

HOME *and* FOREIGN FIELDS

Vol. VII

DECEMBER, 1923

No. 12



THE TIME DRAWS NEAR THE BIRTH OF CHRIST:
THE MOON IS HID; THE NIGHT IS STILL;
THE CHRISTMAS BELLS FROM HILL TO HILL
ANSWER EACH OTHER IN THE MIST.

—Tennyson.

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HOME AND FOREIGN FIELDS

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THE MISSIONARY PILOT

SENIOR B. Y. P. U.

- December 2.—Topic, "Fighting the Good Fight of Faith." The Missionary stories in this number are full of illustrations of the power and victory of faith. Let the leader select two or three of the most appealing incidents and use as examples of the power of faith.
- December 9.—Topic, "Jude." The story of Ging Su, the native Chinese evangelist, as given on page 8, makes a fitting commentary on the life and teachings of Jude.
- December 16.—Topic, "Some Common Temptations of Today." Read Miss Leachman's story, "How Bessie was Saved," page 31, and use as illustration of the dangers and temptations of the city.
- December 23.—Topic, "Christian Fellowship." See especially the articles that deal with stewardship, as "Winning Exhibits," page 5, "The Home Mission Task of Southern Baptists," etc., and show how we are to have fellowship in service in carrying on the work of our great Christian enterprises.
- December 30.—Topic, "China Calls." An abundance of material on the needs and calls of China will be found in this number. See especially Mrs. Hayes' description of the Chinese annual festival; Dr. Leavell's vivid description of scenes in South China, page 19; and Miss Lanneau's "Christianity and the Healing of the Nations," pages 20, 21.

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

December is historically the month set aside for the study of China in all our Young People's Societies and Bands. In this number are some wonderfully interesting stories, which the leader may use to excellent advantage in preparing the program for the missionary meeting. See especially pages 13, 19, 20, 21.

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

The topic for December is "Christianity and the Healing of the Nations." Any of the stories which show the marvelous influence missionary work is exerting on foreign peoples will serve to illustrate the truth that Christianity is at work healing the nations. See especially Miss Lanneau's article under this title, pages 20, 21.

SUNDAY SCHOOL

The opening or closing services of the Sunday school should be utilized to impress the fact that Christmas is not a time for wasteful spending, but an opportunity for truest service. The needs of our Boards, and of the fields so vividly described in this number, should call forth a Christmas offering of generous proportions. Read the editorial on page 3, "Christmas Around the World."

Home and Foreign Fields

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I. J. VAN NESS, Corresponding Secretary

G. S. DOBBINS, Editor

DECEMBER, 1923

The Wolf at the Door

"I have never striven as desperately at anything in my life," writes Dr. J. F. Love, Secretary of the Foreign Mission Board, "as I have during the past two years to get the denomination to understand the exact facts concerning our Foreign Mission work. The brotherhood has seemed to think it was a cry of 'wolf' and there was no wolf."

Dr. B. D. Gray, Secretary of the Home Mission Board, writes in similar strain. Appropriations for both departments of work, so absolutely fundamental in our scheme of denominational activity, have been cut to the bone, yet disaster stares in the face unless the churches are somehow aroused and brought to the rescue.

The situation just now is peculiarly perilous. On the basis of pledges made these two boards laid out their work on a greatly enlarged scale. It is easy to see that the entering of new fields and the addition of new workers involve permanent obligations. The Foreign Board, for instance, could not project its work on the basis of five hundred missionaries one year, when money is plentiful, and the next year cut its missionary force down to four hundred because times have grown hard. The missionaries sent out have gone at much sacrifice and expense for a life-time of service. To recall them arbitrarily because of fluctuations in business conditions at home is manifestly absurd. In much the same way Home Mission enterprises have been undertaken, and to withdraw support and discontinue the work every time the tide of prosperity begins to ebb would be as unchristian as it is demoralizing.

In 1919 we greatly enlarged our missionary effort, both at home and abroad. The advances we have made during the four years following have been little short of marvelous. But instead of a steadily increasing volume of interest and income, these two absolutely vital factors in a missionary program have steadily decreased. We are perhaps at the lowest ebb of missionary enthusiasm right now that we have experienced since our great meeting in Atlanta when the 75 Million Campaign was launched.

It is not difficult to diagnose the case and discover the reasons for a sag in interest and in giving during recent months. Four years is a considerable period of time over which to spread enthusiasm and resolutions engendered in an intensive campaign

such as the initial drive for pledges in November and December, 1923. The motives which compelled us then have faded into the background of consciousness, and no new motives have taken their place. Again, the wave of prosperity which swept the land brought with it extravagancies and luxurious living which we have been loath to surrender when incomes were reduced. Rather than surrender our new standards of living, we cut down our gifts, or neglected giving in the hope of the return of war-time prosperity, which would make it possible to redeem our pledges without sacrifice. Not only so, but unfortunately many preachers and church workers have been guilty of fatal neglect in failing to inform the people about the needs and opportunities of the mission fields, and lack of information has inevitably resulted in loss of interest, which in turn has meant decreased gifts.

It is easy to analyze the situation and diagnose the trouble. A much more difficult matter is to prescribe the remedy. If we avert the disaster which impends, the following steps, at the least, must be taken:

1. *Our people must be made to realize the gravity of the situation.* The cry of distress is no mere cry of "wolf." The wolf, grim and gaunt, is at the door—the wolf of loss of financial credit, of surrender of important mission fields and operations, the loss of valuable property, the abandonment of great opportunities, the recall of consecrated, heart-broken missionaries. The first step in this series of disasters occurred a few weeks ago when the Foreign Board refused every request for appropriations save that which is absolutely essential to maintain the workers on the fields. If this is done again the inevitable outcome will be abandonment of fields and recall of missionaries. Here indeed is no mere alarmist's cry of distress; but a fact that cannot be blinked. If our people only realized the gravity of it they would rise up and furnish the needed funds. They *must* know about it, and you who read these words must be their informants.

But knowledge alone is not enough. *In spiritual enterprises the heart is even more important than the head.* How may we stir afresh the hearts of our people? How may we make them reach out in sympathy and compassion to help those whom they have never seen? Sympathy is largely the product of a consecrated imagination. Through sympathy we put ourselves in the other fellow's place, feel his need, appreciate his difficulties, understand his heartaches, and in spirit bear his burdens. It is then, and not until then, that our giving takes on the color of the giving of Jesus, who entered so perfectly into the needs and sufferings of lost humanity that by universal consent we call him the Son of Man. Mere cold-hearted giving to a "budget" will never suffice. The giving will soon cease because the heart is not in it. Our people must be made to sympathize with the needs of a Christless humanity, and you who occupy places of leadership must lead them to this attitude of vital sympathy.

Knowledge and sympathy are indispensable, but there is still another factor, more important than all others. *The missionary enterprise depends fundamentally on the power of prayer.* If the devil can beguile us into giving up prayer he can defeat us all along the line, whatever our apparent resources. "If the devil cannot beat us in prayer he cannot beat us anywhere," says Paul Rader, after a world-tour of the mission fields. Two or three devoted people, agreed concerning the matter, covenanting together for prayer, praying intelligently, persistently, in humble, unwavering faith, can bring down the limitless power of God upon a church to stir it to new consecration and sacrifice for the salvation of the lost everywhere. Here has been our greatest weakness and the source of our greatest failure—we have not prayed enough. The greatest thing any individual can do for the cause of world-wide missions is not to give large sums of money nor make

great speeches, but to pray, and to induce others to pray. If we could succeed in bringing about a revival of prayer for missions in the midst of our deep need for money, we would not only get the money, but far more—the power of God for its effective use in the winning of souls.

We are not alarmists, nor do we raise the foolish cry of disaster when there is no disaster threatened. The calamity is upon us if we do not forestall it *soon* and with methods of the Holy Spirit's inditing. May God help us to arouse our churches to the need, and then lay hold on the power of God to meet it!

* * *

Christmas Around the World

"Merry Christmas!" The phrase will trip lightly from your tongue, and many will be the reasons, no doubt, why the Christmas season should be one of merriment and unalloyed happiness for you and yours. How good God has been to us in America! How he has showered his blessings upon us in the Southland! If a merry Christmas is possible anywhere in the world it is with us, and if the angels' promise of peace and good-will has been fulfilled anywhere it is in our blessed land.

Yet in our own land Christmas will bring indications of religious destitution and physical need which may well sober us. In our own Southland are thirteen millions of people of accountable age, in whom Christ has not been born, and who are without the hope of glory. In our midst are negroes and foreigners, multitudes of whom will only be embittered by the thoughts of their hard lot at a time of such universal enjoyment. Around us are uncounted families in dire poverty or suffering from distress and affliction, who will be made to wonder at the unreality of our religion which permits us to spend so extravagantly while they lack life's necessities. If the money idly spent at Christmas by Christian people were turned over to our Home Mission Board, what rejoicing would there be, both in heaven and on earth, during the months following as our program of evangelization and benevolence is carried out through this great agency!

But if needs at home sober us, needs in other lands at this Christmas time literally stagger us. What will "Merry Christmas" mean to the boys and girls, men and women, of other lands?

Our thoughts turn at once to stricken Japan. This Christmas will find sorrow in every household in the island empire's greatest center of population, where earthquake and fire snapped out the lives of some 200,000 in a few brief hours, and left other thousands homeless and poverty-stricken overnight. From Japan, whose disaster is so fresh in our minds, we turn to Europe, where trouble, riot, starvation, hate, suspicion, disease and death combine to bring desolation unspeakable to vast multitudes. So long have we heard the cry of their distress that our ears are dull and our hearts unmoved as we listen. God pity the poor of Europe at this merry Christmas time! From Europe let us turn our gaze to China—ancient China, with its teeming millions of men and women and children, the vast majority of whom will never have one such day of feasting in all their lives as the humblest among us will have at Christmas time. Suppose *you* were a Chinaman, with no Christ and no hope for the future, what would "Merry Christmas" mean to you? And what we say of Christless China may be said with equal truth about India, Africa, the islands of the sea. The heart faints as one contemplates the destitution, both spiritual and material, of the whole world, at this anniversary of the Prince of Peace, who came nineteen hundred years ago to bring to men the secret of happiness.

Robert E. Speer, in a recent address, declares that there is more need of Christ in the world today than there has been at any time since our Lord's advent. He points, in proof, to the fact that there are perhaps five times as many people in the world now as in the days of our Lord; that there are more hungry people, and more tragic suffering today, than at any one time since Christ came; that *organized* evil and error are stronger now than at any other period of Christian history. At the same time the world is more aware today of its need than at any time in history, and in consequence there is more discontent, more bitterness, than the race ever knew before.

What, then, is this world's supreme need? What would make possible a Merry Christmas around the world? Jesus Christ—he and his principles—known and accepted throughout the world. There is no other way—no other answer. This world has but one hope, and that is the hope of world-evangelization.

Fifty thousand people will perhaps read these words. For each of them we wish a Merry Christmas with all our heart. But what of the Christless millions who would not even know the meaning of the words? If every reader would get the vision, and go to work to realize it, gifts from ten to a hundred dollars could be gathered from almost every Baptist Church in the South, and a mighty thank-offering of a million dollars for each of our mission agencies—the Home Board and the Foreign Board—poured into their treasuries. What a Christmas gift this would be! How it would rejoice the heart of our Christ! How it would make the shout of "Merry Christmas" ring round the world!

May this be God's call to you at this happy Christmas time.

* * *

The Outlook—and the Up-Look

Emerson warns us not to think in terms of moments and days, but of years and centuries. A far greater than Emerson says, "Be of good cheer, I have overcome the world." Faith is the victory that overcomes the world.

Faith is the great *sustaining* principle in the Christian life, as well as the saving principle. Faith looks upon life as an adventure. By faith we go out, with Abraham, not knowing whither we go. Faith trusts to an unseen guidance—to a Guide whose wisdom is infallible and who knows perfectly every step of the way. By faith we know that we shall reap if we faint not.

There is no contradiction between faith and common sense. Faith is not something which we fall back upon when sound judgment points in the opposite direction. Faith gives vision, and common sense finds the way. Faith vitalizes judgment and overcomes the obstacles which reason sees in the way. Faith points to unseen resources which the senses unaided would not be able to apprehend. Reason says: "This is a hard thing to do, and many obstructions are in the path. The way to success is difficult if not impossible." Faith says: "But have you considered God and his help? Have you taken into account the reality of divine power? With God nothing is impossible."

Here, then, is the principle which we should lay hold upon mightily during the next few months. We have the right to claim the victory for God as we prepare to go to Atlanta, to report on our final year of the Campaign and project plans for a new program. Reason may point to many insuperable difficulties, but faith points to a conquering Christ and the unfailing power of the Holy Spirit, and declares that we may be more than conquerors, through him who loves us, and gave himself for us.

This spirit animated the Future Program Committee, which met recently to formulate suggestions looking to the period following the completion of the 75-Million Campaign. These suggestions are tentative, and are submitted for the fullest possible consideration of our people, prior to the annual gathering in Atlanta. The recommendations follow:

1. That a simultaneous every-member canvass of the Baptist churches of the South be conducted during the week of November 30-December 7, 1924, for subscriptions to cover the denominational needs for the calendar year of 1925, ever keeping before our people the ideal of an annual increase over each previous year's gifts.

2. We request or suggest to the various state bodies in contemplating the new program, that as far as practicable they do not fall below the figures of the original 75-Million Campaign's proposed quotas for Southwide objects.

3. We recommend that the states be asked to advise this committee what percentage of their total contributions they will give to Southwide objects for 1925.

4. That all Southwide participating bodies be requested to present to this committee a statement of their minimum needs for the calendar year 1925, under two heads: (1) For operating expenses on the present work; and (2) For needed advance in new work, enlargement, endowment, etc.

5. That monthly remittances shall be insisted upon from all sources of all funds secured for Southwide objects on such percentage basis as is agreed upon at the outset of the Campaign.

6. While the right of individuals and churches to designate gifts is recognized, it is earnestly hoped that contributions will be made to the whole program. Any solicitation of designated gifts during this every-member canvass will be regarded as a breach of comity and opposed to the spirit of the Campaign.

7. All designated gifts of individuals and churches made subsequent to and above the Campaign pledge shall go to the causes for which they are designated without being charged against the percentage which those causes are due to receive from the general fund.

8. Participating Southwide bodies shall, under approval of the executive committee of the Southern Baptist Convention, have the right of approach to individuals in soliciting funds provided the canvassing be approved by the state organizations of the states in which the canvass is to be made.

9. That constant emphasis shall be placed upon the need for permanency in our financial plans through tithing and stewardship.

10. We recommend that there be a central commission for the promotion of this program.

11. We recommend that this commission have a general director who shall give all of his time to the direction of this program.

In the meantime, let every resource of prayer and effort be brought to bear upon the collection of pledges for the current year. Nothing would so greatly set forward plans for the new campaign as the completion of the old in worthy fashion. Southern Baptists, for the most part, can pay their pledges, and failure to do so will cripple and embarrass us beyond measure in our future program.

The outlook is not clear? Well, when the outlook is gloomy, try the uplook! "Have faith in God."

* * *

Some New Books

STORIES FROM 'ROUND THE WORLD. By Hazel Northrop. Mrs. Northrop has the happy faculty of selecting missionary incidents that are not too "preachy" or obvious, and letting them apply their own lessons through sheer force of interest. Any group of boys—or grown-ups, for that matter—would be delighted with the reading or telling of these stories of young folks of all the nations. (Revell, New York; \$1.25 net.)

HOW TO PRODUCE PLAYS AND PAGEANTS. By Mary M. Russell. The dramatic instinct is deep-rooted in most of us, and is especially strong in adolescence. The missionary or religious pageant is perhaps the most acceptable of all forms of dramatization for church purposes. The author of this volume had had wide experience in putting on plays and pageants, and brings a wealth of practical suggestions to those who are interested in this form of presentation of information and truth.

Examples of dramatization are given and their possibilities shown. The book is invaluable to the leader of young people for its complete bibliography. (Doran, New York; \$1.50 net.)

FRANCOIS COILLARD. By Edward Shillito. This is the third of the series of Modern Missionary Biographies, being preceded by "Henry Martyn" and "Alexander Duff." The story is that of the consecrated Frenchman who went to Basutoland, South Africa, in 1857, and how he devoted his life to the struggle to free the people from the bondage of heathenism. The record will stir your soul to new enthusiasm for world missions. (Doran, New York; \$1.50 net.)

MORE JUNGLE TALES. By Howard Anderson Musser. Are you looking for a book for a Christmas present to a boy or girl who wants something to read with plenty of "thrills"? Then send him or her this new set of tales of missionary life in India, written by a man who knows how to tell a true story so that it becomes more fascinating than fiction. (Doran, New York; \$1.50 net.)

NEW LANTERNS IN OLD CHINA. By Theodora M. Inglis. One often wonders why so many people waste their time reading worthless fiction when such stories as these are to be had—true stories of Chinese life that grip and charm, and that stir new depths of feeling. Dr. and Mrs. Inglis are well-known missionaries, whose experiments throw new light on Chinese life and character. This is an especially good book for young people, and can be used with great effectiveness in young people's meetings. (Revell, New York; \$1.25 net.)

WHEN THE EAST IS IN THE WEST. By Maude Madden. Not all the missionary romances is to be found in foreign lands. Here at our doors are sources of missionary material no less interesting than that to be gathered beyond the seas. The purpose of these stories is to relate facts and incidents which came to a teacher of Oriental immigration problems during a four years' residence on the Pacific coast. Some of the stories are not pleasant reading, because they reflect so little credit on the spirit and attitude of some Americans, but they are revealing and provocative of thought. (Revell, New York; \$1.25 net.)

GLIMPSES OF INDIAN AMERICA. By W. F. Jordan. Too little is known by the average Christian of our next-door neighbors of Mexico, Central and South America, and their deep need of missionary interest and help on our part. The author is a native of Quebec, speaks several languages, is a noted teacher and lecturer, and for fifteen years, served as representative of the American Bible Society in various sections of Latin America. He is thus qualified to write on the subject he has chosen, and one has but to dip into the book to find himself absorbed in the vivid description and narrative, and challenged by the conclusions which the writer draws. (Revell, New York; \$1.75 net.)

SOME BOYS AND GIRLS IN AMERICA. By Margaret T. Applegarth. To say that this writer of missionary stories has turned her attention to the task of gathering equally fascinating missionary stories of the homeland is to assure the reader of a delightful treat in her new volume. Miss Applegarth is a master in the art of story-telling, and is devoting her genius to the high and worthy task of making missions real to the boys and girls of America. Here is a story-book that every young people's leader will want. (Doran, New York; \$1.50 net.)

AFRICAN IDYLLS. By Donald Fraser, D.D. Do you sometimes pity the missionary—especially the missionary to Africa? Read these stories of life on an African Mission station, and hereafter you will pity those of us who have to stay at home. Dr. Fraser has not had more unusual ex-

periences than other missionaries, perhaps, but he has the unusual gift of expression that makes his narrative more thrilling than fiction. You will get a new conception of African missions from this remarkable book. (Relell, New York; \$1.50 net).

* * *

Elsewhere a report from our Japanese Mission in Tokyo brings the gratifying confirmation of the original report that comparatively little loss was suffered by our Board or workers. Northern Baptists were not so fortunate. A number of their missionaries lost all their household effects, the residences in which they lived being completely destroyed. Dr Axling's famous Tokyo Tabernacle was destroyed, as were also the Sarah Curtis Home Schools and three other churches. At Yokohama the Mabie Memorial School was completely wrecked, and the Yokohama Baptist Church burned. The magnificent property of the Woman's Society at Kanagawa was badly damaged, and five missionary residences burned. The total loss of Northern Baptists is estimated at \$500,000. We thank God that no missionaries' lives were lost, and enter with deepest sympathy into the grave needs that now arise for replacing the destroyed property by our Northern brethren.

* * *

Congratulations and best wishes are most heartily extended to Judge and Mrs. Thomas M. Pittman, who were married at Raleigh, N. C., Tuesday, October 16. Mrs. Pittman, nee Miss Elizabeth Briggs, has for many years conducted the young People's Department of HOME AND FOREIGN FIELDS, and has a great host of friends among our boys and girls throughout the South. She will continue her valued services in this connection. Judge Pittman is an honored Baptist deacon, and one of North Carolina's leading jurists. Our circle of readers will join us in wishes for their happiness.

* * *

It is little short of appalling to consider the loss sustained by our Home and Foreign Mission Boards in interest charges made necessary by failure of churches to remit collections monthly. On a total indebtedness of \$2,000,000 (which is less than the combined sums borrowed by these two Boards), an annual interest charge of \$120,000 would have to be paid. Is this inevitable? Is there not some way out? The answer comes from the States which operate on the budget plan, by means of which money is remitted periodically. Let the brotherhood ponder seriously this unbearable situation and discover the remedy.

* * *

The American Jewish Year Book is authority for the statement that the total Jewish population of the world is now 15,500,000. Two-thirds of the Jews live in Europe and about one-fourth in the Americas. The Jewish population of New York City is estimated at 1,643,012, or about one-third the total population. In the United States there are altogether about 3,600,350 Jews. What a challenge to the Christians of America to win them for Christ!

* * *

Somebody in America has been calculating that all the missionary work carried on by the churches of U.S.A., reaching into sixteen countries and 4,000 cities, and engaging 24,000 missionaries and 100,000 native workers, is carried on for less money per annum than it costs to build a battleship. The same is true of British missions.

Which has the greatest effect upon the civilization and happiness of mankind—missionary work or the battleship?

The *Sunday School World* tells the story of a carpenter who, many years ago, found a group of four boys "ganging" around a barn on which he was working. He persuaded them to become his Sunday-school class. For five years the class held together under the carpenter-teacher. So fond of their teacher did these lads become that they kept up a custom through the years of sending their teacher a birthday letter. The last letters received came from Earl Conway, missionary to Central Africa; D. R. Crissinger, Comptroller of the United States Currency; Geo. J. Christian, President Harding's private secretary; and, last of all, Warren G. Harding, our lamented chief executive. What an investment that humble carpenter made! All about you are boys whose contribution to the world depends on your love and interest. Such work is truest missions.

* * *

The Methodist Episcopal Church reports unprecedented gains in mission fields during the last year, according to the *Missionary Voice*. They report 27,520 new members and probationers, 59,016 baptisms, a total membership in the mission fields of 578,804. There are 18,377 native preachers and workers, a gain of 3,406, and the number of full members of conference increased 138. The Sunday schools gained 541, with increased enrollment of 39,186. The number of Sunday schools is 10,378, with an enrollment of 491,233. Self-support shows large and steady progress.

* * *

"Winning Exhibits"

Rev. J. Elwood Welsh, Th.D., Portsmouth, Virginia

It is "fair time." All over the country one beholds the advertisements calling one to the town, county, or state fair. It is a gala season for the country folks, especially, for the coming of autumn means a slight respite from the weary and hot days of toiling in the fields. The fairs and fair-grounds are crowded this year as never before.

Fairs are interesting. Like the circus or the animal show that makes its annual visit to our town or city, they are on the whole very much alike from year to year, and yet they are slightly different from one season to another.

What varied and fascinating sights we behold when we turn aside from our daily work and hie ourselves to the fair!

Here, for example, is a long avenue of exhibition booths displaying the choicest vegetables and farm products, canned goods, beautiful and admirable samples of the good housewife's needlework, designs of various descriptions made by eager competing school children.

Proceeding to the end of the avenue, our mouths water and we become suddenly conscious of a ravenous appetite as we spy some fresh home-made cakes and like-mother-used-to-make pumpkin pies. What a fine display they make, to be sure!

Coming out of the exhibit halls we vow that we never saw such a magnificent exhibition of live stock as that which greets our eyes today. Who ever produced finer cattle, and hogs, and chickens than these on exhibit, right before our eyes? Then there is the group of men over to one side intently interested in the demonstrator showing the latest improvement in the gasoline tractor and other labor-saving farming implements.

Proceeding slowly we come shortly upon the "midway," with its numerous entertainers, each loudly proclaiming the merits of his particular attraction in an effort to gain the attention and patronage of the steadily moving mass of men, women and children.

Then beyond the exhibit halls, the stock stalls, and the lurid midway is the far-famed race track. Here are gathered some of the choicest horses of the county, state, and other states

They have been carefully groomed and prepared for this season. For we must not forget that despite an ever-increasing influx of motor cars, America still passionately loves and well-nigh reverences a good piece of horse flesh.

At the fair everything is on exhibition. The fair is an exhibition. From the plainest, most modest, obscure booth, displaying, perchance, a simple piece of drawing, the work of a grammar-school child, up to the spectacular, crowd-appealing and popular race track with its handsome and high-priced horses and sprightly jockeys, everything is being exhibited.

These exhibits make one think of the Christian. When were Christians on exhibition quite as much as today? The very nature of the time in which we live makes the condition. The world is anxious to behold and see if Christians really are born again, and if they have the spiritual power of which the Scriptures so abundantly speak.

I am thinking of three winning exhibits of Christianity today that have come to my attention more or less recently. They are brief stories of the lives of men "who are hid with Christ in God." They, like Paul of old, are no longer living, for Christ in the richness of his spirit has taken possession of them.

EXHIBIT A.

My first exhibit is a prominent business man in a large Southern city. Some years ago he started in his present business on a small scale. Shortly after beginning his business, illness overtook him and for a long time his life was despaired of. But an able physician and a faithful nurse aided him in his fight back to health and strength. One day, during his period of convalescence, he fell to serious thinking. Protracted illnesses are very apt to cause one to take a spiritual inventory.

He realized that he had never really taken God into partnership with him in his business. Then and there he resolved that so soon as he recovered he was going to take God into business as his Silent Partner. Returning to his work and business in due time, he found the volume of business soon increasing at an almost phenomenal rate. To be sure, there were periods of discouragement and difficulties, but he succeeded in always surmounting his obstacles and would then "carry on" in a larger way than ever before.

God and the passing years have been kind to this man, and he in turn has been loyal to his covenant with God. His dairy now numbers in excess of a hundred milch cows and he is giving to the cause of the denomination and local enterprises *one-fifth* of his income. He has easily the leading dairy business of his rapidly growing and expanding community. Very recently he has contributed a handsome sum toward the erection of a splendid new house of worship for his own church.

Deprived of the educational advantages and social opportunities enjoyed by so many, he nevertheless has "tasted of the Lord and has seen that he was good." In his district association, in which there are many noble, consecrated laymen, he is highly honored and profoundly respected for his consecration and usefulness. Men in the business world say that they would like to be in business with him, for they realize that he is linked up with a powerful and effective Silent Partner. He is a winning exhibit. He is a prize winner. His Christianity is attractive and appealing.

EXHIBIT B.

Exhibit B I found on a northern automobile trip this past summer. He is a personal friend of mine of long standing. Possessed of a magnetic and gracious personality, a Sunday-school superintendent for the past few years, the husband of a charming wife and the father of attractive children, accumulating in his early forties a snug little fortune, he stands out as one of the leading Christian laymen in his little city.

Lately he has been feeling the urge of a call to life service for the King. He confided to me that in the not distant future he intended to stop devoting his efforts to making money and would offer his services for a nominal salary to his denomination as a leader in the Laymen's Movement. Such a life as his is making a most telling impact upon the young men and women of his community. There is something about his religion and his interpretation of our Lord's teachings that command respect. His story reminds me of what a skeptical Yale Junior said about that beautiful Christian character and influence for good, Charles Reynolds Brown. Said this Yale Junior, a student in the noted Sheffield School of Science at Yale: "I do not understand much about the Christian religion, but anything that Dr. Brown considers good enough for him, I will take it into my life and at least try it." Exhibit B is a winner.

