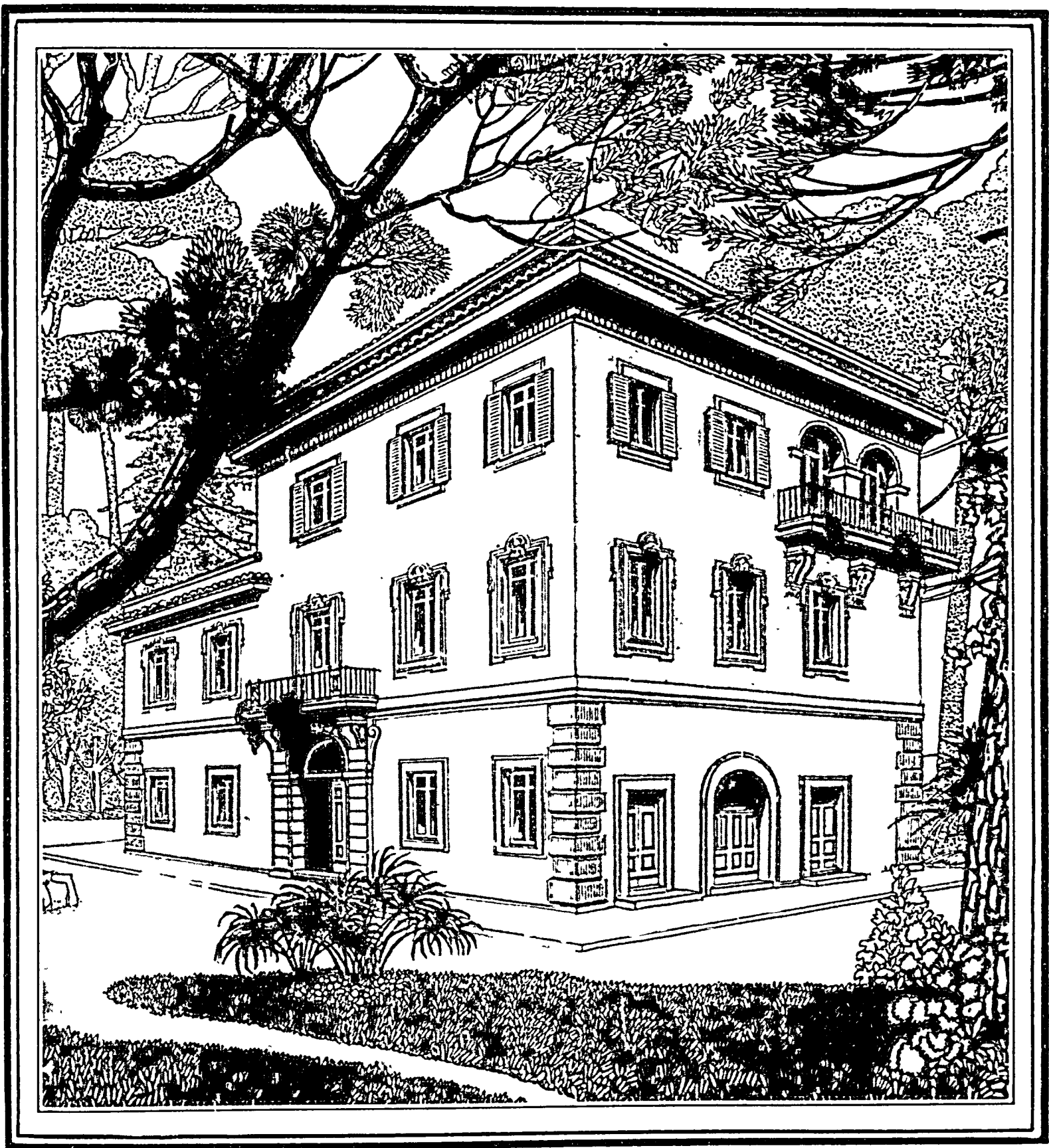


HOME ^{and} FOREIGN FIELDS

Vol. VIII

JUNE, 1924

No. 6



BAPTIST ORPHANAGE ON MOUNT MARIO, ROME, ITALY

Throughout Europe the religious awakening presents opportunities unparalleled in recent history,
which we must grasp before the tide turns.

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HOME AND FOREIGN FIELDS

Published by

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

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

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

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THE MISSIONARY PILOT

SENIOR B. Y. P. U.

June 1—Topic, "Why Should I Pray?" One reason for prayer is the overwhelming need which we confront in meeting the world's spiritual and material destitution. Let the leader list some of the most challenging needs that appeal for our intercessory prayer, especially in Europe.

June 8—Topic, "The Good Shepherd." This lesson carries us back in a special way to the "Land of the Book." Let the leader close the program by reading some of the most interesting statements by Missionary Watts in "Stirrings of the Spirit in Palestine."

June 15—Topic, "The Unceasing Battle." See page 4, "Is Prohibition a Failure?" This fine statement of results will make a fitting close to the discussion.

June 22—Topic, "What is Done for Us in Sanctification?" Sanctification results in service in winning the world to Christ, and our share in missions is a test of our true sanctification. Read in conclusion of the program, "Will Southern Baptists Hold the Line for God?" page 13.

June 29—Topic, "Missionary Meeting—Guido Verbeck." This pioneer laid foundations in Japan on which our missionaries are to-day building. Read the story of Willingham Memorial Boys' School, page 29.

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

The stories of Baptist progress, Baptist need, and Baptist opportunity in Europe makes intensely interesting supplementary reading for boys and girls. Use this material freely in the opening and closing worship of the children's meetings.

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

Abundant material has been provided to supplement the program outlines on "Europe." The article by Mrs. W. J. Neel is of especial interest and importance. Definite and stirring stories of need and opportunity may be had from the various articles on the leading European mission fields where Southern Baptists are at work.

SUNDAY SCHOOL

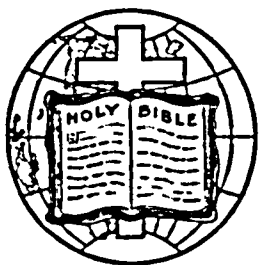
Ten minutes each Sunday might be devoted, with great interest and profit, to telling of the situation in the European Mission fields where Southern Baptists are especially responsible.

PRAYER MEETING

Pray especially that the results of the Southern Baptist Convention may be conserved, and that we may come to the close of the Campaign period having won a sweeping victory.

HOME AND FOREIGN FIELDS

THE MISSIONARY JOURNAL OF THE SOUTHERN BAPTIST CONVENTION



PUBLISHED MONTHLY BY

THE BAPTIST SUNDAY SCHOOL BOARD

161 EIGHTH AVENUE, NORTH.

NASHVILLE, TENNESSEE

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

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

G. S. DOBBINS, EDITOR

JUNE, 1924

Europe's Deepest Need

Those who write from first-hand observation about European affairs deal at great length with the economic phases of the situation—the unsettled currency, the high prices of necessities, the unemployment, the poverty and suffering of the masses of people who have been sorely stricken by the war. It is quite natural that they should be most forcibly struck by these conditions, which are most easily observed, and most appealing to human interest. We are not to despise nor discount the human needs of men, for Jesus himself was deeply concerned for the physical sufferings of humanity, but we must look beyond the material need to its cause and its cure.

One of the most careful observers and accurate students of conditions in Europe is Dr. J. H. Rushbrooke, our Baptist Commissioner, who has rendered conspicuous service in administering relief and who likewise has served faithfully in securing to Baptists on the Continent their rights to freedom of worship. Dr. Rushbrooke reports as follows concerning some of the chief phases of need:

"Conditions in Hungary have improved, but unhappily a very serious fall in the value of money and a corresponding increase of prices have made impossible the complete discontinuance of relief. The Hungarian crown is worth about one-fortieth of what it was when our relief work commenced. A letter which I received recently reports, 'Misery and penury are still having their sway even in a greater measure than formerly, for owing to the high cost of living our widows, and many impoverished brethren, cannot afford nutritious food or suitable warm clothing.'

"Conditions in Poland are far worse. In this unhappy land the sufferings of the poor have been terrible. After the end of the great war Poland was involved in civil strife and hostilities with Soviet Russia. Throughout a considerable area near the eastern frontier, farms were utterly destroyed. The people, largely of Russian stock, returned after the fighting to find they had lost literally everything, and they have had to dwell in 'caves and holes of the earth.' They are still struggling to rehabilitate themselves. We have assisted in some degree in the restocking of farms, but cannot yet call a halt.

"In Germany the misery is indescribable. The following is an extract from a letter received from a German pastor: 'Here our need is very great, indeed, and hunger and misery are spreading. The poor children are to be deeply pitied, and our little Baptist church also feels want very bitterly since the brethren have neither work nor wages. Some of them are obliged

to go into the country and beg bread for their children. We, who still have work, earn hardly enough to satisfy our hunger, and how willingly would we help, if we could. If it is possible to you, please think of us. Speedy help is needed, and we shall gladly aid where the want is greatest. A loaf of bread of 4 pounds today costs not millions, but billions. A match, not a box of matches, 6,000,000 marks. One pound of potatoes costs 700,000,000 marks.' Another writer from another district of Germany reports: 'The death rate from hunger among the poor children is very high. It is a great thing if one can buy a pint of milk for one's little ones, but even this does no more than leave them more slowly famishing. That is the most terrible thing for parents.'

"In an official letter of the German Baptist Union, signed by the President, the Rev. B. Weerts, a day of repentance, prayer and praise was announced. 'Let us make our day of repentance and prayer also a day of thanksgiving and self-sacrifice. The indescribably high prices are crushing the land. Provisions for the people are wanting almost everywhere. In the great cities and industrial regions millions of men are in dire need. Many are sick and dying for lack of the most elementary necessities. Brothers! Sisters! Help! For your help is needed, so bitterly needed!' These people, who in their deep need are trying to help one another, do they not deserve our help? So threatening and so rapidly changing is the situation as we write that precise description is impossible. One thing is sure. During the coming months, hundreds and even thousands of our German Baptist brethren, to say nothing of others, will need our help to preserve their lives.

"Fortunately in Russia the famine has ceased, but there are neighborhoods in which famine conditions still persist. We must provide food and seed. There are many suffering students in the universities for whom something must be done. A relief worker writes: 'We have been limited in our distribution to 1,100 meals. Three times this number of applicants have petitioned for meals, and already students are leaving the city because they cannot be fed. Work is scarce, the government offices have undergone another reduction of personnel, and the returned students have not yet been able to locate jobs.'

"There are millions of orphans in Russia, and we must do a little to help some of these. The winter has been severe for our brethren in the large cities—Petrograd, Moscow and Odessa, owing to serious and increasing unemployment. There are special cases of distress in which help must be given. Many Russian refugees, a large number of whom are Baptists, are still scattered in Poland, Roumania, Jugo-Slavia, Esthonia, Latvia, Lithuania, Germany and other lands, unable to return to Russia, and unable to support themselves where they are. Their number is steadily diminishing, but we cannot yet cease to help them."

No heart that has been touched by the compassion of Christ can get away from such an appeal as this. We must give, and keep on giving, so long as human needs like these are to be supplied. Yet the question arises persistently, "Is Europe to live by bread alone?" Can we not go to the sources of need and help to supply the need at its source?

For, after all, Europe's deep need is spiritual rather than material. The people of Europe need a new outlook on life, a new attitude toward one another, a new motive for effort, a new spirit to energize them for their stupendous tasks of reconstruction. In other words, the people of Europe need a new heart, and a new heart comes only with a new birth—and spiritual rebirth comes only from vital, personal union with Jesus Christ through repentance and faith.

The most hopeful feature of the situation is that the people of Europe are everywhere beginning to recognize their fundamental need as spiritual, and to respond in great numbers to the simple but sufficing gospel of Christ. We do not need to

send an army of missionaries to achieve our results. We need only to aid the valiant, apostolic preachers who are already setting Europe ablaze with Baptist doctrine, and to make possible the education and preparation of the hosts of young people who are clamoring for the opportunity to pour out their lives on behalf of their people in a crusade to rid Europe of its doubts, fears, jealousies, hatreds, poverty, ignorance, crime, and all the brood of horrible children of unbelief and materialism.

Never did a people have opportunity for investment that would bring richer return than have Baptists to-day in distressed and bleeding Europe. Let us not be indifferent to this challenge of need and opportunity!

* * *

A Staggering Task

Sometimes we hear people talk as if the task of Christianizing America were about finished; as if all that now remains is to hold our gains and make Christian America the base of supplies for winning the rest of the world to Christ.

Such a conception overlooks the appalling facts of irreligion in our so-called Christian civilization, and is unmindful of the staggering task which confronts us in making America truly Christian. To be sure, we no longer have the frontiers of plains and mountains where wild, primitive conditions exist, but the "frontiers" in America, north, east, south, and west, are none the less challenging because they are in city and country where modern progress has reached its zenith.

Let us think for a moment of the growing need of missionary effort in our great cities. A century and a quarter ago only three per cent of the people of the United States lived in cities of 25,000 or more. Today fifty-five per cent of the people live in cities, leaving forty-five per cent in the country. In spite of all efforts to check it, the trend continues cityward.

No wholesale condemnation of the city and its people is justified. As a matter of fact the city attracts the best and the worst—but constantly the worst outruns the best. The modern city, it must be confessed, is not a very healthy environment in which to grow spiritual life. The churches, with all their show of wealth, numbers, organization, efficiency, for the most part are pitifully lacking in real power. Church membership tends to become more and more a nominal and incidental thing in the great city where economic pressure is unspeakably heavy and the social and business race unbearably swift. Josiah Strong was right when he said, "The problem of the city is the problem of the new civilization. The city paganized means civilization paganized. The city evangelized means civilization evangelized." If we do not win the cities for Christ, the battle for Christian righteousness, in our day at least, will be hopelessly lost; for as the cities go, so goes the nation.

No man knows where this concentration of great masses of people in huge cities is leading. Every city is obsessed with the passion for numbers, and is thinking in terms of ultimate millions. One can climb to the tower of the Woolworth building and look out over ten million human beings huddled together in one mighty metropolis. Chicago, a hundred years ago a mere fort with a score of families, today boasts three millions of population, and is confidently talking of five millions in the next twenty-five years.

The growth of great cities in the South has just begun, but already we see prospects of city life displacing the old rural order. New Orleans, Louisville, Baltimore, Memphis, Dallas, and a score of other Southern cities, are pressing toward the million mark. Their ambitions are being realized as a steady stream pours in from north and east, from the country, and from the immigration stations. Who knows but that New Orleans may become a veritable New York within the next half century, and Louisville a second Chicago?

It is impossible to exaggerate the significance of this growth of American cities. Take, for instance, the fact of foreign population. Thirty-three of our American cities contain more foreigners than American-born. Some one has said, "New York is owned by the Jews, ruled by the Irish, and rented to Americans." A recent thoughtful and accurate survey of New York City declares that it is the largest Irish city in the world; the largest Hebrew city in the world; that it has more Germans than any German city except Berlin; that it has a larger Italian population than any city in Italy except Rome and Naples. The late James W. Bashford said "New York is the greatest mission field in the world. This metropolitan area constitutes the most appealing challenge possible. Failure of the church here would be an international disaster. Success here will mean religion enlightening the world. It is a staggering responsibility and opportunity." What is said of New York can truthfully be said, in increasing measure, of every city. Our modern Christianity must be prepared to meet this situation.

The growth of the cities, however, does not in any wise make less acute the religious problems of the country. Indeed, the draining of the country to meet the insatiable demands of the city creates one of the most difficult of all rural church problems. Of our Southern Baptist churches 22,043 are rural—88.5% of the whole; only 2,861 are urban—11.5% of the whole. We have 2,193,205 members of 22,043 country churches, and half that number—1,031,069—are in 2,861 city churches. Thus it is seen that the membership in the urban churches is out of all proportion to the number of churches in the cities. This inevitably means dwindling country congregations, devitalized by constant withdrawal of families who move to the cities.

This, however, is by no means the only serious phase of the country church problem in the South. The States constituting the Southern Baptist Convention are still predominantly rural. Villages and towns for many years to come will contain the bulk of the South's population. Here reside some twenty millions of unsaved, to say nothing of other millions who, if saved, are untaught, often deluded and misled, and for the most part worth little or nothing to the kingdom. Among these for whom we are peculiarly responsible are the mountain peoples who have had but meagre opportunities for religious development; the Indians whose lands we have confiscated; the foreigners who are thrust into our midst as a challenge to our faith in the gospel; the Jews, who are peculiarly susceptible in our cordial Southern atmosphere to approach on behalf of the gospel; the negroes, ten million of whom look to us as to no other religious group for guidance and sympathetic aid.

In addition to the God-given task of reaching the lost and the religiously destitute in city and country, there remains the overwhelming duty of teaching, training, nurturing the more than three million church members whose names are on the rolls of our churches. Our work of teaching and training, of development to full Christian stature, of our church membership, has only begun. Dr. Alldredge, Secretary of Survey, Statistics and Information, points out that in our rural Baptist forces alone we have greater resources than the whole body of "Disciples" in the whole world; two and one-half times greater religious forces than all the Congregational churches in America; a half million more church members and resources than Northern Presbyterians and five times as many members and as great resources as Southern Presbyterians; a million more church members than the whole Protestant Episcopal church comprises. Only God can estimate the results of the full enlistment and thorough development of this mighty army of Southern Baptists, and the genuine consecration of their wealth and powers to the work of extending Christ's kingdom.

What does all this signify? If it means anything it is that Southern Baptists must maintain solidarity in attacking these huge tasks and stupendous problems, and that such solidarity

must come through a powerful Home Mission Board, the agency of all our churches for a victorious impact upon the forces which threaten on every hand. Not to attain and maintain such unity is to invite certain loss—loss that may prove irretrievable in the years that lie ahead.

God grant us vision and wisdom to face our tasks in the homeland, and courage and consecration to win for Christ in the most strategic spot in the whole battle line around the world today!

* * *

"If I were asked which of the nations got the most out of the war," David Lloyd George said recently at a public meeting in London, "I would reply, the United States; they got prohibition."

* * *

Prayer is the conquest of the soul, the absorption of the human will in the divine purpose, the giving away of the whole soul into God's keeping; and as the soul vanishes into some invisible cloud it leaves behind it those sweet words, "Not my will, but Thine, be done!" There you have all prayers in one.—*Joseph Parker.*

* * *

Do not let timidity, or conventionality, or false counsels of selfishness, or any wrong ideals of life, stand in the way of great and courageous choices and of heroic commitments to unselfish missionary purposes! Let us do with our lives what we shall wish that we had done when we come to the end of them, and look back!—*Robert E. Speer.*

* * *

One of the most valuable books in recent years is the "Southern Baptist Handbook for 1923," compiled by Dr. E. P. Alldredge, Secretary of Survey, Statistics and Information. This volume, in convenient pocket form, is far more than a mere compilation of figures. It contains primarily the results of the author's prodigious labors in surveying the country churches of the South, and is packed with information of the most intensely interesting and significant character. Dr. Alldredge not only knows how to gather information, but displays positive genius in the interpretation of the facts. Every pastor and lay worker in the Convention territory should secure at once a copy of this book and utilize it for continuous reference and study.

* * *

It is a common saying in Europe that the only person who won anything by the war is the Pope. While this is not an accurate statement, the truth is that the papacy has made remarkable gains as a result of European disorder. Particularly in Italy and France have these gains been notable. In Italy Catholic instruction and crucifixes have been restored in the public schools, and the Italian government is more favorable to the Vatican than at any time in the past half century. In France the swing from materialism in philosophy and science, and Bergson's influence toward a more spiritual interpretation of the universe, have served to create a fresh demand for religion; and since Catholicism is about all the people know as religion, they turn to "the Church" for religious self-expression. Protestant churches have shared in this religious revival and unusual gains are everywhere reported. Paris alone now has sixty Protestant churches, with 120 pastors and 120,000 members. The pity of it is that at the time when men's hearts are hungering as seldom before for true religion they must be fed on the husks of Catholicism because no other provision has been made for them. Never was there such an open door for evangelical Christianity in Italy and France as at this moment, despite the apparent renaissance of Catholicism.

Is Prohibition a Failure?

Rev. Thomas Nicholson, LL.D., President of Anti-Saloon League of America

Is prohibition a failure? Well, ask the bankers what prohibition is doing. They will tell you that in a single dry year savings bank depositors increased 173,000, and the total of their savings bank deposits increased by \$338,000,000.

Ask the life insurance companies. They will tell you that in the single month of April, 1922, they wrote 1,137,000 new life insurance policies at a face value of \$727,000,000. This was \$287,000,000 more than in any previous record. In addition, they wrote \$208,000,000 of industrial life insurance.

Ask the merchant if prohibition is a failure; in Chicago at least they will tell you that business trade was never so good, that Christmas trade for 1923 was the biggest Christmas trade in their history, and that in the day before Christmas and Christmas week the department stores on the Loop had total sales exceeding \$100,000,000.

Ask the laboring men. They will tell you that the International Convention of the Brotherhood of Locomotive Engineers, assembled in Cleveland in 1918 with 828 delegates, representing 90,000 engineers, voted unanimously in favor of world-wide prohibition.

Ask the director of the Employment Service, of the Department of Labor, of one of our great cities. He will tell you that in scores of cities labor temples have been built since the Eighteenth Amendment went into effect. Labor banks have been organized in half a dozen or more of our large cities. Union secretaries report that dues are paid more promptly than ever before.

Ask the employers of labor if prohibition is a failure, and they reply that "We used to be constantly annoyed and our business would be interfered with after pay day by drunkenness and absentees. Under prohibition we have neither."

Ask the Christian churches. They will tell you that in 1921 church membership increased 950,000; that in 1922 they added a daily average of more than 2,500 new members for every day in the year. They will tell you that church properties have increased by the millions. Benevolent and missionary offerings have mounted to such millions that they make the contributions of other days look like penny collections, placed alongside the plates sent up by those living on "Millionaire Row."

Ask the charity organizations what they think about prohibition. They will tell you that their burdens have been relieved anywhere from 25 to 75 per cent or more.

