

HOME^{and} FOREIGN FIELDS

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TYPICAL HEATHEN CHILDREN, THE HOPE—AND DESPAIR—OF CHINA

"It is not the will of your Father who is in heaven that one of these little ones should perish."

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HOME AND FOREIGN FIELDS

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THE MISSIONARY PILOT

SENIOR B. Y. P. U.

April 6.—Topic, "Why Should I Go to Church?" Let the leader tell of the heroic sacrifices of native Christians in order that they may attend church services, as illustrated in the stories on pages 18 to 34.

April 13.—Topic, "The Man Whom God Accepts." Illustrate this beautiful Psalm, with its demands for nobility of life, by the story of the "Pastor of the Full-Time Church," on page 32.

April 20.—Topic, "What is Done for Us in Regeneration?" Read the editorial on page 2, "Christ's Missionary Program," and illustrate the truths therein by means of stories of the power of the gospel in human lives as pictured on page 19 by Miss Margie Shumate in "The God of All Comfort."

April 27.—Topic, "Home Mission Survey." The March number of HOME AND FOREIGN FIELDS was devoted to a Home Mission Survey, as this number is devoted chiefly to Foreign Missions. Let the leader secure a copy of the last issue, where an abundance of material will be found.

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

This number is full of interesting stories and pictures which can be used to fine advantage in preparing the devotional part

of the program, and to illustrate the missionary programs. Have the children prepare a map of the world, on which may be pasted pictures and clippings showing "The World a Baptist Mission Field."

W. M. S. AND Y. W. A.

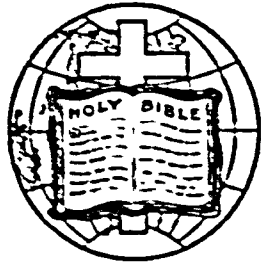
For the missionary topic, "South America," a number of excellent articles have been provided. See particularly page 14, "Brazil as a Baptist Mission Field;" page 17, "Our Urgent Need in Mexico;" page 26, "A New Church in Paraguay;" page 28, "Baptist Progress and Need in Argentina;" and page 34, "The Great Need of Southern Chile."

PRAYER MEETING

But one month remains before the closing of the books prior to the Southern Baptist Convention. Let the prayer meeting leader direct the minds and hearts of the people to earnest prayer for a great and generous response on the part of our people, in worthy and sacrificial giving, before this meeting, when plans must be made looking toward an enlarged program for all our work. Read especially Dr. Love's article, "Foreign Missions, A Big Business," and the editorial, "The Test of Results."

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I. J. VAN NESS, D.D., CORRESPONDING SECRETARY
G. S. DOBBINS, EDITOR

APRIL, 1924

The Missionary Program of Christ

Jesus did not "commission" his disciples once, but many times. Sometimes the great command given by Matthew in the last chapter of his Gospel is referred to "as the last words of Christ." The missionary program is very much more clearly set forth in Luke, where Jesus tells his followers not so much what they are to do (as in Matthew) but how they are to do it: "That repentance and remission of sins should be preached in his name unto all nations, beginning from Jerusalem." This commission is expanded in The Acts, where, just before his ascension, Jesus promises the power of the Holy Spirit, and outlines the program of missions as that of witnessing in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.

The final commission, however, was given to Paul, who, in his testimony before Agrippa, gives more fully than elsewhere the word of Jesus to him on the momentous occasion when the persecuting young rabbi was transformed into the greatest missionary of history. "But arise, and stand upon thy feet," said the Master to his blinded and humbled servant, "for to this end have I appeared unto thee, to appoint thee a minister and a witness. . . . delivering thee from the people, and from the Gentiles, unto whom I send thee." And then follows the commission from Master to minister, perhaps the most comprehensive statement of the missionary program given by Jesus anywhere: "To open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified by faith in me."

Let us examine, in the light of modern need, this missionary program of Jesus.

"To open their eyes." The mere going of the missionary is of little consequence. The question is, What does he go for? His going may be the result of sentimentalism, of romanticism, of a hard sense of duty, of a misinterpretation of God's call. He must understand, and we must understand with him, the purpose of his going. That purpose is set out in clear perspective in the first phrase of Paul's commission. Everywhere there is spiritual blindness. Men are stumbling through the dark to a terrible precipice over which they must inevitably plunge to a terrible hell. The world is blindly groping ahead for peace and satisfactions and toward goals of progress and achievement which are absolutely certain to be missed because humanity without Christ is blind, blind. The first item in

Christ's program is the opening of these blind eyes, that they may see their desperate case, and seeing, that they may be turned from destruction.

"To turn them from darkness unto light." But what need of eyes that see if all about is darkness? The blind man and he who sees are equally in danger when pitch darkness encompasses. There may be opened eyes of philosophy, of education, of culture, of scientific knowledge, and yet spiritual darkness may prevail so that men stumble just as surely to death and hell as if they were totally blind. "The light of the world is Jesus," and there is no other light. He is the light that lighteth every man coming into the world. Christ's program has only begun when, through the proclamation of the gospel, men's eyes are opened and they desire knowledge. They must be turned from the darkness of men's mere reasoning as exemplified in the pagan religions of the world, and in rationalistic philosophy, to him in whom alone is light and life—Jesus Christ.

"From the power of Satan unto God." But eyes to see, and light instead of darkness, are still not enough. Men everywhere are in the malignant power of the Evil One. Sin and habit hold them fast. Even when they see and know, they find themselves powerless to rid themselves of the shackles of sin. What heartrending stories our missionaries tell illustrative of this truth! Men and women listen to the gospel story; their eyes are opened, and they desire Jesus and to walk in the Jesus-way; but a strange power possesses them that holds them back, and no human resources of persuasion can avail. It is here that the missionary falls back in deepest dependence on God, who, through the Holy Spirit, can and will come into such hearts and work the miracle of deliverance from the power of Satan to the power of God.

"That they may receive forgiveness of sins." The power of sin broken, an experience floods the soul which sweeps through like a cleansing stream—the experience of forgiveness. Forgiveness is not something to be won or deserved, but something to be received. It brings with it unexpected resources of power which were not counted on at first, but which grow more real every day. Between the mountain-top of "no condemnation" on the one hand and the mountain-top of "no separation" on the other, there lies a peaceful valley where "all things are working together for good." The precious gift of forgiveness sends the newly converted soul out filled with passionate desire to bring others to a similar experience, and they others, and they others, until at length the whole world shall know the Truth that sets men free! How sublimely simple is this program of the Master!

"An inheritance among them that are sanctified." The program of Christ does not stop even with this glorious experience of forgiveness. It extends to an inheritance among the sanctified. Is Paul talking here about heaven? Yes, and no. He is first of all thinking of that inheritance which we have of common fellowship in Christ. In this inheritance Jew and Gentile, black and white, yellow and brown, high and low, rich and poor, share alike. "The ground is level at the foot of the cross." The new-born soul takes his place in the family circle of God, becoming an heir of God and a joint-heir with Jesus Christ. This makes him a brother to every other truly regenerated person in all the world, and together they may join hands around the world to win their lost fellowmen to Jesus. But it does not stop here. The goal of Christ's missionary program is nothing less than a resurrection with him from the dead, "unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who, by the power of God, are guarded through faith unto a salvation ready to be revealed at the last day."

This is the program which our Lord has commissioned us to carry out, and in which he has given each follower of his

a glorious share. Can anything be more pathetic, more tragic, than that a human soul, redeemed by Christ, should fail of his or her part in this program? The only tragedy which could surpass this is that precious human souls, blinded by sin, stumbling in the dark, gripped by the power of Satan, with sins unforgiven, should miss the inheritance among the sanctified which is theirs by right of the atoning death of Christ, but which can be claimed and possessed only as we carry to them the good news.

The simple, inescapable, solemn truth is that both tragedies are being enacted on a huge scale every day. Christ has made his program to include every Christian as a missionary, either to go or to send, and he has made the program to include the last human being on earth. When, therefore, a Christian refuses to go or to send he misses the purpose of Christ in his life; and the lost man out yonder misses the eternal salvation which Christ provided for him on Calvary.

May God's Holy Spirit and the living presence of Christ so constrain us in these momentous days that we shall find our place as Southern Baptists in Christ's program, and fulfill our destiny and his purposes of redemption by sacrificial devotion to this task of tasks!

* * *

The Test of Results

Jesus said, "By their fruits ye shall know them." This is the supreme test—the test of results. It is the test of the business man, of the scientist. It is the test to which the careful and wise investor submits any enterprise in which he is invited to invest his money. What are the profits? What dividends have been declared? How permanent is the business? How safe is the capital,

These are reasonable questions which men have a right to ask when they are invited to invest their money in missions. Elsewhere in this number Dr. Love, Secretary of the Foreign Mission Board, deals with foreign missions as a big business enterprise. A careful reading of this thoughtful article will convince the most skeptical that foreign missions is not only a great business, but that it is conducted on sound business principles, except in one regard—the business is sadly undercapitalized. Because of lack of capital many alluring opportunities must be given up, sufficient force and equipment must be denied in other fields of ripe opportunity, and heavy burdens of interest charges must be borne. If any other great going concern were faced with such need of increased capital those concerned in it would supply the capital provided they were convinced that the history of results justified it.

That is the question which we are now raising. Has the history of results within the past four years, when we did measurably increase the resources of the Board, justified the demand for still larger capital? Let the figures tell their own story:

In 1919 we had employed in all our foreign mission fields a total of 328 missionaries. In 1923 we had increased this working force to 540; a gain of 212 missionaries in four years. In 1919 we had 627 native workers under the direction of our Board; by the close of 1923, 2,820; a gain of 2,193 native workers, all chosen with the greatest care, and given a minimum of support in order that they might be freed for missionary activities. This involved an increased expenditure from \$1,382,852.13 in 1919 to \$4,255,894.84 in 1923.

Now consider the amazing results:

In 1919 we had a total of 505 churches, which had been established over a period of seventy-five years of the most self-sacrificing and devoted labor of as fine a body of missionaries as ever went to a foreign field. After four years of increased support and enlarged forces, the number of churches

went to 891; an increase of 386, or more than seventy per cent! Four years ago there were 143 of these churches self-supporting; today there are 211 which receive no help from our Board.

Four years ago we had on all our fields a total of 49,659 church members, who had been won through long years of foundation laying. At the close of 1923 this number had increased to 103,328—more than one hundred per cent increase in four short years. In 1919 the contributions of native Christians in foreign fields was \$173,372; in 1923 the contributions were \$437,568, a gain of \$264,196. In other words, the native Baptists on our foreign fields have so grown in numbers and in devotion to the cause of Christ within the past four years of our greatest support, that they are now giving practically as much as all Southern Baptists gave to foreign missions less than ten years ago! The increase in the number of baptisms has risen steadily each year of the Campaign period, from 5,635 in 1919, to 12,611 in 1923, an annual average increase in baptisms of 6,976. This means that there have been approximately 40,000 baptisms on our foreign fields since the Campaign began. This does not include Russia, where the most phenomenal gains in modern history have been made, and where we have no foreign missionaries doing direct missionary work, but are simply aiding at some points the native churches.

But, the question may be raised, do these figures represent permanence, or do they indicate a temporary spurt in evangelism? Let us see. In 1919 we had 760 Sunday schools, with a total enrollment of 36,115 pupils. Today we have 1,447 Sunday schools, with a total enrollment of 67,407—a clean 100 per cent increase! In 1919 we had 512 day schools, with an enrollment of 15,722 pupils; now we have 796 day schools, with an enrollment of 32,789 pupils—an increase of 284 schools and 17,067 pupils—again an increase of children and young people under direct instruction and training of our missionaries of 100 per cent! No better indication of permanence could possibly be given than these figures, for it is through the Sunday school and the day school that we reach the impressionable youth, win them to Christ, and train them for service, so that they go forth to win their own people, thus in time making foreign support unnecessary.

As Dr. Love so impressively points out, God has outrun Southern Baptists in their foreign mission work. Nearly as many have been baptized in the past four years as we had members in all our mission churches at the end of seventy-five years of missionary operations. Exclusive of Russia, nearly one-fourth as many were baptized *last year* on our foreign fields as we had church members on the foreign fields when the Campaign began.

These amazing but accurate figures show how the results have been disproportionate to the support which Southern Baptists have given their foreign mission work. We promised something like four millions a year—a little more than a dollar apiece from all Southern Baptists—for the support of this glorious enterprise, and to make possible advance. We have given less than half what we promised—less than a dollar apiece per year—for this, the greatest cause which God has committed to our charge. Yet in the face of our failure to give as we ought, God has taken what we did give and multiplied it almost as Christ multiplied the loaves and fishes in results achieved.

Let it be clearly understood, however, that we have reached the high tide of achievement on the basis of present support. Inevitably there will be a falling off in results if we do not increase our gifts, and thus make possible reinforcements of men and equipment. New fields entered hopefully in the expectation of permanent occupancy will have to be abandoned. Native workers will lose something of their zeal and enthusi-

asm as they see us failing them. Enterprises begun with fresh and fine enthusiasm will have to be given up as the cold drizzle of disappointment takes life and heart from the workers. Missionaries cannot forever make bricks without straw.

Never was there such a call to consecration and to heroic response as the call comes now to finish the task, and bring to the Lord's altar the full twenty-seven millions needed to make up the seventy-five millions we at first promised. A thrill went through the heart of every missionary that time and disappointment have not quite yet abated when the news came that we had subscribed, and over-subscribed, this amount. What a thrill indescribable would fill their hearts if we could cable them the magic word, "Victory," at the close of the final wind-up period in December! God alone knows what the results would be in souls won, in churches established, in new beginnings made, in influences released for the spread of the gospel throughout the earth and the advancement of the kingdom of our Christ!

This thing can be done. God is calling us to do it. The results of our venture four years ago have placed the divine approval upon it. Let us not limit the Holy One of Israel as he takes us into partnership in this, the most important and the most glorious enterprise on earth!

* * *

Missions and the World's Deep Need

In 1922 and 1923 Sherwood Eddy took a trip around the world, his purpose being to study at first hand the conditions of human life and need, particularly in the mission fields of the world. In advance of his coming he sent to representative men in each country visited a lengthy questionnaire on industrial and economic conditions, and after his arrival he followed up the information thus secured by exhaustive investigation of actual conditions under which millions of human beings are living in the non-Christian countries and in papal lands. The results he has embodied in a remarkable book, "The New World of Labor," which constitutes one of the most challenging missionary documents of a decade.

The writer states his purpose as presenting facts which will speak for themselves. And surely the conditions which are described are eloquent of the world's deep need. Indeed, it is difficult for the imagination to recreate the pictures which are presented, and their actuality must be appalling. In this land of ours, of comparative comfort and plenty, it is possible only dimly and vaguely to conceive of the total of human misery and degradation, the bitter suffering of millions of people who must live all their lives beneath the plane of economic sufficiency, the hopelessness of the struggle of vast multitudes for "economic freedom, human justice, and spiritual development," in lands where the gospel of Jesus Christ has not had a chance to set men free.

Take China, for instance, with its more than four hundred million souls. We have been accustomed to hear of the religious destitution, but perhaps many of us have never paused to realize the effects of such destitution spiritually on the physical conditions of a great people. Mr. Eddy presents this phase in graphic statements of facts:

"An examination of wages, hours and conditions reveals the most frightful situation found in the whole world of labor. The 12-hour day prevails in nearly all of the modern factories. The work day in the primitive Chinese industries ranges from 12 to 16, and in some cases even 18 hours, seven days a week. In many silk filatures and cotton mills children from six to 12 years of age are working. The wages of these children vary from three to 12 cents a day. Several hundred thousand apprentices receive nothing but their food, which costs about

six cents a day. Usually no compensation whatever is given for accident, permanent injury or death. We found much of the dangerous machinery in Chinese mills unguarded and accidents are consequently numerous. The ancient family system is breaking down under the strain of modern industry, where whole families are in the factories working on the day and night shifts."

Mr. Eddy visited the dwellings of the workers in a silk filature. "Here is a carpenter who has courteously invited us into his 'home.' His neck is full of running sores from scrofula, pouring out tubercular infection to the several families crowded in one small house. He is earning 35 cents a day, or about \$10 a month, to support his family of three. Here in a two-story house that is subdivided into little rooms, dark holes and shelves, 40 people, including four families and their relatives, try to live. We found one room 10 feet square with 10 people living in it, half sleeping during the day and half during the night shift. They have no stove in the room and no chimney to carry out the smoke from the fire under an iron pot in which all the cooking is done. There was no latrine or lavatory in the house, but simply a bucket in the room where day and night 10 people, men, women and children, cook, eat, sleep and live."

One would think that in progressive, hustling, wide-awake Japan conditions would be better, yet Mr. Eddy's investigations revealed poverty, suffering, economic injustice, fairly beyond description. He shows, however, that the laboring classes in Japan are already in revolt against their oppression, and sees a gleam of hope in the story of Toyohiko Kagawa, "Japan's Saint Francis of the slums." "This remarkable man, thin, emaciated, is doing an extraordinary work by following the Christ-way. Money which he receives from his writings is devoted to the poor and to the assistance of the labor movement. He is at once an inspiration and a striking example of the working of the Christian spirit. Certainly some hope is needed in a land where nine million families are trying to sustain life on less than a dollar a day, caught in the grinding forces of the modern industrial revolution, between the sweated Orient and the organized wealth of the Occident."

As terrible as are the conditions in China and Japan, they are if anything more appalling in India. India, with its three hundred and fifty million souls, is described by Mr. Eddy as the poorest country in the world. This poverty, he explains, conditions the life of every man, woman and child in all the vast area of India who must work for a living—and practically all must work or starve—or work and starve. Wages are so ridiculously low as to preclude decent living conditions. Enormous profits are made by the few who exploit the many, but as yet the welfare of the workers has received practically no consideration at the hands of employers.

Thus Mr. Eddy guides us through the world which God made to be a place of beauty and happiness, in which men might grow into the fullness of his image, but which for the multitudes of earth has become a place of hard and well-nigh hopeless struggle for mere subsistence. What is the remedy? A spiritual interpretation of life is, Mr. Eddy insists, in the final analysis the world's one hope of salvation. "Life generated by love, by a full sharing of life, in limitless self-giving and self-sacrifice, for the building of a new social order, which will be at once the commonweal of God and a brotherhood of co-operant goodwill—such was and is to be practical ideal of the peoples of the earth."

Like the prophets of Jeremiah's time who cried, "Peace, peace," when there was no peace, are the prophets of today who seek peace in treaties, in international diplomacy, in world courts, in prize peace-schemes, when the very heart of things the world over is wrong—dead wrong. There is but one way by which war can be abolished, and that is by removing from men's hearts hatred, jealousy, suspicion; there is but

one way by which economic oppression and injustice can be made to cease, and that is by implanting in men's hearts the spirit of fraternity, co-operation, mutual helpfulness; there is but one way to get rid of grinding poverty and degrading ignorance, vice, crime, and that is by lifting men everywhere to higher levels of ideals and purposes, and putting within them sufficiently compelling motives to give to these ideals and purposes vital power.

And how can this be done? The answer comes back with startling clearness, "Through the gospel of Jesus Christ, the power of God." This "dynamite" has in it a potency that first reaches and regenerates, re-creates the individual, giving to him a new nature, with new ideals of personal holiness, new conceptions of unselfish social relations, new purposes of benevolence; the influence of this regenerated individual reaches others, bringing them to like ideals and conceptions through the Holy Spirit's quickening power; these renewed lives begin to create a new society in which love takes the place of hate, sacrifice the place of selfishness, service the place of self-seeking, generosity the place of greed. Slowly but surely these ideals permeate the community, the province, the nation, and while the devil is forever at work to defeat God's purpose in the triumph of his kingdom, little by little the kingdom comes, and his will is done on the earth.

What, then, is the world's deep need? It is the extension of a New Testament program of missions. If the nations of earth should covenant to make effective any given peace plan, and guarantee its perpetual operation provided sufficient money could be raised for the purpose, a steady stream of gold would flow into the treasury of the Peace Committee from every quarter of the globe. The program of New Testament evangelization and Christianization which we as Baptists have inaugurated has back of it not the feeble guarantee of nations, but the impregnable guarantee of the Omnipotent God of the Universe. Yet we halt in the face of the world's unspeakable need for lack of money with which to carry it on!

The men who know best from actual contact and first-hand investigation speak with one voice as they declare the world's deepest need to be spiritual. Physical destitution is not the cause of spiritual poverty, but spiritual destitution is the cause of physical poverty. War with all its horrors produces unspeakable physical need and suffering, but the cause of war is spiritual. The missionary enterprise is the world's one hope of going to the bottom of the trouble and effecting a cure that deals not with symptoms but with fundamental causes. The best investment for the security and peace of the world, and for the alleviation of the sufferings of humanity, can be made in but one great business—the business of going into all the world and making disciples of all the nations. Do you believe it? Then God help you to match your conviction with your gifts!

* * *

"There arose a great tempest, but he was asleep." This statement about Christ, observes John M. Versteeg, in his recent book, "Christ and the Problems of Youth," may be interpreted as a compliment to our Lord's composure. But apply it to other people, and at once you perceive it shorn of all compliment. The world is today being swept by such a tempest as it has seldom known before. In some respects it is more violent and destructive than the tempest of war which preceded it. What wreckage of life and institutions do we perceive all about us! Yet of multitudes it must be recorded that in the midst of this tempest they are asleep. Our business is to awaken them out of this sleep, this lethargy, this indifference to the world's appalling need, and stir them up to take their place in the work of rescue. What a time for a Christian to be asleep, when the world so sorely needs Christ, and is standing with such pathetic readiness to receive him!

A Southern Baptist Religious Education Association

Rev. J. M. Price, Th.D., Southwestern Theological Seminary

One reason why we should have a Religious Education Association for Southern Baptists is to enable us to match in the field of religious education what the National Education Association is doing in the field of public education. Any one familiar with the facts knows that the National Education Association with its 140,000 members; its annual meeting with departmental gatherings for elementary teachers, high school teachers, college teachers, superintendents in cities, countries and states, and others; its paid staff of workers in Washington for investigation, research and other activities; and its monthly journal for disseminating information, is the most powerful agency in America today for shaping the public school system. We have nothing among us to correspond to it in the field of religious education.

Another reason why we should have such an organization is in order to match from a denominational viewpoint that which is provided from an interdenominational viewpoint in the International Sunday School Council of Religious Education. Since the merger at Kansas City last June of the International Sunday School Association and the Sunday School Council of Evangelical Denominations into the above organization, its employment of an exceptionally strong secretary from the field of public education, and its enlarged plans for leadership in the Sunday school world, it looms up larger than ever before. As it brings together the leaders from the various angles of interdenominational Sunday-school work, so we need to bring together those from all angles of denominational Sunday-school work.

A still greater reason for such an organization is that the developments in our work demand it. The outstanding development during the first two decades of the twentieth century in our denominational program has been our emphasis on Sunday-school, B.Y.P.U. and student work, and it is but the beginning of what we shall see during the next two decades. Already among new developments, the vacation church school work is looming high on the horizon. More significant than any movement yet begun in the field of religious education is the weekday church school movement into which we are just entering. The problem of standards, measurements, curriculum and administration that will have to be worked out are too great for any individual or group of individuals to solve alone. The field worker will not see all that the man in the school-room sees, the man in the school room cannot know all that the educational director in the church knows, and the educational director in the church cannot realize all that either of the others does. It will take the combined wisdom of us all to work out our complex problems. For this reason a Religious Education Association is needed.

The membership has already been intimated. For one thing it should include all of the field workers employed in Sunday school and B.Y.P.U. activity. This would include the administrative, editorial and field force of the Sunday School Board. It would include all of the state Sunday school and B.Y.P.U. workers throughout the South, together with those associated with them in field work in the states. It would likewise include those employed by the various district associations in the different states to do this sort of work. Since the student secretaries have as a large part of their task the fostering Sunday-school and B.Y.P.U. work among the students in the schools, they too should be included.

In addition to this field force there should be in the organization those who are giving themselves to religious education in

the colleges and seminaries throughout the South. They are helping to create ideals and literature, and train a volunteer and vocational leadership. They need the help they could get and the opportunity for the service they could render through such an organization. The annual report on teacher training of the Sunday School Board shows more awards granted in the South through these workers than through any of the other groups in this proposed organization. Along with these there should be those who are acting as student secretaries or teaching subjects in religious education for credit in the state schools.

Another group that should be included are the men and women who are employed as paid, vocational workers in churches along Sunday-school and B.Y.P.U. lines. Within the past few years many churches have employed men as educational directors to have charge of the entire educational program of the church. Others have employed a young lady as director of young people's work. Still others have added a children's worker. Within a few more years there will be hundreds of such workers employed throughout the South in Baptist churches. These need to get together occasionally for counsel, and they too need the good they can get from and the opportunity for the service they can render to the other groups. They are nearer than any other group to the heart of our problems.

By all of these workers coming together in a Religious Educational Association, all would get the point of view of each, and the inspiration and practical suggestions that come from all of them working together from various angles in a common cause. Nothing would do more to bind together these workers in the common task that lies ahead, and to lift the work to a high plane.

First of all there should be an annual meeting. It might be in connection with the Southern Baptist Convention. If such were done the Field Workers' Association might form a basis for the larger organization. Perhaps it would be better to have it at another time. There would be fewer distractions and more time for the meeting. And this is necessary if real value is to be had from the gathering.

The meeting should have some general services for inspirational purposes. In these all of the members would come together. The best possible speakers should be secured. They should create vision, ideals, enthusiasm and set a new pace for the work. These meetings would go a long way toward stimulating a religious education morale. They would help to set us forward in our goals. They would give us points of view, help us to keep abreast of the best men and movements in the field, and indicate the direction in which we should go.

But more significant than the general inspirational services would be the departmental or group meetings. In one of these, for example, there would be the general state Sunday-school secretaries, in another the general state B.Y.P.U. secretaries, in another state student secretaries, in another the elementary Sunday-school workers, in another the Junior B.Y.P.U. workers, in another the associational workers, in another the teachers of religious education in colleges and seminaries, in another the educational directors in churches, in another the directors of young people's work in churches, in another student secretaries in colleges, and so on through the list. These would have addresses, round-table discussions and conferences on the problems that lie before them, and take time to really work out vital matters.

Among the matters that should be worked out in such conferences are the questions of standards for the various classes, departments, B.Y.P.U.'s, and general organizations; the matter of measurements, records and evaluation of the work being done in the churches; the subjects of research, surveys and statistics; the tasks confronting the vacation church school; the problems of time, standards, curriculum, public school credit,

and general administration of week-day church schools; the vocational aspects of religious education; and a thousand and one other matters that arise in projecting a comprehensive and far-reaching program of religious education on a high plane. Never will we reach the possibilities that are ours until the combined wisdom and inspiration of all are brought to bear on the problems at hand. And this will come only from the real deliberative activity of all of those working at the task.

