

HOME ^{and} FOREIGN FIELDS

Vol. VIII

JANUARY, 1924

No. 1



"THE VIRGIN OF SOLITUDE"

One of the many images of The Virgin Mary worshipped by the Catholics of Mexico. Do not these "next-door neighbors" need the gospel of Jesus Christ?

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THE MISSIONARY PILOT

SENIOR B. Y. P. U.

January 6.—Topic, "The Gospel in a Nutshell." See editorial, page 2, "The Best for Christ." God gave his best for us. Let the leader summarize the reasons why we should give our best to him.

January 13.—Topic, "Wait on the Lord." See page 8, "The Fruits of Wisdom and Sacrifice." See also the stories describing missionary progress in needy Mexico (pages 20-24). Let the leader use incidents from these stories to illustrate the need of patience and the certainty of final results.

January 20.—Topic, "The Bible the One Basis of Baptist Beliefs." It is difficult for us to realize the preciousness of the Bible as do those in lands of religious persecution. Let some one read the "Message from Roumania," and show what the Bible means in such a land.

January 27.—Topic, "Look on the Fields—Missionary World Survey." Let the leader, or some one specially invited, summarize the conclusions presented by Dr. Carver in the final letter describing his world-tour, "At the End of the Trail," (pages 10 to 13).

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

Especial attention is given this month to the study of Mexico. In addition to the interesting stories on pages 20 to 24, Mrs.

Pittman has provided some excellent supplementary material in the Young People's Department. A striking poster may be made from the pictures illustrating the Baptist leper work in China, and Dr. Lake's story might well be made the basis of a special program.

W. M. U., and Y. W. A.

The topic for the missionary meeting this month is "Mexico." An abundance of special material has been provided on pages 20 to 24. See also outline program prepared by Miss Willie Jean Stewart on pages 26, 27.

SUNDAY SCHOOL

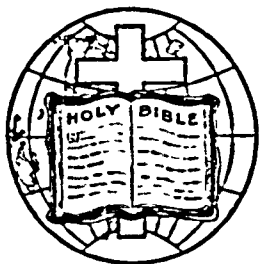
January 13 has been designated "Baptist Relief Day," and all our Southern Baptist Sunday schools are requested to make this an occasion of a special program and collection for the sufferers of foreign lands. See especially the announcement on the cover page.

MEN'S BROTHERHOOD AND PRAYER MEETING

Secretary Henderson furnishes a helpful outline for the Men's Brotherhood program on page 28. Let the prayer meeting leader read with care the editorial, "Forward—or Backward," and make this the basis of the prayer meeting study. Another excellent prayer meeting topic is "The Missionary Motive," discussed by Rev. Chas. C. Smith on page 5.

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I. J. VAN NESS, D.D., CORRESPONDING SECRETARY

G. S. DOBBINS, EDITOR

JANUARY, 1924

The Best for Christ

Great character comes from great purpose. There are countless purposes which actuate us in our daily living, some trivial, some unworthy, some ignoble, some fine and high and ennobling. The highest purpose which can dominate any life is that which constituted the life-word of Paul when he exclaimed, "For to me to live is Christ!"

Christ not only desires but *demand*s our best. He will not be content with second place in our affections, nor is he willing to accept the left-overs of our possessions. Listen to this startling statement: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Again and again are the requirements of discipleship set forth in terms of absolute surrender—and nothing else will suffice. If Jesus can not be Lord of all, some one has well said, he will not be Lord at all.

Has Christ the right to make such a demand? Is it reasonable to call upon ordinary, average men and women thus to surrender without reservation all that they are and have to Jesus? Upon what grounds shall we base this demand and appeal? The Scriptures and reason combine to give an unequivocal answer.

First, Christ can claim absolute sovereignty over our lives by right of creation. "In the beginning was the Word," writes John, "and the Word was with God, and the Word was God. . . . All things were made through him; and without him was not anything made that hath been made." Christ, the Word, was the active agent in creation. He was the real Light, which lightens every man, without whom man could have never progressed beyond the stage of the spiritually unenlightened savage. "In him," declares Paul, "all things cohere." All things have been created by him and for him. Surely the Creator and Sustainer has the right of control over the thing created and sustained.

Second, Christ can claim sovereignty over our lives by right of redemption. It was he who gave himself for our sins, that he might deliver us from this present evil world. In him we have redemption, through his blood, the forgiveness of sins, according to the riches of his grace; and having made peace through the blood of his cross, we who were once alienated from God and enemies, he has reconciled in the body of his flesh through death, that we might be presented holy and

unblamable and unreprouvable in God's sight. He it was who gave himself a ransom for all. "Ye are bought with a price," is the ringing word of the New Testament. We are not our own, and what we have is not our own, if so be that we have trusted Christ for salvation. This being true, by what sort of twist may we claim the best of that with which he has entrusted us for our own use? Surely he who has redeemed our immortal souls from everlasting loss has the right to claim control over such portion of our material possessions as will most effectively serve to bring in his kingdom upon the earth!

Third, Christ can claim sovereignty over our lives by reason of the great love wherewith he has loved us. True love has ever claimed the best. The love of God was so great that he gave his best; and the love of our Lord was so great that he gave his best. Such love does not claim its own by legal process, nor on the ground of right and duty; it bases its claim on the fundamental nature of the regenerated human heart, which responds to love as the ear to sound, the eye to light, the violin to the bow, the bird to the freedom of the air. Not to respond freely and spontaneously means that something is radically wrong. "If a man love me," says the Master, "he will keep my words; and my Father will love him; and we will come unto him, and make our abode with him." We are therefore to walk in love, as Christ also has loved us, and has given himself for us. We are, with Paul, to be crucified with Christ; so that it is no longer we who live, but Christ who lives in us; the life that we now live in the flesh we live by faith in the Son of God, who loved us and gave himself up for us. When the fullness of time came, God sent forth his Son, born of a woman, born under the law, to redeem them that were under the law, that we might receive our adoption as sons. We love him, therefore, because he first loved us. Surely a pure and unfeigned love of Christ, who thus loved us, will not deny to him the best we have that he may use it whereby to discover his love to others who do not as yet know of it.

Again, Christ can claim sovereignty over us because of his mystical union with us, and our vital union with him. "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." In strongest possible figure Jesus declared that his followers must gain their life from him, feeding on him and drinking of him for spiritual sustenance. In another figure he declared that the branch cannot bear fruit of itself, except it abide in the vine: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing." It follows therefore that he who says he abides in Christ ought himself also so to walk as Christ walked. "Ye are dead, and your life is hid with Christ in God." Christ's hand has closed over yours, and God's hand has closed over Christ's. Could the statement of complete possession be made more explicit? Surely he who thus identifies himself with the believer has the right to claim the best from his own, in order that he may through it make known his claim upon others equally precious in his sight!

Finally, Christ has rightful claim to sovereignty over our lives because of the purpose which he has in view for us and the world. This purpose is twofold: First, that he may reveal to us the secret of true living, the philosophy of happiness, the source and fountain of joy. "I am come," declared Jesus, "that ye may have life, and that ye may have it more abundantly." The abundant life is the life of service, of sharing, of self-sacrifice. "For whosoever will save his life shall lose it," is a fundamental law of being, "and whosoever will lose his life for my sake shall find it." The other aspect of the purpose of Jesus is but a corollary of the first: That he may use us, in partnership with himself, in the redemptive plan of God for the saving of a lost humanity. "Ye did not

choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide." We are to go and make disciples of all nations. We are to be his witnesses, unto the ends of the earth. Repentance and the remission of sins must be preached in his name to all the peoples. Our commission, like that of Paul's, is to the unevangelized of all the earth, that their eyes may be opened, and that they may turn from darkness to light, from the power of Satan to God, to receive remission of their sins and an inheritance among the saved. In carrying out the latter purpose we find the most complete and perfect fulfillment of the former. Indeed, the purposes are at bottom one purpose, and the highest self-realization of each individual comes only as he gives of his *best* that every other individual in the world may likewise find his place in the circle of the will of God.

By every argument which sound reasoning can adduce, and by evidence heaped upon evidence throughout the Scriptures, Christ demands, and has a right to demand, our *best*—and nothing less will ever satisfy him or our own hearts and minds. Let us then resolve to give him the best—the first-fruits, the choicest portion, the measure heaped up and pressed down and running over. God alone can estimate the happiness in store for a life thus surrendered, and he alone can foretell the influence for good and the bringing in of Christ's kingdom which such a life will wield.

"The best that we have, is that too much
For Him who gave up all?
The best that we are, is it too good
To use at the Master's call?

"He gave up the glory He had with God,
That we in that glory might share;
He laid down His life on Calvary's hill,
That we might have life in His care.

"Shall we be the losers, by using for Him
The talents that He has bestowed?
Shall we poorer be for giving to Him
What we have received from His hand?

"The best we can be will never appear
Till we lose ourselves, wholly, in Him;
The best we can do will only be done
When His strength is the power within.

"Then take us, dear Lord, all we have, all we are,
And make us the best that may be;
May we live, then, for Thee, be filled with Thy love
And reveal to the world only Thee."

* * *

Forward—or Backward

A moving object will continue to go forward for a little space by force of momentum. How far it will thus go depends upon its original velocity, its size, and the obstructions in the way. But momentum, the physicist points out, is always movement toward a dead stop.

The law of momentum holds good in spiritual affairs, with the difference that a dead stop is impossible. Having ceased to go forward in the world of spiritual things, the inexorable law is that we must go backward. It is impossible for an individual, a church, a denomination, to maintain a dead level as regards spiritual life. To ascend the heights requires unceasing struggle, and when this effort is relaxed the descent begins toward abysmal depths which are as measureless as the heights toward which we ought to climb. The alternative is perfectly clear—we must go forward, or backward.

Much of Christian history illustrates this great truth. During the first three centuries the early Christians struggled up-

ward against incredible odds, with such glorious success that the gospel was spread over the known world, and Christianity was established in the Roman Empire beyond the possibility of overthrow. Then came a period of ease, of prosperity, of popularity, when efforts relaxed, and Christianity, adulterated with heathenism, sank to almost unbelievable depths of ignorance, superstition and iniquity. From the heights of New Testament ideals to the depths of Romanism was so great a fall that almost a thousand years were required for the climb back to sight of the original heights, and then the Reformation shook the world. Two centuries of struggle ensued, at the close of which the victory for Protestantism and democracy was fairly won. With this victory came a period of ease and prosperity, and swiftly Christian ideals plunged downward to the atheism, immorality, hyperorthodoxy and essential godlessness of the Elizabethan era. The Wesleyan revival, the missionary movement begun by Carey and the Sunday-school movement under the leadership of Robert Raikes and John Fox, served to check the downward course, and painfully and slowly the world began again the upward climb toward New Testament standards. Revolution followed revolution, and a new world-order was born, bringing such an era of progress and material prosperity as the world had never before known, when again the descent began—this time swiftly to the cataclysm of a world-war which brought unprecedented suffering and disaster. Again we are climbing out of the depths into which this terrible war plunged us, with the heart of humanity yearning as never before for the heights of New Testament living which alone can bring permanent peace and happiness.

The war did not bring to America much of real suffering, but rather augmented our material prosperity. Vicariously we suffered with our allies, but the condition in which the war left us is in no wise to be compared with that of the bereft, destitute, debt-ridden, poverty-stricken nations of Europe. This vicarious suffering served to stimulate us for a fleeting hour to a great idealism, but when peace came the spiritual struggle ceased, and steadily we have been dropping back into the depths of selfishness and materialism that are little less than appalling to the careful student of history.

Caught in this stream of idealism and suffering, Southern Baptists rose in 1919-20 to great heights of vision and sacrifice. We caught a glimpse of God's purpose for us in world-evangelization, and set ourselves with glorious enthusiasm to the task of sharing worthily in a program of missionary effort that would make our own nation more nearly Christian, and that would then extend the gospel message and the fruits of that message to a majority of the peoples of the globe. But with the pressure of necessity removed, and self-interest again in the forefront, we have gradually relaxed our effort, slowing down apparently toward a dead stop.

But, as we have already pointed out, in spiritual affairs there is no dead stop. We must be going upward, by nerve-straining, sacrificial effort, or we shall go swiftly down and down toward unimaginable depths. Our leap forward, under the stimulus of a great urgency, caused us to discover our strength, with the result that we doubled our foreign mission force, undertook in the homeland a great program of evangelization, and set ourselves to the strengthening of all our institutions which stand for Christian ministries.

With the cessation of such sacrificial spirit, however, we are not faced with the possibility of merely going back to where we started—of standing still in a reduced program. What we face is the disaster of collapse—of a fall back into the depths of anti-missionism, of hardshellism, of indifference, of worldliness, examples of which fill the pages of history. Is this possible disaster not perfectly clear to those with eyes to see and minds to comprehend? Must we shout it that deaf ears may hear? Listen to this plain statement from Dr. W. O.

Carver, whose analysis is given all the greater weight because of his recent visit to the foreign mission fields:

"We have already mapped out a program and begun it on a scale calling for great sums of money and greater and greater force of men. We are falling terribly short of the demands. We have advertised to fellow Baptists in the lands where we work the great plans which were projected four years ago, and have invited them to work with us in the fulfilling of these plans. They have responded and have kept the faith. We are telling our missionaries now that we cannot meet the pledges we made nor carry out much more than half what we promised of enlargement and advance. Many who are not Christians in all the lands heard of our undertakings. Some of them were greatly impressed and will be distressed and discouraged in their interest in Christianity by reason of our failure. Others were aroused in opposition and will rejoice in our defection and gloat over it."

Look at it a bit more concretely: A hospital in China has been erected at wise but heavy cost. It cannot operate unless equipped and manned. Our failure to go forward does not mean a standstill here—it means a disastrous step backward, as this hospital stands closed and useless in the midst of direst need. Again, a school building has been provided, into which a freshman class is gathered, filling it to capacity. The promise is that each year additions will be made to the building so that this first year class may go on, and a new class of equal size enrolled. Now no advance can be made, the promises are broken, prospective students are disappointed, the native Japanese who at first were deeply interested are made to shrug their shoulders in contempt. Scarcely less disastrous is the situation which must develop in the homeland if we do not go forward. Programs for enlargement must be halted, workers dismissed, opportunities abandoned; the credit of our boards, already strained to the utmost, will be impaired, and those whom we most desire to reach with our message will lose faith in us and therefore discount what we preach and teach.

Southern Baptists, the issue is clearly drawn: It is either advance or retreat, enlargement or retrenchment, forward or backward. The eyes of the world are upon us, our Lord is depending upon us, inescapable responsibility for the lost is upon us. There is no reason why we should fail, except the reason to which history so clearly points—that we shall cease heroic, sacrificial struggle, expecting to hold our own and to stay where we are in self-satisfied ease.

Would God that these words might burn themselves into the minds and consciences of Southern Baptist pastors, deacons, women leaders, consecrated laymen and young people, until they would shake off their indifference and set themselves as crusaders in a mighty new cause to stop this descent into the depths of failure by a call so thrilling and an example so potent that as a people we shall start upward with passionate determination to reach again the heights of New Testament standards of living and of giving!

Forward or backward—which shall it be?

* * *

The meetings of the State Associations and Conventions throughout the Southern territory were marked by deep concern for our Southwide causes, particularly home and foreign missions. The situation of these two Boards were put squarely before the messengers, and many hearts were stirred by the needs which have become so alarmingly evident regarding these two paramount interests. Growing out of a careful presentation of the facts, were several well-defined sentiments: (1) that Home and Foreign Missions should have their full quota of money collected monthly, and not be forced to carry heavy

interest charges because of failure to receive monthly remittances; (2) that the percentages determined upon in Southwide conferences should be carefully adhered to, no money being withheld for any reason which should go immediately and directly to these Boards; (3) that the concrete objects, forms of service, fields of activity, achievements, needs, opportunities, of Home and Foreign Missions should be presented inspirationally and educationally more often and more effectively than has been the case for the most part since the Campaign; (4) that the brotherhood be made to realize more keenly the necessity for intelligent, earnest, heart-felt, unceasing prayer for the making of our Southland Christian and the extending of our witness unto the uttermost parts of the earth by means of the missionaries at home and abroad who are our direct representatives; (5) that the campaign for the indoctrination of our people along lines of stewardship and tithing be pushed with all vigor and enthusiasm, looking to the time when a generation of Baptists will be as consistently orthodox in this great doctrine as they are in other New Testament fundamentals. Our State Conventions and Associations are powerful factors in world missions, and fulfil their highest purposes when they are fired with zeal for nation-wide and world-wide evangelization.

* * *

The New Year is always an appropriate time of new beginnings. Business men utilize the opportunity to "take stock," endeavoring to discover their successes and failures, their profits and losses, their assets and liabilities, and on the basis of this analysis to lay plans for a better year. Ought not a church to undergo an analogous spiritual process at least one each year? First, careful inventory should be taken of human spiritual resources and liabilities. How many members have been added, and how many lost? How many are active and how many inactive? How many are rendering a good account of their stewardship, and how many are not? How many are spiritually vital and strong, and how many anemic and weak? The pastor, with a small group of selected members, may well go through the membership register, answering these questions regarding each member, and on the basis of such answers, listing them for service, and for prayer and enlistment. It is almost a hopeless undertaking to lead people to enthusiasm and sacrifice for missions who have no vital part in the life of the local church to which they belong. Pupils are not promoted to high school and college before having finished the grammar grades—and missions and benevolences are the post-graduate courses in the Christian's life. Let us seek to strengthen our churches through every-member enlistment in all their activities as a fundamental prerequisite to their participation in the larger life of the denomination and the kingdom.

* * *

"Is it possible to jail people in the United States because of their religion?" A writer in the *Dearborn Independent* records a strange story of religious persecution of a Jewish lad, Harry Bucalstein, who was converted and became a Baptist, and whose parents and neighbors hounded him to a prison cell and to six months in a penal institution for incorrigible children. The evidently authentic report of the case reveals the deep-seated bitterness of the Jews toward one of their number who turns "renegade," as they call it, and speaks eloquently of the need of the Jews for the saving gospel of Jesus Christ. Our Home Mission Board is seeking through its department of Jewish Missions to stir up renewed interest in the evangelization of the Jews in our midst. Let us continue to pray for God's blessings upon this work.

The Missionary Motive

Rev. Chas. C. Smith, Windsor, N. C.

The heart of the Bible is the sacrificial death of Jesus Christ, which is sufficient atonement for the entire race. The telling of this story is the main business of the agency which the Lord established for the dissemination of his truth.

That agency is the church. The dissemination of this truth among a people unable or unwilling to support those who tell it is missions. Missions, then, is the main business of the church.

Through the centuries men and women have told this story. Like Paul numbers have said, "I will gladly spend and be spent." They have gone, thrust out by a burning passion, to make this great way of salvation known, and many of them have seemingly endured more than "all things." What is the motive that has impelled them? What are some of the passions and reasons that have moved men and women, churches and denominations, to this great task?

It is necessary occasionally to get to the fundamental principles of missions in order that the missionary fires may be kept burning, and that the church may be kept continuously at its main business. Let us consider some of the master motives that move the church and the individual Christian to missionary endeavor.

I. CHRISTIAN EXPERIENCE NEEDS ADEQUATE EXPRESSION

A Christian experience means that Christ is in the heart, and when yielded to he controls the feelings, thinking and will of the believer, and thus the Christian's impulse is to do the same things that Christ did and does. "As he is, so are we in this world." The master passion of Christ was to serve, to save, to redeem. "The Son of Man is come to seek and to save that which was lost." "For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." He ever felt impelled to move on to others who had not had the benefits of his beneficent ministry. "I must preach the kingdom of God to the other cities also." Divine necessity moved upon him as the great imperative of his being. "I *must* be about my Father's business." "The Son of Man *must* suffer."

A genuine Christian experience presupposes the mind of Christ; the servant *must* be as his Lord; and he feels with his Lord that he, too, must work the works of him that sent him. The expression of a vital Christian experience is ever to work, think, labor, for the good of others. The Christ spirit within is never adequately expressed except in laborious, continued efforts of loving service in behalf of others, seeking to render them the highest good. That is the natural impulse of the Christian heart. He that quenches that impulse must be a smaller Christian; and the one who does so must feel himself shriveled in his spiritual nature. The Christ spirit within is essentially unselfish, and this spirit can be adequately expressed only in doing those things which, too, are essentially unselfish. Hence this is one of the superlative motives that prompts to missionary endeavor, namely, the giving of full expression to a Christian experience that is vital and genuine.

II. THE POWER OF THE GOSPEL TO RECONSTRUCT CHARACTER

That the character of the world needs reconstructing there is no difference of opinion. Never has there been a time when selfishness was so rampant. Baptists returning from the Baptist World Alliance unite in saying that another great war is imminent. Nothing else but the gospel can give per-

manent help there. Secretary Charles E. Maddy, of North Carolina, says, "Unless Protestant America gives Europe the gospel, there is nothing but chaos and universal ruin facing the whole continent. And everywhere we found Europe looking to America for succor and salvation."

Nineteen centuries are replete with testimonies to the power of the gospel to redeem. The history of missions is filled with unnumbered incidents. Almost every issue of the HOME AND FOREIGN FIELDS reads like the book of Acts.

Because Christians know of the great blessing brought to lives by the gospel they therefore find in this a powerful motive to continued and increased and enlarged missionary activities. And individual lives act as a potent influence in reconstructing communities and nations. Karjaanak, a converted native, was largely instrumental in making Greenland Christian. Savonarola transformed Florence by the power of the gospel. Africanas, won by Moffat, the great missionary to Africa, won his tribe to Christ. Someone asked a Chinese of influence when the revolution in China began, and was told it began on the day that Morrison landed in China. That motive furnishes adequate reason why the Southern Baptist Convention is doing mission work in Europe. For cheaper and many times more effective is the preaching of the gospel to Germany than cannon, soldiers, battleplanes, and poison gas. Baptist money spent by the million in Europe would reconstruct that continent in ten years.