Ask the big hotels and restaurants which laughed at the law, whether enforcement is a fizzle. Then hear the doleful chorus.

Let the Paradise restaurant on 58th street, New York, sing bass; let Shanley's, Murray's and the Little Club sing tenor; let Cushman's and the Monte Carlo sing alto; let Delmonico's sing soprano, and the words of the music are "We have been padlocked, padlocked padlocked." The famous Knickerbocker Grill sings "Amen, padlocked, amen and amen."

Ask the fifty-five convicted conspirators of the whisky ring at Gary, Indiana, through the former mayor of Gary from the Atlanta penitentiary, and their doleful chorus is "Padlocked, padlocked, and padlocked." Let the curtain fall.

* * *

Prayer is the only medium by which we can prevail in the spirit world. The Word of God reveals its mysteries; prayer lays hold of God, and prevails.—*Samuel Chadwick.*

Europe's Sore Need of Christ

How the Deep Hurt of a Distressed People Can Alone Be Healed

Mrs. W. J. Neel, Georgia

For a decade Europe has held central place on the world's stage. The world's eyes are still on her with her losses and her crosses, "the purple testament of bleeding war."

Her economic and political chaos has so greatly disturbed the world's business that scores of alarmed financial experts and political economists are freely giving their services, hoping to rescue tottering governments and avert further financial and industrial panic.

This is well, but only at best palliative, and superficial treatment, of a hurt deeper in the people's life than mere human agencies, commissions and courts with self-interests, can reach. Europe's hurt is in the heart, where rankle old hatreds, and murders and jealousies and every evil passion against neighbors and political rivals. No power on earth can drive out these furies. Worldly-wise peacemakers are already wondering why their counsels have not yet exorcised the evil spirits from the life of Europe. Once in the long ago disciples of Christ also wondered at their inability to deliver a poor afflicted lad from the evil spirits that bound and tortured his life. Christ said, "*Bring him to me.*" Christ himself was the answer to their doubtings and their helplessness.

Christ, the author and giver of liberty and peace, is Europe's deep need. Christ's spirit alone can recreate and transform warring, hating hearts. How forcefully and beautifully was this truth demonstrated at the Stockholm Congress, where German and French, Russian and Rumanian, Hungarian and Italian met as brethren and in unison sang, "Blest be the tie that binds our hearts in Christian love." We felt the blessed presence of Him who said, "Peace I leave with you, my peace I give unto you."

Back of and underneath Europe's chaos and unrest is a cause, another evil spirit, that needs Christ's rebuke. The soul of the common people is in revolt against repressive and oppressive laws. Old constitutions and laws were not inspired by the spirit of the Christ, who came to break every yoke that fettered the soul, who pledged to humanity "Ye shall know the truth and the truth shall make you free."

What an opportunity the present crisis offers to rewrite constitutions, to mold new governmental policies in accord with Christian principles and ethics! Dr. Rushbrooke, Baptist Commissioner for Europe, and Dr. Everett Gill, Southern Baptist representative, have already rendered several oppressed groups in Central Europe invaluable services by wise and persistent appeals to legislative bodies for the repeal of laws restricting personal and religious liberty. This is the galling yoke that Europe has been bearing since the fateful day when Emperor Constantine laid his hand on "those little spiritual democracies," planned by Paul around the Mediterranean, and merged them into an autocratic state church. This is Europe's real hurt. The foment and reactions among the masses are not primarily reactions against Christ or Christianity, but against ecclesiastical systems, from which the spirit and the compassion of Christ have been banished.

Oh! the people—the masses of people haggard and hopeless, half fed and poorly clothed, with wistful, afrighted faces, as sheep without a shepherd! How they need the compassion of the Christ, who has said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." This call of the Christ is seeking out the soul of Europe and is helping to loose her from the graveclothes of tyranny.

May this not be the dawning of that glad day for which Wickliffe wrought, and to which he referred when he said, "The pope took the crown from the head of Jesus and put it on his own head, but I shall take that crown from the head of the pope to crown again the Christ!"

At the Baptist World Congress were many men and women, pale and emaciated from prison life and persecution because of their loyalty to Christ and his teachings, who bore in their bodies the marks of the Lord Jesus. As they joined in singing that great hymn, "Crown Him! Crown Him!" a light almost divine shone about their faces and their voices swelled in a rapture and ecstasy of soul that American Baptists could not fully comprehend.

To crown him and hasten the coming of his kingdom, our brave Baptist brethren and sisters uncomplainingly and hopefully are enduring every hardship and deprivation "as seeing Him who is invisible."

In Rumania Baptist preachers have recently been scourged and imprisoned, church members tried and beaten, and in some instances women subjected to inhuman treatment. Meeting houses have been closed and Bibles burned! In Poland many Baptists are living in caves, homes and furniture being confiscated by order of state church officials. In Spain medieval bigotry and superstition survive.

In Russia, Hungary and all the Balkan States, conditions are seen and stories heard that recall the days of the old Spanish Inquisition or days in the early Christian Church, when martyrs willingly suffered and died for their faith.

The Christ spirit will unify and equip for great service these feeble folks, our persecuted Baptist brethren and sisters of Central Europe, who are saying, "If hitherto we have needed grace to suffer and to endure, we need it doubly now for joyous and full dedication to the work of spreading the gospel."

What a privilege Southern Baptists have in the present challenging task of collaborating with these flaming Saul-like evangelists and missionaries in rebuilding "those little spiritual democracies," New Testament churches, where the Christ, the satisfaction of every human soul, shall receive the crown and the adoration which are His due.

Henry Van Dyke has given us in his "Lost Word" the story of a youth, living in the early days of martyrdom, who was persuaded to renounce his allegiance to Christ and consent to the blotting out of Christ's name from his memory. Disaster after disaster overwhelms his soul, and in despair he seeks for the refuge and rest of former days. In vain he prays, for the saving word is lost. At last, through penance and suffering, the evil spell is broken and the name of his Lord with peace and joy is restored.

If in an evil day of temptation and weakness Europe bartered away the Cross for a crucifix, and the magic name of Christ has become the lost word from her memory and her worship, like the traitor youth, she too has paid the bitter price in centuries of humiliating chastening and servitude.

Happy and thrice blessed of the Lord will that church and that individual be, who will go in this golden day of opportunity for Europe, while her soul is humble and chastened, to labor with her and pray for her, that she may find again the peace and the joy and the blessing of the Living Word—the Christ.

Rich Returns for Small Investment

A Plea for Loyalty to the Baptist Cause in Europe

Frank E. Burkhalter

From the standpoint of the largest returns upon the investment Europe offers Southern Baptists the most inviting field of missionary opportunity in the world today. More than a third of last year's record number of baptisms were had in our new fields on that continent, though the proportion of the Foreign Board's budget that was expended on those fields was very, very small.

This statement is not made in disparagement of China, Japan, Mexico, Africa or any one of the several inviting fields in South America. We would not have our Foreign Board reduce its operations in any one of these countries. On the other hand, we would like to see more done in all of these fields than is being done at present. We have been asked to give an opinion upon the situation as it exists today in Europe, and there is no question in our mind but that an adequate investment in our European work at this time would not only yield larger returns in the number of converts won and baptisms administered than a similar effort on any of the other continents of the world, but that the ultimate result of the work there upon the evangelization of the remainder of the world would be larger than could possibly be had anywhere else.

"WHY ARE THESE THINGS SO?" YOU ASK

There are several reasons. In the first place, it will never be necessary for Southern Baptists to send more than a very few American missionaries to Europe. The people of those countries in which we are laboring are of a high order of intelligence and character for the most part and once they have been won to the faith they are both able and glad to expound it to others. The vast number of foreign workers, schools, church buildings and other institutions which we have to provide through a long season of years on our fields on other sides of the globe we will not have to provide in Europe. Our principal task there will be to provide seminaries and training schools for the fuller equipment of the native workers, assist the native Christians for a season in the projection of publishing houses that will provide an adequate propaganda for the furtherance of the Baptist cause, and for the present, at least, supplement to a small degree the salaries of the native pastors until such time as the economic depression that has hovered over so much of Europe since the world war has passed, and the native Christians are able to pay their pastors a living wage. At present many of the pastors and evangelists are compelled to take on certain secular employment in order to support their families.

Again, for the most part at least, the native Baptists of Europe are evangelistic and will do the work of evangelists in winning their own people to the Lord. We need to provide them with the training that will make them most effective in this task, but the provision of this training is not an expensive task.

Another consideration in favor of Europe as a mission field is that the population of the various countries is white, and when we have won those countries to a correct knowledge of Jesus Christ they will in turn send out missionaries to other sections of the world. China, Japan, Mexico, Africa and other countries having a dark population will never make any contribution in the matter of sending missionaries to the unsaved white people of the world. We need to use all the native workers in the countries named in winning to Christ the people of their

own blood, but the white peoples of the world are not going to be won to Christ by representatives of a darker race.

But there are a lot of other encouraging factors in the Baptist work and workers that ought to encourage us. One of them is the readiness of the people to sacrifice for their convictions. There is no more loyal group of Baptists on the earth today than those living on our European mission fields. They have suffered beatings, imprisonment, humiliations too deep to mention here, exile and almost every other form of persecution for the sake of their faith in their Lord.

The high character of the personal conduct of our European Baptists is an asset that is coming to be more and more prized by their neighbors of opposing faiths. The marked progress of the Baptist cause in Sweden, for instance, may be attributed quite as much to the impression the noble conduct of our Baptist people there has made upon the government and the people generally as to their energy and evangelistic zeal. In Roumania, where our Baptist people are undergoing such severe persecution at the time this article is written, the Baptists are known as the "repented ones." What higher title could be given them?

Yet another consideration in favor of the Baptists in the vast majority of the countries of Continental Europe is their great evangelistic zeal. The motto of John G. Oncken, the forerunner of Baptists of modern times in Europe, was "Every member a missionary," and that motto is doubtless being lived up to more nearly among the Baptists of Europe than among any other group of our people in the world.

Large encouragement is found, also, in the appeal which the Baptist message makes to the people of Europe. With the reversion from autocracy in government and the tendency toward democracy in Europe in recent years all who give any attention to the trend of events are more or less familiar. In Europe there has been as much autocracy in religion as there has been in statecraft, and Baptists with their simple form of church government offer the most striking and inviting antithesis to the autocracy of the great state churches. Naturally the common people are pleased with the democracy of the Baptist message.

And the spirituality of the Baptist message is quite as inviting to those who have become disgusted with the state churches as is its democracy. With such pernicious doctrines as baptismal regeneration and the infallibility of church officers, it is easy to see how the churches have been filled with unregenerate members and the lack of any virile spiritual force in the state churches has been disgusting to people who think and care. So long as they are dissatisfied with the state churches the people are looking for something just as far removed from their doctrines and practices as possible, and this they find in the simple, spiritual message of Baptists.

SOME BAPTIST DIFFICULTIES

But we have been asked to suggest something of the difficulties confronting Southern Baptists in their missionary work in Europe. These may be suggested briefly as follows:

1. The customs and traditions of the people. These customs and traditions are centered around the state churches and it is an exceedingly difficult matter to break down these things and establish an entirely new and unpopular religion.

2. As is the case in practically every other country, our first converts in Europe have not come from the higher classes, socially and financially speaking. This makes it difficult for the Baptist cause to win prestige rapidly.

3. As was indicated earlier in this article, practically all the fields in which our board is operating in Europe have felt the influence of the economic depression that has enveloped the most of that continent as a result of the world war, making of our Baptist brethren there a very poor people.

4. In spite of all the progress that has come as the result of the world war in the matter of political liberty and freedom of conscience our Baptist forces are still being persecuted in certain countries in Europe. This persecution is not so vigorous in the Catholic countries of Spain and Italy as it is in the Greek Orthodox country of Roumania and the alleged atheistic country of Russia. But even the persecution in Russia is mild as compared to that in Roumania, where absolutely no dependence can be placed upon the promises or any other statements of the police officers or even the high officers of the Roumanian government. Inspired by the Greek Orthodox priests and encouraged by the politicians in high places, the local police are resorting to every strategy and inhumanity in an effort to stamp out completely the Baptist worship in that country. But, as has been said, "The blood of the martyrs is the seed of the church," and some day Roumania will be a great Baptist country. Last year one-fourth the total number of baptisms

reported by our Foreign Mission Board came from that little country.

How can Southern Baptists help improve the opportunities and overcome the difficulties that exist in Europe? They can do this most effectively by reinforcing the hands of the Foreign Mission Board through paying their pledges to the 75 Million Campaign in full and making special thank-offerings in addition if they can. One couple has recently provided \$10,000 in cash for the establishment of a Baptist church house and school building in Nazareth, the home city of our Lord during the larger part of his earthly career; another has given \$10,000 cash to equip the new Baptist hospital at Kwei Lin, China; the same couple who gave the money for Nazareth have given \$18,000 for a greatly needed church building at Rio, Brazil, and a Baptist banker has given \$50,000, one-third of his estate, to the cause of foreign missions. Nothing would contribute more to the cause of world evangelization than the establishment at this time of theological seminaries at Bucharest, the capital of Roumania, Budapest, the capital of Hungary, and Barcelona, in Spain. We have the beginnings of such seminaries at all of these places, but they are sorely in need of buildings and additional teaching forces. If some Southern Baptists of means would provide the money needed for these projects, they would prove the instruments in God's hand of winning millions of people to the Lord Jesus Christ and thus lay up for themselves untold treasures in heaven that would form an abiding reward throughout all eternity.

Making An Old World New

What Baptist Principles Would Do in Europe If Given Opportunity

Rev. C. B. Miller, Missouri

In presenting this article, let me admit at once that I claim no particular ability, either as a writer or as an observer; and the time spent in Europe was altogether too brief to be of great value in summing up the situation. However, I have some very definite impressions, and made some interesting observations.

Democracy is a well-nigh primitive instinct. Self-expression and self-determination are the demand of intelligence. Autocracy, whether in state or church, is incompatible with either. It is a well-known fact that ideals of government in a large measure, in times past, dominated the ideals of the church. An autocratic government and an autocratic church go hand in hand. A democratic church has always fared badly in an autocratic government. Wherever you find identity of church and state, whether it be the Lutheran Church of Sweden, the Episcopalian Church of England, the Roman Catholic Church in several European countries, or the Greek Orthodox Church in Russia and in some of the Balkan states, you will find intolerance, with a long background of persecution of evangelicals, and especially Baptists. It is difficult, it would seem, for the peoples of Europe to grasp the ideals, principles and spirit of the Baptist people, because we are most unlike the Roman Catholic and other state churches. Many of the evangelical churches, now operating in Europe, practice some of the errors of that ancient institution.

CHURCH DEMOCRACY MISUNDERSTOOD

Our pure democracy is at once our hope and our embarrassment. But the political leaders seem to be unable to distinguish between a religious democracy and a political de-

mocracy. They confuse our Baptist church and work with that of the communist. We can understand the persecution on the part of the state church, for that is purely ecclesiastical jealousy or bigotry. But since the treaty of Versailles, we have a right to expect toleration on the part of the state, for they have guaranteed absolute religious liberty. But when we remember that these who represent the official classes have never known anything save the identity of church and state, and have through the centuries looked upon the church as a tool or an instrument in the hands of a designing government, we can understand that they really have some difficulty in conceiving of a free church, independent of political ambitions. The political persecution of our people, therefore, are the result of two distinct forces, neither of them entirely free from the influence of the other. Church dignitaries jealously guarding their archaic customs, incite political prejudice that does not fully comprehend.

OLD IDEALS CRUMBLING

The people, or at least the great majority of them, are weary of an autocracy in state and church. They instinctively cry out for democracy. The humbler people, and particularly the peasant classes, in the Balkans, are coming rapidly to understand our Baptist position. Crowns have tottered, and the dignitaries of state and church have been so indifferent to the spiritual needs of the masses, that new forms of government and new ideals in religious life are hailed with gladness, though these ideals may not be perfectly understood. One gets the impression, as they visit the cathedrals of the Old World, that these architectural piles, possessing much of beauty and attractiveness, filled with historic paintings and

valuable statuary, stand, not so much as a monument to the grace of God, and do not express in themselves the spiritual longings of a worshipful people, so much as they reveal the pride and desire for glory on the part of ambitious rulers and church dignitaries. The rivalry of bishops, coupled with community ambition to excel neighboring communities, made the state and religious leaders willing to filch from the pockets of the multitudes, already poor, vast sums of money that in no way expressed the love of beauty on the part of the contributor, nor again the desire to worship God.

OLD AND NEW CONCEPTIONS

The political and church conception was, and is in some instances still, that the people exist for the government and for the church, while democracy conceives of the government and the church as existing for the people. To my mind, right here is where our people have, and can continue to make the largest possible contribution to the religious life of Europe. New Testament Christianity demands that we shall recognize the rights of the individual. Baptists have, with great wisdom, eschewed ecclesiasticism, have not in any age depended upon material glory to express their love for Jesus Christ. We have built no cathedrals. We have not aspired to dictate to governments. The entire energy of our denomination has been expended in building Christian character; and when, by the grace of God, we have enabled a soul to find its way to Christ through repentance and faith, and so instructed that individual that he has grown in grace and in the knowledge of our Lord and Saviour, Jesus Christ, brought him to where he uses the power of his self-determination and self-expression voluntarily for the glory of God, we have not only done that which is best for the individual, but we have done most for the community and the state of which he is a part.

BAPTIST RECOGNITION

Baptists are slowly gaining recognition in every country in Europe, not in what they contribute in the way of material grandeur, but in what they are enabled to do by the way of emphasizing the spiritual content of the individuals whom they reach for Christ. Truly, our hope is in the people. Ecclesiasticism as known in the Old World inevitably leads to formalism, and the exaltation of purely human powers. Baptists bring a vitalizing message of divine truth. Our insistence upon regeneration and the glorious experience of those who accept

the message of the New Testament, emboldens them to endure amidst the persecutions, and we find that their lives are not lacking in a dominant motive. They endure. They persist. They win. Wherever you find a group of our people, you find a people radiant with joy, diligent in service, and mightily victorious. The hungry-hearted people of Europe, wearied with the formalisms that they have known throughout all their life, have been asking of their state churches bread, and have received a stone. They have asked for fish, and received a serpent. They have asked for a life that would express Christ-likeness; they find it not amidst the machinery of ecclesiasticism and the ambitions of aspiring ecclesiastics who are but the mere servile agents of a political regime. Great is the opportunity of Baptists in Europe.

OUR LEADERS

Many are the well-equipped men who, after a brief period of study in our Baptist seminaries, will be prepared to carry the message of the New Testament to the waiting multitudes hungry for the truth. No long period of training to acquire a language, but native sons, understanding their own people, fully acquainted with their cherished hatreds, and religious ideals, ready at once to cope sympathetically with the situation. I do not wish to minimize the opportunities for kingdom building in any of the other mission fields, but I do say that for the amount of money expended Europe offers the most fruitful field for missionary endeavor of any place in all the world; and he who does most to solve the problem of Europe is not the man who tinkers with the intricate problems of economics and sees the only hope of Europe as identical with some political re-adjustment. These of necessity play some small part in the great problem of re-adjustment, but deeper than these is the religious need of the European peoples.

EUROPE'S DEEPEST NEED

Europe must be brought anew to the consciousness of God. The people must experience anew his grace. They must be brought to where their lives are instinctive with the spirit of brotherhood. Only the dynamics of the gospel can bring this about Baptists, with their democracy, with their insistence of "the soul's sufficiency before God," with their conceptions of the church as a spiritual body, with the expression of their religious life in genuine brotherhood, offer the one chief supply of the crying need of Europe.

In the Capital of Roumania

Spiritual Heart-Hunger for the Word of God

Rev. W. Y. Quisenberry

Bucharest is the capital of Roumania with more than 1,000,000 inhabitants. The people are largely Roumanians, Hungarians, Germans, with many other languages. Every sixth or seventh person on the street seems to be a soldier or officer. It is a city of marked contrasts of wealth and poverty, literacy and illiteracy; of marked extremes in dress, a few in the most extravagant modern fashion, with the vast multitude in rags, and clothes without shape or pattern. Many girls and women are doing the heaviest manual labor, carrying mortar and brick, handling wood and lumber. Many of these women have intelligent faces with bright, sparkling eyes, yet their feet and ankles are abnormally large from the physical strain. The city seems to be filled with saloons. There are very many old-fashioned carriages, some of the street cars are oper-

ated by horse power. The religion is that of the Greek Oriental and Roman Catholic in close competition, and the modern political State Church, but with the evident hunger on the part of the working classes to hear the Baptist message.

I preached at the Roumanian Church, worshiping in a room that could be entered only through an entrance to a livery stable and garage. It was packed to its utmost capacity. After I had tried to preach on Romans 5: 6-12 there were some fifteen or twenty professions of faith. In the afternoon I preached at the Hungarian Church, where there were three professions of faith. Following this sermon Brother Miller of Missouri preached in this same building to a German congregation. We went back to the Roumanian Church, where Dr. Love preached from the text, "I am come that ye may have

life and have it more abundantly." Every inch of standing room was taken by the hungry people; there were many professions in this service.

At Bucharest we have a seminary in which there are fifteen young men seeking preparation for the ministry. The great needs of the Baptists in this city are adequate church buildings and a home for their seminary. They are striving heroically at present to put up a combination building to use for a seminary and a church home. They have a very valuable property, well located, but greatly need the adjoining building containing seventeen rooms, without the basement, which can be had for \$15,000, but they are absolutely unable to provide the money.

We visited a country church in Courtice, but on account of a delay did not reach the church until eleven o'clock at night. The house was packed like sardines with the peasants who had remained from 7:00 until 11:00 o'clock for our coming. We conducted services until 12:30; the people seemed like starving children in their eagerness to hear the word of life. Speeches were made by Gill, Hale, Miller, Quisenberry, and Mrs. James. My judgment is that one speaker would have accomplished a great deal more of good if he had given a soulful gospel message.