It is the writer's deliberate conviction that with such a comprehensive organization, adequately manned and financed, democratic and self-perpetuating in nature, inspirational and informational in objective, and deliberative and constructive in method, a far-reaching contribution could be made to religious education and hence to the kingdom of Christ. May the time soon come when we shall have a Southern Baptist Religious Education Association.

* * *

Money, we are discovering, is not something apart from the spiritual life of the church and the church member. It is at the heart of that spiritual life—a good test of its reality and vitality. This is the viewpoint of Mr. J. T. Henderson in his excellent book, "Financing a Church." On first thought one would hardly expect such a book to be full of rich spiritual food, but a careful reading of this discussion by Mr. Henderson reveals the close connection between stewardship and spirituality, and the intimate relation of finances to the success of the church. For many years Mr. Henderson has been preaching this gospel of stewardship and proper financing to our Southern Baptist churches, as secretary of the Laymen's Missionary Movement, and in this volume he has gathered and condensed his messages of practical wisdom and spiritual uplift. Few books published in recent years deserve a more careful reading or a wider circulation than "Financing a Church." Order a half-dozen copies and put them into the hands of your deacons and church officers, Brother Pastor, and watch the results!

* * *

"If any man will to do his will, he shall know." What is God's will for your life? You do not know? Then take the simple steps which Jesus points out: Turn away from sin, turn in personal surrender to him as Lord and Master, confess him publicly, and begin a life of obedience. Take the conception of Jesus that all of life is a trust from God, and therefore life in all its relationships and capacities is to be administered under the will of God and in accordance with the purposes of Jesus Christ. The promise is unequivocal: *You shall know of the doctrine*, whether it be true, or whether we speak for ourselves. Try it and see!

* * *

Dr. Charles L. Goodell, noted pastor-evangelist, declares that the extraordinary increase in church membership within the past two years in America has been primarily due to the work of laymen, chiefly through the agency of the organized men's classes of the Sunday school. Christian education and evangelism are being reunited as they were in the days of the early disciples. No happier sign of permanent growth of Christianity can well be noted than this.

* * *

"Let us fail in trying to do something rather than sit still and fail by doing nothing." If we sit still we shall certainly fail; if we face the issue, if we make a brave effort, if we face the difficulties with determination to win, we can at last only fail—and the chances are more than even that we shall succeed: For if God is with us, who can be against us? God help us to claim his promises and boldly swing out in a mighty offensive against indifference and neglect!

Foreign Missions a Big Business

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

Dr. Dobbins asks me for an article on "Foreign Missions a Big Business." I remark, first, that Foreign Missions is and should be a big business. I name some reasons.

1. *We claim loyalty to a big Commission.* "Go ye into all the world and preach the gospel to every creature." No man, whatever he professes to believe or to be, is as big as the Commission unless with his life or his money or his tongue and his influence he is striving to get the gospel to all the world and every creature. To go to any part of the world or to any creature in the world without the faith of the gospel is a vain and fruitless enterprise; but to profess the faith of the gospel and then to do nothing, or to do little to get that gospel to those who have never heard it, is hypocrisy.

2. *Another reason for a big foreign mission business is that the great majority of the men and women in the world have never heard the gospel of that Commission.* We have only touched the fringes of China, of Africa, and we are at work in but five of all the republics of South America. Southern Baptists are doing a big foreign mission business, but if they are to fulfil the Commission, they must do a bigger business still.

3. *Another reason: Southern Baptists are in numbers and ability a big people.* They constitute the largest Baptist group in the world. A large part of this world task, therefore, falls to Southern Baptists. There is upon us an obligation to give the gospel to the world and to set an example for men of our faith which do not in equal measure rest upon any other group of believers in the world.

4. *There is inspiration in a big business.* Southern Baptists have never, indeed, received such inspiration from anything they have undertaken as they have from the foreign mission enterprise, and this inspiration has been in proportion to the scale on which we have conducted Foreign Missions and the number of our people who have been brought under the spell of this big business. Small Baptists would be big Baptists if their lives were keyed to the big business of the great Commission.

5. *Still another reason: We have come to a big day for Foreign Missions.* There was a time when circumstances at home and abroad limited Southern Baptists in their foreign mission work. Our people were poor, and doors in many lands were closed against us. The World War jarred the doors off their hinges and opened to us "all the world," presenting such need, such opportunity and such urgency as never existed before. At the same time Southern Baptists suddenly came into possession of sufficient means to enable them to enter these open doors of opportunity and need. God matched us for this great hour. The day is big with opportunity and responsibility, and the command of the Great Commission is supplemented by the Macedonian cry which comes up from the nations in their need and sore distress. It is a marvelous hour for big foreign mission business. Every pulpit ought to ring with the providential missionary tokens of this hour.

Therefore Southern Baptists have launched a big foreign mission business. The genesis of our foreign mission expansion may be put down as: (1) A realization of the providential call; (2) the instructions of the Convention to the Board to go forward; (3) the making of the larger program by the Board. The Board did not move into the larger areas of destitution and need until the Convention had assuredly gathered that the Lord has called us for to preach the gospel unto them. Obeying the voice of God and the instructions of the Convention, a big foreign mission business is now on our hands. Let us take a look at this big business.

1. *Look at the field in which we are actually conducting this enterprise.* Japan, China, Siberia, Mexico, Brazil, Argentina, Uruguay, Chile, Spain, Italy, Hungary, Roumania, Jugo-Slavia, Russia, Palestine, Syria. That is not all the world and does not compass our territorial obligations under the Great Commission. Nevertheless, considering the metes and bounds of our vast foreign mission field, we are engaged in a big business. Few, I am persuaded, of Southern Baptists have yet received the vision of how vast our foreign mission field really is. The sun never goes down on the missionaries of the Foreign Mission Board, and there is never an hour by day or by night that some Southern Baptist missionary is not witnessing to the grace of God and the truth of the gospel of his Son. The thought is thrilling!

2. *The Great Commission as given by Matthew is "to all nations," and the Foreign Mission Board is preaching the gospel to many nations.* Let us make some comparisons, not invidious ones but helpful comparisons. There are in the Southern States 160,000 Indians to whom the gospel should be preached, but there are in South America 12 million Indians, and in Mexico 10 million to whom it should be preached also. We have in the South 10 million Negroes, but we have in Africa 150 million Negroes, to say nothing of 5 million in South America. In the Southern States we have a little more than 25 million white people, saved and unsaved, but in Europe four-fifths of the white people of the world are living and dying. Besides the above nations, which are strongly represented in the South, we have on our foreign fields a Chinese nation, a Japanese nation, a Syrian nation, and a mixed nation in Palestine, which nations are only represented by small segments in the South. Surely Southern Baptists need to gird up their loins for this mighty task of teaching all nations the truth of Christ.

3. *We have a big business in the multiform character of our work.* When some of our people make their wills and divide up their estates, giving so much to this institution and that institution, usually in a final clause so much is designated to Foreign Missions. Those who make the wills and those who advise them evidently act under the persuasion that Foreign Missions is but one phase of our denominational work; whereas Foreign Missions is a term which we use to designate for the foreign field every department of denominational work with which Southern Baptists have familiarity. For instance, take the main business of our foreign mission work and that which every other part of it is meant to reinforce and effectualize—*evangelism*. Every missionary of the Foreign Mission Board whether he be named evangelist, or teacher, or doctor is in very truth an evangelist, and besides 540 missionaries we have on the foreign mission field 2,820 native workers of various classes, every one of whom has as his or her main business evangelism. Try if you can, my reader, to get the significance of this number of men and women who are on these mission fields to publish the Glad Tidings. Are not Southern Baptists doing something to fulfil the Great Commission?

Perhaps some readers can grasp the big business idea better if we name some of the *institutional features of our work*. Southern Baptists have 17 *theological* institutions on the foreign fields. They have 5 *colleges*, 12 *normal and training schools*, a total of 796 schools of all grades with an *enrollment* of 32,786. Then we have 9 *hospitals* with 24 foreign doctors, 11 foreign nurses, and 16 native physicians and 56 native nurses. The total treatments given by our medical staff last year was 207,915. Some humanitarian business that!

Then we have 6 publishing houses, from which we are turning out in the language of our mission fields millions of pages of Scriptures and religious literature annually. These are leaves for the healing of the nations. Foreign Missions includes many institutions which need big gifts.

4. *Now think of the business side of this big business.* It is not a small thing to run an enterprise so vast and so multi-form, and to run it in a smooth and orderly way. There is, of course, here and yonder occasional friction, but as a rule the foreign mission business of Southern Baptists is so organized that the administration runs smoothly along. So smoothly, indeed, that few Southern Baptists have realized how exceptionally big this enterprise really is. Take the mere matter of the money handled last year and include in the statement all the financial transactions of one sort and another—money sent to the field, money borrowed and paid during the year, investments and reinvestments, etc., and all the figures which represent the purely financial side of this big business run to more than 4 million dollars. The actual cash receipts from all sources last year were \$1,891,773.86, including missions and relief. Let the business man who reads these figures say whether that is a big business or not.

But the biggest business, and that to which the foreign mission administration gives largest attention, and which it takes most seriously, is the purely missionary end of the work—the missionary labor afield in school and hospital, the equipment and direction of our institutions, the building of residences for the missionaries, and the effort to secure the maximum of evangelistic results from our multiform endeavor—these are the main things in this big business which the Foreign Mission Board is trying to do for the denomination and for our Lord. The efficient administration of more than 800 missionary institutions and enterprises in 16 nations is an inspiring but engaging business.

There is not space left for this article in which to tell about the results. We must, however, say a brief word about the needs of this great business. On every field our cause is triumphing. God is giving to Southern Baptists rewards for their labors in the precious sheaves which are annually garnered. The converts we are making show that with men and money we can save millions. We are, however, in a most tragic way failing to meet the opportunities of this marvelous hour. There is not a field where we could not greatly, remarkably, increase the missionary results if the denomination would pay the debt which the Board has been compelled to incur in order to hold its lines on these vast fields. Let the denomination quickly pay this debt and supply the Board with adequate human and financial resources for this great foreign mission business, and we promise to awaken on the foreign mission fields such victorious spirit and such shouts of salvation and rejoicing as will thrill the hearts of Southern Baptists from Baltimore to El Paso, and from Louisville to Jacksonville. Men and women, you who love the faith of the gospel and who recognize the rights of Jesus to issue his own commands and the obligations of a Christian to obey them, let us get together, keep together, and acquire the grace of co-operation in a great business for Christ. I cannot think of a limit to the possibilities of Southern Baptist foreign mission work if all of us will in the fear and love of God, in the compassions of Christ for a lost world and in the bonds of a loving brotherhood unite our hearts and our sacrificial gifts for this greatest of all Christian enterprises.

The thought of what has been done, is being done, and can be done on the foreign fields alone ought to be sufficient to induce Southern Baptists to pay their Campaign pledges and to offer thanksgiving to God. So glorious a big business should inspire big gifts, even big sacrifices.

* * *

No man or woman ever touches even the edge of the zone of power until this lesson is learned, that Christ's business is the supreme concern of life and that all personal considerations, however dear or important, are tributary thereto.—James A. Francis.

The Pastor and the Church School of Missions

J. M. Kester, Educational Secretary .

The Church School of Missions offers the pastor an exceptional opportunity to arouse the entire church membership to their present obligation and opportunity in world-wide missions. Rev. W. R. Flannagan, pastor of the Northside Baptist Church in Richmond, wrote thus of a School of Missions recently held in his church: "This school meant more to our church than can be estimated. Too much cannot be said in favor of this method of disseminating intelligent missionary information and in creating missionary enthusiasm."

The Church School of Missions does what the pastor otherwise cannot do. It definitely informs his people in world-wide missions and thus broadens their vision and deepens their conviction in the work of missions. It is impossible for the pastor to do this by his pulpit work alone; it requires study in graded classes to impart definite information such as will lead to abiding interest and conviction. The Church School of Missions is therefore a supplement to the pulpit work of the pastor. It provides for the pastor a membership intelligent in the great work of the kingdom and responsive to his leadership for world evangelization.

This method of educating our people in missions unifies the work of missionary education in a church. The women are reached in larger numbers to study the study courses of the W. M. U. The young people also find a place for definite study of missions. And the men, who for so long have been neglected, have a definite place and class for the study of the missionary enterprise as their first business. Thus the whole church simultaneously and in graded classes receives definite information and inspiration for its great work of spreading the gospel message over the whole world.

No new organization is required to set up the School of Missions. The plan is adaptable to any church in any location; for it may be worked in connection with the mid-week prayer service of a church, or at a convenient Sunday hour, or at some other time, or may be held every night for one week. The main thing is the grouping of the people into graded classes to study the books best suited to them. A leaflet outlining the School of Missions and giving testimonials of those who have tried the plan in the Southern Baptist Convention may be had upon request to the Educational Department, Foreign Mission Board, Richmond, Va.

Try the plan in your church and let us know the results.

* * *

Our Neighbor the Negro

Rev. O. L. Hailey, D.D.

Sometimes I feel like giving a particular application to the challenging words of John the Baptist when he spoke of Jesus of Nazareth. He said, "There standeth one among you whom ye know not." I think I might speak the same thing to our people concerning our neighbors, the Negroes.

From my association with our people, I am constrained to believe that we are seriously mistaken when we say, so confidently, that "we know the Negro." I have a serious conviction that there is much concerning these people that our people really do not know. And we need to know it. We know that the Negro is among us, and may think that he is as he used to be. But such is, by no means, the case. We do not know his condition, nor his aspirations, nor his endeavors, as we should. The Negro is not the man who was

liberated in the middle of the last century. They who think he has stood still through these stirring periods of history are greatly mistaken. And unless one has kept up with the progress of this people, he is open to a great surprise. Let it be remembered that two generations have come onto the field of action since emancipation.

SOME FACTS TO REMEMBER

Negroes were introduced into Virginia in 1619. There were found twenty-three Negroes in Virginia when the census of 1624-25 was taken. These were not all slaves.

From the early days until 1863, in much of the United States, Negroes were held in slavery. They had many more advantages while in slavery than some people seem to think. The Emancipation Proclamation was published at Washington on January 1, 1863. But it took many months for it to get throughout the South. The anniversary of the proclamation is observed during August in Texas and in June in Arkansas.

Dr. E. P. Alldredge, Secretary of Survey and Statistics, who has devoted special attention to the study of this and other subjects, supplies me with much that I incorporate here. In 1860 there were 4,441,830 Negroes in the United States. By far the larger part of these were in the South. According to the census of 1920, which is the latest reliable information available, there were 10,463,013; and of these, 9,025,096 were in the South. These figures have been considerably changed since then by two processes. One is the natural changes in the race. The other is occasioned by the migration to the North. There are now something like 1,500,000 in the North. The migration to the North, when offset by the number returning South, does not make the large difference that is sometimes supposed.

The Negro is not holding his own in the race of life. In the decade closing with 1850, the rate of increase among the Negroes was 24.5 per cent. From that time it has steadily decreased, with slight modification, until within the decade closing with 1920, the rate of increase was six and one-half per cent. The increase in the South during that decade was less than two per cent. The rate of increase for the whole population during the last decade was about fifteen per cent.

These facts should awaken very serious thoughts among us. If God sent these people to us, that we might lead them to Christ, and then associate them with our own Christian missionary endeavor, what answer shall we give concerning our stewardship? It is pathetic in the extreme to see them seeking their place, and how they may live and work out their destiny.

THE NEGRO AND CHRISTIANITY

The Negro is a very religious man. He easily believes in God, and in the Saviour. His religious life embraces much that is emotional. And why should it not? Is not our response to the religious appeal too tame and spiritless? And we are accustomed to say that the Negro is naturally a Baptist. And so he is, if left to follow the simple New Testament teaching. But it may be informing to some to state the case of the Negroes' religious affiliations.

Items Considered	In the South	In the North	Total
Negro Population, 1920	9,025,096	1,438,035	10,463,131
			9.9%
Negro Baptists, 1921	2,871,868	244,457	3,116,325
Negro Catholics, 1921	225,000	25,000	250,000
All Other Faiths	1,280,072	320,018	1,600,090
Total Negro Church Members	4,376,940	589,475	5,016,415
Total of No Faith	5,044,507	402,209	5,446,716
Under Gospel Age (Under 10 years) ..	1,008,901	80,441	1,089,323
Unbelievers of Gospel Age	4,035,606	321,768	4,357,393

A little examination will discover the fact that about three of every four Negroes who are professed Christians are Baptists. And in this we take profound satisfaction. But it may

as well be recognized that it is not due to our contributions or service that this condition prevails. It should be a source of humiliation and grief that we have done so little. And they have been wondering, and are still wondering, why their white Baptist brethren do not come to their help in a struggle which would discourage any people with less of faith and optimism. For they are making the most heroic struggle of any people in our land. Their achievements, when viewed in the light of their limited preparation, and limited equipment, is enough to make us hide our faces in shame. Untrained or partially-trained leaders, inadequate equipment, limited resources, severe handicaps everywhere; and yet with a courage that is sublime, a devotion that challenges admiration, and a faith that honors God and calls down from heaven the benedictions of our heavenly Father, they are making progress that is truly amazing. Why should we not help them?

SOME EXPENDITURES AMONG NEGROES

It will likewise be informing to many to set out here some of the investments that are being made among the Negroes by several denominations—not all. The annual expenditures among them are thus reported: Catholics, \$250,000; Congregationalists, \$600,000; Episcopalians, \$250,000; Lutherans, \$250,000; Methodists South, \$150,000; Methodists North, \$1,250,000; United Presbyterians, \$100,000; Presbyterians, \$750,000; Baptists North, \$300,000; Baptists South, \$150,000. And we have to take all that the several Southern states are doing for the Negroes to make this.

The above will show that Baptists have three-fourths of all the church members and we spend one-eighth of the money to help them. Are Baptists willing to let that condition persist? I do not believe it. It is because we have not been aware of the facts. Truly, "there stands one among us whom we know not."

OUR SEMINARY

It was due to this recognition of the facts, coupled with the other significant fact that our Negro brethren had no adequate seminary in our territory in which to educate their preachers, that we have undertaken to build them a seminary. The Southern Baptist Convention allotted \$200,000 out of the Seventy-five Million Campaign for that purpose. Then they said that they would continue to help till a seminary was fully established and equipped for these people. That is why I came to Nashville, at the request of the Commission. Not all the \$200,000 has yet been received. But enough has been received to build the first unit. And the workmen are now at work. It will be ready by the meeting of the Southern Baptist Convention, we hope. If not, it will most certainly be ready for the opening next fall. The National Baptist Convention is to meet in Nashville next September. We hope to have them dedicate it then. Meanwhile, we are getting ready a faculty for the school.

* * *

✓ The harvest is ready for the reaping! Let us say no more. "There are yet four months and then cometh the harvest." All we have to do anywhere the world over is to put in the sickle as God directs, and an abundant harvest awaits. God has in marvelous fashion prepared the world for a gospel harvesting, but let this truth sink into your heart: *He depends on us for the reaping.* Not to the angels in heaven has he given such a privilege, such a partnership, as is ours—that of thrusting in the sickle and bringing in the sheaves. Read the stories in this number of ripened harvest fields in all the foreign lands where we are at work, and you will be compelled to admit that God has prepared the harvest faster than we have furnished laborers for the reaping. Let us catch up with God's purposes!

China as a Baptist Mission Field

Typical Need and Opportunity in this Vast Christless Land

Rev. C. J. Lowe, Kwei Lin, China

The greatest challenge that faces Southern Baptists today is the one that China flings across the broad expanse of the Pacific Ocean. If we do not respond to this challenge God will surely hold us responsible. The opportunities to enter already open doors are simply marvelous and the *needs* are *appalling*. The great harvest fields in Southwest China are truly ripe and we *must* gather in the great harvest.

About ten years ago the Foreign Mission Board opened in the center of Southwest China at Kwei Lin, Kwangsi Province, a main station. The work in this station has grown far beyond what we could expect or think, and because of its fast growth it has been called "A miracle in missions." Even though there has not been a responsible government for several years and the political conditions have been in confusion, God has caused his work there to go forward.

If you will look at the map of Southwest China which includes the provinces of Kwangsi, Hunan, Kwei Cheo, and Kwangtung, you will see that our present station located at Kwei Lin, Kwangsi, is in the center of this seventy-eight millions of people. The South China Mission is working in Kwangtung and Kwangsi Provinces but geographically and because of the language spoken should only include Kwangtung Province. Take away Kwangtung Province from this section and there yet remains forty-one millions of people. In looking over all reports and Year Books available you will see that Kwangsi and Kwei Cheo Provinces are the last provinces entered by resident missionaries and they are the most needy of all China. Some of the needs that face the work there already opened should be met immediately, for we must either retrench or go forward. The cities, towns, villages and other places have been sown down with Christian literature. The articles in the daily newspapers on Christianity have given us the attention of the best people and the reading public. They are studying Christianity and the lives of the Christians. The harvest is ripe and ripening and we must reap it. Our Girls' School, which is transforming the girls, is developing by leaps and bounds and should have a lady sent out at once to assist our already overworked yet efficient worker, Miss Summer. The Woman's Bible School, where we train Bible women and the wives of the students in the Men's School so that their husbands' work may be better, is without a head and should have a lady for this important work at once.

There are already about thirty-two out-stations covering a large territory, but there is no lady evangelist to go into these places to help the women in them, for Miss Reba Stewart is already overworked and can only visit a few of these stations. If we would win the homes or children of China to Christ we must win the mothers. The duties and the heavy burdens in this great field are already wearing out those who are now there. We have realized that we as missionaries cannot win the whole of China nor any section, but must train the natives to reach their own people and the missionary working with them and putting his life into the lives of the workers there. Because of this and the need of such workers we established our great Southwest China Baptist Bible Training School for Christian Workers. We have graduated our first class of eleven and now have twenty students getting ready to graduate, with many more wanting to enter but cannot because of no building. The graduating students, seeing this need, raised enough money to put down the foundation for the building of a Bible School

and now expect you here in the homeland to complete it. We need two men who will enter direct evangelistic work as soon as possible to take charge of these young men and be associated with them in preaching the unsearchable riches of Christ. Will not two men offer themselves at once for this field so that they might begin training in the language? There are literally thousands of sheep here without a shepherd.

The government schools are closed and the people are looking to us to help their young people. The opportunities in medical service, school work, and above all *direct evangelistic endeavor* with our gospel boat and gospel tent and other ways are simply marvelous. *The call comes loud and clear to you; what are you going to do about it?*

The call of the Untouched Regions has come to us there in Kwei Lin. It is said there are over two millions of aborigines in Kwangsi alone who have never heard, and Kwei Cheo, with a population of eleven millions, several millions of them aborigines, also destitute of the gospel, and Southwest Hunan are practically untouched.

The writer made a trip of seventeen days, selling over twenty-four thousand tracts and gospel portions, passing through villages, towns and cities, found only one man who confessed Christ and he was full of wine. We sold several thousand tracts in one city and passed on, but several weeks later four women and eight men came over the mountains for four days to ask about the gospel and were finally baptized. They returned to their home four days away, but no one has been to them since to help them. In another town where the Tung Tribesmen are located an old man, after hearing the message about Jesus remarked, "Truly you have a heaven-sent message." This old man did not accept then and we have not been able to return to him with our "heaven-sent message." Brother R. L. Bausum has just taken a trip of twenty-three days, from Kwangsi into Kwei Cheo Province. He writes that he went for twenty-three days, seeing only about five who knew something of the gospel message. Can you here at home imagine such conditions? They exist in stern reality in Southwest China. "Never heard." Because of these needs that face us continually we have been *pleading, pleading, and begging* that our great Baptist hosts in the Southland would hurry and send us reinforcements so that great untouched region that challenges us may have a chance to know Jesus. *We plead with you to send us men and women to prepare for opening the southwest section of Hunan Province.* We want a doctor, an evangelist, and lady evangelist, and lady for our Girls' School. *We plead that you send us men and women to open the southern section of Kwei Cheo Province.* We want a doctor, lady and man evangelist, with a lady for the Girls' Schools. The railroads have not entered yet, so we desire to be the first on the field in order to establish our Great Southwest China Baptist Mission in order that we may reach these millions without a knowledge of Christ.

Brethren and sisters in the homeland, think of it! A small number of your workers in the center of a population nearly half the size of the United States of America without Christ, and these all ready to listen to the message of your messengers. There is no greater opportunity that faces Southern Baptists today.

China is awake. The people are groping in the darkness. Shall we refuse them the light of the gospel? The people are

hungry and thirsty. Shall we refuse them the bread and water of life? Many of the students are turning away from their idols. They cannot turn to Jesus because they have never heard of him. The Macedonian call comes to me and it comes to you. What are we going to do about it?

Someone has said, "As I coasted along the vast coast of China, day after day, I seemed to hear across the roar of the waves the turbulent sound of the billows of humanity breaking with a wail on the stern coasts of our yet barbaric days; four hundred and thirty-eight million billows in China, half of them women—multitudes upon multitudes coming out of the unseen, and storming across the ocean of time to break on the shores of eternity. And the sound of that sea was a wail from the servile labor, the dwarfing of the loftiest capabilities of the soul through ignorance and false faiths; death of infants, polygamy, concubinage, enforced widowhood, and with a nameless condition preventing the development of women into that angelic thing she is by nature, even without education. I heard the wail of these hosts until I found myself resolved, whatever else I might do or might not do, to echo the sound of that ocean in the ears of Christendom, until some adequate enthusiasm for

the reform of woman's condition in Asia is awakened in the Occident."

China's need is Jesus Christ and they will not hear the Glad Tidings unless we send. Our immediate needs are four men evangelists, three lady evangelists, one lady for Woman's Bible Training School, one nurse, three ladies for school work and two doctors for Hunan and Kwei Cheo.

"A cry of pain,
Again and again,
Is borne o'er the deserts and wide spreading main;
A cry from the lands that in darkness are lying,
A cry from the hearts that in sorrow are sighing;
It comes unto me,
It comes unto thee;
Oh, what—oh, what shall the answer be?

Oh, hark to the call!
It comes unto all
Whom Jesus hath rescued from sin's deathly thrall:
Come over and help us, in bondage we languish!
Come over and help us, we die in our anguish!
It comes unto me,
It comes unto thee;
Oh, what—oh, what shall the answer be?"