EXHIBIT C.

Exhibit C is also my personal friend. This brother has not been a Christian very long, scarcely ten years in fact. He was converted in a revival meeting and ever since that memorable night he has been a channel of blessing to his family, his church, and his community. He earnestly strives to place daily the Kingdom of God and all of its interests first in his living and thinking.

One night this past summer we were sitting on the porch together. Everyone else in the house had retired. Suddenly turning to me and calling me by my first name he said: "I am not a well man; I will not live many more years; I am well past the meridian of life now. I am going to provide well for my faithful wife and the balance of my estate is going to the First Baptist Church to use for the glory of God as they see fit."

I was agreeably and happily surprised. I would to God today that more of our good well-to-do men would think of projecting their influence and usefulness into the future.

Through his means this servant of God means to continue to tell the world of the unsearchable riches of Christ for years to come, even though he is absent in the body. Do you believe in the reality of the Christian gospel? Have you ever made any provision for the telling of the story of God and his Love in Christ, after you have gone?

Exhibit C is a winner. At the last great day he seems certain to receive the prize from the Lord of Life.

My friend, how is it with you today? What thinks the world of the Christian faith and religion as exhibited and manifested by you? Is Christ revealing himself through you to a tumbled-down world? Are you a winning exhibit of his amazing grace, tender mercy, and undying love?

* * *

Look! Preach! Pray! Give! Go!

Miss Addie Estelle Cox, Kaifeng, China

Jesus said to his disciples, "Lift up your eyes, and look on the fields, for they are white already unto harvest" (John 4: 35). Here in China they are still white. From childhood I have heard how the people of China, and the women especially, need Christ to lift them out of the darkness of idolatry, the terrors of superstition, and the bondage of pagan customs. A knowledge of their suffering from foot-binding, loveless marriages and degraded home-life drew forth my heart's deep sympathy and prayers. At length I came to visualize the white-haired women, worn by years of toil and sorrow and never having known the higher joys of life, with no hope of the happiness of heaven but only the grave's dark gloom.

and the future's fearful uncertainty to contemplate. Then it was that our Savior's command to go and "preach" became personal and paramount. The final appeal made by Mr. Harris, of our Interior Mission, pictured a densely populated area of 500,000 souls and no woman missionary to work among this vast host of our benighted sisters and their helpless children. Our Lord said, "Pray ye therefore the Lord of the harvest, that he will send forth laborers unto his harvest" (Matt. 9: 38). I had prayed that prayer, but my real meaning was, "Send others, Lord." Then my prayer was changed and I said, "Master, if it be thy holy will, let me go and carry the Bread of Life to these perishing millions—to at least a portion of them." He graciously permitted me to come, and about two years ago I entered upon the work that I felt "the Lord of the harvest" had sent me to do.

There was an evangelist at each of the seven main out-stations working under Mr. Harris' supervision, but we had no Bible woman, save a temporary substitute loaned by Miss Walker of Kaifeng. A few noble souls had already been won, and among the men admirable advance was being made. But there were still about 300,000 women and children to be evangelized, taught to read God's Word, and trained in Christian living. This tremendous task an impossible one, do you say? Had the Bible woman and I started out in our own strength, it certainly would have been so; for did not the Lord Jesus say, "Apart from me ye can do nothing"? But how heartening his promise, "Lo, I am with you alway." It was his work, and I knew there was not one single grandmother, nor one wee foot-bound girlie whom he did not love and desire to save. So I humbly asked for the Spirit's power and prayed that he would use me as his instrument for winning these precious souls. After an introduction by a beloved co-worker in Kaifeng, eight weeks were spent in two out-stations endeavoring to give the Christian women a start toward learning to read the Word. At the second place there were only three women church members, and we were surrounded by thousands inside the large walled city, besides multitudes of village people. So we decided to devote the mornings to study and give the afternoons to evangelistic efforts. We visited village after village in which there were no believers. They knew not the name of our precious Saviour, but were quite willing to hear. So we preached and explained and prayed, and gradually a few came to understand. A number were interested enough to come to the chapel after our meetings. We were thankful for each inquirer, but my heart yearned for a larger proportion of those who heard. Our daily audience numbered around one hundred and fifty, which made an average of about one thousand a week. If all those hearers had believed, progress would have been evident. Yet there remained at the end of four weeks at least 46,000 who were wholly untouched! What could be done? What should be done? "Oh, Master, send forth more laborers!" I cried, "and fill us who are here with thy Spirit and grant that these people may receive the Light of Life!"

Ere long a Bible woman was found. Though she had received only one year's training in the Bible School, she proved very helpful. The Christian women, some of whom had been taught by a consecrated evangelist, began to make excellent use of the phonetic script and were able to assist others in their Scripture reading and memory work. Soon one of the most consecrated women came to me and said, "Please pray that the Lord will open the way for me to attend the Bible School in Kaifeng." We prayed and she went, and has already had one term in school. Then another helper was found, in the wife of one of our teachers. She has had almost two years in the Bible School. All along we had been praying that the Master would make it possible for us to open some girls' schools. He heard, and now we have six as a small beginning.

How I do rejoice to see the little maids learning Scripture passages and the words of hymns and prayers which the Spirit will, I pray, soon make their own from personal experience. I have a hope, too, that each girl may become a Christian mother who will bring up her children in the fear of the Lord.

For the purpose of encouraging the Christian women to become effective soul-winners, as well as for their own spiritual development, we have organized missionary societies at several of the stations. (Another station has been opened and we now have eight.) The women come together on a certain day in the month, pray for direction, go out and invite their neighbors, and hold an evangelistic service designed to reach those who are new to the gospel. They also have a time for reporting any success they may have had in leading others to Jesus and for asking the sisters to pray for those in whom they are interested. When I return to a station after an absence of several months there are new faces among the inquirers, and those who have brought them usually let me know that they have thus some "fruit in the Lord." Oh, that all might be so zealous!

May I mention several conspicuous examples of real conversion? Two Christian women came for the Bible woman and me to go and pray for the uncle of one of them, who was very sick. The four of us went and prayed, first talking to him about the necessity of repentance ere one can receive salvation. The old fellow, though groaning with pain, raised himself to a sitting posture and reverently bowed his head, while we prayed that his body be healed and his heart cleansed. Next day he was better and before long was quite well again. Not only did he give up drinking, smoking and gambling, but became a regular attendant at every church meeting, including daily prayer and song service. Now he goes to the village on preaching tours and gives a vivid testimony as to the Lord's power to save the soul and heal the body.

A woman who was an ardent idol-worshiper persecuted her Christian daughter-in-law and did all in her power to hinder the progress of Christianity in her community. But the daughter-in-law and other relatives quietly let their lights shine for Jesus and continued to pray for her conversion. By and by she was willing to attend church as a spectator but with no idea of believing the doctrine. Miss Walker and I were there holding classes and evangelistic services when she was evidently impressed. Afterward she had a dream in which she saw Jesus in all his power and purity. Immediately she confessed her sins and began with enthusiasm to study the Word, attend public worship, and testify to her sincere faith in Christ. Now she is a most joyous Christian.

A woman inquirer at one of the newly-opened stations destroyed her idols and became an open believer in Jesus. All the neighbors, as well as her own family, knew she was a Christian. During my first visit she was at the chapel morning, noon and night, and was ready to help in any way possible. Upon my second visit to the town I learned that she had died a few weeks before. Presently her young son came to me and said, "Miss Cox, did you know my mother has gone to heaven?" What an eloquent testimony as to her sincerity and faithfulness!

Another inquirer in a different place was also called to her heavenly home between my two previous visits. She had come to the chapel regularly, told us of a dreadful experience of demon possession, memorized songs and Scripture portions, learned to pray, and told others of her new-found faith in Jesus the Savior. Her old mother had been an idolator and never came to church till after her daughter's departure. Then she came and related the remarkable experience of her child. She could not be induced to burn incense, but prayed to the

true God instead. She repeated Scripture and sang songs while lying on her bed of suffering. When the end drew near she was calm and resigned and peacefully "fell asleep in Jesus." The mother wept—and I wept, too—over her sad affliction, but I was thankful that this "little one" whom Satan had buffeted had been true to the Master and trusted him to the end.

Time fails me to tell of the earnest inquirers who walk fifteen li every Sunday in order to attend Sunday school and preaching; of the group of Christian women who walked twenty-five li to be baptized and received into the church; of those who walked two days' journey to attend the summer Bible Conference in Kaifeng; and of many who are true to Christ in spite of persecution.

Though the Master has graciously blessed our beginnings, what has been accomplished seems but a drop in the ocean compared with what remains to be done. For never can we forget that it is his divine will that "every creature," every intelligent individual, be given an opportunity to hear the marvelous message of Calvary's cross with its blessed significance for time and eternity. So I pray that soon we may have enough laborers in this ripe spot of his great harvest field to begin intensive work; that not one hungering soul shall be denied the Bread of Life; not one Christian woman shall miss the chance to learn to read the Bible; not one who is called to special service shall fail to obtain an education commensurate with the sacred task of winning others to him. When this prayer is answered in every field—and it will be if we plead in faith and in Jesus' name—we shall see "the knowledge of the glory of the Lord" speedily "cover the earth as the waters cover the sea."

Ging Su, Chinese Christian Evangelist—A Personal Testimony

Translated by Rev. I. V. Larson, Th.M., Laiyang, China.

During my twenty-first year, the seventh year of the Chinese Republic, I went to a Baptist Boys' School at Laiyang City. At first I read the Bible with but a passing interest, because others had said, "That is foreign teaching." I gave no attention, therefore, feeling that the Bible and I had nothing in common. A proverb says: "In opening a book one receives benefit." Because of this sentence I decided to investigate the teaching of the Bible, to see what it was. Upon investigation, I found that its contents had some good doctrines. From this time on I began to know that the Bible had real worth. Afterwards, the more I read it the more I was blessed. I should add that my fellow-students helped me, and the teachers also. As I began to understand more and more of the Christian religion, I decided to believe in the Lord Jesus. I asked the other students to pray for me. I also constantly prayed myself. I could feel that the Lord was with me. I felt in my heart that there were two "I's," one a new and the other an old. One of these had to be overcome, and there was mutual warfare between these two. The old "I" said, "You believe in Jesus. Do you think that can save you?" "I think it cannot." The new "I" said, "There is no other plan of salvation. One must trust in Jesus only." Finally there was victory for the new "I."

I was shortly thereafter baptized by Dr. Hearn. On that day I felt perfectly happy. I felt as though I had been confined for years in jail and then had suddenly been released.

From that time on I knew the great power of prayer. During the next summer's vacation I was taken with a serious illness—nigh unto death. I earnestly prayed the dear Lord to restore me to health, and he answered my prayer. I was completely restored to health, and I was greatly strengthened in the faith.

My home folks were unbelievers. Usually they did not persecute me upon my return home from school. But during the Chinese festivals these little persecutions were unavoidable. Upon the first day of the tenth month the ancestors are worshipped. My father said to me, "Are you not going to the ancestral burial grounds?" I answered, "I will go." I went with the others to the burial ground. More than a hundred people were there. They all knelt and kotowed before the graves. There was one person only who did not perform these rites. That person was I. When I would not do as the others did, the whole company set to beating me. I felt that this was a very small matter, however, as the Saviour had said, "All who follow me must deny themselves and take up their cross and follow me."

A few months after the above event came the Chinese New Year. At this time my father commanded me to perform certain heathen rites. I answered my father thus: "Such things do not harmonize with the teachings of Jesus, therefore I cannot go and perform these rites." My father became angry with me and said, "If you will not do what I tell you, what are you willing to do, anyway?" At this time I pleaded with the Lord, and he comforted my heart. During the second year I was at school, a revival was held in the church at Laiyang City. The Chinese pastor, Rev. Tsang, preached. Among other things he said: "At present China has over four hundred million people. The greatest majority of these people are in the midst of heathenism and await eternal damnation. Only one person out of one thousand is a Christian. For each preacher of the gospel there is a field of several thousands." "Now the salvation of these fellow-men falls upon us," said the preacher. "Each one of us should meditate upon what this means." At the time I was greatly moved, and immediately offered myself to the Lord, and asked him to use me. I prayed that not my will but his be done. The Lord answered my prayer, and a year after that I was appointed by my home church and the brotherhood to go to the Seminary at Hwanghsien. During the Seminary course I did not get to do much actual preaching but I felt the importance of prayer. I constantly prayed for my own people. Although they did not believe in Christianity, still there was hope that they would be saved. I also constantly prayed for my country of China. I know for certain that one cannot turn others to Christ without the power of the Holy Spirit. Some might say, "If that is true, what is the use to preach?" However, there must also be some one to tell the story.

My father is now very much interested in Christianity. What is more, he is also willing to receive evangelists of the gospel as his guests.

The one who has translated the above short sketch of the life of Ging Su would like to add his word of testimony to what Brother Ging has said. When we first came to China, four years ago, we taught this young man English. We have been very much interested in his school career during his seminary days. We now have the pleasure of having him with us on the field. He has proved to be a reliable and steady-going assistant in the work. He is also spiritual. We have great hopes for his future. His wife, although not yet a member of the church, is very faithful in attendance upon all the services and hopes to be baptized shortly. She is a very capable young woman.

It is such experiences as related above that make the life of the missionary very sweet. We constantly realize that our dear Lord is with us and that his word will not return unto him void.

The Home Mission Task of Southern Baptists

A Resume of Achievements, Past and Present of a Great Mission Agency

Rev. B. D. Gray, D.D., Corresponding Secretary

The life of the Home Mission Board is coeval with that of the Southern Baptist Convention. Both were organized in Augusta, Georgia, in 1845. The Board has continued its work under varying circumstances and many difficulties through a period of seventy-eight years, during which time and shortly after the organization of the Board our great War between the States and the great World War in Europe have occurred. The war between our States affected the Board's work most seriously in a financial way and the effects were even worse during the reconstruction period following the war and the recovery of the South from its financial ruin after the war.

LOCATION

The Board's headquarters were at Marion, Alabama, for thirty-seven years. Marion was chosen because there was located the strongest Baptist church west of Augusta, with a company of able men to constitute the membership of the Board. Headquarters were changed to Atlanta, Georgia, in 1882. We are now at 1004 Healey Building, Atlanta.

SECRETARIES

The Board has had the following secretaries: D. P. Nestor, 1845; Russell Holman, 1845-1851; T. F. Curtis, 1851-1852; Joseph Walker, 1852-1856; Russell Holman, 1856-1862; M. T. Sumner, 1862-1875; W. H. McIntosh, 1875-1882; I. T. Tichenor, 1882-1899; F. H. Kerfoot, 1900, 1901; F. C. McConnell, 1901-1903; B. D. Gray, 1903—Russell Holman served thirteen years in all. M. T. Sumner thirteen years; I. T. Tichenor, seventeen years, besides being Secretary Emeritus for several years. Because of the length of his term, and the many questions involved which called for settlement, Dr. Tichenor's secretaryship is the most outstanding of them all. The list presents a splendid array of talent, and their labors have shaped the destiny and achieved the progress of our denomination in a great measure in the last three-quarters of a century.

The Home Mission Board from the first has been a great pioneer agency, seizing frontier situations and helping to shape the destiny of our civilization in the Mississippi Valley and the territory beyond. No single agency has been more potent in the religious life of the South.

A UNIFYING FORCE

The purpose of the Southern Baptist Convention has been a primary motive and aim of the Home Mission Board during all its years of service, namely, to enlist, combine and direct the forces and resources of the denomination for the conquest of this land and all lands for Christ. It has been a great unifying force, bringing the stronger and weaker sections of our territory into co-operative relations in order that the strong might help the weak. This has brought unity, harmony and solidarity to Southern Baptists, which accounts in a large measure for our marvelous growth at home and abroad.

State organizations were comparatively few when the Home Mission Board began its work. Largely through the work of the Board, State agencies have been brought into existence and the assistance of older and stronger States have been secured for the weaker States through the co-operative agency of the Home Mission Board.

ADAPTATION TO CHANGING CONDITIONS

Through all its history the Board has been alert to changing conditions and has in a remarkable way adapted its poli-

cies to the new needs. When the Board was organized comparatively few foreigners were in our midst. Now there are 4,000,000. There were only about two and one half million negroes—now there are nine and one-half millions. At that time we had few cities of any size—now we have many, and they are growing by leaps and bounds. Great cities have sprung up that had no existence when the Board was organized; for example, Birmingham, Oklahoma City, Tulsa, and many other places. Radical changes have likewise come in our rural population. These significant changes have called for adjustment in methods and in the enlargement of our work. To meet these conditions in the most effective manner we have been forced to the departmentalization of our work. The work at present is under the following Departments: Co-operative Missions, Evangelism and Enlistment, Foreigners, Indians and Negroes, Mountain Mission Schools, Cuba and Panama, Church Extension, Soldiers and Seamen, work among the Deaf Mutes and the Jews, and Publicity.

A GLORIOUS RECORD

The history of the Home Mission Board is one of surpassing interest. If there is a similar agency with a more glorious record it is unknown to the writer. Since its organization the missionaries of the Board have helped to constitute one-fourth of the Baptist churches in the South; added one-fifth to the membership of the churches. We have extended help in every Capital City of the South, except one, and in every large city in our territory, and in nearly all of the smaller cities and towns and hundreds of churches in the countryside. We have begun mission stations that have grown into strong churches in countless cases. We have given permanency to our cause all over the South in the building of houses of worship. The accomplishments for one year are partly set forth in the following brief statement: Workers engaged on Co-operative Missions, 941; Evangelism, 28; Enlistment, 52; among Foreigners, 64; among Indians, 14; among Negroes, 27; teachers in Mountain Mission Schools, 218; Cuba, 34; other workers, 36; Panama, 3; Army Work, 10; among Deaf Mutes, 1; among the Jews, 1; total number of workers, 1,439.

Work accomplished during the year: Churches organized, 176; additions to churches, 59,597; Sunday schools organized, 622; Church houses built and improved, 465; new churches aided by Church Building Loan, 94.

A GREATER TASK

If the achievements of the past are glorious, the opportunities of the future are much more glorious and the task more challenging. Our population is more than three times what it was when the Board was organized and our problems have become vastly more complex. We have achieved denominational unity, solidarity and co-operation, the great outstanding features of Home Mission work. Shall we not now make use of these great achievements in a greater program for the future?

We have three-fifths of the Baptists of the world in the South with a denominational spirit unsurpassed by any body of Baptists and the wealth of our people advancing beyond our dreams. Will not Southern Baptists gird themselves afresh for the supreme task before us—the enlisting, combining and directing of our forces and resources for the conquest of our land and all lands for Christ, our Saviour and King?

The Lessons and Appeal of a Great Disaster

Tidings from and Greetings to Our Friends in Japan

Rev. W. Harvey Clarke, Tokyo (at present on furlough)

The encouraging news which comes from Tokyo and other places in Japan shows the bravery of the people in their dire distress. The latest word indicates that the terrible disaster has not been over-estimated, and daily investigations add to the fearful loss of life and property. We are thankful to learn that our Southern Baptist property was not destroyed by fire, and the whole compound containing a chapel, kindergarten and two residences was injured only a few thousand dollars.

The pastor and his helpers have been serving the people during the terrible suffering, while many chapels and schools in other sections have been totally destroyed. Our property is located above the burnt section in a school district and escaped the fire. A few thousand dollars will repair the losses and help our people to go forward with the relief work and in winning the lost to Christ.

We are grateful for the protecting care which has been round about our people, both native and foreign, and rejoice that so many were preserved from death. The power which stayed the destructive forces saved thousands who might have been included in the lost, and caused the disaster to cease before it ended in a total destruction of the city. We are grateful for this mercy, and hope that it may constrain all who are left to consider it carefully. It contains the lesson which will be most helpful in reconstructing the new order and equipment from the ruins of the old. This higher vision will make the task easier and the results more glorious.

We regret to learn of the heavy losses of property sustained by our Northern Baptist Board and that of other denominations located in the burnt districts of Tokyo and Yokohama, and of the losses to the native Christians in the burning of churches and schools and other property.

We are especially grieved to learn of the destruction of St. Luke's Hospital, which was such a blessing in its ministrations to the foreign population as well as to the natives, in times of sickness and distress. The loss in equipment to the work of the Kingdom has been terrible, but if the spiritual forces have been strengthened, bringing the people nearer to God, the Kingdom will go forward as never before. Faith which holds to that which remains after the fire is more important than those things consumed by the fire, for by faith the reconstruction is to be made and the final victory to be gained.

We are thankful that our forces in Kyushu, Shimonoseki and Hiroshima were not seriously damaged, and hope that the work will be strengthened by the renewed zeal and consecration resulting from this calamity. God uses various methods in bringing people to realize their need of him. One's own weakness, and the sympathetic spirit and helping hand of others are sometimes his means of approach to the human heart. If the drawing power of his love is felt through these influences hearts will be opened to the reception of his truth. The practical demonstration of Christianity is more easily understood, and aids the Spirit in applying the truth to the hearts of men. May the Japanese people realize that the prompt response from their American friends to their suffering in time of need is an expression of their true sympathy and interest in their welfare. May they also realize that the spirit which prompts this friendship is from him who "came not to be ministered unto but to minister," and died that they might have life.

We send hearty greetings to our co-laborers and friends in Japan and assure you of our deep interest and effort

to help in the homeland. May this crisis through which you are passing result in the making of a new Japan in which shall dwell righteousness and in which the Kingdom of God shall be established in the hearts of the people.

TOKYO—PAST, PRESENT AND FUTURE

No capital among the nations is more completely enshrined in the hearts of the people than Tokyo. Beautiful for location, on a bay of the same name, surrounded by forest-covered hills and beautiful valleys, it is the pride of the empire. It was the home of the Shoguns and military center of the nation for centuries. It has been the home of the emperor and the capital of Japan since the Reformation, about sixty years ago. During this time it has grown to be the largest city in the Orient, and fifth largest in the world. The present population is calculated at 2,500,000 people, and the plans for the enlargement of the city, making a Greater-Tokyo, which have already been completed, provide for an immediate population of 3,000,000—about the same as that of the state of Georgia, making it the third largest city in the world. It is the political, educational (the largest student center in the world), social, financial and industrial center of the empire.

With the Imperial Palace as the center, a modern city containing municipal buildings of the government and city, bank and office buildings with every convenience, and schools of every grade, have been built within a few years. All roads in the empire lead to Tokyo, and the pride and ambition of every citizen centers in the capital. This pen picture of the city as we saw it a few months ago was Tokyo of the past.

The sad news which came the first of September, and letters and pictures received since, give us an idea of Tokyo as it is today. This great city, with its port, Yokohama, containing 500,000 population, twice as large as Atlanta, or the size of Kansas City, only seventeen miles distant, lies in ashes, stricken with suffering and death from this greatest catastrophe of its kind in the annals of history. Our hearts are filled with sorrow and sympathy as we think of the masses of the people in poverty and distress.

The entire city was fearfully damaged by the earthquake and the rich business section totally destroyed by fire. The city, as it lies today in darkness, ashes and famine, tests the courage and faith of a brave people as they plan over the ruins to build a greater one. It also calls for the sympathy and help of all who admire them.

While many may speculate as to the cause of this disaster, we are more deeply concerned as to its effect on the lives of the people. This greatest disaster in the history of the nation is a severe testing of the faith and noble qualities of the Japanese people. Their gods have not prevented and Jehovah God has permitted this affliction to come upon them. Some will accept it as inevitable, forcefully expressed by their native word, "shikatanagai," which means, "It can not be helped." Others will see in it Jehovah calling them to a higher and nobler life. As their new and more beautiful city rises from the ashes of the old, so the old teachings which have brought them thus far in the search for truth and eternal life, must pass away and give place to the only true and perfect revelation of God.

If this experience will cause the people to realize the true source of power, and their dependence upon that power, it will be a great blessing. If they are brought to realize their need of Jehovah, who controls all power, of which this was a manifestation, it will be a blessing. This is a subject of prayer and consecration, and the closer co-operation of Christian people. This is the greatest opportunity to reach the hearts of the Japanese through the Spirit of Christ, which manifests kindness. The Christian forces of Japan are striving to meet this great opportunity, but the fearful losses which they have sustained call loudly for help. As this new city rises from the ashes of the old, let God's people see that the equipment which has been destroyed is made stronger to meet the growing needs, that the forces of righteousness may overcome those of evil, and the light of the gospel dispel the darkness and reveal the Christ and his Kingdom throughout Japan and the Orient.

As Christ was made perfect through suffering, so may this trying experience refine the hearts of the people until his image is reflected in their lives and his influence becomes supreme throughout the world.

THE FORCES OF NATURE AND THE POWER OF GOD

The forces of nature are among God's instruments to accomplish his will and have been used by him in all ages. The regular or irregular use of these forces indicates that the hand which created is still the hand that rules, and man's experience proves his dependence upon these forces. Volcanic eruptions, earthquakes, fires, famines and floods, all serve to show God's power and man's dependence upon that power. In all ages man has been brought face to face with God through the manifestation of these powers, and God tells us that he will continue to use them until the end of time.

Few countries are more familiar with the destructive forces of nature than Japan. Volcanic eruptions, earthquakes, tidal waves, fires, famines and floods have all made their contribution to the spoiling of this island empire. The recent catastrophe was the climax to many less destructive events during the last few years. Last year there were reported twelve hundred earthquakes in Japan. Thus the people are accustomed to this destructive manifestation of nature of which most Americans know very little by experience. Less than ten years ago there was an eruption of the extinct volcano, Sakura-jima, in the Bay of Kagoshima, which was very destructive. The volume of this lava was so great from one crater that it reached the mainland just one mile distant, and the island was changed into a peninsula.

Many towns and villages have been totally destroyed by tidal waves during recent years. The loss of life and property from fires, floods and famines, in addition to earthquakes, has been very great during the later years. The frequency of these calamities and the effect upon the people may be understood in their use of the native word "*shikataganai*," which means, "It can not be helped." They accept these fearful losses and sufferings as inevitable, and with remarkable faith build today upon the ruins of yesterday.

The recent catastrophe was the greatest of its kind in the annals of history. The loss of life is reported to be not less than two hundred thousand people. The wounded will doubtless far exceed this number, so that the loss of life and human suffering has been terrific. In addition to this the destruction of property is estimated to have gone beyond the billion mark. Besides, the great loss in homes, hotels, museums, mercantile, manufacturing and government enterprises is almost incalculable. Also large government department buildings, containing public documents which can not be replaced and incalculable in value, were totally destroyed by fire. Several of the large universities, colleges, high schools, grammar schools, chapels,

and churches containing important records were damaged and destroyed. The loss to education, business and manufacturing in delay and discouragement will almost equal the actual loss of property. The loss of confidence and faith in these things which have been trusted is calculated to weaken the morale of a people whose foundations are not laid in Jehovah God and built upon the impregnable rock of his truth.

Those who are familiar with Tokyo, the greatest capital in the Orient, containing 2,500,000 people, and its important port, Yokohama, containing 500,000 people, recall that the two cities combined contain about the same population as the state of Georgia; and all that was centered there of wealth, art, historical records and relics, homes made sacred by ancient associations; the palace of the emperor and the graves of his ancestors, make one to appreciate somewhat the great loss to the nation. Our deepest sympathies are with the people in their dire distress, and we trust that through this suffering richer blessings may come, and a greater Tokyo may rise from the ashes of the ancient city.