The gospel transforms. Native Chinese recently celebrated the twentieth anniversary of the coming to their country of two Southern Baptist missionaries, Mr. and Mrs. McDaniel, by a great three-day festival, when there were numerous testimonies by Chinese Christians to the transforming power of the gospel as preached, taught and lived by those consecrated servants of the Lord. Surely that constitutes an impelling motive to foreign mission work, as indeed Christian work of all kinds.

III. THE HONOR OF JESUS CHRIST

In my opinion, this, beyond all doubt, should be the master motive in missions, the magnifying of the name of Jesus Christ is his saving power. Missions save the lost, but that is not the missionary motive supreme. Our Lord has commanded mission work to be carried on, but mere obedience often degenerates into cold, stern duty, and perhaps the mere mathematical giving of the tenth. So mere obedience to a command even of the Lord is not intended by him to be the dominant motive for missions. The great motive that should incite us to missionary activity and prompt our gifts is that Jesus may be known and honored among peoples to whom he is now a stranger. As long as his great love and great sacrifice and way to God are unknown in any land, there he can not be honored and magnified. A natural impulse of the human heart is to make known the splendid achievements and noble worth of those we love and admire. The Woodrow Wilson Memorial Fund was raised for the purpose of honoring that great American. Calvin Coolidge Vermont Clubs are being formed all over America that our new president may be nominated for that high office and then elected in his own right to the presidency. The burden of Scripture and the emphatic motive set forth therein is: "Make known his saving health among the nations." "That the whole earth may be full of his glory." "I will give thee the heathen for thine inheritance." In God's heart the whole world has already been given to Christ. Our part is to seek to work with God in the bringing of this purpose to speedy realization. The question for us is not, "Can the heathen be saved without the gospel?" But it is ours to say, "If they are saved at all, let them have a salvation that is not meager, and then let our Christ have the honor of saving them."

These are some of the master motives that should move every Christian to sustained and deepened interest in missions, and that should impel him to ceaseless activity in exerting his powers to the world-wide dissemination of the glorious gospel of our Lord and Saviour.

We should pay in full our Campaign pledges, not simply because we made them, though surely we should place too high a value on our word than to repudiate a single dollar pledge. We should pay them, not simply nor primarily for the honor of our denomination, though certainly we should guard jealously this denomination which came down to us through "dungeon, fire and sword." And we should sufficiently prize the glory of her prison-stained and flame-charred garments, made so because our forefathers in other years stood for the whole gospel for the whole world, as not to allow the Baptist name to be dishonored among men because we hold avariciously to our paltry dollars, refusing to give them, and thus confess before the world that we prize these dollars above the Baptist name.

Yes, I want to pay my Campaign pledge and beyond, but for motives higher far than these. Christian experience finds adequate expression only in this most unselfish service of all, the giving of the saving gospel to those who have it not. Ruskin reminds us of Southey's statement that no one was ever yet convinced of any momentous truth without feeling in himself the power as well as the desire for communicating it.

He who has knowledge that will help his fellows is under obligation to convey to them that knowledge. The fact that he can help is reason why he should help. When we have power to help in the highest way by giving that which will remake character so that it will be in the likeness of the Lord, then we have a far higher missionary motive than paying our pledges just to meet a promise that we do not wish to break.

The Spirit-taught person has as his aim the honoring of the name of Jesus, and that this may be accomplished he seeks to make him known through redeemed lives, shining as lights in the world. He labors to usher in that day when

". . . every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of All."

* * *

Japan's Pathetic Spiritual Need

Rev. J. F. Love, D.D.

Some earnest men are conducting in Japan what they call "newspaper evangelism." In other words they are advertising the gospel in the newspapers. The plan is to secure space in certain secular papers which have wide circulation, and fill this with explanations of the gospel. The responses which are received from readers of these advertisements are significant of the need, the urgency, and the promise of evangelistic effort in Japan. We give below some of these answers. Let the reader say whether these have in them any missionary appeal for him.

"I am feeling the loneliness of human life and think that Christ might fill the gap."

"I am wandering in the wilderness and weary; please lead me in the right way."

"I am feeling very sad because of the death of my brother; please help me to get near to God."

"I am an artisan without any joy or hope in life; my life is meaningless, more like that of a worm than a man.

I think that perhaps through Christ I might escape from this condition, but do not know how to pray or do anything; please help me."

"Thanks for your teaching in the newspapers; I have realized how great a sinner I am; please teach me how my sins can be blotted out."

"Hitherto my efforts to escape from my sins have been fruitless. Please teach me about a Saviour."

"Looking back on my past life, I find it full of falsehood. Knowing good, I have done wrong. I want to begin a new life. There is no church here, but I saw your advertisement and beg for your help."

"I have lost all trust in everyone; all seem selfish and heartless; for me the world is utterly miserable; I have wondered if suicide were the only way out. I am drifting like a boat without oars. Yesterday I heard an old gray-headed man preaching in the street of the love of God and was greatly impressed. Is it possible that one so cold and hopeless as myself can be saved?"

"Thanks for the tracts. There are many things, however, which are not clear to me. Forgiveness of sins seems too simple, almost trifling and unmoral. I have had a great deal of trouble: was in my second year at the University but had to give it up owing to family circumstances: moreover my mother is out of her mind; sometimes I hate everything and every one. So it seemed that there was nothing left for me to do but to rely on the Shinto and Buddhist divinities. For this reason I have lately read various religious books, but this only brings more perplexity, and sometimes I feel like cursing the gods themselves. Is God's existence real, or is it only something men have invented to get peace? If I could only get real living faith."

"The book you sent was a great inspiration. For the first time a foundation of faith has been laid in my heart; in the midst of my deep poverty hope and love have arisen. My troubles do not now affect me as they did before. A longing of many years has at last been satisfied. My heart, which was as thirsty as the sandy desert, drank in the teaching of the books you sent. Now my heart, which was as cold and dark as a tomb, is filled with light and joy." Later she wrote: "All my doubts and discontent and contrariness have disappeared."

In September of last year a lady wrote in great distress of mind on account of domestic trouble. Three months later she wrote: "Since I believed in God my distress of mind has gone. I am attending church on Sundays." In April she writes: "Many thanks for all the help the Shinsei Kwan has given me. I am very much changed; all my discontent has gone: I am really born again through God's grace."

A student in a normal school writes: "Thanks for the tracts, which I have read several times with great interest. My family is Buddhist but I cannot believe Buddhism. Weak as I am, I want to believe in the one true God and the Lord Jesus Christ, and try to win others out of their sin and darkness."

One in great mental distress wrote: "I am reading your exposition in the newspaper; I feel drawn to religion. My heart is lonely: How happy I should be if I could experience the love of God. About five years ago I got a diploma from a college in Tokyo, but of what use is it to me now?" Three months later he wrote: "I have been thinking of studying Buddhism, but have decided that as it is only negative, it cannot help me. Besides Christianity is the only religion that teaches prayer." A month later he wrote: "My faith is growing little by little. I feel that I have been snatched from the brink of despair. I hope to be baptized before long."

* * *

A single talent which one can use effectively is worth more than ten talents imprisoned by ignorance.—*Marden*.

A Message from Roumania

Rev. Dan Hurley, Bucharest

I promised Dr. Ray last summer that I would write an article for HOME AND FOREIGN FIELDS early after arriving at Bucharest. I want to keep my word.

Our first stop was at Naples, Italy. This was fourteen days out from New York. Here a number of us went ashore and secured an experienced guide who took us through the ruins of Pompei and over the city. I have never seen so much poverty and signs of sin as were manifested here on every hand. It was pitiable. Three days later we were in Piraeus, Greece, which is just fifteen miles from Athens. Again a number of us took a sight-seeing car and spent the day in Athens. We spent two hours in the ruins of the Acropolis. This old building was very interesting. A few hundred yards from it is Mar's Hill from which Paul preached to the Athenians of the unknown God. I went and stood on it and prayed that I might be as true to the faith as he. Athens is a beautiful city. We saw every sign of prosperity. We also stopped at Smyrna. This is a place that was burned by the Turks in the war with Greece. Then it was a city of 300,000, now it is a mass of ruins. At Constantinople our ship was put in quarantine for two days. You have read the story of "The Man Without a Country." Here we saw such a person. We saw the government officials refuse to let a Turkish citizen land because he was a Christian and not a Mohammedan. What could be more contemptible or heathen? Finally on October 5 we sailed into Constanza. Soon we were in the hands of the custom officers and here we bore our first persecution for the cause. Our books were confiscated because they claimed they were Baptist books. Finally by buying them through we saved them. A few months ago they burned the library of another Baptist preacher coming from America. We were fortunate.

The first Sunday in Bucharest we attended the Roumanian Baptist church. I make this distinction because there is a German Baptist church also. We found the little chapel crowded and many people standing around the door seeking admittance. They stood there while the minister brought the message. People tell us that they never lack for a crowd of people at every service. The church was crowded again last Sunday. So far as I could see, every person present, however poor he might be, made a contribution. Our hearts went out for them.

You want to know about the city and the seminary. The city has a population of over one million. It has doubled since the war. It is crowded into a place about the size of Richmond or Atlanta. Living expenses have also doubled. The people have taken advantage of the growth to put prices up, especially have the people who own houses taken advantage of the people. The seminary is almost in the heart of the city and is built in a very nice place. The building is not large but is six stories high. It will be beautiful when completed. We can enter it in one month.

At this writing we are in a little town named Revetis, 420 miles west of Bucharest. It is a valley two miles wide between two mountain ranges. The people are all farmers. It is beautiful. The Baptist church is stronger in wealth and membership than the Catholic Church, and is a far nicer building. It is built of brick and is enclosed with a concrete and brick fence. We are staying in the home of a fine Baptist who has spent six years in America. At this time a training school is in progress here. Forty Baptist preachers are attending. They begin class at 8 o'clock in the morning and continue until six in the evening, with just an hour's recess at noon. They are here for business. I have never seen people seemingly more desirous to get a

knowledge of the Bible. Every one has told us that the great need here is religious freedom and trained leaders. I pray that we may live to see the day that both shall be accomplished, and in addition to this that we may live to see all these licensed saloons and houses of disrepute swept from this beautiful country.

I shall not speak of the persecutions this time. I am going to write you a letter about them later. I will say that the half has never yet been told.

I have told you something of the kind of people we have met so far. What more could a person ask than the privilege to spend his life with them? As for us we ask for no higher honor.

* * *

Did We Over Advertise?

Rev. H. M. Fugate, Macon, Ga.

This is a day of advertising. Wherever we turn advertisements fairly scream at us. It is a joy to find, as we sometimes do, that goods are just as they were claimed to be. But many times, when we go to buy, we find there have been grossly misleading statements and inexcusable exaggerations.

Four years ago Southern Baptists advertised themselves before the world and among the heathen as bent on doing big things in the fields of missions and education. We boasted of 92 millions subscribed, and spared no pains in claiming to have done "the greatest thing ever." We went everywhere declaring we had a message for all the world. We were going to "lift the world into the light." We had "come to the kingdom for such a time as this," and had assuredly come to "the Baptist Day." God had found in us his "present-day Israel," etc., etc.

Several observations may be in order.

First, I like to believe that the things claimed are true. I believe we have a greatly needed message—a message which, if faithfully proclaimed, will "lift the world into the light." I am sure the world waits for the Baptist message and I believe God waits to use us in a very large way.

But a second observation is that while these things should have sobered us and humbled us, they seem to have produced in us a measure of pride that has, I fear, had much to do with our present distress. We need to remember that God resists the proud and gives grace to the humble.

A third word is that our present threatened failure is a matter of common knowledge to all who heard our former boasting, and it seems inevitable that we will suffer humiliation in the eyes of all the world unless there is an early rallying to the completion of our task.

I observe again that the heathen peoples saw our great start and heard our big claims. If we fail now they will know it, and I believe there is great danger that failure will mean that the name of God will be blasphemed among the heathen.

A last word. It is inevitable that our work will suffer greatly in every land if we attempt to stand still. In Europe there is danger that our whole program will be turned into a farce. What can we do? The answer is found in 2 Chronicles 7: 14: "If my people, who are called by name, shall humble themselves, and pray, and seek my face . . . I will hear . . . and will heal. . ." That was a word spoken in a dark and trying hour. Let us hear it and try this way out. Humble, believing prayer will prove mighty in its workings now as it has always. My deepest conviction is that more humble waiting before God is the supreme need of the hour.

A Layman of Awe

Miss Clara U. Keith, Oyo, Nigeria, Africa

One of Awe's citizens who has proven a great help in their church building programme is James Oguniye Ogun-dipe, the overseer of the building. He is a son of Awe and another product of a heathen home, who, attracted to the Christian people, determined to know the secret of their happiness and progress.

As a boy he worked on his father's farm, made baskets, helped gather palm nuts, and had a busy time at the annual festival of the Oro worship. During this annual festival of seven days, every family sets apart one day as a day for worship by the whole family. He seems to have had his busiest days when all the family came together, there was so much food to prepare. In his early life he wanted to be an Oro leader, but seeing the Catholic priests in worship, and seeing them talk and read in three languages (English, French, and Latin) he was greatly impressed. He at once decided that he must learn all that the Padre knew. His father would not consent for him to go to them at all, but he would run off and watch the children in school. After his father's death he did go to them, but after seven months his people made him come back home and work on the farm. He kept a book hidden away and tried to learn.

Afterwards came a long period of life in Lagos, where he worked as a house boy, a railway fireman, rickshaw-boy, carrier, and finally with the surveyors. He lived with a Christian native who let him go to school some and made him attend church. He lived later with different white men. All through his history he began as a laborer, but would be promoted later, showing that he was a boy the white man could trust. When Governor Edgerton started out on a trip up north, he went as a hammock-carrier, but before they got back he had been given the Governor's box of private papers to carry and guard. Various incidents in his story show that he was trusted by his masters.

I asked him what influence these white men with whom he worked had on his belief in God, did they help him? He said that one of the surveyors with whom he worked was a Christian man, and always kept the Sabbath no matter where they were at the end of the week, and made them observe the rest-day. He also read his Bible and other books that one of the natives who could read said were very good books. But it seems they were only working as servants and did not think much about these men for whom they were working.

He worked with several white men. He had an interesting hunting trip up near Shaki with one man who killed an elephant. He told how they heard the elephants and waited in the tall grass until they passed their way; both hunters fired, one elephant dropped and the others threw their trunks in the air and tramped on. He could put both of his feet in one elephant track. They fell down in the tall grass and waited for about three hours, fearing that the elephants would come back that way. It took twenty-six men to carry in the meat of the elephant and they went back the next day to get the skin. They sent dried elephant to all the chiefs in the north near them. He says it is good meat and that it was the greatest feast he ever attended. Upon being asked if he was not afraid when he heard the herd of elephants coming, he replied that anyone going out to hunt must not fear the forest.

Ogun-dipe said that when he asked for membership with a church in Lagos he had three main ideas about it: First, he thought that the Christians would not be punished by the chiefs; secondly, he wanted an education and hoped be-

ing a member of the church would help him; and his third reason was that he heard talk of heaven with all of its joys and the Bible said it was soon coming, so he thought to go to heaven real soon. All these motives came to nothing one day while he was attending the class which Dr. Agbebi was preparing for baptism. The lesson that day explained the way of salvation, and as he listened he saw clearly God's plan of redemption for him, and in his heart accepted it. There was no more worry about going to heaven soon, but he desired to enter into active service for his Master here, not as a preacher but as a layman.

As a layman in the Awe church, since his return there, he has been very useful. He gave two years of his time to supervising the new building. He tells of many difficulties in keeping the people at work, and often had to "flog some of them on." Sometimes he would give them less money, or for good work pay more. He accepted no pay at all for his time but gladly gave it as his part in erecting the church building, of which the Awe members are rightly proud.

He has since built himself a new home, one section of which he uses for a shop where he sells imported products. He has never had but one wife. He gave a man in Lagos nineteen pounds for her. She has never become a Christian, but he is yet hopeful that she will come to know the Truth and join him in Christian service.

* * *

The Fruits of Wisdom and Sacrifice

Rev. John J. Oliveira, Lisbon, Portugal

American foreign mission boards are more and more learning how to use native talents in the evangelization of the countries they seek to evangelize. Amongst the fields of immediate responsibility of the Foreign Mission Board of the Southern Baptist Convention, no one is yielding greater results than Brazil. The reasons are the following:

Each believer was taught to win others to the gospel. Any brother who showed a desire to preach was encouraged to do so. Ministerial education, though begun twenty years too late, saved the situation and was responsible for the progress Brazil is having and shall have in the future.

In South Brazil Mission there are three men who are truly towers of strength. Rev. F. F. Soren, a William-Jewell man, the first Brazilian educated in the States; J. F. Lessa, educated in the field of hard experience; and Col. Antonio Ernesto, a man of means and a preacher of no mean merit. These three men, respectively, in Rio, Campos and Sao Paulo, have done great things for God in the Southern Baptist Mission.

In the North Brazil Baptist Mission, progress is due to ministerial education, and its initiator was the Jewish Baptist preacher, Rev. S. L. Ginsburg, well known to the Catholic Hierarchy in Brazil, by his fierce attacks on Romanism.

History, however, shall say that it was Rev. D. L. Hamilton of Louisiana, but a Texan by marriage, that made the greatest sacrifice of any missionary that we know of, toward ministerial education in North Brazil. In Bahia, Mr. Hamilton gathered several boys and started a theological class with them. Later on he moved further north to Maceio, and in this city Mr. Hamilton had to give private English lessons to gather funds to keep his theological class and to keep the boys around him. Later, in connection with the Recife College, of which Mr. Hamilton was the president, he gave especial attention to ministerial students and left no stone unturned to provide the North Brazil Mission with a competent native ministry well prepared in Baptist doctrine. The products of Mr. Hamilton's efforts, begun fifteen years ago, are a credit to our denomina-

tion in Brazil and would be a credit in the United States or England. Rev. Augusto Fernandes, the very first product of Mr. Hamilton's sacrifice, has for years been in Piahy, far back in the interior of Brazil, and there he has done much as an educator and a preacher. Rev. Manguba Sobrinho, the literary preacher and orator of North Brazil, located in Manaus, Amazon Valley, has the second best church in all Brazil. Brethren Bernardo and Falcao, who finished their education in Baylor, belonged to the same class with Manguba. They owe their inspiration to Brother Hamilton, from whom they learned Baptist doctrines and principles in the beginning of Baptist life in North Brazil.

Rev. D. L. Hamilton in North Brazil has the esteem and devout love and unlimited confidence of native preachers and churches. We have heard him called the "kind old man," the "man that loves us," and the "man we love." The esteem and consideration Brother Hamilton has in all North Brazil is due to his sacrifice on behalf of Brazilians and his great devotion to Brazilians. He would be always ready to give counsel, go anywhere, or make a true sacrifice in behalf of white or black. As a missionary he felt that the Lord called him to Brazil to give his life to the Lord on behalf of Brazilians.

Our two seminaries in Brazil today are accomplishing much, but we must not forget the stone foundations of theological education in Brazil. To Rev. D. L. Hamilton, "the good old man," as he is affectionately called, is due much of the progress that is registered today in the history of seminary education in Brazil.

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A Heart-Rending Appeal

Rev. L. M. Reno, Victoria, Brazil

(This touching letter is not singled out as emphasizing the situation which it describes in Victoria, nor in an effort to secure relief for this situation alone. It is typical of the burden of the letters which are coming from the innermost hearts of some of our most tried and faithful workers—not in criticism and complaint, but in desperate disappointment that their plans must fail and the cause of Jesus Christ be retarded because of the Foreign Board's inability to provide the funds to carry out the programs projected. May its message sink deep into our hearts.—Editor.)

I am discouraged and disheartened as never before. In our nineteen years of service we have seen at Victoria as severe persecution as in any part of Brazil. We have lived and carried on under the overshadowing oppression of the governor of the state, a brother of the state bishop; but those times were not so critical as the times we face now.

In the beginning of this year our business men through a popular subscription gave us a large and liberal help on our school project in Victoria, and they expected that as soon as we returned we would do our part and put it over. We hoped to arrange with some friends for the needed money that with the help of the Board would enable us to make good their expectation. It seems that we must fall down completely, for we secured nothing from our friends and the Board is not able to carry out its plans and promises for lack of funds. Every one that knows the Brazilian work knows what a critical place we hold because of the good will and the expectation of the business and professional men of Victoria. It is a serious matter for the Baptists to fall down before their co-operation.

The state government offered to present us with half of our school campus. We declined to accept the gift and asked them to be allowed to buy it. They said "yes," and may any day tell us that the deed is ready to be exchanged for the money. We do not have the money.

The permanent deed of four of the heirs of the original campus must come through the orphans' court. The court may call for that sale at her pleasure. Suppose she calls now?

The holding of the prestige that we have gained through nineteen years of struggle hangs on our being able to put through the plans of the school, making it undoubtedly the first in the state. The time is critical, as other schools, particularly Jesuit schools that can get state help, are springing up, and if we lose the opportunity it is lost forever.

We are going to do all that we can to help to save the situation. We do not know what we shall do, we see no light, we have no plans; but we shall do our best.

Why do you send ambitious men on the field where the work is so needy and the opportunities so great, and then give them no tools with which to do their work? Why send men with vision and consecration, whose hearts burn with a fire that burns *them* up, unless it can feed on work done? Forgive me if I seem to criticise or show egoism, but why not send men who, when the tools don't come, can sit comfortably on the front porch and rest?

As I saw the way money is being spent in the homeland I was made to feel that God's people have the money to furnish us the needed tools, but that he has not, so we have to go on breaking down and burning out for the lack of tools with which to work on the job you sent us to do. Is it right to hold us responsible for the job done when we do not have the tools and cannot get them?