My wife and I spent the night in the home of a man who had been a leader among his people because of his wealth and wickedness. His wife was the first convert in the home, and for two years he had beaten her severely every week with the avowed purpose of making her renounce her faith; but by her prayerful and patient Christian life her son-in-law and daughter were won to Christ, and then her husband. They showed us every Christian courtesy in their humble home, though we could not speak a word of their language, nor they ours. Our room had a dirt floor, but was remarkable for the two beds with their twenty-five immense feather pillows in hand-decorated pillow cases.

The pastor of this church is greeted at every service with more than the house will hold. He has some 400 in the Sunday school and believes he could have 500 men in his Bible class if he had anywhere to put them. The gospel songs and the New Testament Scriptures are greatly gripping these simple-hearted people. The Roman Catholics do not give the people the music nor the Scriptures in the language that they can understand. The great need of Roumania for the present is for equipped preachers and places for the people to gather to hear the Word.

Stirrings of the Spirit in Palestine

Encouraging Signs of a New Day in a "New Jerusalem"

Rev. J. Wash Watts, Jerusalem

The impression of spiritual conditions in Palestine generally drawn from a visit or the early days of residence is one of dead formality. As a land of conflicting faiths, it reveals contentions over forms rather than struggles for a vital faith. Surely a thoughtful observer must realize that where religious bodies are yet so rigid, not yet actually decomposing, there must be left some pulse of life. Nevertheless, to him to whom the struggle for life-giving faith is a passion, the material version of holiness and the multiplicity of extravagantly ritualistic services are very depressing.

Against this background some spiritual movements which we missionaries are privileged to see springing at this time stand out so as to be of unusual interest. In telling of these I do not mean to give the impression that these are the only ones. The missionaries of other Boards are seeing similar ones. Moreover, there are details of these which must be omitted for brevity's sake, and there are very striking details in the case of the Jews that must be omitted for their sake.

AMONG THE JEWS

Through circumstances which gives us great assurance that they were shaped by the Lord's hand, we were led during this past summer to secure the services of a young Jew to do personal work among his own people. He had had no humanly prescribed training for such work. But he came to it through spiritual experiences which furnish after all the great essential of preparation, and with a conviction of a call to it, which has kept his heart open to the Lord's training through experience, some parts of which have been hard. The Lord is using him.

Three young Jewish men have been led to acknowledge Christ in baptism, one of whom is now giving himself to Christian work with the Christian and Missionary Alliance. Two others of Jerusalem are planning to be baptized. The wife of our worker has come to be a believer and a worker among the women. She and a friend are planning to be baptized soon.

But those who have been or wish to be baptized are but a part of those found at heart to be believers in Jesus as the Messiah, but a small part of those found to be inclined to favor Jesus, and but a very small part of those with a soul-hunger in them for a spiritual satisfaction not found in their present life.

There is a group of ten young Jews here in Jerusalem, all of them Christians at heart, who are longing and planning for the day to come when they can lead a large number of others whom they know to be so inclined into definite Christian activity. Those mentioned before as already baptized are not a part of this group. But the task these men face is one to challenge strong souls. They are men of fine character and position, but they know that when their convictions are revealed, they and their families will be ostracized by their people. That means the loss of a means of living, which in itself is a very hard thing here, where there are so few Christians to supply them with opportunities of making a living. And it means more! It means the loss of opportunity for touching and leading many of their fellows who can be led a long way toward sharing the same views if access to them can be had as under present circumstances. What shall they do? They ask themselves, "Is it best to make a confession immediately, no matter what the cost, or can the greatest good be accomplished by gradually gathering strength and numbers until that day when circumstances force a break? Can they hope to increase and develop this band until it shall have strength to stand firm in the face of persecution?" Pray for them.

Some things do give to the members of this little group visions of greatly increased strength and numbers. They know of hundreds and hundreds of young Jews who are searching for spiritual satisfaction. They are definitely in touch with groups scattered all over Palestine. Some time ago a meeting of representatives of these groups was held. From 8 P.M.

to 2 A.M. one night it was in session, then from 8 A.M. till noon the following morning, and again from 1:30 P.M. till night of the same day. Christianity was not discussed, the leaders could not afford to lead that far in an open meeting, but the burden of all messages was the soul-hunger for something—something not exactly known, but something beyond their present life that can make life worth living. One messenger was in tears as he tried to tell what a barren waste their present life is—not their physical life, he said they had all needed to satisfy that. He said, moreover, that they feel some terrible experience will come upon them if they do not find something beyond what they have now. What an opportunity!

After this meeting one of the representatives present became so outspoken in his colony in advocacy of Christianity that he was warned to cease. Refusing to do that, he finally gave up, of his own choice, a salary of thirty-five Egyptian pounds per month, left the colony and went elsewhere to a house he owns, but where he has no support in view for himself, his wife, and two children. The last report that came of him through a friend was to the effect that, because of his need, he was thinking of parting with a horse that has been for years his peculiar pet.

Some prominent men who know what is developing are distinctly favorable. One man of very high standing in the business world, after explaining that of course he could not be a preacher of the New Testament, and saying that his name must not be used, said, "People accuse me of being a cold, dry business man—as far as business goes, I am really such. Still, a warm, feeling heart throbs within me that hungers for high spiritual ideas as well. Your words set playing the tenderest strings of my heart, and you absolutely carry me away with your ideas. Would to the all-loving God to carry this through successfully, for it needs tremendous exertion and caution. I am fully with you!"

AMONG ARABIC-SPEAKING GROUPS

In our established stations at Rasheya, Kefr Mishky, and Nazareth there has been a number of conversions lately, and some very striking experiences.

Here at Jerusalem Brother Hanna is in touch with a group of young men earnestly seeking to know "the way." One of these, a Turk, and formerly a Mohammedan, is asking to be baptized. A brother of his is also deeply interested.

About six weeks ago the owner of the house, in which one of the recent Jewish converts is rooming, found that this young Jew was a Christian and began to inquire as to his faith. He was given enough of Baptist teaching to make him interested, but as the Jew did not speak Arabic well, the man asked if he could get some one who could speak Arabic thoroughly to come and talk to him. Brother Hanna went. And as the man has continued anxious to understand Baptist views, I, along with Brother Hanna, have had several more long conversations with him, taking the creed of his church and discussing it.

Now it happens that this man has been a member of the Syriac or Jacobite Church. Six months or more ago he and a large portion of the local church, including about forty families, withdrew from the church because of the policies and immorality of its clergy. This group says it will go anywhere else rather than back to the old church. And this man is chairman of a committee appointed to recommend what shall be done. He thinks that the most enlightened among them are really prepared to make a radical change. He thinks they are willing to give up a priesthood, to accept faith baptism and democratic church polity, to disavow the mass, transubstantiation, extreme unction, penance, purgatory, worship of saints, etc. These, in his own words, have become to them "fabrications of the priests."

What shall become of this group? is not the question raised now. That which is desired is that the spiritual movement taking place in the heart of this people be seen, and its significance, as reflecting the possible condition of other groups, be appreciated.

Baptist Missions in Hungary

How God is Working His Purpose Out in This Land of Need

Rev. M. Baranyay, Budapest

Hungary was not known by many until the war was over, although Hungary as a nation has more than a thousand years' history regarding the territory which she had before the war. During nearly all her life Hungary has been a suffering nation.

A few centuries after the establishment of the kingdom the Tartars came from Asia, going through the country killing the greater part of the population, and plundering the country. The king, because of the small population, called other nationalities to the country.

Still later the Turks came. Against them the Hungarians fought many battles, but because of the vast multitudes and always renewed battles they were not able to fight victoriously. The Turks during a long period invaded nearly the whole territory of Hungary, but they could not go further. All that time Hungary suffered terribly but saved the western civilization.

In the time of the Reformation, Hungary had an open door for the better and purer Christianity. It was a time when it

was probably a unique case on earth. There was especially in the eastern part of the country entire religious freedom.

Later Hungary was joined with Austria, but that step brought to her much trouble and danger. There was a time when it was worse for Hungary because of Austria than under the Turks.

The first Baptist Mission was begun about 1843, with a few members in a few places. But in 1848 there was a revolution against Austria for independence from the Austrians, who with the help of the Russians overthrew and were taking away from Hungary their religious propaganda, liberty of press, and allowing them no meetings. This continued nearly twenty years. During this dark age the Baptist Mission ceased and we have no record of what became of them. But God was gracious. He was preparing souls for the gospel, and he sent the gospel to them.

About 1872, in different places in the country, there were men and women who were seeking the truth of God. Upon reading the Bible they wanted to have more light on it, and to

live according to the Bible, and to be baptized, too. One of them was so desirous of following the example of the Lord Jesus in baptism that he was planning to sell his house and to go to Vienna to be baptized. God our loving Father knew the longing of the souls and in different ways sent his message and messengers to Hungary, and so the Baptist Mission began again in 1873.

In the beginning and through many years there were many difficulties and much opposition. The government was not against us, but the local authorities were in many places opposing very strongly. Many of the pioneers suffered much for Christ, but no power could stop the gracious work of God. The gospel was spread very rapidly in many places. It was spread not only among the Hungarians but also among the different nationalities in the country—Germans, Roumanians, Slavaks, Croats, etc.

Before the war there were about 23,000 Baptists in Hungary in about eight or nine hundred places. They had a seminary, an orphanage and two old folks' homes. After the war two-thirds of the territory of Hungary was taken, together with nearly all the mines, wood for fuel and building, and the most beautiful part of the country. With the territory taken away the Baptists decreased about 16,000, including Hungarians, Germans, Roumanians, Slovaks and Croats. These people could keep their nationalities in Hungary because Hungary was giving them freedom.

In every respect conditions were terrible in Hungary after the war. It was a very hard time in the Baptist Mission also. During the war our Seminary was closed and many churches lost their pastors. As a result of the war there were many, many widows and orphans. There was distress nearly everywhere and the spiritual life was depressed. We tried to do our best, but it was difficult because of the existing conditions—large numbers were starving. In this critical time came the Southern Baptists' brotherly helping hand, so we could reopen the Seminary, put back into churches the pastors who had been forced to do other work, and to better organize the Sunday school and young people's work.

Today, thanks to God, the work goes on very well notwithstanding the fact that the starving is now much greater than

it was immediately after the war. Families live on an average of \$4 to \$10 a month, and some of the most necessary things are more costly than in America.

In Hungary today there are nearly 11,000 Baptists. Many of the church members are filled with the missionary spirit and do great work. We can say that they are working Baptists—men, women and young people working for Christ. The young people are occupied chiefly with singing and music, which is a great source of joy for the congregations and a great power in mission work.

The Hungarian Baptists have their religious organ. It is published semi-monthly in 4,500 copies. Other publications are the "Sunday School Teacher" for Sunday-school work, the young people's papers, and tracts. Last year about 750,000 tracts were distributed.

The work goes well, but how much more could be accomplished if needed equipment were available. In many places we have no church buildings, or not the kind suited to the need. One of our greatest needs is a seminary building, for the professors and students are often sick because the present building is not sanitary.

Hungary would be one of the best mission fields of the Lord if the necessary means were there. Before the war Baptists worked without any help, as they hope to do in the future. They *work* for the kingdom of God and *give* for the kingdom, although a very few of them have as much for their work as is needed for the necessities of life.

Thanks to God and to the Southern Baptist brotherhood for the great help already and continuously given in this mission field for the aid of poor Baptists.

For the future we have great hope, although there are many difficulties. Our needs are also many, our duties and responsibilities very great, but we trust firmly in God that he will bless and help us in the great reconstructive work. Europe needs a new spirit. Europe needs the spirit of Christ. If Europe does not change she will be a curse to the whole world. The Hungarian Baptists want to do their part in Hungary, and as far as possible in helping the neighboring brethren, but need Southern Baptists' prayers and sympathy in our great task.

Christian Youth in Russia

Laying the Foundations of a New Nation Religiously and Politically

Rev. Hoyt E. Porter

Russian scholars in general, and hence also students, have always been noted for extreme idealism and enthusiasm. A large percentage of them have proved to be little better than mere theorists, but nevertheless Russia has produced a considerable share of the world's greatest authors, musicians, artists and scholars during the past century and a quarter. Until the latter half of the eighteenth century Russia was so far out of touch with the western world that the most of her people knew little of modern civilization. And as the light of the latter has streamed in more and more through the western windows that have been opened by various ones, beginning with Peter the Great, naturally it has been the young people who have been most quickly attracted by it, and who have been most eager not only to investigate what lay beyond in the western world, but to adopt or apply the same institutions, methods and fashions in Russia. As always in such cases, they have, in their enthusiasm for the new and their intolerance of the bad features of the old, overlooked some of the good

in their own native civilization, and, on the other hand, appropriated some of the worst as well as of the best that is found in western civilization.

It was the youth of Russia who produced the revolution, brewing it throughout the course of a number of decades in the universities, literary clubs, tea rooms, and wherever students and thinkers congregate. And having begun the thing, naturally it is the youth that must carry the work through. But this is true not only of the political revolution, but also of the changes less spectacular and cataclysmic but none the less important, in other forms of activity and organization. No people in modern times have been so shaken to the very foundations or society so profoundly stirred, with the possible exception of Japan. In Russia *everything* that one can think of has been changed or seriously affected by the process that began with the industrialization of the country from the middle of the nineteenth century onwards, which has culminated with the cataclysmic revolution of the last few years. The older people, swept back against

the shores by this mighty current, are glad to find any sort of place of safety in their injury and discouragement, and have to leave the reconstruction of the country to the younger generation in the main. Hence one may say, in every respect it is *the day of the young man*. This is true in Russia to a greater degree than anywhere else in the world today, or than it probably ever has been anywhere, in all the course of human history.

One may say that if Russian youth bear upon their shoulders such a tremendous burden of responsibility, it is because they have pulled their house down upon their own backs: nevertheless, to leave it with this explanation would be to leave out of consideration the old Russia, to forget, perhaps we might say *most* of that past with which they have broken.

When the fresh winds from the west began a century or so ago to waft over Russia the fragrant odor of freedom and the enticing aroma of modern scientific and social progress, it is no wonder that youthful nostrils dilated quickly and youthful breasts began to heave under the new stimulus to independent thinking. But before young limbs could leap over or break down the political and religious barriers that confined their owners, social and economic hobbles had to be cut loose: and almost as fast, it seemed, as these were cut or broken, there were powerful hands to bind them back again. So that during the nineteenth century, and, indeed, the earlier years of the twentieth, the activities of this New Russia in embryo, as it was then, were largely of a negative character. And previous to 1917 the Russian people on the whole had had little experience in organizing themselves into groups or associations for the carrying on of self-initiated activities. The sphere where this is possible was to them a land of dreams. And if much in the new Russia bears the impress of the narrow theorist and the awkward, inexperienced worker, it is in large measure because of the fact that even yet so little comparatively of the sunlight of modern knowledge and philosophy gleams down through the debris of the Russia-that-was: and not only is clear vision hindered by the unaccustomedness of the eyes to full daylight, but actions are still influenced by the impressions, not yet shaken off entirely, of those earlier dreams with their fantastic forms and distorted proportions.

Among the Baptists (there are few out-and-out evangelicals in Russia who are not Baptists in fact, whether they are in name or not) it is the younger generation, lacking more or less in experience but full of bright hopes and of the determination to build along the lines followed by the flourishing organizations in America, who are forging ahead with plans of education and

organization for the carrying of the battle-line forward to points of which perhaps few of their persecuted spiritual fathers ever dreamed. The number of active leaders much above forty years of age is exceedingly small. How glowingly and tensely earnest they are: the doors of literally millions of hearts stand invitingly ajar; in many centuries the world has not seen a people as receptive to the gospel as the Russian people today—certainly no people so numerous. And yet in the face of such a situation the number of able or intelligent workers is *unbelievably* small. In fact, if all the workers and would-be workers were even reasonably well trained, the number would not be sufficient for the present day. And furthermore the supply of literature of even the simplest sort is meager beyond the power of an American imagination to conceive. As to young people's societies and other intra-church organizations, few have even learned anything of really effective methods for conducting such things, much less does anybody know enough of such things to write a book about them. Ambitious efforts are being made in some places to start young people's work, but nevertheless in the face of such difficulties these are still feeble. Sunday-school work is impossible, because the Soviet Constitution prohibits the teaching of religion to children or youth below eighteen years of age in classes. And how little the most of the Russian people know of home-teaching! A Bible school is being started in Petrograd, but the half-a-hundred young people that it is planned to have the first year will be hardly more than a drop in a bucket, out of all the hundreds who crave such an opportunity. And how can they learn at home, when there are no books?

And yet in spite of such difficulties, the opportunity of the evangelical churches is far greater and their hope infinitely brighter than those of the old Greek Church. The latter, with all its wealth of symbolism, appealing to the eye and to the emotions, nevertheless offers so little that appeals to the intellect in the present day of enlightenment and progress that there seems to be no hope of its winning back the youth of the new Russia from out of the maelstrom of modern materialism. But evangelical Christianity offers fields of active service as against ascetical devotion; deeds rather than creeds and chants; historical truth instead of a mere mixture of truth and superstition; and a life principle that not only enables it to adapt itself to changing conditions in society, but even to travel ahead and light the way for various forms of progress. And the Russian people are too deeply and instinctively religious ever to become really satisfied with a materialistic interpretation of life.

The Urgent Call of Italy

A New and Difficult Situation and How We Must Meet It

Rev. D. G. Whittinghill, Rome

Protestants, and especially Baptists, have a right, as well as a sacred duty, to help to lead Italy back to the Christ of the gospel. The New Testament, as well as other primitive Christian literature, the Catacombs, the baptistries and other Christian monuments, even profane history, all point to a purer and better Christianity than exists today in Italy. Ever since the middle ages, Italy has been considered a needy mission field by many of her own illustrious sons. As a proof of this, one has only to recall to mind such illustrious Protestants and reformers as Arnaldo of Brescia, Savonarola, Peter Waldo, Aonio Paleario, Vittoria Colonna, the Albigenses, the Waldensians, the Anabaptists, and hosts of others, who,

from the twelfth century to the present time, have lifted up voices of protest against the errors, corruption and worldliness of the Roman Catholic Church.

From a doctrinal standpoint there is also a great field for reform in Italy. Such dogmas as baptismal regeneration, indulgences, auricular confession, purgatory, transubstantiation, the Immaculate Conception of the Virgin Mary, papal infallibility, prayers for the dead and similar teachings are absolutely without Scriptural foundation.

If Protestants did nothing more than restore the Bible to the Italians, their presence in Italy would be more than justified.

Italy also presents magnificent opportunities for social reform. The war left the country full of widows and orphans, blind and disabled soldiers and poor of every description. Illiteracy, alcoholism and the double standard of morals offer enticing opportunities for social reformers.

At this point it may not be amiss to mention the fact that the Roman Catholic Church considers England, Canada, Germany and other Protestant countries as mission fields. Only recently was the United States declared by the Papacy to be capable of taking care of itself, from a Roman Catholic standpoint. So it would seem, in view of the superiority of Protestant teachings and morality, that we have as much right to proclaim the gospel of Christ in Italy as Romanism has to propagate her doctrines in Protestant Germany, England and America!

At the present moment Italy presents more difficulties than usual for the preaching of the gospel. In addition to the obstacles encountered in all Roman Catholic fields, we have to encounter the opposition of the Roman Catholic Church, reinforced and encouraged by the Mussolini Government. Mussolini has done much to encourage the Papacy since his assumption of power. Religious instruction according to the Roman Catholic Church has been introduced into the public schools, whence it had been banished since 1870, the period in which the Papacy lost its temporal power; the crucifix has been introduced in the court and school rooms; the Papacy has promised to mitigate its criticism of governmental acts, while at the same time there is much talk of "reconciliation" between the State and the Church. However, this problem will not be solved easily nor very soon. As a consequence of this "rapprochement" between Church and State in Italy Protestants have suffered and are suffering considerably. Our Bibles and tracts have been burned in a public square, even in Rome, while a clerical member of Parliament harangued the crowd. So, on the whole, it appears that our position in Italy at the present time is more difficult than it has been for years. But we do not despair. Difficulties and obstacles are sometimes placed by Providence in our way, in order to create in us more zeal and determination for the triumph of right. If our brethren in Russia could make such marvelous progress during the past ten years, in the face of the vilest persecution and the most trying hardships, why can we not in Italy do the same, with the help of God?

Our program at present consists of the preaching of the gospel, by means of our native pastors, in more than 50 churches and twice as many out-stations. We have Sunday schools and day schools in every part of the country. In Rome we have four churches and one out-station, where the gospel is preached several times every week. There is also in Rome a fine piece of property on Monte Mario, where we have a beautiful villa which is at present being used for our Boys' Orphanage. We have besides in Rome a few theological students who are preparing themselves for the ministry.

Our publications are widely diffused in Italy. We are at present publishing two monthly reviews and two newspapers in Rome. By means of these our doctrines and work are well known, not only in Italy, but in foreign countries. We have a host of friends and sympathizers, especially in Italy, who will be of great value to us in the future, if not at the present time. A great majority of these have been acquired by means of our publications. Many of these are Baptists in sentiment, but for reasons best known to themselves, have not identified themselves with our churches. However, a half loaf is better than none. A Nicodemus today may become an avowed believer tomorrow. The possibilities of our work through our publications are almost unlimited, and we are constantly praying God that he may use them to his glory and for the salvation of men.

Possibly no mission field of the Southern Baptist Convention has suffered so much as Italy for lack of equipment. For many years we have been compelled to preach in hired halls, on obscure streets, which gives the impression of instability. If we had had during the past ten years our own chapels with all the necessary equipment, such as baptistries, organs and other things necessary for decorous church services and efficient propaganda, we should have had far greater results than at present. The fact that we have fifty-odd churches in Italy with only 18 church-buildings, shows our sad plight, so far as equipment is concerned.