Japan as a Baptist Mission Field

The Gripping Appeal of This Strategic Stronghold of the Orient

Rev. W. Harvey Clarke, Tokyo, Japan

Among the nations which yet remain to be taken for Christ before they can be transferred from the pagan to the Christian group, there is none more *imperative* than Japan.

IMPERATIVE DEMAND

Not the largest nor the most important from the standpoint of area and population, but the most *imperative* because of the progress which it has made and the position which it occupies among the nations. Japan is recognized as one of the Five Great Powers, and in reality is one of the three great solvent powers of the world today. England, Japan and America hold the balance of power among the nations, and Japan holds a prominent place in determining the international problems of the world. This position is due largely to her relations to the Orient and the prominent position which she occupies in that part of the world.

Japan having qualified, step by step, according to the requirements, has been accorded this high position which she occupies among the nations.

One thing is lacking in Japan's worthy program, and that is that she qualify to be received into the fellowship of the Christian nations. As the helping hand was extended to Japan during her struggling years from seclusion to prominence, in her material development, so the helping hand of God's people must be given in her effort to overcome the bondage of centuries of idolatry and to accept the light and liberty in Christ. This task is more difficult because spiritual things are spiritually discerned, and the carnal mind is at enmity against God; and also because of the self-satisfied sufficiency which fills the Japanese mind with what they have in the spiritual heritage received from their fathers.

RELATIVE IMPORTANCE

The importance of winning Japan should not be overshadowed by the difficulty of the task, but should appeal to Southern Baptists more strongly and should be given a more prominent place in their program of world evangelization.

Hence, in presenting Japan as a Baptist mission field this intelligent, progressive, and well-equipped nation should be valued according to its potential relation to Christ and his cause.

Japan is recognized as the *strategic stronghold* in the Orient. This is true not only in material but also in spiritual influence and power. This is due to the position which she occupies as the gateway to the Orient, through which practically everything passes going to the East.

This is also due to her superior influence as the *teacher of the Orient*, because of the educational preparation which she has made to supply the needs of the less progressive nations in the East as well as her own needs. The great universities of Japan offer advantages which draw students from all parts of the Orient, and they return impressed with the personality of their teachers and with the principles learned in these great institutions. Our opportunity and task is speedily to get Christ into the hearts of these students and teachers and have them to carry him wherever they go as his witnesses.

Japan is recognized as holding the *balance of power in the Orient*. This is due to the wonderful development of her resources in mining, manufacturing and military equipment and expansion. Japan furnishes not only her own coal, but makes a large contribution to the export trade. The manufacturing industry was developed four hundred per cent during the war, as a large part of the military supplies for the armies in Europe were furnished by Japan, and now goods "made in Japan" are shipped to practically every port and find market in most of the nations of the world. The merchant marine of Japan is found in all seas and advertises the industries of the country.

The military forces of Japan are equal to the best in spirit and equipment, or second only to a few, and have won glory for their country on land and sea wherever they have tested the strength of arms. During twenty-six centuries no invading armies have ever penetrated the shores of Japan, and her forces have never known defeat on land nor sea. With this

splendid equipment Japan stands strongly for peace among the nations, and made a liberal contribution to the cause of the Allies in their efforts to suppress tyranny and establish liberty. Japan is leading the nations in the reduction of armaments according to the Washington treaty, and has greatly reduced her army as well as navy. This great force directed by the spirit of Christ can aid in preserving peace in the Orient, and also make a large contribution to subjecting it to the rule of the Prince of Peace.

Japan is a potential ally in the spiritual conquest of the Orient. Japan's loyalty to the Allies in making a liberal and unselfish contribution to the struggle for peace has strengthened the confidence of the nations, and this people subjected to the will of Christ will prove their loyalty in service for the extension of his kingdom throughout the Orient. In material equipment they are well qualified for this service. They have extensive means of transportation, and well-trained men and women are waiting for the spirit of Christ to direct them.

FAVORABLE CONDITIONS

Never in the history of the work in Japan have conditions been more favorable than at present for strengthening and enlarging the forces and equipment for the rapid spiritual conquest of the people. The failure of the old religious systems to supply the spiritual needs of modern life in Japan calls for a revelation that will bring light and hope into the darkness and despair of a pagan and atheistic people. The educational system which has trained the physical and mental to a high state of development and has neglected the training of the spiritual, thus producing an incomplete manhood and womanhood, unable to overcome the temptations of modern life has proven to be a partial failure. The educators and statesmen are seeking to revise this system in order to furnish the spiritual training which make well-prepared citizens. To this end they are asking advice and help from the best sources. The exposure of corruption in higher official circles and the punishment and disgrace resulting therefrom in the imprisonment of many of the higher classes, emphasizes the need of moral and spiritual training. The realization of pastors and churches that they are not yet able to meet the growing demands upon the various denominations is causing them to seek more help from the homeland, and to encourage a closer co-operation between the churches and missions in extension work.

The great calamity which came to Japan on the first of September, resulting in the total destruction of Yokohama and two-thirds of Tokyo, by earthquake and fire, has caused the people to pause and consider the source of power which can destroy in a day that which has required them hundreds of years to build. The loss in this great catastrophe amounted to two hundred thousand lives and billions of property, besides the loss in business, manufacturing and education. This is causing the people to realize the meaning of true values, and to return from their mad rush after material wealth and extravagant living to those things which are really worth while.

The sympathy and interest expressed by the gift from the American people, amounting to ten million dollars for relief work among the suffering, has deepened the admiration of the Japanese for and strengthened their faith in their friends across the Pacific. It is also causing them to give more consideration to the appeal which is being made by these friends through the gospel message for their spiritual welfare. These and many other influences for good are causing the people to open their hearts and homes to the call of God to give him their hearts. A recent letter from Japan tells of more than five hundred new members having been received by baptism into our churches last year. Of this number one hundred and twenty-four were received into the Tokyo church.

OUTSTANDING NEEDS

The great need of Japan, the Orient and the world today is the uplifted Christ and his message of love, forgiveness, reconciliation and peace found at the foot of the cross. In order to impress this need upon a bright and busy people, devoting themselves to the development and solution of present-day problems and plans, more missionaries are needed to emphasize the importance of spiritual values in life, and to win bright young men and women to give their lives to the service of Christ and the evangelization of their people.

Better equipment in schools for training these young Christians for service is a most pressing need in the work. Christian schools have made the greatest contribution to the forces in the churches in Japan today, and it is now evident that the speedy regeneration of Japan depends largely upon the salvation of the students, for they are the hope of the nation. We should have a sufficient force to place workers in these student centers, and win for Christ those who are to become the teachers and leaders of the people.

A greater number of self-supporting churches filled with the spirit of Christ and active in his service, co-operating with the forces which have made them, is a pressing need in the present development of the work. The spiritual power and activity of the local churches determine the success of co-operative work in kingdom extension, and the success of this work in Japan depends upon the number and strength of these churches. A larger number of these churches are needed to reach the millions yet untouched, and this increase must come through the prayers and co-operation of those who have helped the present churches. Japan is bravely struggling against the losses sustained in the great disaster last year, resulting in the destruction of more than one hundred of these church buildings in Tokyo alone; and need as never before, the prayers, sympathy and help of those who love the Master and his cause in this most imperative mission field in the Orient.

ADEQUATE CONTRIBUTION

The contribution of Southern Baptists to our work in Japan has been in proportion to the budget in other fields where they are represented, but not in proportion to the strength of the denomination in the homeland. This has been greatly increased during the last four years through the Seventy-five Million Campaign fund, for which we are profoundly grateful; but is yet inadequate to meet the rapidly growing needs and to represent the strength of our great denomination. Other denominations much smaller in the homeland have invested much more in Japan. If this was more thoroughly understood, Southern Baptists would not be satisfied until they were adequately represented in this strategic stronghold. This will require a general increase in order that other fields may not be neglected.

The increasing importance of the Orient with Japan as its center of influence at present calls for increased contributions in order that Southern Baptists may be represented in proportion to their strength and their desire to do their part in bringing the kingdom in Japan. The work is going forward and the influence of Christ is reaching from the palace to the peasant homes, and in the reconstruction after the great disaster, which requires wonderful faith and fortitude, shall Southern Baptists prove their faith by their increased efforts to build up the waste places and strengthen the forces which are now striving to enter the hearts and homes opened through suffering and distress? Japan's adversity is our opportunity to give the people the message which alone will heal and save them.

FINAL VICTORY

The just reward for righteous conflict, suffering and sacrifice is victory, and the greatest victory is that which overcometh the world. The struggle in Japan between paganism and Chris-

tianity, darkness and light, is becoming more intense as the forces of righteousness are combatting the forces of idolatry which has held the people in ignorance for centuries. The length of this struggle depends upon our effort to carry the gospel message home to the hearts of the people and to make Christ a reality in their lives. When this is done we are assured of the victory which Christ has promised in his word which shall not return unto him void. Let us follow the leading of the Holy Spirit, let us press forward to gain the final victory which our Lord has promised in his word.

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A Message from Spain

Rev. Nils Bengtson, Barcelona

We are thankful to God that we have the privilege to cooperate with the Foreign Mission Board of the Southern Baptist Convention here in Spain, and to the Board, when it took the greater responsibilities for Europe, that Dr. Everett Gill was appointed as European representative, for we feel that it was the wisest step, and want to express our appreciation of this wise and noble man of God.

The Spanish Union, which came into existence through Dr. Gill's effort, has already done excellent work, not only, by forming an organic unity, but also realizing a more powerful teamwork, which was really needed. It is not yet two years ago since Dr. Gill came here for the first time, and still the things have changed towards the better so remarkably that we cannot but thank God.

Brother Celma, who has superintended the work in Catalonia for twelve years and has shown ability in educating the churches to work, was appointed secretary for the Union, and he is doing an excellent work in visiting the small churches in the whole field. He is a man of great tact, a winning character and is a fine speaker; at the same time he is in earnest for the salvation of souls and spares no time or work to counsel, instruct and encourage the other workers and establish the Baptist work. This is also needed, as most of the work is new and in want of much help.

Two other things came to existence under Dr. Gill's direction: a training school for preachers and a publication department. The school has gone on for over a year and the present number of students is five. During the first year there were six, of whom one student was both teacher and senior student. In the Bible studies we use as textbooks the excellent books by Drs. Sampey and Robertson, and for church history, we are translating the fine book by Dr. McGlothlin.

The principal work of the publishing department is a little monthly paper which serves both as tract and newspaper with articles fit for evangelization, propogating Baptist principles and information from the fields. Its circulation is varying between 1,500 to 1,900 each month and is accomplishing its silent but good mission.

Taking into account that Spain is the most Catholic country and that the work is new in many places, the result is encouraging. The workers number eighteen natives and one missionary, with work at about thirty places. Last year, there were 100 baptisms and this year there have been 113 baptisms, so that there are now 723 members in combination with our Union, for which we thank God. We are glad that the expenses of the Board for the work is less the first quarter of 1924 than the first quarter of 1923, without less activities, and that this is partly due to the increased activity of the churches.

We desire that the increase of baptisms may be as these two years, and we hope you will pray to God for great blessings on the Baptist work in Spain in order that many souls may be saved and our desire realized.

Baptist Struggles in Russia

Rev. J. H. Rushbrooke

I learned some weeks since that at the beginning of December several Russian Baptists had been arrested, but as this news was accompanied by an erroneous report that one had been promptly freed and the release of others was expected, I awaited further particulars. It is now reported that, so far from release having taken place or being anticipated, the probability is that some of those concerned may be exiled.

The names of brethren arrested, so far as known to me, are Timoshenko, Shiloff, and Levadanto, but there are some others. The arrests are connected with the attitude of these men on the question of military service, and accompanied or followed a discussion at the Conference of the All-Russian Baptist Union. It is clear from resolutions of the Conference, copies of which have been sent from Moscow, that the Baptists have gone far to meet the view of the Government that their Union was involved in anti-Governmental propaganda. They affirmed their loyalty to the existing regime, condemned anti-militaristic agitation directed against the Red Army, thanked the Soviet Government for the proclamation of full religious freedom, and so forth.

In connection with the arrests, the charge is apparently made that these Baptists are associating with counter-revolutionary activities, and are practically adherents of the old order. I am bound to report that during four recent visits to Russia, and very frank conversation with Baptist leaders, I have found no trace of counter-revolutionary activities or ideals. It would, indeed, be remarkable if Baptists, who suffered so terribly under the Czardom, cherished any affection for it. I was told, however, by some of these Russian brethren, that statements emanating from persons now abroad had brought them under grave suspicion, and that some of this material had been published by the Government.

The great obstacle I had to overcome when approaching the Russian Government and asking permission for delegates to come to Stockholm, was the suspicion that our Baptist World Congress might have some political and counter-revolutionary character. Happily my assurances were accepted, and as I well knew would be the case, nothing occurred at Stockholm to involve peril or embarrassment for our brethren on their return home.

The tangle in Russia needs patience to unravel, and there are unhappily, even among Baptists, a few who deal with Russian affairs in ways that do not help Russia or their brethren. Much that is wrong and regrettable has occurred in that land; and face to face in Moscow with representatives of the Russian affairs in ways that do not help Russia or their brethren, and found them willing to listen. Today I am laying before the Russian representative in London the case of these arrested persons. A considerate hearing is certain, and I sincerely trust that ere long there may be better news concerning the brethren.

* * *

Absolute greatness can be nothing but moral greatness. And that is nothing but the spirit of loving service. Service alone is greatness. Jesus said, No titles, honors, decorations, or offices that others can bestow on a man can in the least degree make him great.—*W. Y. Ballantine.*

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“China has no sorrow that Christ's message cannot heal; India has no problem it cannot solve; Japan no question it cannot answer; Africa no darkness it cannot dispel.”—*Judson Smith.*

Brazil as a Baptist Mission Field

Needs, Opportunities and Encouragements in Our Sister Republic

Rev. C. A. Baker, Rio Baptist College, Rio de Janeiro, Brazil

Let us ask, in the first place, why Brazil is a Baptist mission field? Why should it be a Baptist mission field? There are many replies to be given to such questions. We suggest only a few logical and reasonable answers:

BRAZIL A MISSION FIELD

It is a Baptist mission field, because we consider all the world our field. We have a command to preach the true gospel to all the world. We have a distinct message to all the world, and without our message we feel that the world can not attain to the truest and best in interpretation and Christian experience and life. There have been movements to partition the world among the various denominations, but we do not favor such. It is our duty and privilege to deliver the message of our Master wherever men are found, and we cannot consider bounding lines and artificial divisions. For these reasons we consider Brazil, along with other parts of the world, as a proper Baptist mission field.

Again, we consider Brazil a Baptist mission field because it is without Christ and we must give Christ to the people. Of course, it has the name of being a Christian country, because our friends, the Roman Catholics, are there, but it is yet to be shown that they are properly Christians, at least taking the pure gospel of Christ as guide. Also there are millions of people in that country who do not make any profession of faith in Christ, either as Catholics or Protestants. Many are Theosophists, Positivists, Spiritualists, and certainly such are not to be classed as Christians. And there are some atheists, and many who are indifferent to all matters of religion. To these we must go with a vital and saving message. Beyond those mentioned, we have millions of Indians who are still in their crude state. They need Christ as much as others, and we have an imperative duty to go to them with our message. There is an effort just now to civilize the Indians, but we doubt whether any people can be truly civilized without Christ and his saving power. Without doubt this is one of the most attractive and urgent calls to be found today in Brazil. A missionary couple should give themselves to this task without delay.

But we believe that we have certain fundamental truths growing out of our interpretation of Christ and his teachings which can greatly help the government and society in Brazil. At the present only a very small part of the people have any active part in government interests and affairs. If we can help to educate and properly train them for voting and being voted, then we shall have accomplished another part of our task. Just now there is grave danger of Protestants losing their liberty of expression in the public press because of a recent law. Baptists have always stood for freedom of belief and expression; so we have a distinct duty and opportunity to help in developing proper freedom of expression.

THE NEEDS TO BE MET

We ask just here, "What are the needs to be met?" First of all there is *the need to evangelize*. People in the United States do not realize what a great task that is. They do not realize the great distances and lack of communication and transportation which handicap the workers in evangelizing Brazil. Again, there are thirty millions of people in the country, and only about 25,000 Baptists, and perhaps a total

Protestant population of about 60,000. Of course, many have heard the gospel who have not accepted it, but millions have never heard a word from the Bible and never heard a sermon. If the people go to the Catholic churches of the country they do not hear preaching, but only see rites performed and hear an unknown tongue used in their performance.

For this great task we have scarcely a handful of workers. On a trip to Uruguay and Argentina taken about two years ago we saw large prosperous towns and villages where never a Protestant had delivered a message. We travelled for days without seeing signs of Baptist work. That was in South Brazil; but the same is true of the North. We have scarcely touched the States of Matto Grosso, Goyaz, Territorio do Acre, Ceara, and others. Rescuing people from sin and to a life of holiness is our prime duty, and the most distressing need of the country. We must meet it.

Another need is Christian education. When we consider that the country is far behind in all matters of instruction, we desire to give to the children the rudiments of learning. But we desire to give them Christ through Christian schools, and train them for service for their own country. There should be a Christian day school in connection with every Baptist church in the country, and it should become a center for reaching the unreached. The governments of the states cannot educate the people, so we must help, and the height of education is to find Christ and serve him.

Another need is for literature. It may seem almost beyond credence when we say that there are scarcely any scientific works in Portuguese, especially written in Brazil and from the Brazilian point of view. We must supply that need in so far as we can. But greater still is the lack of Christian literature. When our ministerial students try to get help for sermons they have to come to the missionaries and beg or borrow whatever commentaries we may have in English. But our readers can readily imagine what a difficulty it must be to get help from commentaries written in a foreign language. Some of our brethren are turning more serious attention to this great need and its solution, but we have only made a beginning. In the United States we are overwhelmed with good devotional reading, while in Brazil there is no choice from among about a dozen books of that nature. Of course, we must have adequate arrangement for writing and publishing good literature, which means that the *Casa Publicadora* (Publishing House) must be supported. We have only one small publishing house for a country larger than the United States, while in this country there are dozens producing good books.

HOW SHALL WE MEET THESE NEEDS?

Now, how are we to meet these needs? First of all, *we must inform our people*. It is not becoming in us to criticize our great people at home, but we fear that too much stress has been put on abstractions and finances without sufficient vital information concerning the needs and successes of the fields. We are sure that Brazil has not been held up before the people as it should be. Wherever we have gone and spoken this year, we have tried to tie the people and churches on to our field by strong bonds of clear-cut information.

We must also have more real prayer for and belief in our missionaries. Our people do not pray for us as they should.

Many times we hear no mention of our great outlying work in the prayers of our churches. It may be that the women are praying for us, and the Lord is hearing their prayers; but if our people could be united in earnest and continued prayer, the victory would not be delayed in Brazil. Personally, we find that we can pray better when we know some one and his needs and aspirations. For that reason, wherever we have gone while on furlough, our effort has been to tie the churches on to our missionaries and through us to the great work which we are doing. When our people pray, let them remember the workers by name in Rio, Pernambuco, Bello Horizonte, Bahia, etc. If three million Baptists in our Southland should unite in genuine prayer, not only would the Lord give us a great ingathering in Brazil, but the same would be true at home.

We must have men and means to meet these needs. When one stops to consider that in the city of Rio de Janeiro there are 1,157,000 people and only one missionary given to evangelistic work, it is astounding how we have neglected placing men in strategic centers for saving souls. Of course, other missionaries teach or travel almost all of the time and then give their spare moments to pastoring some church or holding revival meetings at night; but that is insufficient for evangelistic needs. And when we consider that until recently there was no work or worker in the whole state of Ceara, and now only an occasional visit from a man who teaches hundreds of miles away, we see how we fail to fill up the gaps. By all means there should be a couple in that state to give their whole time to evangelistic work. And look at the vast country along the Amazon—three or four states—and only one man to look after that work. We should have not one man, but four or five couples in that territory without delay. We could go on showing the need state by state, but let this suffice. Get your map down and look for our missionaries and see the vast country almost untouched!

But all of this means more financial help. Even if we should not send more missionaries to Brazil, we are obligated to maintain those already there. It also takes money to keep the native workers in the service. Oh, that some of our pastors at home could see the devotion of these native Brazilians as they travel, preach, organize churches, baptize candidates, and then receive about \$15 to \$25 per month! Truly, it is almost like Paul going through Asia Minor and receiving nothing with which to sustain him. We must have means enough to keep these men and women decent and strong in body to carry on.

We can not refrain from saying a word about the need for churches. Brethren are deserting church buildings here at home which would be palaces in Brazil! Take the one example of the city of Rio de Janeiro. Our friends, the Catholics, have splendid cathedrals, while we worship on the streets, in rented grocery stores, in mud huts, or in some room in a private home! Surely the Lord will give us that city when we have adequate places to receive the people. And our churches must be built to give Sunday-school advantages. That is one of our best agencies for winning to Christ. Our Brazilian converts are so devoid of funds that it is with difficulty that we get current expenses, with nothing to buy or build. But these Brazilians would put our people to shame here in the United States. They are coming to recognize more and more the tenth as their first obligation to the Lord. But, as is the case with most persons who tithe, they many times go beyond that and give out of their poverty. We know a church whose members have incomes ranging from \$5 to \$45 per month, but out of such salaries they even go beyond the tenth. Brethren, let us do as well as they in our giving!

A PROGRAM FOR BRAZIL

What should be the program for Southern Baptists in order to Christianize Brazil? We must put first things in first place. We mention, therefore, a worthy evangelistic effort for Brazil. We should immediately go back to the appropriations asked for evangelistic work for 1924 (but not given in full) and give every cent of that to carry on the work. Then we must locate several couples for evangelistic work in strategic places. We suggest a couple for each of these states, to be located as best decided by the proper missions: Matto Grosso, Ceara, Maranhao, Santa Catharina, Minas Geraes, and perhaps another for Piahy. These should be sent out not later than this year.

Our schools are in such condition that we need not call for additional helpers just now, except wherever some one has been forced to drop out. But the great Publishing House should have adequate quarters and machinery with which to carry on and enlarge its work. It has been forced to move from place to place, do with small and inadequate machines, until we must do better. The funds asked for the Publishing House to build near the center of Rio de Janeiro and equip its plant should be given by all means this year. Along with that should be established a sufficient fund for publishing books to enable us to get out books which may take years to return the capital, and perhaps never pay in dollars and cents.

Our missionaries have been patient and have moved from pillar to post, and generally without much murmuring. But it is time for the Board to help them with homes, if our churches will only come to the rescue of the Board and make such an investment possible. It grieves us to see exorbitant rents go month by month into the hands of Jesuits, when our workers should be permanently located and become permanent residents of the country to do good. It does not cost a fortune to build a home in Brazil—about \$3,000 to \$5,000 will do it. There are churches in the United States well able to give a missionary home through the Board, and never feel it. We suggest that at least four or five missionary homes should be erected before the end of 1925.

SOME ENCOURAGEMENTS

Finally, what are some of the encouragements in the work? They are numerous. When we consider that the work begun a little more than forty years ago with a church with five members and today we have about 270 churches and about 25,000 members, and every church with one or more Sunday schools and preaching points, that ought to encourage us. And do not forget that the first forty or fifty years in a country are the hardest, for we are during such period unknown and despised. Formerly, it was so that when a person said he was a Baptist, people would wonder what kind of animal he was; but now they know and honor him. For many years we had to tell people where the Rio Baptist College was located, that is, give street and number, but now we only have to say "Collegio Baptista."

The number of members in our church may appear quite insignificant, when, if the readers will understand that it is the next thing to getting to heaven to get into one of our churches and stay there, they can see that we have quality as well as some quantity. We offer our believers for comparison with any place, and they might put some of our churches in the United States to shame for spirituality and zeal. That is quite an encouragement. These people are living witnesses for the power of the gospel, and that is the best encouragement we could ask. But of late years they are coming more and more from all classes, thus showing that our influence is permeating the whole people. Ours is a whole gospel for a whole people, and that is what we are realizing.

The last distinct encouragement which we shall mention is the increasing number of young men and women who are lay-

ing their lives on the altar for service to their country. Every year larger and larger numbers of young men offer themselves for the ministry, and young women come out for teaching and other forms of church work. Already we are graduating them from our schools by the dozens. They are going all over the country laying the foundations for a sure triumph of the gospel over doubt and superstition. Some of them may be men and women of only average ability, but some in recent years are able to hold their own places among orators of national

fame, against the shrewdest writers, and many are showing such sacrificing spirits that we must accord to them the same honors we once accorded to the pioneer missionaries. In a word, these men and women are the hope of Brazil. As we continue to send them forth in larger numbers, we can count on Brazil becoming Christianized from north to south and from east to west. We will believe nothing less than that our God is about to give us Brazil, and that he calls upon you, our brethren, to aid him.

Africa as a Baptist Mission Field

The Great and Imperative Needs of Nigeria

Rev. S. G. Pinnock, Abeokuta

The fact that Nigeria is an important part of the "world," spoken of in the Great Commission, "Go ye into all the world and preach the gospel to every creature," constitutes it a field for Baptist missionaries.

WHY A BAPTIST FIELD

Euclid's axiom enforces the contention: "The greater includes the less." But while this is our prime reason for being there, it is not the only one. We believe that in 1851 Bowen was led by the Spirit to enter Lagos, the chief city of Nigeria. To do this he passed by several important sections of West Africa. Many doors were closed against him, but this one was open and the call to Nigeria reached him: "Come over and help us." We believe that the democratic spirit of the native tribes, fostered as it is by the British government policy, constitutes a strong argument for the presentation of the gospel in its Scriptural simplicity. In 1923 three natives were elected by the Lagos people as representatives on the Legislative Council of Nigeria, and every one of the nine provinces will have a representative upon the Council. This principle of self-government will permeate the remotest corners of the great colony, and it will be seen that this is the doctrine preached and practiced in all our Baptist churches.

Add to this the fact that there are one hundred and twenty different tribes, with a total population of twenty million people in this territory, and you will see that the call to Southern Baptists is one of great urgency—a call that we cannot set aside without being guilty of cowardice.

WHAT ARE THE GREAT AND IMPERATIVE NEEDS?

These will be apparent when one or two facts are stated. There are one hundred and twenty tribes, speaking as many languages, and Southern Baptists speak only *one* of these and their work has been confined to only *one* of these tribes—the Yorubas! There are about five million people in this tribe, and we have only gathered into our churches about five thousand. There are hundreds of towns and villages in Yorubaland and our missionary staff occupy only six of these. There are one hundred and nineteen tribes and 19,995,000 people awaiting the entrance of Southern Baptist missionaries. And this after seventy-three years of missionary effort.