We shall do our best, but when the loss comes and the opportunity passes, we cannot be blamed, for we shall then be past blaming.

* * *

In Memoriam—Mrs. T. B. Ray

Mrs. J. F. McF. Gaston, Laichow-Fu, China (on furlough)

Many will already have heard of the passing of our dear Mrs. Ray, wife of our beloved office secretary, Dr. T. B. Ray. I only want to tell you that it was my privilege to meet her several times this autumn—first when she came tripping into the Foreign Mission Board rooms to look up some facts for a missionary meeting in the afternoon. There was the warm handclasp and loving inquiry "for all our dear friends in China," and for many by name.

We were to have been in her hospitable home to dinner some days later, but word came that she was ill. I was leaving Richmond and did not see her till six weeks later, when she was in a hospital battling bravely against disease and discouragement.

Returning again today I find our dear friend no more. We followed her remains to beautiful Hollywood, where 'neath billows of roses and all the flowers she loved we laid her.

I know that this news brings a sense of personal loss, especially to our Southern Baptist missionaries in China and Japan. Most of you have enjoyed her presence in the home. What joy she did bring as she went from station to station and from home to home on that long journey through the East!

Most of us, too, have been in her lovely home here, for it was truly the "missionaries' home," open always to the heralds of the cross.

Would that we might all radiate brightness as Mrs. Ray did. God grant his comfort to her noble husband, our secretary, and to her bereaved parents and to dear little Nancy.

In that better land the dear tired eyes will droop in weariness no longer, the hands and feet, so "swift and beautiful for him" here, will find still sweeter ministry for him there.

Let us fellow on in our appointed ways, glad to have known her, assured that we shall meet her again in "the morning land."

On the Trail of Twentieth Century Apostles

Impressions at the End of the Trail

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

After all the going and the seeing, what are the concluding impressions and meanings of the observation? It is not possible to set them all out in one statement. It will be possible only to give in summary form some of the most vivid, important and abiding impressions with which one returns from travels that have covered four countries of South America, nine in Europe, and China and Japan, with brief stops in Korea. Purposely the space given to these different impressions will be somewhat disproportionate, for the reason that it will be easier to make a clear statement of some than of others.

1. *First of all, thought and affection turn to the personal side and the personnel.*

The more than four hundred men and women who represent Southern Baptists in other lands have a more definite place in thought than was possible before one had seen them in the midst of the life and labor in which they serve the Lord. I love them more individually and specifically than was possible hitherto. I have always believed in them and in a way idealized them. I believe in them certainly not less; if possible, more. It is not just because they have been so uniformly, so intelligently, so appreciatively kind to me. And it is one of the richest treasures of the soul to have all this kindness which has welcomed me, cared for me, cheered me on my way through tens of thousands of miles. It is possible now to love them with a definite heart picture of them one by one, set in their surroundings, serving the Lord. Then one has a volume of new names on the heart's calendar, with faces connected and with memorials of friendship that bind one to missionaries of the Christ of many organizations and from different lands. Nor can one ever fail to think of the host of believing brethren in every land and clime that one has touched, who have endeared themselves to him in the Lord. There are evangelists and pastors and teachers. There are laymen and notable women who serve the Redeemer in evangelism and in school, and most of all in the homes they are taught to glorify in the ministry of the Holy Spirit. There are fine young men and boys that have come for interviews, and lovely girls in schools and churches, and darling little children one has been permitted to hold in the arms and pray gratefully to God that they might come into maturity in the love and service of the Saviour.

I think it is right to say that one is somewhat more definitely conscious that the missionaries carry their human nature to the mission fields with them, and that they need to guard themselves out there, even as we at home, from the snares of human passions and spiritual temptations. In all work the supreme factor is the worker, and the greatest problem. This is accentuated out on the mission field. Here the devil is especially jealous of that which he holds to be his own, and he seeks powerfully to corrupt the agents of the rightful Owner, who have come to claim his subjects in the name of the true King. We shall be better aware of the rightful manner of prayer for the missionaries and the fellow Christians of many nationalities, for having seen their problems with self, with one another, with the work, with alien conditions.

2. *One is impressed with the urgency of opportunity which all the world presents to Christianity today.*

This is seen in the universal discontent and unrest of men and the confessed need. Never before was so much of the

world so painfully and so appealingly aware of its loss and need as today. Men are by no means generally aware of the causes of their trouble and of the true nature of their need. They do know that they are in deep distress and in dire need. Surely this is the opportunity of those who understand the nature of the hurt of mankind and the remedy.

One is able also to find in all lands *eager and expectant desire and effort toward a new era*. Even where there are all the conditions conducive of present despair there is a stubborn and determined optimism. The Spirit himself seems to be helping the infirmities of men and, where they know not what to pray for, to make intercession for them with the groanings that cannot be uttered. The optimism is nowhere assured and buoyant, but it is everywhere active and watchful. The notes of the air of hope are mingled with the same tones of distress, but the eyes are lifted toward the hills from which help is expected.

The supreme appeal for Christian missions, for Christian leadership in all lands, is no longer primarily, on its human side, to be based on the ignorance and the superstition, on the deadness of masses of humanity unaroused and unaware of either need or hope. It is the call of awakened peoples who have seen visions of promised lands of economic prosperity, of social reorganization, of political freedom and honor; but peoples yet in the wilderness of discontent, struggle and conflict, without sure guidance and with no certain road. If evangelical Christianity can prove a genuine Moses, humanity may be led to the Canaan of godly righteousness and peace. It would be possible to illustrate this thesis from every land.

But Christianity's opportunity and call are primarily personal. And here the world challenges as never before. We turn from thought of the mass to the multitude, from nations to individuals. Never before were there so many millions accessible for the personal presentation of the Christ and the Christian redemption.

3. *The appeal of the unreached follows one with haunting call.*

There are *whole countries in South America* almost untouched as yet by any of the forces of the evangelical gospel. And so far as Baptist testimony to the message and mission of the Master are concerned the whole of South America is the responsibility of the Southern Convention. No other major Baptist organization is undertaking or will undertake work in that continent. Thus far we have entered only four of the ten republics, and the time is opportune for going into them all.

Large areas in Africa are the waiting field for any Christian force that is prepared to cultivate it for the seed of the gospel.

There is yet *much room in the Near East* and waiting lands in *central Asia*.

There are *entire provinces in China*, with from five to twenty million inhabitants, which no missionary force is occupying.

Most compelling of all, and most challenging at the moment, is the *vast town and village population* of China, Japan, Korea, and the country and interior populations of South America. At least eighty-five per cent of the people of China till the soil and live in towns and villages. These have hardly been even approached as yet. Eighty per cent of the missionaries in China are located in the port cities, and ninety-eight per cent

in the cities and larger towns. None of these are over-manned. But we are only now getting to see that China must be evangelized by villages. "Village life in China" is now occupying the attention of the missionary agencies and offers the greatest field for the gospel yet attacked. In less degree the same story must be told of Japan. Let any interested reader study this question of reaching the Japanese in the October issue of the *Missionary Review of the World*.

4. *Certain difficulties and dangers face one who goes about the mission fields.*

The problems are many. Making the world Christian is no easy matter. The effort to redeem any part of it reveals many adverse currents and forces.

One quickly encounters in the eager, expectant peoples *worldly ideals and ambitions*. They are not hungering and thirsting after righteousness. Materialism has its allurements for them. Nationalism is exaggerated, jealous and sensitive. There is a temptation, constant and ensnaring, to tell Chinese that Christianity appeals to them as the force that can solve their serious national problems and distress, and to make this the chief appeal. Enlightened and patriotic Chinese are supremely concerned to find a way to national stability, and prosperity, and respect. Christianity offers just the principles that will achieve this. But to use Christianity to advance national prosperity and success is not to become Christian. I found that this form of appeal is a great temptation to even the Christian missionary, and especially of the tourist missionary who specializes in great audiences of students and public men whom he addresses through an interpreter.

Nationalism easily rises, or retrogrades, to imperialism. The imperialistic spirit, for the moment deprived of a body in Germany, has not departed the earth. It is a vitiating tendency in more than one nation today and stands in the way of the mission of Christianity among men.

Group prides, hates and fears are terrible hindrances to the gospel. There are national prides and jealousies, race pride and bitterness, class strife and contention, all to be met and mastered as the gospel pushes its way for the saving of the peoples. One of the first thoughts of the Chinese is as to what bearing Christianity will have on helping the nation. Those who hold the positions of advantage over their fellows and who for centuries have exploited the ignorant and the poor for selfish and for base ends are beginning to discover that Christianity is the enemy of all such iniquity, and social righteousness will have a hard fight in China, as it has in all lands. One of the first questions a Japanese will raise when he faces Christianity is: How will this relate itself to the ideals of Japan? Similar problems originating in national ambitions and national fears meet one in nearly all lands in this day of exaggerated nationalism and excessive concern for material prosperity.

The opposition of the older religions on the mission fields is formidable. The opposition of priests and monks and of the private devotees of these faiths is easy to understand. Nor is it always a selfish and sordid antagonism. Not only are vested privilege and desirable graft endangered; there are many who honestly feel that the foundations of society rest on the religious systems that have long held the field. These advocates grow aggressive as Christianity extends its influence and increases its power in these lands. The more obvious evils and crudities, as they appear in the light of Christian standards and of modern culture, are recognized by the leaders of the religions, and reforms are wrought and modifications made with a view to popularizing the old religions and giving them a fresh hold on the affections and following of the peoples. One meets such reforms in the Buddhism of Japan, and finds renewed zeal for Shinto. They have adopted and adapted many of the ideas and also the methods of Christianity. Many

Christian hymns have been adopted bodily with only slight changes of phraseology. The name of the Buddha takes the place of that of the Christ in hymns, which are then sung exactly as with the Christians. Sunday schools, institutional churches, community centers, Young Men's Buddhist Associations, weekly papers, improved schools, all these and more are used to check tendencies of the people to yield to the challenge of Christianity. The late Emperor of Japan, six years after his death, had dedicated to him a most splendidly constructed temple, in the finest style of the simple, stately Shinto architecture, in the midst of a great forest on the borders of Tokyo. A huge procession inducted his divine spirit into the shrine and an average of seven thousand pilgrims daily adore and pray toward this holy place.

In Roman Catholic countries there is a change toward evangelical propaganda, in many quarters. One still finds the old blind persecuting methods. But also one finds frank recognition of the values of Protestant education, preaching, social welfare, and a counter movement which seeks to duplicate the methods and to supply the needs which our missions have brought to consciousness. It is easy to make the plea that the "Church" can supply all the needed reforms far better than the heretical sects and prevent the destruction of the souls of the faithful. Even among those who recognize the incapacity of the old faiths to supply the demands of the awakened religious consciousness there are those who insist that indigenous religions are demanded and are in any case far better. Hence one finds new religions, like Tenrikyo in Japan; Tao-quan in China, and various reform movements in India. Western cults are also seeking following among the aroused souls of all these lands.

More serious than the problem of opposing religions are tendencies toward *mistaken emphasis and methods by some of the Christian forces*. There is too much theorizing and experiment. There is too much "statesmanship" in some quarters taking the place of common sense, religion and hard work. It is very important that we shall keep before us steadily the true objective and the true method of the Kingdom of Heaven. There are some who are very ready to counsel and to control, to advise and to direct, where the great need is for those who are ready to labor in the simplicity of the Christ and in the power of the Holy Spirit. Especially is the great enterprise afflicted with "World Statesmen of the Missionary Enterprise," who only tour the mission fields, meet selected leaders, speak to special audiences; while they never learn the languages of the countries, never visit the towns and villages, nor get into touch with the plain people, yet they undertake to instruct all the missionaries as to their task. They spread abroad theories, criticisms, and programs that stimulate opposition to the real bearers of the burdens on the part of both Christian and heathen native leaders of thought and life; and divert effort and funds in experimental and divisive programs. There are real difficulties and problems of missionary polity and policy, requiring serious thought and progressive solution. But all these are apt to be exaggerated and complicated by professional and amateur missionary statesmen. There are questions of over-lapping of forces and fields; of co-operation and union of organizations; of liberalism and fundamentalism in theology; of native leadership and missionary direction; of the native church and the missionary (foreign) churches, including the troublesome ideas of the "indigenous church" and the "national church"; of the relation of institutional methods and direct evangelism.

I had the pleasure and profit of attending one large missionary conference in which the whole time of the meetings was occupied in discussing "The Building of the Church" in the country in which the conference was held. More and more it came upon me as the discussions proceeded that not

only were the conferees proceeding along wrong lines of conception as to the meaning of the term *church*, but that they were missing the objective of the enterprise in supposing that it must primarily concern itself with the building of the "Church."

Where these problems vex the native Christians and where they are pressing them forward, it can be shown that in almost every instance some foreigner has stimulated a premature and troublesome self-consciousness in the native brethren.

At the same meeting where one of these over-wise foreigners was insisting that most of the missionaries were incompetent and had utterly erroneous ideas of their task, that the merits of the oriental civilizations and temperaments were to be lauded and not displaced; that the only sensible and Christian course for the home societies to pursue was to turn over the money to the natives, and leave them to administer it and also to determine wholly the forms and extent of the organization which should be developed, I was able to have an interview with one of the oldest, most able and universally recognized Christian leaders. I asked him whether the time had come when we could wisely cease to add to the number of our forces in Japan, simply for a few years supply the losses and then gradually withdraw, turning over to the Japanese Christians sole responsibility for direction of the work of Christianity. This man, who had long been pastor of the largest Japanese church, and is now president of the oldest, largest and most influential evangelical Christian school, replied with passionate earnestness: "By no means." Then he went into the question with much pleading. Three times he came round to his plea that I should tell American Christians not to think of leaving the responsibility to Japanese. He felt that the time when this could be done is indefinitely in the future. He said: "We Japanese Christians are very, very weak. We are weak financially, we are weak intellectually, we are weak spiritually."

Here I must speak of a great danger of contenting ourselves with delivering the secondary blessings of Christianity and failing to carry the first great blessing with which Christ sends us. There is ready welcome for the institutions of Christianity and for many of the ideas. It is easier to seek for the general diffusion of Christian influence, to make Christianity a vague, pervasive force in the life of the people. This has very great value, but this is not to make Christians nor to make Christianity the regenerating force that is demanded for the saving of the life of the people. Nothing short of individual regeneration and allegiance to Jesus Christ is the mission on which we are sent. Just at the time when in all history there are vastly more individuals than ever before who are accessible for this supreme gift of God to men we are in danger of stopping short, trying to give the fruits of the gospel instead of pressing on to plant the tree in individual hearts and so in the soil of the people.

5. *Again, one is tremendously impressed with the unique position and consequent responsibility of America and of American Christianity in this day of the world.*

The point does not need elaboration. In every part of the world men's eyes are turned toward this land. Sometimes there is envy, sometimes fear of our ambitions and our power; always there is appeal and usually a hope that from America there is to come deliverance. There is a feeling that here Christianity has a free and an easy chance to try out its power to grip a whole people and an entire nation and mould them to the ideals of the teaching of Jesus. If America can be made genuinely Christian, in a large and commanding way, in our economic, social and political relations, all men will see and take heart. There is no nation that has ever had the opportunity and the responsibility that is now upon the Christianity of this land.

6. *Closely related to what has just been said is the impression that deepens into conviction that the line between heathenism and Christianity is no longer to be thought of as geographical.*

That line is spiritual and it runs right through all the nations and right through the whole world. Heathenism and Christianity are face to face in America as well as in China. More and more the forces of the spirit and the forces of the flesh grapple in conflict. That conflict involves all men. Only the living Christ through his Holy Spirit can save the spiritual elements in mankind and give them strength and power for this fight. On the outcome of this depends the destiny of the race, now in this age, and forever in the eternal ages.

7. *I must have a word to say in the end of the impression one gets of the position and condition of Southern Baptists in the foreign lands.*

(1) The first impression is that of *its great extent*. We have invaded more than a dozen countries, and set up our business there. We have a force of four hundred and fifty Americans engaged. We are expending annually two million dollars in simply running this machine of evangelization as it now is, allowing nothing for expansion and equipment. It will require full four million a year to meet the requirements of this work, providing only for the most inevitable demands of growth. It is a great enterprise in the results which are being achieved by the grace of God. The annual additions to our churches now are more than the total membership of all our mission churches at the end of the first fifty years of our Convention. Prosperity attends and invites in nearly every field and station.

(2) To a Baptist, too, it seems that there is *peculiar fitness in our conception of the gospel and of the church, as well as of the Kingdom of God, for the situation which the world presents today*. We have been prepared especially for meeting the needs of the present situation. Faithfulness and aggressiveness on our part will bless the world and glorify our Savior and Lord in very unusual measure at this stage of the world's experience.

In South America the new era upon which all the countries are entering is to be democratic and free. The evangelical opportunity lies in the reaction from an autocratic and ceremonial church. In Europe the movement of millions away from the church is chiefly due to a conviction, true or false, that centralized oligarchy in church, state and economic organization is a federation of opposition and oppression against the masses of men. It will not be possible for any such centralized church to recover the lost multitudes to faith and active Christian life in organized churches. Only an interpretation of Christ which is free and proceeds in voluntary co-operation can restore those who have gone away from Christ in revolt against state churches.

In all the East the new movement is actuated by the rising consciousness of personal worth and individual rights and responsibilities. Local self-government is an age-long idea in India and in China, giving to our Baptist conceptions peculiar favor and acceptance.

Surely Baptists have come to the Kingdom for such a time as this.

(3) We have a *strategic advantage* just now by reason of being unentangled and uncompromised in any of the mistaken and misguided adventures of recent years. We are free to push our own work as the Lord opens the way for us and lays his command upon us.

(4) The advantages suggested must remind us also of *two dangers* that lie at hand for us. There is danger of impressing other Christians, and heathen as well, that we have something of sectarian exclusiveness. I found some such feeling toward us in several quarters. A denomination that withholds itself from all union movements and approaches with

great caution even entirely legitimate forms of co-operation needs to be at very special pains to manifest a deep sense of spiritual unity and to give very explicit and distinct account of the principles on which it holds aloof from outward and organic connections with fellow Christians. In the strenuous pressure under the endless demands on our workers it is not easy to manifest the love, confidence and unity which we feel toward all the Lord's saints and servants. In guarding the forms of healthful teachings as to faith and practice which we feel imposed upon us by the principles of loyalty to the ideals and methods of the Lord Jesus and his Word, we are constantly facing the danger of seeming bigoted and sectarian. We ought not to worry over such misunderstandings when they come by reason of the requirements of faithfulness, but when the love which we should have toward all the saints is overlooked by ourselves or is neglected in its expression, we wrong the brotherhood of faith, interpose an obstacle in our progress with the unbelievers and hinder the work to which we are devoting ourselves. Without compromise, without turning aside from our own appointed tasks and responsibility, in entire loyalty to our Lord and our mission, we can, as far as in us lies, show the unity of the Spirit in the bonds of peace. There are some things in which we ought to co-operate with others. We use the Language Schools and the schools for missionaries' children, must use them and use them more and more. No principle is in any way compromised if we do this openly, frankly, freely and share both in the cost and the administration. In legitimate efforts to influence the social and political attitudes and practices of the missionary countries we should contribute the full share of our membership and our ideals without fear or reserve. All this while we go steadily on with our own work and our own organizations wholly independent and under our own direction and support. In this way we shall be in position to deliver to our fellow Christians and to the world our distinctive message concerning the purpose and the method of our Lord in his gospel.

The other danger to our work is that of inadequate support. We have already mapped it out and begun it on a scale calling for great sums of money and a greater and greater force of men. We are falling terribly short of the demands. We have advertised to our fellow Baptists in the lands where we work the great plans that were projected four years ago, and have invited them to work with us in the fulfilling of these plans. They have responded and have kept the faith. We are telling our missionaries now that we cannot meet the pledges we made nor carry out much more than half what we promised of enlargement and advance. Many who are not Christians in all the lands heard of our undertakings. Some of them were greatly impressed and will be distressed and discouraged in their interest in Christianity by reason of our failure. Others were aroused in opposition, and will rejoice in our defection and gloat over it.

Before our brethren in these lands and in the face of the heathen we are being put to the proof in the name of our Christ. We cannot afford to fail. There is every inspiration to succeed at whatever cost of sacrifice.

* * *

A wealthy business man, whose generous giving has made him widely known, was once criticized by a friend for conducting such careful and scrupulous inquiry before making a comparatively small gift. "Why do you go into such detail and take so much pains with a small benefaction like that? It makes you look little and picayunish," remonstrated the friend. "Why," replied the business man, "it is not *my* money I am giving. If it were I should think little about it. It is the Lord's money, and I have no right to dispose of it carelessly." This, indeed, is the heart of stewardship.

"Carry On!"

Dr. W. W. Chancellor, Muskogee, Okla.

The work of the Foreign Mission Board has more than justified the fondest hopes of its founders and early promoters. The good hand of God has guided and blessed until our messengers and message are heard in many lands. Expectations of us have been aroused in the hearts of many millions who look to us for the simple story of the cross. Our own brothers whom we sent forth must work under most distressing conditions, while we hesitate to relieve such conditions. The Foreign Board is facing, and is now in, its most serious crisis. It can not reinforce the faithful workers; it may not be able, for long, to sustain the forces now afield.

The heart cry of the world appeals to Southern Baptists. There should be utter faithfulness in presenting the world condition and the appeal of the Foreign Board to all of our people. We should hear his "Go ye" with a new emphasis. There should be sincere integrity and promptness in remitting funds to the Board. The generosity of the people may be estopped if they feel that it is impossible for this offering to reach the place they care for the most.

It is easily possible for our people to care for this distress. Let the work be done and thus say to Dr. Love and to the nations of the earth, "Carry on! Carry on!"