Our most urgent needs in a material way, for the present, are: Church buildings, including parsonage and rooms for social work in the following cities and towns: Milan, Naples, Sampierdarena, Messina, Reggio Calabria, Vagliari, Civitavecchia, Avellino, Isola del Liri and four or five smaller towns in the South. The total cost of these buildings would be about \$300,000. It ought to be remembered that two of these cities, Milan and Naples, have nearly 1,000,000 inhabitants each! We have preached the gospel in hired halls and private houses for the last fifty years in Milan and it does seem that the time has come for us to come out in the open and declare boldly and in a decorous way, our interpretation of the gospel to a great and needy people.

We ought, by all means, to have a boarding house or Pension in some large centers, as Rome or Naples, where the children of our pastors in small towns could send their children for their education. In a country like Italy a certain amount of education is absolutely necessary to procure a position of any importance. The children of our pastors in small towns ought not to be allowed to go out into the world without the necessary preparation to make an honest living. For a modest institution of this kind \$2,500 a year would be sufficient. A building of our own for such a purpose would cost about \$20,000.

We shall also need shortly a building for our girl orphans who are temporarily housed in an independent Baptist Orphanage at Spezia.

In Rome we shall need a considerable sum of money, when the opportune time comes, for remodeling and fitting our property in Piazza Barberini for adequate headquarters for our work in Italy.

Our publications, which have done so much for the evangelization of Italy, need reinforcement and enlargement, which would of course increase our usefulness and intensify our propaganda. So, as it is evident, \$400,000 could be spent in Italy within the next few years to our great advantage. Our earnest desire and prayer to God is that our brethren in America will grant us these necessary equipments for our great and needy field.

Our spiritual needs are even greater than our material requirements. The number of students in our theological school is inadequate. Pray God that he may send forth more labors into his harvest. Our churches need a revival of religion, and a fuller consecration on the part of all those who preach the gospel would be undoubtedly blessed of God.

* * *

Will Southern Baptists Hold the Line for God?

Rev. Harley Smith, Rio de Janeiro, Brazil

There is but one answer to this meaningful question. And that is, "Go forward." God is with us. He has ever been with his people and he will always be with them. Are we with him?

Southern Baptists are among the richest people on earth and have the best conditions under which to redeem this wonderful far-reaching five-year program. Wealth is abundant. Banks are overflowing. Church and educational advantages are the best on earth in the South. Why not win? There is no place to retrench. Behind and before is the Omnipotent God. He has never lost a battle. On further behind can be heard the crowding, grinding wheels of the enemy. He should never be allowed in the ranks of God's chosen people. Those who have the money should and will pay it to the cause of Christ, and those who do not have it can get it at the bank of God, by prayer.

We should not be spurred to action by Protestant or Catholic (of course they will do the work if we do not), but we should advance to the task as God's people who have faith in a LIVING GOD, who can and does answer prayer. He is not dead, neither is he gone on a visit. He is on his throne in the heavens. His wealth is untold and his promises have been proved. He wants them tried again. "Call unto me and I will answer thee and will show thee great things, and difficult, which thou knowest not."

Who knows but what God wants to try his people in this peculiar hour of the world's history when they have every advantage; when it looks as if they have no excuse to fail and could not give a plausible one if they tried? There is unconsecrated wealth in the hands of some one that God wants. There are thousands of young people who have not surrendered to God for definite service away from the noise and din of the homeland, in countries where money is not so plentiful and where social conditions are far from ideal. God wants to teach us anew the lesson of "distribution and co-operative marketing." Let us not wait until persecution drives us to it.

I spent the Christmas holidays on the beach with the Bagby family. T. C. Bagby, pastor at Santos, the largest coffee port in the world (State of Sao Paulo), announced services at the residence where we were staying, for Sunday night. The hour came for the service but no one came. Some of us prayed half-heartedly that a few people would attend. Time went on and the people passed by on their way to another service, a Catholic one. After Bagby had retired for the night, the people came in a body to the service. There were more than a hundred. I have never seen such a responsive crowd in my life. They listened for every sound the preacher uttered. They lingered after the service was over to shake hands, old and young alike, and to thank us for the message. They came with the same eagerness and zeal Wednesday night, and again the following Sunday night.

I am told that this is largely the eagerness and interest that the people take in hearing the simple gospel all over Brazil. "But what are we among so many?" My fellow countryman and fellow Christian! It would be far better that we had never lived to see this hour, than to fail now. My prayer is that you will not wait too long to answer the call of God.

May God give us a banner year in the winning of the lost and extending his kingdom to the uttermost bounds of the earth. Who will pray? Who will pay? Who will go for God? "Here am I, send me."

* * *

While six months remain following the annual meeting of the Southern Baptist Convention before the five-year period of the 75 Million Campaign is up, every effort ought to be put forth in the remaining days for a great round-up of collections. If we could go to Atlanta with heavy receipts for the Campaign it would wonderfully encourage us all to plunge into the remaining months of the drive with enthusiasm and determination such as would brook no opposition and accept no defeat. Let us pray for a mighty outpouring of God's Spirit upon us for sacrifice and service during these remaining days.

The "Jewish Science" Movement

Rev. Jacob Gartenhaus

Rabbi Lichtenstein says:

"The Jew of America is suffering from spiritual famine. He has lost the joy, the peace and well-being which the practice of religion had given to his fathers and forefathers. The faith that gave to the Jew of old joy in moments of sorrow, hope in hours of despondence, cheer in days of darkness, no longer inspires the Jew of today. He no longer finds in his religion a source of help and happiness.

"The Jew by nature is an enthusiast. The flaming devotion that he once gave to his God is now transferred to his materialistic struggle with life. Every ounce of his thought and energy is consumed in his business, his profession or his work. The nerves of the race are unstrung. Successful or unsuccessful, the Jew of today is giving and losing his vitality to a materialistic program."

This goes far to account for the fact that Christian Science appeals to the Jew. It is said that 70,000 Jews in New York City have attached themselves to this cult.

To check this movement and perhaps bring back recreant Jews to the faith of their fathers the new movement known as "Jewish Science" headed by Rabbi Lichtenstein was inaugurated. This movement is now being vigorously pushed.

The methods used to disseminate this new science are very simple. Regular services are held to teach men and women how to apply it, and treatments are administered at the home of the leader. An organ, "The Jewish Science Interpreter," is published monthly in the interest of this movement.

About the only difference between "Jewish Science" and "Christian Science" is that "Jewish Science" professes allegiance to the God of Israel and not to Christ.

The Jew believes that one is born into a religion and that this religion descends to following generations, and on this account the new movement does not seek converts other than Jews.

The prayer book of the "Reform Jews" is used by members of this organization now, but a prayer book of their own is in process of preparation. The movement contemplates the establishment of a mother institution of many branches.

While those connected with this new movement make use of the Old Testament Scriptures of which, sad to say, thousands of Jews are ignorant, they especially avoid being brought to an understanding of Christ and right relations to him.

Christian Science appeals to the Jew:

1. On the ground that the Jew is told by its advocate that he can be an ardent Christian Scientist without belief in Christ. So Jewish Science eliminates Christ.

2. In attaching himself to these cults he is not in any way cut off from fellowship with his own people.

3. Shut aloof in ghettos, the Jew is lonely and hungers for society. Christian Science offers social life without any discrimination against him.

4. The advocates of Christian Science are diligent through lectures, distribution of literature, and personal solicitation in efforts to win the Jews.

5. The false claim of Christian Science that it alleviates suffering and dissipates trouble makes a peculiar plea to the Jew.

Two things are certainly clear, that the Jew is dissatisfied with his religion and is open to the reception of new teaching, and that the Christian religion has a magnificent opportunity for winning the Jews. If Christians are diligent in missionary efforts among them, thousands of Jews will accept Christ.

Unfinished Walls and Tasks

Miss Azile M. Wofford, Mendoza, Argentina

Coming across the flat, treeless country of Argentina, issuing from a night's ride in the dust of the great desert to the east of the Andes, whose western slopes rob the clouds, there appears to view a region of life and beauty. The friendly mountains with their great snow-capped peaks serve to "renew a right spirit within." The fertile soil, watered by the rivers from the mountain sides, yields a rich harvest of vegetables and fruits. In the heart of this great western section of Argentina lies Mendoza, a great sprawling city of 100,000 inhabitants, most of whom are native sons, dark of face and with quick Spanish tongues.

Protestants have been slow to push the work of evangelization so far into the interior, so that Catholic domination has gone on through the years unquestioned and unhindered. Six years ago our Baptist missionaries, twenty years in Argentina, Rev. and Mrs. F. J. Fowler, volunteered to place their lives in this great needy region. These years they have labored unaided and removed from outside touch except for the yearly conference of missionaries in Buenos Aires, six hundred miles distant, and the occasional visit of fellow-workers. There are missionaries of whom more is told but certainly none who have worked harder or more sacrificially than they. Through the aid of God's Spirit they have been able to build up a church in Godoy Cruz, a suburb of Mendoza, with a membership of 211. Out-stations are established in San Juan Martin, La Paz, Algarrobo Verde, Monte Comon and Colonia Alvear, and others. They find time, too, to direct a school, perhaps the hardest task of all in Argentina, with an enrollment of sixty, twenty of whom were boarders, last year.

When the campaign period came with its promise of more money and larger endeavors, the opportunity was seized of opening a work in the heart of Mendoza. Property was secured in a central location and a Baptist church was started—is started—for today it is but unfinished walls. The bare brick walls stand, and the roof is on. The windows are filled with brick and one front door-way is planked up for lack of doors. The inside would be comfortable and adequate with Sunday-school rooms and folding doors were it complete. The hand-made benches rest on a floor of dirt, sprinkled before services to prevent dust. Somehow, the unfinished walls are but a reproach. Winter is coming soon and the cold cannot be shut out, and in this great treeless country there is no means of heat. To be sure, the people will attend services, but it hardly seems just right to expect them.

It should be finished—but how? The burden of the great debt of the Foreign Mission Board is felt even in Mendoza as the word comes that no money may be expected for buildings. So many people have failed to pay their pledges: some are not able, but others thought it did not matter. Still new churches are being built in the homeland, old ones replaced by new, Sunday-school additions going up, pastors' homes remodeled, new Fords presented as Christmas presents (our missionary bought a used Ford on his missionary salary), adequate salaries raised, and other things begun with the New Year. Our hearts rejoice over signs of progress, but rejoicing does not finish churches for us.

The members have done valiantly. Already Argentine Baptists give more per capita than any other Baptists of the Southern Baptist Convention the world over. The members are faithful but poor. Somehow God has not seen fit to let much wealth be converted to the Baptist faith. Mostly, they live in homes of adobe with mud roofs and dirt floors. Large families live in small rooms and several families in one house. Our hearts know nothing of the struggle with which they break from the old Catholic faith and hold true to the real faith. Many times

the hand which controls the money of the family has not been converted to God's work. Yet an appeal never fails to bring forth large giving, in the face of which we wonder if Southern Baptists, generally, have the right to use the word sacrificial. There is a constant hope that the church will be finished soon for efficient use, but oh, the loss of souls and loss to the cause as unfinished walls stand as a champion of the faith of our fathers—the faith for which our Saviour died!

Unfinished walls are but a symbol of an unfinished task. Onward march! we saw the faithful missionary touched by the hand of affliction. With the unusual sound of rain on the native roof, we heard pronounced by strange doctors in foreign tongues the verdict of an immediate necessity of operation and realized what being on the foreign field means. There was only the government hospital, poorly equipped and Catholic controlled, and the fellow missionaries hundreds of miles away. If we could only have had one room of one of our Baptist hospitals in the Southland! We have seen him go down into the valley of the shadow of death without fear, the long line of faithful natives make their daily, silent pilgrimage to the bedside with anxious faces and prayerful hearts. We have seen, too, the power of God manifested as he is restored to family, health, and the work which he so much loves.

Yet not for a time. The doctors say there must be rest—complete rest for a period of months. Rest there is not on the field. A multitude of tasks awaits to be done: Tasks here, problems there, services to be kept going in two churches and out-stations, schedules of native workers to be arranged, details of school to be regulated, upkeep of property to be attended to, taxes to be paid with the funds low, money to be disbursed and books kept. With only two previous furloughs in twenty years of service, a furlough is needed. Yet not a missionary in all of Argentina is available for the work in Mendoza, as 1924 finds each missionary well into his own giant task. Two recently-arrived young women missionaries do not help the situation to any great extent. And so the days pass!

Unfinished tasks are always on the foreign field, unfinished walls, incomplete equipment, insufficient funds, all too few workers—never enough of anything but need and the unlimited power of God's grace. To this end we missionaries are joining in prayer that during this last year our great Southern Baptist hosts may join as never before in prayer, labors, and giving, that the victoriously finished task of the 75 Million Campaign may make possible the completion of unfinished tasks in all of God's great needy fields.

* * *

A Call That Must Be Heeded

Rev. J. Sundstrom, Kong Moon, China

"Lift up your eyes, and look on the fields; for they are white already to harvest."

No one can successfully dispute the fact that this command of our Lord is as binding upon his followers today as when they were uttered nineteen hundred years ago, for the fields are not yet harvested. More than two-thirds of the world's population is still pagan, and without the gospel.

When the field-owner, after much expense, labor and toil, at last views the large ripened harvest field waving in the autumn breeze, the all-absorbing thought in his mind is to find reapers to gather in his crop. Should he fail to find workers, his expense and labor will both be in vain and his harvest an entire loss, for the golden grain will soon fall to the ground.

With this thought no doubt in mind, our Lord cried out: "He that reapeth receiveth wages and gathereth fruit unto life

eternal . . ." and promises a time of rejoicing for both the sowers and the reapers when the harvest is ended.

This is indeed the harvest time in a profounder sense than at any previous time in the history of Christianity. The fields in all parts of the world are ready and awaiting the reapers, and surely this is a clarion call to us from the Lord of the harvest to lift up our eyes and "look."

THE VALUE OF THE HARVEST

In looking over his harvest field the farmer is thinking of its value; what it is worth to him; and God's great harvest field should be looked at in like manner. Who can estimate the value of one single "grain" in his field? But the Son of God paid the price for the whole "field," and that price was his own blood and life; and who can estimate the value of his life? Yet he did not count it a price too high to pay. He looked at the field and estimated its value. Ought we to do anything less in so far as we are able? It will help us to obey his call if we do. Just one little child over there in the dark sin-stricken China is worth more to God than all the treasures of this world, and yet there are those in these United States of ours, who call themselves Christians, but do not give one dollar to help to bring them the gospel of Christ.

THE VASTNESS OF THE FIELDS

Much has been said recently regarding "the unfinished task" with reference to the 75 Million Campaign. But we need to look at our unfinished task in Africa with its 165 million population, 150 millions of which are still unevangelized; then India with about 325 million souls groping in heathen darkness; and Japan with her 50 or more millions who know not where to find peace; and China, that giant nation, the greatest of all mission fields in the world, where one-fourth of the human race is to be found.

Remember, too, that the colored races are numerically two to one of the white: The yellow race are 500 million; the brown, 450 million; the black, 160 million; the red, 40 million; the white 550 million.

It is of interest to realize how fast these heathen races multiply. The brown and yellow races double in 60 years, the black in 40 years, the white in 80 years.

This shows that the colored races increase nearly twice as fast as the white. It has been asked what the inevitable result of this will be. Politically the white race control nine-tenths of the world, but racially they control only about four-tenths. Why has God allowed this to be so? Presumably because to the white race has been entrusted the sacred charge of carrying the gospel of his grace to the rest of the world. The white is the aggressive race; and it is our God-given *privilege, power and duty* to give ourselves whole-heartedly to this task.

Up to the close of the nineteenth century the colored races accepted the political control by the white as a disagreeable but inevitable fact. Now, however, they are growing restive and are seeking to weld themselves together for the purpose of resisting and overcoming this supposed oppression. A brown British-educated man said shortly before the war: "There is a coming struggle between all Asia against Europe and America . . . the white people must be taught by the whirring swish of the sword when it is red." There are premonitory signs of a change of attitude toward the white on the part of the brown and yellow races. The best way to overcome and change this attitude and hostility of these nations and prevent a catastrophe even worse than the last great war is to *redouble our efforts to bring them the gospel of Christ*. We owe it to our country and on patriotic grounds, if for no other, to enlist in this crusade of evangelizing the pagan world.

CONSIDER THE OVERWHELMING OPPORTUNITIES

God has swung wide open the doors for his messengers to enter as never before. Recently many new doors have been thrown open for the Baptists. These opportunities are a fresh call from our great Commander to lift up our eyes and look on the fields. The need of these one billion or more of men and women, like ourselves, created in God's image, ought to stir us up to desperate efforts to seize these opportunities and free ourselves "from the blood of all men." "If ye love me, keep my commandments." "If a man love me, he *will* keep my words." The opportunities in China, especially among the young people, are so overwhelming that our hearts often bleed because we are unable to seize them on account of the lack of teachers and funds. Who does not know that both the political, industrial, moral and religious issues of the future lie largely in the hands of the youth of today? What a responsibility God has put upon us! Opportunity, in this case at least, spells responsibility. What the future of China will be can to a considerable extent be forecast by what the missionaries do for the young people there the next ten years. A Christianized China will be a blessing to the world, but an unevangelized China will be a curse, for she will be another China in the near future under any circumstances, whether Christianized or not. If we only will do our duty and unitedly assume the task, China can be evangelized within thirty years. What we *can* do we *ought* to do and deliver ourselves from the sin of bloodguiltiness.

There are four hundred million people in China who are *without God, without understanding, without hope, without holiness, without power to do good, without Christ, without the gospel light*; and all these blessings that they are without we now enjoy; just because somebody brought to us the glad tidings of God's grace. How long are we going to let them go *without*? Millions today are *without God* because we have kept the glad tidings to ourselves instead of telling it out; so we are *without excuse*. There are some things that we can go *without* and thereby supply those who are starving *without* this Bread of Life. God forbid that we should withhold it from them.

The extent of our withholding is measured by our ability to provide for the needy; and Christ himself does the measuring.

IS IT WORTH WHILE?

Does it pay? "Is it wise for a young man or woman to give or 'throw away' his or her life for the sake of converting the heathen?" This question has been asked more than once, even by such as profess to be Christians.

Judging from the amount that some people invest in the business of our Lord and King, they seem to have come to the conclusion that to invest their money in other enterprises is the better part of wisdom, forgetting that the Lord said that earthly treasures are exposed to the corrupting influence of this world. Millions have been invested in worldly affairs which never yielded one cent of profit. Not only that, but often the investment is an entire loss. Christ our King promises 100 per cent in this life, to those who invest in his business, and eternal life and glory in the next.

The missionary enterprise is the best paying proposition in the world, and as in all matters pertaining to the things of God, Christ himself is the authority on this question, and that ought to settle it for every Christian. Every true missionary in China, I am confident, will join with me in declaring that they would invest their lives there in missionary work the second time, if such a thing were possible; yes, live their lives over, in that land, for the gospel's sake and to evangelize that great nation. There is nothing in all the world that can be compared with that of bringing joy and gladness to those in sorrow and misery; to bring the cup of salvation to the lips of dying men and

women, and to see them drink and arise to live transformed lives; also to see that same living water springing up within them and flowing out to others.

No doubt there are those who envy the industrial genius of Mr. Ford, and the riches he has accumulated. Others consider him a benefactor. There are tens of thousands who enjoy the comforts and advantages made possible through the product of his enterprise; and he is bringing blessing to many. But take *all* the products of *all* the scientists and industrialists in all the world and place them beside the products of one single missionary: say, that of the late Drs. R. H. Graves and Simons, or that of some other missionary of the gospel, and when the curtain is pulled back and the beams of light from the eternal world of glory flash upon them, the former's products will vanish into nothingness, while the latter's will be a joy to the whole renewed universe and endure for ever, and add to the praise and glory of our Great Redeemer. Oh, let us not hesitate to invest in the eternal securities of our Lord's great enterprise. He that saveth his money at the expense of men's souls shall lose it.

To enable others by the grace of God to exchange their sorrow for joy, a broken heart for a spirit of peace, and help them to obtain a glorious hope instead of despair, strength instead of weakness, and to know a living, loving God instead of a god of stone or wood, joy and happiness instead of misery and despair: *this* is a far greater achievement than all others combined.

How did the millions in the heathen lands who are now free from the misery and bondage of heathenism and rejoicing over sins forgiven come to be the possessors of this blessedness? Simply because there were some who were willing to go to them and bring them the good news of Him who can liberate and save them. So the one billion or more who are still in darkness and ignorance must be given the same opportunity, otherwise they will never be saved, and God is holding Christians responsible. So I repeat Christ's command: "Lift up your eyes and look on the fields; for they are white already to harvest." In China the new converts frequently ask the missionary, with a look of anguish in their eyes, "Why did you not come to us sooner? Then my parents might have been saved too, but they never heard of Jesus." Christ's command to us is to *go*; shall we deliberately disobey him and refuse to heed his call? "He that hath my commandments and keepeth them, he it is that loveth me." "Go ye today into my vineyard," saith the Lord. For some it means to *go* in person, to others, *send*, and to *all*, *pray* and *give*. God excuses no one.

"He that gathereth in summer is a wise son, but he that sleepeth in harvest is a son that causeth shame."

"I must work the works of him that sent me while it is day; the night cometh when no man can work."

"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he thrust forth laborers in his harvest."

* * *

"Of this one thing I am sure," Dean Charles R. Brown, of Yale Divinity School, is quoted as having said in a recent address, "when I ride through the streets of our cities and towns, or when I scan the amusement columns of the daily papers, this amusement-loving age of ours does not seem to be in such sore need of more moving picture shows that the Christian church should go into the moving picture business in order to meet any such alleged need. Six days the movies labor and do their work—the seventh is the Sabbath of the Lord thy God. In it let them rest if they will, that their man servants and their maid servants also may rest; and because the people get enough of the movies during the other six days, let us undertake to give them something better on Sundays."

Do We Need a New Word?

Rev. J. W. Atteberry

We outgrow words as the years pass just as the child outgrows last year's garments. Words with a special meaning in one generation may have lost such a meaning in the next.