After seventy-three years of effort we have only thirty missionaries, and occupy only six large towns. We have been beaten by a much younger society in the field. Twenty-three years ago the Soudan Interior Mission, with headquarters in Toronto, began its work amongst the pagan tribes of the interior, and today they have more than sixty missionaries on the

field. All of these devoted men and women are baptized believers from the U. S. A., Canada and Great Britain. They have reduced several of the languages to script, and from their press have sent forth many portions of the gospel. We recognize them as fellow-workers and feel that there is no call for us to enter their fields of labor, but even so we cannot escape the responsibility of the ninety and nine tribes calling upon us to give them the "word which makes the dead to live."

HOW ARE THESE NEEDS TO BE MET?

At first sight it would appear as if we are suffering from congestion of workers in the six towns where our thirty missionaries are located. Five missionaries to each town is the average. But in four of these towns we have institutions that require a double staff. At Abeokuta the boys' and girls' schools call for at least five missionaries. At Iwo the Industrial School needs four missionaries. At Ogbomoso the hospital calls for four, and the seminary for four missionaries. At Oyo the dispensary and station work require four missionaries. This accounts for seventeen out of a total of thirty. At present Lagos and Saki can manage with two each, but when the high school at Lagos materializes, four missionaries will be needed there. We have ten workers left—why not let them go to the regions beyond?

As a matter of fact, however, owing to the nature of the climate, one-third of the thirty missionaries are always away on furlough, or would be if all terms of service were arranged by mathematics instead of by the exigencies of family life and the health requirements of the missionaries. There is therefore only *one* way by which these great needs can be met. By an influx of men, called of God and filled by their training to do *pioneer* work. As only one man in ten who offer for work in the tropics is fitted for pioneer work, a special appeal must be made and definite conditions stipulated, to secure these men. *Wanted:* Men willing to live in a grass hut—among a nude pagan tribe—to work eight to twelve hours a day on a strange language—to stick to this job until he brings home the proof of a gospel and a dictionary! Where are the college and seminary men who will respond to this appeal? But of what use is it to broadcast this S.O.S. call, when the Foreign Mission Board is bound hand and foot with the cords of debt?

Let me challenge our beloved Southland: I, S. G. Pinnock, now on furlough after thirty-five years' service in Nigeria, call upon the consecrated men to come with me into the far interior, and upon the Lord's stewards to provide the necessary funds to make this expedition possible!

This is the least that we can do if we are ever to go forward in our work in Nigeria.

Our Urgent Need in Mexico

A Frank Letter from a Missionary to a Complainer

Rev. C. L. Neal, Toluca

(This is the reply of Missionary C. L. Neal of Toluca, Mexico, to a friend who had written him that she was tired of the constant insistence of the Board for more equipment in foreign fields.)

You say you have grown tired of the demand of the Board for equipment. The Board only asks for equipment because of the insistent call of the missionaries. The Board has not granted anything for equipment this year; that means there will be no church properties bought, no dwellings bought or built, no school buildings put up and no hospitals enlarged.

Let me give you a concrete case of the need for equipment and see what you think should be done. Here in Toluca we have a private house in which we live. One room is large enough to seat about one hundred people comfortably, leaving an aisle in the center of only 23 inches. There are no aisles on each side. The room has one corner cut off and on the longest side it is 30 feet long and 16 feet wide. With 80 in Sunday school we could have but one class in the room, because there would be no room to divide them. The ages of those who come to Sunday school are from two to sixty years, so we could not do anything in the way of teaching with all of them in one class. We have to take another thing into consideration, and that is that about half of them can neither read nor write. Do we not need a little equipment here?

What do we do to advance the work? My wife, being a doctor, has her office in the front room of the house. On Sunday we put chairs in her office for one class. She tries to keep that place very clean, which is necessary for the good of the sick who come to her. In the parlor we also put chairs to have a class there. We fill the dining-room with chairs to have a class of more than 20. In a small room where the cook stays we put chairs to have room for another class. You cannot imagine the dirt these people bring in. If you were in our place, would you think there is need for equipment? We do not mind the extra work of putting in the chairs and taking them out. We are so anxious to advance the work of our Master we make the sacrifice of opening our house for the Sunday school although so much dirt is taken into it. Some of the people are nice and clean but that cannot be said of all of them.

I will give you another instance of need of equipment. In Uruapan, where we organized a church in 1917, we could only rent a small room for the services, and the pastor had to live out in the edge of town. Many times his life was threatened. The church was driven from place to place until it had to give up its place of worship. By this time the Catholics were so well organized a house could not be rented for service, and for about nine months the church had to worship in a corridor of the house the pastor had. It was not large enough, so part of the congregation was out in the open air. The pastor had two rooms for his family, and there were 90 in Sunday school. This house was out on the very edge of town. I think there was need of a house, but the members of the church could not buy a house and not even a lot on which to build, because they are so poor. I suppose on all the mission fields you will find a hundred places where they have these needs or worse. Many times we, as missionaries, do not present all of our needs because we know how some of the folk in the homeland feel about our calls. A mission enterprise of any kind will call

for equipment. The salary of a missionary is not always the biggest cost of the work. I read just last week in a paper, a letter from Brother Brandon in the Amazon Valley, showing the need of a school, an orphanage, and a hospital and a farm for lepers. This would involve great cost for equipment; you cannot do permanent mission work without equipment. I think the reason some of the Baptists are not interested in the question of equipment for our missions is because they do not understand the importance of it, and the almost impossibility of carrying on the work without proper equipment.

My field covers six states, we have 15 native preachers and only three church houses; the rest of the churches worship in private houses and many of them worship in smaller rooms than the one described. These churches have given liberally during the year. They have given more than 7,400 pesos. If you could only see the poverty you would think this is liberal giving.

I am wonderfully interested in your work and am glad you have spoken so freely to me of just how you feel. I hope that what I have written to you will help you see that the Board has the interest of the Baptists at heart and have only tried to answer the call of the missionaries for equipment. We missionaries have called upon our brethren in the homeland just because we see the great needs of the field, and see that we could do a great deal more for the cause in the way of winning souls for Christ if we had the equipment. I give all my time to evangelistic work except the time for looking after the work in general and conducting Bible institutes. All this is preparing the native workers for doing better evangelistic work. Many times when I go into a place and have to conduct the services in a small room in a private house and all who come can not enter, and many will not come to hear me because it is a private house, my heart is made to ache because I do not have money to buy a house and show the Catholics that we can have a house in a good location where we can reach the people.

As I have said, this field covers six states, and in the sixteen years I have been in this field we have only built three churches. The last house built was in Morelia, a city of 40,000 inhabitants, a most fanatical city. Here is what the priest said: "When the Protestants were on a side-street in a private house it was bad enough when but a few people would go to the services, but how terrible it is now that they have a fine location and a church house." The priest knew what good equipment would do for us. It will be a sad day for them when we have the means to carry on our work as we should. When we win men in reality from Catholicism, we win them to Christ.

* * *

When at length you stand in the presence of Jesus, how will you answer his questions concerning the discharge of your duty at a time when the world lay, like the wounded man in the parable, stripped and beaten, and half dead? "God will not look over you for medals, degrees, and diplomas," someone has wisely observed, "but for scars." Have you any scars—marks of honor in the service of Jesus—because of sacrifices made in his name and for the sake of a bleeding, dying world?

Carrying Out the Great Commission

Messages From Our Witnesses "Unto the Uttermost Parts"



THE FIRST B.Y.P.U. IN JAPAN—WILLINGHAM MEMORIAL SCHOOL, FUKUOKA

Typical of the new day of Baptist work and opportunity in Japan is this group of young Christians who "study that they may serve."

Signs of a New Day's Dawning in Japan

Miss Effie E. Baker, Fukuoka

The sky was gray. The sea was a mass of rolling mercury reflecting the soft light of the sky above. The distance canvassed in hazy outlines a background that added in rich splendor to the occasion. Here and there a chain of picturesque little islands seemed to cut off the vast beyond, and to unscroll in the allotted space before us and around us all the unspeakable wonders, majesty, and superiority of the hand of the One Almighty Jehovah. Sea gulls, taking flight, traversed the mighty deep. Glorious little sail boats spread their silvery wings and flew homeward. All nature clothed in ever-changing garments bedecked the walls of the earth and sky with hanging pictures of the Masterful Hand of God.

It was on such a morning that the Seinan Gakuin Baptist Church witnessed their greatest baptismal service—what a glorious occasion!

At nine-thirty a crowd of church members and friends first gathered at the college chapel, where services at that time were being held. Several boys gave their professions of faith which indeed thrilled us through and through. Truly in a land where Jesus is hardly known; where idols are worshipped from childhood; where fathers and mothers are great Shintoists, Buddhists and the like, and think of God

as only a God for foreigners; where children are often disinherited when they become Christians and where some leave their homes for fear they might be driven away, for such a thing to happen is very touching.

As our compound is on the beach, we have only a few hundred yards to go to the baptismal services. Soon we reached the shore, where a crowd of eager people were waiting. Others could be seen coming through the tall pine grove between our compound and the shore. Here

and there in the background inquiring faces stood gazing at the scene before them, perhaps in wonder, perhaps in ridicule, but after awhile, having been asked to draw nearer, most of them joined us.

All was quiet, save the deep unceasing sound of the mighty waves. Slowly and distinctly the voice of one could be heard reading Romans, the sixth chapter, which was followed by a prayer. Then the pastor (Mr. Dozier), leading the converts, walked out into the water, from the shore arising in soft accents, accompanied by



THE REWARD OF "FISHERS OF MEN"

Twenty-nine of the forty splendid young Christians who have been won during the year by the Seinan Gakuin Baptist Church.

the deep bass tones of the waves, the song:

"There is a fountain filled with blood
Drawn from mmanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stain."

The music floated on the breeze outward and upward, finally drifting away and dying on the wind. One by one twenty-nine new souls were baptized, and as the pastor's hand was raised heavenward we could not help but recall our Saviour who came into the world and died for us and was buried and arose again triumphant over sin and the grave.

We could see the light of Jesus shine out brightly from each face as he rose from the water. The love of God was burning in each heart.

Presently the voice of the pastor could be heard pronouncing the benediction. Truly the glory of God shone round about from such a happy crowd of worshippers as they stood reverently bowing to God out in the mighty open. As the bowed heads were raised, looking once more out to sea, little fishermen sailboats could be seen flying homeward. Their masters had toiled all night, perhaps, casting out and drawing in the nets for fish. Was their toiling in vain? Would they return home happy? On the shore Jesus' disciples, who had been fishing for souls, found no end of joy for their toiling and were departing to their homes filled with more joy and love in their hearts for mankind, remembering more fully what Jesus meant when he said, "I will make you to become fishers of men."

We are happy in his service. Our church, now being only a year old, has an enrollment of seventy-eight members. May the new year bountifully increase the number.



THE "LEADING SPIRITS" IN THE WORK AT NIM TSUEN

"I find that 'the God of all Comfort' who means so much to me also appeals to the poor sin-sick women with whom I work."

"The God of all Comfort"

Miss Margie Shumate, Shiu Hing, China

What a comfort the Lord is! I have my full share of the sorrows and heartaches and problems that fall to the lot of us mortals, but I always find that God is a source of unfailing comfort. Often when I find myself "blue" and depressed because of things that worry and distress, or perhaps have met with some keen disappointment, I talk it over with my Lord, and the burden is lifted from my heart. After getting up from my

knees and going about my work, I often find that I have unconsciously burst into song and that my heart is filled with a joy which comes from a power that is not of myself. It is really marvelous what the Lord does for us.

In my work among the Chinese I find that "the God of all comfort," who means so much to me also appeals to the poor sin-sick, suffering women with whom I work. How well I remember an incident which hapened a few months ago which shows this to be true. I was having a week's Bible study with a class of twenty-five or thirty women in San Hing city. The first period in the morning was given to learning hymns and passages of Scripture. One morning I had written on the blackboard John 14: 1-3. Many of the women were old, most of them were widows, nearly all were poor, and their faces, hands and clothing all told tales of poverty, hard work and sorrow. I noticed that they learned the new verses with much interest, and as I explained the passage to them some of their old faces beamed with joy. When the period was over several of them gathered around me and said, "Oh, Koo-neung, please write us copies of those verses on paper to take home with us. They are so good, and we are afraid we might forget them, but if we have them to take home with us, in case we forget we can find some one to read them to us (they could not read)." My heart was touched. They were Christians, but they had seemingly never heard those words that we love, "Let not your heart be troubled. . . . I go to prepare a place for you. . . . I will come again to receive you unto myself." I shall never forget how moved they were when they heard them.



THE CHRISTMAS SERVICE AT NIM TSUEN

In the center are the Christians, and around them stand the wondering heathen friends, while the story of the Christ-child is told.



"WHOSOEVER BELIEVETH IN HIM HATH ETERNAL LIFE"

Miss Shumate and a group of Christians at Cheung Haang, a mountain village not far from Nim Tsuen.

I think of another group of women at Sin Tong. I was holding a meeting in a home. None of the group in the room were Christians. I had a hymn and three or four verses of Scripture written on large charts hanging on the wall. I taught them the hymn and the verses, i. e., I taught them to all who were willing to learn; and after making a talk and having a prayer I was about to dismiss the meeting when some one called out, "Please teach us that verse again." I pointed to John 3: 16, and they said, "No, not that one, the other one." It was Matt. 11: 28 that they were most anxious to learn, "Come unto me all ye that labor and are heavy laden and I will give you rest." I had explained to them that it was rest and peace of heart that the Lord was talking about, not rest from the loads that they had to carry on their shoulders and from the hard work they had to do. There was a rich woman, one Mrs. Cheung, present, and I asked the women if they thought Mrs. Cheung needed to learn this verse since she had money and was not as weary and burdened as they were? They seemed doubtful, then I told them how I had recently visited Mrs. Cheung and she had told me how all of her half a dozen children had been ill at once and what an awful time she had; so we decided that Mrs. Cheung had her problems and difficulties as well as the rest and that she, too, needed to learn to come to the Saviour for peace and rest. None of this group are Christians yet, but I am still praying for them and working with them and hoping to see them saved.

Again I think of a poor leper woman, a young widow. She is not able to work and has nothing except what little her

relatives give her. They haven't enough for themselves, so this poor woman is usually about half-starved. Recently I was in her village, and I told her the old, old story of love and taught her to pray. A day or two later I saw her again and asked her if she had remembered to pray. She said, "Yes, and oh, my heart is so happy!" I gave her some money to buy food, and exhorted her to put her trust in God always, and went away happy in the thought that even for such poor, wretched creatures as she, there is joy and hope to be found in him.

What a wonderful privilege it is to have a message of hope and comfort to give to these poor heathen who are weary and heavy laden with burdens, physical

and spiritual. How desperate is their need, and how all-sufficient is our God! Won't you pray that God will send his Spirit in greater measure to open their hearts to receive the message of life. And pray for us who represent him that we may ever lift our Lord up in our lives and in our work that men may see him and be saved.

* * *

In Far Southwest China

Rev. Robt. L. Bausum, Kwei Lin

Since my arrival in Kwei Lin in the fall of 1920 I have heard the older missionaries tell of the dream to visit and open work in upper Kwangsi and Kwei Chow provinces. The desire is like a college tradition—it gets into one's blood. So it happened that about a year after I arrived I began to plan for some such trip as I was privileged to take during the summer months of 1923.

Monday morning at about 7 A.M. we left Wan Tien and for twenty-three days we saw neither a familiar face nor a sign of Christian work being done. Two or three times we saw an individual Christian and once we passed through a town where there used to be a chapel; also once we passed within 90 li of one of the stations of the C. I. M. and we heard rumors of their work! Also the last few of these twenty-three days we saw Catholic chapels at several of the largest cities. Twenty-five days, hard traveling from Kwei Lin to Kwei Yang and not a bit of Christian work except the two little chapels we have at I Ning and Wang Tien! And this is only one of many roads in



"WHOSOEVER BELIEVETH ON HIM SHALL NOT BE PUT TO SHAME"

A group of Christians at Tsin Shek—typical of the groups which might be gathered in almost every village in China if we but had the men and the means to carry to them the Gospel.



A LIVING WITNESS

This toll-bent old woman is as poor as poor can be—but she is redeemed.

this upper part of Kwangsi and lower part of Kwei Chow—nor is it one of the most important from the standpoint of trade and commerce. Yet we passed through about twenty official cities, each with its ancient wall, and several with upward of 200,000 inhabitants; while inside of two days on part of this road we saw more than a thousand pack horses bearing their burdens to and from market. Sometimes we would have to pull aside in the narrow path and wait for ten or fifteen minutes while great caravans of horses with their packs filed by. And, oh, the people! innumerable people, swarming the hills and valleys, working the fields or lolling about the towns. And the squalor, and filth, and ignorance, and superstition!

We spent that night at Cu Ni. Several of the party were seasick from the tossing of those little boats and we met in a loft that night and discussed the route ahead. Finally we met a Christian who was familiar with the road and agreed to lead us through five or six days' stretch, through Dong tribes up to Cu Joe, the largest city we saw in that whole twenty-five days. We accepted his offer, and the next day climbed through a pass and came down into a beautiful valley shaped like a huge bowl and about five or six miles across. We stayed at one of the two villages in this valley, Nan Dzai. What

wonderful folk they are, these Dong people! They were a little afraid at first, but when they were sure who we were they treated us royally. They put us up in their temple, supplied us with cooking utensils, firewood, water, etc., and fairly surged in to get some of the wonderful medicine. Of all the sores and ailments I saw and treated that night! For some there was nothing I could do, but for most it was either iodine or quinine. They have an open-air pavilion in their town and we had a great mass meeting there that night, lasting until after dark. These were about the most serious, sincere, and prosperous people I saw anywhere in all my travel. I shall go back to Nan Dzai, as one returns to old friends. Oh, if I could only pause longer to speak



CONFUCIUS, CHINA'S SAGE

"He is bound to lose his hold on the Chinese, and we must give them Jesus."

of some of the appealing things that impressed me most among this simple, rustic, untutored folk! There are about 8,000 or 10,000 people crowded into the two villages in this wonderful hidden valley. Some of the rules of their religion as we saw them posted in the fine new temple being built, forbid drinking, smoking, or gossiping! This is fine as far as it goes, and we tried to tell them of "the better part," the knowledge and love of the Saviour.

The next morning, after breakfast and a short service, we left these dear, hospitable folk. Many and sincere were the expressions of goodwill from them—how strange they sounded from those who had never heard the gospel and who knew nothing but from hearsay of the doctrine we preached!

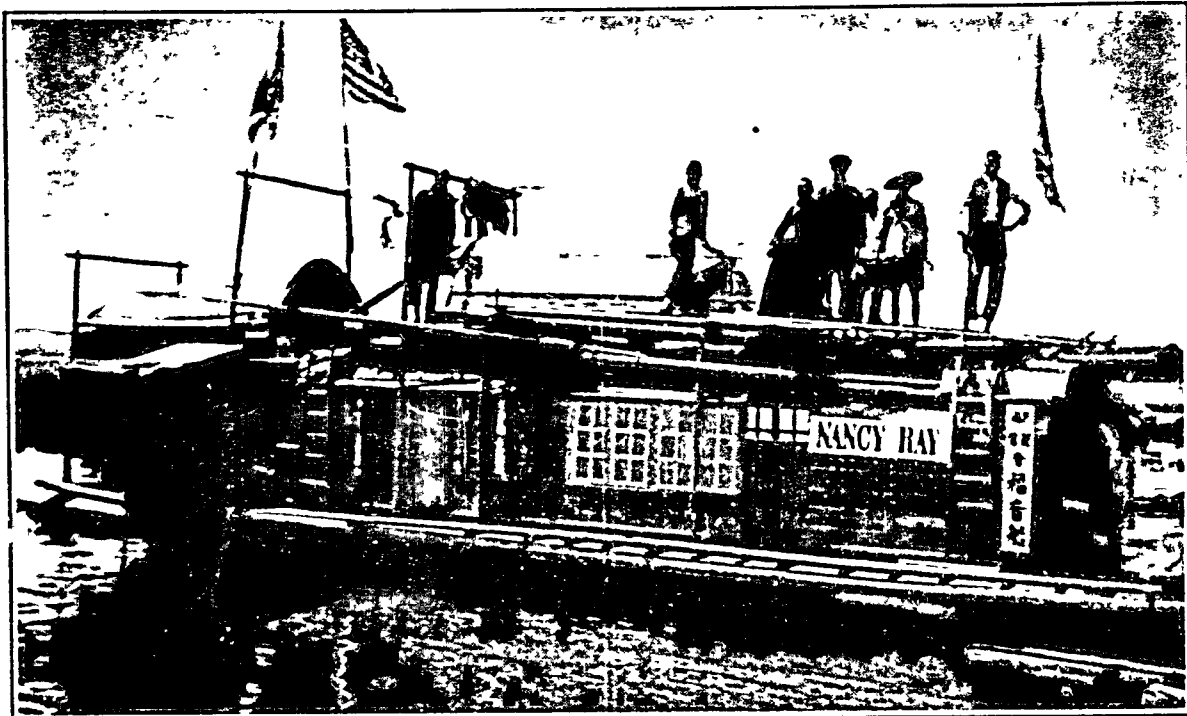
From then until the next Wednesday, when we crossed the border into Kwei Chow and spent the night at Bing Mei, a capital city in Kwei Chow, the road seems like a wild nightmare! I hoped I would never see such roads again. Foolish youth! I did not know what was ahead! By the time I got to Kwei Yang the terrors of that trip up the Mong Kiang (Kiang is river) had dwindled and appeared as nothing. I must simply sketch some of the outstanding events of that stretch of the road. There was the meeting at Liang Keo when, after we had preached until way late at night and were almost falling asleep ourselves, the Tuan Jong (local official) begged us to preach longer! There was that terrible 25 li of road that took twelve hours of the hardest work I have ever done to cover. Crawling along the face of a precipice; wading through streams, picking our way along the river bank over ground that was miry, slippery, with scores of great gullies washed across the road; pushing through tall grass, and climbing over jagged rocks. There was a time or two when we had to get little row boats to carry those of our number who could walk no further. There is a note written by lantern light Sunday morning: "Slept late this A.M., to about five o'clock"—it really seemed late to us who were used to 3:30 and four as rising hours.

At Kao Toe the people bought books so eagerly we left a couple of our best



A CHINESE "MOTHER IN ISRAEL"

This dear old woman, a devout Christian and the mother of a preacher, is totally blind.



'NANCY RAY,' OUR BAPTIST GOSPEL BOAT

This excellent agency of the mission, says Missionary Lowe, is hampered in usefulness because of lack of current expenses, which the upkeep of a few pleasure-automobiles among us would easily provide!

salesmen behind to sell a half day and come on later. We passed within twenty or thirty li of the battle going on between the Miao tribes and the soldiers of the Republic. These Miaos are aborigines who have never been subjugated by the Chinese since times pre-historic. The war was still in progress when we passed that way. I bandaged two soldiers who had been shot a week or so before and whose wounds were unspeakable masses of pus and splintered, festered bone. Then there was the time when the road got so bad we loaded most of the stuff on boats, but some of the men walked empty-handed. A group of boys without the guide tried the path but soon returned—one of them had come within a foot or so of getting into a trap—all laid for either bears or robbers! I forbade them walking any more without the guide. July 2nd, we got our first glimpse of Kwei Chow province. That night—as I remember it the only night on that long, hard journey—we failed to preach at night. We were so tired we could hardly eat supper—indeed several nodded over their rice and one or two failed to get up from where they had dropped when we got in about dusk. I hadn't the heart to demand a preaching service under such conditions. Even then it was between ten and eleven at night before the last of the party were in bed. It takes a long time to move into a bare loft, find cooking dishes, get firewood, and water, wash twenty-five pairs of tired, sore feet in hot water, and let as many tired folk have a chance to bathe and change clothes and wash out the soiled ones. At last we crossed the border, high up in the top of a mountain, and looked down on Bing Mei, our first Kwei Chow town.

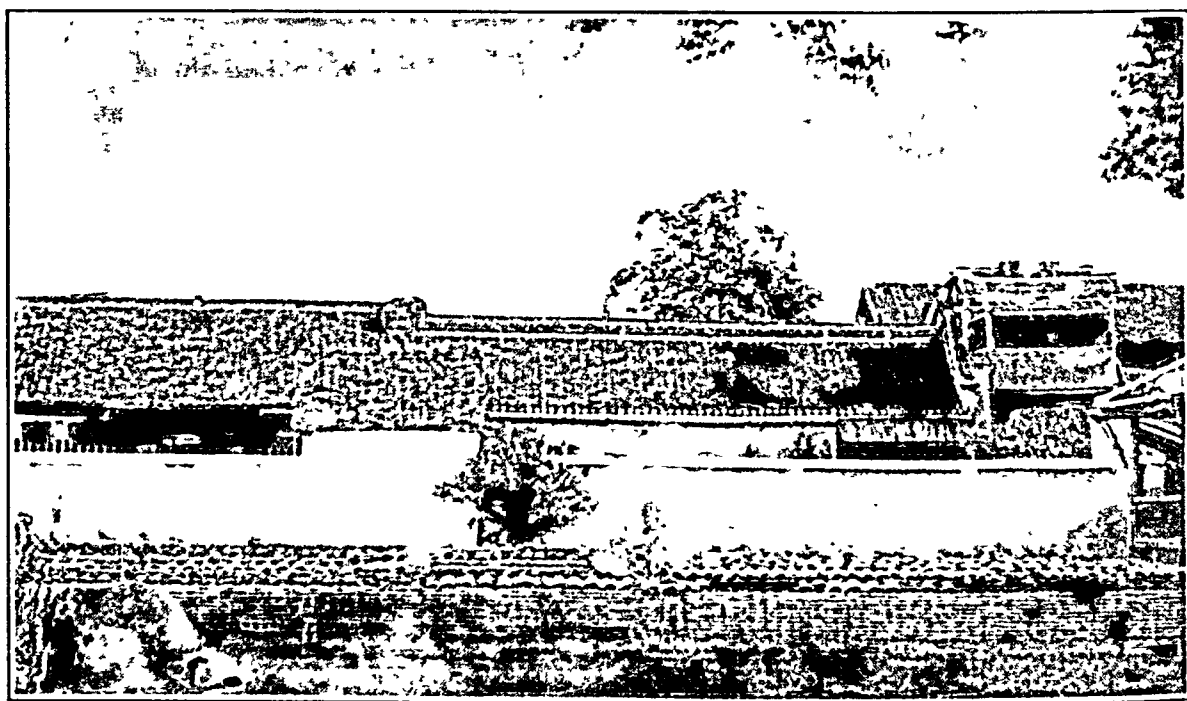
Expansion of Work for the Hakkas

Rev. A. R. Gallimore

Of all the advances in the work on foreign fields which have been made possible by the 75 Million Campaign, we are of course more familiar with what has been provided for the work nearest to us. For ten years, more or less, our South China Mission has contemplated opening work in Wai Chow-fu, which is generally conceded to be the largest and most influential city in all of the territory inhabited by the Hak-ka people.