* * *

In the year 1619 a cargo of negro slaves was landed at Jamestown, and human slavery was introduced into the United States. In 1865, as a war measure, the negroes of the South were given their freedom, at which time there were four million. In fifty-eight years they have increased to twelve million; they own 650,000 homes, they operate 1,000,000 farms, they conduct 60,000 businesses, they have accumulated \$1,500,000,000 of wealth, or about \$125 per capita; there are 45,000 Christian church buildings owned by negroes, valued at \$90,000,000; and property and schools devoted to higher education, owned and controlled by the colored people themselves, amount to \$30,000,000, there being expended last year in these schools the total of \$28,000,000. All of this gives us pause as we consider how little we have aided in this marvelous development, and encourages us to realize how great returns our investment would yield as we come sympathetically to the help of our brethren in black.

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Ground has been broken for the new buildings of the Southern Baptist Theological Seminary, Louisville, Ky. The thousands of friends of this great institution join in the prayer that this may be the beginning of a building program which will give to the Semnary the equipment which it has so long and so sorely needed. For more than sixty years it has been the chief source of supply for trained, efficient missionaries, pastors, and other Christian workers, and with its great student body of more than 400 men and half as many women it lays indisputable claim upon the denomination for adequate resources with which to do its work. Nowhere is the connection between Christian education and missions seen more clearly than in our seminaries and training schools, without which every cause that we foster would be crippled beyond estimation.

* * *

God's plan for the universe is, a place for every man, and every man in his place, and without praying he will not get there.—*Henry Sloane Coffin.*

The Layman's Answer to a Searching Question

"Why I Believe in and Practice the Doctrine of Stewardship"

From the viewpoint of equity, the tenth is a modest demand on God's part. God owns all the capital, is author of the laws by which the raw material is converted into the finished product, and it is his will that the tenth shall be used in this world for the highest welfare and happiness of men. With this conviction of God's gracious spirit toward us, it should be our joy to appropriate at least a tenth to that Kingdom that seeks to make "A new earth wherein dwelleth righteousness."

The statements that follow are made by successful business men, most of whom appropriate to the Kingdom far more than the tenth. They are laymen who are not only generous, but systematic in their offerings. The offerings of some of these laymen run into the thousands each year. They are loyal to their church, their lives are above reproach; and they recognize God's claim on the entire personality. "They speak with authority and not as the scribes."

J. T. HENDERSON, Knoxville, Tenn.

Secretary Laymen's Missionary, through whose efforts these testimonials were secured.

I started the practice of honoring God with at least a tenth of my income because I *thought* it was God's plan for my life. I continue because, now, I *know* it. Eight years of fellowship with him has increased my financial income twenty-fold, and no price could be put on the joy that has come to me as I have walked and talked and planned and lived with him.

W. C. NABORS, Mansfield, La.

Chairman Executive Committee of the Laymen's Missionary Movement for Louisiana and proprietor of a prosperous automobile business.

The question which faces every thoughtful follower of Christ is "How can I make my life count most for Him?" The Bible, in teaching the doctrine of stewardship—holding in trust for Christ of every phase that goes to make up our lives—gives the only complete and satisfying answer to this question. I therefore believe in and practice the doctrine of stewardship.

God demands and has a right to expect of us as Christians the first place in our thoughts and actions. The practice of the doctrine of stewardship gives the first place to him, because as faithful stewards we are bound to consider first our every action, as it relates to the One whose stewards we are.

Stewardship implies a day of reckoning. Not knowing when that day will be, we are kept on the continual *qui vive* to see that at all times our entire life is being spent to produce the most results for him.

FRANCIS A. DAVIS, Baltimore, Md.

Chairman of Executive Committee of Laymen's Missionary Movement for Maryland and successful merchant.

One reason I believe in and practice the doctrine of stewardship is that it is Scriptural.

If all our Baptist forces practiced the fundamentals of stewardship, given so clearly in the Bible, all our financial and other problems would readily be solved.

Another reason is, I have the satisfaction of knowing I am a partner in a great business with Jesus Christ, my Elder Brother, as head of the firm. With him directing and controlling, there is no possibility of failure or bankruptcy.

Then, too, it is a means of spiritual growth. In my estimation, Southern Baptists never undertook a more important thing than the stewardship campaign.

Since beginning the practice of stewardship, giving has been a great joy and I would not be deprived of this rare privilege for the world.

Jesus said to his disciples, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." (John 15: 16.)

No greater blessing can come to any one than to be chosen and commissioned by the Divine Master for this great task of stewardship.

Surely he expects us to put into daily practice this doctrine by investing our time, talents, means and influence for the up-building of his Kingdom.

As "I have a stewardship entrusted to me" (1 Cor. 9: 17, R. V.), then my soul's desire is, "That I may be faithful unto the task he assigned me."

Constant in service, earnest in all that I do.

J. T. NICHOLS, Griffin, Ga.

Moderator of his Association, a bank and cotton mill president.

I believe in and practice the doctrine of stewardship:

1. Because God's Word plainly teaches it. "To obey is better than sacrifice."

2. It appeals to my sense of gratitude and appreciation. "What shall I render unto the Lord for all his benefits toward me?"

3. Because it enables me to express my love in a material way to the great loving Father. "I will love Thee, O Lord, my strength."

4. Because of the joy it brings me to be linked up with God (even in a little way), in trying to give his gospel to all the world, to relieve poverty and suffering, and to extend the helping hand to any needy soul.

5. Because without the practice of stewardship by God's redeemed children, his Kingdom will not progress. He has not revealed any other plan for the redemption of this poor, sin-cursed world.

6. Because after the marvellous confidence and trust placed in us to "carry-on" his plans, it is unthinkable that we should be recreant.

7. Because I would be afraid to refuse or neglect it. I would fear bringing condemnation to my soul.

J. H. ANDERSON, Knoxville, Tenn.

For Seven Years Chairman of Executive Committee of the Laymen's Missionary Movement of Southern Baptist Convention and President of the Miller Store Company.

I believe in and practice the doctrine of stewardship:

1. Because it is a positive command of God Almighty that we pay our tithes.

2. The same God who commanded that we keep the Sabbath day holy also commanded that we pay our tithes.

Neither of these commands has been repealed and one is just as binding as the other.

3. It is God's way of financing his Kingdom, therefore it is right, just and equitable.

4. Because I am happy when I tithe, being conscious that I am doing God's will.

5. Because all I have and all I am belongs to God, and one-tenth is the minimum expression of this ownership.

6. I am not only happy in observing this law, but get along on the nine-tenths much better than I formerly did on the ten-tenths.

7. God prospers those who conscientiously pay their tithes; this is evidence that it is God's plan of financing his church.

8. Because we should not allow the Jew to pay more under the law than we pay under grace.

9. Because tithing is a positive command, and Jesus says, "If you love me you will keep my commandments."

10. I am simply a steward; "The tithe is the Lord's, it is holy unto the Lord."

G. W. PURYEAR, Jonesboro, Ark.

An active member of Laymen's Committee, president of a bank and a grocery company.

I believe in and practice the doctrine of stewardship, because I believe that when God said "He entrusted me with a stewardship" he meant what he said, and that it is my duty to be faithful in the discharge of this trust. Gratitude to Him should lead me to accept the responsibility for the right use of all the money I may accumulate; I should also make the most of all the talents and powers he has endowed me with; as his stewards, we are expected to Christianize the whole life.

The work of building up the Kingdom through his church should be our highest aim in life; such a policy will greatly enrich our souls and bring fulness of joy.

When you speak of stewardship, many people think that you refer alone to money; money is only one of the things included. Stewardship means an honest administration of the whole life, and applies not only to the preachers and a few officers of the church, but to each and every member. To promote this idea, it is necessary that those who are practicing it should feel the responsibility of enlisting others; as I see it, our main hope now is to look after our young people and instill this idea in them.

We cannot hope that all the older members will adopt this plan; so many still go along in the old ox cart fashion, claiming that what was good enough for our fathers and grandfathers is good enough for us. Last, but not least, we find many that are afflicted with that dreadful malady called covetousness; it is a form of idolatry that shrivels the soul, benumbs the better part of our lives, and destroys our usefulness in building up the Kingdom.

May God hasten the day when we all shall awake to our sense of responsibility in this matter and be willing to dedicate to him the best of our time, thought, and service, also appropriate to his cause at least one-tenth of our income in a systematic and hearty way.

W. H. MITCHELL, Bowling Green, Ky.

A deacon in his church and a successful grocer.

The question of stewardship should be one of vital and absorbing interest to Christian people everywhere. It should present a strong appeal to every right-thinking and zealous Christian.

There are a great many answers one might give to this vital question. I shall offer only a few:

I practice it because it is Scriptural. We are commanded to give at least one-tenth of our income for the advancement and the bringing in of the Kingdom. I believe every Christian should feel just as morally obligated to obey this command as he does the command, "Go ye into all the world and preach the gospel to every creature." One is just as binding as the other, and each should be obeyed in the same loyal spirit. Christ expects his followers to honor all his commands, and when we obey some and disregard others we fail thus far in living up to our highest obligations. "We are not our own." "We have been bought with a price," and the price was a dear one. What we have of this world's goods is not our own. What we have has been entrusted to us for a high and noble purpose. We are only stewards of what we possess. We are God's creatures and all we have is his; if we fail to observe his command to honor him with our substance, we cannot claim this promise of material and spiritual blessing. We are "withholding more than is meet and it tendeth to poverty." "God loves a cheerful giver," but has no pleasure in a covetous spirit.

I wish I could impress every reader of this statement with the importance of recognizing the claims of stewardship. How much it would mean in the lives of those who are not now practicing it. They are missing joys they know not of. Kingdom work would mean so much more to them. They would receive blessings they have heretofore not known of; and besides, if all Christian people would follow this plan systematically, all the mission boards would be financed. There would not come this cry every year from the Secretaries of the Home and Foreign Boards for money. This problem would be solved, and be solved in a way that would honor and glorify him who gives us all we have.

Personally, I have followed this plan of giving systematically not less than a tenth, and more at times, for eighteen years, and I could not be induced in any way to forsake this plan. It is a part of my life and I could not be content to do any other way. My brother, if you will do the same thing, I am sure your experience will be similar to mine, and giving will be one of your chief joys, as it is mine.

N. A. ARCHER, Williamsburg, Ky.

Deacon in his church, also dentist and treasurer of a coal company.

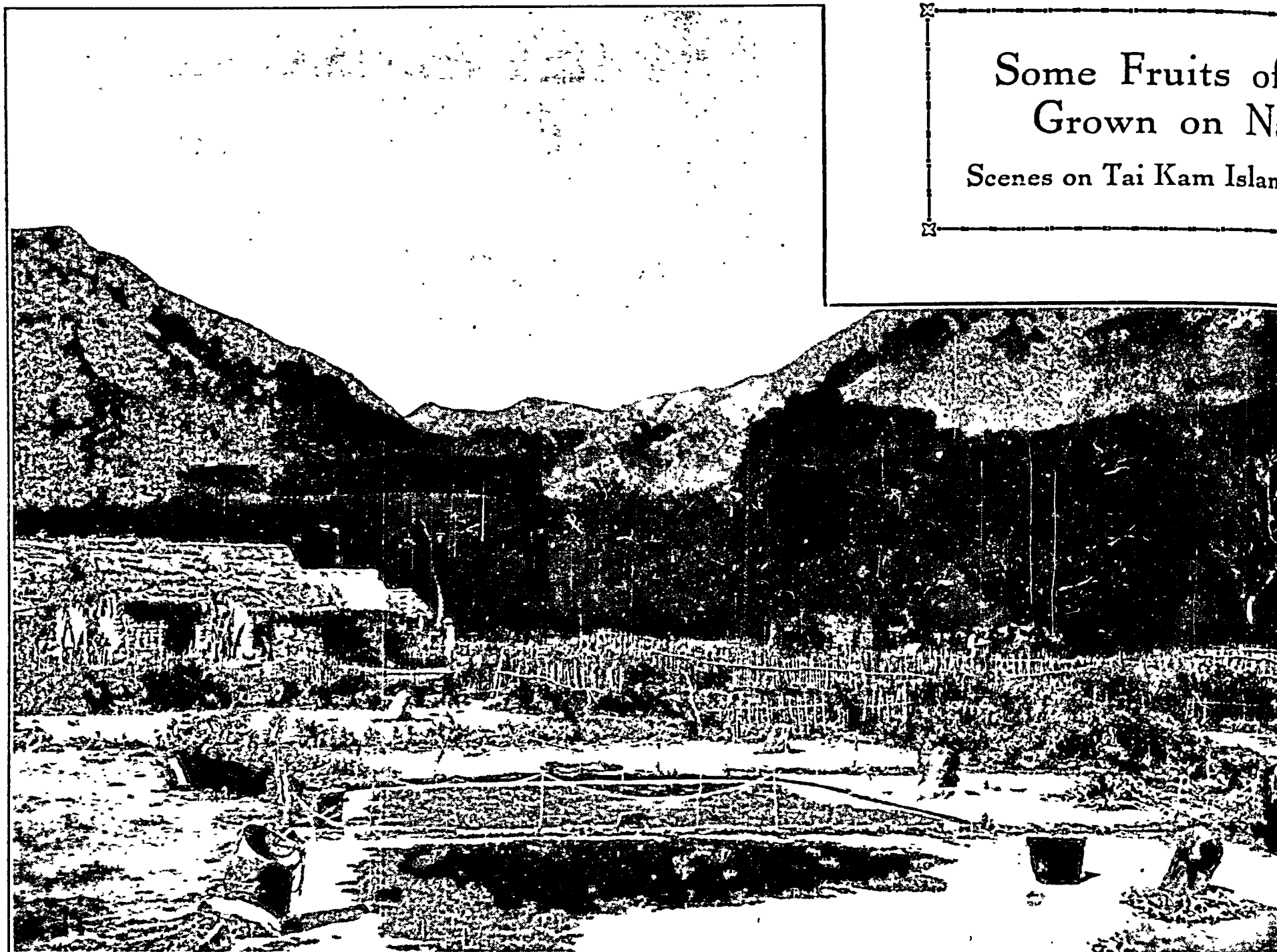
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Southern Methodists are greatly pleased with their plan of "Missionary Specials," by which the amount necessary to support a missionary or native worker, or take care of a definite unit of institutional work, is assigned to a church, or Sunday school, or young people's or women's society, or an individual. Of course all the money is handled through the Board, and there is no direct connection between the mission and the supporters, except in sympathetic understanding and appreciation, but Methodist leaders claim that the educational and sentimental bond thus established is of real and practical value. The experiment is at least worth careful watching.

* * *

More and more the churches are realizing that the every-member canvass and the budget plan of finance constitute the only permanent solution to the money problem. An alert church in New Jersey, to emphasize the value of the canvass, offered an award for the best motto submitted beginning with the same letters as Every Member Canvass. The motto receiving the highest vote was "Every Mite Counts." The next was Education Means Contributions." Both ideas are involved, and both go to the heart of the matter.

Some Fruits of Christian Missions
Grown on Native Chinese Soil
Scenes on Tai Kam Island, Our Baptist Colony for Lepers



THE VILLAGE ON TAI KAM ISLAND

The village purchased for the leper colony was formerly occupied by fishermen-pirates. Mr. and Mrs. Lake have spent many days and nights on island holding meetings, and now they have a Sunday school there.



A GROUP OF FISHING HUTS ON THE ISLAND

The \$60,000 already raised provides for the first unit of the leper colony, capable of caring for 2,000 of these unfortunates. The ultimate plans include fifteen such units, which would mean a million dollar plant.



PLANTING A TREE ON THE LEPER ISLAND

Acting President Wu, former Premier Tang, the wife of the Secretary of State, Dr. Wu's Secretary, and others of the party, witnessing the planting of a tree given by the President.



ON THE ISLAND EXPLORATION

Dr. and Mrs. Lake and the native attendants are watching with interest President Wu as he inspects one of the shacks the fishermen have built on the island.



GRACE BEFORE LUNCH

President Wu is seated on the rock, with head reverently bowed and uncovered as Missionary Lake asks a blessing on their simple midday picnic meal, while on the tour of inspection.

Exemplifying the Compassion of Christ

THE STORY OF BAPTIST BEGINNINGS IN CHINESE LEPER WORK

Rev. John Lake, Canton, China

For a long time, Dr. Dobbins and other denominational editors have been asking the writer to give an account, for publication, of the larger work for lepers now being undertaken in connection with the island, three miles long, in the China Sea, that the late Wu Ting-fang gave us, and visited in person, when he was at the head of the government in South China.

When Dr. J. F. Love and Mrs. Love went with my wife and me, on a government gunboat, to visit the islands, one of which we finally secured, Dr. Love wrote a most interesting account of it all for HOME AND FOREIGN FIELDS, and Editor Laws gave more than a page in a recent number of the *Watchman-Examiner* of New York to an account of my talk on the subject at the Stockholm meeting and on the steamer; but except for these articles and some in *Without the Camp*, published in London, very little has been said about it in the public press. The *Literary Digest* wrote about it, without my knowledge, some time ago, and extracts from my little book, "Learning to Love the Lepers," have gotten into some of the papers—but my aim has been to let this work have a natural, nor-



IN THE FISHING VILLAGE, TAI KAM ISLAND

The men and boys of the village may be distinguished by the fact that they are barefoot. There are tens of thousands of lepers in China, for most of whom nothing is being done to relieve their awful condition.

mal growth, and not the mushroom growth that undue publicity might bring about.

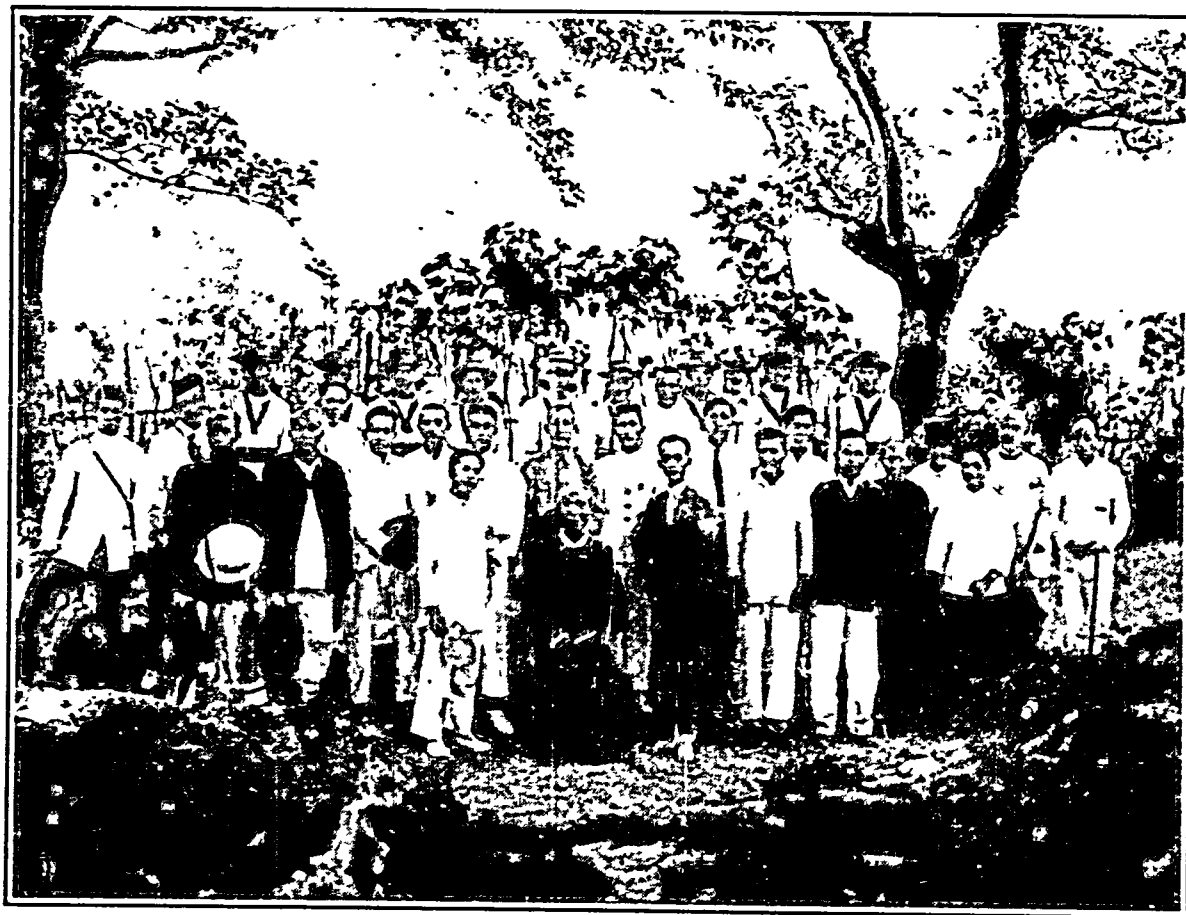
By special invitation of the American Mission to Lepers of New York, I have told of this work to selected groups of friends, in clubs, schools, and churches in a good many of the Northern cities, during our recent furlough in America;

and, of course, I have woven it into my furlough sermons and addresses; but the popular demand for information about it has been greater than my desire or ability to satisfy.

It is all the more remarkable then, and all the more an evidence that God's hand is in the movement, that several friends have voluntarily given amounts ranging from two thousand dollars to six thousand dollars, so that the initial \$66,000 the Mission to Lepers set out to help us raise (as a grant in aid) is in sight.

This \$66,000 provides for the first unit of the leper colony on this island of Tai Kam, two and a half miles from shore, eighty miles down the coast from Hongkong, and ninety miles almost directly south from the city of Canton, where wife and I live, and from which, as headquarters, we superintend a large field that extends to the coast, and includes this and other islands.

This first unit will have a house of worship in the center, a hospital, and an administration building. Three individual gifts provide for these three buildings. Surrounding these three buildings, there are to be twelve smaller buildings, each to house sixteen lepers. Roughly speaking, this unit of fifteen brick buildings will take care of two hundred people. The smaller buildings cost from \$2,000 to \$2,500, and individuals or groups are assuming the responsibility for the erection of these.