The leaves of a previous summer are crowded off by the swelling buds of a new growth.

Methods of work, as we all know, are constantly changing. What is successful now may be a failure next year.

As we see the widespread development of layman's activities in all departments of kingdom work we naturally ask ourselves the question, "Are they outgrowing the name by which they have been known so long?"

Is it coming to be like a worn and threadbare garment, a suit that does not fit, or like the foliage of a season that is past?

The word "layman" has come to us from the centuries when the church kept the masses of men in ignorance. In those times learning was reserved for the few who held high positions.

To speak of a person as a layman in those distant days would be equivalent to saying that he was unlearned: one of the common class.

A new day has dawned and is advancing with the oncoming years. Men in all parts of the world are studying as they have never done before the different fields of missionary activities and are becoming well informed about what is being done on those fields. They are coming to feel the needs as they know the conditions under which our missionaries must carry on their work.

As the laymen's movement all over the country enlists the men and educates them in the work of saving the world they are leaving behind them the old, outgrown word as the outgrown shell is left to bleach on the sandy shore of the ocean.

We are coming to the time when this old word must take on a new meaning as it is transformed by the life of the forward movement and baptized in the spirit of a better day, or another word must take its place. In this new day we will not look back to what the word once meant, but forward to what it can be made to mean when millions of men all around the world get a vision of what it is to be laymen.

* * *

Word comes of an evangelistic awakening in Japan that greatly encourages our missionaries in the midst of the destitution and the problems which have come because of the earthquake. Perhaps after all God will use this dreadful cataclysm to reveal to Japan's millions the futility of materialism and the abiding worth of things eternal, thus opening the door still wider for the proclamation of the Good News of life in Christ that has no ending. Pray for our workers in Japan in a special way during these trying months of difficulties and opportunities.

* * *

"Duty Done Means Victory Won." This slogan, proposed by Miss Elsie Richardson of the HOME AND FOREIGN FIELDS staff, has in it a challenging idea. Duty, it has been said, is the sublimest word in the English language. "Duty" means "that which is due." That which is *due* is something we *owe*, and what we *owe* we *ought* to pay. Nobody doubts that if we would *pay* what we *owe*, as we *ought*, the *victory* would be won. Let us burn this slogan into the hearts of our people during the next seven months!

* * *

"A revival in the realm of Christian stewardship will bring every other blessing needed in the church of Christ."



STUDENTS AND FACULTY OF THE BAPTIST SEMINARY, BUDAPEST, HUNGARY

Romance and Reality in Beautiful Italy

Miss Mary A. Taylor

In Charles Reade's "Cloister and the Hearth," he notes the fact that historical names and events are often mere hailstones which strike only to glance aside from the attention of the reader, for "imagination is so rare a gift." I have often recalled this in reading mission reports and addresses. We need the human touch to make it all real to us. Modern journalism has seized upon this truth and gives us, for instance, a sketch of Ramsay MacDonald's wife and birthplace, to vitalize our interest in the Labour Party and its Prime Minister. May I take a leaf from their book and attempt a slight sketch of two of our Baptists in Rome, not to present them as paragons, but merely to change an arid foreign name into a flesh and blood friend and brother, to stretch a hand across the bars of distance, language and nationality?

We Americans are accused of being too often dazzled by size and numbers. In judging our Italian work, we have to consider conditions and values of personality, and remember that sometimes the strength of one man may be "as the strength of ten." My two portraits are of two Italian Baptist preachers' sons, to disprove the popular fallacy that ministers' children are "ne'er-do-wells."

The two of whom I write are the pastor and the deacon of the Rome Church in Via Teatro Valle—Aristarco Fasulo, and Paolo Paschetto. Both of them are doing work for our Baptist cause which is above price, especially at a time when the emphasis laid by Signor Mussolini, the adored Prime Minister, on Nationality and Latin pride, is placing foreign evan-

gelization at a great disadvantage in the popular heart. Aristarco Fasulo is a preacher of convincing force and persuasion, and a writer of clear, nervous prose; Paolo Paschetto a magnetic artist, decorator and illustrator of unusual practicality. Both can conciliate the Italian heart by their Italian gifts of creating beauty, and revealing talent, and by showing that it is not in the pagan magnificence of the Roman church alone that beauty and charm can make their nests.

The other day, when I went to have a coat tried on by a tailor who is also a member of our Teatro Valle Church, I met there Signor Paolo Paschetto, who paused for a friendly greeting, and I told him I had heard that the minister at Civitavecchia was in raptures over the plan he had made for the new church there, where, after years of desolation and aridity, the work is blossoming with promise. He said, with his delightful smile, "Would you like to see it?" and unwrapped a large package to show a drawing of a very simple but artistic house of God, with a projecting tiled roof over the atrium, and a bell placed in a cornice above the entrance. He had lent to the unpretending outlines a touch of poetry by sketching in a few slender cypresses on each side, and a whirring flight of swallows which seem to twitter of Umbrian grace and Franciscan Christian love for God and man. As we praised it, he said, deprecatingly: "Of course, I had to take into consideration the most rigid economy for the building, and there are no better models for Italian churches than our earliest Roman ones." As we looked at it, and spoke of the new Baptist publications to which Signor Paolo lends the wiles of his pencil, the little tailor exclaimed to him: "How happy your father and Dr. Taylor would have been to live to see the wonderful Baptist press we have today!"

At the words, I seemed to see again the chubby, sleepy little blue-eyed boy sitting through his father's earnest but long sermons in our cold, grey chapel, when I used to think the little Paschetos would learn to hate religion. Their father was a Piedmontese puritan, but "the very salt of the earth," rigid in appearance, but with a fund of quiet wit, and their bright-eyed Lombard mother, whom all of the household of faith still calls by the endeared nickname of "Little Mother Gigina," made for them such a happy home, with such noble lares, that the three children, instead of hating religion, have proved themselves its faithful gossellers. All the father's conscientious, scrupulous training of his children has borne the richest fruitage. Paul's heart early turned to Christ and to art. He was baptized into the membership of the church, but when he wished to devote himself to art, his father was dead against it. He feared for his son the temptations of an artist's life, the uncertainty of its practical support in a country where artistic talent is the rule rather than the exception. Paul finally spoke of his desires to one of the chief professors of the Roman Academy, who, seeing the boy's ability and determination, offered to go and talk to his father and was able to persuade him of his son's capacity and probable success in his chosen career. He has been amply justified, but his father did not live to see it. The only person who gave him any practical aid was Dr. Taylor, who personally offered him five or six dollars per month for his art lessons, which he gratefully accepted, and has more than repaid. It has been said that benevolence and gratitude are two virtues which never meet, but it was not so in Paolo's case. Last year when Dr. Taylor's little orphan granddaughter was in Rome, Paul and his wife gave her lessons all winter and



LADIES' CIRCLE OF THE HUNGARIAN BAPTIST CHURCH, BUDAPEST

staunchly refused all remuneration, avowing that their love and gratitude for Dr. Taylor made it possible. This meant much, as Signor Paschetto has now all the work he can do, besides being professor in the Roman Academy of Art. He could really not achieve his public commissions if it were not for his wife's help in enlarging and reproducing his designs, and her doing much of the detail work. By turning their art into industrial channels and accepting every little job of illustration, and decorating and stencilling, they have managed the impossible job of living on art.

This brings me to the artist's romance. While taking his eight-year art course at the Roman Academy, he met and loved his fellow pupil, a lovely girl named Italia, from the Adriatic Coast, who won the same state degree of professor as he did himself, and is as busy a bee. She contributes her share to the family budget by private and school art lessons, and is, in addition, the capable mother of two darling girls: Fiammetta and Mirella. They have not only a lovely little home in Rome, but they have planned and built an artistic country dwelling, at the foot of the Alps, up in the Waldensian Valleys, where Signor Paschetto can work, free from the manifold interruptions of life in Rome. Mademoiselle Paschetto's first name is no misnomer, for all the mysterious and exquisite charm of Italy is in her smile and in the Monna Lisa droop of her long, lovely eyelashes.

Signor Paschetto has won many public competitions, has decorated cinemas and public schools; illustrated text books, designed coins, stamps and bank notes; but above all, he has been true to his brethren and "an example to the faith." His wife is still nominally a Roman Catholic, but she says frankly: "If I were sure that it is *his faith* which makes my husband such

a good Christian man, I would become a Protestant!" We long and pray that she may, and in the meantime, she sometimes comes to church with him, and he brings regularly to Sunday school and church the black-eyed Fiammetta, aged ten, who turns the hearts of all the little boys to wax. Signor Paschetto has lent the sun of his skill to making his faith through our press more attractive and more intelligible in a land of art. He has decorated to good purpose the church of his babyhood; hiding with Christian symbols, and gleaming iridescent peacocks, spots of damp which always reappear on the walls of a Roman ground floor. This year he and his wife have, for the Mission, redecorated with delicate blues and grays the hall at San Lorenzo in Lucina. At present he is at work on a commission for the City of Rome, frescoing some of the rooms used by the Town Council in the Capitol itself—so he has come indeed young to the *caput mundi*!

A real Baptist event this year is the publication, by our Bilychnis Press, of a handsome volume of 250 clearly printed and margined pages, entitled: "*The Papal Primacy in History and in Italian Thought*." The cover is adorned with a forcible illustration, by Prof. Paschetto—the lowest rim of the triple papal crown is being cloven by a two-edged sword.

This book has been written by Signor Fasulo, Paul Paschetto's pastor, and it is singularly able and *apropos* in an age when papal pretensions are constantly being advanced afresh, and when the Baptist position as to the separation of church and state are so little recognized and understood. This book was written as the thesis for the Law Degree won in the Roman University this year by Signor Fasulo, who, on the side, has been studying law ever since his boyhood. It is terse, clear and interesting, and unim-

paired by violent partizanship. The arguments close in with great force as in historical spirit, the primitive churches and their organization are set clearly before us, and we see the gradual disintegration of the Apostolic spirit and principles, as clay and iron were ruthlessly and carelessly mixed with the gold of Christ's teaching, and ambition and worldly tradition superseded the gospel. He traces the history of the development of the Temporal Power, Italy and the Papacy; Italian thought in regard to it from the middle ages to our own times; the ecclesiastical legislation of New Italy; the separation of Church and State as first enacted by Roger Williams in Rhode Island, and dreamed of, for Italy, by Gioberti and Cavour. The book is a real contribution to Italian Protestant literature, and it is well presented by an able introduction of Dr. Whittinghill's. It is dedicated by the author:

TO MY FATHER
A VETERAN OF HIS PATRIA
AND OF THE GOSPEL
IN ITALY
ON HIS NINETIETH
BIRTHDAY

This father, who was one of the handsomest Sicilians I have ever met, fought as a boy with Garibaldi for the liberation of Sicily, and was one of our ministers for many years. He also wrote a Protestant and controversial novel: "*Emmeline*," which was much read by our young evangelicals, and as a recreation from preaching and pastoral work was wont to paint landscapes. He used to say that every woman ought to be a flower, so his seven pretty daughters were named after flowers: Violet, Camelia, Rosa, Bianca, Dahlia, etc. Signor Aristarco's mother was a Roman, and from very early youth he decided to follow his father's example and become a minister. He studied in our



RUSSIAN BAPTIST YOUNG PEOPLE AND THEIR LEADERS

Three of the persons in this group were arrested the day after this picture was taken, following the close of the Convention, and held in prison for a considerable time.

theological school in Rome, and he was most fortunate in his marriage to his devoted Adelina, who herself the daughter of the Wesleyan minister in Palermo, has become not only a Baptist, but a very fine minister's wife, shepherding with singular unselfishness and zeal her husband's flock, first at Pordenone, and then in Rome, where she plays the harmonium for all the services at Via Teatro Valle, teaches in the Sunday school, and does much of the pastoral visiting, throwing herself whole-heartedly into the work she has chosen. They are singularly congenial, as Mademoiselle Fasulo has taken a university degree and is an accomplished musician. She sometimes ekes out the meagre salary of a minister by giving French and music lessons, as she is an excellent teacher, and she shows hospitality to the young people of the church and our students. They have two fine children, Marco and Giulia, who are in the "ginnasio," which about corresponds to American high school, and the keen little girl with big grey eyes like her mother's, leads her class of boys and girls and wins high praise from the Latin teacher.

If the little tailor wished that Dr. Taylor and the father Paschetto could see the fine publication work which Dr. Whittinghill has brought to pass, I think that if they could come to the Teatro Valle Church now, and see the good congregation of attentive, serious people, and note their great improvement in giving to the cause, their yearning hearts would leap with joy.

The Baptist Orphanage in Rome

Rev. D. G. Whittinghill, Italy

Even with the picture which adorns the cover page of the magazine you will get but a faint idea of the beauty of this Home for our children. It is set in a garden among pines and fir trees on a high hill, two miles from Rome, with as fair a prospect as Moses saw from Nebo's lovely mountain. The Tiber winds like a tawny ribbon through the valley, and Rome's yellow and cream-colored houses gleam clearly in the blue distance with such effects of light and shadow on the rolling country and garland of mountains, as to delight a painter.

To the west is a wood surrounding the famous Stuart Villa, which at one time belonged to the pretender to the English crown, whose body lies in the Church of St. Peter. To the southwest, on a clear day, a thin line of the sea may be seen. To the northwest is the village of St. Onofrio, and to the north and east the undulating country stretches away to the far Apennines. Behind and on the two sides of the house are some forty acres of land belonging to it, and which are cultivated by a small farmer. The farm supplies the Orphanage with milk and eggs, vegetables, fruit and flour. The property has plenty of space for boys to play brigands and football and tear their clothes in a healthy, normal way, and

they seem very happy and fond of their young house master, Sig. Augusto Mario Piccinni, who is 28 years old, and, during the war, served as officer in the Italian Army and, later, in the National Guards, and has been for years a member of the Florence Baptist Church. He is kind and patient with the children, yet exacts discipline and prompt obedience and is beloved by them.

For their education most of the children are sent to the Communal School at St. Onofrio, at a distance of about half a mile. The two oldest are attending the American Superior School, about a mile and a half away.

We ourselves naturally provide the religious instruction. Every evening there is Bible reading with explanation and prayer. On the Lord's Day there is the Sunday school at 10 o'clock, and at 5 o'clock a public meeting to which people from outside can come if they so desire. At every service we have a number of strangers, some of whom take great interest in the gospel. On Saturday afternoon the Catechism is taught.

In Italy we are passing through times of great difficulty. A clerical reaction has set in such as I have never known before in the long course of my experience. Numbers of the daily papers, which were formerly anti-clerical, today lose no opportunity for upholding the Church of Rome to universal admiration, nor do they neglect to cast a slur on all evangelical movements. This is not to be wondered at in view of the fact that our own denominational paper in England lately

published a correspondence, in which the writer, comparing Catholic countries with Protestant, concluded that Great Britain is today the least Christian country in Europe! It would be well for such writers to be sure of their facts before committing themselves to public print. Their ignorance of the spiritual condition of Catholic countries is deplorable, and their gratuitous statements are likely to do incalculable harm. In fact, an Italian daily paper got hold of and quoted the said correspondence as a proof of the superiority of Catholicism to Protestantism as testified by an eminent Free Church divine.

A new nationalistic spirit has sprung up in the hearts of the people. The support given to the church today does not mean that the religious sentiment is deeper than it was formerly, but that men look upon the church as a great Italian institution of international importance, whose influence is felt and exercised throughout the whole of the world. The king and queen of a great nation devoutly and repeatedly kiss the foot of an Italian Pope; many of the Protestant Powers think it well to send an ambassador to its court. The Catholic Church is one of the glories of Italy. As a result of this modern national feeling such institutions as ours are looked upon by some with suspicion as being unpatriotic. In view of this fact the third paragraph of our Regulations, as presented to the authorities, is of importance—"The aim of the Institution, beyond material support, is to train our children to become true Christians, good citizens and ardent patriots."

This pretty home for our poor Italian orphans is really a dream come true. Dr.

George Boardman Taylor used often to long for a place for our Baptist orphans where they could be brought up as such and not, as so often was the case from necessity, drift into pedit-baptist and Roman Catholic institutions and be lost to our churches. When I, with Dr. Love's approval and co-operation, succeeded in purchasing the beautiful, ideal site for an Orphanage, which different Roman Catholic orders have repeatedly sought to buy back from us, at a fancy price, our Italian Baptist pastors spontaneously requested that it might be called in loving memory after the first father of the Italian Mission, whose love for his own children had widened and deepened into a deep interest and love for the children of his brethren to whom he tried to give and yearned to give more of the good gifts of Christian training and education. He fully understood the wisdom of the Roman Catholic Church in getting an early hold on the affections and associations of childhood; and of planting seed in tender soil. It is a lesson which American Baptists are learning and demonstrating by their wonderful Sunday schools, but let not those who sit in the sunlight forget those who sit in shadow and darkness! If "all the world loves a lover," an even larger world loves a child, as our Master taught us to do, and every one must bring a mite to help our orphans. The Orphanage is at present under the care of Rev. Wm. Kemme Landels, who was formerly in charge of the work of the English Baptist Society. He has written several excellent books in Italian for our young people, and is fond of boys. He collected, during 1923, about eight thousand lire for the

Orphanage, from English friends. An Italian church in America is maintaining one orphan and our Italian churches here contribute. One pious Baptist American lady from California gave my wife \$100 for a cow for the orphanage. Tomorrow our Dorcas Society of the Via Teatro Valle Church meets to make aprons for the orphans. The Italians have a proverb: "One hand washes the other, and they both wash the face."

His Way

God bade me go when I would stay
'Twas cool within the wood.
I did not know the reason why.
I heard a boulder crashing by
Across the path where I had stood.

He bade me stay when I would go;
"Thy will be done," I said.
They found one day at early dawn,
Across the way I would have gone,
A serpent with a mangled head.

No more I ask the reason why,
Although I may not see
The path ahead. His way I go;
For though I know not, He doth know
And He will choose safe paths
for me. —Maud E. Cramer.

Ask God to give thee skill
In comfort's art,
That thou mayst consecrated be
And set apart
Unto a life of sympathy.
For heavy is the weight of ill
In every heart;
And comforters are needed much
Of Christ-like touch.

Anna F. Hamilton.



DRS. GAMBRELL AND MULLINS IN ROUMANIA

This picture was taken while our beloved Baptist leaders were visiting Europe on a tour of investigation and encouragement of our brethren on the Continent.



THE HAK-KA BAPTIST ASSOCIATION, 1923

Shall the Untouched Millions in China Have the Gospel?

Rev. J. R. Saunders, Shiu-Chow, in the Hak-ka Field

Many people enjoying the full blessings of the gospel came to me after I had spoken about the "untouched millions" in China and said, "Is it possible that there are still such conditions in the Orient?" I have had to reply always with sadness that such conditions still exist.

MILLIONS IN DARKNESS WITHOUT A MESSENGER

In the Hak-ka field where I am giving my life to change such conditions there are great stretches of country densely populated, the general culture and civilization of the masses ranking high in this land, where there is none to tell the people of Jesus Christ the world's Redeemer. These Hak-kas are a distinct people even in China, speaking a different dialect, living mostly in the interior away from the great thoroughfares of trade and travel, having but little touch with the port towns and coast country where most of the missionary work in the past has been done. Their population is variously estimated from twenty to fifty millions, and even as many as one hundred millions if we count the islands around China. But little has been done to give the gospel to them in their own distinctive belt where the masses live and are still untouched.

ARE THEY WORTH WHILE?

Some people think that these Hak-kas are an inferior people unworthy of our best efforts. They are regarded as a mountain people. Such an idea is far from correct. They do not live along the coast and in the largest cities and port

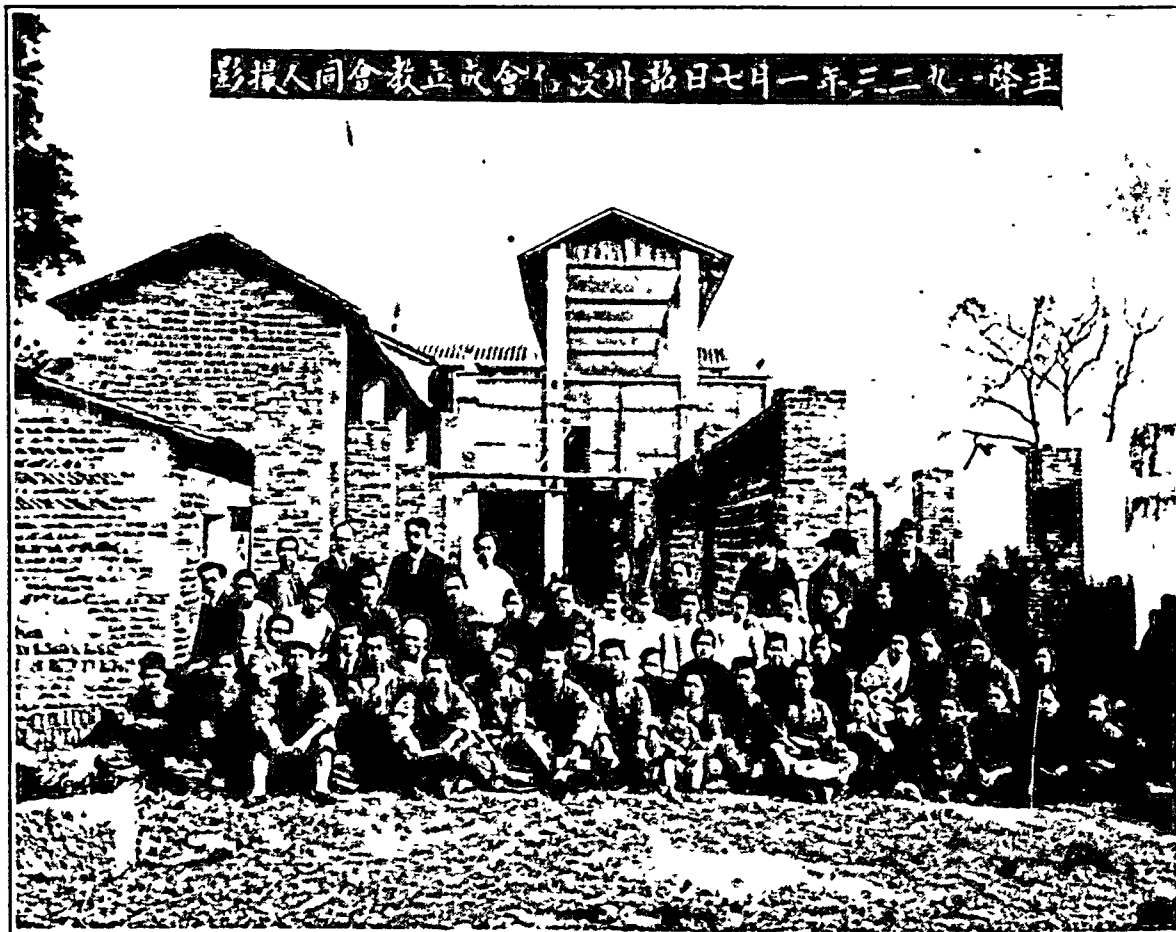
towns in predominant numbers, but they are occupying the interior country as in Tennessee and Kentucky and the lands bordering on these states. The Hak-kas are found in all the important centers in certain lines of trade anywhere in South China. Among the great political, religious and educational leaders they always forge to the front. They are both progressive and aggressive. A few of their finest young men have reached the great institutions of learning in China and in the United States. They have ranked among the very brightest in these institutions.