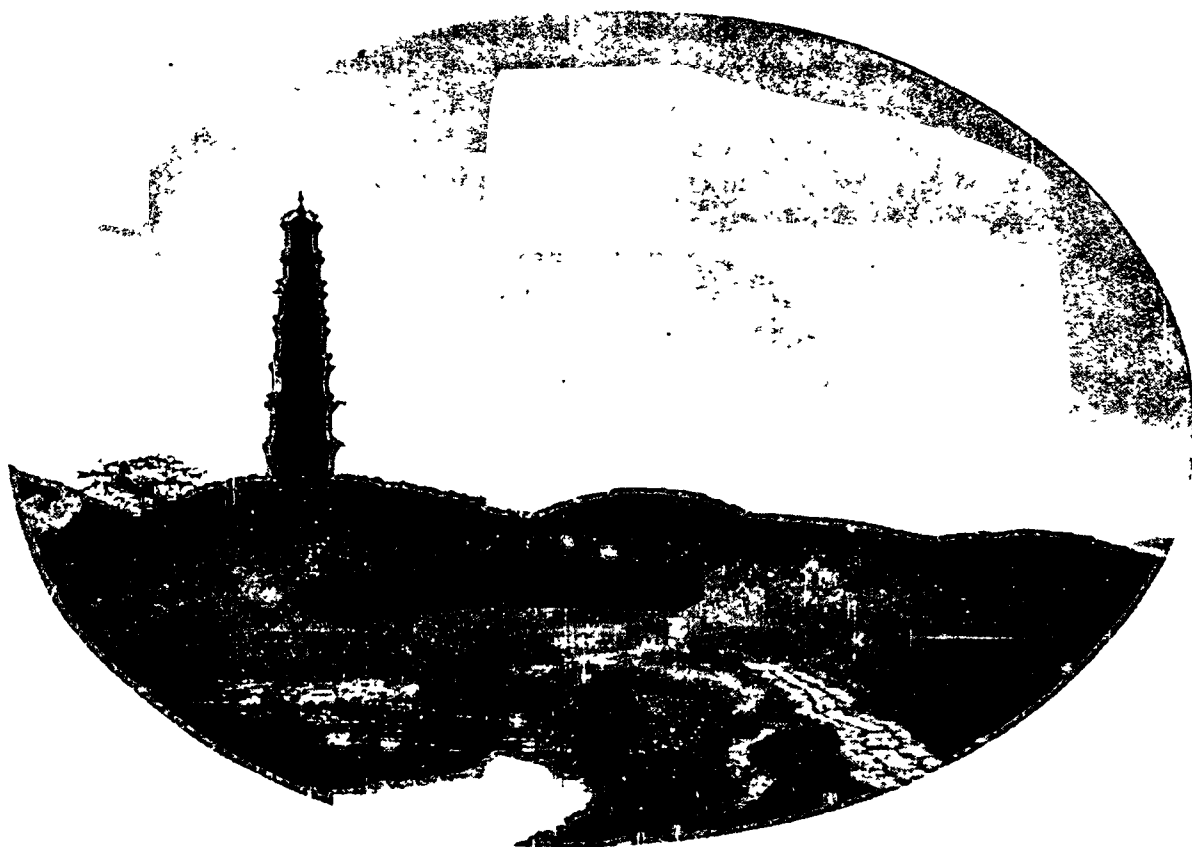
New interest was manifested in this undertaking when the program of advance was made in 1919 in connection with the increased subscriptions which were being made at that time. During the fall of the next year the writer had the privilege of making his first visit to Wai Chow. "How would you like to think of this place as a future home?" was a question which bore itself on his mind while here. That seemed a long time in the future, but it proved to be nearer than he then could have thought. Although our little family has never actually moved to this city, the place seemed more like home than ever as we caught the first glimpse of the pagodas as we approached the city from the south, after having been kept away for several months on account of the heavy fighting here. The fragments of shell and the bullets which we picked up from our bedroom floor are vital evidence of what has taken place in our absence.

The readers of HOME AND FOREIGN FIELDS have no doubt seen the name of the place in the newspapers, though you would not think of it except as a Chinese city in which you would not be interested in any special way. Wai Chow is the home of General Chen Kwen Ming, who for nearly two years has been the chief opponent of Dr. Sun Yat Sen, and during this time he has made this city his headquarters in executing his military campaigns. But let it be known that this distinction has not been without a great deal of suffering along with the honor, if this be an honor. Indeed, the city has gone to the very depths of suffering. For five months it was besieged and endured constant fighting, and for forty-two days all the gates of the city were closed and no one went out or came in. The very



FOUNDATIONS AWAITING A BUILDING

This is the challenge of the Christians of Kwei Lin, who have laid the foundations, and are awaiting the fulfillment of our promise to erect the building. How long must they wait?



A SILENT SENTINEL OF THE OLD ORDER

This pagoda, or heathen temple, is located on a green hill overlooking picturesque West Lake. Shall we not replace it with a Christian church?

poor people were reduced to eating the leaves of trees, roots of grass, and some ate peanut fertilizer cakes to sustain their bodies through the terrible strain. It is no wonder then that many hundreds went down to death by starvation. Would a letter which we received from our preacher in Wai Chow during the time of stress and strain be interesting? No mails were in operation then, so this letter came by the hand of a foreigner who went by special permission to the city in order to take some provisions to some of his own fellow-workers. The letter is translated as follows:

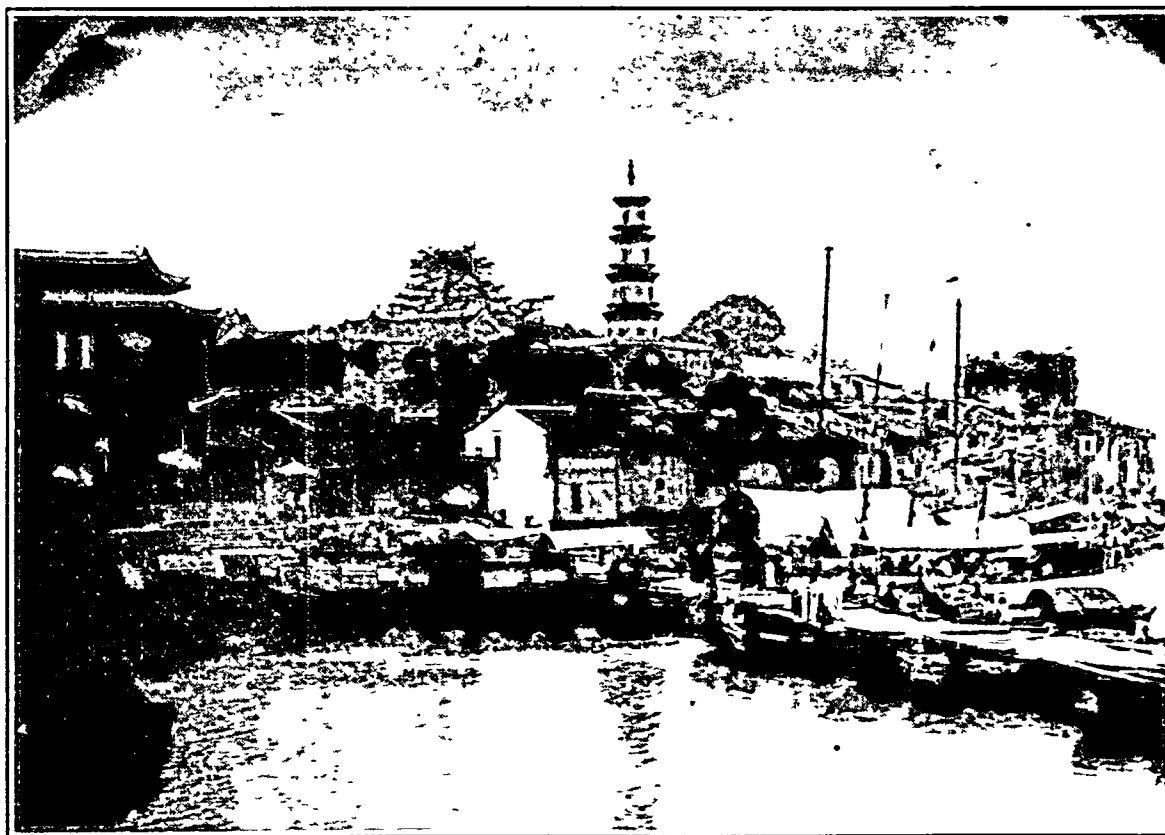
"Honored Sir: This city has been surrounded since the twenty-sixth of last month; it is closed like an iron barrel. All communication is broken off, no letters are circulated and have not been for days; but worse still, the rice in the market is completely exhausted. Wheat and flour are also all gone and many people have starved to death, and some so nearly so that they eat husk cakes, the bark of trees and the roots of grass. Still others, even half the people, are sick, and as a result there are deaths every day. All the while everyone is sad. It is very hard to get about, but we have our meetings at the market chapel. We depend upon the protection of the Lord."

The city was not taken, however, and it is said that in all its history it has never fallen. Most of the villages immediately without the walls were completely demolished, and bombs which were dropped from air ships did a great deal of damage inside the walled city. Hundreds have of course become homeless in this way.

But, aside from the distractions and sufferings of war, Wai Chow is a city of importance. It is the chief city of the great district east of Canton and west of the mountains which lie between it and the Chao Chow and Swatow section. The prefecture of Wai Chow stands next to Canton in the number of districts or counties which it contains. Similar to other Chinese cities its population can only be estimated, so we shall not attempt an estimate. The fact that Wai Chow is named among the treaty ports of entry,

though it has never been opened, would suggest that it is a city of commercial importance. It is the center of trade between Hong Kong and Canton and all the East River section.

However, we would think of Wai Chow more especially as it bears upon our mission work. This city has been considered as a possibility for a foreign station since the time of the Judson Centennial movement in 1912, when it was included in the requests for advance. In referring to the Minutes of the South China Mission for 1912, we find that it was voted "that Brother Saunders be set apart to go to Wai Chow to open the work, etc." The work was not opened at that time, however; still the interest in the project did not altogether die out. We quote the following from the annual report of the Mission in 1916: "Word has just come from the Board agreeing to co-operate in beginning work in Wai Chow, the largest official city for the Hakkas and a great educational center. It is one of the largest cities in South China not occupied by an active evangelical mission. Baptists should occupy this city with a strong force and seek to win it for our Lord. Many of these Hakkas can speak two or three dialects. If they are won for the Master and trained for service their voices can be understood in many sections of China." Soon after this a chapel was opened in Wai Chow City and this work, which was opened by Dr. Saunders, has been the center of the small work which has been maintained there ever since. A day school



THE EAST GATE OF WAI CHOW CITY—A BUSY PLACE

This leading city of the Hakkas is at the junction of two rivers, where the boats receive and discharge cargoes. We ought to take these people for Christ!

for boys was also conducted for a time. As a result of this beginning there are also bands of Christians in some of the villages ten or twelve miles from Wai Chow, where meetings have been held, but no chapel has been opened. Rev. J. R. Saunders, whose whole life as a missionary has been given to the work among the Hakkas, in writing about the section of country north of Wai Chow, says: "This vast untouched field should be reached by Baptists as soon as possible. The Northern Baptists are working to the north and northeast of our field and are coming toward the East River. We ought to advance toward them and join hands with them in a plan to reach the broad untouched fields where the Hakkas are found." Some of the chapels in this section were formerly connected with the older work which was directed from the North River at Yingtak. Two of the oldest churches are located in this section.

During the fall of 1921 a trip was made, covering a great part of the territory which is altogether inhabited by Hakkas, in which all the principal cities were visited. It was the opinion of those who made this journey that Wai Chow was and is the most influential of them all. Since that time opportunity has been given for observing some of the country south and southwest of Wai Chow, in which chapels have also been located. By contact with the people we find that they are predominantly Hakka, and they not only extend to the coast, but they also live in the Hong Kong territory and the islands round about. An independent missionary, who spent some time in exploring

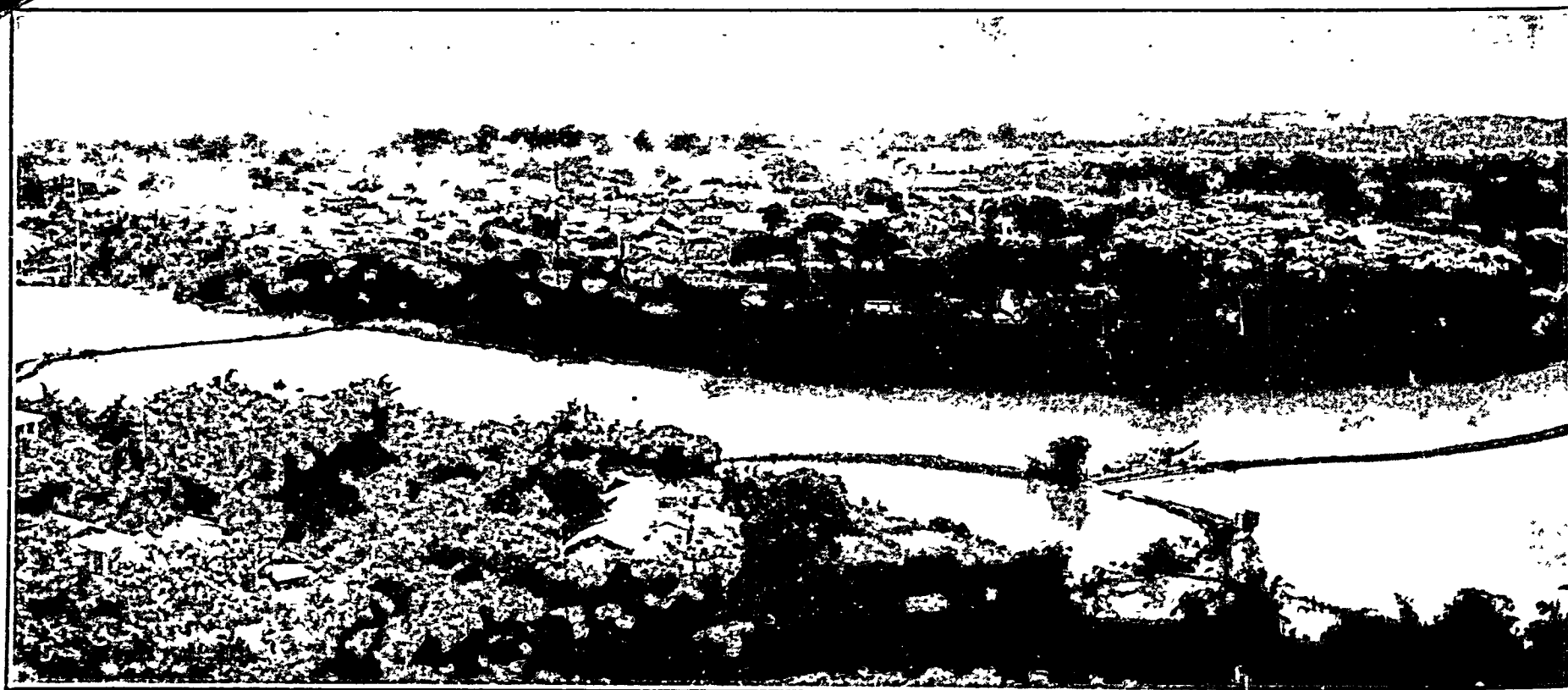
the islands, found that they were inhabited by Hakkas. This then would make the city about which we are writing the center of perhaps the most densely populated section of any of the territory commonly occupied by the Hakka people. The language of these people of the Wai Chow district is little different from the language of Ka Ying, which is generally considered the educational center of the Hakkas. Our Northern Baptist brethren have their work for the Hakkas in Ka Ying.

In the spring of 1922, during the visit of Dr. Ray to South China, it was decided in special mission meeting "to open a main station at Wai Chow," etc. This action of the South China Mission was in due time approved by our Foreign Mission Board, and plans began to be made for opening the work. These plans have been interrupted over and over again by the military disturbances, and even the little which has been accomplished has been under great perplexities. Wai Chow is considered a very difficult place in which to secure property for mission work, and this has been doubly so on account of lack of stable government. The encouragement which we received from the preacher here, when our patience was well-nigh exhausted in "talking price," was "just remember that this is a very dark place." At the regular mission meeting in July, 1922, it was voted "to designate Mr. and Mrs. A. R. Gallimore for evangelistic work on the East River field." Since this refers to the writer, we might add that although the disturbed conditions in the country have interfered seriously with all plans for building, we have been fortunate in securing a new building

at a prominent place in the city, and this serves as "bachelor quarters" for the one who is writing, a home for the preacher and his family, and chapel and bookroom on the first floor. We have been hoping for a year that the next few weeks would make it possible for our little family to join us in Wai Chow. We have long since thought of this place as our home, although we have been kept away so much of the time. And still the fighting goes on. These are some of the difficulties in new work during war times.

Perhaps no city in South China has suffered more during the past year than this one. But, when conditions of peace are once restored, indications are that Wai Chow will continue to make progress in material things as was the case before the war. The city has enjoyed electric lights for many years, and other modern improvements were being made when this fighting began. One automobile road was in use for several miles and was to be extended across the country to Swatow and Chao Chow-fu; another was graded most of the way from Wai Chow to the Hong Kong-Canton railroad, and an automobile road was to enter the city, and other streets were to be widened. It was also in the plans to remove the old city wall, which has been such an impregnable defence during this war. One public park was provided and a city market built. But these things concern us only in a secondary way. If the gospel does not keep pace with these modern improvements, the old city will continue to abide in spiritual darkness.

All arrangements have been made for the members of the chapel here in Wai



A GENERAL VIEW OF THE SPLENDID CITY OF WAI CHOW, IN SOUTH CHINA

Here our newest work among the Hakkas is being located, with great promise for future growth and development.



INTRODUCING TWO NEW MISSIONARIES

Koindyke's and Kaifeng King Segis' first heifer calf, and Master David Middleton—two choice gifts of America to China!

Chow to organize a church, though the exercises have had to be postponed indefinitely until conditions allow travel on the East River. The old chapel is to become a place for a day school and we hope to get into the new chapel and site for future church building as soon as possible. All of these things, together with future expansion in the work, we look forward to with hope. The Hakka Association is expected to meet with the Wai Chow church in its next session.

This city furnishes excellent opportunities for educational work also, but the one great opportunity now is for medical work. Will not the Lord lay it upon the heart of some consecrated physician to give his life to healing the sick in this great city, and thus bring them to a knowledge of the Great Physician? God depends upon men. Plans abundant have been made, but men who will do this work are few.

With the steady growth of this work on the East River our South China Mission will then have work on each of the three great rivers which link up the cities and sections of this great province with Canton and the outside world. Pray that the work on these rivers may become streams of salvation to all the people.

Praying and Planning

We plan and plan, then pray
That God may bless our plan.
So runs our dark and doubtful way,
That scarce shall lead unto the day—
So runs the life of man!
But, harken! - God saith, "Pray!"
And He will show His plan,
And lead us in His shining way
That leadeth on to perfect day—
Each God-surrendered man!
—Jessie Andrews.

The Gospel of Milk

Dr. H. L. Hargrove, Kaifeng, China

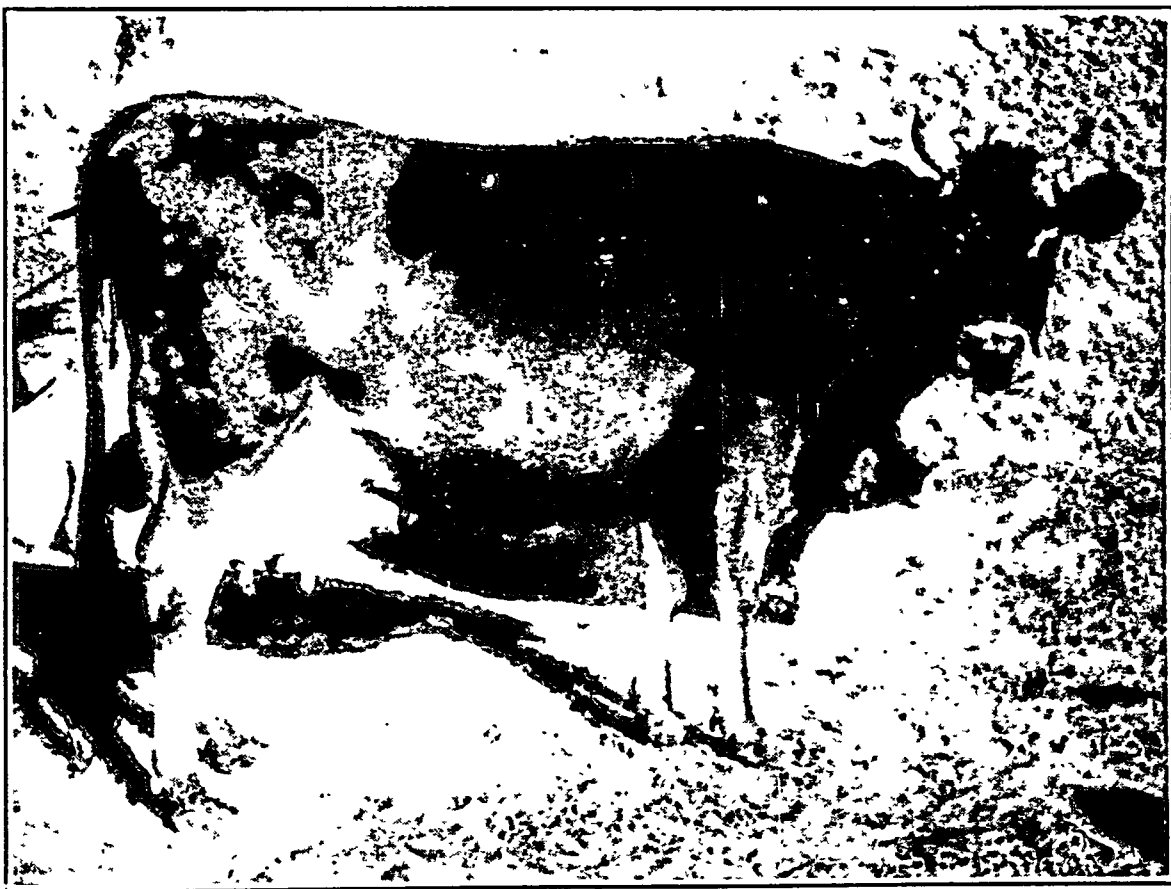
The "gospel of milk" is significant. The phrase is packed with meaning for the thoughtful. Milk, nature's ideal food, is so good that it has become symbolic of the best things of life. We speak of the "milk of human kindness"; and God describes his promised land as the "land flowing with milk and honey." Good news as to the use of milk in the Interior of China may surely be called the "gospel of milk."

Christianity is constructive along two main lines: It saves and utilizes souls and it saves and utilizes lives. This latter function calls for more stress especially with the intensely practical Chinese. They are all from Missouri—they must be shown. Making two stalks of wheat or rice grow where once grew only one not only saves lives in a country subject to famine, but proves the mental superiority of the missionary to the Chinese. This in turn opens the way to the acceptance of Christianity as nothing else can.

The Chinese do not drink milk. But they are beginning to learn its value, thanks to Christian missions. Think of 450,000,000 people without milk. What an opportunity! Superstition is the cause, and applied Christianity is the cure. One phase of applied Christianity is the saving of lives by giving the people the "gospel of milk."

Kaifeng Baptist College saw this fact and three years ago started a dairy in connection with an agricultural department. With great foresight, Dr. W. Eugene Sallee, president, led all Interior China in this beneficent and far-reaching enterprise. Let us see what has been done in the short time by himself and his two able helpers, Gordon Middleton and Joseph Lee—both of whom are trained men in this work.

While Dr. Sallee was on furlough he secured by donation mostly from the North twenty-two head of fine-blooded cattle—eleven Holsteins and eleven Jerseys—and money enough for transportation to Interior China. Unfortunately en



"LADY VALOIS"—OUR PRIZE JERSEY

This thoroughbred is a wonder to the Chinese, who know nothing of fine cattle and their value.

route the rinderpest germ was encountered, and two weeks after arriving at Kaifeng the cows began to die so that in two months all were gone but five. This was a hard blow and would have discouraged anyone with small faith.

The five pure breeds have now grown into fifteen pure and seventeen half-breeds worth at a conservative estimate \$6,000 gold. The herd has been so well managed that there is now only a very small debt and it has been absolutely no expense to the denomination or the school. Not only so, but scores of half-breeds are growing up in the surrounding country villages, and these will be improved so a better cow will be able to put the poor native stock out of business soon. Best of all, the people are learning to use milk. Sixty Chinese families, besides foreigners, are being furnished milk. The four cows being milked more than pay for the feed of the whole herd, and keep ten Chinese boys in school besides the training they get in correct dairy methods. Is not this worth while? With my own eyes I have seen this astounding change during my three-year furlough. God is surely blessing the enterprise and will bless past and future donors. When I think of the children and sickly older people that are saved by this milk, as well as the boys trained, I thank God for the "gospel of milk."

Tracts on Foreign Missions

These tracts may be obtained upon request from the Foreign Mission Board, Richmond, Va.

"Southern Baptists Facing the World Crisis"—*Dawson*.

"Waste and Loss in Foreign Missions"—*Carver*.



STUDENTS OF KAIFENG BAPTIST COLLEGE

The dairy herd belonging to the College is helping to make possible the education of this fine group of ambitious boys.

A New Church in Paysandu, Uruguay

Rev. B. W. Orrick, Montevideo

Until the past year all the Baptist work in Uruguay was confined to the city of Montevideo. We had never been able to touch the many small cities and towns in the interior. But the first part of 1923 our native worker, Enrique J. Cabral, went to Paysandu, the second city in the Republic. February the fourteenth he had the first service, which was held in his own house. He continued the ser-

vices, using the "patio" of his house for the meetings, with much interest manifest. We might say in passing that another denomination had held services in this city for twelve years without forming a church. Our Baptist worker in ten months from the day he opened services was ready to baptize fifteen candidates and organize a church.

On the occasion of the organization of the church and the first baptizing ever witnessed in the city of Paysandu several missionaries were invited to be present. Brother R. M. Logan, of Buenos Aires, Brother Z. P. Freeman, of Concordia, Argentina, and B. W. Orrick and wife, of Montevideo, Uruguay, were present and assisted in the services.