ACTING PRESIDENT WU TING-FANG AND PARTY

Dr. Wu took the party to the island on a Government gunboat, postponing his cabinet meeting, and spending four days on the trip. Dr. Wu is seated in the center of the group.



DR WU AND PARTY EXPLORING THE ISLAND

As an expression of his deep interest the President of China gave the \$5,000 necessary for the purchase of the island, and personally accompanied Mr. and Mrs. Lake on a trip of inspection.

There are tens of thousands of lepers in South China, more, probably, than in any section of its size in the world; and less than fifteen hundred of them are now being aided by the government, the French Catholics, the German Lutherans, and everybody else combined. So that, to attack this problem as it deserves, we have an ambitious scheme that will include not only the above-mentioned \$66,000 unit, but *fifteen* such units, on this island of Tai Kam. This would mean a million-dollar plant, providing for thousands of these unfortunate outcasts.

Some might wonder why the lepers should be grouped in units or villages of two hundred each, and why each village of two hundred lepers on the island should have its own house of worship, its own hospital, its own wards and cottages; but this plan, as worked out, seems to be the best. It accords with the Chinese ideas of village life and village government; and it looks to the best physical and spiritual welfare of many who have no hands and no feet—mere stumps of humanity—every one of whom should be within stone's throw of church and hospital.

Let it be remembered that the Chinese, and especially our Chinese church members, are committed heart and soul to this great enterprise. When it was found that, on account of the unsettled conditions in revolution-torn China, this entire island could be bought for \$5,000, Wu Ting-fang, not having that much money of his own in any one bank, handed me two checks, one blessed day. They were written in English, which he

perfectly understood; and one of them read, "Pay Rev. John Lake \$1,300," and the other, "Pay Rev. John Lake \$3,700." This handsome gift of \$5,000 and a still larger bequest caused the writer, in case of his sudden death in

the midst of his dangerous occupation, to take steps towards the legal incorporation of his name—"John Lake, Incorporated," at least until all necessary legal safeguards can be provided (so that any check that might be on the way to him, if he were suddenly cut off, would reach its destination properly).

The accompanying illustrations, each with its legend, will tell the story of this truly wonderful island, which has, by God's grace, come into the hands of the Baptists for what will soon be, in all probability, the largest Christian leper colony in the world.

"Much More"

"But where sin abounded, grace did much more abound." Romans 5: 20.

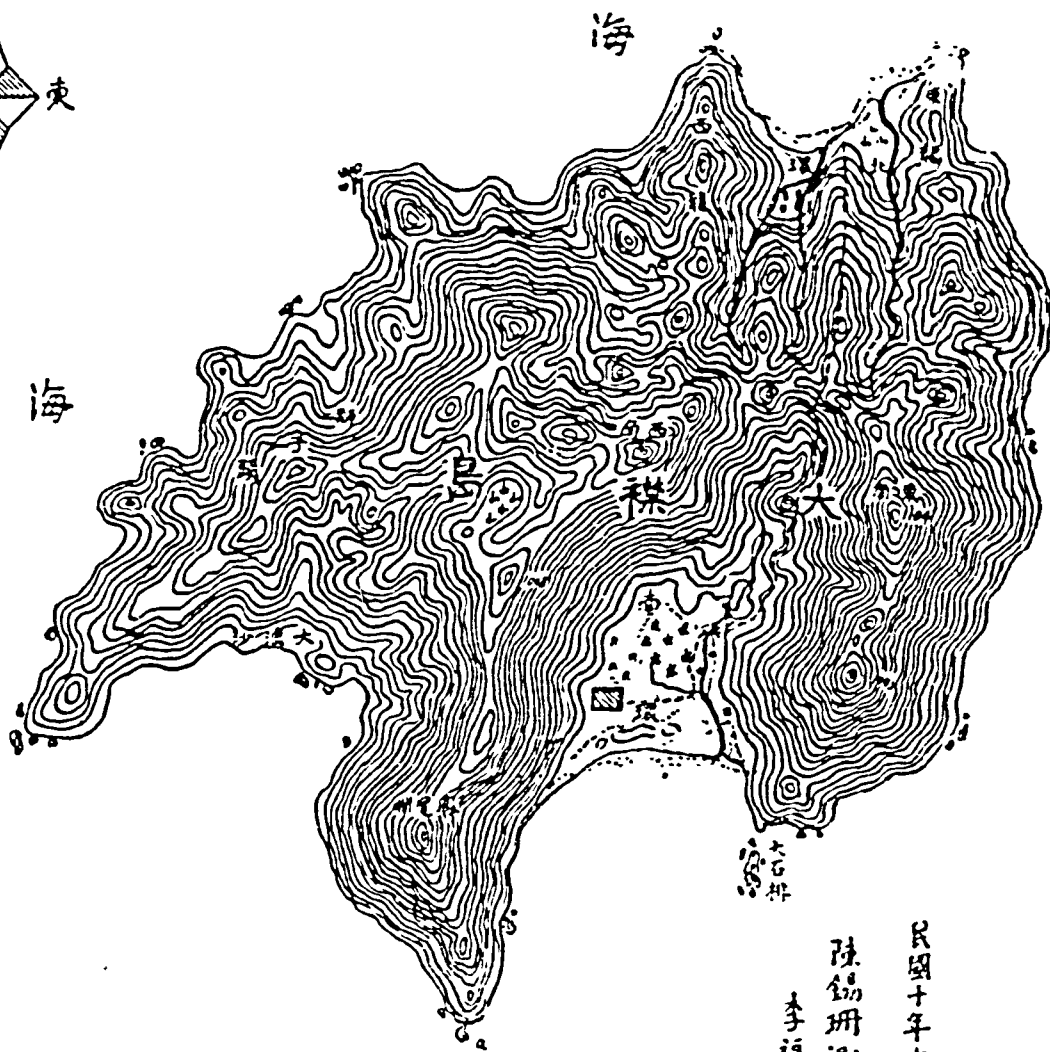
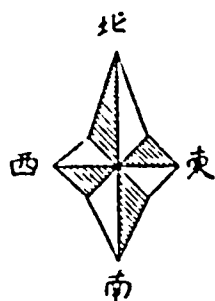
By some unseen, resistless power impelled,
The rising tide sweeps up the brooding bay.

And with it comes the rush of healing wind,
Reviving hearts that droop beside the way.

The murky pools upon the sodden sands
Are cleansed and covered by the surging waves.

'Tis thus the "much more" of thy Saviour's grace
Abounds where "sin abounded"—thus He saves!

—Adelaide Addison Pollard,
in *The Sunday School Times*.



OFFICIAL MAP OF TAI KAM ISLAND

The island is two and a half miles from shore, eighty miles down the coast from Hong Kong, and ninety miles almost directly south of Canton.

Missionary Progress in Needy Mexico

A Winning Fight in a Fruitful Field



OFFICIALS OF THE BAPTIST NATIONAL CONVENTION OF MEXICO

including the president of the B. Y. P. U. Convention, and president of the Mexican Board of Missions. First row: C. L. Neal, Sr. Josue Bautista, Sr. Ernesto Barrocio, Sr. Moises Arevalo, Sr. Juan Gaspar. Second row: Sr. Correa Gonzalez, Sr. Alfredo Cabazas, Sr. Uriegas, J. H. Benson.

Mexico's Need of a Savior

Rev. C. L. Neal, Toluca

The Virgin of Solitude is one of the many images of the Virgin Mary under different names. Just a few days ago this image was crowned in the city of Irapuato, Gto., in the presence of more than fifteen thousand people. The crown cost twelve thousand pesos, or six thousand dollars, and her dress and cloak cost three or four thousand pesos, besides the cost of the image. Her dress was made and donated by the young ladies of the city of Penjamo, a village about thirty miles from the city where the image was crowned. Special trains were run from nearby cities for those who wanted to attend the coronation, and several thousand pesos were spent in the preparation for the coronation.

Sometimes I try to imagine what Mary would think of herself if she knew what

is going on in the world today in her honor and in depreciation of our Redeemer. I often wonder what Christ must think of such people, and I wonder why our people in the homeland cannot see that the Catholics are just as much heathen as are the Chinese and Japanese. Not long ago I wrote a letter and mentioned some of the persecutions here and said that the Catholics are just the same now as they were in the dark ages, the difference in results being because they do not have the power now to do as they did then. In the answer to the letter I was asked to give proof, because it was denied that the Catholics persecuted now.

In the city where the image was crowned we have a church of about twenty members who have been driven from house to house since before they were organized into a church, and some of them have suffered some severe tests.

Three years ago the "Virgin of Zapopan," in the city of the same name, in the state of Jalisco, was crowned, and her coronation with crown and robe cost more than fifty thousand dollars. The reason they had to have a coronation

was because the old image of the Virgin was so worm-eaten that the people could not take it back and forth to Guadalajara each year to make the rounds of the churches there, where it remained a few days in each church to be worshiped. So the new image takes the place of the old one and the old one is kept in a glass case in the cathedral of Guadalajara.

Catholicism is a strange religion! I have just visited an old grandfather in Silao who is eighty-eight years old and who was converted a few months ago. He is contented with his new religion, but it awakens no interest in his granddaughter. While we were talking she was sitting there making legs for an image whose legs had been eaten by the worms. She said the image had wrought many miracles, and she did not see how ridiculous it was to attribute to it that power when it could not protect itself from worms. Many of them do not know any of the history of the virgins, only know their images. Last month in Morelia I was in the post office when a woman came and asked for a cent and

said the Virgin would repay me. I asked her where the Virgin was, and she said: "She is there in the cathedral. Have you never been to see her and to pray to her? You heathen, go to the cathedral and see her, she gives us all we have."

Poor ignorant people that have no Savior! You, who know the Savior and have money that you can spare, will you not hear the call of the millions who are lost? They do not know what they want and need, but you and I do, so let us pray God to help us answer their cry for this something that they need.

* * *

Our Schools in Saltillo

Rev. Chester W. Branch, Saltillo

Both of our schools in Saltillo, the Seminary and Preparatory school, have opened under good auspices. We have 30 in the Seminary and 225 in the Preparatory school. In the Preparatory school there are 105 boarding students and 30 ministerial students.

Madero Institute, the building of our Preparatory school, is over-crowded. We have room in the boarding department for only 80, but we have crowded in 105. We are in great need of our new buildings to relieve our crowded conditions. We have a ranch consisting of about 150 acres in the suburbs of Saltillo on which we are hoping to erect buildings for the Seminary, boys' high school, girls' high school and also a modern college. The building committee is hoping to have the new Seminary building ready for use next September. At present we are in a rented building. House rent in Mexico is very high. The sooner the Board is in financial condition to grant the money to erect these buildings, the better will be our work here, and we will also save the heavy house rent. We are depending upon Southern Baptists to pay their pledges to the 75 Million Campaign, thereby furnishing the money to make our work a success.

This is only the second year that our Preparatory school has been in existence, but our school is already beginning to make a name for itself. Within two or three years more we can have 500 students if we have room to accommodate so many. Several rich Catholics have already become interested in our school and have their boys enrolled this year. With each year our opportunity of doing evangelical work through the power of education among our Catholic students will increase. Will Southern Baptists impede their missionary work through the lack of money?

Catholic Savagery in the Country of Liberty

Prof. E. G. Dominguez

We have been sorrowed by the religious persecutions in our country and we have felt ashamed because of them; but we never would have thought that the enlightened American people, who boast so much of living in the land of ideal liberty, could come to the point to allow in its dominions the perpetration of felonies that so much sully civilization and the respect of the inalienable right of religious liberty.

The Mexican Baptists of El Paso have been already outraged and scorned and even jailed for the crime of propagating the holy truths of Christianity. We could never forget the humiliation done by the Romish bailiffs to Dr. C. D. Daniel and Samuel Ortegon and Misses Lillie Mae Weatherford and Tita Paredes. But this was but the prologue of a bitter war of insults and vexations against our denomination. This fratricidal and savage campaign that we have not provoked has been increasing and we do not know what its end will be. The Mexican Baptist Church of El Paso has already two of its most faithful champions and missionaries, Brethren Efren Hernandez and Tito Paredes, marked in their faces by the treacherous hand of infernal Rome.

Let us explain: When our faithful brother Esteban Vazquez, ex-Knight of Columbus, was converted recently, he asked the church to establish a mission at the smelter where he lives. The writer preached the first sermon on Friday night, June 22, in Brother Vazquez's home. Many attended and we had two conversions. A little later four other persons, evangelized by Brother Vazquez, presented themselves to the church in one of our services. With all this the smelter priest was alarmed, went to see Brother Vazquez and told him that if he would not stop the meetings in his house, he would not be responsible for anything that might happen to the leaders. This did not scare our brave missionary young men who have been preaching there, nor did they ask any protection of the police, in spite of the fact that what the priest said meant persecution. A big party of young men and young ladies went to lead the meeting the night of Friday, July 6, and were dismissed by a rain of stones. Fortunately, this time nobody was injured. A week later another party of Baptists, so big that it entirely filled one street car, took possession of the field and we had an open-

air meeting. Many heard the preaching, but as in the preceding week, we were stoned but not hurt.

On Friday night, July 20, a still larger company went to be present in the service. This time faithful Catholics began throwing lighted firecrackers into the circle formed by those present. One of those crackers burned Mrs. Vazquez's blouse. The brethren continued their worship, and finally the meeting was dismissed. At the same moment there began an awful yelling in which the Catholics exhibited their fine culture in a rain of insults and shameful words. The party began to walk toward the street car stop. The ladies marched ahead while Brethren Efren Hernandez, Samuel Ortegon, Arturo Reyes and Tito Paredes walked behind. Hidden hands, as on the other nights, began to throw stones. The space from the place where the meetings are held to the street car stop, is long and dangerous, and is very good for assaults. The bigots continued marching behind our party throwing stones until the company were opposite the Catholic church. It was there where a moan of pain was heard and the noise of a body falling heavily to the ground, and almost simultaneously a pistol shot. It was Brother Hernandez who fell, struck by a stone that hit his face, causing a deep wound. Another stone hit Brother Tito Paredes above the left eye. We don't know from which place the pistol was shot, but it is said that it was from one of the windows of the Catholic church. Fortunately it did no harm. Immediately the news of these things was spread among all the party and in a second everybody in it was around our wounded brethren. Brother Hernandez was taken to a grocery store where our brave ladies attended him while the police was summoned. He had a deep cut two inches long in the region of the cheek bone and one smaller in the left extreme of the upper lip. An hour later the police reached the place, but they did not find anything.

The following Friday a party still larger went to the smelter. It seems that the Baptists of El Paso are attracted by danger. This time two policemen went with our party, and as it will be supposed the persecutors were more orderly.

The persecutions will not stop. The black hand of Romanism will continue exciting them, and the savage beasts, waiting in ambush for their victims, will be ready to strike when they see Christ's heralds defenseless, because they do not have even courage enough to attack face to face; but from the first to the last, the Baptists of El Paso will be ready to witness for Christ and to seal their allegiance with their lives, if necessary.



MINISTERS' INSTITUTE OF SOUTH MEXICO

The objects of these institutes is to give an opportunity to the ministers who have but little education to prepare themselves better for the work.

The Mexican National Convention

Rev. C. L. Neal, Toluca, Mexico

The Mexican National Convention met this year in the city of Morelia, Michoacan. The attendance was good and the interest was fine from beginning to the close. Although the place of meeting was very far from the center of our work it was the best convention that I have attended, and I have attended all of them since 1907. The harmony was excellent and the spirit was fine in every session.

One of the first subjects discussed after the election of officers was evangelism. At the beginning of the discussion many thought that there was need of at least two evangelists in Mexico who would give all their time to revival work, but it was soon seen that this was not wise, because some of the associations had their evangelists, and would not contribute to the general evangelistic work. The Convention decided to do work in places where associations had not been organized.

The question of co-operation with the Baptist hospital which the Northern Baptists have established in Puebla, Bueb., was presented by the director of the hospital, but since he was so heartily in favor of all the denominations co-operating in the work there his speech did not find echo in the heart of the Convention. The spirit of the Conven-

tion is thoroughly Baptist, and of the strict kind. It was shown that the first duty of the Convention was that of self-support, the sustaining of the seminary, the pushing forward of the evangelistic work, and the missionary work among the Indians, and that the Convention for the present should take part only in the Baptist institutions which could be used as direct agencies for the evangelization of Mexico.

The dominant note in the Convention was missions, and has been growing gradually for several years. At the beginning of the discussion of missions, Miss Ida Hale, who was missionary under our board some years ago and has been active in mission work at her own expense, offered to give 1,000 pesos if the Convention would raise 4,000 pesos. This creates a still greater interest in missions.

The Convention has two missionaries working among the Indians. There are about twelve million Indians in Mexico and about five million that cannot speak Spanish and have no written language. It is a difficult job to win them to Christ, since they cannot read. One of the missionaries works among the Zapoteco Indians in the State of Oaxaca. His report to the Convention was interesting; he told of his hardships, of a night school he has to teach the people to read and write, and how his school had found favor with the people. He showed pictures of the house that was in construction which is being built with money raised by the ladies' missionary societies of the churches.

The other missionary of the Mexican Convention works among the Tarasco Indians in the State of Michoacan. Sr. Alfaro, whom I mentioned in another article, left his people at the age of twelve years and went to Uruapan to live. There he had an opportunity to go to school. He was our first convert, and has been on fire for the salvation of souls ever since. At about thirty years of age he began mission work in the town where he lived. His first convert among his own people went a hundred miles to be baptized. He has had many thrilling and dangerous experiences, but God has always protected him.

It is the desire to put out four missionaries as soon as their contributions increase sufficiently and the Lord calls some of the natives that know the language of the people.

There were 745 baptisms in the seventy churches from which we received reports. These churches have more than two hundred mission stations around them which are kept up by the pastors or members of the churches.

There was a good increase shown in self-support and missions during the year.

The president of the seminary gave a fine report of work done in this institution. There were 43 pupils enrolled and several graduated. We have twice as many in our seminary as are in the Union Seminary in Mexico City, which has eight denominations represented in it. Our seminary is one of the greatest forces we have here for the evangelization of Mexico, because we need trained men for the work.

There are always five special sermons in the Convention, the introductory sermon, the doctrinal, the missionary, the evangelistic and the closing sermon. It can be said that all these sermons are evangelistic because they have that spirit, and in nearly all of them there is a call to the unsaved.

The Convention goes to Tampica next year, thus making it possible for many of the ministers from the homeland to attend the Convention, with fine results for the cause of Christ in Mexico.

* * *

A Member of Our Juarez Church

Rev. W. F. Hatchell, Mexico

Angel Baca is his name, and he is an humble man. But his conversion was so real and his life is so genuine that he has been an inspiration to us; and perhaps a simple statement about him will be of interest to the reader.

One day about seven years ago our Bible woman, Sra. Cecilia Morales, stopped at our home for a little visit. She said that she had just found a paralytic in a little hut near our home and wanted us to visit him. When we went we found him upon his bed where he had been for months, not even able to sit up. His tongue was partially paralyzed, and with difficulty could he be understood when he talked. I read to him from the Lord's Book and prayed with him. He seemed to appreciate the visit. The afflicted home was frequently visited by the Bible woman, my wife, and myself, and Sr. Baca soon manifested a deep interest in his spiritual condition. He expressed a desire for a Bible and one was given to him, which he read a great deal. His interest grew and his convictions deepened until he was converted.

After some weeks he began to improve, and he said that as soon as he was able to go to church he wanted to join and be baptized. This he did about six months after his conversion.

As I have said he is an humble man, and a short time after joining the church, and as soon as he was able, he asked to be allowed to serve as sexton of the church and refused to accept pay for his services.

At first his wife and children, while always cordial when we were in the home, would not attend our services, but this man of God has seen, one by one, his wife, two daughters and a son converted and join our church.

One day last week I went to make him a visit upon his invitation. A son who had been away more than seven years had returned for a visit in the home, and the father wanted me to talk to his son about his salvation. I found the son already very much interested, and we are hoping and expecting his conversion soon.

While in Brother Baca's home on this occasion he said feelingly, "I thank God for my affliction, for it was the means of my salvation." I always come away from a visit to this humble home with my faith strengthened and encouraged in the work to which the Lord has called us. The salvation of this man is an example of the power of the gospel, and of God's grace.

* * *

"Were half the power that fills the world with
terror,
Were half the wealth bestowed on camps and
courts,
Given to redeem the human mind from error,
There were no need for arsenals or forts;
The warrior's name would be a name abhorred,
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear for evermore the curse of Cain."

Mexican Ministers' Institute

Rev. C. L. Neal, Toluca

This institute was established by the writer five years ago and included only the preachers of the South Mexican mission, but three years ago it became extension work of our seminary and took in the workers of the Northern Baptists who live in this section of Mexico. We have three different institutes in Mexico now. The object of these institutes is to give an opportunity to the ministers who have but little education to prepare themselves better for the work, and they are proving to be of great value.

Each institute meets once a year and gives ten days to the work; the ministers study special subjects and books of



SR. AREVALO, PASTOR MORELIA BAPTIST CHURCH

the Bible and some Sunday-school book and take examinations, and are given credit for these studies in the seminary for work done. The institute here in South Mexico has 20 ministers who are taking part in the institute.

The following will show you something of the work done in these institutes. Dr. A. B. Rudd of the Northern Board taught the book of 2 Corinthians, Sr. J. H. Benson of the Southern Board taught the Sunday School Norman Manual, the writer of this article taught the book of Hebrews and gave a study on evangelism. Several of the native preachers had part in the institute. Sr. Moises Arevalo gave three studies on "The Holy Spirit." Sr. Alfredo Cabazas gave a study on "The Purity of the Preacher's

Life," Correa Gonzolez gave a study on "Adventism," and Victor Godinez gave a study on "Music in our Churches." All the studies given by the native preachers were very interesting.