In winning them to Christ we are helping to prepare a most virile army for our Saviour. To neglect them we are leaving to the forces of darkness one of the most potent forces in any land. In the South-

land we now look upon the mountains and valleys of Virginia, North and South Carolina, Georgia, Tennessee and Kentucky as the most fruitful fields for splendid Christian leadership. If these fields had been neglected years ago, what would have been the situation of the Baptist brotherhood in the Southland? A similar situation exists in China, except it is increased many folds in importance here by reason of the many, many millions involved.

ARE THESE MILLIONS READY TO HEAR THE GOSPEL?

All over this land we have great opportunities, but surely none are more ready to hear than the Hak-kas. Wherever the



THE CHURCH THAT ENTERTAINED THE ASSOCIATION

This church had been organized only about four months at the time of the meeting. It is already almost half self-supporting.

gospel has been preached they have responded most hopefully. These who have responded are among the most forceful leaders for Christ we have in China. All denominations report that their Hak-ka preachers are among the most trustworthy and zealous for the cause of Christ they have. Comparing the few who labor among them, the results are exceedingly encouraging.

We are ready to go forward here. The people are ready to hear and we are prepared to advance. Our preachers and Bible-women and lay-workers are manifesting a devotion to the task of giving the gospel to their own people that is the greatest asset we have in the field. Our workers have heartily agreed to the following conditions of warfare:

1. To give themselves with all they have to the Lord—absolute consecration.
2. To give at least their tithes unto the Lord. Some of the workers are giving a fourth and a third of their meager salaries that their own people may hear the gospel and be trained for service.
3. To faithfully follow the New Testament pattern of giving and service.

This native army that is forming surprises us in its devotion and gifts of life and money. We can never expect to conquer the masses in this land until there is a native army ready to march forth under the definite direction of the Lord of heaven and earth clothed with his Spirit and power. We believe this army is forming under his own leadership in this Hak-ka field. It is small now, but it is of the hopeful kind.



THE "RECRUITING CAMPS" BEGINNING

"Long have we prayed that we might have a Hak-ka Seminary and Bible School, and this year such an institution has been started."

A RECRUITING CAMP JUST STARTED

Long have we prayed that we might have a Hak-ka Seminary and Bible School for our men and women. This year such an institution has been started in rented buildings, with a few faithful native teachers. Our Hak-kas in the past have received their training in institutions where other dialects were used to their disadvantage. Now the above institution has been opened where they can be trained in their own dialect and in their own environments.

This training camp assures leaders for the future. Though the beginning is under great difficulties and many handicaps, yet the start is made and our Captain will carry it on to perfection. We lay this new institution on the hearts of our people and earnestly beseech you to pray with us for it day by day until the needed teachers will be found and the adequate equipment secured so that the "Camp of the Lord" will shine through separated and anointed men and women, who will go everywhere to the millions, who have not heard of their Saviour, and proclaim salvation unto all the peoples. The glorious gospel message that first brought joy and gladness to the shepherds on the hills of Bethlehem will sound clear, positively and winningly to these hills and valleys that have waited in vain through the centuries for the long-delayed messengers.

A FEW STARTLING FACTS ABOUT THE SITUATION HERE

This immense field is almost wholly untouched by true Christianity. Apart from the struggling German Lutherans and Catholics from France and America, there are only a few missionaries from any land here. The Presbyterians have a few workers along the border and the Seventh-Day Adventists are found in a few places. The people who are seeking to do a worthy task are the Baptists—about fifteen Northern Baptists, ten Southern Baptists, and a few Russian Baptists. The task and opportunity is for the Baptists of the world to meet. It is left mostly to us.

A surveying party walked fifteen days and did not find a hospital in any of our travels, no Christian school except one of



SOME LEADING WORKERS IN THE HAK-KA ASSOCIATION

"Our preachers, Bible-women and lay-workers are manifesting a devotion to the task that is our greatest asset in this field."



MEMBERS OF THE NATIVE EDUCATION BOARD

"There are five schools recently opened, the object of each being to teach the ideals of Jesus and win souls to him."

primary grade, and then only a few students; the people knew nothing of Christianity as we understand it, and the great masses knew nothing of it at all. A few people knew that they had seen a few Americans, but these were selling cigarettes, Standard oil or other products of trade—the messengers of Christ with salvation had not reached them.

SOME OF OUR DEFINITE NEEDS

We very much need preachers and teachers who can go forth everywhere preaching the gospel. Both men and women are sorely needed. These are needed for great centers and for the country villages and market towns.

Three doctors ought to come out speedily and get ready to open up great medical centers. One of the greatest, if not the greatest, opportunity for medical work in Canton Province is found in Waichow, a city of over two hundred thousand without a foreign doctor. In the section around Shiu Chow we ought to have a doctor to help look after the Ying-tak Hospital, start one at Shiu Chow where we could look after the growing student body and the general medical needs of this center. In an adjoining province there is a city of five hundred thousand people, without a foreign doctor of any kind. There is no foreign doctor in days of the place. What an opportunity for faithful workers to come and do large things for the Saviour!

THE IMPERATIVE NEED OF THE HOUR

The conditions here are most favorable to advance. Everything is ready to go forward. The masses are ready to hear—

never more friendly and appreciative. The Lord has prepared this field for the gospel. Plans have been well laid after a very careful survey of the field.

Our people in the homeland must come to the help of the Lord. We are depending on you to come to our rescue. You can help, and must help, if the untouched millions are to have the gospel. You can help us by your prayers—co-operating in your prayers in our behalf. You can lay your gifts and prayers upon the altar for this great task. We are here

to give our lives. What a privilege is yours to be one with us in your sacrificial gifts. Then the needed workers ought to come over. Men and women whom the Lord calls ought to come and link their lives with the Saviour and us to make glorious in heroic deeds the message of salvation. In the Baptist churches and schools in the homeland are men and women whom the Lord would have come over and help us. We would beseech you to come over and turn the hearts of those people from idols to serve the true and loving God whom we serve and whose we are.

In the present campaign to meet our pledges and go forward in our gifts, we in the South are determining in a very large way whether or not these untouched millions are to have the gospel. Look on these and the crucified risen Saviour and meet the needs of the hour.

* * *

Dormitory Life in Our Mountain Schools

*Miss Martha Sullinger, Lady Principal
Fruitland Institute*

Dormitory life in any school is largely the opportunity for character building. The distinctive feature of the dormitory life in our schools is the domestic service through which we make a home. In the beginning this co-operative service seemed necessary on account of expense. Later we realized its greater value.



A YOUNG HAK-KA PREACHER AND HIS BRIDE

"We Baptists of the South are determining in very large measure whether or not these untouched millions are to have the gospel."

We may rightly call our dormitories homes, for that is our real ambition. We are not simply a club, though our expenses are what we make them; neither are we a boarding school, for our expenses are still limited. We strive to make a real home where each has her daily household duty and takes pride in doing it well. How happily we work together—such good times we do have!

There hangs in our hall a motto, "Home where each lives for the other and all for God," and also "That our daughters may be as corner stones polished after the similitude of a palace." These are our goals.

We realize more and more that a country's power is in her homes. Now as never before the great need of intelligent, consecrated home-makers is being felt. God grant that our boys and girls may make Christian homes and so bless this great country of ours!

Small beginnings they were, indeed. We began with a half-dozen girls and almost no equipment. Yet we soon caught the home spirit and have kept it. We begin the day with God. To our breakfast table we bring his truths, his promises and his commands. As we quote these we ask for the Spirit's power to believe and live them. After breakfast we take up the busy routine of the day. Many hands make light labor, and by 8:30 the house work is finished and we are in chapel. On through the day we go fitting together the home work and school duties.

We teachers live with our girls, share their pleasures, as the r work, and share also their joys and sorrows. What a wonderful opportunity we have, and what great privileges for personal work!

To be a real home-maker, one should be able to cook good wholesome meals as well as plan them, and that at minimum cost. We try to meet these needs in our everyday meals. The girls are taught to plan meals, to cook them, and to serve them. We set our table correctly and serve our meals as we would like them in our own home.

The girls' rooms are inspected daily, and not only do we strive for neatness and cleanliness, but for good taste and as much beauty as we can afford. Little by little we have grown in strength and equipment until we have the necessities and some comforts.

Almost from the first our girls have had their prayer meetings. The private devotions between the bells at night or the "morning watch" before breakfast have proved a great blessing. On Sunday evenings the girls have their prayer meetings together. They arrange and manage these services. These prayer services have been the great power of the home. Here we have seen souls brought into the kingdom, lives surrendered to definite service, and visions of fields "white unto harvest" gained.

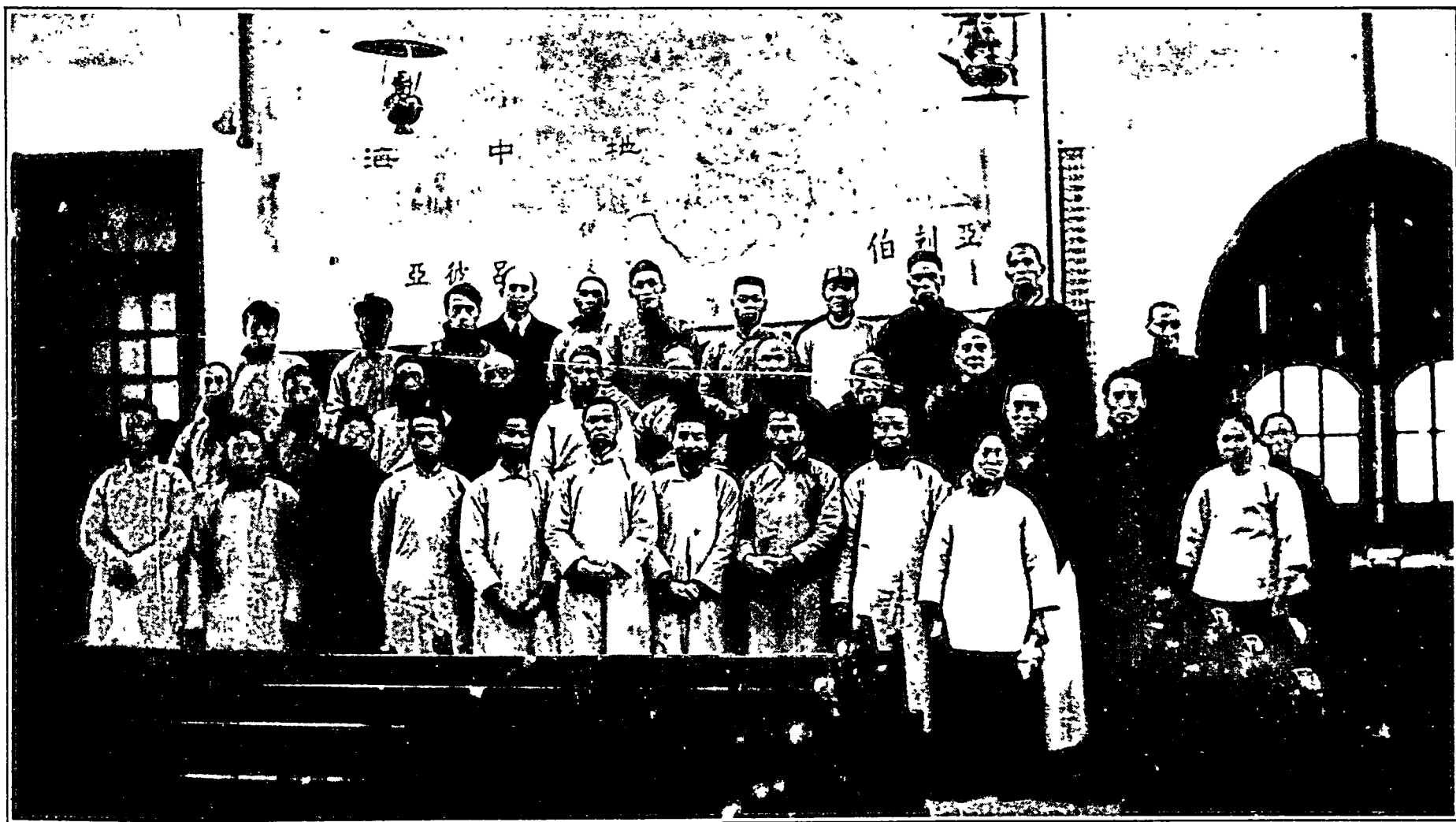
While we were yet small in number we gathered in my bedroom to study the Sun-

day-school lesson on Saturday evening. This gave the teacher the closest, most intimate touch on lives. Out of this grew the nightly vigils at the bedside of consecrated teachers. We still study the Sunday-school lessons on Saturday evening, though we meet in a room large enough for all 70.

As a small band we realized the social need. Here we must again lead. We made our home the center of social life, not only of the school but of the community. Our boys and girls must soon go out into the world. There must be no crudeness from lack of knowledge, no timidity from lack of confidence. We must meet strangers easily. This culture we strive for by supervised social life.

On Thanksgiving our boys and girls serve dinner together in our dining room. We serve this dinner as a banquet with toasts given by the pupils. Often we have an after-dinner speaker. To do it right does not lessen the enjoyment of the occasion. Our boys and girls have appreciated this training as they have gone from us into their life work.

We are grateful indeed in the great improvement we see in the homes our former pupils are making, and thank the Father day by day for the privilege of touching these lives in this intimate way. He is using our girls at home and abroad in making homes that live for the bringing in of the kingdom. Our girls' home is the greatest opportunity in our school.



OUR EVANGELISTS, KWEI LIN, KWANGSI, CHINA

"Christ worked through men, and the missionary must follow his method. These native workers are our greatest assets for reaching the people."

From the Woman's Missionary Union

BIRMINGHAM, ALA.

W. M. U. Items

The reports from the states are in for this Convention year and they tell a pleasing and encouraging tale. Every grade of young people's organizations shows a gain over the number reported last year with the result that the total number of these societies reaches 11,711; the total number of women's societies being 10,615. Virginia has nearly reached the ideal in organizations for women; in the state there are now less than 300 Baptist churches without a W. M. S. What is finer is that the young people's organizations are over twice the number of the women's societies. This far-reaching missionary education will bring about results worth watching for in the state.

The Standard of Excellence record for the year shows that in the eighteen states there are 8,950 standard organizations of all grades. The number of A-1 organizations is 1,986, which is nearly 500 more than were reported last year. South Carolina leads in the number of these well-developed societies with the fine total of 315, but Mississippi has the largest number of standard societies of all grades, 1,294. To attain class A-1 a woman's society must reach the ten points required of an efficient W. M. S., and the young people's standards have fewer points; societies may grade as low as Class D and still be counted in the standard of excellence record.

One of the requirements on the standard is at least one mission study class or mission reading circle, and surely the majority of organizations must have had some mission study work, for the year's record shows that 17,099 classes were held and that 82,842 small seals were won, each representing the study and the examination taken for one book. Of the Union's official seals 4,407 were awarded, 1,021 of them going to Texas, 815 to Virginia and 572 to Mississippi. The honor certificate is given after 17 books have been completed and a mission study class taught, while the second honor certificate means that the holder has taught at least seven classes; 195 honor certificates were awarded, and again Texas, Virginia and Mississippi lead the list.

College Y. W. A.'s show a large increase in number of A-1 organizations, which is a proof of the value of the full graded union. Our young women who come from Sunbeam Band, Girl's Auxiliary and Young Woman's Auxiliary training in the local churches are ready to carry College Y. W. A.'s to A-1 standard. After college days they go back to their churches ready to improve the junior organizations there. The full graded missionary system is a splendid circle valuable all the way around its circuit.

Last January one of Fruitland Institute's girls' dormitories burned to the ground with everything in it completely destroyed. But Fruitland Institute Y. W. A. was not to be lax in meeting its apportionment and going beyond it, in spite of fire. Sunday, April 27, just before commencement brought another \$45 to their credit, \$20 for Home Missions, \$15 saved by doing without Sunday night suppers for three weeks, and another gift of \$10. What if all Southern Baptists had given as these young women did!

Last October Missouri W. M. U. was organized and the state divided into six districts according to the plan almost universally followed in our Southern Baptist Convention W. M. U. work. The districts held their first conventions in St. Joseph, Springfield, Windsor, Moberly, Cape Girardeau, March 17 to April 2. One could not fail to wonder whether such new organizations could really function, especially when snow, rain and bottomless Missouri mud added their dampening effect, but one ceased to wonder after meeting Mrs. J. G. Reynolds, Missouri's W. M. U. secretary. She loves Missouri enough to rebuke all influences which would hinder her state in assuming its proper position of leadership in kingdom affairs. Such love must win success, and truly the first district conventions were successful beyond all expectations. The representation from associational superintendents would have caused older state organizations to look to their laurels. How did it come about that so many superintendents attended their district meetings? One elderly associational superintendent rode horseback three miles to the railroad station, because no vehicle could navigate Missouri roads in her section. Another rode a longer distance in a two-horse wagon, an automobile being useless in the deep mud. The will to serve and sacrifice and succeed in the Lord's work is strong in Missouri W. M. U. Rev. and Mrs. John Lowe, of Tsinan, China, Rev. and Mrs. J. M. Justice, from the Mexican work in Kansas City, Rev. and Mrs. Frank Connely, of Tsining, China, and Miss Alice Kern, working among the Italians in St. Louis, brought foreign and home missions very close to the hearts of those who attended the conventions. Y. W. A. banquets were helpful features of each meeting, Miss Viola Beagle, young people's secretary, wisely planning and carrying out these attractive sessions when older people saw how splendid young people could understand and undertake W. M. U. work. Four city-wide Y. W. A.'s Miss Beagle can now report. The third quarterly meeting of the Y. W. M. U. of Kansas City was remarkable in the 100 per cent reports and representation which it provoked. The conventions, the Kansas City Y. W. M. U. meeting mentioned, and week-end meetings in Sedalia, Warrensburg, LaGrange College, Kirksville and a Monday evening Rally of the Y. W. M. U., of St. Louis, gave Miss White, the Union's field worker, W. M. U. training which she enjoyed and needed and appreciated.

June 17 to 27 the Y. W. A. girls of the South will be having their first Southwide Y. W. A. camp at Ridgcrest, N. C. A wonderfully fine program has been planned, which will include addresses by Mrs. W. C. James and Miss Mallory; mission study classes taught by missionaries, Miss Emma Leachman, of the Home Mission Board, and Miss Blanche Sydnor White; conference hours with the state young people's leaders, and an interesting story hour each evening with Mrs. Una Roberts Lawrence, of Arkansas. Afternoons of relaxation, mornings of information, evenings of inspiration, will give a three-fold answer to the three-fold development needs of all young women. The purpose of this ten days of Friendship, Fellowship, Frolic with his Spirit over all has been expressed in the three lines:

"To lift up our eyes unto the hills,
To open our eyes to visions in the valleys,
To realize life's joys abounding."

If you wish to share, write Birmingham W. M. U. Headquarters, 1111 Age-Herald Bldg., immediately sending \$2.50 enrollment fee. Room and board at Pritchelle Hall at special rate of \$15 for the ten days.

Come up to Ridgcrest!

Three o'clock Sunday afternoon, April 27, at Southside Baptist Church, Birmingham, brought the quarterly Rally of young people's organizations of W. M. U. of Birmingham Association. A rainy day did not prevent a goodly number of Sunbeams wandering in, quite a fine group of G. A.'s, a splendid company of R. A.'s and some Y. W. A.'s; the total attendance of young people was 150 with many counselors and grown-ups as visitors. Mrs. W. B. Allen, associational leader, graciously presided. Miss Blanche Sydnor White was the principal speaker of the afternoon, impressively telling the young people of gifts which they might well cast into the treasury of our Lord. Miss Agnes Durant, young people's director of Ensley Baptist Church, led the singing, teaching the young people a clever song to the tune, "Bringing in the Sheaves:"

Birmingham for Christ,
Birmingham for Christ,
Boys and girls of Birmingham
Let's take this town for Christ.
Sunbeams shine out bright;
R. A.'s work with might;
G. A.'s and Y. W. A.'s,
Let's take this town for Christ.

Arkansas did not lose a single Girls' Auxiliary, Royal Ambassador Chapter or Young Woman's Auxiliary organization during the past year. This is a splendid record in sustained, permanent activity.