Sunday, December 16, 1923, was a glorious day for the work in this city. Fifteen men and women were buried with the Lord in baptism in the River Uruguay. A Baptist church was organized with the fifteen newly baptized, and Brother Cabral and his wife and daughter, making eighteen charter members. After the organization of the church. Brother Cabral was elected pastor and then the three missionaries present, by request of the church, formed themselves into a presbytery for the purpose of examining and ordaining the newly elected pastor. The brother was found to be sound in the Baptist doctrines and highly recommended by the council, hence they proceeded to ordain him in the ordinary way.

The readers will see in the picture that we have here a splendid group of people. The large man seated in the center of the photograph is Cabral, the pastor. He



"BELLE FARM DOROTHY"—A THOROUGHBRED

When we think of the lives saved and the new era of dairy farming introduced, we may well thank God for this "Gospel of Milk."

is a man of experience, having once been a chief of police in Argentina. He knows his people and preaches the gospel in a simple, straightforward way. He knows how to preach to his people and his sermons hit the mark. In fact, he has made, in his work in Paysandu, the greatest progress ever known in the history of the work in Argentina and Uruguay. Cabral is a man of prayer and asked the writer of these lines to tell the brethren in North America to pray for him and his new work.

The beginning of this work in the interior of Uruguay proves that we are losing a great opportunity to preach the gospel now to the interior towns. It shows that the people are ready to receive the gospel and we should not delay to carry it to them. In Salto, another city about the same size as Paysandu, the people are asking Cabral to go to open a work. All we lack is the money to pay the rent on a hall and to buy the necessary chairs to begin. Beyond a doubt this same man, in a few months' time, would have another good church organized in Salto, but we have no money to open the work. If the people in the homeland could see with their own eyes the opportunities that we have to lose to open work in cities of twenty thousand or more inhabitants, places where a good work could be done in a short time, towns where the people want the gospel message as the Baptist preach it, we believe they would not allow our Foreign Mission Board to remain in debt another day, but would place the means in the Board's hands to clear all debts and enable the missionaries to extend the work in all parts of the world.

* * *

A Baptist Hospital for Brazil

J. L. Downing, M.D., Bahia

"What are the needs to be met?" Among many other great needs, I wish to emphasize the need of a Baptist Hospital in Brazil.

I am the only Baptist medical missionary assigned to all South America. I write after years of experience, having labored in various parts of our great sister Republic, and after traveling over a large part of the territory thereof.

Brazil has about thirty millions of population. There is a coast-line of nearly four thousand miles bordering on the Atlantic Ocean.

About twenty-eight millions of these people live along this coast-line, within three hundred miles of the ocean. The

vast interior of the great Republic is very sparsely settled. A larger area in North Brazil, about six hundred miles wide by twelve hundred miles long, is located in the great semi-arid zone of Brazil, where the rainfall will average about fifteen inches per year, and the climate is tropical.

At the solicitation of the Board and a group of missionaries, Mrs. Downing and myself spent one year at Corrente in Southern Piahy, where the population is less than one inhabitant to the square mile of territory. In that year, 1920, I treated a little over *two thousand* patients, while my medical missionary colleagues under appointment of some Foreign Mission Board, laboring in China and Africa, were treating about *eight thousand* patients apiece. The medical work occupied only about one-fourth of my time that year. The remaining three-fourths was practically a sad loss to myself, the Board and the Lord's cause.

Based on this experience, plus travel over a large part of this vast interior of North Brazil, I earnestly recommend that no further effort at *dispensary work* for the present be attempted in this vast sparsely settled field. I would consider a hospital proposition for that entire zone as at present sparsely settled, as impractical and unnecessary.

A Baptist hospital plant for Brazil should be located at some accessible point on, or near, the coast—where the people are. I would suggest a modest plant to begin with—say fifty to one hundred beds, with a good dispensary department for our patients.

The difficulties are real, but not insurmountable. It would require one year of language study, or longer, for any American physician to acquire enough Portuguese to begin to take the required medical examination. It would require another year to pass said examination and at a cost in fees, printing of theses, etc., well over a thousand dollars in cash, besides cost of board and living expenses during these two years. These are real difficulties. I know them because I have faced them and passed through them, and am registered with the right to practice medicine anywhere in the Republic of Brazil.

Then, too, after hospital and dispensary plant is established, the cost will continue to be very dear, from the fact that the import duty on drugs is extremely high—and practically all drugs must be imported. On many of the most useful drugs the duty is really prohibitive. But it is possible to succeed in spite of these difficulties.

In addition to the great need of suffering humanity in Brazil, our force of Baptist missionaries has grown so large that a Baptist hospital plant is needed to care for our own sick missionaries.

I know of no greater need today than a Baptist hospital with dispensary, X-ray, chemical and microscopic laboratories, and fifty to one hundred beds, for the Baptist work in Brazil.

The thirty thousand Brazilian Baptists are anxious for it, and are ready to help to their utmost to get it.

May our Master open the way for such a plant to be established in the near future, for the need is certainly very great.



MEMBERS OF THE BAPTIST CHURCH AT PAYSANDU, URUGUAY

It was a glorious day in this hard field when fifteen men and women were buried with their Lord and a splendid church organized.

Baptist Progress and Need in Argentina

Rev. James C. Quarles, Buenos Aires

Though we see no mention in the New Testament of an apostolic printing plant, we have reason to believe that the early Christian missionaries were indeed publishers. Many of the Epistles were probably manifolded and broadcasted among the churches. Then again, the apostolic writings were copied by the recipients and these copies were passed on to other churches for their upbuilding. And fortunate was the church or group of believers that could possess a letter or collection of letters embodying the Christian tradition and doctrine!

The one factor, however, that was lacking in early Christian publications was the printing press. Had this existed in those days, it is inconceivable that Paul—especially Paul—would not have made use of it to give wider circulation to his teachings.

True, it is the preaching, the direct personal contact of the early missionary with the people, the extended journeys to unevangelized regions, the miracles of healing and godly living, that make up the history of the Acts of the Apostles. And even today the "acts," the things that the Apostles really did, is what grips our imagination. But, may we ask, What would there have been of future Christian history without the published Epistles, Gospels, the Acts and Revelation on which to build?

LITERATURE IN MODERN MISSIONS

In modern times, too, what grips the imagination of the supporting constituency is the spectacular element of the itinerating work—crossing vast stretches of



IS MISSIONARY WORK WORTH THE COST?

The question is answered by a look into the faces of this B.Y.P.U. at Pergamino. Their consecrated young pastor was the Argentine delegate to the Stockholm Congress.

country in wheelbarrows, or oxcarts, or Fords, or modern railroad trains, with more or less personal discomfort and danger, with continually shifting scenes and renewed thrills. But the work of giving to the masses a gospel literature appeals to the prospective missionary and the potential supporter just about like a war-department job would to the volunteer who is anxious to go to the front. Nevertheless, the office job in the war-department, the mechanic's job in the munitions factory, are just as necessary to final victory as the valiant service of the soldier on the firing line.

During fifteen years in the River Plate countries, I have watched the beginnings of a number of mission stations and out-

stations and have had my part in some of them. I do not recall a single instance where the printing press did not figure in the beginning and continue to figure in the development of the work. The usual procedure would be: first of all find a location for a station, rent a preaching hall, furnish it the best you can with your allowance, and then call in the assistance of all the printed matter you can round up; invitation cards, gospel tracts, Scripture portions, etc., and sally forth to find an audience to preach to. If there is a worker anywhere in our field who has learned how to open a preaching station without the aid of printed matter, I do not know who he is, nor how he would manage it.



THE RIVER PLATE BAPTIST CONVENTION (1923), BUENOS AIRES

This Convention with its boards is contributing largely to the success of the churches. Organized in 1909 with five churches, it now has more than forty co-operating churches.



SOME DIVIDENDS OF MISSIONARY INVESTMENT

The Woman's Society of the Baptist Church at Pergaminó, where the Gospel means so much to womanhood.

The three great services the printing press renders our mission work are *advertising, evangelization and edification*.

It is necessary at all times to keep before the public the work of the churches. In the homeland the daily press furnishes the necessary publicity, but in mission lands, where the secular press is either hostile or indifferent to spiritual things, we have to rely on printed invitations profusely distributed through the cities where we attempt to establish our cause.

Along with the invitations we need tracts that carry to the homes of the people a simple gospel message. The printed page is the great *evangelist* of the mission field, wherever the people can read. Even when a courteous invitation to attend the services of our preaching stations is un-

heeded, through indifference, timidity or opposition, our message often reaches the hearts of the people by evangelistic tracts, and in time they bring the reader to sufficient knowledge of the truth that he will summon courage enough to attend a preaching service. How often it turns out that people who show up in some mission hall have not come because of any sudden impulse, but rather as the result of weeks and months and years of reading our tracts that are distributed from house to house in the cities and countryside.

And what would churches in the United States do without Sunday-school lesson helps, denominational newspapers, books for Bible study, devotional reading, religious biography and history, and

all the other good literature that is being produced either by our denominational agencies or the great publishing firms? The spiritual growth of our Christian people is dependent to a great extent on the printed page.

On the mission field, too, we feel the same need of Christian literature for the training, the upbuilding, of our infant churches. The one great difference is that in the homeland there are sufficient people in the different evangelical denominations to make possible, as a commercially profitable undertaking, the production of a large and varied Christian literature, while on the mission fields where as yet the believers are few, this work must be supported as a part of the missionary enterprise. But the day will come in all our fields, when this burden can be lifted from off our boards and be carried by the native Christians as a self-supporting work.

OUR ARGENTINE PUBLISHING ENTERPRISE

From the very beginning of the Argentine mission, there has been an attempt to use the printed page in establishing and developing the work. Not all the attempts were successful, as is always the case in the beginning of things. However, we are at present making steady progress.

Though statistics are dry, it will be necessary to cite a few figures. Five years ago we were printing about ten thousand four-page tracts per month. At present we have a subscription list of about thirty thousand copies per month. These tracts touch on fundamental gospel teachings, and are prepared by our most expert workers in such a way as to interest the average reader. That means thirty thousand gospel sermons going out from our office each month to people who seldom enter a preaching hall! This



A SUNDAY-SCHOOL PICNIC IN THE ARGENTINE

A Sunday-school picnic in the mission churches of Argentina is not all frolic, as it furnishes a good opportunity for evangelizing many new people, and our workers are quick to avail themselves of such opportunities.



INTERIOR OF A PREACHING HALL IN ARGENTINA

One of the great needs of our Argentine work is adequate housing of our churches. This represents the type of building we must depend on because of limited means.

monthly tract is the most sought-after publication of evangelicals in Argentina, and is used by several missions besides our own. This part of our work is entirely self-supporting, as the tracts are all distributed among the churches and workers at subscription rates.

Our denominational organ, *El Expositor Bautista*, also contributes its part to the unification and upbuilding of our local brotherhood. In the last five years this paper has grown from a twelve-page monthly with a total issue of seven hundred copies to a sixteen-page semi-monthly with an issue of one thousand seven hundred copies. Its influence extends far beyond the limits of our local Baptist churches; it is read, and, we believe, appreciated by many outside of the Baptist ranks and outside the territory of our mission. There is no need of emphasizing the usefulness of a denominational organ, as all Southern Baptists know what our well-edited state papers are doing for the cause throughout the South, in holding the people to the great tasks, in indoctrinating and inspiring the church members. We believe, too, that our denominational organ is rendering valuable service in the River Plate countries.

But we have two Baptist organs in the River Plate lands. In the rural sections there is a large element of German-speaking Russians, among whom there are four Baptist churches organized. Several years ago pastor Frederick Leimann launched a small monthly paper in German, not only as a means for strengthening these churches and drawing them closer together in the work, but also for securing their co-operation with our Spanish-speaking churches in the larger work

of evangelizing the country. Our publication Board made this new Baptist paper possible, though the expense and direction are entirely assumed by the German-speaking churches. This piece of co-operative work in publications has not only secured for us the friendship of these churches, bringing them into our convention, but bids fair to render a greater service among the numerous German immigrants flocking into the Argentine, among whom are Baptists.

We feel, too, that in the publication and distribution of books we are making a decided advance. Five years ago our book-deposit consisted of some two thousand volumes with a total value of about one thousand dollars. Of these there were

only two books that we ourselves had edited. The sale of books in 1919 (the first year of which we have any complete record) amounted to some 3,500 pesos Argentine paper.

Since then, as our means permitted, we have published some much-needed books—not only needed for the good of our own churches, but for all evangelicals—and have made an effort to gather together and have on sale all good books in the Spanish language. This endeavor has been highly rewarded by the enthusiasm with which our books have been received and by ever increasing sales. From the figure cited for 1919, we have gone forward with leaps and bounds, to 7,700 pesos sold in 1922 and over 18,000 pesos sold in 1923!

Our books are read by all denominations in the River Plate countries and are handled by book-stores in practically every Spanish-speaking country in the world.

As the publishing house of our mission in Mexico, located at El Paso, is producing excellent Sunday-school literature, we do not see the need of developing our own. We are glad enough to act as distributing agents for Brother Davis' first-class quarterlies and leaflets. As these lesson helps are the very best that exist in Spanish, we have no trouble introducing them in our Sunday schools and in the schools of other denominations as well. It is easy to prophesy that in future years many congregations of near-Baptists will become genuine Baptists, after using our lesson helps in teaching their classes!

SOME OF OUR NEEDS

In spite of the volume of business the above figures seem to indicate, in reality our publishing concern is or has been up to the present a one-man affair, and all the work, excepting the printing, which



TEACHERS AND PUPILS OF THE BUENOS AIRES ACADEMY

Although Argentina has its public school system, we need to develop our Baptist schools for training denominational leaders.

is done by contract, has been carried on from the residence of the missionary in charge. What with office room and with nearly forty thousand volumes stored in his house, I need not say that one of our urgent needs is for space. We need a house, preferably in the center of the city of Buenos Aires, where we can carry on our work more effectively. Our dream is in the near future to have a well-equipped book-store in the business section of that great city, where our books and periodicals can be within easy reach of all, and especially of those who come to the city from the interior. Such a Baptist center would mean much for the development of the work in general. When such a book-store is once established, we believe it will be self-supporting and will yield enough profits to enable us to edit more books.

But until such a time as we have a self-supporting plant, we shall need further help from our brethren in the Southern Baptist Convention to get out other much-needed books. The evangelical literature in Spanish is woefully limited, and unfortunately not all that has been published is of the most helpful character. Our enthusiastic young people especially need books. Many of them are anxious to make the most of their time, and by home-study better fit themselves for church work. Our book-deposit has been helping them, yet many a time we must answer that the books they need for their training are not in the Spanish language.

OTHER NEEDS AND OPPORTUNITIES
Our field has many other needs, several of which I wish to mention in closing. Many provinces are calling for workers; a number of churches are pastorless. This means that we must train our native men for the work, which in turn means that our theological seminary must be developed. We urgently need a building for this essential part of our



BAPTIST THEOLOGICAL SEMINARY AT BUENOS AIRES

Denominational prosperity is dependent upon a trained ministry. Our Argentine Seminary, which is rendering valuable service, is in sore need of building and equipment.

work. We can see a decided improvement both in the numbers and quality of applicants for admission.

Our boys' academy, too, has grown to the point where it is necessary to build or hold back the work. Every bit of space in the present building is filled to overflowing. This school is finding a place for itself in the hearts of our people, but it cannot render the service it should without enlarging its present plant.

And as for church buildings, there is no end to our needs. We have a number of chapels, which are hardly adequate for the preaching services. We have not one single building adapted to the work of the Sunday school and other church activities. And what is even worse still, many of our churches are forced to work in miserable rented halls, which not only

fail to attract the people, but are even a disgrace to the cause. Some of our oldest churches still worship in rented halls.

Throughout the entire territory of our mission there seems to be an awakening of interest in spiritual things; never before have we seen such attentive, respectful crowds. Opportunities for extension and development of the work are many and exceedingly hopeful, but the need for generous support is urgent.

Mission Books Worthwhile

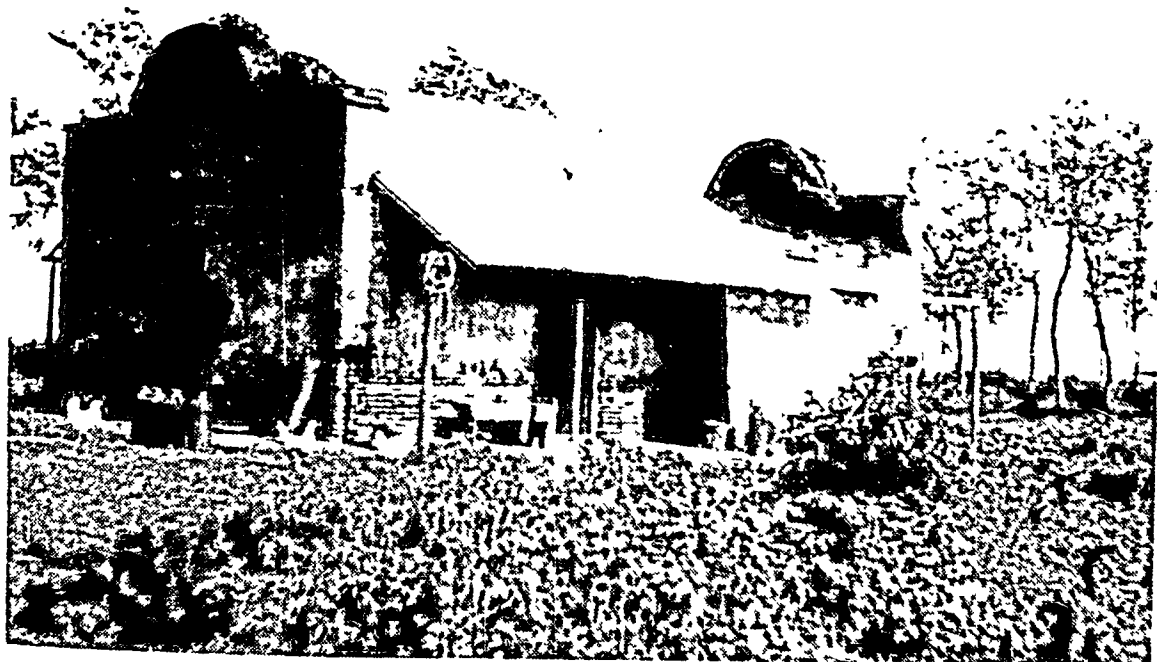
BOOKS BEST SUITED FOR STUDY

(1) On Japan	Paper Cloth
"Creative Forces in Japan"	
—Fisher	\$.50 \$.75
"Japan on the Upward Trail"	
—Axling50 .75
"The Woman and the Leaven in Japan"—DeForest.....	.50 .75
(2) On Italy and Europe:	
"Baptists in Italy"—Chiminelli	.50 .75
"Baptists in Europe"—Rushbrooke	1.25
(3) On Brazil:	
"A Wandering Jew in Brazil"	
—Ginsburg50 .75
(4) On Home Missions:	
"From Strength to Strength"	
—Lackey30 .60
"Cuba for Christ"—Lawrence	.60
"Oak and Laurel"—Withoft	.40 .60

BOOKS FOR GENERAL READING

"The Wonders of Missions"	
—Mason	\$2.00
"Book of Missionary Heroes"	
—Mathews	1.50
"Missionary Heroes of Africa"	
—Morrison	1.50
"William Carey"—Carey	3.50
"Outlines of Missionary History"	
—Mason	2.00

NOTE: These and other mission books may be secured from the Educational Department, Foreign Mission Board, Richmond, Va.



A "TAMBO" OR DAIRY FARM NEAR BUENOS AIRES

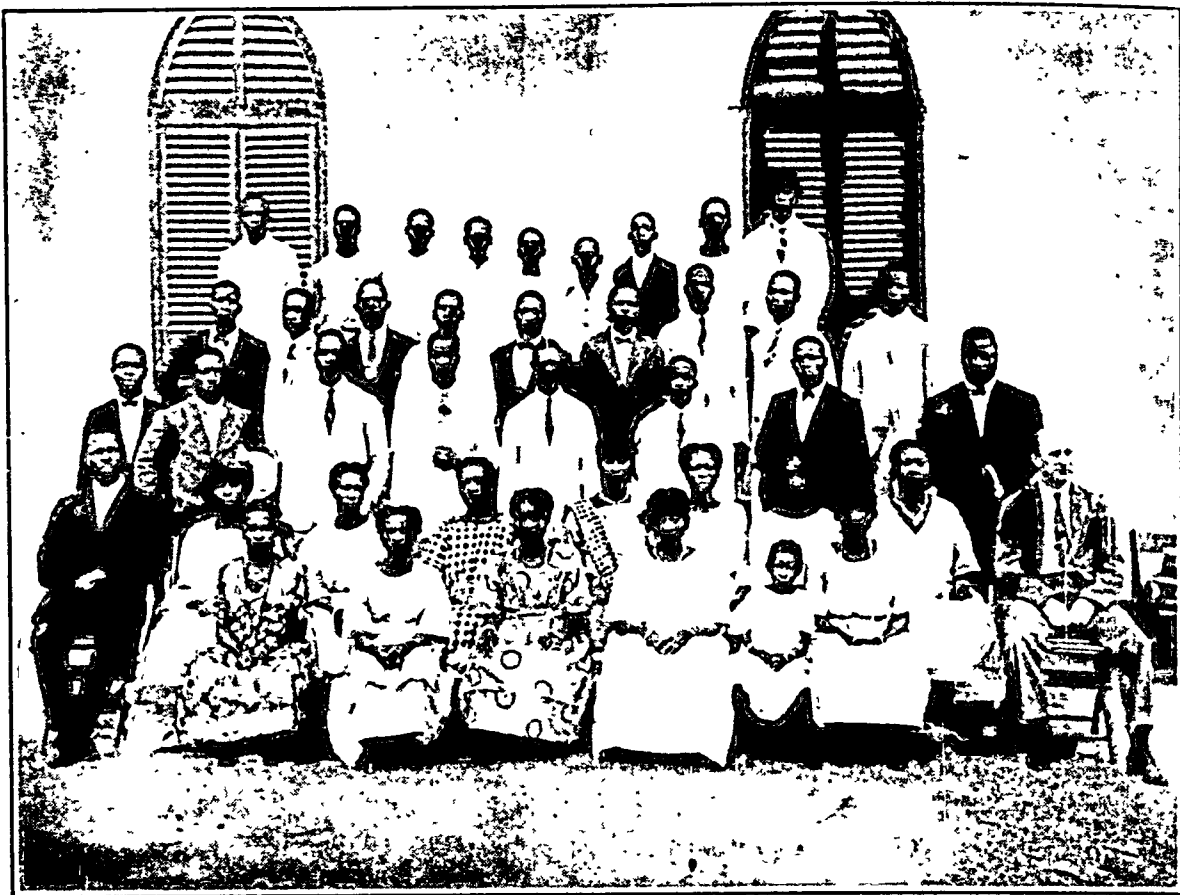
The poverty of the working people, from whom the majority of our church members come, makes imperative our continued help until the work is thoroughly established.

The Pastor of a "Full-Time" Church

Miss Clara U. Keith, Oyo, Africa

Josiah Aderentaw Babalawla was born in Awe, a town of about twenty thousand people four miles from Oyo City. His parents were heathen. His father was a chief in Oro worship. Oro is a god that the Yorubas added to complete their idol worship. They had these various gods but they said, "We will add one more to complete our gods." It is rather striking that this is a god for men only. Oro worship lasts for seven days, and the annual festival comes after the first full moon in June. The women are not even allowed to leave the house during the night and cannot go to the farms the entire time. The last day it continues all day long and the Oro's are heard for two nights and one day without stopping. An Oro is made of wood, or iron, tied to a stick and whirled round and round. When Oro cries it says, "I will eat you, I will eat you," and then the men tell the women that it is crying to them, and if a woman goes out she will not return, but be devoured by Oro.

Aderentaw grew up in these surroundings, going out every year in the Oro worship with his little Oros and swinging them around, enjoying the feast made to Oro. The chief food is beans mixed with oil and pepper, some of which is thrown on Oro, some eaten. Since his father was a leader of the Oro people, they made him gifts every year. Some would bring money, some fowls and others goats. A part of this must be sent to the chief of all Oro worshippers at the



THE B.Y.P.U. OF THE FIRST BAPTIST CHURCH, LAGOS

From these young people are to come the Christian leaders who will transform Nigeria into a Christian land.

capital city, Oyo. He then gives a part to the Alafin.

Aderentaw became a trader, like many of the Yoruba people. He went to Ijebu country and back home exchanging the products. He was a grown man when he attended church for the first time with an uncle at the Church of England Mission. He could not understand all their up-risings and down-sittings, felt greatly confused, grew very tired, and did not go back.

About six months after this he went with some friends to Lagos. Seeing some books for sale he bought an "A. B. C."

Some of the people where he was stopping helped him at night and he learned after great effort to read. One of the members of the Ebenezer Baptist Church was very kind and gave him much help. Returning to Awe for a time a C. M. S. Christian taught him and under his teaching he became a Christian, but returned to Lagos and joined the Ebenezer Baptist Church there. They had him to read the Bible in public worship and encouraged him as a young Christian.