After destructive forces have left in their pathway debris, decay and death, constructive forces must be applied to bring order, beauty and new life out of that which remains. We believe that our Japanese friends have the vision, courage, and faith to undertake and carry forward to completion this great task.

In addition to the material problems which result from this great affliction, there are spiritual lessons not less important to the individual and to the nation. These lessons are fundamental in securing the permanent peace, prosperity and happiness of the people. Material prosperity does not always bring peace and happiness. During and since the World War it is said that the wealth of Japan has been largely increased. The manufacturing interests were enlarged four hundred per cent and the profits greater than at any other period. This increased wealth was not generally distributed, but accumulated in the hands of a few. This resulted in the coining of a new native word, "*narikin*," which means "quick rich." It also created a serious social condition about which there has been some anxiety. This, however, has been controlled by wise leadership.

Perhaps the greatest evil resulting from this period of prosperity has been the tendency of a large number of the people to neglect their gods, shrines and temples, and find their contentment in worldly living. This evil tendency has been so evident as to arouse the anxiety of the more thoughtful as to the final result.

In the midst of this material success and worldly intoxication God has permitted this terrible calamity to fall across the pathway of the Japanese people in their intense pursuit after material prosperity. This gives them an opportunity to stop and consider more seriously their present condition and to make wiser plans for the future.

In thinking through the material causes and results of this calamity, may we not find the possibility of some spiritual blessings which may compensate the people for their losses and make them richer in the highest sense because they bring them back to a knowledge of God? If they are brought to a *consciousness of God's power* and their dependence upon it, a new relation to him will be revealed. Through continued prosperity and unlimited success the individual may become so self-confident and independent that he does not feel his dependence upon nor his need of help from even Jehovah himself. This state of mind isolates the individual from God and makes difficult the work of the Holy Spirit in self-sufficient and self-centered lives.

A realization of *God's sovereignty*, and therefore his right to the first place in the hearts of the people, will supply their

greatest spiritual need in this hour of trying experiences and distress. The fact that *Christ alone can make this revelation perfect*, and that he is in their midst today, ministering to their every need through various instrumentalities, will help to remove the doubt and spiritual darkness which overshadows them, and bring them into faith and light which will aid them in accomplishing those great tasks which lie before them. *Appreciation of the sympathetic hearts and helping hands* which have gone out to them in this hour of bereavement will prove the sincerity of their American friends and bind closer together those fraternal ties and relations which have remained unbroken for more than sixty years. This will strengthen the desire for a closer co-operation in all that makes for peace and prosperity among the nations.

Without determining the cause or giving the reason why this calamity was permitted, its effect is sufficient for the people to realize *their need of a defender in the time of great peril*. That is, not only one who can protect the body, but who can save the souls of men. Their greatest lesson in the face of helpless dependence is the *need of Jesus Christ*, their friend and Saviour, who alone can lead them out of the old spiritual darkness into the new light of the Kingdom of God.

As our Japanese friends go forward to build their new capital they will seek to make it the most beautiful and attractive in the world. The removal of the old buildings will enable them to make ideal plans for the new. Let us impress upon

them the importance of giving a prominent place to the churches of Christ, and the work which they are trying to do, that he may be lifted up and magnified, and that he may transform and direct the lives of the people who are to occupy this new and beautiful capital. Then from this great center forces and influences may be sent out to reach the masses of the people until the nation is evangelized. Then this new city will become a crown of glory to its people.

A redeemed Japanese nation, with its training and equipment for service, associated with the Christian forces in the East, will be the greatest ally that any cause has received during these latter years. When this great stronghold in the Orient is taken for Christ his kingdom will spread from nation to nation until his rule shall be supreme where idolatry now holds the people in spiritual bondage. God is giving us this opportunity to strengthen our forces and equipment there, that we may make a reasonable contribution to the conquest of this great stronghold and the Orient in his name. Delay now may mean postponed victory, and the responsibility rests upon us for our part in the conflict. Those who are passing with this generation look to us for the knowledge of salvation, and will go into eternity without a Saviour unless Christ is made known to them. Along with the other gifts which go to express our sympathy at this testing time to our nearest neighbors across the sea, let us try to make known more fully the gift of God, which is eternal life through Jesus Christ our Lord.

Early Impressions of Palestine

A Vivid Picture of Baptist Beginnings In the Holy Land

Rev J. Wash Watts

On the morning of my approach to the shores of Palestine I was eager for the impression that the first possible glimpse of its distant hills would bring me.

A TANGLED SITUATION

At the first hint of day I aroused myself with the purpose of getting on deck and waiting for that first vision. But, finding to my keen disappointment that we were enveloped by a heavy fog, I prepared to rest a while longer. Then, after a little while, I realized that the light was breaking through. I hastened to the deck just in time to see the ship slipping away from the fog bank. And away in front could be discerned the western side of the Holy Land with the rugged backbone of Judean hills in the background. In the center of the sky-line the first signs of the coming sun were apparent. With a heart that was lifted into the presence of a multitude of feelings, fears, and also a firm trust, I watched this steadily brightening spot till the King of the Day came forth "as a strong man to run his course."

There came to my mind at the time the thought that this experience might be a forecast of the future. Of course I have no right to express a belief that it is except as I see ground for it in fact. And to intimate even now that I have seen enough of the facts to warrant an opinion brings upon me a great fear of speaking hastily. I have purposely waited some months before daring to express even my early impressions. Please remember that I care to give to these thoughts no more weighty a title than impressions. Even now, when asked, "What of the future?" I am more inclined to put my hand upon my mouth than to expose what is in my heart. Here is such a tangled situation! There are so many "pop off"

opinions given. Reporters who must get a story, preachers who have a bias, tourists who stay but a few days, some who are homesick or travel-weary as they pass, return home and deliver their opinions. I sincerely pray to be delivered from such opinions. Nevertheless, after six months' residence in Jerusalem, earnest study of life here, and hasty observation of various parts of the country, I still cherish my thought of that first vision as a prophecy.

THE FOG—A FOREWARNING

First sights may easily lead to the impression that the country as a whole is almost hopelessly wrapped in the fog of a condition bred by age-long conflicts, race-wide hates, and many regimes of oppression.

One most apparent phase of this condition is poverty. The great majority of the native peoples are huddled together in villages under fearfully crowded and unsanitary conditions. This is not true of the Jewish colonies. There are the same methods of agriculture that were the basis of the psalmist's figure, "Let them be as chaff before the wind," and of Isaiah's, "I have trodden the winepress alone." The same flocks and fruits that made Canaan a land "flowing with milk and honey" are here. These and many other resources are capable of great development, but the hand of oppression has prohibited such for a long, long time. Marketing has not been a means of legitimate profit to producers but of oppression by rulers who desired to keep the producers in helpless condition. These peoples now living have never known opportunities for progress as we think of it. And it is hardly an occasion for surprise that they are slow to seize them when given. The natural result is that there are very few mechanical industries, almost

none on a large scale, to give the people employment and opportunity for economic advancement. Imports far exceed exports. This means that the country is largely living upon outside support. And all these things together mean that many, many of the people we desire to help are bound by such poverty as prohibits much of the personal development we would promote.

One of the outstanding needs of the country is for institutions that will teach the people how to work and live well. They need such help as will impel them to free themselves from the conditions and habits of the past and enable them to make good homes and decent livings.

A great bit of missionary work could be done by Christian American business men if they should be willing to put capital and example into business here with the primary purpose of helping the people. Let the emphasis be upon the words, "Christian business men."

These economic conditions are rooted in the political-religious conditions. By religious I mean to refer to all that is called religion. As such, religion and politics are inseparable. A primary question in every political issue is, "What religious community will be bettered?" And the consequent conflict of religions is a terrible check on progress. For instance, it stands in the way of the development of a public school system. It stands in the way of nearly every plan for co-operative development. This conflict is carried to such extremes that the heads of the religious communities seem willing in many cases to hold their constituents in economic slavery if they may thereby hold them in their religion. Many are willing to persecute to the death to hold them.

Even the planting of the ideal of religious liberty will be worth the sacrifice of many dollars, many years, many lives.

As for true, spiritual religion there is little, very little. Every one has a religion. The recent census reports 757,182 people, divided according to religion as follows: Mohammedans 590,890, Jews 83,794, Christians 73,024 (these include: Greek Orthodox 33,369, Syrian Orthodox or Jacobite 813, Roman Catholic 14,245, Greek Catholic 11,191, Syrian Catholic 323, Armenian Catholic 271, Maronite 2,382, Armenian 2,939, Coptic 297, Abyssinian 85, Church of England 4,553, Presbyterian 361, Lutheran 437, Other Protestants 826, Templars Community 724, Others 208), Druses 7,028, Samaritans 163, Baha'is 265, Metawilehs 156, Hindus 1,454, Sikhs 408. But this universal profes-

sion only serves to make a pitiful contrast with the fewness of those who really know what it means to worship God. There are places of worship, an abundant number. There are churches, synagogues, mosques, shrines, high places, holy (?) places. But there is little appreciation of holiness and less striving for it. The people are diligent in the forms of worship they have been taught. But what kind of a being can they think God to be while they think to please him with such a profusion of mere ritual?

These people of Palestine still stand in need above everything else of a vision of God. Any Christian who can point by word and deed to that vision provided in Jesus of Nazareth will find here, as the Master did, an overwhelming need for his services.

THE BREAKING LIGHT

There are, despite these oppressive conditions, indications of a better day. If one will only look long enough for his eyes to become accustomed to the darkness, he will see that the light is breaking through.

Many forces are vigorously undermining the old economic conditions. The Jewish colonies, the first of which were planted about forty years ago, and which now number about eighty, have given the country a vision of what good methods and thrift can accomplish here. The war shook off the hand of misrule. The present government has done a great deal to promote development. It has aided especially by the building of good roads. These now extend from Beersheba to Safed, from Jaffa to the Allenby Bridge on the Jordan beyond Jericho, and over other travel routes. Several other big projects may be undertaken in the near future. Foremost among these is the building of a good harbor at Haifa. Another important one is the draining of the marshes above Lake Huleh and general development of the country to the north of it, which has recently been ceded to Palestine. Private concerns among the Jews are doing much. A banking system is being worked out to give long-time credits to the farmers. A tremendous salt works has been built a little south of Haifa, a large and beautiful flour mill in Haifa, and a large concrete works is planned for the same place. Plans are projected for the harnessing of the water power of the Sea of Galilee and the Jordan. The Arabs, in the face of these things, are also being stimulated to plan for larger things.

"And Yet He Waits, and in Pity Looks"

A Description of China's Great Yearly Festival

Mrs. Charles A. Hayes, Canton, China

In China a year is sometimes twelve months long and sometimes thirteen, according to the moon, as each month begins with a new moon. Many people at the beginning of each month have a feast day. They also worship on that day by setting off fire crackers, burning candles, etc. There are other feast days, such as the ushering in of winter, the feast in the spring at the time of grave worship, and others perhaps of less importance. But the one great event, the day of all days, is New Year's Day. I shall try to describe it to you as I have seen it celebrated year after year for the past twenty years, and especially how it impressed me the first time I saw it.

We were in an interior city where no foreign element had yet come in to modify in any way the customs of the people. Everything was strictly native. Even foot-binding was everywhere prevalent. I have often been thankful for those days we spent as strangers in an interior native city. We were asked to open a station where no foreigner had ever lived, and by force of circumstance were fitted into the lives of the Chinese people. We were obliged to live almost as the Chinese did, in a native house, shut up in a walled city, seeing nothing from our windows (for we had none save a little skylight) but just a little patch of God's beautiful blue sky to remind us that heaven was always open to us even when

the only communication which connected us with the outside world—the telegraph—was out of order, which it often was in those primitive days. Those were the days which saw the real beginning of all things foreign in that part of the country.

We had been in the city about four months, just long enough to be sufficiently acquainted with some of the Chinese people to visit in their homes and have them visit us. We had also acquired enough of the language to bid them a happy New Year, the omission of which would have been unpardonable. We had learned that the men must make their calls on the first day of the year while the ladies patiently waited until the third, fourth, or even the fifth day, according to custom. We therefore felt quite well equipped in our own estimation, to make New Year calls. How many mistakes we made we shall never know, nor how many times we were graciously excused on the ground that we were "Westerners," "Red-haired Men," or "Foreign Devils."

We took with us some red cards with our names on them, a lot of little packages of cash, pennies, and some even containing five cents. These were all wrapped in red paper and were to be used as gifts for the children in the homes we visited, for this must be done when the children with smiling faces come and bow before you and wish you a happy New Year. The heathen greeting is "Congratulations of the New Year," "May you quickly acquire riches." This last phrase we Christians never use, but instead we say, "May the heavenly Father bless you."

The usual custom is after we enter a home and are seated, to pass a tray to us containing little cakes and candies, followed with tea and some dry watermelon seeds, which we do not know how to eat, and after all these years I have not yet learned that art. We are supposed to gossip a while, but the missionary, thank God, has a message burning in his or her heart which must be told. And so the old story is repeated, the story of him whose birthday we had so recently celebrated. Alas, they do not know our Christmas; they have never heard of the Child of Bethlehem.

And the homes! On New Year's eve there has been much sweeping and cleaning done. Anyway, they do the best they know how. If they have money, new clothes are bought, especially for the men and boys, who must go out in the streets, show themselves off, and congratulate all their friends. Towards evening the women get very busy killing chickens, buying pork, and cooking, for the greatest feast of the year is about to begin.

Then comes the meal, and such a meal! Every one must have one even if he borrows the money with which to get it. Accounts must be straightened up and bills paid before that feast. It is always considered dangerous to travel just before the New Year, for it is then that robber bands lie in wait for travelers, that they may secure means to pay debts, to buy clothes, and to have a big feast.

Doors and windows are draped in red and gold and decorated. Heathen superstitions, "good luck" papers with sayings of all kinds, are pasted on the doors, usually in series of fives. For example, they wish that the "Five blessings be upon this house." There are five strips of paper hanging down from the door.

The predominant color is red. The fire crackers are red, and for the first few days of the year so many of them are fired off that the streets are literally covered with them. The incense sticks are red. The shops are all decorated in red with some gold and green mixed with it.

On New Year's Day every one must look happy and speak pleasantly to everybody. Even enemies speak to each other then.

All business is stopped, and the streets which are usually teeming with people are now deserted except for a few men and boys walking slowly here and there to pay New Year calls. Occasionally a sedan chair of a rich man or an official passes. They, too, are out calling. On the third, fourth, or fifth day the stores begin to reopen. Then the women begin to call on their relatives and friends. In our first year in China we began to have our lady callers. This visitation kept up until we had six hundred in our home in two weeks. We also made our calls. What do you think of that for an opportunity to preach the gospel? And practically none of these had ever heard it. You may say, "That was twenty years ago." Thank God that one city has the gospel now, but, my friends, there are thousands of interior cities and towns now that have never yet heard of the blessed Son of God.

On New Year's eve I was once called to see an old woman who was dying. No one could do anything for her; it was too late. She was past ninety. She had never heard the gospel. No one had ever told her, and I had come too late. I tried, oh, yes, I tried, but she could not hear it. I was too late. There is some one out there who, unless you go or send, will hear of him too late. It is now near the New Year's eve. As you think of God's grace to you, will you not thank God by doing all you can to reach those who now sit in darkness?

And now, can you picture the New Year's scene in dark China? Can you in imagination see the deserted streets strewn with fire crackers; the gaudy decorations on the shops and homes; the gay, godless feasting and drinking with gambling and vile language thrown in; the incense sticks burning; the ancestral tablets decorated afresh; the idol temples freshly repaired; the people in their superstitious blindness fervently worshiping stocks and stones, even the devil himself—the whole an abomination unto the Lord! And yet he waits, and waits, and in pity looks on it all. And Jesus speaks, "Father, forgive them; they know not what they do." And again he speaks, to us this time, "Go ye into all the world and preach the gospel to every creature."

New Year is again here, and yet he waits. He sees the same preparations, human lives sold for money, sold into slavery, sold into sin by the hundreds that there may be money to eat and drink; money to repair the temples; money to worship the archenemy of our Lord. And we know this and look on even as he has spoken. This is not the time to feast and indulge in worldly pleasure. Shall we not, at this New Year's time, come into his presence and say, "Lord, what wilt thou have me to do in the short time that is left?"

* * *

"We are in the greatest need of help in what I believe in my inmost soul is the most important thing, next to prayer itself, that we ever have to do, and that is the enlisting of men in the exercise of real prayer. The Church has not yet discovered, still less begun to realize, the limitless possibilities of intercession. Every other consideration and plan and emphasis is secondary to that of wielding the forces of prayer."

* * *

The American Baptist Home Mission Society announces plans for a great theological seminary to be built at Kansas City. Twenty-eight buildings, providing for a student-body of five hundred, will be erected at a cost of \$1,500,000.

* * *

Do not have your concert first, and then tune your instruments afterwards. Begin the day with the Word of God and prayer, and get first of all in harmony with Him.—J. Hudson Taylor.

Win Europe and We Shall Win the World

The Strategic Importance of Baptist Missions on the Continent at This Time

Frank E. Burkhalter

That Europe is not only perhaps the greatest missionary opportunity confronting Southern Baptists today, but one of the most challenging missionary opportunities that ever confronted any body of people since the day Christ delivered the great commission, has been heard frequently in recent months.

Why is this so?

Among the various reasons that might be advanced the writer ventures the following:

1. European people, having tired of political oppression, overthrew their oppressors and ushered in such a new day as the forces of democracy have not known before. And having seen the futility of political oligarchy, these same people have become tired of spiritual monarchs, and in their religion they are looking for just that character of freedom of the individual for which Baptists have always contended. Thus Baptists are prepared to supply this need in Europe as are no other people.

2. Turning away from the old forms of religion in Europe, the people want to get as far away from the false teachings as possible, and the Baptist message offers the fullest antithesis of the message of the state churches of Europe that is embraced in the body of belief espoused by any denomination. The outstanding principles that make the Baptist message the antithesis of the message of the state churches are such cardinal doctrines as spiritual regeneration essential to salvation, or salvation by grace, rather than works, baptism of believers only, baptism by immersion only, the right of the individual to direct approach to God, local self-government for the churches, and the right of the individual to worship God according to the dictates of his own conscience, or not to worship him at all if he so chooses.

3. Absolute separation of church and state. No principle is more essential in the solution of the spiritual problem of Europe just now than this, and Baptists are prepared from tradition no less than conviction to apply this principle.

4. Europe offers perhaps the largest missionary opportunity of any continent today in that it will not be necessary to send to that country a great number of American missionaries. Our chief duty is to make provision for the training of native evangelists and teachers, who will themselves, in turn, evangelize and train the great masses of their people.

5. The high morale and spiritual character of the Baptists who have been won to the Baptist standard in Europe, in the face of stern and vigorous opposition and persecution, indicates that the Baptist message is one that appeals to the best people of the continent. Corroborative of the character of our Baptist people on the mainland of Europe, where it requires heroism to be a Baptist, our brethren in Rumania are known as "the repented ones," while in Sweden and other countries, our Baptist people have won the highest esteem of the governments, and state churches in many cases, through their patriotism and exemplary conduct under the most trying circumstances. The Prime Minister of Sweden, in welcoming to Stockholm the Baptist World Alliance, expressed the appreciation of his government of the high character of the Baptists of that country and of the fact that the Baptists had brought his government to see the wisdom of religious liberty for all peoples.

6. An opportunity for Baptists has been created in Europe, also in the loyalty with which our people there have faced

persecution when such has been forced upon them. No amount of persecution has ever made a loyal European Baptist deny his faith or his Lord. Looking upon the manner in which our people have stood steadfastly by their convictions for the sake of a high and holy principle has convinced many people that our Baptist brethren have something to sustain them in an hour of crisis which others do not possess. This silent witnessing for the Master is producing fruit.

Having enumerated these reasons for Europe constituting the challenging missionary opportunity for Baptists that it does, the writer craves consideration for a few specific instances illustrative of the points he has set out above.

Probably the greatest single factor in the missionary opportunity that exists in Europe today is that of adequate theological and training schools for the training of native workers in these various fields. The people are missionary to the core, but the World War left almost penniless the majority of our Baptist people in the lands where Southern Baptists operate, and for that reason they are not financially able to equip their institutions in anything like an adequate manner. Dr. Love, of the Foreign Mission Board, says that if the receipts of that Board would enable it to invest \$100,000 in the establishment of theological seminaries in Rumania, Hungary, Jugo-Slavia and Spain, it would count for more in extending the kingdom of God in the world than any other \$1,000,000 ever invested by Baptists in Christian education anywhere in the world.

Bro. J. R. Socaciu, Baptist editor and leader in Rumania, told the Baptist World Alliance last summer that if Rumania could be provided with an adequate number of trained leaders and some additional resources with which to launch a program that would employ them effectively, within fifty years Rumania would be the greatest Baptist country in the world. The indications are the results in the other countries occupied by Southern Baptists would be equally as gratifying.

Individual Baptists of Hungary, Rumania, Jugo-Slavia, Bessarabia, Russia, and other countries of Continental Europe, perhaps, are so evangelistic that they do not wait for evangelists and missionaries to take the lead in winning people to Christ, but go out and do the task themselves. Dr. J. S. Prokhanoff, the leader of a large group of Baptists in Russia, who was released from prison (where he had been placed for preaching the gospel) by the Soviet authorities in order that he might accompany a big group of his brethren to the Baptist World Alliance, told that body the reason Baptists have grown so rapidly in Russia is that the laymen, after working hard all day on farm, in store and factory and elsewhere, spent a considerable portion of the evening in preaching the gospel wherever they could find room for the people to stand and listen.

John G. Oncken, the great German Baptist preacher and missionary, who is regarded as the father of the modern Baptist movement on the continent of Europe, had as his motto "Every Baptist a missionary," and that principle became so embedded in his thinking, preaching and work that the same spirit has continued until today, with the result that European Baptists have far more missionary zeal than we of America, particularly of the South. A business man in Rumania recently erected two church houses out of his own means, and the women of a certain Rumanian town erected a log house of worship with their own hands, daubed the space between the logs with a kind of concrete which they also made, and then

whitewashed the structure, making of it a very neat and presentable house of worship.

But there is another and larger consideration of the Baptist missionary opportunity in Europe than has yet been considered, and that lies in the fact that the evangelization of Europe will greatly contribute to the evangelization of the world. This writer would not for a moment discredit the missionary work being done among the yellow people of the Orient or the black people in Africa, or people of other colors in other sections. On the other hand, he is doing all he can to try and stimulate interest in and contributions to all our missionary work on all fields at home and abroad; but the fact remains that when we shall have evangelized China, we will have saved only the Chinese; the Christianized black man of Africa will never win the lighter colored peoples of any other continent to Christ; but when we go in earnest in our efforts to evangelize Europe, we not only face the inviting prospect of making great progress there in a few years, but as the Baptists of those countries become strong in numbers, they organize for sending the gospel to other parts of the world, and peoples of other parts of the world will hear the gospel from these white evangelists, when they would not hear it at the hands of evangelists of a dark hue. Again it will not take nearly so long to evangelize Europe as it will other lands, because of the great intelligence of the people and the seed that has already been sown.

Indicating the missionary activities of some of our European Baptists, witness the case of our Swedish Baptist brethren, 60,000 in number, who have 112 missionaries on the foreign field. If we sent out as many missionaries in proportion to our numbers as they do we would have 15,000 in the field, or nearly thirty times the number we have at present. Our German Baptist brethren had an extensive foreign mission work,

as well as home mission work, prior to the outbreak of the World War and had begun to re-establish that work, following the war, when the depreciation of German currency practically put a stop to their operations. There is no more loyal band of Baptists in the world today than those of Germany.

At the Baptist World Alliance there came to many a vision of the possibilities of a world missionary program at the hands of the 11,500,000 Baptists of whom we have record. Representatives of our struggling groups in the various countries of Europe (there is now a Baptist work in every European country save Greece, Albania and Turkey) and of our mission fields in various other positions of the globe were greatly enheartened as they met representatives of the larger Baptist groups from Great Britain, Canada and the United States, and came to realize for the first time that they were members of a great army of God's children who accept the same interpretation of his Word.

If American, Canadian and British Baptists would but throw themselves with all earnestness into a mission program that would make possible a worth-while achievement in the evangelization of Europe, it would bring about not only the evangelization of Europe, but with the aid of these evangelized and evangelistic peoples, the speedier evangelization of the whole world.

So far as Southern Baptists are concerned, they can best help make possible such a program by greatly reinforcing their own Foreign Mission Board through paying their subscriptions to the 75-Million Campaign. In the event they have paid up already or did not subscribe, they can help by making special thank-offerings to God through this forward program that promotes not only foreign missions, but every other phase of missionary, education and benevolent work assigned to us by Jesus Christ in the great commission.

On the Trail of Twentieth Century Apostles

A Month in Japan

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On Sunday morning, July 22, looking out from the steamer that had ferried across from Korea in the night I saw Dr. Walne on the pier at Shimonoseki to greet me and take me home to breakfast in the renovated home into which he and Mrs. Walne had just moved, after prolonged trouble and disappointment with the work on account of unprecedented rains which for six weeks had flooded much of the country. Then followed a long, hot drought, just breaking in torrents of rain when I went down to Yokohama August 22 to take my ship next day for home. It was a busy month, rich in fruitful opportunities for observation and conference.

BEAUTIFUL JAPAN

I am glad I saw Japan in summer, when she displayed her wonderful beauty and charm in varied, unending panorama of variety and loveliness. I had seen Japan in early March, when the garments of winter had been put off and spring's glad raiment not yet spread over her bare and rugged anatomy. Then whatever is unenchanted smote the vision. One had to seek the beauty. Even then when one had adjusted himself to it the landscape was attractive and often most gratifying. But now, in July and August, there seemed nothing but beauty, grandeur, charm, loveliness. Even the unpainted houses, with timbers scorched to protect them from the corro-

ing of the weather, and with their dull brown tiles, and weather-beaten thatch, seemed planned and fitted by some master artist to match nature's productions and arrangements. The muddy fields in which half-naked farmers toiled in March, fertilizing them with mightily malodorous offal, now varied with rice in varying shades of green, as different fields came by different stages to "the full grain in the ear." There were mountains and rivers, gardens and orchards. Stretches of sea beating inland were bravely combated by the land stretching out in peninsula and cape with hundreds of islands holding fruitful outposts for the support of the crowding population.

Most of us Americans may be ignorant that Japan has her chain of ever white Alps. It is only in recent years that the Japanese have responded to the challenge of their beauty and grandeur and have named them after Europe's crown of mountain glory. Alpine climbing has come into favor. The present summer the second Prince Royal has devoted himself to this daring sport. Of course this means new popularity for the pastime.