Program for June

TOPIC—EUROPE

Song—"Count Your Blessings"
Song—"There Shall Be Showers of Blessings"
Prayer of Thanksgiving
Echoes from the Convention—Blessings of the past year—New plans
Hymn—"Come Women, Wide Proclaim"
Presentation of New Hymn and Watchword
Bible Study—The Signs of an Apostle, Acts 1: 15-26
Hymn—"Lord, Speak to Me that I May Speak"
Prayer for the work for the coming year, especially for the completion of the Seventy-Five Million Campaign
Map Talk—Southern Baptist Fields in Europe—location, population, nationalities, Religious Background
Hymn—"The Morning Light Is Breaking"
Two Brief Talks—1. Europe's Great Need—a Trained Native Ministry
2. Woman's Part in Baptist Work in Europe
Sentence Prayers for the work in the different countries of Europe
Hymn—"Send the Light"
Story Leaflet—Order for 3c from W. M. U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.
Personal Service Period—Daily Vacation Bible School Work—what it is, why have it, how to start to getting ready, cost, results
Prayer for Our Young People's Work
Business—Report of Young People's Leaders; Report of Gifts to Seventy-Five Million Campaign; Report of Win-One Campaign; Marking of Standard of Excellence Wall Chart; Report of Personal Service Committee; Plan to Keep Up Interest at Summer Meetings; Routine Business
Closing Prayer

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

The Layman's Responsibility in Hearing

Jesus said, "He that hath ears to hear let him hear." The manner in which we hear is a vital matter, because of its effect upon the speaker and upon ourselves.

The listless auditor chills the speaker; as Dr. Flippo of Virginia was accustomed to say, "He puts ice in the pulpit." Few recognize what an injustice is done the man on the platform or in the pulpit by such indifference. Too often the deacons and other prominent laymen take seats in the rear or at the side of the auditorium and give to the speaker little or no inspiration. They act as if they were mere spectators to the performance. The front seats are too often taken by children who are restless and sometimes talkative; if these seats were occupied by sympathetic and responsive men and women, it would greatly stimulate the speaker. There needs to be a reform just here. This section should no longer be "no man's land."

The effect of listlessness to the hearer himself is serious; he cannot leave the house of worship in exactly the same condition that he entered. If he is not receptive and responsive, the gospel may prove "a savor of death unto death"; we need to cultivate such sympathetic attention that it shall prove "a savor of life unto life." The hearer as well as the speaker has a serious responsibility.

Brotherhood Meeting

For the meeting of men in June it is suggested that the period be devoted to reports of the Southern Baptist Convention. If the pastor or any other member of the church attended the Convention it would be well to call on such persons for reports; if no member of the church was present, by reference to the State denominational paper a full report may be found. Such report will furnish sufficient information to enable a layman to speak with interest in regard to this meeting.

A Visit to New Mexico

After spending only one night at home the General Secretary left for a campaign in the churches of New Mexico. On his way he stopped on Sunday, April 13, and spoke at 11:00 a.m. for the Prescott Memorial Church of Memphis, which is located just outside the campus of the West Tennessee Normal College. This is a comparatively young church, has had a very satisfactory growth and is completing a very beautiful building that faces the grounds of the college. The visitor was met at the station by Mr. E. A. Gaulding, a prominent rail-

road man and a zealous member of the Prescott Memorial Church, and was shown thoughtful courtesies during the day. Both he and T. B. Witt of Roanoke, Virginia, spoke of the large blessing that had come into their lives from the South-Wide Men's Convention in Memphis.

Rev. J. H. Oakley is the pastor of this new church and has some large and aggressive plans for its growth and development. Its strategic location makes it an institution of large promise.

A Striking Case

A layman, very deeply interested in seeing his church meet its full obligation to the 75 Million Campaign by April 30, interviewed a prominent business man with regard to a balance the latter was owing to this fund. He admitted that he owed about eight hundred seventy dollars, but stated he did not have the money and was not disposed to go into bank for it. After urgent solicitation on the part of the first layman, he consented to borrow the money. A little later, the mail brought him almost the exact amount of the balance from an unexpected source. With a spirit of gratitude and joy he called immediately on the solicitor to report the check just received. He said, "Had it fallen out of the skies it could not have been a more complete surprise." He does not attribute this good fortune to accident or luck, but to the blessing of God.

Roanoke, Virginia

The first public service for April was rendered in a Stewardship Conference with the Baptist churches of Roanoke, Virginia, beginning on April 6 and continuing for five days. For the first three days the meetings were conducted in the Melrose Baptist Church and for the last two with the Belmont Church. While most of those who attended came from these two churches, on several occasions there were good representations from other churches of the city; especially was this true of Virginia Heights and Villa Heights.

"The Stewardship of Life and Substance," "The Laymen's Obligation to the Kingdom," "The Qualifications and Duties of Deacons," and "Scriptural Finance" were the topics considered. It was gratifying to find a large number of laymen in these churches that are fully alive to their church duties and are ready for every good word and work; a very effective organization of the men was found in connection with some of the Roanoke churches.

Two of the most significant meetings during the conference were those conducted distinctively for men and women on Sunday and Tuesday afternoons. The meeting for men only was attended by about 175, representing all the churches of the city; at the meeting on Tuesday afternoon, 150 women came, representing several of the churches of the city, 103 coming from the Melrose Church alone.

Including Vinton, a suburb of Roanoke, the city has eight Baptist churches, representing a membership of about 7,500; these churches all have wide-awake pastors and are moving forward in a very satisfactory way.

The visitor is indebted to Pastors Connelly and Goodwin and their families for special courtesies.

Clovis, New Mexico

The first engagement in New Mexico was with the Baptist Church at Clovis. This church has shown itself very generous in the building of a hospital in this community, which the church turned over to the State Convention a few months ago. While this institution is not large, it is rendering a very valuable service and is conducted in a fine business way.

The pastor, Rev. J. F. Nix, was away in a meeting, but some of the leading laymen had given especial attention to the promotion of this meeting and it was said that virtually every layman of the church was present. S. S. Allcorn met the Secretary at the station and made provision for his comfort during his stay. If pastors everywhere would place upon their leading laymen the responsibility of making such laymen's meetings a success, they would be relieved of some unnecessary burdens and the laymen would get some discipline that would greatly enrich their own lives.

Roswell

This is a beautiful town of about 6,000 inhabitants and is located in a very rich section of the Pecos Valley. The pastor and laymen of this church arranged for a banquet for the men on the night of this visit. Plates were laid for sixty-four, and all were surprised and gratified that sixty-five came; every deacon was present and the interest in the matters discussed ran high; indeed, it was a very significant meeting.

Quite a number of the Baptist men are interested in orchards. The thermometer dropped to twenty-six degrees that night and a company of these men, including Pastor Cook, went out about midnight to smudge the trees in order that they might save their fruit.

The Roswell Church has a magnificent building, a company of very strong and loyal laymen, and is in thorough accord with the program of the Southern Baptist Convention.

Carlsbad

This is a beautiful town of about 2,500 inhabitants in the southeast corner of New Mexico. It has perhaps more cottonwood trees to furnish shade for its streets than any other town of its size in the country. It is a popular health resort and people come to this climate from all parts of the continent.

There was a very satisfactory attendance at the meeting at night. The next morning the aggressive young pastor, Rev. Ira Harrison, invited twenty-one of his leading laymen, including the deacons, to a noon luncheon at one of the hotels. Exactly that number came and gave a most responsive hearing to a discussion of some of the practical duties of men to their pastor and their church.

Artesia

When Rev. H. F. Aulick, the stewardship secretary for New Mexico, and the General Secretary arrived at Artesia, it was learned that the letter from State headquarters in reference to this engagement had failed to reach the pastor. For this reason the meeting had not been given much publicity and the attendance was, therefore, very small. The pastor, Rev. L. R. Simons, for several years, until recently, had devoted a part of his time to business. On coming to Artesia he decided to give his entire time to the ministry and it was gratifying to learn of the large success that is attending his labors in this field. It was a joy to meet some of the choicest laymen in all the land at this place. One of them, who is not a man of large means, recently contributed \$1,000 to Montezuma College and is a liberal supporter of the 75 Million Campaign.

Tucumcari and Logan

To reach the engagement for Sunday it was necessary to travel almost 300 miles, going by way of Amarillo, Texas. New Mexico has an area almost three times as great as that of Tennessee, and yet has only about 10,000 Baptists; its churches are very much scattered and much travel is required to reach them.

The church at Tucumcari is in thorough accord with its pastor, Rev. L. S. Sage, and is one of the most progressive churches in the entire State. It has a number of strong and zealous laymen and it is quite proper that special reference should be made to Dr. J. M. Doughty, a successful surgeon, who finds time in his busy professional life to give attention to his church. Mrs. Doughty is greatly interested in the Lord's work and her home is always open to the Lord's servants.

On Sunday afternoon, April 20, five cars of Tucumcari people drove to Logan, twenty-five miles away, where an engagement had been made for the General Secretary to speak at 3:30. Because of a sand storm, the trip was disagreeable, and yet it was worth the effort to meet a fine audience of earnest people. Rev. T. M. Blacklock, the pastor of this church, is a loyal friend of all our denominational enterprises and gave the visitors a most hearty welcome.

The Campaign in New Mexico closed with a discussion of "Church Finances," to a full house at Tucumcari, Sunday night, April 20.

While the financial conditions in New Mexico are quite unfavorable because of the large number of bank failures within the past fifteen months, it is thought that the churches of this State will reach their full quota to the Campaign. Their new school, Montezuma College, is now in its second year and has more than two hundred students; if it can be given the needed equipment and endowment, it will prove a very large asset for the denomination; its healthful and attractive location is bound to draw a great many students from all sections of the country.

It was a great joy to have the fellowship of Rev. H. F. Aulick during a large part of this campaign; he has written songs on the leading enterprises of the denomination and some of these were sung with enthusiasm at each meeting.

On the last Sunday of this Campaign, it was a special privilege to have Secretary Stumph at the meetings. He rendered a very valuable service in some addresses at the Sunday school and B.Y.P.U. sessions.

Pineville, Kentucky

Pineville is a beautiful town of southern Kentucky, located in the midst of a very rich coal region; the business conditions in this community are very unfavorable now because of the depression in the coal trade. The Baptist Church of Pineville has about 600 resident members, has a magnificent new church building and home for the pastor, and has a number of members

that are unfailing in their loyalty. On Sunday, April 27, large emphasis was given to the 75 Million Campaign; in addition to the morning and evening services, three important conferences were held during the day. The outcome of it all was that the church decided that it would in some way take care of its full pledge to the Campaign by April 30. This decision brought great joy to the pastor, Rev. L. C. Kelly.

Men's Unions

As a direct result of the South-Wide Baptist Men's Convention in Memphis, the laymen of the Knox County District Association of Tennessee have organized a Union with J. H. Anderson as president and with a program of service that is bound to tell largely on the work of the churches. Recently this Union held a banquet in one of the Knoxville churches which was attended by nearly 200 men and was addressed by Rus Hill of Middlesboro in a most effective way.

Another organization of men that is doing a monumental work is the Brotherhood of Jacksonville, Florida. This company of men are giving large attention to the matter of supplying pastorless churches in their Association and are also doing a large service in conducting evangelistic meetings; numbers of people are being led to accept Christ in these evangelistic services. It is hoped that the number of such organizations may multiply.

NEWS AND NOTES FROM MANY FIELDS

A Baptist Hospital is Opened in Nigeria

Miss Clara U. Keith, Oyo, Africa

As a special celebration of the fourth of July Dr. Green invited our mission to be present at the opening of the new hospital in Ogbomoso. All the missionaries now on the field were present, twenty-three in all.

You would have been surprised to find such a delightfully cool morning. At ten o'clock we assembled in front of the main building. Chairs had been brought from the seminary chapel, and benches from the day school had been placed on the lawn. Major Birrell Grey, the Acting Resident of the Oyo Province, presided. The Rev. J. R. Williams, pastor of the First Baptist Church, Lagos, led in prayer, after which the Rev. Laniyi, pastor of the Oko-Lorin Church, Ogbomoso, read appropriate Scripture passages. The Resident then made an address, expressing his pleasure in attending and his sympathetic interest in the building about to be opened. He said that he and the other government officials present had come at an inconvenience to themselves to express their appreciation to Dr. Green for his good service to these people for many years. Major Grey explained to the natives that the fourth of July is called Independence Day in America because it was on that day, nearly one hundred and fifty years ago, that America gained her independence from England, America having been a colony of England like Nigeria today. He went on to say that it was not for him to say whether America did well for herself or not in leaving British rule. However, this large company of Americans in the Baptist Mission showed our attitude to England when we left America and

came to spend our lives in a British Colony in service. He congratulated Dr. Green upon the building, and wished for him and his co-workers long life and the blessings of service to this people.

Miss Virginia Green then passed the key and Major Birrell Grey unlocked the doors, declaring the building open for the purpose of medical work. Owing to a rain coming on just at this time, the further exercises of the occasion were continued in the chapel of the new hospital.

Prof. N. D. Oyorindo spoke in Yoruba only, stressing the value of medicine properly used, and giving some instances of help he had observed among his own people. Dr. Green spoke, welcoming our guests. Other speakers were: Dr. Ellis, assistant to the chief medical officer of Lagos; Mr. Thompson of the Forestry Department in Ibadan; the Archdeacon Smith, secretary of the C. M. S. Mission, and Mrs. Smith of Oshogbo; Major Bowen, district officer, and Mrs. Bowen of Oshogbo; Captain Dermot O'Connor, assistant district officer of Oyo; Mr. Hargreaves of the C. M. S. Mission and Mr. A. Andrew of Ollivant's trading firm in Oyo. Dr. Green also spoke in Yoruba, welcoming the Bale of Ogbomoso and other natives.

The Bale responded to this, assuring Dr. Green he welcomed the men to his town to cure them of their diseases; he further showed his appreciation and approval by giving five pounds (£) to the hospital. He presented this in person later when he came to Dr. Green's home to salute him and his guests.

Major Grey again in a short word thanked Dr. Green on behalf of the white guests for his words of welcome and appreciation of their presence.

Dr. Green then led the way through the hospital building from the chapel where we were seated, a large airy room with benches of iroko, the wall finished in front with a white screen for showing pictures. From this on the right we passed through the room for dressings, the outdoor clinic room; then into the nurse's room, furnished with a table, desk, and chair made of the iroko wood at the Industrial School at Abeokuta. The cupboard was filled with towels, sheets, blankets, and dressings all neatly packed and showing nurse's attention. Next came the sterilizer room. Two sterilizers all polished and bright were on display; this room also has a cupboard built in the wall for sterile packs. We passed on into the operating room where everything was spotlessly clean and white, needing only a patient and a few "scrubbed-up" attendants to complete the scene. Doors opened from all these rooms into the screened veranda, the right door here leading out to the surgical wards, the left leading into the doctor's office, plainly furnished but looking a good place for study; from it we came into the drug room, lined around with cupboards; there is also a linen cabinet built in. I must add that all these supplies came from Illinois, Arkansas and Virginia. You would have been proud of your goods if you could have seen them on display. We passed through two other rooms on our way back to the chapel: a private examination room and a room for medical patients. Small rooms at the entrance on each side accommodate patients coming in with a card and instructions as to which section they need to enter. Out to the right is the surgical ward of several rooms furnished with bamboo beds until something better can be had. This connects with the operating room through the screened porch; to the left separated from the main building is the medical ward of several rooms. Back of these buildings are the

laundry and kitchen of three rooms each; two large tanks are already built and full of water, and others will be built. The Dispenser's house is a small bungalow, well built, looking toward the north. Beyond these and further up the hill is the new nurse's home under construction, also land for another doctor's home.

The completion of any building in our mission, however small, is cause for rejoicing and brings increased zeal in our work, but this medical plant so splendidly built is indeed a victory. This is really a building of the "Judson Centennial Fund," the money for it being given by the Y. W. A.'s of Virginia.

The cornerstone of this building was laid in December, 1921, with Captain Butterworth, Acting Resident of Oyo; presiding. There was a Yoruba Bible; a copy of the Virginia State paper, the *Religious Herald*; a copy of HOME AND FOREIGN FIELDS; and a copy of *Royal Service*; a written account of the Medical Work of Ogbomoso; a copy of *Kind Words* containing an account of the life of the late Rev. Ladejo Stone, for a long time pastor of Ogbomoso, placed in the corner carefully sealed. The corner is marked Y. W. A., Va., U. S. A.

Dr. Green will be assisted in his work by Dr. W. P. Meredith, recently come out from Texas, Miss Ruth Kersey of Virginia, is the efficient nurse-in-charge. There are also two well-trained native assistants, while others will be in training.

Dr. and Mrs. Green used to have patients on the lower floor of their own home, then the small dispensary was built, and all along was the dream of the new hospital well equipped. And dear friends in the homeland, we want you to know that we feel very grateful to you for this splendid plant, and our hearts rejoice in the prospect of larger service to our Yoruba people through ministering to their physical needs, giving us many opportunities of telling the story of him who came not to be ministered unto but to minister, the story of him who gave his life.

* * *

Willingham Memorial Boys' School

Rev. C. K. Dozier, Fukuoka, Japan

We have had a very fine year in the school. The Lord has blessed our work as never before. Eighty-odd boys have professed a faith in Jesus Christ and many of them have been baptized. Miss Baker tells me she has written about the recent baptisms, so I shall not repeat. In all our mission work we have had blessings upon blessings. We shall report more baptisms this past year than in any previous period of our work. I rather think that we shall report more baptisms than we have for two or three years' work of the mission. I am now collecting the statistics for the work and cannot yet report definitely, but from all quarters come reports of large numbers being baptized. I would not be surprised to find that near five hundred people have been baptized during the year.

We have many encouraging signs. The great earthquake has had a sobering effect on the majority of the thoughtful people of Japan. Many are seeking the way of the Lord. We are busy trying to keep up with the work. Our churches are receiving many inquirers. Three of our churches are pastorless and just last Sunday Rev. K. Sato, of the Moji Baptist church, died, and this leaves another church pastorless. What we are to do we do not have the least idea. The missionaries all have their hands full. Those of us who are ready to preach in Japanese are tied up teaching English or with administrative work.

We have pleaded in vain for men well qualified for teaching English to come and teach

in our schools. They seem unwilling to make the sacrifice. We who have had the theological training must do this work of teaching English. It is not that we like or dislike the teaching of English, but we prepared for other kind of work. But we feel the great importance of the school work, so have made the decision to teach in the schools until men specially qualified are sent to do the work. I wonder how many college presidents' wives teach for nothing in the school over which their husbands preside. Our wives teach in the schools, take care of the housework and find time to do work with the W. M. U. besides. I write the above not to brag, but to let you see how busy we are. God has blessed us. The membership of our church has more than doubled in the past twelve months. We started with thirty members and now have seventy-eight. We always have from two to three times as many boys and young men applying for admittance into our school as we can admit. We are simply spending our days telling them of Jesus Christ, which put on paper does not sound very romantic or startling, but in the course of a few years this school's influence will be felt all over the empire. Remember these boys come from homes that know nothing of Jesus Christ and his salvation. We must take them from the very beginning and teach them the way of salvation. The devil works as hard here as he does in the States. He has the advantage over here, for these people have no one to help them when they decide to take Christ as their Saviour.

Could you know the boys as they come to us and then see them as they leave us in possession of a knowledge of Christ, you would see the value of the work we are doing. Last Sunday the man who supplied our students with notebooks, pencils, pens, etc., made a profession of faith in Christ and I buried him in baptism in the sea behind the school. In his confession he said that the thing that first made him want to become a Christian was when he was invited to a welcome meeting at our church in the city. He came and there he saw us having a good time eating cakes that cost only ten cents. We were welcoming several people into our church. We did not have to spend much money on "Sake" as he had been accustomed to do when he went to a welcome meeting given by the Japanese non-Christians. He thought to himself then that a religion that could enable people to rejoice together on ten cents' worth of cake was a good religion. At first he came to church when he did not have anything else to do, but lately he came in spite of many other things to do. Formerly he came when idle, now he made other things wait.

As we hear our boys making talks in the B.Y.P.U. meetings we feel very grateful to God for giving us the blessed privilege of bringing the gospel message to them.

Our hearts thank God and take courage as we enter the new year. We pray for God's Spirit to be felt in this land as never before. The whole nation was given a shock last week when a young man made an attempt on the life of the Prince Regent. We believe that he must have been crazy. It is an unheard-of thing in Japan. We are all thankful that the bullet missed its mark. But there are many young men in Japan with dangerous thoughts in their minds. Without Christ to guide them the future is not bright.

We pray that the people at home may come to our help in this effort to give the gospel to this people. We are remembering our Boards these days. We long to see the Home Board get the money and men it needs, as well as the Foreign Board.

Wiping Out a Church Debt in Soochow

Mrs. Chas. G. McDaniel

Our Ziang Nga Zien Church came up to the end of the year facing a debt of \$325, a large amount for a Chinese church. How were we to cancel it? At a meeting of the Finance Committee it was decided to break our usual custom and take a public collection on the last Sunday morning of the year. It was also decided that the pastor was the best one to conduct the collection. We who had seen him do the same thing at our last year's Native Association had no fears for the result.

On Sunday morning the pastor preached very forcefully from the wisely chosen words: "He that soweth sparingly shall reap also sparingly." He was full of his subject; his enthusiasm was contagious; the collection was about to begin. The church secretary went up front with an armful of sheets of white paper about 6 by 24 inches, pens, ink and several men to help him write.

The pastor led off with a check for \$33.50; the name and amount were quickly written on one of the white sheets and pinned to the wall. Other contributions were as follows: Mr. McMillan, \$30; Mr. McDaniel, \$30; Mr. Norwood, \$25; the Vong family, \$15; Dr. Tai, \$15; Mr. Bos-tick, \$15; Mr. Mo, \$5; Mr. Kaung, \$10; Mr. Dong, \$6; Mr. Ng, \$6; Mr. Dzung, \$5; Miss Plowden, \$5; Miss Cummings, a devout Christian woman, who is teaching for us, \$20; Miss Groves, \$25—the wall was almost covered with white papers, but they kept on pinning them up until the names of eighty-six contributors stood out before us in large Chinese characters, showing that \$410 had been gathered in and our debt more than cancelled. Everyone was jubilantly happy except, perhaps, the poor fellow who had held on to his dollar, or the poor woman or child who had nothing to give. The best giving was done by the working class who could only afford one or two dollars. As in the days of old, the Lord sat over against the treasury and saw and knew it all. A real prayer of thanksgiving and "Praise God from Whom all Blessings Flow" closed the service.