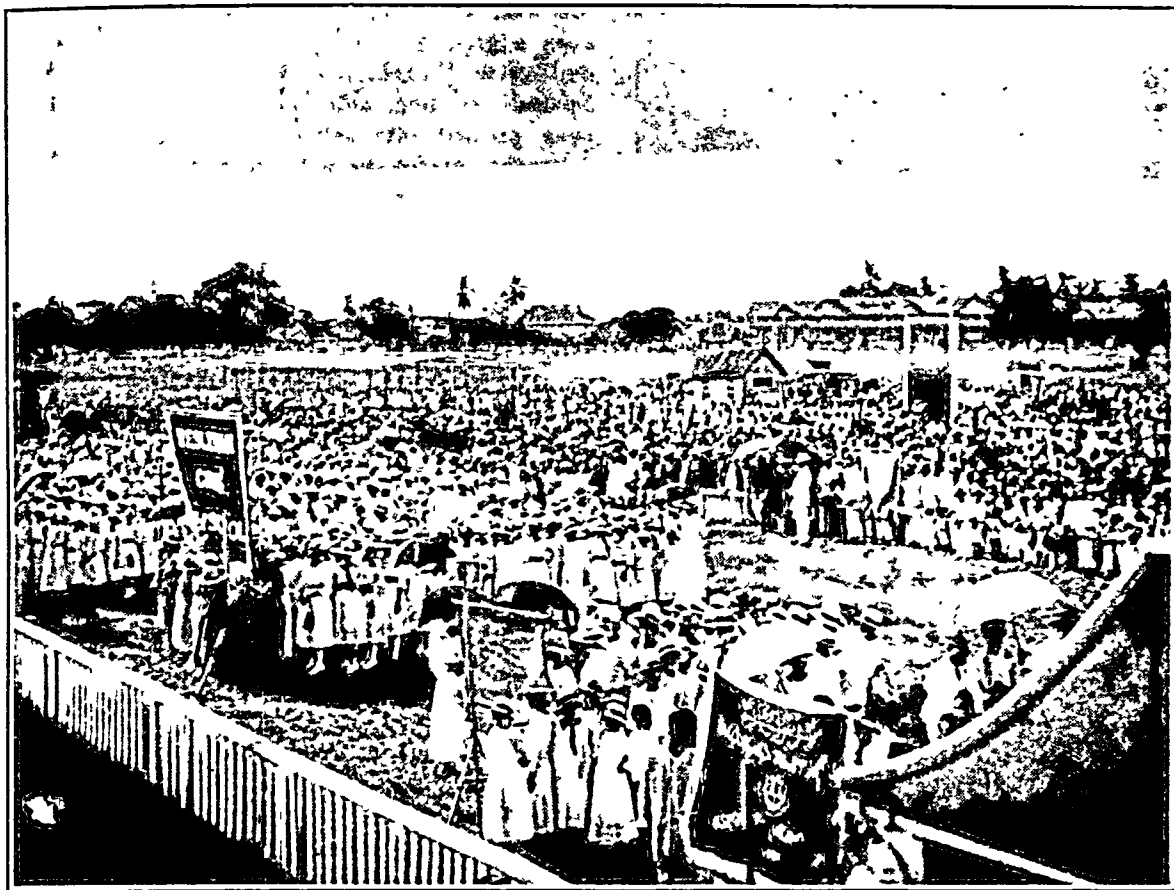
Coming back to Awe he did not associate with his former friends but sought the company of the Baptists in Oyo, Isokun Church. He asked permission of them to preach and was immediately employed as a mission worker at Atan, a place in central Oyo not far from the king's palace. This was about 1905. He brought his family there and began to work.

While pastor at Atan he visited Awe frequently. There were no Baptists there. He began teaching them. Here he found much opposition to his work even from his own people. His father would publicly "boo" him for being a Christian and then when alone with him he would tell him not to give up, that he wanted him to become educated and to follow the White Man's God. It seems that some of his greatest help came from the secret encouragement of his own heathen father, who, no doubt, would have followed his son's teaching had it not been for his honored position as chief of a large heathen company, the Oros of Awe.



FAITHFULNESS THAT PUTS US TO SHAME

Some of these women walked forty miles to attend the church dedication at Isehin, and to salute their friends for their work.



LAGOS MISSION SCHOOLS ON PARADE

There are 13,000 children attending mission schools in Lagos, Nigeria, and on this occasion they marched past the Governor of the Colony for inspection.

Trouble over regaining his father's farms that were confiscated by the chief men of Oyo brought him into court and cost him a lot of money; but the effect on his work was good, since it was unusual for anyone ever to get back land that these chiefs laid claim to. Many people came to him and wanted to learn to read, as they thought that caused him to be able to retain his father's farms. He taught his people that it was not reading alone that brought him success, and faithfully taught them the Bible. The people began to give money for the erection of a school building.

When they were a company of thirteen they began having meetings in the veranda of a home. He said in their beginning they did very much as the heathen. After he conducted a service, they had Yoruba beer and a feast. Many people came with them and every one had to pay about six cents each. After a year of meeting in this fashion, when there were about thirty members they determined to have a house. He asked to leave Atan as pastor and give his full time to the work in Awe. During his five years' work at Atan he did not receive a member into the church. He had only four members there.

One of the pastors at Ogbomoso came down and assisted him in getting land. The first site asked for was used later for a Mohammedan mosque. The next chief visited welcomed them most warmly and was glad to have the Christians live around him. He wrote to his friends in Lagos and they sent money, the Awe Christians gave liberally and some of

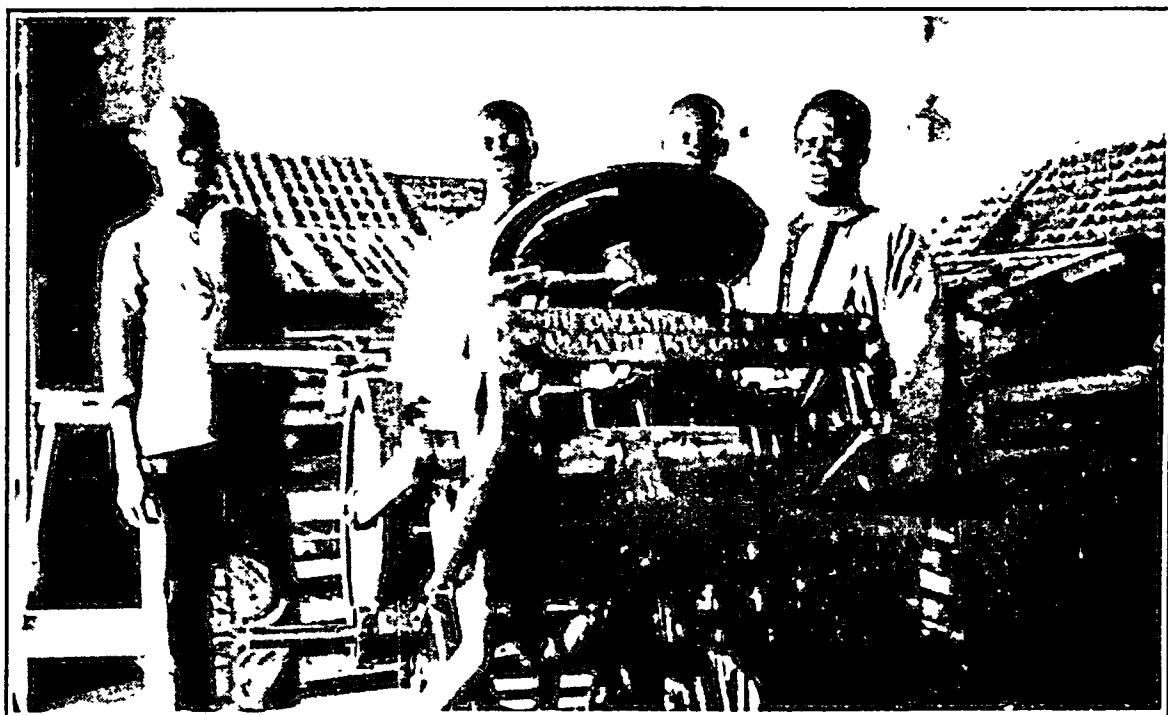
their friends helped, too. They built their church and the Mission gave them the roof, for which they later paid.

The pastor began a school. After about three years he had a very good number who were beginning to learn to read the Bible. The work progressed, there was no longer feasting and dancing in connection with their services. Through his study of the Bible the pastor developed strong convictions against polygamy and drinking wine. He began to preach monogamy, and although many wives were offered to him he refused to have any discussion with the would-be friends about them. Before he was baptized he

had married his present wife by native custom and a second one whom his father betrothed for him long before. She was a worshipper of idols and remained so until the time of her death, which occurred shortly before his removal from Atan to Awe. He married his first wife by English law in 1918. She is a Christian and a faithful helper. When he became a Christian he thought it was not according to the Bible to have two wives. He asked his elders and they told him it was all right, since he had already married them. He observed that polygamists were asked to leave when the Lord's Supper was taken. The man who led him to become a Christian was not a polygamist. These facts caused serious thought and the Awe pastor decided that a New Testament church can only be ideal by having monogamy as one of its principles. He has been firm in his teaching on that point.

The early days of the Awe Church were full of trouble. The king sent and asked about the building, but the chief replied that it was out in the bush. After a time the people of the town objected to their buying all the land around the church for building their homes, saying that it was going to destroy idol worship. The chief who had welcomed them wanted to take back their land. They had to build a high wall around their place. The heathen people would sing before their church "Ifa will not let the Christians go forward. The Mohammedans will not let them. Sango and Oyo (Sango's wife), will not let them go forward."

They have gone forward and today they have a membership of two hundred and seven living in Awe, besides over two hundred members in Lagos and other places. When one of their members goes



THE ILARE PRESS, IBADAN, WHERE THE "NIGERIAN BAPTIST" IS PRINTED

This printing establishment is run by Obassa, a Baptist, educated in our school at Lagos.

to Lagos he is given his church letter and is asked for it upon his return. The members away sent large gifts for their new church just completed.

The pastor began by learning to read and has gradually carried forward his education with such helpers as he could get around him. He went to the Theological Seminary in Ogbomoso for two years and took the vernacular course. During all this time as pastor, the pastor at Oyo has been a great help in encouraging and advising him in his work. The late Rev. Agbebi of Lagos had a larger influence than any one else in directing the plans and church principles of this pastor. He was ordained as a minister during the meeting of the Nigerian Baptist Convention in 1922.

The Awe pastor is honored and respected among his people, and the work is steadily growing under his Christian leadership. They have a large day school in the old church building, and here from six a.m., when the Christians may stop on their way to farm for morning prayer, until eight o'clock in the evening the Baptist church and school are, without having the name, a "Good-Will Center."

* * *

The Great Need of Southern Chile

Mrs. J. L. Hart, Temuco

Here in our Temuco station we are on the border of the frontier of Chile. Temuco is just a new town, with very few real buildings of real importance, mostly temporary shacks. However, in the last three or four years some very nice buildings have gone up, and a few of the streets are beginning to look like city streets. Our college building is among the best buildings in town.

All through this southern district there has been a lot of evangelistic work done for the last twenty years by several denominations, but owing to the conditions—that is, the lack of traveling facilities, lack of public schools, absence of buildings, etc., very little training or organization has been attempted, and only the poor classes have been reached.

Here in the South, the Baptists have 25 organized churches and more than one thousand members. The pastors of these churches are, as a general rule, very poorly prepared for their work, having had no pretense of seminary training and very little secular education, being barely able to read and write, while many of their wives cannot even read. For the last three or four years there has been an effort made to give them some training in Bible study, methods in evangelism and Sunday-school work in an institute for that purpose held in Temuco. It is hoped that some progress is being made. We also had last year seven young men who are being trained for the ministry. This year they are having classes in the school and some of them have done very creditable work. The government schools in the South, where there are any (and that is only in the largest towns), are very poorly equipped as to teachers, buildings, etc. Even in high schools, the highest form of education attempted in the South, the teachers seem to know very little of pedagogy



JOSIAH ADERENTAW PASTOR AWE BAPTIST CHURCH, AND HIS INTERESTING FAMILY

or of modern methods of teaching, and only the very brightest really have a chance of learning anything. Our country districts are sadly neglected when it comes to schools of any kind, and our co-ed school in Temuco is solving a great problem for our people of the Southern district. Before this, if they wished to give their boys only a very meager knowledge of the first two or three years (girls had no chance at all). They had to send them to the nearest large town to board and go to school and run the risk of bad company and bad habits, or sometimes the entire family moved to town, giving up a good farm and having no way to make a living.

Another great need of our country districts is doctors and maternity nurses. Many of our pastors, although quite young men, have already been married two or three times. Why? Their wives died in child-birth, away miles and miles in the country, over mountain roads, with no doctor or nurse, and only an old dirty woman who does not even know the simplest rule of hygiene to attend them. Is it any wonder they die? Only three out of every ten babies born in Chile reach the first year mark. Can you wonder at it when their mothers know not even the simplest rule about the care of young children?

This year in the school in Temuco we had about two hundred pupils enrolled. Of this number thirty were boarding students, both boys and girls. We are trying to teach them some simple rules of health and hygiene, both by precept and example, but it is an uphill business, as they have no training in their homes and do not like it. Miss Graham, the directress, and her assistant, Miss Brower, have both worked very hard this year to get the school on its feet, and as competent teachers are very hard to find they have been hard up for adequate teaching force, making it necessary for them to do much of the actual teaching themselves. Since the beginning of the school they have had the faithful assistance of the Misses Condell as teachers in the school. They are granddaughters of our senior missionary, Mr. McDonald. This year, a young man, Ricardo

Alvarez, who came to us from Argentina, has been a great help with the boys in the boarding hall as well as in his classroom work, teaching Spanish, reading, and Bible. Some of us have been pressed into service in the Primary Department, owing to the great need, as this is where we have our largest enrollment. Next year an effort will be made to control any increase in our enrollment until our teaching force can be reinforced.

Our Mission in Temuco has just been reinforced by the coming of Mr. and Mrs. McGavock. We hailed their arrival with grateful hearts and they, like good soldiers, have shouldered their part of the heavy load and are bearing it bravely. He will teach in the Seminary as well as have several churches to oversee, while we hope to press her into school work, at least for the present.

I do not know much about our other stations, Santiago and Concepcion, except that our work there is of much more recent date, but it is progressing well and those in charge have every reason to be encouraged.

Our new missionaries are in Concepcion, hard at work on language study, and we have received some very wonderful reports of their progress. Every effort is being made that they may have a good year of study free from all responsibility so that they may soon be prepared to take their place in the ranks of those engaged in the great work of evangelizing Chile.

Our annual National Convention will meet here in Temuco the first of next year, and we are looking forward to a great meeting, with the hope that it may be of great help to the people. Our women's societies will have the second meeting of its kind during the Convention week. We have about twelve women's societies organized in our Baptist work, which is an increase of about seven over last year. Their work is slow and of a very inferior class of leadership, and mostly country districts in which to work, but notwithstanding these and other difficulties great progress has been made. A great need is a traveling secretary, who could give most of her time to visiting and organizing societies. We are hoping that God will put it into the heart of some one to soon take up this work.

Still another great need in Temuco is a clinic and nursing home combined. Many times our people come in from the country in a miserable state, from want of care and proper medicine, and our school must be turned into a hospital, as we cannot send them to a Catholic hospital as they would be badly treated there. Some of the doctors have kindly offered to give of their time if we can get the plant equipped. Do you not think it a worthy object? What will you give to save the women and little children of our own Christian families of Chile?

* * *

Suggested Leaflets—Supplement to Program for April

	Cents
An Endless Chain	4
An Impersonation of a Woman of Peru...	2
Captain Allen Gardiner, a Hero (R.A.)...	2
Carlotta the Faithful	3
Heroines of Faith	2
The Need of Latin America	2
What One Tract Did in Argentina	2
Why Evangelize Romanists?	2
The Other America (G.A.)	2
The Ever-Living Christ (Easter Pageant)...	10

(Order the above leaflets from 1111 Age-Herald Building, Birmingham, Ala., their use will add diversity to your program.)

From the Woman's Missionary Union

BIRMINGHAM, ALA.

Three Lighthouses in Central China

Lighthouses many there are along the important harbor of Shanghai, guiding the ships in and out. Many government schools of really excellent grade are in the city, training the boys and girls to be cultured citizens. Quite a few mission schools, all the way from kindergarten through recognized university courses, are maintained by the various Christian denominations. Would there were time to describe the great harbor with its huge vessels, to tell of the Chinese schools with their mixture of ancient and modern methods, and of the mission schools where so many devoted lives are being joyfully given for the Christian training of China's sons and daughters. But this article must confine itself to a description, pitifully meager at best, of our very own Shanghai Baptist College and of its two invaluable "feeders," Eliza Yates School for Girls, and Yates Academy for Boys. They certainly are Christian lighthouses, their guiding power in personal lives, in homes, in churches, in business being very steady, with no uncertain, intermittent flicker.

While comparisons are never pleasant to the less important party, surely no exception can be taken to the statement that Shanghai Baptist College is our foremost educational institution in all China. It occupies a fifty-acre tract of land on the Whangpoo River, six miles from the Shanghai wharf, and is the joint property of Northern and Southern Baptists. I think the word "joint" is wisely used for I understand that Southern Baptists have invested as much in the college as have Northern Baptists, the entire investment amounting to at least half a million. Of course, in America many of our school and church buildings each represent an investment of \$50,000, quite a few of them having cost more than \$100,000. At this rate one should not expect many buildings at Shanghai Baptist College since the \$500,000 represents not only what has been spent for buildings but also for the land and for equipment. But many and quite excellent buildings are certainly there, silent testimonials of the economical handling of mission funds. Even now new buildings are being erected, one near the campus gate being intended for the Kindergarten Normal, where trainers of kindergarten teachers will be trained by

Miss Catherine Bryan, though of course they will also have many classes in the college proper. Though the college is six miles from the city, it is nevertheless right in the midst of many people, so that the tiny children will always be on hand for kindergarten "practice." On the campus there is already such a blessing for the Chinese homes of that community. Buildings which are almost imperatively needed are kitchen and dining-room quarters for the pupils in the grammar and high school grades. At present mat-sheds are being used for these important purposes, being quite out of keeping with the imposing dormitory and classroom buildings of these departments. Of course these departments and the kindergarten are not an organic part of the college, and yet it is expedient to have them on the same campus. Several new homes for faculty members are sorely needed.

There is one dormitory for the college girls, having been built to accommodate 150, though at this transition period in China there are only about 30 young women enrolled, only about five of them having come up from our Southern Baptist schools. There are two dormitories for the young men, with separate kitchen and refectory. The auditorium and most of the classrooms are in the large hall which is dedicated to the memory of Dr. Yates. Excellently equipped also is the one science hall and the gymnasium.

As Christians we are, of course, primarily interested in this college for what it means in training Christian leaders for China. From what I learned when I visited the college, and from what I have observed of the work of many of its alumni, I believe that our interest is deeply justified, for it seems to me to be a real Christian lighthouse. In addition to its theological department, there are many student religious activities. One of the most interesting of these is the "Christian Home Club," where members of the faculty informally instruct the young men in the essentials of such home-making. Another enlightening influence is the school extension work being done in nearby villages by Christian students with the supervision of the faculty. Please pray that this voluntary service may be increased.

Among the students of Shanghai Baptist College there is representation from Eliza Yates Girls' School in the city of Shanghai. Like the college it begins with a kindergarten. Its kindergarten, which meets in Grace Church because there is

no room in the school building, has a really gifted director, as my happy visit there gratefully recalls. So big also is the school's enrollment—415 in all—that chapel services for the grammar grades are held separately from those of the high school. Next year the entire plant will be moved to our new compound, high hopes being entertained for the school's continued success. But a large part of its success really depends upon the early coming of at least three new teachers, one for music, another as domestic science teacher, and the other as supervisor of the grammar grades. Miss Willie Kelly, who has known the school since its founding twenty-seven years ago by Miss Lottie Price with five small girls, says that really the school needs at once twelve new teachers from America. Please pray that the Board may be able to send out at least three this coming summer, and that each of them may be the choicest of Christians and the finest of trained teachers. If you could visit our churches and day schools in Central China as I have joyfully done, I know that you would realize what a genuine Christian lighthouse is Eliza Yates School, for many of its former students are really lighting the way to Christ for hundreds of school children and women.

Likewise useful are many former students of Yates Academy for Boys at Soochow. Its enrollment is about the same as that of Eliza Yates School, and like it there is provision for small children as well as for those of high-school age. Its compound is strategically located in the very heart of the large city, its buildings being unusually attractive. For instance, its chapel is of beautiful Chinese architecture, exquisitely painted and carved in the ceiling and on the pillars. This building is at least 500 years old, being one of the many Chinese houses which were on the property when it was purchased. It seems to me that this chapel is typical of the twofold purpose of the school: (1) To put the chief emphasis upon faith in Christ, and (2) to preserve as many as possible of worthy Chinese customs and to train the students in such a co-operative way that they will lead in establishing self-supporting schools and churches. Many of its teachers are graduates of Shanghai Baptist College and, in turn, many of the college students were graduated from Yates Academy. Like the rays from the many prisms in the reflector of a mighty lighthouse, these two schools and Eliza Yates School harmoniously blend in a united effort to give to China the "Light of Life."—Kathleen Mallory.

W. M. U. Items

Bright spring days will doubtless call out large attendance upon the state meetings to be held this month. The North Carolina and Arkansas conventions will be held in the very opening days of April, the former at Goldsboro, with Miss Juliette Mather in attendance as the representative of the general Union, and the latter at Ashdown with Miss Blanche Sydnor White representing the general Union. Louisiana W.M.U. will also be in session the first week in April, and Mrs. W. C. James will be present there to give a message from our fields in southern Europe. After the Louisiana meeting Mrs. James will attend the sessions of the Mississippi annual meeting at Winona, April 8-10.

A genuine spirit of sacrifice has been manifested among the students of Baptist Bible Institute, New Orleans, in their unanimous decision to go without supper every Monday night for the balance of this Convention year, thus saving about \$50 each week. They will contribute this amount to the 75 Million Campaign. Since it is said that Americans as a nation eat too much anyway, this might be a good example for others to follow, thus contributing substantially to the cause of kingdom work and to their own physical welfare at the same time.

In this issue of HOME AND FOREIGN FIELDS you will find the W.M.U. treasurer's report for the third quarter of the year. We take courage when we see that it is several thousand dollars more than the report for the corresponding quarter last year. Now in these closing weeks surely every W.M.U. organization will do its very best to make a good report, sending to the state treasurer every dollar that can be collected in time to count on the year's record.

Somewhere in Adoniram Judson's diary he refers to a marked characteristic which he possessed as "the lust for finishing." And by finishing he meant not just the ending of a task but that painstaking performance which leaves no rough edges or carelessly turned corners to offend one's sense of completeness. Would that Southern Baptists—every man and woman, every boy and girl—could get into his or her heart a lust for finishing our great kingdom enterprise! Can we make that our ideal

and aim honestly to reach it? Our slogan for this "Fulfillment Year" is "Duty Done Means Victory Won," but remember, a duty loved becomes a pleasure.

Our W.M.U. corresponding secretary, Miss Mallory, who has spent the past several months traveling in Japan and China, expects to return to the United States on March 20, so if all goes well she will be back in our own loved land by the time this magazine reaches its readers. We give thanks to the Father for his protection and for the journeying mercies vouchsafed her. Miss Mallory's first engagement to speak after the wonderful trip will be at the commencement exercises of our W.M.U. Training School the last week in April.

Two especially attractive pageants have just been added to the stock of the W.M.U. Literature Department. One is "Seeing the Unseen with W.M.U.," written by Miss Juliette Mather and used with such marked success at the annual meeting in Kansas City last May. This pageant has been adapted to make it more suitable for local conditions but none of its missionary appeal or spectacular effect has been lost. Use it in your church, the price is only 15 cents. We also have a splendid new playlet for young women, written by Mrs. A. L. Aulick of Texas; in ordering it ask for "Perrota's Message to Miss Y.W.A.," price 6 cents.

The recommendation of Woman's Missionary Union concerning inter-racial work was carried out practically by Mrs. O. M. Schultz and her society in the invitation extended the colored women of the town to attend the W.M.U. district institute held in the First Baptist Church of Princeton, Kentucky. Sixteen women came, listened, gathered notes and at the close of the meeting asked to be organized into a W.M.S. of their own.

Program for April

Prepared by Willie Jean Stewart, Alabama.

TOPIC—SOUTH AMERICA

Note: Again we suggest the use of "Southern Baptist Handbook" in the preparation of this program. Order from Baptist Sunday School Board, Nashville.)

Hymn—"Come Women, Wide Proclaim" (See page —).

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

Hymn—"Must Jesus Bear the Cross Alone?"

Prayer for all missionaries of the Home and Foreign Boards

Bible Study—Tithing

(a) Part of Moral Law—Found in the "Code of Hamurabi" which antedates Moses. Practiced among the heathen

(b) Commanded of the the Hebrews. Leviticus 27: 30

(c) Approved by Christ. Luke 23: 23

(d) Used to Carry on God's Work. Numbers 18: 21; Deuteronomy 14: 22-25; 14: 28, 29

(e) "The tithe presents to the Christian a good working plan as starting point or as a minimum."

Prayer that we may see our duty and have faith to do it in the matter of tithing, that the kingdom may more speedily come

Hymn—"My Faith Looks Up to Thee"

Talk—Brazil, the Land of Opportunity—Its Resources, Its Spiritual Peril, The Condition of Women and Children, Our Schools, Our Publishing Plant

Leaflet—Carlotta the Faithful (Order for 3 cents from W.M.U. Literature Department, 1111 Age-Herald Building, Birmingham, Ala.)

Talk—Argentina, a Challenge—Her Romanized Condition

(a) Type of Romanism

(b) Educational Needs

(c) Moral Condition

(d) Lack of Religious Liberty

Prayer that we may concentrate more workers in South America and Rescue those countries from materialism and worse

Talk—The Christ of the Andes—Story of the Statue, Southern Baptist Efforts to Make Christ Real in Pacific Coast Countries (see Royal Service, April, 1924)

Hymn—"More Love to Thee, O Christ"

Business—Report on Year's Work from Every Department of the Society; Election of Officers; Appointment of Year Book Committee; Stressing of Renewal of Subscriptions to Periodicals; Plans for Representatives from Each Grade of W.M.U. at Summer Assembly; Plans for Installation of Officers at a Regular Church Service and Appointment of Committee on Arrangements

Sentence prayers for the Annual Meeting in Atlanta

Third Quarterly Report, November 1, 1923, to February 1, 1924, Woman's Missionary Union, Auxiliary to S. B. C., as Reported by State Treasurers.

Mrs. W. C. Lowndes, Treasurer.