Each year several practical subjects are given to help the pastors to know how to meet the difficulties on their fields, and also doctrinal subjects are given to strengthen the preachers in their convictions, but this seems almost unnecessary since they are all strict Baptists. Not far in the future we are going to have to meet the question of alien immersion, but so far not a single minister is in favor of such practice. It will be a sad day for our work if some one becomes so slack as to permit such baptism, which is no baptism at all. I am sending you a group of the institute of 1922, since we did not have a picture taken this year.

* * *

The Juarez Day School

Rev. W. F. Hatchell

Some fifteen years ago our Juarez day school was opened and has held regular sessions since that time, except two years when it was closed by military order during the revolution. Hundreds of children, boys and girls, have attended the school during these years, and quite a large number have completed the course given. From the beginning, almost, we had no trouble in getting as many children as we could accommodate, and almost every year children in large numbers have been turned away for lack of room. Only primary work is done in the school, but those in charge have ever tried to make the work thorough in the grades taught.

Mrs. J. S. Cheavens is principal of the school at present, and she is assisted by a corps of four efficient teachers. One hundred and fifty pupils have been enrolled in the school this year, a number not quite so large as has been enrolled in other years, as the number had to be limited in order to make the teaching more efficient. While the school is not so large this year as it was last year, for the reason above stated, Mrs. Cheavens thinks this is the very best year the school has had, and this is the opinion of the rest of us. Examinations are being held now, as two vacation periods are given in this state (Chihuahua), one month in the winter and another in summer. I was present a part of the day today, and it was interesting to see the progress made by the children. Of course all branches are taught in Spanish, but lessons are also given in English. Most all the children are anxious to learn

English, and as a rule they make very rapid progress in the language.

Each morning from 10 to 10:30 the children assemble for chapel exercises. Hymns are sung, and it is an inspiration to hear these boys and girls enter so heartily into the singing. Then, some one of the teachers gives a Bible lesson, closing with prayer.

Some of these children attend our Sunday school and other religious services of the church, but many of them never get any other Bible teaching, and no one knows how much influence this teaching will have on these children in after years.

* * *

Catholic Opposition in Mexico

Rev. C. L. Neal, Toluca

Some time ago some of the new converts in the Morelia church, Morelia Michoacan, began to take the images which they worshiped before their conversion to the pastor, saying that they wanted to begin a museum with the images and relics which they had when they were Catholics. Their custom up to this time had been to burn their idols.

In a picture published on the cover page of HOME AND FOREIGN FIELDS recently you can see Sr. Arevalo, the pastor of Morelia Church, and before him you can see three images of Christ. One of them is the image of the Sacred Heart, indicated by the heart on the outside of the body; another is supposed to be an image of Christ when he was a child. All three of these images were supposed to have the power to work miracles. All that is needed for the images to have the power to work miracles according to the Catholics is for the priest to bless them and say a few words over them in Latin.

About two years ago, Sr. Alfaro, who is the first missionary to the Tarasco Indians, won his first convert to Christ, and he gave him his image which he had worshiped from his earliest childhood, and although it was almost eaten up by the worms he still thought it had power to work miracles until he met the missionary. There are thousands of the Indians who cannot read nor write, because their language is not a written language, and they cannot speak Spanish, and sad to say they do not know anything about the true God, because the Truth has been so perverted and they have had no opportunity to learn.

One of the ways in which the Catholics oppose us is seen in the following which

was published in the leading daily paper in the city of Mexico: "The Illustrious Archbishop of the State of Michoacan has just sent out to his flock instructions to do all that is possible to stop the foreign Protestant propaganda which is being pushed in his diocese. . . . These instructions make known to the Catholics that they are in danger of excommunication, especially the parents who permit their children to go to Protestant schools and read or permit to be read the *Paladin Bautista*, which is a Protestant paper published in Morelia."

The most prominent rules decreed by the illustrious bishop are as follows:

1. It is a grave sin to attend Protestant preaching or lectures.

2. They sin grievously and are excommunicated from the Catholic Church who send their children to Protestant schools.

3. It is not such a grave sin to consult a Protestant doctor in his private office when he does not use his services as a means of propaganda of his religious doctrine.

4. It is not permissible for a Catholic to go to a Protestant hospital for treatment when this institution has for its object the propagation of their doctrines, unless it is a case of absolute necessity, and then they must not go unless they are determined by the grace of God to reject all religious instruction or invitations to attend their services, and unless the director of the hospital permits the priest to visit the hospital when the patient is in need of the holy sacraments.

5. All priests must make an active crusade against Protestantism that is extending itself so rapidly in the State of Michoacan.

You who think Catholics are different now to what they were in ages past should take notice, and when there is a subscription made in a town to raise money to build a Catholic boarding school you should know that you are trying to extend a doctrine that would destroy your own religion, and take the freedom which you and your children enjoy away from you. May our people in the homeland wake up before it is too late.

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

Five Days in Fukuoka

Fukuoka, Japan, is famous for several things: First, the Nichiren Statue, which is an enormous bronze statue imposingly mounted and devotedly worshipped by Buddhists. Miss Frances Fulghum of Georgia took me to see it a wretchedly rainy October afternoon. As we approached the statue we saw a man praying before a covered glass case in which were many rows of lighted candles. Near him were rows of candle stubs in another case, by which was a huge bronze incense pot, and beyond it was another very large bronze receptacle for rice and money offerings. Beyond this was a booth where post cards and other souvenirs could be bought and where one's fortune could be told. Across from this was a building with a very handsome copper roof. In that building the pilgrims to the Nichiren shrine rest, especially those who are fulfilling their vow to repeat a certain prayer 10,000 times. As I said, it was a very rainy afternoon but on the high stone platform, above which the statue rises, were two women kneeling, with their big Japanese umbrellas over them and with their hands uplifted in reverence as their lips muttered over and over the set prayer. Nichiren

is a deified patriot. His face is as benevolent as President McKinley's, and I could but marvel at the superstition which turned gratitude into cringing worship.

Another thing for which Fukuoka is noted is the Imperial University Hospital, which is very near the Nichiren Statue. It consists of many buildings which cover a large area and are excellently equipped. The internes are of course the young graduates, but there is a large corps of experienced specialists. The guard at the gate said that the hospital could accommodate 100,000 patients, but I concluded that he meant to say a much smaller figure or else that in all its history it had cared for that huge number. The nurses are Japanese women who use the regulation trained nurse uniform, only the little white cap must always cover the knot of hair, whether the knot be at the crown of the head or at the nape of the neck, as were those which I saw!

In the third place a certain kind of dolls makes Fukuoka famous. They are called Hakata dolls, Hakata being the twin city to Fukuoka. These dolls are made of clay and are large or small, beautiful or ugly, dainty or grotesque, according to the humor of the workman who fashioned them. So skillful are these workmen that the expressions are indeed

lifelike, and so exquisitely draped and ornamented are the folds of the kimonos that you repeatedly touch them, each time finding them not softest silk but firmest clay.

Another "best in the city" feature is the Maizuru Kindergarten. You will be happy to know that this is our very own Baptist kindergarten in charge of Miss Fulghum and her skilled assistants, Furuzawa San and Seki San. It is located near the homes of university professors and rich business men, so their children with their nurses are its regular pupils. I believe I shall ever remember the happy morning spent with them, and somehow I believe that many of those children who sang for me, "Jesus loves me," will some day say "We love him because he first loved us."

And then like a triumphant climax, from Nichiren Statue by way of the benevolent hospital and the beautiful dolls to the doll-loving Maizuru children, is the outstanding Baptist achievement for the boys of Japan, namely, Seinan Gakuin, which is the Willingham Memorial Boys' High School and College and Seminary. Rev. C. K. Dozier of Georgia is the principal, assisted by Mrs. Dozier of North Carolina, Dr. G. W. Bouldin of Alabama, Mrs. Bouldin of Tennessee, Rev. Roscoe Smith also of Tennessee, and Miss Florence Conrad and Miss Effie Baker of Texas. Dr. Bouldin and Mr. Smith do most of their teaching in the Theological Seminary, the dean of which is Ono San, a graduate of the Southern Baptist Seminary in Louisville. There are quite a few other Japanese teachers of marked ability in the high school and college departments. One of them, Aramaki San, interpreted for me when I spoke at the chapel hour. Those who speak both English and Japanese told me that he translated each thought in the most pleasing Japanese and with marvelous fidelity to the thought I had in mind.

You will be interested to hear about the three times I was in the chapel building. First, there was the service referred to above. That morning the glee club sang very beautifully, using English words. It was fine to see the interested attention of the chapel-full of boys and young men. Advisedly is the word "full" used, for the enrollment this year is 560, and there is practically no room for the adding next April of the fourth year of the college course. The day is practically at hand when a larger chapel must be built. The "dream" seems to be of a combination chapel and library building. If the 75 Million Campaign does not provide for such expansion I hope that the new campaign will do so! If you could look into the faces of those boys and realize the influence for good which as Chris-

tians they could wield, you, too, would want each building, and especially the chapel, to be equal to the normal expansion of the school. After chapel I was shown several class rooms in that building and then we visited the other departments and the dormitories. It is a plant, thirteen buildings in all, of which Southern Baptists may truly be proud. I am happy indeed to tell you that it compares favorably with similar institutions of other denominations which I visited in Kobe and Kyoto, and yet it is much younger than each of them. We shall certainly want as Southern Baptists to help it to maintain its excellent standard.

Three small ways occur to me as means of help while we are faithfully redeeming our campaign pledges: First, the school needs more pictures. Several societies and individuals have given pictures but far more are needed for the many class rooms and halls. Then again, the school genuinely needs more books for its library. Third, flower seed are needed for further beautifying of the campus. Thus all the way from the W. M. S. through Y. W. A., G. A. and R. A. to the smallest Sunbeam Band help for one or more of these three needs can be secured. To those who desire to give this "over and above" help I would suggest that it is far wiser to send the money for a picture or a book or for flower seed than to send the actual articles themselves. Thus duty and duplication will be avoided! Send the money to Mrs. C. K. Dozier, Fukuoka, Japan.

But I started out to tell about two other visits which I made to the chapel building. One was to a special afternoon "concert" which the orchestra of sixteen "pieces" gave in my honor. Just before the concert I was talking to one of the 'cello players, an earnest Christian who is in the third year at the college. He understands English excellently and speaks it fairly well. Anyway he "made" me to understand that the orchestra leader played the violin beautifully. I genuinely believed it when I saw him lead that orchestra. Truly you would have rejoiced to hear those boys, most of whom are Christians. The Saturday night before they had gone about fifty miles to Iizuka, where they gave a benefit concert with the assistance of Miss Fulghum and Miss Naomi Schell of Kokura, the proceeds going for earthquake sufferers.

The last time I was in the chapel building was at the Sunday night service of the B. Y. P. U. of the college church. Very impressive were the Bible reading and exposition, earnest were the several prayers, hearty was the singing and really stirring was the talk by the president. All this was in the hands of the Japanese students, not a word of which I could understand, but the entire spirit of which

was soul-refreshing to me. Would that you could have shared it with me.

The Sunday morning I was in Fukuoka was spent at the Baptist Church of that city. At the close of the service the pastor and congregation united in expressing thanks to America for two great blessings: (1) Christian missions and (2) relief to earthquake sufferers. It is fine to see gratitude all over Japan for this American relief, and on the part of the Christian Japanese to see gratitude for mission work. God speed the day when all Japan shall give thanks for the eternal "relief" of Christianity.—*Kathleen Mallory.*

The State Annual Meetings

A great force in our denominational life is discovered in the seasons of the coming together of our people for deliberation and inspiration. The state conventions of the general work and of W.M.U. work are always the outstanding events of the fall months. Brief reports of the women's meetings in several states given herewith bring to us something of the enthusiasm and high purpose that characterized these gatherings. Our Union president, Mrs. James, attended the convention of Washington Baptists as well as the meeting of our Virginia workers and has told elsewhere of that splendid meeting.

Virginia

Every session of both the General Association and the Woman's Missionary Union of Virginia held in Richmond, November 12-16, was of absorbing interest, but some features deserve separate and especial mention. The first was the pageant, "In the Mirror of History," planned for by the W.M.U., written by a Virginia woman and enacted by the young men and women from the University of Richmond, our Baptist school. The pageant showed episodes in the history of Virginia Baptists from the beginning of the Baptist movement in that state down to the organization of the Baptist General Association in 1823. It would be difficult for one to believe that those who took part in the pageant, or for those who saw it, ever again to hold lightly their heritage of religious liberty and their Baptist faith, so truly and dramatically were portrayed the sufferings and sacrifices, the humility and heroism, the resourcefulness and faithfulness of the Baptist men and women of that early day. Baptists have a remarkable heritage and it should be the burden of this generation, every one of us, to impress the coming generation with the glory of it. In the last scene of the pageant the growth and development of Virginia Baptist work from 1823 to the present day was shown in a most effective tableau.

On the following night Dr. R. H. Pitt welcomed fraternal messengers, visitors and delegates to the centennial meeting with an address in which he gave a brief but clear and delightful history of Virginia Baptists and their work. Following this the president introduced

Dr. Carter Helm Jones, who in his winsome, charming manner extended the greetings of the Northern Baptist Convention and made the centennial address. It was your president's privilege to follow, expressing the greetings of the Woman's Missionary Union of the Southern Baptist Convention. Space forbids the mentioning of others by name, but greetings and congratulations were brought by representatives from our great southwide boards, from the seminaries, from other states, from Canada and from one representing other denominations. No one grew tired for the talks were short, to the point and as varied as common sense, good will, poetry, oratory and genuine humor could make them. On Wednesday the General Association and W.M.U. held their sessions at the University of Richmond and were guests of the University for lunch. It was a glorious day and lunch was served on the beautiful campus to about five thousand persons. The interest was sustained to the last. Altogether it was a great week.—Mrs. W. C. James.

South Carolina

The South Carolina W.M.U. annual meeting held at Florence, Nov. 14-15, was one that will bring always to one who was there sweet thoughts of the gracious hospitality of the entire little city, of the sweet spirit of the meeting and of earnestness of officers, committees and delegates who were indeed "about the Master's business." Mrs. W. H. Clarke of Japan, Mrs. J. M. Gaston of China, and Mrs. George Sadler of Africa were the missionary speakers, while Dr. B. C. Hening spoke of the Home Board work. Miss King, treasurer, reported total gifts for the year amounting to \$248,494. Mission study certificates and seals for all grades far exceeded the number of awards in former years. Every officer's report was given with an enthusiastic outlook, a clear vision of completing the 75 Million Campaign and on into the next great movement for "not money but men and women, not yours but you." South Carolina W.M.U. was well represented at the Baptist World Alliance and interesting reports were heard about this meeting. This was the twenty-first meeting of the state Union and eighteen years had elapsed since we had come together in Florence. The enrollment was about 400 delegates and visitors.—Mrs. Geo. E. Davis.

Illinois, Kentucky, Tennessee

Down on Florida's east coast one is tempted to linger, but a brisk summons from Illinois W.M.U. sent me scurrying to East St. Louis for the annual meeting of the Illinois Baptist Association. Encouraging reports from the women under the leadership of Mrs. Hathaway and Miss Quarles inspired men as well as women. The leader of the Laymen's Movement in the state pleaded for the men to try to catch up with members of W.M.U. in interest and information. Following the convention Miss Quarles, the corresponding secretary, let me accompany her to DuQuoin, Carbondale, Metropolis and New Burnside as she visited local societies and laid plans for an intensive stewardship campaign.

I am a-wondering if a visit to London, England, could be more inspiring or interesting than was the time spent in London, Ky., during the annual session of Kentucky W.M.U. A thanksgiving service we had from the beginning through the closing consecration service which must linger forever with those who were present. Had not God restored to the state her beloved corresponding secretary, Mrs. Janie Cree Bose? Had God not led the Kentucky women to bring into his store-house rich gifts? Had he not spared Mrs. Reese, the state treasurer, for further years of devoted service? It was a meeting of rich experiences, noble plans and faithful pledges.

Tennessee W.M.U. met in Martin. Two corresponding secretaries and two young people's leaders answered the roll call; Miss Buchanan, after ten years of devoted and efficient service, laid down her work as secretary in June, and Miss Mary Northington answered the call of her own state and began her active service on October 1. Miss Julia Allen in turn left Tennessee for work in her native Georgia, and Miss Jessie Dye was elected young people's leader for Tennessee. With such a force of workers within her borders Tennessee could not fail to report a fine year's work. There is just one Mrs. Creasman, so it is not strange that there are so many—too many—demands on her time and strength. Mrs. Cox, of Memphis, takes up the work she laid down as W.M.U. president for the state.—Blanche Sydnor White.

Alabama

Particularly fortunate was Alabama W.M.U. in the number of distinguished visitors appearing on the program of its annual meeting held at Bessemer. Mrs. Maud R. McLure was the representative of the general Union and was gladly heard in two splendid addresses. Misses Laura Lee Patrick and Mary Northington, former corresponding secretaries, were eagerly welcomed by their many friends. Mrs. J. M. Gaston, China, and Miss Susan Anderson, Africa, brought stirring messages from foreign lands. Outstanding features were the pageant depicting one hundred years of work by Alabama women, charmingly written by Miss Hannah E. Reynolds and splendidly presented; the enthusiastic Y.W.A. and G. A. banquet; the reading of the first report from Alabama to the general Union by the same woman who presented it in that early time; the preliminary all-day conferences of young people's leaders and associational superintendents. The abounding hospitality of Bessemer was fully equal to the task of entertaining the large number of delegates and visitors in attendance. Fine enthusiasm for all lines of the work was manifest.

Texas

A new and most helpful feature was added to the pre-convention meeting in connection with the annual meeting of Texas W.M.U. Conferences were held on that Monday afternoon on the various departments of work, making eleven separate conferences being held at one time, and then all came together for one hour's session. From the opening devotional Tuesday morning every hour of the convention was marked with the abiding presence of the heavenly Father. The unusual happened when we had present no missionaries or other visitors. One of the highest hours of the entire session was the Diamond Jubilee hour commemorating the seventy-fifth year of the Baptist General Convention of Texas. At this time three pioneer women workers were presented—Mrs. Martha Pool, of Galveston; Mrs. C. A. Westbrook, of Lorena, who in 1882 organized the first Sunbeam Band in Texas; Mrs. W. L. Williams, of Fort Worth, president emerita of Texas W.M.U.; and a letter was read from a fourth who could not be present. The messages from these were crowned by an address by Dr. Truett. Then those present were made sad as they realized they must give up the services of Mrs. A. F. Beddoe, who for more than twelve years has wrought so nobly as corresponding secretary-treasurer of Texas W.M.U. Mrs. J. E. Leigh was elected to fill the vacancy and Miss Kate Mayers was chosen to succeed Mrs. Leigh as young people's secretary and field worker.—Mrs. J. H. Weatherby, Texas.

Program for January

Prepared by Willie Jean Stewart, Ala.

- Prayer for All Foreign Missionaries.
Hymn—"Come, Women, Wide Proclaim."
Roll Call—Answered with missionary resolutions.
Hymn—Consecration.
Prayer—Silent prayer for renewed zeal in the important business of bringing in the Kingdom.
Bible Study—Stewardship and Its Motives:
a. Selfish—It Pays—Malachi 3: 10-12; Luke 6: 38; Prov. 3: 9.
b. Duty—Leviticus 27: 30; Luke 23: 23.
c. Love—Psalm 116: 12; 2 Cor. 8: 2, 3, 5; 2 Cor. 9: 7, 11-13.
Prayer—That the love of Christ may be so full in us that it may abound unto all liberality of spirit and of giving.

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.

Talk—Mexico, the Wonderland of the South—Its wonderful scenery, agricultural resources, vast mineral wealth, ruins of its remarkable ancient civilization (see "Southern Baptist Handbook").

Solo—"I Know My Heavenly Father Knows."

Talk—Religious Activities in Mexico—Native religion, Rome's Failure, Southern Baptist Beginnings.

Talk—Mexico of Today—Reconstructed Government, Religious Needs, Handicaps to the Spread of the Gospel, Present-day Work and Methods.

Prayer for Mexico, that God's Spirit may prevail against the forces of darkness, and Mexico be Christianized.

Leaflet—The Land of Manana. (Order for 2 cents from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.)

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

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

Personal Service Period—Work for Mexican women and children in our border states.

Business—Reports on Win-One Plans; Personal Service Report; Report of Young People's Leaders; Marking of Standard of Excellence Wall Chart; Plan for Mission Study Class for Foreign Missions to Follow-up Week of Prayer; Report of Gifts to 75 Million Campaign through Regular Channels and through the Lottie Moon Christmas Offering; Routine Business.

Closing Prayer, remembering the mid-winter semi-annual meeting of the W.M.U. Executive Committee.

Suggested Leaflets for January Program

	Cents
Ignacia's Pilgrimage to Sacro Monte ..	2
Home Life in Mexico	3
Mexican Girl (Impersonation)	4
Mexico (Poem)	2
The Senora's Story	3
The Land of Manana	2
The Light of Mexico's New Day	3
(Order the above from W.M.U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.)	

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

The Real Problem

The present critical situation with our two General Boards is not due to a lack of money among the Baptist men of the South. It is true that many prosperous men lost heavily during the period of deflation, but the situation with these men is now very greatly improved; besides, there were multitudes of men who were wise enough to forecast the approach of those days of financial depression and fortified themselves against any serious losses. These have had funds all the while, but have been unusually reticent to part with them. Prosperity is abroad in the land again, however, and there should be a substantial advance in the receipts of the Kingdom. The people find plenty of money for other purposes. They are buying and operating expensive automobiles, are traveling on the trains in large numbers, are enjoying comforts and even luxuries in their homes, and could invest large sums in Kingdom enterprises if their interest were enlisted. The masses don't know and therefore don't care.