We Westerners have learned how to wipe out a church debt in China.

During 1923 forty-two men and boys and eleven women and girls were baptized into the membership of our church. A large number of girls and boys in the schools made a public profession of faith, but many of them did not join the church because of opposition on the part of parents. May the true light shine into the hearts of these parents.

* * *

An Everlasting Throne

Rev. Joseph T. Fielder, Chengchow, China

A few weeks ago a party of five of us, accompanied by one of our native evangelists, made a trip to two tombs of Emperors of the Sung Dynasty, which are located between Chengchow and the ancient seat of government, Lai Yang.

We went out on the railroad to one of our stations where we spent the night in camp fashion and made preparations for an early start the next morning. Before five o'clock we were awakened by the calls of the men with animals who were to take us out across the country, but before we could eat a little food most of them grew impatient and left, so when we were all ready for the adventure only three men and animals, a horse, a mule and a donkey, could be found. But as it was only about six or seven miles out there we decided to go on and take the riding by relays.

Most of the way we followed one of the ancient imperial roads between Kaifeng and Lai Yang, the two ancient seats of government for the Chinese Empire. This old road is now from fifty to two hundred feet below the level of the country, which is mostly hills, but level enough to be farmed. After having been worn down this much by the centuries of travel, it is now too narrow for any other travel than on animals or on foot, and the walls are so high and straight up that one cannot help feel a little uneasiness for fear a landslide might occur. The walls are entirely of this peculiar silt soil, but it stands in sheer cliffs of one and two hundred feet in a wonderful way, and makes a splendid retreat for robbers. After about two hours of travel we climbed up out of this onto a splendid level stretch of country all in farms, and in the distance we could see the great mounds marking the object of our trip.

From a distance the mounds have the appearance of a city built of dirt mounds with the two large ones representing the central buildings, and indeed it is a representation of their idea of a city for the dead. Back in the tenth century, at about the same time the forefathers of America were leaving their home and over-running England, the Sungs came into power in the Chinese Empire, which then was far advanced in all forms of civilization. They had been promised by some seer to have an everlasting rule, as the control of China should never pass from their hands. In order to carry out this idea, so I suppose, they selected this beautiful section on which to build in perfect form a magistrate in which their spirits could rule in royal order forever.

In the center of a large square, which represents the bounds of the grounds of the courtyard, is the tomb of the Emperor, and on the four sides and in the four corners are tombs of the smaller officials who served the Emperor and were killed at his death. Then beyond this, going out the south gate, will be seen the wonderful stone monuments, carved for the most part out of solid stone similar to the dark granite, and of very large proportions, the purpose of which I am not sure about, unless they are the guards to the innermost gate. First there are two priests inside near the tomb; then at the gate stand two women, the wives of the Emperor; just outside are two soldiers of immense size, probably thirty feet tall, each holding a large broad-axe in his hands; a little farther on are two fierce-looking lions, one on each side of the walk, facing south with heads turned toward each other. Next come the following in order: men of different rank and order; two large sheep; two lionesses; two men with horse between; one wild boar or some fierce animal; one statue with a wonderfully carved sphinx; one large elephant, and last, a monument about thirty feet high, with eight faces, on each one of which is carved a dragon in beautiful form. Then a short distance from this are the tombs of the second gatemens, one on each side, also quite a distance out are the tombs of two more gatemens who keep the outermost gate. On the outside toward the northeast is the tomb of the Empress with her court arranged in the same order but on a much smaller scale. The space used is wonderfully planned and laid out and even now it is quite an imposing view to stand on top of the Emperor's tomb and look at the surroundings. But the pity of it all is how fast it is going to ruins since the founding of the republic, as it has been leased to the farmers who are farming the entire area and gradually leveling down the mounds. The main tombs seem to have been made by pounding down with a mall layers of the soil about four or five inches thick. Of course no one knows about the interior, but we can imagine that the tomb proper is a wonder of workmanship and I should like the privilege of excavating them, but that is not likely.

I could with a little imagination feel that we were in the presence of royalty, but I am quite sure that these Emperors did not approve of the rude manner in which we came into their presence and the way in which we took leave of them, but we can assure them that we meant no discourtesy in our actions, as we did the best that we could to make our visit conform to the customs of the western nation of which we were citizens.

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Help Lift This Load

Mrs. A. B. Christie, Rio de Janeiro

The progress of the gospel in the state of Rio, or "Campo Flumenense" continues to be more marvelous as time passes. There are constant calls to some town, village or community for evangelistic visits, places where the gospel has never yet been proclaimed. The opportunities were never better for evangelization. Although we have in this state 65 churches and more than 300 preaching points, we have yet before us a tremendous task. The population of this state is nearly 2,000,000, the most densely populated state in Brazil. Of that number, we are thankful to say 7,000 are Baptist Christians. The heaven is working.

A little more than three months ago, my husband, returning from an evangelistic trip, chanced to meet a farmer acquaintance, a member of one of our churches. The brother informed Mr. Christie where he was living and asked him to make a visit and preach to his neighbors and some seven or eight Christians who had lately moved into this village. In a few days the visit was made, the visitor finding a courageous group of believers, several inquirers and an interested, friendly bunch of people to hear the gospel message. From the first visit the work has grown in interest, requiring now the attention of one seminary student. Three weeks ago two persons were baptized. Six other places have been entered, under more or less the same circumstances, within the last three months. All show a promising future. So it is from day to day the gospel seed are sown.

Dr. W. B. Bagby, Brazil's first missionary, who began the work in this field, visited us at the state convention in May. He afterwards said: "It is almost unthinkable, the progress of the gospel in Rio state. In a very few years Baptists will have taken the state for Christ."

We feel as does he, that great things are in store for us. We are training and trying to prepare every member of our churches to be a soul-winner. This year three boys from this state finish their course in the seminary and are coming back to lend their help in evangelization. Four others are willing and ready to join our ranks for the complete evangelization of the state.

The doors are wide open, the harvest is white, the opportunity is ours. But we are not able, financially, to take hold of it as we would like. Our Foreign Mission Board has done its best. Dr. Love's heart is very sad because he must tell us from time to time, "Cut down expenses just as much as is possible." He knows the conditions here first-hand. Last year on his trip through this country he observed the great interest and eagerness of this people for the gospel of Jesus Christ. As he travelled through this state certain places appealed to him, and he expressed a desire to see work opened. We have been able to enter some of these places in the last months. The lack of funds makes the load heavy not only for the missionary but for our beloved secretaries entrusted with this phase of our work. They are forced to call a halt on the plans so dear to their hearts.

Is there not a remedy? It seems that there must be one. It comes to me that there are

surely some partially unenlisted persons of our denomination, that, knowing the conditions, might consider it a privilege to voluntarily slip under the load with their prayers, labor and means, thus making it possible to lift the load sufficiently high that the Lord's cause may not suffer. Seeing the needs supplied we shall all work joyfully together, co-workers with him who said, "Go ye into all the world and preach the gospel to every creature." The realization that we have been true to the trust will bring joy and peace to our souls.

* * *

"Tent Evangel" and County Wide Meetings

Rev. W. L. Head, Home Board Evangelist

Practically every Baptist church in America believes more or less in evangelism. Each church has its annual revival meetings. The good accomplished in such meetings should not be minimized. Such meetings have done, are doing and shall always do more to evangelize the world than all others combined. Yet, in each community there can be found a class of sinners who never go to church. This class of unsaved people were included when Jesus said, "whosoever" and "every creature." They are without God and without hope. If they do not come to our churches, shall we content ourselves with our efforts and let them perish?

This class of sinners can be interested in religion. They can be attracted to a place of worship. Ninety per cent of this non-churchgoing class will go to a gospel tent. Three years of experience with a tent has taught me that a gospel tent is a mighty magnet. It does not always draw all classes of people. In some places there are certain church members who have more pride than power, and more love for style than for souls, to whom a gospel tent is an eyesore. But to a class of non-churchgoing sinners a gospel tent is a thing of beauty. They are attracted by its simplicity. They come to the services. They listen with delight to the music, rendered by a large chorus choir. Then the evangelist has a real opportunity to preach the gospel to those who never darken a church door, many of whom are saved and make loyal church members.

Tent meetings should be planned on as large a scale as possible. I don't think much of so-called "union meetings." They are attractive, but the unsaved hear only a part of the gospel at such meetings. I believe in "union Baptist meetings," where disciples of Christ are made and where the believer is taught to observe all things whatsoever God has commanded. By a "union Baptist meeting" I mean a meeting where two or more Baptist churches unite in a co-operative effort. Two or three Baptist churches can have such a meeting in almost any community.

Where the roads are good, a dozen or more churches can co-operate in a country-wide revival. Automobiles and good roads have made it possible for us to do big things for God. The total cost of a country-wide revival should not exceed five or six hundred dollars. A meeting on a smaller scale would naturally cost less.

These co-operative meetings can be followed up with meetings in the local churches with good results. This is usually done.

"I know not by what methods rare,
But this I know, God answers prayer;
I know that He has given His word,
Which tells me prayer is always heard,
And will be answered soon or late,
And so I pray and calmly wait."

Young People's Department

MRS. T. M. PITTMAN

*"Whoever you are, be noble;
Whatever you do, do well;
Whenever you speak, speak kindly;
Give joy wherever you dwell."*

The Brave Hunchback

The hero of my story is a black boy and a hunchback. His name is Ilondo, and his age about fourteen. He was born in a village on the banks of the mighty River Congo, just at the edge of the great dark forest of Central Africa, where Stanley found the pygmies.

Ilondo's father and mother had never heard of Jesus, all they could tell him of God was that "Mungu" (God) lived far, far away; that he was harsh and very cruel; it was he who sent hunger and pain, lightning and death.

When Ilondo was about nine years of age he heard strange stories of some white men who had come to a village about thirty miles up the river. He was told that they were trying to learn the native language, because they had brought a message from God, and that they were teaching boys and girls to read. Then, one day, Ilondo saw in the hand of a boy who had come on a visit a very mysterious thing called a book. This book told of God in his own tongue, and the boy read the wonderful story to the little hunchback. As he listened, a great resolve was born in his heart.

A few days later Ilondo appeared at the house of the missionary. "I wish to learn to read," said he. "I will do any work you give me if you will teach me to read." I looked at the little hunchback and thought, "Poor little chap, 'tis but little work you are fit to do."

"Where do you come from?" I asked. "Yakutu," he replied. Then I knew he had come from a village where a Government officer and a Roman Catholic priest lived, and that he was the first lad we had ever seen from that place. Ilondo was sent to help in the brickyard, while at school time he pegged away at "A B C" and drank in the gospel stories with ever-increasing delight.

Four months later, the little hunchback stole up my veranda steps, and leaned timidly against the doorpost. He was looking very sad. I was busy working away at the translation of John's Gospel.

"Hullo," said I, looking up, "what is the matter?" "Oh, my father has come to fetch me away; he won't let me stay another day. I wanted to learn to read, so that I might teach my own people. Other villages have teachers, ours has none."

"Well," said I, "that is a great pity. Can I do anything for you?" "Oh, if you would," he answered, "if you would only give me the Gospel by Luke." "But," I said, "we don't give Gospels away. Where is the money?" "Father has taken away all I had," he replied.

The appealing fact stirred my heart, and I took down a Gospel. "Read," I said. The lad wiped his eyes, and slowly spelled out the syllables one by one.

"Why, you see you cannot read." "No," he sobbed, "but I know the syllables, don't I? If you will give me the book, God will help me to read it." I broke my rule and gave him the Gospel, and putting my two hands on the lad's

shoulders prayed God to bless him. Away he went smiling through his tears, and tightly grasping the precious book.

We heard nothing of Ilondo for some months; but he learned to read, and then gathered a number of lads about him, and taught them also. Then they put their heads together, went off into the forest, and cut some sticks with which to build a "God's House," such as the people were erecting in other villages.

Presently the officer arrived upon the scene. "Hullo, what have we here?"

"God's House, sir," said the boy timidly.

"Stuff and nonsense. Pull up those sticks or there will be trouble. I'll have none of that silly work in this village."

But the boys were doing God's work. He must be honored at all costs. They went on with the building. A few days later, the officer took Ilondo and four of his companions and locked them in a shed used for drying India rubber.

Picture the boys in the shed, in almost complete darkness. Were they down-hearted? No. In the night they prayed and sang hymns. Up started the officer in high dudgeon. Going up to the shed he told them to be quiet, and let him sleep, vowing dire vengeance if they sang again.

But the boys were not daunted. Again their little voices were lifted in praise, sadly out of tune I fancy, for they had had no white teacher. This time the officer came along with his black soldier. The door was unlocked, those five little boys were stretched out on the hard ground and soundly thrashed with an awful whip made of twisted hippopotamus hide. Bleeding and sore they were then hurled back into the shed.

What followed is best given in Ilondo's own words. At a gathering of teachers and inquirers which crowded our brick chapel I put Ilondo up to speak, and roughly this is what he said:

"My friends, our God is a great God, and he always answers prayer. Let us never forget that. After we were thrashed and thrown back into the prison, what did we do? My companions cried bitterly, but I knew God would help us. So I told them that when I was up here learning to read I heard our missionary tell a story of two men who long, long ago preached the gospel in a strange town, and they were thrashed and thrown into prison. But they sang and prayed, and God shook the prison and opened the doors. Then I said: 'Let us sing and pray.' So my companions dried their tears and we sang and prayed. Soon we heard the key in the lock, and the officer sent in the black soldier, and he took us one by one and kicked us out, saying: 'Here, get out of this with your singing.' Oh, I knew that God would let us out!"

As the missionaries looked into the glowing face of the brave lad, and saw his simple, triumphant faith, they laughed and they cried, and they said to each other: "God forgive us that we have not had faith enough to recognize his answers to our prayers when he has sent them."

Ilondo's schoolhouse is up. He has a flourishing Christian Endeavor Society in his village, a large number of inquirers, and seven have been baptized on confession of their faith. May God give us all simple faith and brave hearts such as we found in the little hunchback.—*London Christian.*

Miss "Half-the-Meeting"

"No, I'm not the leader, at all—Miss Helens is," Miriam Warfield explained, as she carefully placed the Mission Band chairs in two long straight lines facing each other.

"But I thought you both—" began the puzzled visitor.

"Were leaders? Oh no! You see I never lead, so of course I'm not a leader—wouldn't be for anything." Miriam laughed whimsically as she placed a little red scrap in each chair. Then she brought a paper bag full of partridge berries, sat down beside the visitor in neighborly fashion and started to arrange them.

"I am glad you got here so early," she went on. "It's lots of fun being 'half-the-meeting'; but it's rather lonesome too."

"Being what?" the visitor was frankly curious.

"Half-the-meeting. That is, Miss Helens' name for me, because I object to being called a leader."

"And you get the room in order so as to have it ready when she comes? That must be a great help."

Miriam brought out a low table and put the bowl on it; next the desk, whose place it usurped, was pushed into a corner, and a pile of mounted pictures taken from a suit case.

"It takes a great deal of thought, though," she sighed, "and lots of time. It is much harder being 'half-the-meeting' than—than being a Room Committee, for instance."

"What do you mean by—" but the visitor's question remained in midair, while she jumped to recover the ball of twine which had perversely withdrawn behind the piano.

"Oh, thank you," smiled Miriam, reaching down from the height of a stool. "You see I want to put a line across here so as to hang up some of these pictures and mottoes. What was I saying—oh, the reason that it takes so much thought is that I don't just have to decorate the room, I have to make what Miss Helens calls 'the right environment' for the meeting, and that varies according to what she wants to teach."

"How do you go about it?"

Miriam stopped in the act of draping a big American flag over the blackboard and laughed.

"Oh, I was frightfully stupid in the beginning, so Miss Helens had to give me rules—three of them."

The visitor drew out her notebook and was all attention.

"First, different things in the room must keep suggesting the lesson—reinforcements we call those—and as far as possible things that distract the attention from it must be covered up. Today, for instance, Miss Helens is going to start the study of Turkey, and she wants the children to recall everything they know about that country and the people there, and to get a general idea of what it's like, and to feel that patriotic Americans ought to know about it. That's why I have the flag and I'm going to draw a Turkish one on the board with colored chalk. The pictures and charts all come under this rule, too."

"You have a good many for one meeting, haven't you?" asked the visitor.

"Oh, of course, Miss Helens won't take time to speak of more than one or two; but she'll not need to, the children will learn all that's in them without. They're great time-savers."

"Does that chart with the puzzling mixed-up words come under this rule, too?"

"Partly—because when the words are correctly spelled they are about things in the lesson; but in part it's the result of the second rule. That requires that there must always be enough different and unexpected things about the room to make the children curious. You see, if they're curious, they're alert; if they're alert it is

easy to get their attention. They're so afraid that they'll miss something! I put the chairs in two lines today and used the table instead of the desk to meet these same requirements, too."

"And what's the third rule?"

"To have the room arranged so that it will make you happier just to look at it. These little red crescent programs, for instance, give a touch of brightness, as well as suggest the Turkish flag, and they'll delight the children. The partridge berries help, too, and plenty of fresh air and sunlight." Miss "Half-the-meeting" reached up and arranged a window sash and curtain. "But, dear me, what a lecture I have been giving you," she ended abruptly.

"And you have a different way of applying the rules every time?" her visitor asked in amazement. "I don't wonder it's a lot of work."

"Yes, but you see that's my whole business. I never could lead a meeting, but I'm getting to be quite an expert on environment. Miss Helens hates to poke around hunting up pictures and drawing flags, for example, but she loves to teach. We talk over the point of the lesson beforehand and lay out our plans, then I'm entirely responsible for getting the things she needs and having the room ready, and she comes in all fresh for the meeting—and here she is now," as the littlest bear said of Goldilocks."

The visitor laughed and rose quickly, eager to meet the leader who had so scientific a method of creating atmosphere.

"Miss 'Half-the-meeting' has been explaining your ways of working," she explained, after the first greetings were over, "and I'm much interested, but do you really think environment responsible for half the success of a meeting?"

Miss Helens glanced around the room appreciatively.

"Watch a group of children playing next time you have the opportunity," she said, "and you'll see what a difference even a very little change in environment makes. It only takes a blackboard and chairs placed in rows with aisles between to make a school; and the children will immediately respond with school behavior. Put those chairs in a circle with a ball in the center and the play spirit is uppermost directly; or place a flag where the ball was and hang a

picture of George Washington on the walls, and at once the atmosphere will be charged with patriotism. If the children have been taught to regard the Bible reverently, those same chairs in rows with a Bible and hymn book on the table in front will evoke an atmosphere subdued and reverent. And you know," she added, as Miriam went out of the room, "I not only have meetings twice as good as the result of my 'environment' rules, but I never have to bother about the preliminary arrangements at all. Nobody ever used to want to be a 'decorating committee' for very long—it was too stupid, they said. But all the girls in the Campfire are crazy to be my 'half-the-meeting,' now that it requires some real thinking and skill to live up to the rules. Miriam is getting to be so expert that she has dozens of good ideas for the programs, too."

"And as another proof of its value," interrupted the president of the Woman's Auxiliary, who had come in to visit and joined the group at that minute, "we've adopted the scheme in the Woman's Auxiliary and it works exactly as well with grown-ups as with children. Just look at those youngsters now!"

An eager group had gathered about the pictures and some of the comments could be heard:

"Wonder what that picture of the turkeys is for?"

"Whose flag is that on the board?"

"Turkey's—don't you know? There's a picture of it in the dictionary. Miss Helens must be going to tell us about Turkey."

"See, the programs are crescents like the one on the flag, too!"

"That's probably a city over there—look at the funny towers all over it. What do you suppose—"

"My, but that's a queer way to ride!"

Miss Helens quietly joined the group. "Those are emigrants on their way to this country," she remarked, "they're American citizens by now." And then Miss "Half-the-meeting" struck a chord on the piano and the children scampered eagerly to their seats.

"I should say it had already begun—some time ago," was the visitor's whispered comment. —*The Mission Messenger.*

Puzzle Corner

OUR PUZZLE No. I—*A Missionary in Chile*

First Initial

1. David's friend.

Second Initial

2. First word of Psalm 68.

Last Name

1. A king of Zobah.

2. Chief singer.

3. The twenty-fourth singer.

4. The third song of Hosah.

Sent by William B. Wright (aged eleven years)

PUZZLE No. II—*A Medical Missionary in Interior China*

First Name

1. The strongest man.

2. Father of the faithful.

3. A heaven-sent food.

4. A man whom David slew.

5. A deceitful son.

6. The greatest of the three theological virtues.

Middle Name

1. A sister-in-law of Ruth.

2. Beloved wife of Jacob.

3. Mother of Jacob and Esau.

Last Name

1. Wicked king of Egypt.

2. Eighth book of the Old Testament.

3. Slain for touching the Ark.

4. The child of promise.

5. The doubting disciple.

6. The home of Saul.

Carrie Hutchins, Liberty, S. C.

Answers to May Puzzles

No. I—*A Missionary in Argentina*

First Name—1. Eliab; 2. Moab; 3. Israel; 4. Lord; 5. Ye (Emily). Middle Name—1. Vashti; 2. Ithrian; 3. Rahab; 4. Golden Calf; 5. Ishbosheth; 6. Naboth; 7. Isaac; 8. Adonibezek (Virginia). Last Name—1. Bildad; 2. Egypt; 3. Chushanreshathaim; 4. Kish (Beck). Answer—Emily Virginia Beck.

No. II—*A Missionary in North Brazil*

First Name—1. Jerusalem; 2. Abraham; 3. Micah; 4. Esther; 5. Sodom (James). Initial—Bethany (B). Last Name—1. Pharez; 2. Amoz; 3. Rachel; 4. Kish; 5. Ezekiel; 6. Ramah (Parker).

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