Nikko is Japan's "beauty spot." There one finds the tomb-shrines of the Tokugawa Sovereigns, Japan's most famous ruling house. Treasure has been lavished here in incalculable amounts, yielding an artistic result rich and novel. Nature has

provided the setting most fitting. Long avenues and great groves of the giant cryptomenia give stately grandeur to the hills up which climb the shrines tier on tier. The imperial palaces are here, wonderful waterfalls are near to see. A few hour's pilgrimage up the mountain's zig-zag road gives inspiring vistas at every turn, and at the top one comes upon a great mountain lake, set a glistening mirror of glory at the foot of hills that tower yet thousands of feet above its own waters which are already four thousand feet above the level of the sea. Out of the lake the water flows a roaring, hilarious stream for a quarter of a mile to plunge over a precipice seven hundred feet and then go plunging and falling on down the precipitous gorge, one of the world's most beautiful waterfalls. Beyond this lake, beset with splendid hotels, lie other lakes, forming a region of romantic interest. No wonder the Japanese say, "Do not say Kekko (i. e., *splendid*) until you have seen Nikko (*meaning Sunny Splendor*).

Then one cannot forbear to speak of Fuji. It is safe to say that no other feature of nature in all the earth is pictured in so many aspects, adorns in picture so many homes, or is so loved as this queen of mountains. She commands the landscape for a hundred miles and from far out on the sea eager eyes are ravished by her beauty. "She does not make herself cheap"; and has a very extensive wardrobe of clouds and mists with which to hide herself or array herself. The climb to the top for a look into the huge dead crater, from which destruction for a wide area belched forth some two hundred years ago, and for the sunset and sunrise, is rich reward for the toil. I was fortunate enough to meet the Prince Regent going up as I came down. He is the first member of the royal family ever to make the ascent. He is introducing many innovations and is as democratic as the restrictions of the household will permit. He is a modest, nice-looking young man. All the Empire is taking keenest interest in his approaching marriage, and he is deservedly very popular. It is greatly to be hoped that the passing of Admiral Kato from the head of the Government will make no change in the pacific, humane and popularizing policies which have marked the course of Japanese politics for the last two years.

VACATIONS AND MISSION MEETING

South and central Japan have sweltering summers. Most missionaries wisely go to mountain resorts for a few weeks of rest. In Gotemba, three hours southwest of Yokohama, some of our missionaries have homes in a summer colony. After a few days with the Walnes in Shimonoseki and seeing the big plans they have for extending the work of publication and distribution of Christian literature, and for introducing stereopticon and moving picture evangelism, I went to Gotemba, where the Bouldins keep open house for missionaries and other friends. Their windows look right out on Fuji-sau, and the temperature calls for blankets every night.

Usually the Southern Baptist Mission Meeting is held here annually, as are other mission meetings. The Y. W. C. A. has encampments and conferences here also. This year several of our missionary families were sojourning in Karnizana, and new arrivals at this more popular resort made it advisable to hold the mission meeting there. The Cunninghams were introducing wee Christine, lovelier than the mountain pinks. Roscoe Smith, Junior, was just in time to receive calls from the other missionaries during the meetings, and Norman Williams, Junior, blinked knowingly on those of us who lingered after the meeting adjourned. Another Southern (Texas) family associated with the Northern Board, the Jesse Wilsons, were in the charmed circle with their third son. There was much grief over the recent departure of the Nix's, who carried home their baby daughter. These two young people had made a brilliant record with the language

and everything looked most bright with promise when it suddenly became evident that Brother Nix could not remain. There were fervent prayers for his recovery in the Baptist sanitarium in El Paso; but they cannot hope to labor in Japan. Good reports of the progress of the young missionaries with the language and with the beginning of their labors were made to the meeting. In some cases there has been phenomenal success in learning this more than difficult tongue.

The meetings continued for five days. Numerous matters required attention and the business was not always easy to handle. But patience, persistence, much prayer, brought us out to where we may well hope for more of progress and prosperity in our work. It was a great privilege to try daily to interpret the mind of the Master with them. Additional workers are sorely needed. Japan is in a spiritual crisis. Wise, energetic evangelism at this time would yield very great results and would contribute incalculably to Japan's welfare in the things of the Spirit. Our forces are very small, only some two dozen in all. When even one must for any cause drop out a serious gap is made. Prayers are following the Bouldins as they go to Peking where Mrs. Bouldin must undergo a complicated and serious operation. She would much have preferred to go home to America, but by going to Peking she hopes to save money and time for the cause. Her mother is with her in Japan and these two women scatter blessings and sunshine for Jesus Christ as the sun which reflects the glory of God. How the missionaries love them! May God be very gracious to them and Dr. Bouldin in this critical hour.

EVAGELISTIC MEETINGS

In a former letter about Japan I spoke of the arrangement by which Paul Kanamori is to conduct revival and evangelistic meetings in each of the churches of our mission, devoting about four months to the work. Many Southern Baptists have seen and heard this wonderful servant of the Christ, through whom the Holy Spirit is preaching the gospel to tens of thousands of Japanese. He conducted the campaign with our Tokyo churches in July. I spent my last Sunday and two succeeding days with Pastor Amano and his church there, preaching to a thrillingly inspiring group of young men and a few young women. On the Sunday there was baptism, and another group were to receive the ordinance the following Sunday. Thus more than fifty will have been baptized into this fellowship in the month following the week of evangelistic meetings. Two hundred others professed faith in Christ Jesus and others will accept baptism after instruction—the way it is done in Japan. From September 2 until Christmas holidays these meetings will be held in our churches. I have assured the Japanese brethren that intercessory prayer will be made for them by thousands of Baptists in America during all these weeks. This is a second call to such prayer, in which I know many will "labor together" with their brethren on the other side of the world. "Though sundered far, by faith we meet around one common mercy seat."

CONFERENCE OF FEDERATED MISSIONS

Karuizawa is a most delightful summer resort, discovered as such some thirty or forty years ago by missionaries and latterly, with good railway service, developed by both foreigners and Japanese. Here in the vacation period one will find more than half the missionaries of all societies in Japan, with a few from Korea and China, and also many delightful people other than missionaries. Here they rest, hold conferences, enjoy social pastimes, have lectures, movies, sports, hold religious meetings and go on local excursions. There are many easy, and more difficult, hikes and tours which invite. Asama lifts its huge form just beyond the town, advertises its fiery show within by puffs and clouds of smoke and sometimes

by muttering groanings, and so entices many pilgrims up its difficult sides to look down into the seething inferno of its living crater. Further on are some twenty-five or thirty square miles of lava beds, most extensive and picturesque in the world, a memorial exhibit of what the great mountain can do at its worst.

Here in Karuizawa is held annually a conference of missionaries to discuss problems, conditions and prospects. The organization is known as the Federated Missions of Japan. It was a very great privilege to be permitted to attend the sessions for five days this August. One came at close range upon the real issues of the great Christian campaign in the most immediately urgent of the countries of Asia. Except on the Sunday the program provided for written papers on leading aspects of the mission work. The general topic for all was, "The Building of the Church in Japan." More and more as the meetings went on one came to feel that there might be overmuch concern about building the "church." Our objective is to give the Christ and his Word to the people; to lead them to receive the Holy Spirit to guide and develop them; to set before them the Christian ideals. If we do this the Christians will construct their own church. And it will not be "the Church" but churches; not one organized body for the whole nation, but numerous organized bodies united in spirit, with all believers conscious of the one spiritual, but unorganized, Church of Christ in Japan. As the problems of self-support, of church control and administration, of the relations of missionary and Japanese leader to the work and to each other, of aggressive propaganda, all came before us, I could not help wishing that we could get back to the simple methods and ideals of Jesus and of Paul. Then some of the problems would disappear while others would become soluble. The appointed speakers, without exception, came with most careful preparation, and their papers were able, informing and suggestive. There is a high grade of ability in the missionary body of Japan. The papers were longer than the program contemplated, with the result that the time for free discussion was nearly all consumed by the formal addresses—a real misfortune, valuable as were the prepared papers. Time was found for brief discussion of the two papers on "The Place of the Missionary in Japan," and it was a lively and rather tense half-hour. A certain Y.W.C.A. secretary in Tokyo has a good degree of learning, a gift of vigorous expression, a dogmatic assurance of his wisdom and a conviction that he is a great missionary statesman raised up to tell the missionaries their failures and follies. He is an agitating propagandist against "propaganda," full of praise for Oriental virtues and religions, a vigorous critic of Western sins and of Christian methods and failures. He is using the public press in his propaganda. He lives in Tokyo, has seen little of the actual mission work of the country, does not speak Japanese. He was invited to present a paper on "The Place of the Missionary in Japan." He magnified his opportunity. He was quite sure that the large majority of missionaries have no place in the country and would best go home as speedily as possible. Only experts and specialists are wanted and, strange as it may seem, these must all take the place of subordinates and assistants to Japanese "leaders." In one address of forty-five minutes there was no reference at all to the Bible, the name of Jesus Christ was never used, and God's name possibly once. Why such a man should wish to be numbered among missionaries or why any Christian organization should send him to a mission field are questions quite beyond one hearer. There was much in what he said that all the missionaries and their boards would do well to consider. Some of his criticisms were pertinent and might be profitable; but his manner and his extravagance repelled those whom it did not amuse. A faithful and able missionary who has seen nearly forty years' service discussed the same topic in

a paper of rare insight, statesmanship and expression and withal in the best of humor in the face of the avalanche of denunciation the young "missionary statesman" had sent upon us. All in all it was a wonderful conference, and a great blessing to attend it. All the papers are to be seen in a special edition of "*The Japanese Evangelist*" (English), Tokyo.

In all Japan there are somewhat fewer than 200,000 members of all Christian churches, just over 85,000 in Roman and Greek Catholic churches, the rest in evangelical organizations. Baptists (North and South) are far down in the lists, with about 5,300, of which Southern Baptists number less than 1,400. The records of last year show Baptist increase much above the average, yet far from the possibilities and the needs.

HOMEWARD BOUND

August 23 two missionaries and a group of Japanese friends were in Yokohama for the double purpose of welcoming the Rowses arriving that day from furlough in America, and speeding the parting guest with gracious farewells in the Lord. Dr. Bouldin represented all the Mission in gracious ministrations. Miss Fulghum came to introduce a darling little Japanese grandmother who at seventy-two has recently found the Lord as Saviour and is hilarious in him; and also she came to say a final word in behalf of the kindergarten in Fukuoka. I am sailing in the American Shipping Board steamer, President Jackson, the ship that two years ago carried our largest group of missionaries, and altogether one of the most satisfactory ships afloat. She has the largest passenger list she has ever carried, and only about a score of them Americans. In the steerage are nearly three hundred Russian refugees seeking homes in our land. A great group of Chinese students are on their way to American colleges. More than eighty are from *Tsing Hua*, "the Indemnity College" in Peking, where young men are prepared for the scholarships endowed by the millions of excess indemnity from the Boxer Uprising and returned by the United States. The rest, coming from various institutions, are called "private students." They are a very fine group of young people, clever, well-behaved, alert and most interesting. What inspirations and aspirations throb in their souls as they go in search of blessings in our favored land! What will they find? What receptions will they meet? What influences will play upon them? What changes will be wrought in them? With what will they return to China a few years from now? Will it be well for them and well for China that these young people studied in American colleges? Only about one in five of them is now a Christian. How many will return Christian; and what sort of Christians will they be? It is said on good authority that in recent years more Chinese Christian students lose faith in America and return unbelievers than the heathen students who are won to Christian faith during their period of study. What an indictment of the conditions maintaining in our schools. What tragedy!

It has been a great joy to preach to these young men and women, to join with a few of them in daily prayers, to hold personal and group conferences with them. Yet how little one has done to give them Christ Jesus.

I am ending tours covering almost sixteen months. I desire again to express my gratitude to friends who have helped me in prayer and in sharing the cost of the tours; to testify to the great goodness of God in his care.

My letters of travel close with this. I shall in another article give a summary of my observations and impressions



A GROUP OF SOUTHERN BAPTIST MISSIONARIES IN JAPAN

We give thanks to God that in the Japanese disaster none of our workers suffered injury, and pray that He will overrule this terrible catastrophe to His glory and their enlarged opportunity

Some Impressive Scenes in South China

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

Many and varied are the sights we see as we go to church in Wuchow on Sunday morning, and not a few of them cause our heart to go out in earnest prayer to God for this superstitious and sin-bound people.

HEATHEN GRAVES

As the hills in China are used for burying the dead, it is not an uncommon thing to see a new grave on the side of the hill, and we are reminded again of the souls who in this dark land are daily going down to Christless graves. Many of them have never heard the message of salvation through the blood of Jesus. Why? Is it not because some one has failed to obey that last command of our Lord, "Go ye into all the world, and preach the gospel to every creature"? There is one special season in the year when we see a crowd of people visiting the graves to worship the dead. They take different kinds of meat, vegetables, etc., for the spirits to eat, when they get through worshipping they take the food home and eat it themselves! After spreading it out before the grave, the worshipper kneels and bows his head to the ground three times, arises and bows with his hands three times, and goes through this whole process three times. They burn "paper money" that the spir-

its may have the money to use in the next world, and also burn candles and incense. Poor ignorant people! They are bound by sin and superstition! Oh, that they might learn to worship the true and living God!

CHINESE BOATS

At the river there is no bridge on which to cross, so it is necessary to cross in a little boat. Both sides of the river are lined with boats and many of them are waiting to carry passengers in order to earn a few pennies. We get into one and in a few minutes are rowed across the river. A Chinese boat has a little roof over the center, the part in which we sit. Often we get one large enough to carry seven or eight passengers. The boat is rowed by two, one standing at the front and the other at the back. Perhaps the one in the front is a woman with a baby strapped on her back, and the other is a little boy or girl ten or twelve years old. That boat is the only home they have. In the back is the little fireplace where they cook their food; and usually there is an idol altar. At night they put boards across the center of the boat upon which to sleep. There are many Chinese who live their entire lifetime in boats. There they eat, sleep, and have their idol worship. They seldom

go ashore and very few of them have ever heard much of the gospel. Recently Mr. and Mrs. Lang of the Canton Boat Mission came to Wuchow in their own boat to work among the boat people. They live and preach the gospel to the boat people. We should pray for this work.

WUCHOW STREETS

Although there is nothing beautiful about the city to attract our attention, yet we are never unconscious of the surroundings. As we walk up the wet and dirty steps and smell the foul odors while passing through the gates we are kept conscious that we are in China. Then as we go on through the narrow streets we meet men, women, and children carrying such heavy loads as should be drawn by horses. In some cases one person is carrying his burden alone, having part of it on each end of a pole across his shoulder. In other cases two carry the load together, having it hang from the center of the pole as they trot along muttering sounds to encourage each other as they go. The load may consist of rice, water, or a large live hog in a basket. There is one street especially where we pass people carrying water. It is so narrow that two people can hardly walk side by side. They tell us that there is only one day in the year when it is dry, and that is Chinese New Year's day. Because of some superstition water is never carried on that day. As we meet the coolies carrying loads and pass by the small Chinese shops which open directly on the street it is indeed sad to see the people working the same on the Lord's day as

(Continued on Page 22)

The original form of a familiar hymn was this:

"When I survey the wondrous cross
Where the young Prince of Glory died."

We need sometimes to remember that our Redeemer was a young man, that he entrusted his world-plans to the lovable, hot-headed youth, John, just as confidently as to older men among the Twelve. Then we can more easily believe that he will accomplish through young men and women today more and more of his purposes for the healing of the nations.

I saw some of them, several hundred of them, in Peking in April, 1922, these young men and women almost from every nation under heaven. They were delegates to the World's Student Christian Federation Conference, Hindu and British, German and French, Japanese and Korean, American and Filipinos, all gathered in a great Chinese city with the Chinese because, and only because, they were friends of Christ. These students heard and spoke burning messages on burning subjects, the application of the principles of Jesus Christ to the life of the school and college campus, of the industrial world, of the political world, and most fiercely burning of all, discussions of international relation—with the stern necessity of facing that hideous ghost of 1914. There were tense situations in some of those group discussions. There were some meetings not down on the program. The delegates from India had one, inviting some of the English to a heart-to-heart talk that lasted late into the night. The Japanese delegates invited representative Chinese students to meet them, and they too talked over things that have rankled for years in their hearts. Did these young folks solve or settle the problems of capital and labor, of social injustices, of war? By no means. But they faced these problems, they faced

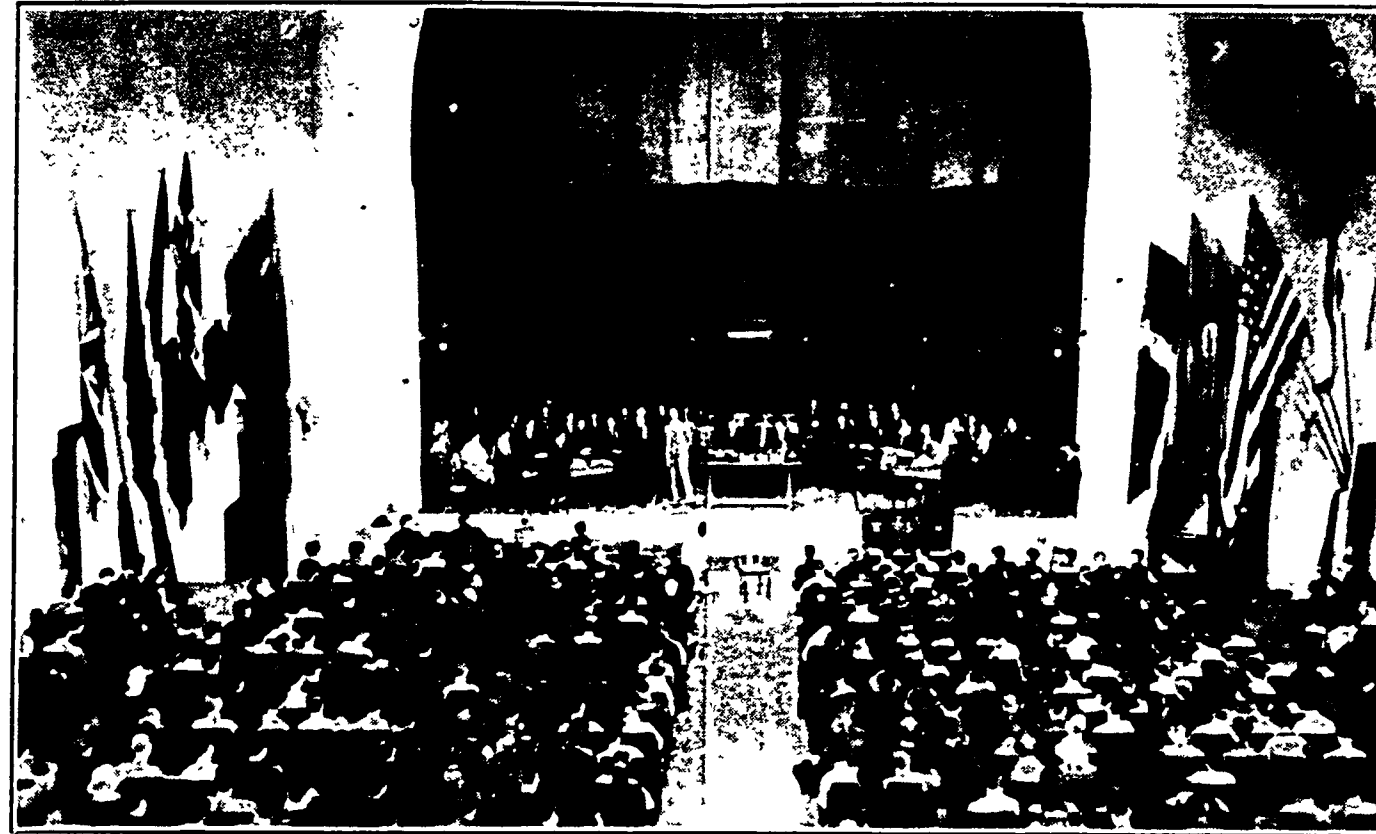
one another, and in their youth they looked, together, on Jesus Christ and knew that in him alone could race antagonisms and national enmities become brotherhood.

In May, 1922, representatives of all the Christian forces in China met in a great conference in Shanghai, the National Christian Conference. There were nearly six hundred Chinese Christian leaders and more than six hundred missionaries and other foreign Christians. Here were men and women, some venerable with age and devotion, some young recruits, but most of them of mature years, from all parts of China and all parts of America and Europe. For over a week they considered the present and the future of Chinese Christianity. A great deal that was said and done in that conference, a very great deal, was absolutely opposed to the policy of Southern Baptists. But not to the purpose of Southern Baptists! The policy urged by that conference was not our policy but the purpose was and is our purpose as well, the hastening of the coming of Christ's kingdom in China. Ringing were the appeals for evangelism among the unreached millions, for the training of church members in Bible-study and Christian service, for all Christian education, especially for girls, for a new crusade against opium and drugs, for a Christian standard of social and business and industrial life.

The old industrial order is changing and the evils as well as the advantages of modern industry are invading China. There are large cotton mill owners, Chinese gentlemen, and a great Chinese business organization, the Commercial Press, who have adopted many Western methods of welfare work and are introducing modern safeguards, but with few exceptions the condition of the employees

Christianity and the Healing of the Nations—Some Glimpses in China

Miss Sophie S. Lanneau, Soochow



ELEVENTH CONFERENCE OF THE WORLD'S STUDENT CHRISTIAN FEDERATION.

The meeting was held at Tsing Hua College, the college built with Boxer indemnity funds returned to China by the United States. It is a magnificent institution.

in the factories and mills in China is appalling. A working day of 14 or 16 hours is not unusual. Sanitation and safety devices are largely neglected. In Shanghai mills, it is estimated, one-tenth of the laborers are children, and of the adult workers four-fifths are women.

What use was it for these Chinese Christians and foreign missionaries to talk and talk about the evils of the modern industrial system in China? What good could they do? Nothing but pass some resolutions, you say. Well, they did pass a resolution. These representatives of Christianity in China endorsed the setting, as a goal, of the standard adopted at the First International Conference of the League of Nations dealing with

Hours of work,
Night work for women and children,
Safeguarding the health of workers,
Child Labor, etc., etc.

They passed a resolution. Did it do any good?

Less than a year later I was teaching our highest class of girls, giving them partly in simple English and more fully in Chinese some idea of the social prin-

ciples of Jesus. How those young Chinese girls responded to the stinging words of the Old Testament Prophets against the Hebrew capitalists who did "pant after the dust of the earth on the head of the poor," and "sell the needy for a pair of shoes." How they exulted as they came to realize that Jesus was the champion of woman and the defender of the child as well as the Redeemer of all men. Then one day, excited and overjoyed, I took to that class a clipping from the *China Press*—"Important Regulations Affecting Manufactories Promulgated by Ministry of Agriculture and Commerce in Peking."

Here are some of the articles. It is hard to stop with these nine I quote below.

Article 3. No boys under the age of ten and girls under the age of 12 shall be employed by factory management for work.

Article 4. All work done by boys under 17 and girls under 18 shall be considered as child labor.

Article 5. Child labor is to be permitted only on light and easy jobs.

Article 6. Child labor shall not exceed eight working hours a day. Adult labor shall not exceed ten hours a day.

Article 7. No management shall require child labor between 8 P.M. and 4 A.M.

Article 8. At least two days of rest shall be given to adults each month and at least three days to children.

Article 12. Wages shall be paid periodically; payment shall take place at least once a month.

Article 18. The administration shall offer educational facilities to all child and illiterate laborers within its premises, and be responsible for the expenses. The total time of study for child labor shall not be less than ten hours a week and that for illiterate labor shall not be less than six hours a week.

Article 24. Provision shall be made in all factories for the health and safety of laborers.

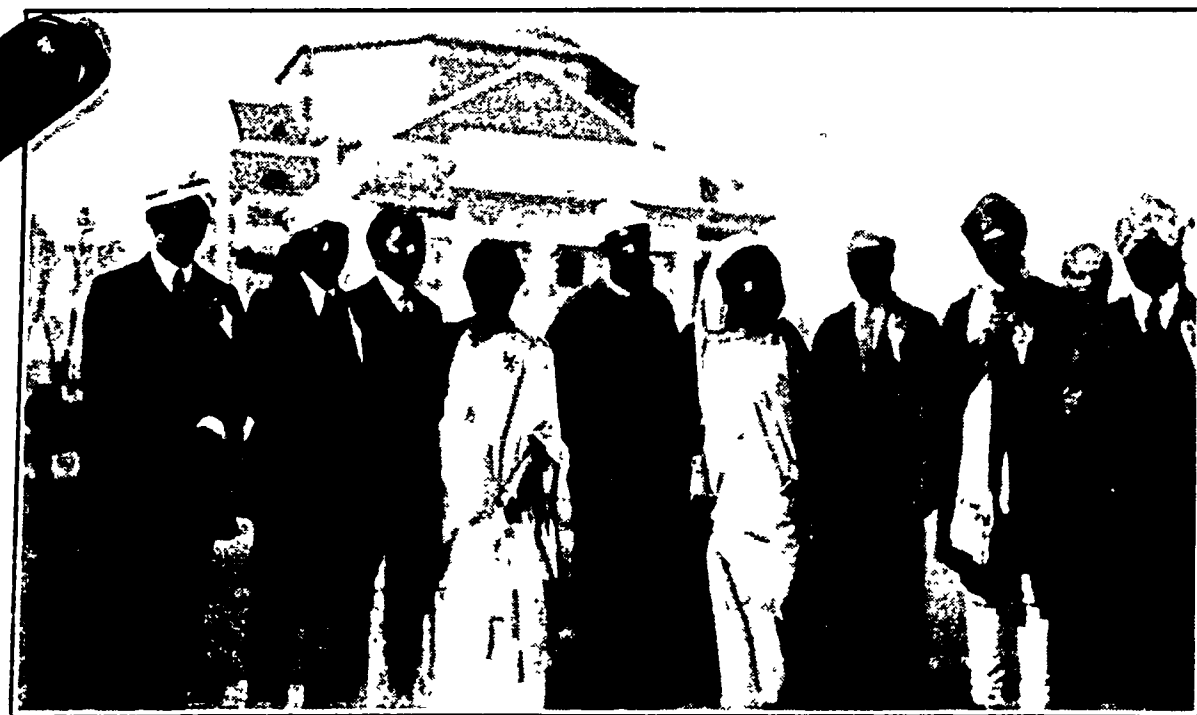
Did it do any good to talk and pass resolutions in that National Christian Conference? It did. Of course there were other agencies that helped, but this good step taken by the government is certainly a result of Christian influence. And the most practical of that Christian influence was in the work done by our own Shanghai Baptist College in the mill community near by.

It is impossible not to speak briefly of educational matters. The annual meeting this year of the Christian educational workers of East China was full of encouragement. The attitude of prominent Chinese government educators toward the Christian educational work was one of fuller appreciation and of a warm desire for friendly co-operation. The big sub-

ject this year is the New System of education, adopted first by the government and now by the mission schools. The system calls for entirely new text-books in the new simplified style of the Chinese Literary Revolution. Who are writing those text-books that will mold the thinking of five million little school children in China, and of the thousands upon thousands of older students? Many writers, but the Editor-in-chief of the series, a professor in Peking University, a Chinese of course, is a *Christian man*. Good moral teaching is taken for granted in any Chinese text-books, but this editor is working to keep out of the series any tendencies that would prejudice the students against Christianity. We can thank God and the English Baptists for that.