If *Christian* people were fully informed regarding the urgent need and the marvelous achievements of these Kingdom enterprises, their response would be very different. The real problem is to get this quickening knowledge back to the masses in the local churches. General and

state meetings fail in the most vital feature of their mission if they don't quicken a large company of leaders to carry the message of information and inspiration away back to the regions where the rank and file of the Baptist people "live and move and have their being." This is the real problem. These masses must be made to feel something of that concern that burdens the secretaries. An *informed Christian* (note the term *Christian*) is always interested and responsive. Give a tactful teacher a company of *converted* men for a few days in an institute and the outcome will be glorious. A wise presentation of stewardship and missions to *regenerate* souls will bear an abundant harvest.

"Israel doth not know; my people doth not consider." If the prophet had not made this great deliverance, many of us would have had the truth of it indelibly stamped on our minds by personal experience.

Teaching must have a larger place in our churches; it must not stop with an elect few that are already enlisted. If the mountain will not come to Mohammed, he must go to it.

If the Budget and Stewardship Campaign can be carried to the unenlisted, it will bring victory. They are in the majority and hold the balance of power. The entire membership in study classes is the slogan.

Second Quarterly Report, August 1, 1923, to November 1, 1923, Woman's Missionary Union, Auxiliary to S.B.C.

Mrs. W. C. Lowndes, Treasurer; Reported by State Treasurers.

States	Foreign	Home	Bible Fund of S. S. Board	Margaret Fund	Current Expenses	Training School Endowment & Enlargement	Scholarship Fund	Other Campaign Objects	Cash Total
Alabama	\$ 6,570.01	\$ 4,240.63	\$	\$	\$	\$ 120.21	\$ 1,200.00	\$16,676.59	\$28,807.44
Arkansas	1,219.82	1,481.10	.....	116.00	300.00	46.08	300.00	6,899.81	10,362.81
District of Columbia .....	.....	.....	.....	.....	.....	17.00	.....	.....	17.00
Florida	2,605.70	2,410.29	.....	.....	.....	88.00	500.00	7,523.80	13,127.79
Georgia	12,601.05	8,400.70	.....	.....	.....	336.13	400.00	29,402.45	51,140.33
Illinois	1,244.51	795.97	.....	.....	45.79	.....	.....	3,359.04	5,445.31
Kentucky	14,971.89	8,379.94	.....	.....	1,500.00	1,702.00	398.75	29,588.23	56,540.81
Louisiana	5,119.97	3,925.31	17.50	71.00	160.00	97.76	100.00	25,087.85	34,579.39
Maryland .....	.....	.....	50.00	150.00	.....	.....	100.00	1,747.27	2,047.27
Mississippi	6,214.30	3,899.17	.....	200.00	.....	910.08	400.00	12,842.89	24,456.44
Missouri .....	.....	.....	.....	75.77	250.79	1.19	836.51	.....	1,164.26
New Mexico .....	.....	.....	.....	.....	.....	3.09	.....	.....	3.09
North Carolina	11,484.23	5,715.25	89.61	296.04	500.00	190.00	1,200.00	32,242.75	51,717.88
Oklahoma .....	.....	.....	.....	.....	.....	58.00	400.00	.....	458.00
South Carolina	13,905.07	4,969.89	.....	200.00	.....	708.87	800.00	32,305.89	52,889.72
Tennessee	9,147.58	5,336.10	80.00	220.00	500.00	.....	200.00	23,631.25	39,114.93
Texas	4,063.98	2,711.81	.....	128.75	110.15	1,000.00	.....	11,232.00	19,246.69
Virginia	15,869.38	10,076.33	.....	.....	.....	250.00	600.00	38,495.98	65,291.69
Total Gifts	\$105,017.49	\$62,342.49	\$ 237.11	\$ 1,457.56	\$ 3,366.73	\$ 5,528.41	\$ 7,435.26	\$271,035.80	\$456,420.85
Value of Boxes—	\$3,350.88								

Memphis, Tennessee

On my visit to Memphis the first Sunday in November to confer with the local committees regarding their preparation for the Southwide Baptist Men's Convention in that city, February 12-14, 1924, I had a delightful visit with the Calvary Baptist Church. The membership of this church is displaying the sacrificial spirit to a marked degree in providing funds to meet payments on the magnificent building they now occupy. Dr. W. F. Dorris is a heroic leader and the people follow with the utmost loyalty.

In the midst of their local burdens, they express their purpose to redeem their pledges to the great Baptist Program. It was a real pleasure to speak twice to these interested people.

Williamsburg, Kentucky

This little city is located about a dozen miles north of the Tennessee line on the Cumberland River and in the midst of the mountains. The landscape on every hand, during these autumn days, affords a picture of enchanting beauty.

The census of 1920 gave Williamsburg a population of 1,767; it has two aggressive Baptist churches with a joint membership of about one thousand, representing more than eighty per cent of all the church people of the community.

Cumberland College, an institution that does two years of college work, is located here, has more than five hundred students, and is enjoying the most prosperous year in its history.

The mountains round about Williamsburg are rich in coal, the Baptists are entrusted with much of this wealth, and through Cumberland College and their local churches, are transmuting large sums of it into Christian character. Dr. Gatliff, the leading benefactor of Cumberland College, was called to his reward a few years ago, but he still lives, his memory is a growing benediction, and, like righteous Abel, "he yet speaketh."

The first session of this Stewardship Conference was held in connection with the men's annual banquet of the First Baptist Church on Friday night, November 9; it was attended by about one hundred twenty men. The secretary also spoke twice on Sunday following to inspiring audiences. These meetings were held as a part of the preparation for the annual every-member canvass for the church budget and to strengthen sentiment for the enlargement of the church plant. With its heavy local burdens, the church is paid up to date on its pledge of the 75 Million Fund, amounting to about \$23,500 per year; this situation brings unalloyed joy to the aggressive pastor, Dr. C. C. Pugh.

Tennessee Anniversaries

The General Secretary reached Martin on a delayed train about eight hours late, but in time to enjoy some of the edifying addresses delivered in the Pastors' Conference. His own effort came at a late hour at night, following a wearisome journey on the train, and was very unsatisfactory to himself and perhaps equally so to the indulgent audience.

The Convention proper made a fine beginning. The attendance was large and representative, the organization was dispatched with striking promptness and harmony, and the addresses of welcome and response were ideal. It was fine to see the Convention honor three choice laymen by electing them to the positions of presidents and vice-presidents. With such recognition the laymen should attend in large numbers.

The reports of Secretary Wilson and his associates indicated a year of fruitful achievement; the cash receipts also showed an advance over the previous year.

The General Secretary appreciated the honor of speaking to the Women's Missionary Union for a half hour on stewardship. It was a real joy to see a former student in the chair, directing the proceedings with the utmost ease and dispatch.

It was hard to tear away from this great meeting of the Tennessee hosts, but an engagement of several weeks' standing made it necessary to leave for a Stewardship Institute in South Georgia.

Waycross, Georgia

This beautiful city of twenty thousand inhabitants is located at the crossing of the ways, as its name suggests.

I would not have anybody's reputation for veracity suffer, and therefore I shall not mention the number of passenger trains that are reported to pass through Waycross daily. The Atlantic Coast Line has extensive shops here and these constitute the chief support of the people. Some of the population are shifting and this militates against the permanent and substantial growth of the churches. The Baptists have three churches among the white population.

The Stewardship Institute in the First Baptist Church was conducted as a preparation for the every-member canvass, which was set for the second Sunday in December. The people are co-operating in a most loyal way and the campaign gives promise of gratifying success.

Dr. W. H. Rich, the pastor, is a wise leader and a strong gospel preacher. The church has a company of strong men and women that appreciate the need of a new and adequate church plant. The laymen mean to be represented at the Memphis Convention.

Greenville, North Carolina

This is a prosperous town of about eight thousand people located in a good farming section in eastern Carolina. Cotton and tobacco are the chief products, and the people are fortunate this year in having good crops and good prices at the same time.

There are two Baptist churches in Greenville, the Memorial and the Immanuel, with about two hundred fifty members each. The North Carolina Baptist Convention was organized in the former in 1830. While these churches are close together and do not have distinctive fields, the pastors, Rev. L. W. Smith and Dr. T. H. Plemmons, co-operate in a most fraternal way.

The East Carolina Teachers' College is located in Greenville; it is a growing institution of high standards, has about five hundred young women in attendance, one hundred of whom attend the Immanuel Church.

The occasion of my visit to Greenville was to assist in the annual every-member canvass of the Immanuel Church. I had opportunity to speak only four times, but the pastor and finance committee had made good preparation and there was every indication of a successful campaign. The twenty strong men that composed the teams were interested, made their personal pledges before starting out, and had "a mind to work."

Men's Convention

Reports from all parts of the South indicate a large and growing interest in this meeting.

It is urged that those planning to attend write early to Dr. W. J. Cox, 115 N. Evergreen, Memphis, Tennessee, for a reservation; they should indicate whether they prefer a room in a hotel at their own charges or in a Baptist home on the Harvard plan, bed and breakfast free. The Y. M. C. A. and other comfortable houses offer rooms at \$1.00 and \$1.50 per day. Rooms in hotels range from \$1.50 to \$3.50 per day. In applying for a room in a public house, indicate what price you wish to pay.

The railroads are offering a rate of one and one-half fare for the round trip; please apply to the Chairman of your State Laymen's Committee for an identification certificate to present to the agent at your station when you purchase your round trip ticket.

Be on the lookout in the papers for announcements concerning the Convention.

Men of rank from business and professional circles are planning to attend and it will perhaps be the most representative and significant meeting ever held among Southern Baptist men. Let us all be much in prayer that God's blessing may rest in abundant measure upon this Convention and make it a great force in bringing our present program to a successful issue.

WORTHY OF NOTE

On my recent visit to Williamsburg, Kentucky, Judge H. H. Tye, teacher of a Men's Bible Class, gave me the following interesting facts: Of the fourteen lawyers in the town, thirteen attend Sunday school regularly, eight are either teachers or superintendents, and eleven are Baptists, all of whom are in Sunday school each week.

Judge John W. Bennett of Waycross, Georgia, is authority for this information: There are seven lawyers in the membership of the First Baptist Church of Waycross. One of these is superintendent of the Sunday school, one is teacher of the Baraca class, one is treasurer, four are deacons, and one is chairman of the board of deacons.

Most of these take high rank in their profession, two being prominent judges, and in each case one of these lawyers is spoken of as a probable candidate for governor.

PIEDMONT INSTITUTE

During my visit to Waycross, I had the opportunity of attending an evangelistic service conducted in the chapel of this institution. It is one of the schools of the Mercer System, has about one hundred fifty students, ninety of whom are boarders, and is located in a section that is greatly in need of a trained leadership among the churches.

Rev. E. M. Altman, who was conducting the meeting, is a product of this school, and is a very effective preacher and pastor. It is hard to overestimate the value of one such life to the Kingdom; the friends tell of other young men and women, sent out from this school, that are making a similar record of usefulness. Brother Altman made fires to pay his expenses while a student.

At the close of this meeting every boarding student was a professed disciple of the Savior.

It was a joy to note the quiet and pervasive influence of President Carlton among these boys and girls. He strongly re-enforced the preacher by his winsome appeals and fervent prayers.

Such schools provide a most wholesome environment for young people during that period when they are deciding on their life program. Most of our loyal and effective leaders come from these dynamos of spiritual power. I confess to a sense of sadness when one of them is crowded out by a state institution.

Brotherhood Program

Select a layman to conduct the praise service; he should request a capable brother in advance to select the hymns and lead the song service. Two laymen should also be given notice ahead that they are expected to lead in prayer.

In the opening worship, it is proper that special prayer should be offered for the enterprise under consideration at this meeting.

Following the praise service the business session should be conducted with dispatch. The reports of committees should be carefully prepared and the committee on new members should always be alert that it may be able to report applicants for membership at each meeting.

The Relief and Annuity Board is suggested as the topic for the January meeting. The following sub-topics may be considered:

1. Explain the relief feature.
2. Explain the annuity feature.
3. Speak of the origin, location, and achievements of this Board.
4. Are our gifts to this cause a charity or a debt, and why?

A different layman should speak for about five minutes on each of the above topics and then opportunity be given for voluntary discussion.

For information, consult the report of the Board published in the last Annual of the Southern Baptist Convention or write to Dr. Wm. Lunsford, Baptist Relief and Annuity Board, Dallas, Texas, for tract literature.

Missionary Miscellany

Secretary T. B. Ray

We welcome into our midst John Addison Tumblin, Jr., who was born in Pernambuco, Brazil, in the home of Rev. and Mrs. J. A. Tumblin, October 4, 1923.

Rev. and Mrs. John Lake sailed from Seattle on December 4 on the President Grant, on their return to their field in Canton. They have had a most enjoyable furlough and go back to their work greatly refreshed.

Recent arrivals on furlough are:

Dr. and Mrs. George Green, Ogbomoso, Africa. Home address, 2119 Park Ave., Richmond, Va.

Miss Nannie David, Saki, Africa. Home address, Box 446, Houston, Texas.

Rev. and Mrs. S. G. Pinnock, Atokuta, Africa. Home address, 610 Ontario St., Toronto, Canada.

Rev. and Mrs. F. B. Pearson, Jerusalem, Palestine. Home address, 1616 Huntersville Ave., Birmingham, Ala.

Rev. and Mrs. W. D. King, who have for some years been in Canton, China, have returned home on account of illness of their child, and have presented their resignation. We hope that the health of the child will soon be completely restored, and these good friends can return to their work in Canton.

We regret to announce the resignation of Miss Olive Bagby of Soochow, China. Her return home was necessitated by conditions in her family which required her attention. We hope that she, too, will find it possible before a great while to return to Soochow, where she has done such excellent work.

"It is sad to think of the financial stringency that faces the Board. Does that mean no new missionaries will be sent out next year? I wonder if Southern Baptists would go hungry one meal to be able to give a little more. I wonder if they ever give to the extent that it cramps their style of living. Lots of Brazilians do. It isn't nice to talk this way, because I don't see the sacrifice, that many there make and I do see the pitiful ones here. Maybe it is easier to sacrifice when all of life is just denying one's self—denying the stomach to clothe the body and denying the mind to fill the stomach, and denying everything to provide the shelter. So then they just make a general denial all around and give to the cause. Guess the widow was used to skipping meals, so for her to give her mite and go hungry was easier than for one of those fat Pharisees to go without his dinner. All honor and deepest gratitude to those who have made possible the pouring of men and money into Brazil, whether they gave out of their little or out of their abundance, but it is an

awfully wrong time to slacken up. As Lincoln said in times of stress, 'This, too, will pass.'

"I am rejoiced to hear that the Board could let us have 2 contos for our W.M.U. literature. We want to print our *W.M.U. Manual* right after the first of the year. It is not a translation but written new from the ground up. This was necessary on account of the great differences in progress of the work."—Ruth M. Randall, Rio de Janeiro, Brazil.

"We have just finished the Kanamori meetings in North Kyushu. We had the campaign in five of the churches, giving four nights to each place. At each place we had three nights given to evangelistic services and the fourth night for special services for those who had decided for Christ during the meetings. We held the meetings in the church buildings in all of the places except Iizuka, where we used the public hall for evangelistic services and the church for the special meeting for those who had decided for Christ. In the five churches we had more than eight hundred decisions. This means that these five churches, with a membership of something like 150, are supposed to lead and train those 800 who have just decided for Christ. The church at Yawata, where there were more than 250 decisions for Christ, is without a pastor. We have been long praying for a revival and God has answered our prayers, but we are unable to deal with the situation adequately on account of the scarcity of workers. We need to pray as never before that God will call forth laborers, even from these new converts. Last night I spoke at Wakamatsu at a welcome meeting for these new converts, and laid special emphasis on the need of workers, and tried to prepare the hearts of these new converts to respond if God calls them.

"The Girls' School is moving on nicely. Recently we baptized fourteen of the girls and one of the teachers."—J. H. Rowe, Kokura, Japan.

"As at present Lui Chau City is our most important center, I spent two weeks there. We had a formal public opening of our work on October 8. It was a great success. The district magistrate and many of the public officials and prominent residents were either present or represented at the service. Addresses were delivered by the Chinese preacher and myself. At the close of the meeting an informal reception with refreshments was held. Three addresses were made by the district judge, an army officer and a prominent educator. The district magistrate's representative read a most congratulatory address. The present district magistrate has called on me, and expressed his thanks and appreciation to the American Baptists for the opening up of his city with the 'Gospel of Jesus,' and voluntarily expressed his wish to help us in every way towards opening schools and a hospital. He said that it is only the doctrine of the New Testament that can cause his country to secure peace and progress. He is-

sued an official proclamation to be posted in the chapel and has shown me several personal favors. All and all, the outlook in Lui Chau City is very promising. I believe it only remains for us to take advantage of the opportunities to have a fine work there in the future. We must have as soon as possible a suitable preaching place with an adjacent reading room. The present building is only a small store that has been slightly remodeled and repaired. It is wholly inadequate for our purposes."—E. T. Snuggs, Pakhoi, China.

"Since the middle of July I have been making excursions out into the country around Shanghai trying to find the work that I was called to Shanghai to do. I have visited all the villages and cities of any size within ten or fifteen miles of Shanghai and some places as far as thirty or forty miles. Our own Baptist people have no work whatever in this big country field and I had to get out and find these places as best I could. I don't know when I have enjoyed getting out in the country so much. I found that the Presbyterians, Methodists and the London Mission all have work scattered over this field and that most of them have been working for years. In spite of this fact, I have found six villages of from two to five thousand inhabitants where no Christian work of any kind is being carried on among the people. Besides this there are a great number of smaller places where no work is being done, and at least two larger places of from ten to twenty thousand where there is only one small chapel with a Chinese pastor to visit for an hour or two once a week. You can imagine what a great time I am having mixing and mingling with the people of these places and preaching and distributing tracts among them. I like it, but at the same time, I carry a heavy heart when I get to thinking about how many of them will have to pass on before we can give them anything like full knowledge of the truths we love. I am trying not to think of that side of it very much, but I am trying to be happy that the Lord has trusted into my hands so great a field and trust him for guidance in trying to bring the message of salvation to them."—J. H. Ware, Shanghai, China.

"During this month we have received twenty men into the Hiroshima group of Christians and thirty-three at Kure. I baptized the latter and Pastor Arose baptized the former number into the Hiroshima church. There were five women baptized at Kure and twenty-eight men. Over one hundred decisions here and over 200 at Kure, so we hope for still other ingatherings before the year closes."—J. Franklin Ray, Hiroshima, Japan.

"I have just baptized twenty-seven in one hour, which is said to be Argentina's record. It was the result of no special human effort, but came like the breezes from the hills. Next Sunday there are five or six more to be buried with Christ in the same baptism.

"Dr. Sowell has been with us for three days' Bible institute in the Willingham Institute. It was a time of solid instruction for my people.

"Thought the news would warm you up."—R. S. Hosford, Rosario, Argentina.

"Each day I rejoice more and more for the privilege of representing my Lord and Master and the great host of Southern Baptists in this great needy land. Last Wednesday I went with a lady of First Church to do some evangelistic visiting into the homes of unbelievers, some of whom had been to church and had expressed a desire to know more concerning the plan of salvation. We were on the field four and one-half

hours and talked with fourteen unbelievers. This was my first time to do this kind of work in Brazil, as most of my time is given to school work, but I don't think I ever enjoyed anything as much as this afternoon of home visiting. My heart just went out to those people, some of them on the brink of the grave and not having had the privilege of knowing Jesus as we know him. Their hearts are so full of superstitions and false instruction it is hard for them to know just how to leave off the old and accept the new. They all listened readily and insisted that we come back. I intend to do quite a bit of work like this from now on, because I don't believe there is anything like the personal touch, and it just opened my eyes to the great need. We had prayer and distributed tracts and Gospels in every home. In the homes where they had Bibles they brought them to us to mark passages that had been helpful to us. Can you think of any better way to spend an afternoon than like this?"—Miss Minnie Landrum, Rio de Janeiro, Brazil.

"I know you will be glad to hear that the school here ended successfully. The representative from the government declared himself perfectly satisfied with the work we had done and complimented us on our good order. So we have been accepted as a member of the public schools. We had a good exhibition of sewing, etc. My teacher took great pains and pride in her work and the results were highly satisfactory. I have turned the horse stable of the house into a new dormitory and thus shall have more room for more girls next year.

"As I wrote you before I shall open a dormitory for boys next year. I have my new teacher employed and am getting everything ready to begin school again in January.

"The Mexican Baptist General Convention met with our church here and was quite an interesting session. It would have done the Baptists at home good to have been present when the subject of Mexican missions among the Indians came up. A few wanted to ask the Foreign Mission Board to help them carry on the work but the majority were outspoken in the idea of carrying on the great work already begun through the efforts of the Mexican Baptists themselves. They sounded just like Missionary Baptists the world over, and proceeded to take up a collection for the cause of missions among the Indians, and do not intend to ask for foreign help.

"Ten of my girls had finished the Sunday-school Normal Course during the year and we presented the diplomas during the Convention. God willing, they will get the first seal next year."—Annie M. Long, Morelia, Mexico.

"I left home some days ago to visit our churches and out-stations in this field. Have been here in Chihuahua several days. Our school in Chihuahua is well attended this year and good work is being done. There are some fine girls here who will go out in a few years well trained for Christian service. The LeSueurs are well liked by the people and no doubt the school will grow in favor and usefulness.

"Our work is prosperous everywhere I have been. There have been baptisms in all of our churches the past few weeks. There are many encouraging signs."—W. F. Hatchell, Chihuahua, Mexico.

"I have arrived this far on my return from the Mexican National Baptist Convention and Bible Institute which was held just after the Convention in Morelia. We had a good Convention. The spirit of co-operation and progress was the finest I think we have ever had. The seventy-eight churches sending in their reports to the Convention reported nearly 1,000 addi-

tions during the year, 740 by baptism. These churches raised for all purposes \$52,998.68 Mex. Quite a substantial advance over what they reported a year ago. And in some respects this has been a very hard year financially for many of the churches.

