepard, C. A. Baker,\* Mrs. Baker,\* A. B. Christie, Mrs. Christie, Miss Ione Buster, Miss Ray Buster, A. C. Duggar, Mrs. Duggar, Harley Smith, Mrs. Smith, Miss Helen Bagby; Caixa 1876—A. B. Langston, Mrs. Langston, S. L. Ginsburg, Mrs. Ginsburg; Caixa 1982—F. M. Purser, Mrs. Purser, A. R. Crabtree, Mrs. Crabtree; Caixa 2655—J. J. Cowser, Mrs. Cowser, W. E. Allen, Mrs. Allen.

PORTO ALEGRE—R. A. Clifton,\* Mrs. Clifton,\* Miss Pearl Dunstan; Caixa 118—R. E. Pettigrew, Mrs. Pettigrew.

PELOTAS—Caixa 196—A. L. Dunstan, Mrs. Dunstan.\*

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

CURITYBA—Caixa T—A. B. Deter, Mrs. Deter, W. H. Berry, Mrs. Berry.

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

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

MONTES CLAROS, Norte do Minas—D. F. Clossland, Mrs. Clossland.\*

BELLO HORIZONTE—Rua Pouso Alegre, 602—O. P. Maddox, Mrs. Maddox, F. A. R. Morgan, Mrs. Morgan, J. R. Allen, Mrs. Allen, W. E. Entzminger, Mrs. Entzminger, Miss Jennie L. Swearengen.

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

SANTOS—Praca Jose Bonifacio II, T. C. Bagby, Mrs. Bagby.

### NORTH BRAZIL

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

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

MANAUS—E. A. Nelson, Mrs. Nelson.\*

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

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

MARANHAO—James B. Parker.

MACEIO—John Mein, Mrs. Mein.

### MEXICO

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

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

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

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

MORELIA—Miss Annie Long.

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

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

### JAPAN

FUKUOKA—C. K. Dozier, Mrs. Dozier, G. W. Bouldin, Mrs. Bouldin, Miss Sarah Frances Fulghum, W. V. Nix,\* Mrs. Nix,\* Miss Naomi Schell, Miss Florence Conrad, Roscoe Smith, Mrs. Smith.

KUMAMATO—Norman F. Williamson, Mrs. Williamson.

NAGASAKI—E. O. Mills, Mrs. Mills.

SHIMONOSEKI—E. N. Walne, Mrs. Walne, Miss Florence Walne, Miss Mary O. Walters.

HIROSHIMA—J. Franklin Ray, Mrs. Ray.

TOKYO—W. Harvey Clarke,\* Mrs. Clarke,\* Collis Cunningham, Mrs. Cunningham, J. G. Chapman, Mrs. Chapman, Miss Phebe Lawton.

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

### ARGENTINA

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

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

CORDOBA—Casilla del Correo 18—M. S. Blair, Mrs. Blair. MONTEVIDEO, Uruguay—Casilla del Correo, 136—L. C. Quarles, Mrs. Quarles, B. W. Orrick, Mrs. Orrick, Miss Marie Leonard.

### CHILE

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

TEMUCO—Casilla 191—W. D. T. McDonald, Miss Agnes Graham, J. L. Hart, Mrs. Hart, Miss Cornelia Brower, Miss Anne N. Lasseter, Miss Grace McCoy, J. L. Moye, Mrs. Moye.

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

### NEW EUROPEAN WORK

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

MOSCOW, Russia—Hoyt E. Porter.

JERUSALEM, Palestine—Fred B. Pearson, Mrs. Pearson, J. Wash Watts, Mrs. Watts.

ROUMANIA—Dan T. Hurley, Mrs. Hurley.

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

\*At present in this country.

# Mission Study Lays Foundations for the Future Expansion of the Kingdom

What We Want the Next Generation to Be We Must  
Put Into the Minds of the Present Generation

Have a Church School of Missions in  
Your Church During the Fall or  
Winter

Write Now for Tract, "Church School of Missions," and Catalogue  
of Latest Mission Books, Literature and Helps.

Educational Department, Foreign Mission Board,  
P. O. Box 1595, Richmond, Va.

WE ARE AT YOUR SERVICE