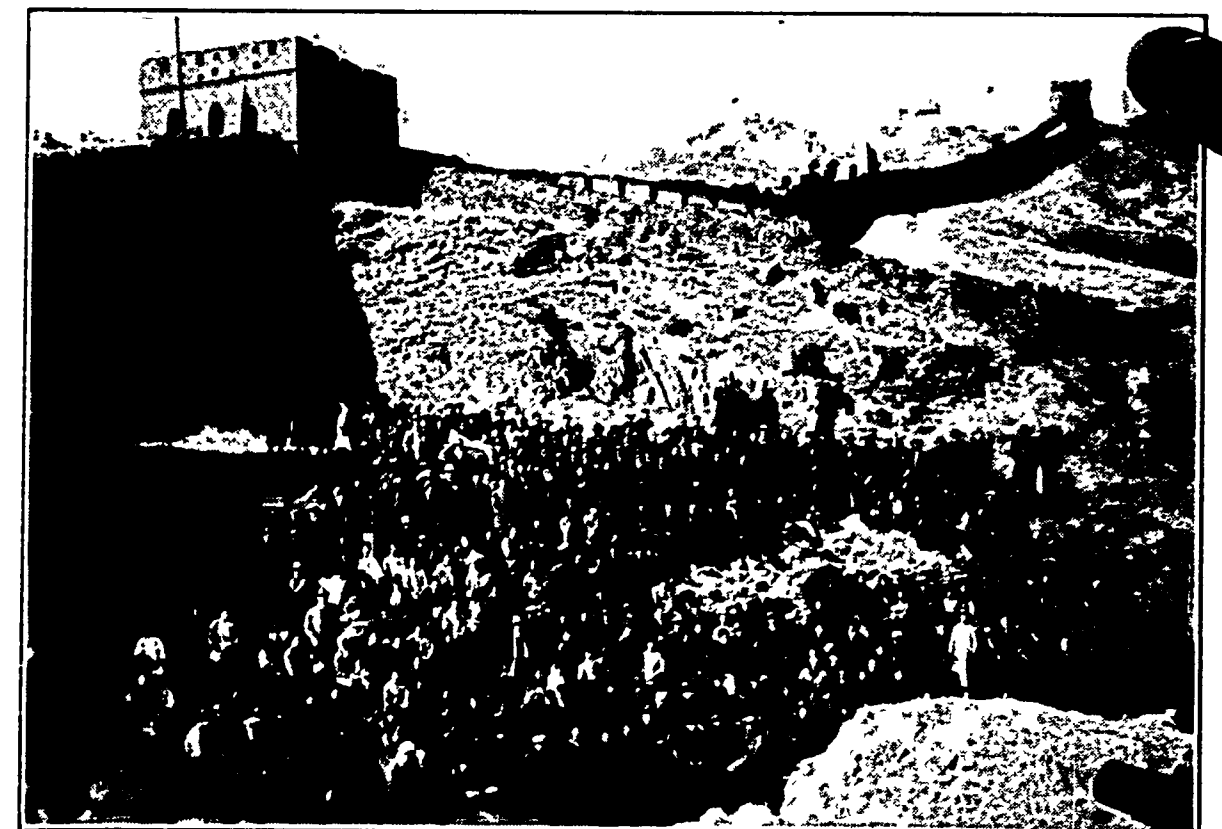
One more glimpse. On Sept. 9, 1923, there was in Peking an International Service in commemoration of the victims of the great disaster in Japan. The best steamer of the China Merchants fleet had been dispatched with supplies to Yokohama in quick response to the need. This service began with the Japanese National Anthem, followed by Scripture reading, hymns and prayer. There were three addresses, the first being by Dr. Yen in behalf of the Chinese. One of his statements was, "The effect on my people has been remarkable, though in the last analysis not astonishing." Only the Christian spirit could enable this prominent Chinese to say what he did in sympathy for stricken Japan and to speak plainly of "forgetting all grievances, real and imaginary."

Christianity is at work in the healing of the nations.



DELEGATES FROM INDIA TO THE CONFERENCE IN PEKING

"The delegates from India had a meeting not down on the program, inviting some of the English to a heart-to-heart talk that lasted late into the night."



A GROUP OF DELEGATES VIEWING CHINA'S GREAT WALL

"The great wall of China kept out foreign foes. It does not keep out foreign friends now. The old industrial order is changing in China."



STOUT MEMORIAL HOSPITAL, WUCHOW, SOUTH CHINA

"What we have seen of the Chinese in these few years has only given greater proof that 'the gospel of Christ is the power of God unto salvation to everyone that believeth,' regardless of the color of the skin"

on any other day, and realize that they know little or nothing of Sunday and of the God we worship.

AT CHURCH

But though our hearts are made sad by the marks of sin and heathenism all along the way, we are caused to rejoice as soon as we enter the chapel and see the crowd of people assembled to worship the true and living God. There is an average attendance of from 400 to 500. According to Chinese custom the men sit on one side and the women on the other. As we look upon that company of people who have been called out of heathen darkness into the marvelous light of Christ our hearts are filled with praise and thanksgiving to the Lamb who was slain that sinners might be redeemed. What a difference there is between those whom we see here washed in his precious blood and those who are still living in trespasses and sin, whom we passed on the street! This contrast makes the deepest impression upon the new arrival in China. What we have seen of the Chinese in these few years has only given greater

proof that "the gospel of Christ is the power of God unto salvation to everyone that believeth" regardless of the color of the skin. What needs to be proclaimed throughout the length and breadth of this land is the Old, Old Story of the Cross.

A Paying Investment

Dr. W. W. Phelan, formerly Dean of University of Oklahoma

I once heard a wealthy man, who was accustomed to give largely to Christian enterprises, say, that while he certainly believed in supporting the Lord's work, he often questioned whether some of the things he was called upon to support were really paying enterprises. He felt that the Lord's work was an investment that should be upon a firm foundation, and he believed that men, generally, would give more liberally if they could feel that there was permanency in the object of their benevolence.

The Kaifeng Baptist College of the Interior China Baptist Mission, which I have just had the great gratification to visit, at Kaifeng, China, shows all the signs of permanency and well directed missionary endeavor. The Baptists of Texas, who gave so largely and liberally toward the foundation of the Kaifeng Baptist College, should take great pride in this institution. The Mission compound in which the college buildings stand consists of forty acres. The land is well situated, just outside the city walls of Kaifeng. The Baptist College consists of three buildings; two dormitory buildings and a large administration building, containing class rooms, laboratories, assembly hall and administrative offices. This latter building has been erected by the funds coming from the "Seventy-Five Million" contribution. The college has a strong staff of teachers, who are most ably looking after the interests of its three hundred students.

While visiting the schools here it has been my pleasure to observe the classes at work, and I can therefore attest to the good character of the work being



BIRD'S-EYE VIEW OF WUCHOW, SHOWING STOUT MEMORIAL HOSPITAL

"As we walk up the wet and dirty steps and smell the foul odors while passing through the gates we are constantly kept conscious that we are in China"



A GLORIOUS FELLOWSHIP

The delegation which escorted Dr. W. O. Carver to the station in Hwanghsien, Shantung, China, following his visit to this field

done. I find the Chinese boys, in general, very bright and easily given to scholastic attainment. Great credit is due for the exceptionally fine work in this school to Dr. and Mrs. Sallee, who have labored long and faithfully in the building up of this institution.

I believe that all of us who are working with the problem of education, whether in America or China, have agreed that character and leadership are the results which should be obtained by the education process. The boys in this Baptist school are being trained excellently in Christian character, and I have no doubt as I see them going "to and fro," that they will count for much in the coming leadership of China. Perhaps at no time in the world's history has the China Mission field occupied so much attention. Looking back over the years of missionary effort in China from the beginning, we

can see the results of our investments; for to what else can the Chinese Republic now truly be ascribed, than to the influence of Christian character building? As I look over the political field of China today, it seems evident to me that Christianity is spreading fast in the Orient.

The results of a recent vote on favorite Chinese leaders taken by the Chinese, gave a long list of leaders, but the two men who headed the list were Sun Yet Sen, and General Feng Yu Hsiang, who is a Christian, and is known as the "Cromwell of China." Christian interest today in China centers about General Feng Yu Hsiang, the Inspector General of Chinese troops at Peking, who until recently was Military Governor of Honan and was stationed at Kaifeng. He has the best organized army in China, numbering 30,000. Recently in a conversation I heard him say that one-third of his soldiers were

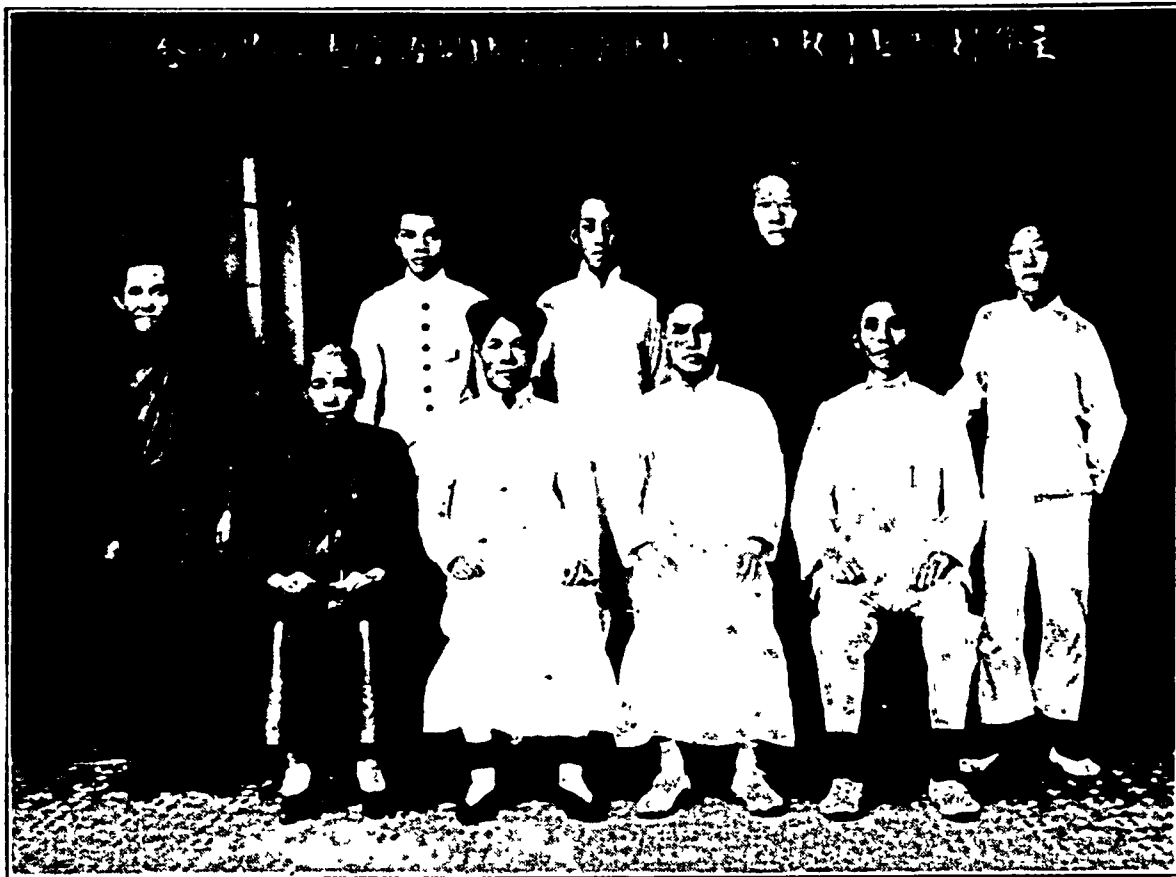
Christians. All of his officers are Christians, and it was an interesting sight to see them on Sunday morning attending the several Christian church services in the city of Kaifeng. It was not unusual to see 200 of these Chinese soldiers attending services held by Dr. W. Eugene Sallee, in the Kaifeng Baptist College. General Feng sees very plainly the two great outstanding needs of China: First, Christian leadership, and second, trained scientific men working for the uplift of China. He is spending a part of each day in the training of his own soldiers in vocations, and is deeply interested in education and agriculture. In fact, the needs of China and the Kaifeng Baptist College, just at this time, are the promotion of agricultural education, and scientific hygiene and sanitation. Especially there is needed, at Kaifeng, the services of a medical doctor, who can give all of his



"A PAYING INVESTMENT"

Some boys of the Boys' School, Yingtak, China, as they took part in a great athletic meet in which several districts were represented. General Li and other officials are included in the picture

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"A PAYING INVESTMENT"

A group of workers and the first converts at the chapel, Big North Gate, Canton, China

time to the needs of the Baptist cause in this field.

I feel as I look over the splendid work being done in the Kaifeng Baptist College that there is special need for some man trained in the science of education. All over China, owing to the visit of Dr. Paul Monroe, of the American Commission on Chinese education, the effort is being made to raise the scholarship of the schools and to place them on the same basis as the schools in the home land. To do this we need the services of men trained in the schools of education. There is a wonderful opportunity for some young man trained in the science and art of education who will give his services for Christian leadership in China. The Chinese people are a most lovable people, easily lead, and very grateful for all unselfish efforts made on their behalf. This call for a young man trained in the science and art of education to volunteer for this field is urgent. Correspondence should be sent to Dr. T. B. Ray, Richmond, Va., or President of Kaifeng Baptist College, Dr. W. Eugene Sallee.

Religious Education in Interior China

Miss Viola Humphreys, Kaifeng, China

When we use the term "religious education" we do not mean in the broader sense which includes our general school work, but the more specific religious education which includes training in the different phases of church work, and especially in the organizations of the church. In this modern age when our whole religious life in the homeland is kept wide awake and active by our splendid system of religious education, including

graded work in the Sunday schools, A-I B. Y. P. U's, among Juniors, Intermediates and Seniors, followed up by the city and associational organizations, and state and south-wide assemblies and unions, one is made to wonder if it is possible to have such in China. Some have said it cannot be done. Others say as they do in America, too many organizations are not best for the work; China is not ready for B. Y. P. U's, Sunday schools, class organizations, R. A.'s, G. A.'s, Y. W. A.'s and Baptist Student Unions. Still others hold to the old idea that it is not best to encourage our own Baptist organizations, but that we should instead invite the Y. M. C. A. and Y. W. C. A. to take the place of our own organized work.

All these pessimistic suggestions can well be answered by what has been done and is now being done in different sections of China, especially in the Interior. At the opening of the work in Interior China by Rev. and Mrs. Sallee and Rev. and Mrs. Lawton over fifteen years ago the women's work, with young people's organizations, was begun, and in some measure has been carried on every year. Later on, at the coming of new workers the B. Y. P. U. work was begun in Kaifeng, and three years ago at the coming of Miss Hare to take up her work in Kaifeng, these B. Y. P. U's were renewed and other organizations were perfected, and much was accomplished during the year. At the close of the year's work all these organizations, including eight schools, and every young people's organization, were brought together in the church, and a general Baptist Student Union of the city of Kaifeng was perfected. At that time over one thousand students were present, a splendid, inspiring program was rendered, and a



"A PAYING INVESTMENT"

Cripples and orphans of Peking, gathered by a Christian native rug-maker that they may be given a chance in life.

A Life Code

Plain food for the stomach,
Vigorous exercise for the muscles,
Pure air for the lungs,
Sound sleep for the nerves,
Good cheer for the mind,
Great thoughts for the head,
Holy aspirations for the heart,
Kind deeds for neighbors and pure love
for God.

—The Missionary Outlook, Aug., 1922.

beautiful silk banner was presented to create interest in the work.

Since that time the committees who were appointed at this meeting have arranged methods of work for all these organizations to follow, the standard of excellence and points to be gained in order to receive the banner. Much interest and enthusiasm have been aroused by this. Every organization has gone out into other places and done some form of religious service. The work in the organizations themselves has come almost to the highest standard, and at the other two meetings of this City Baptist Student Union there have been great crowds of people, and one could not help but feel that it is worth while to give some time and effort to this phase of religious education work in China.

But this work has not been confined to Kaifeng, for this year in Chengchow B. Y. P. U.'s were organized in six different schools, in some cases the boys and girls meeting together. All these after some months of training were brought together in a city B. Y. P. U. organization at the central church. These, too, were given banners, mottoes, and general rules for the work, which also created much interest and enthusiasm.

Nor has the work stopped with the young people, for this year our Sunday School Board at home was kind enough to send samples of literature and plans for the graded Sunday-school work, which were handed to our different leaders, and as a result the Sunday school in our Baptist College at Kaifeng is almost a completely graded school, and will no doubt soon reach the A-1 standard. Our Sunday school at Chengchow was also reorganized and put on the basis of a graded Sunday school, and we hope



GENERAL FENG'S MILITARY QUARTERS

Four or five hundred officers are leaving the tent following the morning service, when Missionary Sallee preached

soon to see the different departments developed until this school, too, will reach the A-1 standard. Other schools are taking up the same plans, and we hope in the future to see greater interest aroused among all of our Baptist Sunday schools in Interior China.

Much assistance has been given by our co-workers in North, South and Central China in the way of splendid B. Y. P. U. programs and helps in the Sunday-school literature, and much of the work has also been done by our own people. This year our Publishing Board here in China is translating our Sunday School Manual, some neat diplomas are being printed, and the religious education work in Interior China is speaking for itself as to the aid in bringing forward the training of our Chinese Christians, as well as being the means of winning many to Christ.

Unique "Summer Assembly" in China

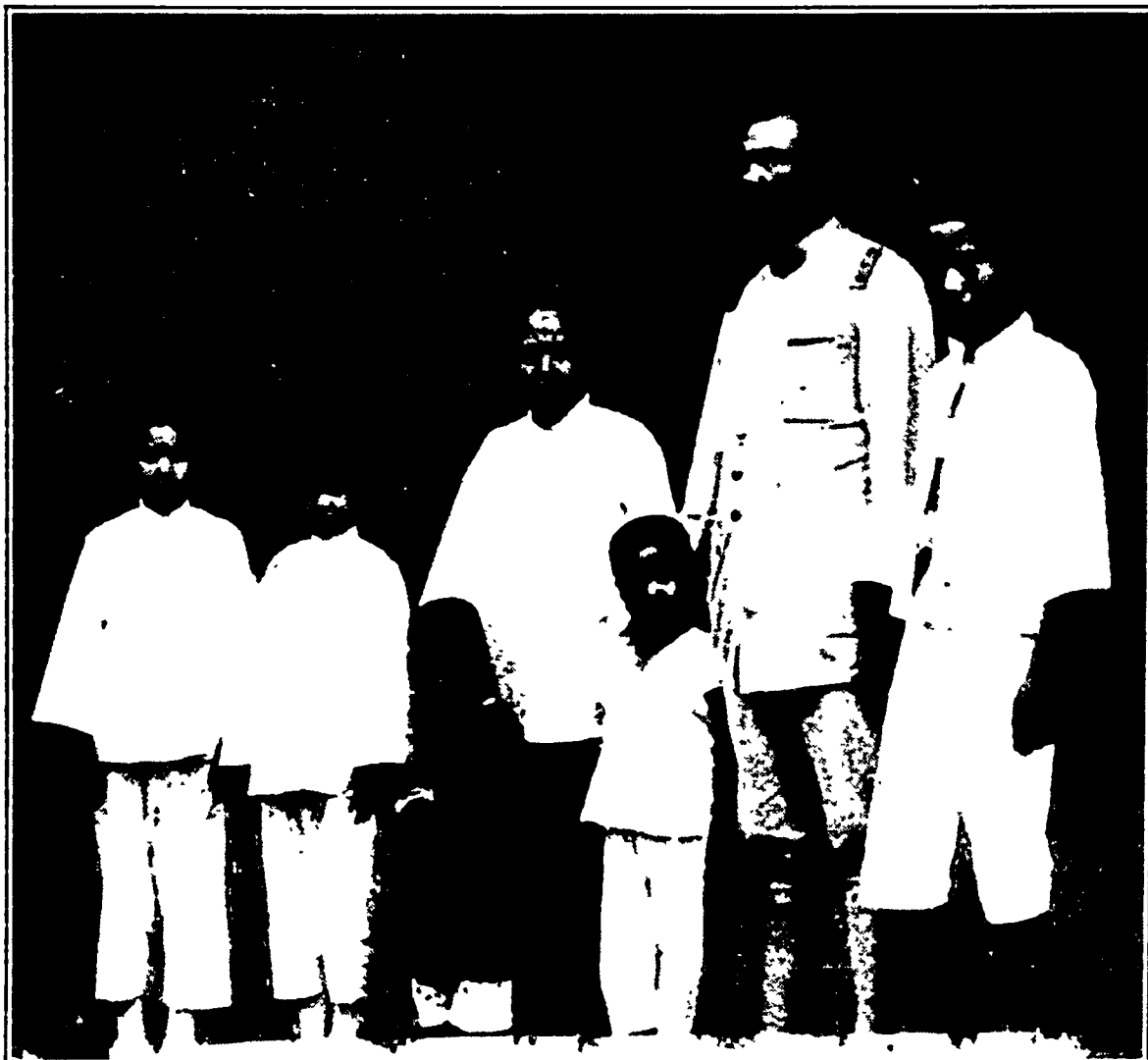
Mrs. W. E. Sallee, Kaifeng

Mr. Sallee and I rarely go away from home in the summer, but this year the record has been broken, for Gen. Feng Yu Hsiang, the wonderful Christian general, invited Mr. Sallee to go to Peking to help in a month's meeting with his higher officers. Mr. Sallee accepted for two weeks and took me for a visit in the western hills with one of our cousins. To my great delight General Feng sent his lovely limousine thirty miles for me to go to the camp to be with Mr. Sallee. The summer conference was held about eleven miles from Peking in the summer palace of Chien Long, an emperor some two hundred years ago. I was entranced with the lovely spot. There was a lake, quite large (artificial, but fed by springs) in which were water plants of different kinds, but the beautiful and dignified lotus was queen of all the flowers and had pre-eminence over them all. In the midst of the island was the picturesque auditorium, where all the main services were held. Around the lake were situated odd-shaped pavilions, some round, some square and some oblong, in which the speakers and officers lived. They had been open to the elements, but the general had them bricked up four feet, oiled paper three feet, then mosquito netting three feet and they made comfortable houses in which to live. Mr. Sallee and I had one as large as three rooms, but divided with a curtain for dressing room purposes. We had a soldier to clean the rooms, bring water and run errands. There



GENERAL FENG YU HSIANG, CHINA'S CHRISTIAN GENERAL

Next to him are Hon. Jay Gould Schurman and wife, then Mrs. Sallee and Captain Smith of the United States Navy



GENERAL FENG YU HSIANG AND HIS FAMILY

"The General makes a great host. He never seems in a hurry or irritated, yet every soldier claps his heels together when he speaks and runs to do his slightest bidding"

was a soldier who stood guard day and night at our door. It was rather a weird feeling to see him standing outside, but silhouetted on our wall paper, with gun over his shoulder, and to be aroused any time in the night by "Who comes there?" We had no door to our house, nor did we need to lock anything, we were guarded so well.

A band of thirty or forty officers was brought out each Saturday to spend a week. They seemed to forget the strenuous work they had left, to forget that they were generals and colonels with world tasks, and came out for Bible study and recreation, leaving off badges, buckles, gold braid and stars and stripes, wearing the least clothes possible for good taste. The work began at 5:30, when the Bible teachers met to discuss the plan for their lesson and the officers rose for their devotions. At 6:30 the officers were divided into small groups and were taught lessons from the character of Jesus. At 8 o'clock a big breakfast was served. It consisted of soup, meats, vegetables and some sort of fruit with light, steamed bread. At 9 o'clock all went to the auditorium for the morning sermon. Eleven to one o'clock was sleepy time. It seemed strange at first, but soon we fell into the habit and it was easy to go to sleep at that time. At 1:00 we had a bit of cake with bean soup; 2:00 to 5:00 was

given to sports, such as tennis, basket ball, cycling, and such games as ping pong, chess, skiddle and other games of which I did not know the names. At 5:00 there was another big meal, and at 6:30 all assembled for games, such as pinning the tail on the donkey, contests and sleight-of hand-performances; 7:30 brought the vesper service, and as we sang "Jesus Calls Us," we had only to look out over

the water to the far-away sunset and think of home—loved ones—Palacios. Taps at nine meant all lights out. There among the age-old pines and weeping willows, we lived, ate, slept, taught, laughed and passed a wonderful two weeks.

General Feng is now Inspector General of troops, but has recently been asked to become Minister of War. He has 30,000 troops. There were 4,500 sprinkled one day this spring. In his army you hear no cursing, see no smoking nor drinking and scarcely see a fly. The soldiers make war on the fly indoors and out. The General makes a great host. He is thoughtful of his guests; he never talks politics, or business; he never seems in a hurry or irritated, yet every soldier claps his heels together when he speaks and runs to do his slightest bidding. He believes in simplicity in every detail. He never wears silk in any form, nor do his men or their wives. When General Feng was Governor of Honan last year he asked Mr. Sallee to teach him English every day for a time. The car came for Mr. Sallee before six and brought him back in time for breakfast. At that time the friendship was started which led to the invitation this summer.

World Tragedies

1. Two hundred and seven million bound by caste, means—Hinduism.
2. One hundred and forty-seven million permeated with Atheism—Buddhism.
3. Two hundred and fifty million chained to a dead past—Confucianism.
4. One hundred and seven million under the spell of fatalism—Mohammedanism.
5. Eight hundred million sitting in darkness—Paganism.



ONE OF THE CONFERENCE GROUPS

The second man from left to right is General Li Ming Chong, who put Chang Tso-Lin's army to flight a year ago



A VIEW AT "TUAN HO," WHERE GENERAL FENG'S SUMMER CONFERENCE WAS HELD

Introducing a New Mission Station—Iwo

Miss Clara U. Keith, Oyo, Africa

If you sit down to think of a year's work for a missionary in Africa, just how much do you think it is, how much do you expect of us? Far more than we can accomplish, usually, for you think in home terms. However, I do not believe you would expect more of Dr. and Mrs. Mac-

Lean this past year than they have done.

In our recent reports from Africa you have had news of new churches erected, new school buildings, new residences, one new hospital opened, but we (Miss Reagan makes the pictures and I write around them) want to report a whole new station this time.

This is the first new station opened in our African Mission since 1903, when Mr. Duval went north of Oyo eighty-four miles and began work in Saki. After several years work there he and Mrs. Duval were joined by Dr. and Mrs. MacLean, Canadians. Dr. MacLean before he became a missionary was doing dental work in Lagos, our seaport city, and had also been on the Gold Coast and at Sierra Leone, so he came to the work experienced in dealing with natives and knowing many of their customs. He came to the industrial work while Mrs. MacLean, a trained teacher, experienced in her home schools as well as in the schools of South Africa, entered the day school work with great interest. Upon their return from furlough last year they went out to begin building on the new mission ground at Iwo.

Iwo is a town of 40,000 people. About one-half of them are Mohammedan, the other idol worshippers. Geographically speaking it is well located for our Industrial Mission. It is surrounded by forests, is only four miles away from the railway and can be reached by motor from the other directions. We have a grant of 100 acres on the edge of the town. One-half of this is to be cultivated, the other half to be used for general mission work.

A site was chosen on the highest part of the land and buildings begun. The first built was a corrugated iron building to be used later as a teacher's house, but to be their own "bungalow" until their house is up. They moved from the Gov-

ernment Rest-house to their temporary quarters two months after going out there.

The year's work—well, it is marvelous to see what has been done! One school room completed, desks put in; a house for native assistants in industrial work; a twelve-room dormitory, including a large study room, built on the plan of a native compound, only this has an iron roof, cement floors and cement coated mud walls; a large workshop for teaching different trades lacks only the roof; their own house, a large two-story building, well under way and will be completed soon. All this has been accomplished through organization, and being early on the job and staying on all day.