States	Foreign	Home	Bible Fund of S. S. Board	Margaret Fund	Training School		Scholarship Fund	Other Campaign Objects	Cash Total
					Current Expenses	Endowment & Enlargement			
Alabama.....	\$6,307.36	\$4,122.57	\$50.00	\$212.50	\$610.00	\$190.00	\$350.00	\$16,049.67	\$27,892.10
Arkansas.....	3,075.99	1,817.78		100.00	300.00	220.00	300.00	13,949.49	19,763.26
District of Columbia.....	1,385.16	1,385.16				114.00	400.00	1,385.16	4,669.48
Florida.....	2,401.72	2,187.41				134.00	600.00	5,519.63	10,842.76
Georgia.....	16,741.46	11,127.62				590.00	400.00	38,106.70	66,965.78
Illinois.....	1,744.53	870.28		93.25	110.15			4,417.11	7,235.32
Kentucky.....	18,220.12	7,058.64				999.16	298.50	24,912.57	51,488.99
Louisiana.....	2,722.39	2,087.17				194.00		13,339.07	18,342.63
Maryland.....	959.19	463.31			150.00		100.00	1,885.94	3,558.44
Mississippi.....	4,431.31	1,696.10			200.00	400.83	500.00	6,201.38	13,429.62
Missouri.....	3,691.45	1,182.96		172.85	352.42			7,402.71	12,802.39
New Mexico.....	502.07	390.77		25.00	50.00	30.00		1,780.91	2,778.75
North Carolina.....	22,685.92	11,390.77	103.62	97.52	1,275.00	900.00	900.00	63,084.96	100,437.79
Oklahoma.....						106.92	100.00		206.92
South Carolina.....	20,005.18	7,168.44	220.00	300.00	1,075.00	1,360.80		47,250.16	77,379.58
Tennessee.....	7,213.24	3,934.49	80.00	220.00	500.00	290.00	200.00	21,639.72	34,077.45
Texas.....	4,643.70	6,451.53						104,084.38	115,179.61
Virginia.....	32,508.68	15,711.75						55,394.44	103,614.87
Total Gifts.....	\$149,239.47	\$79,046.75	\$453.62	\$1,221.12	\$4,622.57	\$5,529.71	\$4,148.50	\$426,404.00	\$670,665.74

Value of Boxes—\$35,066.27

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

Leading Features of the Deliverance Adopted at Memphis

First, it is the conviction of this Convention that the halting of the present program of Southern Baptists is due in large measure to the fact that the laymen have not furnished the funds to finance it in an adequate manner. The fields are white unto harvest, the laborers are not lacking in number and efficiency, and the Lord is on the giving hand; the money for equipment and support is the only asset that is lacking.

Second, this Convention would announce the further conviction that laymen, as well as preachers, must recognize their responsibility for the ongoing of the kingdom. They are kingdom factors and have their obligations in common with the pastor and the missionary. "As his share is that goeth down to battle, so shall his share be that tarrieth by the baggage; they shall share alike."

In the third place, your committee would recommend that this Convention record its endorsement of the Campaign to promote a wider and more thorough knowledge of the Bible teachings on stewardship, both of life and substance, with the tithe as the minimum in our gifts; that it also favors the weekly offering by every member of every church to every enterprise of the kingdom as a vital feature of worship. This has been the chief slogan of the Laymen's Missionary Movement for fifteen years and the rapid growth of this sentiment gives hope of larger victories for the future.

In the fourth place, your committee recommends that this Convention request the Executive Committee of the Laymen's Missionary Movement to formulate and announce a course of study for laymen that shall embrace missions, stewardship, and scriptural finance, and that the Executive Committee issue a certificate with proper seals for the completion of the books in this course.

In the fifth place, your committee recommends the organization of Brotherhoods in all the churches. It is suggested that these Brotherhoods meet monthly and that they devote themselves to the promotion of deeper spirituality and a larger intelligence. Let it be understood that

the prime object of the organization is to prepare the men for greater efficiency in the activities of the church itself. Every plea that can be made for the organization of the women and the younger people can be urged with added force for the organization of the men.

In the sixth place, your committee would recommend the organization of an Associational Union, to meet quarterly and to be composed of the local Brotherhoods. In addition to comparing notes, promoting fellowship, and organizing for harmonious action among the churches of the association, it is suggested that this Union organize teams of laymen that shall fit themselves by reading, prayer, and study to render service wherever the opportunity offers. The following activities are suggested:

(1) Supply pastorless churches; these laymen should perhaps go in pairs.

(2) Assist such churches to put on and conduct a successful every-member canvass that they may secure funds to pay an adequate salary and meet the other demands of the Lord's work.

(3) Help these churches to find and secure suitable pastors.

(4) To visit churches in the interest of the Baptist program. In this way the importance and urgency of any situation may be carried to every member of every church.

There are other lines of activity in which these laymen's teams may make themselves useful. Among these are the wider circulation of the denominational paper, the organization of study classes, the improvement of Sunday-school methods, and the conduct of evangelistic services.

In the seventh place, your committee recommends that we not only do our best by personal gifts to bring the present program to a glorious consummation, but that we line up with the pastors and all other denominational agencies in a concerted effort to lay the importance and urgency of the present situation upon every Baptist in our constituency. We must return to our homes with the full purpose of helping to create a sentiment for our program that will arouse a spirit of generosity unparalleled in all our history.

Memphis Convention

The reports of this Convention were rather widely published in the daily and denominational press and nothing more than a brief comment on some features is now attempted.

ATTENDANCE

The men came to the number of about a thousand from all the States of the South and were leaders in business and professional life. They were men of capacity and afforded a fine medium for the wide distribution of the inspiration engendered by this gathering. Herein is a large responsibility for these leaders as they return to their fields.

SPIRIT

These men, both preachers and laymen, gave abundant evidence that they had come on serious business. They were at the sessions early, remained until the close, and were responsive listeners all the way through. There was no indication of impatience but strong assurance of deep interest and spiritual quickening. The men had no disposition to assemble about the Convention hall for conversation during the sessions; not one time was the meeting disturbed by talking. The attendance held up until the close of the last session and the Convention adjourned in an orderly manner under the sway of a divine visitation.

STRIKING INTEREST

While we should commend the laymen from the various states who have large professional and business duties, and yet so planned their engagements that they could attend this Convention, all must have been peculiarly impressed with the unusual interest which prompted Congressman Lowrey and Senator George to turn aside from their official duties in Washington and travel nearly two thousand miles in response to the call of their brethren, to render service in behalf of the kingdom. They made a large contribution by their able and timely addresses, and their example of devotion will inspire Southern Baptist laymen for many days to come. Few men in political life have given such evidence of religious interest.

The Convention is especially indebted also to Dr. Sampey for his prompt response to our invitation at the eleventh hour and for the thrilling address he made at the hour originally assigned to President Mullins.

President Hardy rendered a valuable extra service in his strong address on "Education."

DELIVERANCE

It is hoped that laymen everywhere will read carefully the recommendations embodied in the Deliverance and seek to give them practical application in their fields.

STUDY CLASSES

Within a short time the Executive Committee hopes to announce its course of study in Stewardship, Church Finance, and Missions as instructed by the Convention.

SOME RESULTS

Several laymen expressed their decision to abandon the use of tobacco and appropriate the funds formerly expended in this way to the Lord's work.

A considerable number also expressed their purpose to bring into the Lord's storehouse a tenth of their income; in fact this was about unanimous. One brother who had been considered liberal, admitted that he had fallen far short of the tithe and announced his decision no longer to "rob God." It is learned that the increase in his annual gift for one year will perhaps be enough to cover the sum expended on the Memphis Convention. The pastor of this man says that he was made over by this meeting.

Another man of large resources, financially and otherwise, occurs to the writer this moment; it was a new experience for him, but he attended every session and was marvelously impressed as he heard the burning words of consecrated business men. It is difficult fully to appraise the capacity of such a man when his resources are dedicated to higher ends. Many other similar cases might be mentioned.

ECHOES

The reports in the papers and the voluntary expressions that have come from secretaries, preachers, and laymen, representing a wide territory, by letter and otherwise regarding the work of this Convention, are cheering and very much appreciated.

ENTERTAINMENT

The thoughtful and generous hospitality of Memphis Baptists was a matter of favorable comment on the part of all who had the privilege of visiting this progressive city.

Hartwell, Georgia

On my first visit to Hartwell on February 2, 3 and 4, three agreeable surprises awaited me. I found a richer country, a better town, and a stronger and more aggressive church than I expected.

Hartwell Hotel is new and attractive and affords every comfort that the weary traveler could desire. The Baptist Church, with a membership of five hundred, takes first rank among the churches of the community. The Sunday school on February 3 reported 386 in attendance, overflowing the present building; the Baraca Class, with sixty-five men present, afforded a responsive audience as the visitor spoke on some practical topics suggested by the lesson and closed with an appeal for adequate support of the Baptist program.

The church means to discharge its full obligation to the 75 Million Campaign and in the meanwhile launch a movement to provide an adequate plant for its growing work. Rev. G. J. Davis, the pastor, is a wise leader and has the support of a strong and loyal company of men.

In addition to speaking at the Hartwell Church on Sunday morning and evening, it was a distinct pleasure to talk to the Cross Roads Church in the afternoon; this church is six miles from Hartwell, has 533 members, and has just completed a brick building that cost about thirty thousand dollars. Sardis, another church near Hartwell, has a membership of 511, a most beautiful brick building, a home for the preacher, and a pastor on the ground for all the time. Reed Creek is another country church eight miles from Hartwell with a membership of 677. There is perhaps not another section of the South that furnishes three such strong country churches so near together.

On Monday the Workers' Council of the Hebron Association met at Hartwell, and it was a real pleasure to speak to these leaders of the churches on "Scriptural Finance" and "The Duties of the Deacon." It is not often that one sees a large number of men leave their business on Monday morning to attend a discussion of church policies, as these Hartwell laymen did.

Col. A. S. Skelton, a prominent lawyer and the teacher of the Baraca Class, attended the Memphis Convention.

Memphis

On Sunday, February 12, in connection with attending an important Conference of the local Committees for discussing and perfecting plans for the Southwide Baptist Men's Convention, the General Secretary spoke at 11 a. m. at

the Union Avenue Church, of which Dr. W. F. Dorris is pastor, on the "Duties of the Layman;" and at night to the congregation of the the Boulevard Church, of which Rev. J. H. Wright is pastor, on "The Stewardship of Life." Both of these churches have comparatively new fields and are diligently seeking to meet the demands of these growing opportunities.

The manuscript of Dr. Dorris' new book has been read and strongly endorsed by numerous capable critics.

Oakwood

This is one of the twenty-five Baptist Churches located in Knoxville. The pastor, Brother R. E. Grimsley, is ambitious not only to see his church grow in numbers, but he wishes it to have a proper share in the denominational program. While I was undertaking to get a little respite, immediately following the Memphis Convention, a cordial invitation came to speak to these people on February 17, about the recent achievements of Southern Baptists. I did not know how to decline such an opportunity, and was glad to hear one of their leaders say that day, "We expect to meet our obligation in full."

Associational Union

One of the immediate outgrowths of the Men's Convention was the organization, on February 22, of a Baptist Men's Union for Knox County, Tennessee. J. H. Anderson was elected President; Willett Anderson, Vice-President; and J. B. Napier, Secretary and Treasurer. These are all men of devotion to the cause, also men of capacity, and the organization therefore starts under favorable conditions. It is to meet quarterly at a supper, hear reports, and discuss ways and means to promote every interest of the kingdom among the churches of the Union.

A copy of the Constitution and By-Laws adopted by this Union will be furnished on application.

Newport, Tennessee

The last visit of February was with the First Baptist Church of Newport, of which Rev. A. L. Crawley is the successful pastor. Much substantial growth has been realized during the four and a quarter years of the present administration. The membership is now 634, the Sunday school has an average attendance of more than three hundred, and within the last three years the Baptists of the community have

organized a Second Baptist Church in the eastern part of the town and erected a good building. Brother Weaver, the pastor, is held in high esteem and the Second Church is making good progress.

The Men's Bible Class in the First Baptist Church, with W. B. Stokely as teacher, is a live and growing institution. Mrs. Crawley, who has had large training and experience, is doing a monumental work with the young people. There are other teachers and leaders of more than ordinary capacity.

Newport is a thrifty town, the Baptists have a large share of the influential people, the forces are well organized, and they will make good on their pledge to the 75 Million.

Brotherhood Program for April, 1924

Praise service for fifteen minutes, one layman being requested in advance to select the hymns and conduct the song service, another layman invited to read a Scripture lesson or direct the voluntary quotation of Scripture verses, and two selected to lead in prayer.

A brief business session should follow the period of praise.

TOPIC; WITHIN OUR BORDERS

- (1) The Mountain People.
- (2) The Races in the South.
- (3) The Country Churches.
- (4) The South a Force.

It is suggested that four different laymen discuss these topics for five minutes each;

Voluntary talks of two minutes each.

The March Number of HOME AND FOREIGN FIELDS contains abundant material on these topics. Encourage every member of the Brotherhood to read this interesting discussion before coming to the Brotherhood.

Program

The Executive Committee has several copies of the final program of the Memphis Convention on hand. It gives not only the topics and the names of the speakers that consented to discuss them, but also contains the cut of the Convention Church, the pictures of thirty-eight speakers and other leaders, a brief historical sketch of the Movement and other suggestions and information of interest to Baptist men. It is an attractive booklet and is worth preserving. If you would care to have a copy, send ten cents in stamps and it will be promptly forwarded until the supply is exhausted.

Receipts of the Foreign Mission Board March 1

	1924	1923	1922
Alabama	\$ 37,382.01	\$ 42,687.09	\$ 41,583.10
Arkansas	15,592.45	28,333.53	2,667.92
District of Columbia	11,125.73	10,832.77	14,403.20
Florida	15,390.31	14,745.93	16,202.98
Georgia	95,373.80	90,088.00	100,865.32
Illinois	1,197.50	1,600.00	5,220.00
Kentucky	88,776.25	79,868.49	101,874.20
Louisiana	16,537.25	15,173.96	14,213.31
Maryland	21,360.00	22,040.00	21,790.00
Mississippi	45,224.73	43,833.44	46,179.50
Missouri	27,330.92	19,891.32	19,478.03
New Mexico	2,522.00	3,100.00	3,510.00
North Carolina	105,081.74	106,186.08	76,251.12
Oklahoma	19,598.92	15,965.14	2,110.49
South Carolina	126,828.49	99,554.00	85,349.38
Tennessee	49,930.00	32,524.50	50,264.75
Texas	66.10	231.25	482.53
Virginia	132,824.43	137,721.27	148,825.79
Total	\$812,142.63	\$764,376.77	\$751,271.62

Young People's Department

MRS. T. M. PITTMAN

All the World for Jesus

*All the world for Jesus,
This our battle cry;
We are little soldiers,
See our banners fly.
Jesus is our Captain,
Will you not enroll,
In the fight for freedom,
Freedom of the soul?*

*Wave aloft our banners,
Send the gospel call,
Rally to the standard,
Children one and all,
Boys and girls be ready
Where He leads the way,
Are you all enlisted
On each Mission Day?*

The Christ of the Andes

Argentina and Chile ought to have been the firmest friends after their united fight for liberty. But in 1895 they got into a hot dispute over the boundary line, which was supposed to follow the crest of the Andes mountains. The more they talked about the valueless land in question, the more angry they became.

Each said, "We will maintain our rights," and neither would give up to the other. Finally, Argentina began building battleships, and Chile felt compelled to begin building ships also. Both countries were thinking with regret of the cost to each other in lives and money through the war they were making ready for.

Finally a suggestion was made that a third nation be called upon to decide the dispute. Argentina and Chile jumped at the chance of thus avoiding, with honor, a hateful war between brothers.

Great Britain in 1902 suggested a plan which both countries felt fair and just. Two years later the two sister republics wanted to commemorate the happy decision by which they were saved from war. So the cannon of both countries were melted and an immense figure of Christ, the Prince of Peace, was moulded from the metal.

This great statue was placed at the top of Uspallata Pass, the place over which San Martin sent his smaller division to meet the royal forces waiting for them on the other side. On the base of this great monument are two figures with arms about each other, representing the sister republics. Below is this inscription: "Sooner shall these mountains crumble to dust than the people of Argentina and Chile break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

Your Own

(For seven or twelve readers)

Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger. (John 6: 35.)

What if your own were starving,
Fainting with famine pain,
And you should know
Where golden grow
Rich fruit and ripened grain;
Would you hear their wail
As a thrice told tale,
And turn to your feast again?

Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. Whosoever shall drink of the water that I shall give him shall never thirst. (John 7: 37; 4: 14.)

What if your own were thirsting,
And never a drop could gain,
And you could tell
Where a sparkling well
Poured forth melodious rain;
Would you turn aside
While they gasped and died,
And leave them to their pain?

Then Jesus spake again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. (John 8: 12.)

What if your own were darkened
Without one cheering ray,
And you alone
Could show where shone
The pure, sweet light of day?
Would you leave them there
In their dark despair,
And sing on your sunlit way?

Jesus saith unto him, I am the way . . . No man cometh unto the Father but by me. (John 14: 6.)

What if your own were wandering
Far in a trackless maze,
And you could show
Them where to go
Along your pleasant ways?
Would your heart be light
Till the pathway right
Was plain before their gaze?

Ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed. (John 8: 32, 36.)

What if your own were prisoned,
Far in a hostile land,
And the only key
To set them free
Was held in your command?
Would you breathe free air
While they stifled there,
And wait and hold your hand?

Yet what else are we doing,
Dear ones, by Christ made free,
If we will not tell
What we know so well
To those across the sea,
Who have never heard
One tender word
Of the Lamb of Calvary?

"They are not our own," you answer?
"They are neither kith nor kin?"
They are God's own,—
His love alone
Can save them from their sin;
They are Christ's own,—
And died, their souls to win.

—Selected.

A Mohammedan Festival

Rev. L. M. Duval, Lagos, Nigeria

Last evening we were aware of men and boys crying in the streets, but this being a very noisy as well as very religious neighborhood, and our house being on one of the chief thoroughfares, we took no particular notice. This morning, we learned they were Mohammedan devotees preparing for the great ceremony to be celebrated to-day. About 9:30 we were again reminded of the fact by seeing crowds of men and boys proceeding in companies towards the eastern part of the town, where, we learned, one of the great yearly festivals was to take place in a large field just on the edge of the city. Having never seen one of these affairs we hastily put on our helmets and went.

As we neared the place of meeting the crowds grew denser and denser. They were coming from all directions, men and boys of all ages; from the lad of twelve just admitted to manhood and religious privileges, to the old grandfather grown feeble in body but stronger in devotion to his religion. There was the educated mullah, supposed to be able to read, write and speak several languages, and repeat the whole Koran from memory; the illiterate who could only count his beads and mumble over a few prayers in Arabic, a language he does not understand. Some were so poor that they came barefoot, wearing the poorest clothes of grimy white, but always with some decoration in honor of the occasion. Others rolled up in high-powered, finely upholstered motor cars, lounging amid expensive rugs and shawls. Others came on motorcycles and "push-bikes," while some were carried in hammocks borne on men's heads, a thing unseen and unheard-of in Lagos to-day; except on occasions like this. Many others were on horses, wearing gorgeous flowing robes and turbans of silk and satin, rivaling the very rainbow in hues. These were accompanied by retinues of followers often dressed in some uniform style and color, singing the praises of their patron or leader. The rider was usually preceded by some kind of music. Others had metal whistles and a kind of bagpipe sounding like those of the Scottish Highlanders, but consisting of a reed stuck into a small calabash and played by inflating the cheeks of the performer, which took the place of the bag. These important personages on horseback loved to prance along, making their steeds rear and plunge until the poor beasts were covered with sweat and their mouths and flanks ran blood from the cruel bits and spurs. Often some especially important personage would be accompanied by men carrying enormous feather fans with which they kept fanning their lord to keep him cool, though others of us were in no way feeling the heat.

They all gathered on the field, arranging themselves in companies, and at the signal from the leader, who read portions of the Koran aloud, they bowed and knelt and bowed and bowed again, standing and bowing and kneeling and bowing, always looking towards the east across a canal, where I remember a short time previous witnessing a large gathering of Baptist Christians met there to view the immersion of about one hundred converts.

It was an impressive sight to look over that great concourse of people, dressed in all their

finery, thousands of them gathered for one purpose (to be seen and admired perhaps), but back of it all a devotion to a false religious belief.

* * *

The Story of Brazil

Did you ever know that the biggest republic in South America had once been governed by a little boy six years old?

All our previous stories have been about lands in South America which belonged to Spain. Brazil belonged to Portugal, for, besides the decree of the pope, by which Portugal might claim this country, the first man to report its discovery in 1500 was a Portuguese captain named Cabral. By the order of the Portuguese sovereign, another explorer, Amerigo Vespucci, voyaged along the coast and searched for gold and silver. A kind of red dye-wood, called brazil-wood, however, was the only thing of value he or any other explorer could find, and it looked as if the Portuguese king had not won a very valuable prize. Everybody referred to the new land as brazil-wood land, and finally just as "Brazil."

Portugal, like Spain, made laws forbidding her colony to trade with any land other than the mother country, but she could not always enforce them. So Brazil slyly sold supplies to France, to England, and to the Spanish colonies in South America. She, too, like the Spanish colonies, became restless with the new ideas of liberty which began to circulate in the early nineteenth century. But just before San Martin and Bolivar began their work for the liberation of the Spanish colonies, in 1808 a thing happened which made Brazil's history different from that of any other country in South America. The royal family of Portugal, together with many of the nobility, fled from Portugal to Brazil, because France had gained possession of their country. Thus the motherland had come to Brazil, and Brazil, the daughter, received her kindly. Now Brazil gained all the advantages that Portugal had enjoyed, and no longer thought of revolting. Her ports were opened to all nations, newspapers were started, schools and a medical college

opened, and foreigners welcomed. Our country and other countries sent representatives to the court at Rio de Janeiro, and altogether Brazil became a real country by herself.

Soon, however, Brazil found that it was not a pleasant thing to have to support the idle, extravagant court, and to be governed by a king who could do exactly as he pleased. The Brazilians demanded a constitution, which would give them certain rights, such as we have. Just in the midst of this excitement, when Prince John, who was acting as king, began to fear for his life, Portugal sent for him to come home, for the enemy's armies had withdrawn from her soil. The king felt that it would be safer to go, but his eldest son, Dom Pedro, promised that he would remain in Brazil and become their ruler independent of his father, since the people feared that once King John was at home he would begin to make very oppressive laws against them. Great was the rejoicing in Brazil when on the 12th of October, 1822, the young Dom Pedro was crowned first Emperor of Brazil. Within less than a year, not a Portuguese soldier remained in the young, independent empire of Brazil.

At first the emperor was very popular, for he was daring and brave and talked a great deal about liberty. The people, however, soon began to find out that, although their emperor talked a great deal about the rights of his people, he did very little to secure them, and always favored those who like himself had been born in Portugal. The Brazilians began to tire of him, and as he was not a good man in his personal life, they ceased after a while even to respect him. The emperor's father, King John of Portugal had died, and Dom Pedro could rightly claim the throne, so in less than ten years after the hopeful Brazilians had proclaimed him emperor, Dom Pedro slipped out of the country, which had ceased to love him, and left his little six-year-old boy, Dom Pedro II behind as emperor of the great country of Brazil.

Of course a little six-year-old boy could not govern a great empire like Brazil—larger than the United States—so various prominent men of Brazil became his guardians and ministers,

and acted for him. However, the ministers could not agree, and quarreled for almost nine years among themselves. You can imagine how distracted the poor country became, and how ill-governed it was. At last even the ministers began to despair, and in their distress went in a body before the boy emperor and begged him to govern the country himself and settle their disputes.

The slender boy listened gravely to the pleadings of these old men, and then with dignity consented, at fifteen, to take upon his young shoulders the burden of governing that great country. The people of Brazil went wild with joy when they heard the news, and Congress met in a special session to proclaim the boy-emperor of age. There was no more time now for boyish games and amusements. All day Dom Pedro studied and read, or held long conferences with his ministers, or thought over their plans for the well-being of his country.

Dom Pedro grew up to be a good man, not at all like his father Dom Pedro I, and tried to govern the country for the good of the people all through his long reign. There were many difficulties, however, and at last, when Dom Pedro was old, the people began to feel that Brazil would succeed better as a republic than as an empire. The old emperor himself had helped to strengthen the republican principles, and when the question of the ending of slavery came up in 1888, he and his only child, the Princess Isabel, used all their influence to have it ended, although such a course was sure to help the triumph of the republican leaders. Slavery was finally abolished by vote, not by bloodshed. The next year republican ideas gained such ground that Brazil was declared a republic; then the feeble old emperor and his family quietly boarded a ship one night and left the country forever. The good emperor must have felt very sad to leave his native land, but, like San Martin in his country, he put the welfare of Brazil first, and never shed a drop of blood to try to maintain his position.—From "The Land of the Golden Man," by Anita B. Ferris.

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THE PRESENT STATUS OF OUR WORLD PROGRAM

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

While Southern Baptists have not gone into all the world and to every creature with their gospel message, they have nevertheless a World Program. The missionaries of the Foreign Mission Board are actually in sixteen nations. The sun never goes down on our foreign mission work. There is never an hour by the day or by night when some of those who bear our witness to a lost world are not testifying to the saving grace of God.

This program was made under the instructions of the Southern Baptist Convention, and the Foreign Mission Board has taken these instructions seriously and sought to carry out the will of the churches of the South as expressed through their representatives in this Convention. The Board has not gone one inch ahead of the instructions.

The program is succeeding. To illustrate this, I give the following facts:

	1919	1923	Gain
Missionaries	328	540	212
Native Workers	627	2,820	2,193
Churches	505	891	386
Members	49,659	103,328	53,669
Self-Supporting Churches	143	211	68
Contributions	\$173,372	\$437,568	\$264,196
Baptisms	5,635	12,611	6,976
There have been approximately 40,000 baptisms on the foreign fields since the Campaign started. This does not include Russia.			
Sunday Schools	760	1,447	687
Sunday School Scholars	36,115	67,407	31,292
Day Schools	512	796	284
Day School Scholars	15,722	32,789	17,067

The above is a marvelous record of achievement for the four years of this Campaign. *Nearly as many have been baptized since the Campaign started as we had members in all our mission churches at the end of seventy-five years' missionary operations.* Almost one-fourth as many were baptized last year, not including Russia, as we had church members on the foreign fields when the Campaign began.

God has outrun Southern Baptists in this foreign mission work. His blessings have been disproportionate to the support which Southern Baptists have given. The above amazing gains have been made in the face of the fact that Southern Baptists have given to Foreign Missions something less than one-half the amount which they were expected to give this cause when the Campaign was launched.

This program is full of promise. I name some grounds for confidence in its future.

1. God's blessing is manifestly on the work and the workers, and this is a token of still larger gains.

2. The spiritual temper and heroism of our allies is ground for strong confidence.

3. The large number of young people in our home churches and schools to whom this World Program has made its appeal and who are offering their lives to help make it a success insures the triumph of this program if only by any means Southern Baptists will give it financial support and keep their prayers warm behind it.

But it is just here that is seen the only peril to this program. We limp in our progress into all the world and to every creature with the gospel of Christ only in this matter of inadequate financial support. The Foreign Mission Board has not received fifty cents on the dollar of the four million dollars it was expected to receive each year during this Campaign. And yet such results!

The appeal of the above facts is for such devotion, such faithful paying of pledges, such freewill offerings, such sacrifices as will make the 75 Million Campaign a triumphant success. Finish the 75 Million Campaign with honor, and then make a fair and proportionate place for Foreign Missions in the next Campaign, and Southern Baptists may confidently expect to see their World Program triumph gloriously and to break all missionary records in the success of their work if this is done.