"The work here in Zacatecas is very difficult. Brother R. N. Godinez, who is in charge, is an able and diligent worker. He has led quite a number of people in this fanatical place to the Saviour, but as soon as they declare themselves as Christians the persecution becomes so bad that they have to leave. Out of over forty baptisms that he has had in the past two years only four or five remain here. Some time ago they tried to take his life at a place called San Pedro, a small town near here. He went to the Governor of the State and asked for protection under the law. The Governor told him if he did not like the kind of treatment he was getting, to leave, as he did not care to give protection to a Protestant.

"I leave tomorrow morning for Colotlan, a place of some 15,000 or more, about one hundred and twenty-five miles west of here. It is one of the most interesting works out there that I have known anywhere. For over eleven years no one went out to visit the work in that field, but last year when I visited it I found a live church holding services in five different places. In the meantime the revolution had destroyed all their property. Yet they had rallied, rebuilt their homes and built church buildings in two different places. This year by a small help from the Board they have bought a fine property in the town of Colotlan where they can have a large hall for their services, home for pastor and a room or two for a day school.

"From Colotlan I go on to Rio Grande, Durango, Pedricena, Ledro, Gomez, Palacio, Matamoros, San Pedro, Torreon and other places, reaching home some time in December, at least by the Christmas holidays. The work is multiplying every day. If I could be in two or three places at one and the same time perhaps I could reach all the things that are calling on me."—J. H. Benson, Zacatecas, Mexico.

Receipts of Foreign Mission Board from May 5th to December 1st

	1922	1923
Alabama	\$ 26,308.11	\$ 25,530.79
Arkansas	125.00	2,051.96
Dist. Columbia	1,173.33	11,082.73
Florida	7,283.63	7,882.91
Georgia	42,983.42	42,753.40
Illinois	100.00	.....
Kentucky	55,032.73	64,087.20
Louisiana	6,270.08	6,874.67
Maryland	15,860.00	13,360.00
Mississippi	30,237.31	34,615.55
Missouri	16,682.14	17,548.14
New Mexico	3,100.00	2,522.00
North Carolina	43,899.28	33,693.66
Oklahoma	4,988.53	8,092.76
South Carolina	35,225.00	30,593.50
Tennessee	12,974.50	44,005.00
Texas	216.25	60.00
Virginia	80,816.17	82,887.05
Total	\$383,275.48	\$427,641.32

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Opening of Chengchow Religious Life Center

Rev. Wilson Fielder, Chengchow, China

I know you would have enjoyed being with us Monday night at the opening services of our Religious Life Center, which is the name of our new institutional church work. This work was made possible by the gifts of our dear people

to the 75 Million Campaign. The property was bought one year ago last August and work was started at once, but renovating and equipment were not completed for full opening till last Monday night.

For this opening service we had put up a large mat shed out in our playground. We prepared for five hundred guests, and sent out tickets to them accordingly. In the afternoon just before the meeting we had word that these friends wanted to bring others with them and asked if they might. The result was we had about fifteen hundred instead of five hundred. What were we to do with them? Quick action was necessary. The crowd had to be handled, and had to be handled in a way so as to be satisfactory. As the Chinese say, "No can lose face," so we set to work and met the situation. We were favored by having one of those cool, calm nights, just like big meeting times which I used to see in the churches at home.

Well, we just spread out all over that great big playground and had a great time. There was such good attention that the speakers could be heard to the farthest limits of that great congregation. Many had to stand, but they stood through the entire service, giving close attention to all that was said.

The service was opened with song and prayer and Scripture reading. Our Chinese pastor then gave an address on "The Value of Religion in our Daily Living." Following the pastor's address was a most earnest plea from Mr. Woo, the director of the cotton mills in Chengchow, and a wealthy man. The burden of Mr. Woo's talk was that the people would lay aside any prejudice and make an earnest study of the Bible to see if the principles taught in this Book would not make the Chinese a better people. Then Mr. Chen, Secretary of the Y. M. C. A. of Chengchow, gave us a very interesting talk on "The Place of Institutional Church Work in Chengchow." Mr. Liu of our own work put before the people the objects and aims of the Religious Life Center, and closed the service with a few object picture lessons.

Thus we feel that a work has been ushered into existence which is destined to play an important part in reaching and transforming the lives of the people in this great city.

Now I hear you asking, "What do you mean by your Religious Life Center?" and I am going to tell you what it means to us.

First, it means more work than we can at present do in supervising and teaching, so we are asking you to send out another young couple to help us. It means a center for everything that is good which will influence these people to know more about a Saviour. In reality it means a church at work every day in the week, yes, and every night also, for our doors are not closed till bedtime each night. It means a clean place to play, fresh air and sunshine. It means a warm room where on these cold nights the poor as well as the better class will have good books and magazines for clean reading. It means indoor games as well as outdoor sports for all classes, for men and women, boys and girls. It means day schools, and night classes for those who are busy in the day. It means classes in music, both vocal and instrumental. We also have a day school for the children of poor families, where everything is furnished, even to books, if the child is punctual during the term and makes a passing grade at the close of the term. Our Bible class for the wives of our young men is very promising. In this class the women who want to do more studying can enter other classes. Our banner group is a class of girls, about ninety in number, who are from the homes of our business people of the city. These students are doing most satisfactory work. In all groups we are reaching nearly two hundred daily.

On the compound we have a preaching hall which seats about three hundred. In this hall we have preaching services twice a week. On Sunday afternoons the B. Y. P. U. classes have their meeting. So you see this is in reality a center for the development of our people spiritually, mentally, and physically. All this work is now being carried on in poorly built Chinese houses with next to no equipment. But our faith is in the Leader, and he will not let us fail. Our hopes and dreams for the future of this center will be given to you in another letter. We need your prayers, for our responsibility is great; we need help, for our physical strength is limited. If you cannot come, let your money help some one else to come.

The Applied Faith of a Chinese Boy

Rev. H. H. McMillan, Soochow

Recently Mr. Li, one of our country pastors, was in my office where we were talking together of some of his joys and problems. Among other things, he related the following story:

He has only one son, a boy eleven years of age. Every week the father and son go together to one of the nearby villages where the father preaches the gospel to the country people. He takes the son along to lead in the singing, as the father's voice is not strong enough to both sing and preach in the open air.

The Story of Juan Gutierrez

Rev J. S. Cheavens

It was a rainy night in March. The pastor of the little Baptist church at Allende said to me, "It is so dark and threatening that I fear few people will come to the service tonight." I told Brother Andres that I always made it a rule to go to church in foul as well as fair weather and that I would go with him.

The unpaved streets of the little Mexican village were wet and muddy. On our way to the church we met Juan Gutierrez.

Hardly had we reached the house and turned on the lights when the rain came down in torrents, as the Mexicans say "a cantaros" (by jarsful). Very naturally we began to talk about religion. Juan Gutierrez was a Methodist and we had enjoyed fellowship with him the few days we had known him. In a very pleasant, unassuming manner he told the following story:

"When I was about grown a man came here selling Bibles and my father bought one. It was a Catholic Bible but when the priest heard about it he sent for father and wanted to see the book; he said that it was one of the cursed Protestant Bibles and ought to be burnt. Father said he had paid out his money for the book and he didn't intend to burn it, nevertheless he took it to the priest. When the 'padre' saw it he said, 'Really it is the Catholic Bible. It contains the sacred writings and is a holy book. It is so holy that a sinful man like you has no business with it. Take it home and if you will not burn it, bury it.' So father took it home and put it in a box and locked it. He buried it as the priest had told him and there it stayed for a long time.

"One day the news spread through the town that the Protestants had arrived and were going to preach. Father told us to go and see what was said and done. We went and listened the best we could. When we got home father said, 'What did the preacher say?' We told him that it was all very nice, that the man claimed to speak from the Word of God, the Bible. Then father remembered the book buried in the box. 'I have a Bible, let's see if the preacher told the truth.' So the Bible was lifted out of its grave. We read it and found that the preacher had told it all just as it was written.

"The Bible never went back in the box. I began to read it and I liked it. Soon after that I went to Texas to work. One day as I was going down the street I found a Bible. I picked it up and saw that it was a Protestant Bible and that some one had written a malediction across the fly leaf. While I was looking at it a friend came along. He said, 'What have you there?' I said, 'This is a Bible but it is a Protestant Bible and it is a bad book. I have a Bible but it is a Catholic Bible.' My friend said, 'Why don't you make one Bible face the other and see if they are alike.' So I began to read the two together, first a chapter from the Catholic Bible and then one from the Protestant Bible, and I soon saw that they were NOT different books although the words were not the same. I kept on reading and became convinced that the Protestant religion was the true religion. I saw that there was nothing about saint worship in the Bible, that all the fooleries of the church had no foundation in the Word of God, but I was not yet a Christian. I loved sin too well. I loved to go to the dances (bailes) and I knew I ought not to do that. Mother used to sit up all night when I went to the dances and wait for me. She knew that there was always a great deal of drunkenness at the dances and she was afraid some one would kill me.

"The Methodists were preaching here then and I went to the service. I remember one night Bro. Sutherland preached. He gave an invitation to any one who wished to confess to Christ. I wanted to, but somehow I couldn't get up.

Young People's Department

In charge of Mrs. Thomas M. Pittman, Henderson, N. C.

Leader's Note Book

A map of Mexico is easy to draw. Have as large a one as possible made and the cities in which we have mission work especially marked. Items relating to the work should be read by members and a review conducted by the leader. She may point to a city and ask for one item connected with our work there. Then each child may again read his bit of information and ask another to tell what place is referred to. This may be done after choosing sides and see which side has the most standing at the end of the quiz.

Present Day Persecution in Mexico

Iguala is one of our young churches that has made a great advance this year. The church has given liberally to the pastor's salary, paid a school teacher for their children and bought a nice organ during the year, besides giving to other causes. A secret plan had been formed to destroy our work in this place, but the day it was to be done the leader was killed in an automobile accident and the church was saved.

In August a member of the Guaya-meo church who was very active visited a nearby town. After he had held a service he was returning home and was beaten and left for dead, but came to life and lived for some time. The days of martyrdom are not over yet.

The Roman Catholics have made two public efforts to destroy our work at Acambaro. One time they entered the home of believers and beat some of them

so badly that one had to stay in the hospital for a considerable time. The mob was stopped before it got to the pastor's home. The second time they went directly to the pastor's house and broke the doors and windows in, broke up his furniture, piled it up with his books and burned them. The preacher escaped with his family to the housetop and passed over into another house and found safety. A crippled man who was in the house kept the mob at bay, threatening them with his pistol until the family escaped. —Minutes Southern Baptist Convention, 1923.

Recitation—

SHE HATH DONE WHAT SHE COULD

"She hath done what she could," said the Master, "for me"—

How tender and sweet was the word!
"And the deed she hath done her memorial shall be,

Wherever my gospel is heard."

Ah, 'tis this that must try every deed that we do,
Ere Jesus pronounces it good;
Not the thing we have done, but the love it may show,
And whether we've done what we could.

For the eye of the Master is on every one,
Not a sigh or a struggle is lost,
And it is not the much or the little that we bring.

But—what has the offering cost?

Not the poor widow's mite, not the gold of the king.

Shall count of itself in the test;
'Twill not be the stamp of the coin that we bring,
But whether the gift is our best.

The Book of the New Year

The book of the New Year is opened,
Its pages are spotless and new,
And so each leaflet is turning—
Dear children, beware what you do!

I was nailed to my seat. I knew the truth but I still loved sin. I was afraid I couldn't quit dancing. I went home and went to bed but not to sleep. I kept tossing from side to side. My conscience told me what I ought to do. At last about two o'clock in the morning I waked mother and called my brothers and told them all that I was going to unite with the Protestants, that they had the true religion and my conscience enlightened by the Word of God would not longer be disobeyed.

"Soon after that I joined the Methodists. One of my brothers disowned me. My family did not approve but I have been happy in following the Lord."

The rain had ceased. We knelt down and prayed one after the other. The Lord had said, "Where two or three are gathered together in my name, there am I in the midst of them," and we felt the marvel of his presence in that sweet, informal worship.

A Sunday Service

A student from a theological school in Mexico went out to hold a service in a small town. Men were sent to arrest him, and they marched him fifteen miles across a sandy plain under a burning sun and threw him into prison. They said he was "holding religious service without a permit." This was their excuse, but he had the permit all the time in his pocket and as soon as he was allowed to show it he was released. On the next Sunday the missionary went with him and tells the following story:

"San Rafael is the little Indian town, built entirely of sun-dried blocks of mud. Sometimes the inside of the house walls is plastered smoothly and whitewashed. This was the case with the little hut given up for a chapel. This hut occupied one corner of a small yard, or patio; opposite is another little hut, which shelters a family of Indians; the remaining side of the patio is shut in by a wall as high as the houses themselves. By the time we had reached the town about thirty men from this and neighboring villages had gathered inside the inclosure. Each had brought whatever weapon he possessed. One brought a small rifle, another a double-barreled shotgun, a third an enormous old-fashioned pistol. It reminded me of the early days in New England, when each sturdy settler came to church with his gun upon his shoulder. The hour of services arrived. Long beams resting upon rude legs were placed along two sides and one end of the hut. Upon these the men were seated, forming three sides of a hollow square. They were dressed in shirt and trousers of course white cotton, held together at the waist by a girdle of colored cloth. In the space left in the middle of the room half a dozen women who had dared to come were seated upon straw mats on the floor. In the fourth end of the room was a rough board table, which served as a pulpit, and a little organ to lead in the singing of the hymns. The chapter was the tenth of Matthew, and the text, 'He that taketh not his cross and followeth after me, is not worthy of me.' Never did the gospel sound to me so simple, so practical, so applicable as it did that morning when it was preached for the first time in San Rafael.

"'And fear not them which kill the body, but are not able to kill the soul.' Not one but knew that he rendered his life insecure by being there that morning, nor what moment a messenger of death might speed through the open door from the rifle of some drink-crazed fanatic. 'He that loveth father or mother more than me, is not worthy of me.' More than one there had felt the bitterness of that experience, had been forced to turn his back upon his home for the sake of Christ. 'He that taketh not his cross and followeth after me, is not worthy of me.'

"You must not think from this that we are persecuted all the time. This was an unusual experience. All the officials of the larger cities are professedly our friends and on the surface the civil authorities protect our work.

"I will close now for this time, only adding that we want you to come to see us. There is one way open between our friends at home and the Mexican work when all others are closed—the way of prayer. Let us pass that way often."—Selected.

In Mexico

David and Rosa are a little Indian boy and girl in Mexico who are now running about our patio as happy as the day is long. This was not so a few months ago. They have neither father nor mother; they live with their Aunt Lola and their old grandmother, "Lucita." For many years another aunt used to send fifteen dollars each month from her home in Cuba; with this and what Lola could earn with her needle the little family was able to live without suffering, but think what the cutting off of that remittance would mean! Suddenly and without warning it did cease. Since then neither money nor message has come from the unhappy island. Whether the aunt was one of the wretched reconcentrados who fell a victim of the cruelty of Weyler's order, or whether she perished at the hands of the brutal Spanish soldiers, we may never know, but whatever her fate, it meant the same suffering to David and Rosa. Work is hard to get in this land where all are poor. Search as diligently as she could, Lola could find but an occasional day's work. One by one her little possessions found their way to the pawn shop, until there was nothing left to pawn. Work was harder now than ever to find, and the pay for what she did find was shockingly little. The most she ever received was thirty-seven cents per day, and many and many a day she has worked for twelve cents all day long.

The children by this time had only such clothes as they had on, but by careful planning and by going without themselves Lola and the grandmother had kept the children from lacking food. They had had coffee, bread and beans—monotonous fare, perhaps, when repeated twice a day for months at a time, but the children had never complained. Now she could no longer give them coffee, and after a little she had no money with which to buy beans, so the children had only a piece of bread for breakfast and another piece of bread for dinner. This was the hardest of all for Lola; to be hungry herself was painful, but to make the children go hungry wrung her heart. The little things had not realized their poverty before, and now they could not understand it. "Why is it, Tia mia," said David, "that Maria and I have to go hungry all the time? Isn't Jesus taking care of us any more?"

It was at this time that the children began praying about their shoes. Little Rosa's were quite worn out, and she was having to stay in the house on account of them. She began to pray that Jesus would send a new pair. Little David overheard her, and immediately proceeded to examine his own shoes. He found them beginning to show signs of giving out, so that night he, too, prayed for shoes. "But," his aunt remonstrated, "you don't need shoes yet." "No, Tia mia, but I shall before very long, and I want to give Jesus plenty of time." All this was a severe trial of Lola's faith and she came more than once to those who were doing their best to help her to work and to get food, to have the bitter situation explained,—that God was not really angry with her; but not once did she lose her confidence in him, and she says now, tri-

umphantly, that he was always true to his promise, that his children should not lack bread, although there were days at a time when they had nothing but bread. These little ones are happy now and safe from hunger, for their aunt is matron of our school, but there are thousands of other little Mexicanos and Mexicans who go to bed hungry every night, who never know what it is not to be hungry.—Selected.

The National Flower of Mexico

A long time before Columbus discovered America the Aztecs, or ancient Mexicans, were looking about for a place in which to build their houses and settle down. They came from a country far to the north of what is now Mexico. A wise man had told the Aztecs that when they came to a place where an eagle was perched upon a rock in that place they must build their city. As they drew near Lake Teycucio they saw an eagle perched upon a branch of the nopal cactus, which grew out of a crevice in a rock. The eagle held a serpent in its beak. Then they knew that this was the place where they were to build their city.

This old story is the origin of the Mexican coat of arms, which is an eagle perched upon a cactus stem and holding a serpent in its beak. This coat of arms is stamped upon the coin of Mexico and is painted upon her flags. The Mexican flag has three bars of equal width across it—green, white and red. The central one is white, and upon it is the old coat of arms. The Mexicans have taken the nopal cactus, a prickly pear, for the national flower. It often grows several feet in height and is covered with sharp thorns of an orange color. Its blossom is bright yellow and its fruit is smooth and red and good to eat.

Notice:

This is an official announcement of the Y.W.A. camp at Ridgecrest, N. C., June 18 to 28. Room and board will be \$1.50 a day, \$15 for the entire time. We want college and local Y.W.A. girls there. Please begin now to talk, to urge, to manage to get many girls from your state to this first Y.W.A. camp. We must do it gloriously well even this first time. A program will be sent out presently and publicity literature and poster suggestions, but to know that Mrs. James, Miss Mallory, Miss Leachman, Miss White and some one or two foreign missionaries will be there makes talking points enough for just now, I fancy, doesn't it?

JULIETTE MATHER.

Those Answering November Puzzles

Ky.—William B. Wright; Margaret B. Sanders; Blanche Howlett; Mrs. Cornelia Grant; Mrs. Marvin Stallings.

Miss.—Mrs. M. R. Pegues; Mrs. Frank Reynolds.

Mo.—Mrs. Queenie Halbert; Mrs. Adder Schmitz.

S. C.—Marjorie Daniel; Mary Townes.

Va.—Lula B. Buntin.

Answers to puzzles should be sent to Mrs. Thomas M. Pittman, Henderson, N. C.

Southern Baptist Relief Day

Sunday, January 13, 1924

Fostered by the Foreign Mission Board and the Sunday School Board



A HEAP OF BARE BONES OF 40,000 PEOPLE WHOSE LIVES WERE LOST IN THE JAPANESE EARTHQUAKE DISASTER.
THE DESTITUTION OF THE HOMELESS IS BEYOND DESCRIPTION.

A Special Program in All the Baptist Sunday Schools of the South

*"But whoso hath the world's goods, and beholdeth
his brother in need, and shutteth up his compassion from
him, how doth the love of God abide in him?"*

Material for the observance of Relief Day in all our churches will be sent to the Sunday school superintendent. Every consideration of love and compassion, both for Christ's sake and the sake of the naked and starving, urges us to make this a great day, on which will be made a great and generous offering for the sufferers of the stricken portions of the earth.

Send for literature, or for additional material, to

COMMITTEE ON BAPTIST RELIEF DAY,

161 8th Avenue, North,

Nashville, Tenn.

An Automobile—And a Battery

The 1924 automobiles are marvels of mechanical perfection. Well-balanced, graceful, beautiful, latently powerful, they charm the eye of the prospective buyer.

Of course nobody wants any more an auto without a self-starter. How powerless and useless is the finest of these machines without a battery! The battery is out of all proportion inexpensive as compared with the machine as a whole, yet the spark which it furnishes is the indispensable factor in putting life and power into the complex mechanism.

Your Church Budget for the New Year

Churches which have most successfully solved their financial problems are churches which have worked out a careful, proportionate budget for local and benevolent expenses.

In the column for *local expenses* will be included the items of pastor's salary, janitor, fuel, lighting, building and repairs, evangelism, Sunday School, B.Y.P.U., W. M. U., Men's Union, printing and advertising, music, office expense, local benevolences, contingent fund.

In the column for *benevolence* will be included worthy, proportionate amounts for Foreign Missions, Home Missions, State Missions, Christian Education, Ministerial Relief, Hospitals, Orphanages.

Weekly and monthly offerings, through specially devised envelopes, complete the system.

Home and Foreign Fields—The Missionary Battery

This efficient and beautiful budget plan of church finance is splendid on paper. But often it *remains* on paper—lifeless and powerless. What is needed to make it work?

It needs the life-giving spark of information and inspiration. People will not give when they are not informed and inspired. The powerful, inexpensive battery which will keep the big machine going is HOME AND FOREIGN FIELDS.

PUT HOME AND FOREIGN FIELDS IN YOUR BUDGET

It Will Pay for Itself a Hundredfold

\$1.00 PER YEAR

Baptist Sunday School Board

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