The work of getting the new machinery from the station four miles away and putting it in running order was a task in itself. No native knows how to be of much help in such work. It has all created a very great interest, and hundreds of people have come from the town to see this "white man palaver" work. Of course they are learning to use it and can do work in a few minutes and better than a native carpenter could do in several days. The Industrial Mission owns a Ford truck and has found it useful in bringing in lumber and other building material.

The head carpenter was trained in Saki. Dr. MacLean has ten apprentices and many applications for entrance. Others will be taken as soon as he has dormitory space ready for them.



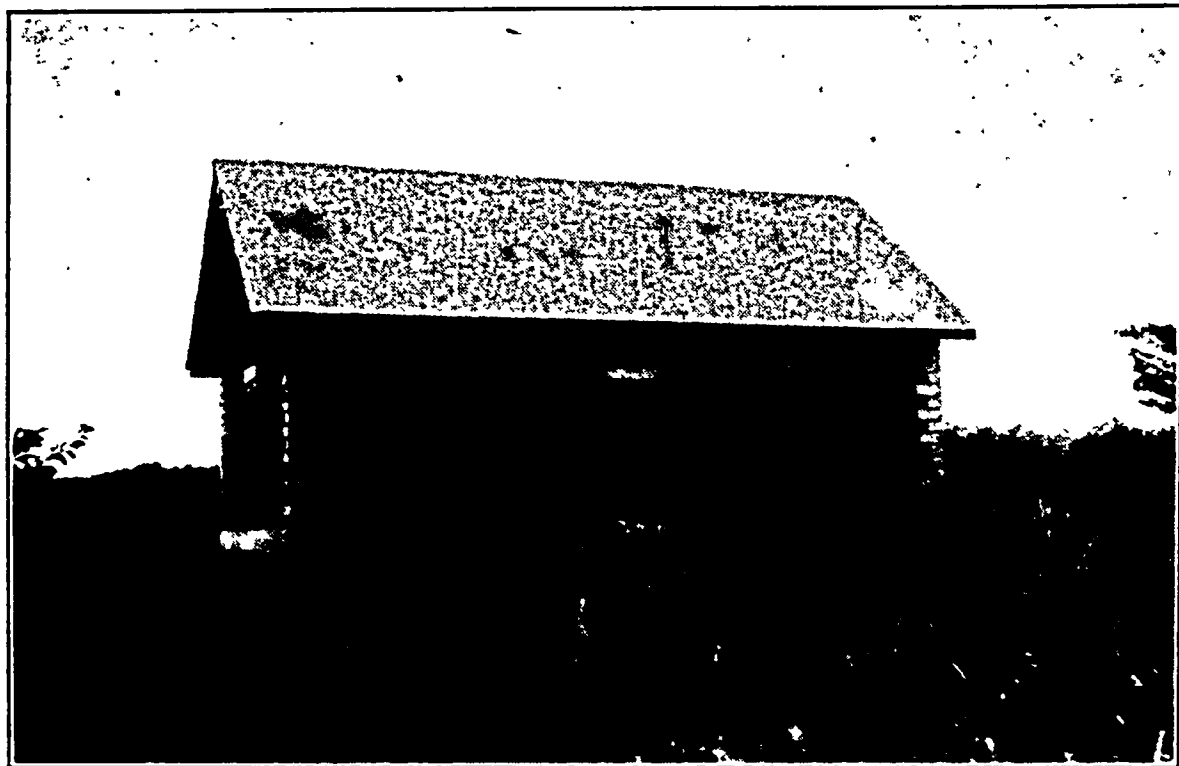
MRS. FENG AND MRS. SALLEE

•The wife of the General and the wife of the missionary were excellent companions



INDUSTRIAL SCHOOL MISSIONARIES

Mr. McCormick, Dr. and Mrs. McLean
Iwo, Africa



IWO DAY SCHOOL

"There are about fifty in the Iwo Day School. The pastor carries on a school out in the town, sending his pupils to the other school as soon as they can make the grades."

There are about fifty in the Iwo Day School. Mrs. MacLean, assisted by teacher Ande, cares for the Standards from I to VI. The pastor carries on a school out in the town, of course sending his pupils to the other school as soon as they can enter the grades.

When they went to Iwo there were three Christians of our denomination, and now after one year's work there are ten awaiting baptism; the young men of Iwo and these Christians have built a one-room church out in town by the home of Pastor Shangowale. We were there the first anniversary Sunday and it seemed the whole place was covered in Sunday school. Two large classes were in the veranda. One picture roll hung on the outside wall; in another place was teacher Ande in charge of a mixed Primary-Adult class who came along and stopped to see; the women occupied a back veranda and it just looked as if every teacher was trying to out-teach the other. The average attendance is 130, but there must have been 230 that day. We had preaching service in the veranda afterwards. The people, although seated on mats in crowds inside the house and out, were quiet and most respectful.

Iwo is coming on now, we have houses, school, church and Sunday school, and they have a W. M. S. too. In the afternoon they came to salute us. Can your society sing the W. M. U. hymns for the past three years and give the Watchword for the years? These Iwo women can. They are making a race for the W.M.U. Banner next year.

I told you the workshop is the largest building, but if you could visit Iwo you would see that every building is a workshop and everything is mended and made over from a set of false teeth to the Chief

of Iwo's motor car. Both Dr. and Mrs. MacLean have many calls for the use of their store of experience and skill. There seems to be an interest among the people in every kind of work, and while this is just the practical side of it, yet it is hoped that all these things will bring the people to them to learn of the Master Workman. Now take Iwo into your praying and watch the reports of the work there as they will come from year to year.

Missionary Hugh Pendelton McCormack of the A. & M., Mississippi, will go to Iwo upon his return from furlough next year. He has remained in Ogbomoso this time out and has done excellent work in the building program there.

Pray for Iwo.

Prisoners and Song Books

Rev. W. E. Davidson, Santiago, Chile.

About two years ago Pedro Sansana, the Chilean pastor in Nacimiento, desired to hold meetings in the prison of that place. The pro-Catholic prison and local authorities forbade it, and likewise the provincial governor to whom he appealed from them. A friendly and favorable answer from the more liberal-minded president of the Republic, used as a letter of introduction in a second appeal to the local authorities, proved sufficient to gain their prudent, though reluctant, consent. From that date pastor Sansana and his helpers have held frequent meetings with the prisoners. Writing of a recent visit of Brother and Mrs. Moore, missionaries in that district, he incidentally tells of their visiting the prison with him. Mrs. Moore had the folding organ brought along and the cheerless walls resounded with her playing and their singing.

Many of the convicts have given a warm welcome to the evangelists and some have been converted.

I cannot forbear introducing to our Southern Baptists Adiviesto Guevas, one of these prisoners who found release for himself, if not for his body.

Early this year four of the friendly hearers in the Nacimiento prison were transferred to a distant one, and he, one of the number, shortly wrote back to the pastor:

"We had a fortunate journey because we put much faith in our Lord and he is helping us greatly. But we greatly miss



THE GOVERNMENT REST HOUSE, IWO

"Iwo is a town of 40,000 people, well located for our industrial mission"



THE IWO COMPOUND

A view including the unfinished workshop, the teacher's house, carpenter's house, dormitories and worksheds

the preaching of the Holy Gospel. I wonder if the pastor in Santiago [the pastor least distant from the new prison, but at that, 150 miles away] will keep the promise he made us during his visit to Nacimiento? Kindly give me his name and address, that I may write him. Send us two song books, if you can, with which to praise God while we are saving up money to buy a Bible. Brother, I desire to read the Word of God every day that I am in this place, that when I go free I may help to preach the Holy Gospel all the days my God shall lend me life. Greet all the brethren of the prison. We four are together, as I requested, in order that we might sing songs together."

His letter was published in *La Voz Bautista*, our Chilian Baptist monthly, and one brother or another was moved to send him a few song books, testaments, Bibles, tracts and simple evangelistic books.

About six weeks later he wrote to *La Voz*, thanking his friends for these gifts through which, said he, "I feed myself spiritually on the Word of God, always rejoicing in the Lord. I am filled with joy when I receive letters from my brothers in the faith, and with patience I await that day when God shall bid open that thick door of iron, and send me out through it in soundness to announce the Holy Gospel."

He then quotes the story of the prodigal son and comments as follows:

"Oh, brother! I ponder over how great must have been that repentance and what joy must our good God have had. Brother, it is about the same with me. For ten years I have been a prodigal wandering from my parents. Often I have not had even a biscuit to eat (no mere figure). Now my mother is a widow and weighed

down with years. When I am free I mean to go home and live with her. I thank God who stooped to call me, making known to me his Gospel that I might repent and show my sincere gratitude to the brethren of this place for the kindly spirit they have shown toward us inmates of this penal institution in which they have been diligent to hold meetings, and likewise to Brother Sansana."

The prison last mentioned is in a city where we have no work. And yet he tells of a hitherto unknown group who were such zealous Christians as to seek out a fellow Christian, a stranger and a prisoner. There was no preacher among them, but in the Chilian fashion the little group could meet to sing, read and discuss the Bible, and pray. Having no

other place of meeting than the humble home of one another of themselves, they found the prison as fit a meeting-place as any, especially since it was the only possible place for the prisoners. We are continually discovering such little groups of pastorless worshippers who have received the Gospel informally through a visit to a Baptist friend or by the emigration of a Baptist to a new place. Chilian Baptists are like crab-grass. Wherever one of them goes, he casts a root and a new nucleus is formed. Perhaps the most striking thing about them is that every layman, every Christian is an evangelist.

The prisoner goes on: "From these meetings I have received much benefit, as well as from the Bible studies we have had here. A Bible Brother Sansana gave me has been a great help. Reading its pages I cannot but pour out tears (literally) to see that my soul was dead and that, by its reading which worked effectually in me, I learned I had been born again. . . . In the establishment there are several companions who now show an interest in reading the Gospel books."

How like to Paul in the Prætorian Guard, and to Paul and Silas in the Philippian jail, are these who preach and sing and pray, and these who repent and write for song books in the Chilian prisons. No doubt some inmates learned snatches from Paul's mid-night song, and some received the love of the Lord into their heart, and were left eager to win their fellow-prisoners.

Today also is this Scripture fulfilled in our ears: "The Spirit of the Lord is upon me because . . . he hath sent me to proclaim release to the captives, . . . to set at liberty them that are bruised."



OUR BAPTIST HOSPITAL OPENED IN NIGERIA

Major Birrell Grey is speaking. He and his interpreters are seen standing to the front

Evangeline's Awakening

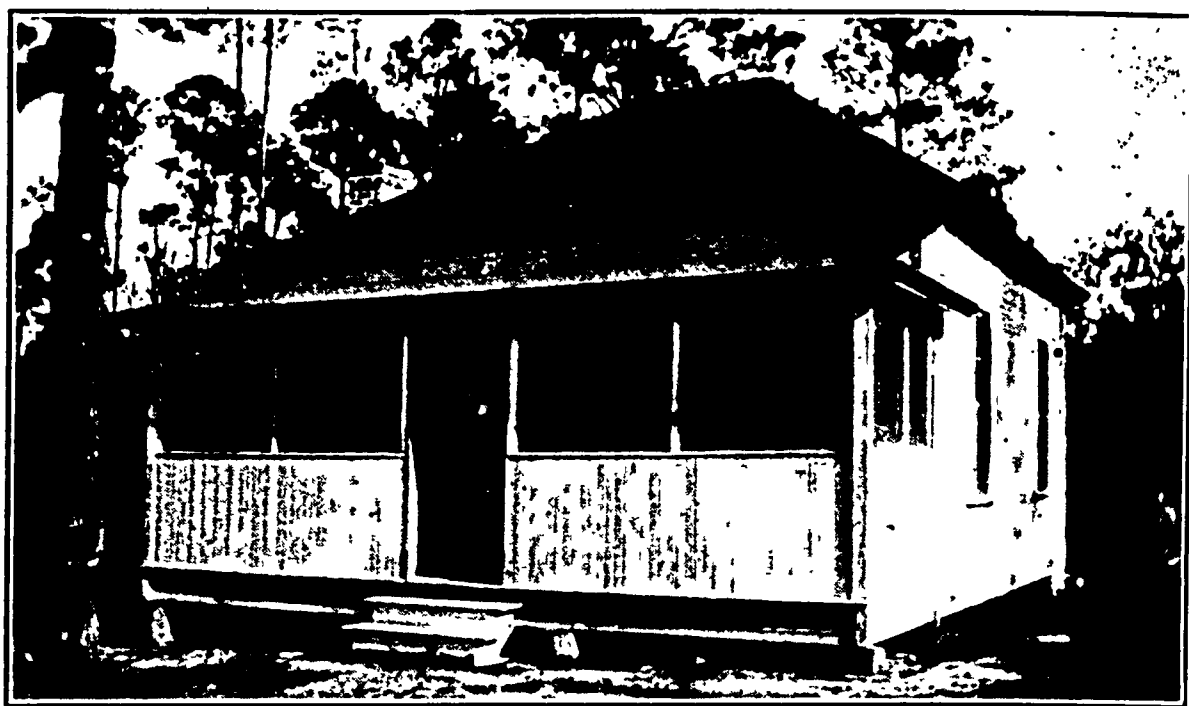
Rev. Jno. T. Walters

I can close my eyes now and see a little whitish meeting-house in front of a broad green arbor a quarter of a mile from the Rock Island Depot at Pine Prairie Station on the threshold of French Louisiana. I see in that seeming insignificant Baptist church a mighty force for Christ in Evangeline Parish and the half-million French "foreigners at home." Already sweeter songs than Longfellow's immortal Evangeline are breathing fragrance on the air. My latest letter from there tells me a granddaughter of Judge Carson, whose home once entertained the great author of "Evangeline," just followed her Lord in baptism last Sunday. She professed in our recent meeting. That modest church sits quietly in the midst of the beautiful prairie where salubrious Gulf breezes stir the waving grass as mild-eyed flocks and herds graze and roam at their own sweet will. But those church members are not "sitting" still. 'Neath yonder wide emerald fringe of sighing pines thrives a large turpentine industry. Hearts are there also "sighing" for God. Every year some of the turpentine officials accept our Lord. While those distant trees are bleeding, many hearts are bleeding for benighted French Louisiana. While those contented flocks are grazing on the juicy grasses, a higher born flock wanders like sheep having no shepherd, fleeced by hireling priests and torn by ravening wolves. Their poor hearts mutely sigh with unutterable unrest.

Could anything great be stirring in a nook so dull and sleepy? Such were my inward questionings a few years ago when called to assist Pastor J. O. Strother in their August meeting.

Years ago, when we preached in that prairie before Evangeline Parish was created, most doors seemed bolted against the Truth. One man threatened to shoot my brother, C. P. Walters, if he baptized his daughters. The grip of the Roman Octopus is at last relaxing. Despite threats, the hungry people now begin to read the Bible for themselves and God is opening their long-darkened eyes. A few stalwart sacrificing "S's" like Stag, Salassi, Strother and Smith are successfully sowing Scripture seeds. Brother Deroen proves another flaming evangel, not to speak of A. S. Newman, that gifted, noble, tireless pastor whom I just assisted. This year during our August vacation we went to Pine Prairie for our fourth visit. We just knew we must throw ourselves more wholly on God than ever.

Every member must also remember whence the only saving power comes.



MISSIONARY'S HOME AMONG THE "CAJANS"

There are perhaps 3,000 of these people in the section in which the missionary resides, Malcolm, La. They make their living out of the scanty turpentine and timber resources.

They remembered right well. Church, and homes and business houses re-echoed with fervent prayer and fulsome praise. While willing feet stepped from house to house in the town, the young pastor's car shot to and from outside settlements where we read many a blessed verse, and Newman sipped many a cup of French coffee, and we knelt in many an eager home in this happy, serious quest for souls. Soon after we started the rain started. But still the crowds came. We moved inside and many sat on the damp benches rather than miss it. The sun smiled again, and we moved out again. People kept swarming, hunting the pearl of great price till some five hundred gathered, representing twelve different communities. When we say twenty-eight joined there, it does not tell half the tale. More than that number, perhaps, were left under conviction. Most of those twenty-four baptized were adults or strong young men and maidens—two of these joined before I arrived. They join all along through the year. The pastor recently wrote me he had eleven come in regular services, mostly for baptism. Some of those converted were grandparents, several Catholics. Deep conviction gripped both saints, and sinners. Perhaps two hundred renewed their vows. Backsliders rejoiced in restored peace. Other French settlements opened up and are asking pastor Newman for Sunday afternoon preachings. Paul Geautreaux, a royal young convert, has volunteered as interpreter for the new Mission at Easton.

I wish I had time to recount many concrete cases of Pentecostal power in human hearts. A brilliant bookkeeper, branded one of the hardest blasphemers in town, got deeply interested. Many dreaded him as too tough to tackle, but God's Spirit got hold of him as soon as

he came to hear the Word. He kept sitting closer and closer up till the defiant demon of rebellion in those shining eyes fled in defeat and the soft radiance of sweet submission glowed richly instead. Where scorn had gleamed, tears trickled down. From hard-swearing lips, prayers now rose. Many hearts leaped, for God's grace did this.

We enjoyed two good choirs led by Agent Guy Cagle and Professor Lane Green. Miss Hattie Elliott, A.B., of Louisiana College, led the Worker's Band. This church is helping send her to Fort Worth Seminary. Sunday School Superintendent J. E. Walters had his school ready. The Sunbeams, B.Y.P.U. and W.M.U. were all alive to their duty.

My attention was called to a lovely French maiden of eighteen who attended. This was her first evangelistic service in her life. How my heart yearned for her to see the Light. She was fixing to go to prepare for the gloomy nunnery.

While we were preaching, a certain large family invited their priest to come say mass for a dead husband. A great crowd gathered. He drank too much wine and began to use such obscene language against the gospel preachers that his folks ordered him to leave. They sent for us! Sick of the night they long for the light—let's gladly take it to them.

Four Bible Facts on Human Life

Eden—A Bad Beginning.

Calvary—A Great Recovery.

Pentecost—A Divine Dynamic.

Heaven—A Worthy Destiny.

—Dr. Joshua Stansfield.



THE NEW CHURCH BUILDING

Rev. R. L. Alexander is the Home Board Missionary to the "Cajans," and Miss Martha Walden is the faithful field worker

Jews Attending Christian Service

Rev. Jacob Gartenhaus

Considerable interest is being manifested in the Home Mission Board's work among the Jews by pastors and laymen of other denominations. Occasionally an individual of another denomination reveals his or her interest by a contribution to this cause. Frequently I am invited to speak to mission societies and congregations (not Baptist), which invitations I gladly accept.

Recently a prominent doctor of the city of Atlanta told me of his deep interest in the salvation of the Jews, and through him opportunity was given me to hold a service in the church in which he has his membership. The doctor issued invitation cards and mailed letters to his Jewish and Christian friends. In his letter to the Christians he had enclosed a number of invitation cards requesting that these be given to their Jewish friends.

This service was held on September 23, at the Ponce de Leon Avenue Methodist Church. As this was the time between the Jewish holidays we did not expect many of the Jews to attend. However, as the singing commenced the crowds began to gather, with a Jew in the lead. The large auditorium was soon filled with Jews and Christians. Jewish faces were seen all over the house, some of them the most outstanding of the race.

The meeting was finally thrown open for questions. Many were asked by both Jews and Christians. At the conclusion groups of people gathered around the doc-

tor to thank him for inviting them, others thanked the minister for his part, and the speaker had both Jews and Christians to assure him of their interest. One Jew in particular afterward remarked: "I didn't know I had more friends in this church than I have in the synagogue."

It would help greatly if other laymen and pastors would follow the example of this Methodist layman. Many meetings similar to the one here reported could be held with good results. Underneath their seeming indifference hundreds of Jews are really longing for religious light. Their hearts are hungry for something more than they now have.

How Bessie Was Saved

Miss Emma Leachman

In a little cottage by the side of a country road lived a family, the father, mother and four children. Bessie, the eldest girl, was just budding into young womanhood. The mother, a very pious woman, reared when girls wore high shoes, woolen hose, heavy underwear, could not understand why her Bessie should want low shoes, silk hose, and still be her very own daughter and under her roof.

Estrangement began between mother and daughter and widened each day as the mother failed or refused to see life from Bessie's point of view.

On a Thursday morning the break came when Bessie said: "I will leave home and go to the city and make my own money if you will not buy me things like other

girls have." Saddest of all sad things, the mother said, "Go!"

When Bessie bought her ticket for the nearest city, sixty-two miles away, she had never been on a train. She had not even been to the country town except with mother.

On reaching the city Bessie bought a paper and in the advertisements found that a family on West Chestnut Street wanted a maid. She secured the place.

This was a German family. They served beer for their supper as we would serve buttermilk. Bessie had never seen beer. She was left alone to eat, thinking of home and mother. She sipped the beer with a spoon, crying and sipping, until her head dropped on the table and she was soon in a heavy sleep.

The strange woman found her strange maid in a drunken stupor. The patrol was called and Bessie spent her first night away from home in the city jail.

The next morning in police court the judge gave her a workhouse sentence as she acknowledged to being drunk. The girl was too frightened to make explanations, so she was put in the Black Maria (the wagon that carries the prisoners from the court to the workhouse).

The Superintendent of the workhouse knew the city missionary. He called me and said: "We have a young girl up here that should not go behind the prison bars. If she does she will never be the same."

When I went in where Bessie was she threw her arms around my neck, sobbing and begging me to send her home. She told me her story of how she and her mother did not understand each other, how hard she worked and that her mother was not willing for her to have the things other girls had.

The Judge gladly turned her over to me. On leaving the workhouse Bessie said, "Will you see me plumb on the train?" I promised to see her "plumb" on the train. I called the Baptist pastor of the country town and asked him if he would meet the train that afternoon and take Bessie out to her mother, and see if he could help her to understand Bessie. This he agreed to do.

A few years after this it was my privilege to be in that county attending an association. A little woman came up to me and said: "You do not remember me, but I am Bessie. I claim you as my guest."

When I saw the little home in the country village, the happy husband, wife and two splendid children, I said: "O, where would Bessie be today, had there been no missionary in that great city!"

From the Woman's Missionary Union

BIRMINGHAM, ALA.

My First Week In Japan

Saturday, September 15, will linger in my memory, for that afternoon I set foot on Japanese soil. For sixteen days we had been aboard the good ship President McKinley, the schedule of which called for debarkation at Yokohama on the eleventh. True to its splendid record the vessel sailed into that naturally fine harbor on the afternoon of the eleventh but had to anchor three miles from shore. Like a thud truly was the going down of that anchor, for all along the shore could be seen the ruins of Yokohama, smoke from the smoldering fire still darkening the sky. For two days we remained anchored so that we had full opportunity of seeing the many ships of several nations on their merciful rescue missions. Early the first morning up the steep gangway of our ship came a woman missionary from Tokyo, her purpose being to meet a younger missionary who had recently been appointed by her board. For fully an hour we were grouped around her as she told us of the vast destruction to life and property by the earthquake and fire in Tokyo. Throughout that day and Thursday others ascended the gangway from the tireless rescue launches, each newcomer bearing the marks of harrowing experiences. As you doubtless know, Southern Baptists have no work in Yokohama, but in Tokyo we have three missionary families, the members of which were providentially away from the city at the time of the disaster. However, the Cunningham's home, with all of their household goods and winter clothing, was completely destroyed and our church and pastor's home were injured.

Wrung were our hearts by such reports, so we doubly welcomed the departure for Kobe, but there again we were kept far out in the harbor while another ship which was caring for hundreds of refugees had possession of the dock. On our vessel were over a hundred missionaries of various denominations, about one-third of them being Southern Baptists. Three of these were under appointment to Japan: Miss Mary Walters of Florida, Miss Phoebe Lawton of South Carolina, and Miss Florence Walne, whose honored parents have for thirty-one years been our missionaries in Japan, their present station being Shimonoseki. Naturally Dr. Walne was eager to see his daughter and to reassure her that her home people were safe. Therefore, on the first launch which the ship's company sent from the shore he

came out, though the bay was very rough because of a typhoon in the not distant Japan Sea. Into the launch with him went the four of us and our much baggage, and soon the skilful Japanese had landed us on their native soil. The pier was very crowded, chiefly with refugees and their helpers. Out of the sorrow of this we were soon whirled away in the quaint little jinrikshas. Again and again during the week have I ridden in them, but each time there has been the same surprise that I was not "spilled out" and that the "riksha-man" did not ever stop his jogging trot to catch his breath!

At the customs house Dr. Walne showed to the inspector his card which introduced him as the head of the Baptist Fukuin Shokwau at Shimonoseki, "shokwau" meaning a publishing house of large proportions. That introduction reduced to a minimum the inspection of our baggage and was to me a marked index of the importance which the Japanese attach to education whether it be Christian or no.

Up to Kobe, Mrs. C. K. Dozier, on behalf of the Japan W. M. U., had come to meet me. Under her Japanese-informed "wing" I was shown the beauty and the burdens, the skill and the sin of the teeming thousands in Kobe, Osaka, Nara, Kyoto and Miyajima. As beautiful as her daintiest kimonos are her waving rice fields and other highly cultivated and artistically terraced gardens. Burdens many they carry, all the way from the young girl with her baby brother strapped to her back to the man pulling a wagon laden with iron. Skilful to the nth degree are her workmen, whether it be in decorating cloisonne vases or in training an army. But are her people surrounded by sin? Oh, reader mine, words cannot describe how sin-suffering they seem to me to be! At Kobe I saw them scheming and selling their wares right up to the steps of their Buddhist shrine; in Osaka the lepers were begging at the gate of the temple; at Nara an aged pilgrim rang her tiny bell before the fifty-three-foot high statue of Buddha; at Kyoto, a city of 800,000, there are nine hundred and eighty-three Buddhist temples and Shinto shrines; and at Miyajima we saw two girls of intermediate age dancing in the temple to the chanting of the priest.

What kept the heart from breaking in the midst of all this heathen idolatry? The "heartease" came by visiting in Kobe the Northern Baptist Church and the large Congregational College for girls, this college having government recognition, and

the very excellent Southern Methodist College for boys, and in Kyoto the Joseph Hardy Neesima University for boys and girls. You would have taken courage, too, had you heard those Kobe Japanese Baptists singing "My Jesus as Thou Wilt," had you seen the Southern Methodist boys reverently worshipping at their chapel hour, and had you seen the Kyoto students doing work for the refugees. And so, strengthened by this actual touch with Christian work in Japan and knowing that Christ spoke in truth that "a little leaven leaveneth the whole lump," I ended this first week in the Sunrise Kingdom by arrival in Shimonoseki as the guest of the Walne family. Another time I want to write you of my joy in being with them and in the midst of our Southern Baptist work.—Kathleen Mallory.

W. M. U. Items

Dear to the hearts of W. M. U. workers is the Lottie Moon Christmas Offering for Foreign Missions. The story of Miss Moon's heroic decision to give up her furlough year in the homeland so that she might have additional Bible women working with her in North China comes to us each year with a new challenge to devotion and sacrifice for foreign missions. It seems that never has the need for the Christmas Offering been greater than this year. The W. M. S. program for the Week of Prayer for World Wide Missions has been prepared by Miss Willie Jean Stewart, of Birmingham, Ala., while the leaflets were graciously furnished by Mrs. Everett Gill and Miss Mary Argyle Taylor, Europe; Mrs. Eugene Sallee and Mrs. Chas. G. McDaniel, China; Mrs. S. M. Sowell and Miss Cornelia Brower, South America; Miss Cecile Lancaster, Japan; Miss Clara U. Keith, Africa, and Miss Annie M. Long, Mexico. Let us emphasize the observance of the full week, December 30—January 5, and pray with all earnestness for this enterprise dear to the heart of our God.

News having come to Woman's Missionary Union of a beautiful service being rendered by certain societies the Executive Committee incorporated the idea into the plan of work for the year so that other organizations might "go and do likewise." The suggestion is that in some special way attention be shown the aged ministers living in your own community or state. This expression of loving gratitude for faithful service in the Kingdom may be expressed in various ways, through gifts of money, clothing, special dainties for the pantry shelves, showers of postal cards and notes and personal calls.

The fall itinerary of Miss Blanche Sydnor White, the Union's field worker, has carried her into the states of South Carolina, Florida, Alabama and Illinois. Miss White reports from all of these states well-attended, enthusiastic meetings varying from a local society through gatherings of city W.M.U., associations, both general and W.M.U., and up to the state conventions which are now engaging her time. From the states visited by Miss White come letters expressing great satisfaction in the work she has done for them.

Miss Juliette Mather, our young people's secretary, sends in the following news notes of her journeyings: The Baptist women of Missouri

in session at Poplar Bluff, Oct. 15, organized their state activities according to the general plans of Woman's Missionary Union. Mrs. F. W. Armstrong, Plattsburg, was elected president, with Mrs. J. G. Reynolds continuing her splendid service as corresponding secretary and Miss Viola Beagle as young people's leader. Provision was made for six divisions and superintendents named for each. Miss Blanche Sydnor White is expected in Missouri for two weeks during March, at which time she will visit each division. Woman's Missionary Union welcomes Missouri women into this full fellowship of co-operation in plans, standards, policies, and hopes the action will mean much in the strengthening of the Missouri Baptist work.

Baptist colleges in North and South Carolina are rejoicing in splendid enrollments this fall, rejoicing to the point of regret that there is not more room for the students who are being turned away. This is a challenge for Southern Baptists to meet their Campaign pledges now and to plan even larger gifts for education soon. "No room" to an eager boy or girl seeking entrance at a mountain school or denominational college is as harsh as the "no room" of the innkeeper of Bethlehem nineteen hundred years ago.

Grateful indeed is the Union to claim even a part of Mrs. Maud R. McLure's time as its personal service field worker, and we welcome the following report from Mrs. McLure, telling of her trip to Maryland: The Maryland meeting was fitly ushered in by a Y.W.A. banquet where over two hundred girls were seated around their beloved leader, Mrs. Oscar G. Levy. Following this, reports were made by Miss Cleveland and numbers of mission study certificates and seals were presented. I had the privilege of speaking to this forward-facing group and also the joy of seeing that in Miss Fleming and Miss Ebaugh the W.M.U. Training School had prepared for Maryland competent, acceptable workers. One day was devoted to a workers' conference, the delegates giving undivided attention to all details of our work. During a delightful luncheon the great Baptist program was discussed, speakers and workers alike showing enthusiasm akin to that of 1919. Then I caught the note of victory which sounded throughout the meeting; then I heard that up-to-date Maryland had met her Campaign quota, and through sacrifice would reach her goal by April, 1924! The president, Miss Woolford, presented a fine program, all reports telling of encouraging growth. Space forbids the story of the Good-Will Center, and its leaders, or other vital interests, or of the recognition, opportunity and courtesy accorded me, as representative of Woman's Missionary Union auxiliary to S.B.C., by the Maryland W.M.U. The closing session was crowned by the inspiring address of Mrs. W. C. James, fresh from our European mission fields. She was at her best, and God spoke through her.

Program for December

Prepared by Willie Jean Stewart, Ala.

TOPIC—Christianity and the Healing of the Nations

Hymn—"Come Women Wide Proclaim" (See opposite columns.)

Watchword—He that wrought us for this very thing is God. 2 Cor. 5: 5

Prayer

Carol—"It Came Upon a Midnight Clear"

Carol—"O Little Town of Bethlehem"

Bible Study—The Vision of the Coming Kingdom:

a. Isaiah's Vision—Isaiah 65: 17-25

b. John's Vision—Revelation 22: 1-5

Hymn—"Joy to the World"

Reading of Leaflet—My Best Gift. (Order leaflet for 3c from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.)

Prayer—That the world may know of Christ's coming through the fulfillment of the 75 Million Campaign.

Talk—Beginnings of Medical Missions—Sketches of early medical missionaries (see "Crusade of Compassion" leaflets, etc.).

Hymn—"Send the Light"

Three Brief Talks—The Need for Medical Missions:

a. For Our Missionaries' Families

b. For Native Converts

c. For Inefficiency of Native Practices (Give sketches of witch doctors and their practices)

Hymn—"We've a Story to Tell to the Nations"

Personal Service Period—A Christmas story using as its theme "Inasmuch as ye did it unto one of these"

Hymn—"Silent Night"

Prayer

Business—Personal Service Report; Report of Gifts to 75 Million Campaign; Reports of Young People's Leaders; Marking of Standard of Excellence Wall Chart; Routine Business; Plan for January Week of Prayer

Closing Prayer

Journeyings in the "Sunshine" State

Miss Emma Leachman

A happy and busy month was September! The month started in Phoenix, Arizona, with mission study classes and night inspirational addresses in Dr. C. M. Rock's church with two visiting churches represented.

I met Miss Aretta Beswick, the efficient Corresponding Secretary of the Woman's Missionary Union of New Mexico, at Deming, where we found many earnest women. At this place we had an all-day and evening meeting. Rev. G. S. Job is the faithful pastor.

From Deming we went to Silver City, where Dr. C. A. Twining is laboring to get his members enlisted in the great Southern Baptist program. We tried to help him by conferences with the women at night and at the Sunday morning services.

Our next delightful experience was a trip through the country to Santa Rica, the mining town of silver and copper. The miners are Americans. Rev. J. A. Land is striving to make Jesus known to those who do not know him and to enlist in better service those who do know him. The women of the church are alert, informed, and stand ready to render any service required by the pastor.

At La. Mesa, Rev. R. L. Pearce, pastor, we had an all-day and evening meeting. In the afternoon conference I asked the women: "What is the hardest point on the Standard of Excellence for you to reach?" The answer came back immediately, "None of them are hard, they are all too easy."

We found Rev. J. A. Gross at Las Cruces, engaged in a series of meetings. After an afternoon session with the women we moved on to Tularosa, where we conducted a Mission Study Class, two all-day meetings, and two night services, and the women still anxious to ask questions and hungry to get a greater vision for the future. Pastor R. D. Kelly is able to lead them to "higher ground."

At Vaughn, no pastor, but many faithful men and women. Held two services with these splendid people and left praying God would direct them to the right man to lead them.

We traveled forty miles across the country in a Ford, at the rate of a mile every two and half minutes, to reach Santa Rosa in time for the night services. Here we found no pastor but a large crowd of people. We had an unusually interesting service, organized a Woman's Missionary Society, and the men became so enthused, they asked Miss Beswick to organize them so they could take part in the Laymen's Movement.

A Catholic man and wife were present and after the meeting he came up and asked if I would object to him subscribing for HOME AND FOREIGN FIELDS. He said he was so inspired by

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.

the message he wanted to know more about that wonderful denomination. (I did not object!)

Rev. L. F. Sage, at Tucumcari, is leading his people in a wonderful way. We had an afternoon and night session at this church.

Clayton was our next stopping-place, where twenty-six splendid women and the Pastor, Rev. J. W. Sales, met us in an afternoon conference.

One of the most encouraging features of our itinerary was the hearty co-operation of the pastors in the twenty-one churches visited. Where there were pastors only two failed to meet with us. The pastors were present in our conferences and night meetings, and that is as it should be, for we must work with them.

The women were already in session at Raton on our reaching there. So we were soon busy in an all day session with them. Finding we could make the trip to Springer, arrangements were made over long distance 'phone, for services that night, where we found over twenty men and women. What a joy to inspire and encourage such faithful men and women in trying to make them realize they are a part of the three and a half million Baptists who are endeavoring to carry out the world program.

At Las Vegas a small group of women came to the afternoon session. These faithful few are working to enlist the others in mission study and in reading our mission magazines.

The greatest and most thrilling experiences that any Baptist can have in New Mexico came to us when we had the privilege of visiting Montezuma College, which had enrolled on the third day of the opening two hundred and nineteen students, gladdening the heart of the President, Dr. Layton Maddox. Truly God is good to Southern Baptists!

On reaching the Capital, Santa Fe, we were surprised that the women had prepared a real banquet for us and had invited the brethren. What a good time we had, not only eating, but talking over the things of the Kingdom. They, too, were without a pastor. How anxious they were that the right man should come to them!

Then to Albuquerque, headquarters of the State Board. Most of the State workers were out on the field. The afternoon and night sessions were held in Dr. T. F. Harvey's church, with his fine crowd of members. It is not an easy matter to go right into the headquarters of Baptists and have to talk about the work. Things are at high-water mark in Albuquerque, as they should be at the starting point in the State.

In Portales we gathered in the home of Mrs. J. C. Compton. We had only an afternoon session. They had no pastor but were expecting to call one right away. They, too, resolved to enlist every woman in the church in mission study and to take the mission journals.

We had a gracious time with the Artesia saints where Rev. W. C. Taggart has been doing such telling work for the Kingdom.

In a night meeting at Hagerman we found the men and women anxious to know more about our Baptist program. They gladly subscribed for the journals.

It is now time for the fifth Sunday meetings to begin on Friday. My first touch was at Roswell, where Dr. J. J. Cook has such a strong hold on the people. The Carlsbad people with their pastor came up to join in the meeting. A wonderful time we did have!

Our next and last service was at Clovis, where the pastor, Rev. J. F. Nix, and people are wide awake to their opportunities and privileges. An

afternoon and evening was spent with these fine people. Truly much seed for Kingdom work is being sown in New Mexico.

We secured on these rounds one hundred and sixty-seven subscriptions for the three journals and the State paper. New Mexico Baptists believe in taking the State paper. Nearly four hundred women were present at the afternoon conferences and thirty-one men. We had fine crowds at night. Truly God was with us all the way!

Suggested Leaflets for December Program

	Cents
"Beautiful Gem"	3
My Best Gift (Christmas)	3
The Camouflaged Prescription	5
The Great Red Character	4
Their Christmas Vision	2
Twenty Questions for a Quiet Hour	2
See in December <i>Royal Service</i> list of special leaflets to order for use during Week of Prayer for Foreign Missions.	
(Order from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.)	

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

The Layman and the Stewardship Movement

For present purposes, I would divide laymen into two classes—the enlisted and the indifferent. While the former group is growing at a gratifying rate, the latter is largely in the majority. The forces in the present campaign are directing their aim chiefly at this second class. Here is found most of the latent energy that needs to be aroused.

Stewardship levies its claim upon all our powers of body and soul; our time, education, executive ability, prestige of official position, ability to sing, to play a musical instrument, to teach, to speak, to preach, our material possessions, our children. The gospel is likewise a trust; Paul says, "A stewardship of the gospel is committed unto me." All these resources and many more are committed to us as sacred trusts to be so conserved, developed, and appropriated as to promote the highest welfare of ourselves, our families, society, and the glory of God. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." This Bible conception makes life a very serious proposition.

In this campaign, laymen should bulk large. They have most of the money, business capacity, and prestige. No big program can ever succeed without them.

In the enlistment of the indifferent majority, *interested* laymen must be brought into service.

In formulating the plans, the practical experience of consecrated laymen is valuable. If the mass of laymen know that wise business men are represented in the councils, the policy that is formulated

makes a stronger appeal to them. This principle has not always been recognized. While they may not be correct, business men do not always place the highest estimate on the business judgment of preachers.

Not only should zealous laymen be heard in counsel, but they should be given a large place in the active campaign. If a layman has a good case of religion and an experience in stewardship that is worth telling, by all means get that man on his feet and let him tell his story. His message will have a winning appeal for business men. He is in no sense professional, but speaks the language of the street, market place, and political arena. Business men "sit up and take notice."

Use every effort to convince laymen that they are Kingdom factors and should carry burdens as well as the secretaries, college presidents, missionaries, and pastors.

Aiken, South Carolina

This little city is unique in several respects. It is situated in a forest of virgin trees, has the widest streets of any town in all the land, claims the driest atmosphere east of the Mississippi, many tubercular patients have been restored to vigorous health by the salubrious climate, numerous wealthy people from the North have their winter homes here, and the grade of its citizenship is unusually high.

The Baptist Church, with about four hundred fifty members, holds the first place in numerical strength, equipment and influence. It is exceptionally fortunate in its pastor, Dr. P. J. McLean, who nearly twenty years ago left Philadelphia for the sunny South in search of health. A gracious Providence directed him to Aiken and although he has entered upon the twentieth year of his pastorate, he is more securely entrenched in the esteem of the people than ever before. His marked ability and genuine Christian character give him a large place of influence in the community.

The Stewardship Conference, which called this Secretary to Aiken, began on Sunday and continued through four days. It was intended primarily to stimulate the annual every-member

canvass for the church budget. The attendance and spirit of co-operation were most encouraging representatives from eight or more churches of the Association being present in most of the sessions. It was a joy to hear a goodly number of men and women express their purpose to adopt the weekly plan of giving, making the tenth their minimum standard. A letter, just received from a layman in the church at Aiken, announces that about 90 per cent of their membership made pledges in the canvass.

Middlesboro, Kentucky.

The Secretary responded to a double invitation to visit this thrifty little city, located in a valley near historic Cumberland Gap, at the foot of the Cumberland Mountain.

Middlesboro is in the midst of a rich coal region, has an enterprising citizenship, both in matters material and spiritual. The First Baptist Church is located on the principal street, is a large and attractive brick structure, and its membership has more than doubled within the last three years, numbering now almost a thousand. Dr. J. M. Roddy, during his pastorate of ten years, led the church in the erection of its magnificent building and laid broad foundations for the spiritual prosperity of this body. Rev. Sam P. Martin has entered into Dr. Roddy's labors, and his evangelistic gifts have added large numbers to the membership.

The Secretary of the Laymen's Missionary Movement went to Middlesboro at the invitation both of the Baraca class and the pastor. T. Rus Hill, the teacher of the large Baraca Class, was on the Pacific Coast seeking health, and the Secretary was glad of the opportunity to speak to this company of men on October 14. There were 222 present; when the popular teacher is at home, the number runs higher.

Brother Martin was in Winchester, Kentucky, conducting a meeting with the Central Church, and so the visitor spoke at the regular services at 11 a.m., and 7:30 p.m. The audiences were large, filling both the auditorium and Sunday-school room adjoining. The Baptists are decidedly in the lead in Middlesboro and their aggressive policy, with the Lord's blessing, should make them a dominant religious force in this growing community.

In Missouri

A recent trip to Missouri included attendance on three sessions of the General Association at Popular Bluff, and a visit to six of the churches of Southeast Missouri. The meetings of the General Association were hopeful in spirit and characterized by ultimate harmony. For an hour, however, there was spirited controversy over a resolution, dealing with evolution, but finally all reached complete accord by adopting the deliverance of President Mullins, at Kansas City. After this unanimous vote was taken, it was reassuring to note the enthusiasm with which all sang, "Blest be the tie that binds."

It was gratifying to observe the large share that laymen held in this state meeting. Comp Storts and Brother Atwood, both prominent lawyers, were elected to the positions of Moderator and Assistant, and they wielded the gavel with unusual skill. J. A. Hemphill, of Kennett, who was made Chairman of the Laymen's Committee, is a zealous Christian and a prosperous business man. Other laymen, among whom were Hugh Stevens, Judge Harris and Minetry Jones, rendered valuable service on Committees and otherwise.

Kennett

This prosperous town is located in a very fertile section in the pan-handle of Missouri; two Missouri counties thrust themselves down into what would seem to be Arkansas territory. When W. H. Setzer, and the Secretary reached the magnificent church at Kennett, about 8:30 p.m., they found that a fine company of laymen had already performed their parts well at a banquet; Dr. Beagle had made a stirring appeal, and was well on the way in raising \$9,000 to pay off the debt on their building. J. A. Hemphill started the offering with a third of the amount and others followed with magnificent sums.

It was 9:25 when the Secretary arose to make his remarks, but these men gave no indication of weariness.

Pastor Brown has a company of strong laymen and they seem to have the true idea of co-operation with their pastor.

Cooter

Rev. G. W. Graham, Enlistment Secretary for this district, and his wife took the Secretary in charge the next day, and carried him at a rather rapid rate among the churches in a Buick. At Cooter, Pastor Scrivner had arranged, through the faithful women of his church, to serve an attractive banquet. Following this supper, which was given in a large upper room of a business house, a second service was held at the church. Another meeting was staged in the town for the same hour, and the attendance fell below the fond hopes of the zealous pastor.

A very attractive feature of the visit was a night's entertainment in the hospitable and comfortable home of H. M. Whitener, a most useful layman.

Fornfelt

The next stop was with the church of this thrifty railroad town; adjoining Fornfelt and without any visible line of separation, is the town of Elmo, likewise a prosperous community. There are Baptist Churches in both towns, and each is engaged in the erection of a good brick building. Although it was Saturday night the people assembled in satisfactory numbers to hear a discussion of Men and the Kingdom. The pastors are wide awake and co-operative, and there is prospect of good growth in both fields. Dr. C. B. McGhee, Mayor of Fornfelt, is a tower of strength in his church.

Three Towns

Sunday, October 21, was a strenuous day; it involved about one hundred twenty miles of travel and addresses at Charleston, Sikeston, and Jackson.

Charleston has a fine company of strong laymen who are supporting Pastor Mangum in a loyal way. The audience was large and sympathetic.

At Sikeston the women were not invited to the meeting; a small but elect company of laymen assembled with Pastor Wright in the afternoon, to hear a talk on the "Laymen's Relation to the Kingdom. Sikeston is a good town in a rich country, and the Baptists have an elegant new building.

Jackson is the county seat of Cape Girardeau County, and is only eleven miles from the city of Cape Girardeau, which is located on the Mississippi river. Jackson has a high type of citizenship and the Baptist Church has considerable strength. Rev. H. B. Coulter, the pastor, went from Nashville, Tenn., to this field, and is leading these people in the erection of a substantial new building.

Booneville, Mississippi

On his return from Missouri, the General Secretary dropped down into Northern Mississippi, and spent two days with the Baptist Church, of Booneville. Pastor C. H. Mount and wife are displaying that same spirit of sacrificial service that prompted them to go to Africa, as missionaries. Their hearts still turn to the Dark Continent, but their health forbids their return. The visitor's soul was refreshed by their goodly fellowship.

There were three services held in connection with this visit, one of which was a banquet with a company of choice laymen.

The Secretary is greatly cheered by a letter that has come from a layman of this church since his return. Such messages (and they come every little while) are a large part of the compensation for strenuous service.

Wake Forest, N. C.

The labors of October were concluded in connection with the training school of the Central Association of North Carolina, which was held in the beautiful building of the Baptist Church at Wake Forest, located on the College Campus. This school was under the direction of Dr. W. R. Cullom, teacher of Bible in Wake Forest College, and was attended by a liberal representation from the churches of the Association and the local church, also by a goodly number of the students and teachers of the College. The audiences represented a high grade of intelligence and were unusually sympathetic and responsive.

Dr. B. W. Spilman, Mr. Perry Morgan, Prof. High Smith and some local talent conducted interested classes in the different phases of Christian work.

A peculiarly interesting occasion was a conference of an hour with about thirty deacons and a half-dozen pastors. The Scriptures that deal with the origin and duties of the deacon were discussed and matters of practical bearing were considered in the freest manner. It was suggested that the deacons constitute the pastor's cabinet and need training that they may be prepared to re-enforce the pastor in a most effective way.

It was a pleasure to come into close touch with Wake Forest College, to note the fine spirit of the faculty and students, and to learn more of this institution, which has made such a large contribution to Christian education and has given to the country, and the Kingdom, so many effective leaders. President Poteat, busy as he was, gave his hearty support to the training school.

It was a matter of universal regret that Pastor Bagby was compelled to be out of town; it was a joy, however, to hear words of commendation regarding his pastorate on every hand.

In connection with the visit to Wake Forest, the Secretary had the privilege to drop in on the Sunday school of the First Baptist Church of Raleigh and to speak briefly to the J. W. Bailey class of men. While he could not remain for the sermon by Pastor O'Kelley, he saw the multitudes gathering and noted marked evidence of interest and progress.

Already at Work

Preparation for the Southwide Men's Convention progresses in a satisfactory way, both with the local committees in Memphis and the Knoxville office.

Dr. W. J. Cox, 115 N. Evergreen Street, Memphis, Tenn., is Chairman of the Reception Committee, and will be glad to secure entertain-

ment for those who apply, either in the hotels, at their own expense, or in the homes of the Baptist people, of Memphis on the Harvard plan.

The program, which is to be unique and attractive, will be announced before the New Year.

There is indication that the attendance will be representative, coming from all parts of the South and representing all classes and conditions of men. Practical and timely topics will be considered and the spiritual element emphasized.

Let there be much prayer in advance for God's abundant blessing on this significant meeting.

Brotherhood Program

The Brotherhood should make much of the praise service, consisting of Scripture reading or quotations and the singing of Gospel Hymns. Following the opening worship, opportunity should be given for the enrollment of new members.

reports of Committees, and the transaction of any other business that may need attention.

"Baptists in Europe" is suggested as an interesting topic for discussion and the following outline is given:

1. A brief sketch of J. G. Oncken, and a statement of Baptist beginnings in Europe.

2. A recital of the persecutions encountered in some European Countries.

3. Some facts regarding the Baptists of Russia.

4. The chief need of Europe and what the Foreign Mission Board is doing to supply it.

Four laymen should discuss the topics just given, each speaking five or more minutes. Following these topics there should be opportunity for voluntary remarks.

As a special source of information, reference is made to the article of Frank E. Burkhalter, on page 9 of the November issue of HOME AND FOREIGN FIELDS and in a further article in this number.

to make soul-winning the center of my work in Brazil. Now that I have a bit more confidence in using the language, I have begun to visit in the homes and already good results have come. They have shown themselves so appreciative of these visits and so eager to know more of the gospel. The woman in whose home I went to-day insisted that I mark in her Bible the passage I was repeating, but as it was before school hours I gave her, instead, the marked Testament I had with me, also a list of Scriptures concerning salvation. Her two children are in my grades and she seemed satisfied with their progress, the knowledge of which was encouraging to me."—*Jennie Lu Swearingen, Bello Horizonte, Brazil.*

"The thing we need most and quite urgently is money to open new work demanding to be opened, or to enlarge that of the present, and then more workers to keep it going.

"Our schools are so in need. That of Buenos Aires has its teachers, and pupils anxious to enter; but we are handicapped, I should say crippled, in that we have one small building and no space for even more class rooms to take more day pupils, to say nothing of dormitory space for outsiders. Here in Mendoza we have even more pupils, and much less to care for them, than Buenos Aires. And then, some of us will always continue to dream of a girls' school, with a Bible training course.

"It is no longer impossible to use women in this country, as it seems to have been a few years past. One young woman has quite successfully proven to us that women can be of great help here. She is the church missionary of the Mendoza church; and without other training than she has received in the church, carries on her work so successfully that one can but marvel and then ask himself, What would be the result if such as she were trained—had a school where they could take special training for such work?"—*Alberta Lee Davis, Mendoza, Argentina.*

"When I wrote you last we were just in the beginning of our meeting here in the Collegio. As I told you, we were expecting results, and happily we were not disappointed. Six of our boys and girls were converted and there are others just ready to make the decision. We had a great meeting and the results are appearing every day. Some of these boys and girls are from families that have never heard the gospel and some of them will have a hard time of it. One boy wrote home about being baptized and his mother wrote back that if he should be baptized that he must never put his foot in her home again. He is all broken up about it and we can only pray that he may be faithful and that she may see the light. Fortunately his father is not opposed and we think that he also will be converted. One of our teachers is very much concerned also, and I think it will be but a little while until she will give herself completely to the Lord. She is afraid of her father also, and is having one of the hardest fights that I have ever seen. We are praying that she may be victorious.

"Last night at the church we had a wonderful meeting. There was hardly room for the people to stand. I baptized four people and there was one profession. There are so many appeals even here in the city that one cannot heed even half of them. Our church has fourteen preaching points at present. We have four Sunday schools and we will organize two more in a little while. Speaking of the Sunday school work, we had our Sunday School Day on August 26. It was a great success. I am receiving reports every day, and we think that the attendance will go above 10,000 people with an offering of more than

Missionary Miscellany

Secretary T. B. RAY

We wondered where the lightning would strike on Steamship President McKinley, upon which sailed the latter part of August, for China and Japan, so many of our young missionaries. The first evidence of it appeared when we received the announcement of the marriage of Miss Nell Darden Lawrence and Rev. E. M. Bostick, Jr., at Shanghai, China, September 21. Miss Lawrence was sent out to Pochow, Interior China, but Mr. Bostick persuaded her to go to Soochow with him. That is all right. God bless them.

The Kaifeng, China, station received on September 1, the following joyous announcement: "Elizabeth McNeill Potat sends hearty greetings to all the friends of the Kaifeng community which she asks the permission to join.

Her application was submitted at three-forty A.M., September 1. She came early to avoid the rush.

All in favor please say 'aye!'

"We've got a sister:

In heaven they've missed her;

She'll keep us busy:

Don't call her Lizzie!!!

—*McNeill and Wilda Potat.*"

We have received announcements of the arrival of several other young missionaries. In two instances the parents in their inexperience forgot to tell us the names of the additions to the family. Under the circumstances we forgive them. We offer our congratulations to everybody.

On March 25, 1923, a son was born to Mr. and Mrs. W. H. Berry, Curitiba, Brazil.

On August 18, Priscilla was born to Rev. and Mrs. T. C. Bagby, Santos, Brazil.

On September 3, John William Hayes was born to Rev. and Mrs. A. E. Hayes, Pernambuco, Brazil.

On September 13, a daughter was born to Rev. and Mrs. T. B. Hawkins, Rafaela de Santa Fe, Argentina.

On September 18, Carrie Elizabeth Jackson was born to Rev. and Mrs. J. E. Jackson, Wusih, China.

The sister of Miss Laura V. Cox died the latter part of October, at Kenbridge, Va. Miss Cox

was with her sister in the last days of her illness. Miss Cox has now returned to her work in Guaymas, Mexico. We extend to her our deepest sympathy.

On October 25, we were requested to cable Miss Mattie Via Summer, Kweilin, China, the sad news that her mother had passed away. Friends of Miss Summer will remember her in her far-away station.

Recent arrivals on furlough are:

Dr. and Mrs. D. G. Whittinghill, Rome, Italy. Home address, Hollins, Va.

Rev. and Mrs. R. S. Jones, Pernambuco, Brazil. Home address, Murray, Ky.

Rev. and Mrs. W. D. King, Canton, China. Home address, 1101 Battery St., Little Rock, Ark.

Rev. and Mrs. J. W. Shepard, Rio de Janeiro, Brazil. Home address, Dixie, Ga.

Recent sailings are as follows:

September 23—Rev. W. H. Tipton and daughter, Canton, China; Miss Lora Clement, Kong Moon, China.

October 4—Dr. R. E. L. Mewshaw and family, Kweilin, China; Mrs. J. B. Webster, Shanghai, China.

November 8—Rev. L. M. Reno and family, Victoria, Brazil.

"Our church in Bello Horizonte recently concluded a ten-day meeting in which God abundantly blessed us. The regular schedule was morning prayer from five to six; a study of the book of Acts from six to seven P.M., and preaching service afterward. I could hardly imagine a five A.M. prayer meeting being well attended, but one attendance was enough to convince me. Between forty and fifty people gathered there every morning for ten days, and there were more men than women. Surely the prayers of these faithful ones had much to do with the forty or fifty more professions of faith that followed. Mr. T. C. Bagby, of Santos, did the preaching. For myself, I can say that my evangelistic fires were rekindled and I am more determined than ever

\$2,000. How is that for a membership of 7,000? One church with a membership of some 250 had more than 800 in Sunday school."—*L. M. Bratcher, Campos, South Brazil.*

"Our work here is very promising. The evangelistic work began on November 14, when we finished our house of worship. For three consecutive Sundays we have had baptisms, there being 12 candidates in all. Our congregations are good, and we have a Sunday school of about fifty. Also we have a suburban Sunday school of about forty.

"The day school work is also very promising. We began on the fifth of March, and have matriculated nearly fifty. All of our work here has passed the limits of our expectations."—*A. L. Dunstan, Palotas, Brazil.*

"Mr. Soren, in the First Church, has turned over to me some work that I feel is probably the biggest opportunity for service that I have had in Brazil. This work is the mission study and informational and inspirational side of missions. This work is naturally the last thing taken up in a church on a mission field but it is no less needed for all that. I made my debut last Sunday night at a meeting just preceding the evening service. It was pouring rain, the wettest, most persistent rain that could be imagined, and most everybody had gone and got wet in the morning, so my faith didn't go beyond about five present, but there were 51. It was greatly encouraging, and they seemed to enjoy the posters, etc. We plan to have a large inspirational meeting each quarter and intensive work in between. This seems to me to be real constructive work, and on a large scale. I only hope I can be equal to the opportunity."—*Ruth M. Randall, Rio de Janeiro, Brazil.*

"One other word concerning the 'Religious Life Center.' We were much in hopes that you were going to send us a man to help in this work but will have to wait. Though we are not going to stop while waiting, and if you could look in on our opening of school this morning, you would agree that we were not waiting. We will have two hundred men, women, boys and girls in our various classes this term. The work is one year old and has gone far beyond our expectation. We have a fine group of native helpers, especially one young preacher who has a wonderful gift in preaching. We have here a church center which is open every day in the week, and night classes for good measure."—*Wilson Fielder, Chengchow, China.*

Campaigning in Brazil

Mrs. S. L. Ginsburg, Rio de Janeiro

Last Wednesday we went to Imbahu to a Sunday School and Bible Institute. We went across the bay to Nichero, thirty minutes on the ferry, then on the street car to the station. The train left at 4:15 p.m. The 4:15 train is called the Bacurao, from a little black bird that flutters in front of the field hands in the morning as they go to work, and come back the same way in the evening. The train goes to Rio Bonito every day and comes back in the evening, but on Wednesdays it goes as far as Capivary. We went as far as the next station to Capivary, Cesario Alvim. It took us four hours as, being a mixed train, there was a lot of switching to do at every station. The seminarista who has charge of the church at Imbahu met us at Rio Bonito and when we got off the train the horses were waiting for

us. It was dark, and one of the men carried a torch-light made of a bamboo hollowed out and filled with kerosene and a wick stuck in the end. Thus we could see the road. I was glad we had it when we left the main road and began to follow the bridle path that led into the hills. There was no other road. We rode for two hours right up into the mountains, up and down hills. In one place I held on to the horse's mane, it was so steep.

When we got to the home that entertained us they gave us their best room, next to the front room. It held a single bed and a chair. The bed was an old-fashioned wooden one. The mattress was smooth boards covered with a piece of matting. The sheets and covers were all right and everything was nice and clean as could be, when there had been no rain for four months, and there was no way to keep the dust off for any length of time. The pillows were rather hard, for nobody uses feather pillows here. They have a kind of silky-looking cottony stuff that grows on trees, which is soft enough at first, but gets hard after it is used for some time. The bed was so narrow that every time I turned over (which was rather often), I was afraid of waking Mr. Ginsburg, and he had the same feeling.

It was a country church we attended, with a membership of 116. Their church building is a good deal the style of the country churches in the States, though not appearing to be of the same material. It was made of brick covered with stucco, the roof being of red tiles. About 200 were present at each session. They came in the morning and stayed until 4 p. m. They can't have night meetings because of the difficult roads. Some of the people walked three hours to get there at 10 a. m. and then back home in the afternoon. They had to get back to attend to their farm work. They did this all the four days of the Institute, and the whole family came, father, mother, all the children and any helpers they might have on the place.

This is a great little church, and very much interested in missions. They have given 270 milreis already this year for missions and other things besides their own expenses. It is just about as easy for them to give that amount as it would be for a country church in the States to give \$270.

It is very hard for them to get their crops to the town. It all has to go on mule-back, for there are no roads up and down those hills and mountains.

The Two-Fold Mission of the Baptist School

Miss Pauline White, Pernambuco, Brazil

The Baptist school has a twofold mission in its place in the evangelistic program of Brazil. First, it trains Christian leaders to help carry forward and develop the work of the denomination. Second, it is a direct evangelizing agency, and as such opens the doors of the cultured, leading Brazilian families to the gospel.

The one steady, earnest appeal of every evangelistic missionary is for trained pastors and more of them. In discussing this need at a meeting of the missionaries one said that Mr. A. J. Terry alone could open up more work in the state of Piahy than the Seminary could furnish men to take care of. Some of the pastors have as many as six churches. Some of the churches have never had a regular pastor. The splendid First Baptist Church of Manaus

went for six years without a pastor, but kept on working and praying.

Then the call for Christian teachers is just as insistent and strong as for pastors. A Catholic teacher in a Baptist school is a condition to be avoided. To do this Baptists must train their teachers. Today hundreds of Baptist boys and girls in Brazil are waiting with no school opportunity for teachers to be trained and go to teach them. This need makes normal work absolutely necessary, especially in the schools at Pernambuco, Rio and Sao Paulo. The schools have done their best to furnish teachers and preachers, but the process of preparation is slow.

The direct evangelistic work of the school at Pernambuco is felt first in the student body and then in the city and country in general. In 1922, forty per cent of the student body, numbering over 600, were Christians or the children of Christians. During the year many of those who were not Christians were led to Christ or to a sympathetic interest in the gospel and Baptist work. In 1921 the Christian students and teachers of the school organized into an evangelistic society. They held regular prayer meetings for the student body twice a month. They also held street meetings in which they announced the gospel to many who had never heard before. They distributed tracts and did personal work in the homes.

One day a ministerial student casually mentioned to me the fact that he and some others had just come back from distributing a thousand tracts, putting one in each home in the heart of the city. They had used their holiday for this work. Many use the hours after school for regular evangelistic visits in the homes. There they tell about Jesus, sing and pray. The vacation months are greatly used for evangelistic work, and many are the good reports that come from far and near about the work of the students.

In addition to the personal influence of the Christian students and teachers over the non-Christian, the college chapel services are held every school day. There to the whole student body Christ is constantly preached in every way possible, by song, story, example of former students, sermons, discourses, etc.

Within the past few months a church has been organized in front of the college campus. It has already gathered many of the students into its work; and with God's blessing it is destined to be powerful in its usefulness.

The effect of the evangelistic work of the school through the years is found in the fact that fourteen Baptist churches are at work in Pernambuco, a city of nearly 300,000.

In contrast to this Bahia, where the Baptists first began work, has only five churches. Bahia is about the size of Pernambuco but it has never had an adequate mission school and has none at all at present. It is pleading for the Board to establish a good school there because otherwise the city will never be evangelized.

Brazil is no exception to the rule that the lowly first accept the gospel. While many of the Brazilian Baptists are distinguished men and women, as Dr. Paranagua, the senator and physician from Piahy, the masses are not from the higher ranks of society. The college has been the main agency for introducing Christ to the middle and upper classes of society, breaking down their antagonism to the new faith and gaining their interest and sympathy.

Little more than twenty years ago Dr. Cannada found six waifs on the streets of Pernambuco, whom he was able to persuade to come to school to him. They came, and the school which now has to limit its attendance to 600 and turns away hundreds, had its beginning. Among

last year's students were the two grown sons of the commander of the army, nephews and cousins of the leaders of the political parties, a young man who began to study to be a priest, boys and girls of the leading business men. They come from all the states of North Brazil, the finest students of the land. They come because they seek the best educational advantages available and the mission school offers that, and must do so. In their coming they also learn of Christ, for they cannot escape that and be students there.

There the school stands; its beautiful white buildings a monument to the glory and love of God; receiving students from all North Brazil and sending them out to give light to their countrymen who still know not Christ.

A State Occasion

Miss Clara U. Keith, Oyo, Africa

There had been much talk about the coming Durbar to be held at the King's palace in honor of the Governor's visit. All the people knew about it and were anxiously awaiting the day. We had new suits made for all of our 21 sons, and the Awe girls' school had new dresses and everybody was lined up and inspected early that morning. We saw these school children off before we left.

Miss Reagan and I had every chance of seeing everything for we were the first white people to arrive. Seats were arranged for us outside the palace entrance until the Governor's arrival. A large crowd of white people came from Ibadan, Government officials, educational men, people of the Forestry Department, medical officers, heads of trading firms; some from Lagos, and in all quite a splendid group of Europeans.

The District Officers and the Assistant Resident were all busy getting ready for the Governor's coming, women were bringing water in large calabashes and watering the road in front of the palace entrance, others bringing the chairs and going inside. It was an interesting, busy scene—this small work of getting ready.

There was a sound of trumpets from within, trumpets answering without, the big car came up bringing his Excellency, Sir Hugh Clifford, Governor of Nigeria, his aide-camp, and Captain W. A. Ross, C. M. G., Commissioner of the District.

The King of Oyo, who was now standing at the entrance surrounded by his attendants, the closest being his wives, came forward and greeted Governor Clifford, not by native salutations but by shaking hands and exchanging greetings. He led the way into the palace. An archway was formed of the large umbrellas leading up to the king's throne. The throne was spread in scarlet rugs. The king's chair of state, native made, of heavy wood, covered in red velvet, ornamented in brass, was placed in the center; to the left of him were chairs for the Governor, the Commissioner of Oyo, and other government officials.

The king's robes were of rich velvet, his crown was of beads, having many strings falling down about one foot from the crown to cover his face, around his neck and swinging down to the knees was his string of "official beads" large and of a dark color; of course his staff was in evidence, a sceptre covered in beads. In his right hand he carried a white Afeimojo's tail, a long white tail of a rat, fastened to a beaded handle. This he always holds in front of his mouth when speaking, for no one must see the king's face or see him speak in public. His feet were covered in white kid boots.

To his left sat Sir Hugh Clifford dressed in the full uniform of a British Colonial Governor. Large umbrellas of red and yellow damask, about twelve largest size, ten feet across, and as many smaller, six feet across. The king's wives were around him on the right; the favorite wife held a small red silk parasol over him all the time, two others fanned him; about forty other wives sat down on a red rug, seated on each side with a distance for passing between them; a space was left, and then came the medicine men and drummers on each side. Others of the royal household were seated out in the open to the left.

From the entrance came all the chiefs of the town and villages about. One after another they came up through the archway made by these great umbrellas, prostrating before the king. It was a great display of velvet and silk and royal robes as these loyal subjects did homage to the king.

The Alafin spoke, welcoming the Governor to Oyo. After this the Governor spoke. He gave the people warning about entering into these secret compacts with men from Lagos who would lead them to an uprising, and pointed out some examples of what it had brought the people in other towns. He also urged them to continue the palm industry and not turn to the production of cocoa as people of other sections of the coast have done. His address ended, the king passed kola nuts—kola nuts are passed and eaten as a mark of peace and friendship—the Governor broke one and ate of it, and they were passed around.

The king responded to the Governor's address in suitable words, expressing again his very great pleasure in having him in Oyo.

The Governor shook hands with the king, saying goodbye, and passed out of the palace. The king accompanied him to his car.

Our school children were all outside the entrance in a line. They came home reporting that the Governor smiled at them and saluted them, an event in their lives.

Many of the Europeans were entertained at lunch with the commissioner in his home here. The next day an Agricultural Show was held in Ibadan when many products of the country were on display.

Through it all the man with the red bandana, whom every one said must have come from America, kept turning his two wheels and moving his camera to a new position, and turning the wheels some more—all this for the British Empire Exhibition to be held next year.

Home Mission Paragraphs

Secretary B. D. Gray

Rev. E. H. Rice, pastor of the First Baptist Church, Key West, writes: "Our Sunday school is doing finely. We broke the record for the year last Sunday."

Key West is a hard field, but Pastor Rice is doing a notable work and the outlook there is very encouraging.

Dr. M. N. McCall says of the Cuban-American College: "School is going finely. We will probably have to take the church for chapel space soon. We added one school room this year, but are practically up to our capacity at present."

Seamen's Institute, Jacksonville, Fla., through Superintendent Karl J. Frost, reports: "The religious activities in our meetings have been very satisfactory as well as other meetings which I have been called upon to conduct in a number of our local churches, and suburbs of Jacksonville."

"These services have been very interesting as I presented the gospel of the Lord Jesus Christ and referred to the great work of the Home Mission Board of which the Seamen's Institute is a small part."

"The people in the country churches and suburban towns of the city, seem to enjoy the message telling of the work carried on to better the conditions among seamen who enter the port of Jacksonville."

The Broadway Baptist Church, Galveston, Texas, Rev. C. R. Stewart, pastor, is making good progress and working rapidly towards self-support.

Rev. J. W. Beagle, General Enlistment Evangelist of the Home Mission Board, in Missouri, makes a notable report for his first year's service. Some of the items are as follows:

Churches visited, 171; sermons and addresses, 304; evangelistic campaigns arranged for, 61; meetings reported to date, 611; total additions in these meetings, 14,217; by conversion and baptism, 11,147; volunteers for the ministry, 5; volunteers for mission work, 6; meetings conducted by himself, 4; additions in these meetings, 124; taught in efficiency schools, 3; assisted in summer assemblies, 3; stewardship classes arranged for, 277; money raised in pledges and cash, \$55,284.55; miles traveled, 27,214; letters written, 1,710.

Comparative Statement of Home Mission and Church Building Loan Receipts by States, May 1st to November 1st

	1920	1921	1922	1923
Alabama	\$ 14,767.28	\$ 9,611.21	\$ 12,034.74	\$ 6,668.79
Arkansas	2,190.42	5,815.77	3,383.32	3,442.92
District of Columbia	1,024.18	1,512.20	344.00	1,837.64
Florida	6,675.41	4,856.28	5,189.68	5,116.69
Georgia	37,454.66	21,946.41	19,767.76	17,082.21
Illinois	3,561.50	1,346.73	1,100.00
Kentucky	30,986.52	27,587.88	24,870.26	24,228.84
Louisiana	483.48	4,741.31	3,696.58	3,664.70
Maryland	11,093.20	10,600.00	5,500.00	6,500.00
Mississippi	200.00	9,756.67	7,310.53	7,393.52
Missouri	14,110.40	3,447.02	11,052.54	11,097.42
New Mexico
North Carolina	23,351.33	17,870.59	15,585.74	18,053.39
Oklahoma	1,010.00	5,779.98	10,983.35	9,081.83
South Carolina	13,864.90	8,506.98	3,965.30	2,021.10
Tennessee	8,900.80	11,841.15	4,413.10	8,078.20
Texas	861.50	544.95	529.00	82.39
Virginia	69,751.00	42,263.50	36,285.22	21,721.76
Miscellaneous	1,793.42	1,190.47	2,639.76	948.65
Total	\$242,080.00	\$189,219.10	\$168,650.88	\$147,020.05

Young People's Department

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

A Christmas Wish

*I could not wish thee better than to pray
That there may come to thee this Christ-
mas Day*

*A vision of the star that sent men on
With trailing light to where a new light
shone.*

*The night is dark—let thy illumined face
Bring light and cheer to bless thy day
and race.*

*Pass on the angel song of hope and peace
Till self be ashamed and bitter hatred
cease.*

*God rest thee, faithful heart, this Christ-
mastide!*

*May Christ himself by faith with thee
abide,*

*And lead thee through the New Year's
swinging gate*

*To high emprise—the Master of thy fate.
—Charles L. Goodell.*

A Letter from an Argentine Girl

(Wouldn't you like to have a friend in far-away Argentina? A dear girl in Mississippi sends us the translation of a letter from her distant friend, Florence Maiza, which she wishes to share with members of our Young People's Department Circle.)

My dear little friend:

I received, with much pleasure, your affable letter to reply to which I am delighted, sending you my most expressive thanks for having chosen me to send the news from this place. In truth I am not the most appropriate person to do this, but I shall do all that is in my power, and more so because it concerns a new little friend very far away from here, but also a sister who is *very near*, we both being united in that same faith; in that same love and hope in our Lord Jesus.

First of all, I shall write to you about what you already know, because you are sure to have heard about it. I refer to the Willingham Institute. Six years ago it was built. After its inauguration on a lovely summer's night, we were invited to attend the Sunday school. Whilst a very little girl I attended it. In truth it was a splendid school superintended by the pastor of the church, Mr. Robert S. Hosford.

After this, the young man Carlos de la Torre took over the superintendency. He drew the children, with great affection, not only to the Sunday school but more than that, he carried them to the feet of Jesus. His influence amongst the young people was also great, thus freeing them from the grasp of Satan by means of the grace of our Lord. Being afterwards called to the pastorate of the Baptist church in Pergamino, having become prepared for that work, he left the Institute. Today that young man who taught us the Sunday-school lessons is a great and active servant in the cause of our great Master. He left, last month, for the World Convention in Stockholm as representative of the Argentine Baptist Churches.

Other brethren have led the Sunday school in the Institute since then. It is now divided into classes, in which young men and young ladies take part. Those who attend the Sunday school are poor children, nevertheless every Sunday they bring their dimes or pennies for the collection which is used in the education of a little orphan boy who is called Immanuel. They feel so happy and contented at being able to contribute even a mere mite for such a great purpose. In past years the little orphan boy was in a school in Cordoba, but now we have, thank God, a Baptist School in Buenos Aires where he was sent four years ago when it was inaugurated, as there is none here in Rosario for boys. For the past three years he is there with my own little brother. Though in truth one feels sad at being separated from them, yet it is for their good.

Immanuel would have been a lad like so many others that are to be found abandoned not only physically but spiritually. Thank God, he is being well taken care of and has a splendid path to follow.

Amongst the young folk we have social functions in aid of the fund to support the little orphan, and it is a joyful thing to see with what gladness and decision a great number of girls from both the Sunday and day schools take part.

The day school is also held in the Institute. It has about seventy pupils, attended to by the lady directress and the two young ladies whom you saw in the photograph in HOME & FOREIGN FIELDS. Although we are rather cramped for space, with God's help we shall soon be in better circumstances, especially now that I hear that prayers are ascending from your circle to the throne of God, asking him to bless the work in the Institute. The rooms in which the day school is held are used for divided-up classes on Sunday.

This far I have skimmed over the many blessings which we receive from our Father, God, although we are unworthy of them.

I wish for you that the Lord would bless you richly in your work as president in your circle, leading the girls. I also work amongst the little ones because, as I can tell you, it is the work I like best. I know we have responsibility to advise them or carry them, through the testimony of our lives, to the feet of Jesus.

May the blessing of our Father, God, be upon you all.

Not knowing if this letter complies fully with what you asked of me, I hope you will write in reply. This letter is long, as I have had to give you much information. Next time my letter will be shorter.

Please accept the sincere salutations of the girls of the Institute, and of

Your little friend and sister in the Lord,
Florence Maiza.

The Lost Pearl

This story tells how the little picnic party I told you about last time came to meet a jewel gatherer.

The second day of the journey of Ora San, Tomi and the baby did not go so well. They were tired from the long walk of the day before

and though the sun was warm, the wind was raw. Tomi thought the baby heavy, but when they let him down he walked too slowly. Then at noon, when they were eating their rice cooked on a little fire made by the roadside, they counted their money.

"Only seven sen left," Ora San sighed. "That is not enough for all the shrines. Suppose we leave out the Silver Temple. It is a little out of our way. Perhaps the gods won't see us pass." And they walked very fast and kept very still as they went by the big red *tori* that led to the Silver Temple.

Just at dark they came to the farm at the foot of the mountain and looked about for the buildings. All they could find was a heap of ashes. The farm buildings were all burned and the cousin and his family must have gone to the village to live.

Ora San knew she could not find the way over the mountain or to the village in the night, even if there was a moon. Besides, they were all too tired to go any further. There was nothing to do but to roll up in their futons beside what was left of the stone wall of the farm house, and try to go to sleep.

The baby was already asleep on his little brother's back.

"Please, mother, let the baby sleep with me. It will keep us both warm." Soon he was fast asleep, with the baby rolled up close beside him in the warmest futon.

Ora San was cold and she was anxious. She kept thinking about the temple she had slipped by. It took her hours and hours to get to sleep and so in the morning, even after the sun was up, she was still asleep. Tomi also slept on, tired from his two days of traveling. But not so the baby. He crawled out from beside his brother and toddled away along the path that led to the river.

It is surprising how fast babies can travel when they are running away. When Ora San awoke he was nowhere in sight.

She felt a little cross to have slept so late. She gathered sticks and built a fire, brought water from the well to boil the rice and then she called Tomi.

"The baby sleeps late this morning," she said. "Don't wake him up just yet. The rice is not quite cooked."

"Mother," Tomi said, "The baby isn't here!"

"Oh, I knew, I knew something dreadful would happen. We never should have left out the Silver Shrine. And now my baby is gone. There are so many paths over the mountain, how can we ever tell which one to take?"

As they started out to look for the baby, each taking a different path, but neither of them the right one, Ora San warned her little boy to keep looking back and not to go too far. "It is easy to get lost in the mountains," she told him.

Miss Wilson was out on a country tour, looking for jewels, of course, because she was the missionary. That morning she and her Bible woman had made an early start from the village across the river. They were each riding in a bamboo hammock carried by two men. It sounds comfortable, but it isn't really. These hammocks are small and hard. But it was the quickest and cheapest way to travel.

"I wish I had a friend in that farm village over the mountain," the missionary was thinking. "It is hard to get people in a new place to listen and I do want to tell them about the living God who loves them."

Just then she saw the runaway baby hurrying along the road with his little brown kimono flying out behind him as he ran.

"Where do you suppose he came from?" she asked her bearers.

"We are sure we don't know," they answered. "There is no village near and the only farm house burned down last month."

"Well, put him in here beside me," Miss Wilson said. "He came from the way we are going."

When the baby began to cry, frightened a little by so many strange people, and the white woman who was strangest of all, Miss Wilson popped a piece of *Ami* (Japanese candy) into his mouth, and he laughed instead.

Soon they smelled burning rice and then they came to the deserted camping place. A few shouts brought the mother and brother back. Ora San caught her baby up in her arms and fairly cried with joy and relief. Tomi ran to rescue the rice. But it was too late.

Miss Wilson saw his disappointed face and opened her lunch box, and as the family ate, they told her their experience.

"The gods are always angry," Tomi said sadly. "No matter what you do, they always want to hurt you."

"There is a true and living God who does not hate anyone," Miss Wilson said. And as they sat together by the ruins of the little farmhouse, she told them the story you have always known, that God so loved the world that he gave his only Son that everybody who believed might be saved.

"Teacher," Ora San said, as they rose to go on their way, "will you come to my father's house with me and tell us all more about the God that loves people?"

(These stories are selected from a small book, "The Jewel Box," published by the Baptist Board of Education, Northern Baptist Convention, 276 Fifth Avenue, New York.)

Finding a Thief in Lagos

Rev. L. M. Duval, Africa

Certain young men from Saki came to Lagos to earn their living, or as they probably thought, to make their fortune and save enough money to go back home to buy themselves wives. They

were no doubt tempted by the high wages reported to be paid in the metropolis, not realizing the dangers and extra expenses of the high cost of living which they would find here.

The first difficulty was to obtain suitable living accommodations. They found that they would have to pay rent, a thing never heard of in their own town, where a traveller on arriving went to a *bale*, or landlord of a house, and obtained a place in which to store his loads and to sleep. Here he would be allowed to remain as long as he behaved himself, assisting in any work about the place, such as clearing the land and repairing the building when such things were needed; usually purchasing his food from the landlady, or one of the wives of the *bale*. In Lagos these young men found things very different. They had much difficulty in finding a place to sleep, and finally had to herd together in one small room with several others, who, like themselves, paid well for the privilege. The room was rented from the owner of the house by a man who not only lived in it himself, but took in these other roomers to help pay expenses.

Things went on very well for some time. The young men from Saki kept their savings in a common fund and gave them into the safe keeping of the landlord of the room, who was the only one having a box strong enough to keep it in. When they had saved several pounds, the man announced, one day, that he had borrowed the money to buy something. As the money was already spent they could not object, but after some time, work being scarce, they wished to use some of the money to purchase food. The man told them that he did not have it, and therefore, could not pay. As time went on the Saki men pressed him so hard that one day he announced that he borrowed the money from a friend, that it was in his box, and he would give it to them in the evening when all were present.

When the time came, in the presence of them all, he opened the box, but to his dismay found that the money was not there. Some one had opened the box during the day in his absence! Of course suspicion was placed on the green fellows from up-country. They all denied the

charge. Finally the landlord threatened to have them all arrested and taken to court, but as an alternative agreed to call in a man who had the power of divination. The next day this man was called in, but at first refused to have anything to do with the case, for, as he pointed out, it was against the law to test cases thus in Lagos. They all urged him and promised that no one would tell it outside. He called for a Bible and a large key. The latter was placed between the leaves of the Bible with the handle end sticking out, and the ends of the book bound. Two men, one the medicine man and the other the landlord, supported the Bible from the ground by each placing an index finger under the loop of the key. Then the names of the different occupants of the room were called out, and when the key should slip from between the leaves of the Bible it indicated the one who had stolen the money. When the second name was called the key suddenly slipped, and Lariwaju was accused of the theft. He denied the charge, but all excepting his own friends demanded that he pay back the money. He and his friends insisted that the test should continue to include all the occupants of the room, but they all refused, saying that the proof already obtained was sufficient. Finally to frighten Lariwaju into paying, a policeman, a friend of the landlord, was called, who threatened to arrest the boy and take him to prison. The accused, resisting and denying the guilt, demanded further tests and called in another medicine man, a friend of his and a native of Saki, who by the use of herbs that he chewed, and certain incantations, proved that Lariwaju was innocent. The landlord began to be afraid, and upon going out into the back yard discovered that the money was buried out there under a piece of broken pot. He called one of his friends out to show him, and they together returned to announce the find to the others. They all went out, but when the piece of pot was lifted found that the money had disappeared again. Now it was the Saki men's turn, and with the aid of the last medicine man, they frightened the landlord so that he agreed to pay the money if they would give him time.

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NAMES AND LOCATIONS OF MISSIONARIES

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(Continued from Page Forty)

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