

HOME^{and} FOREIGN FIELDS

Vol. VIII

JULY, 1924

No. 7



MAMMY ALFEYEMI AND HER LITTLE GRANDDAUGHTER

When the second book of The Acts of the Apostles is published in heaven many more names of women who have helped us in the Lord will be published and amongst them African women are a few.

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HOME AND FOREIGN FIELDS

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CONTENTS

	PAGE
EDITORIAL	2
IN A MISSIONARY'S LIBRARY. <i>Rev. A. R. Gallimore, Canton</i>	5
A glimpse of the books of Dr. R. H. Graves which recall the life and heroic service of that great pioneer.	
SUMMER SCHOOLS OF STUDY AND SERVICE. <i>Rev. and Mrs. Ben Roiland, China</i>	5
A practical and helpful suggestion for emphasizing missions in a great week of study and inspiration.	
THE TALE OF A "TRAMP." <i>Rev. Wm. M. Bruce</i>	7
How a life and a soul were saved through the agency of a Baptist Rescue Mission in a big city.	
SOME BY-PRODUCTS OF THE 75 MILLION CAMPAIGN. <i>Rev. B. P. Robertson</i>	8
Fruits that alone would have justified the movements, aside from the money raised.	
WOMEN OF AFRICA WHO HAVE "HELPED IN THE LORD." <i>Rev. S. G. Pinnock, Nigeria</i>	9
Some biographical sketches of Nigerian Baptist women who deserve a place among the modern apostles.	
RUSSIA'S RELIGIOUS PROBLEMS. <i>Rev. Hoyt E. Porter, Moscow</i>	10
A description of the conditions which affect women, children, and the home in a confused and disordered society.	
AFRICA AN APPEALING BAPTIST MISSION FIELD. <i>Rev. Geo. W. Sadler, Nigeria</i>	11
The mental, spiritual and material possibilities of the people of Nigeria constitute a challenge to us to give of money and life that they may have the gospel.	
SOME PEN-PICTURES OF AFRICAN MOTHERS. <i>Miss Clara U. Keith, Nigeria</i>	12
Ignorance, superstition and fanaticism in contrast with Christianity in the home life of a race.	
A TRIP TO THE SAPELE DISTRICT. <i>Rev. L. M. Duval, Nigeria</i>	15
AN AFRICAN MISSIONARY FAMILY. <i>Miss Clara U. Keith, Nigeria</i>	16
HONORING A MISSIONARY'S WIFE	18
THE FAILURE OF ROMAN FANATICISM. <i>Rev. J. R. Allen, Brazil</i>	19
NEWS AND NOTES FROM MANY FIELDS	21
MISSIONARY MISCELLANY	24
FROM THE WOMAN'S MISSIONARY UNION	25
FROM THE LAYMEN'S MISSIONARY MOVEMENT	26
SOURCES OF RELIGIOUS INFLUENCE IN THE MOUNTAIN SCHOOLS. <i>Rev. J. W. O'Hara, D.D.</i>	28
FROM THE HOME FIELD	30
YOUNG PEOPLE'S DEPARTMENT	30

THE MISSIONARY PILOT

SENIOR B. Y. P. U.

- July 6—Topic, "This One Thing I Do." See the editorial, "Missionaries or Meddlers." Let the leader conclude the program with a re-statement of this argument, showing that the missionary must be fired by a great, single purpose.
- July 13—Topic, "Romans 8." Close the program with a graphic re-telling of the story by Rev. J. R. Allen, page 19, showing how "all things work together for good."
- July 20—Topic, "Why is Unbelief Sin?" Have some one who can tell a story briefly and well select several of the instances cited in Miss Keith's "Pen-Pictures of African Mothers," in which the results of superstition and unbelief are so vividly portrayed.
- July 27—Topic, "Light-Bearers in the Dark Continent." Supplement this study of the Moffats with present-day stories of missionaries to Africa who are building on the foundation laid by pioneers. See especially Geo. Sadler's article, "Africa an Appealing Mission Field," and pray that his message may find a response in some volunteer for Africa.

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

Much of this issue is given to a study of Africa. Mrs. Pittman has provided excellent supplemental material in the Young

People's Department, and many other interesting stories of our missionary work in Africa can be found to enrich the missionary program.

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

For the missionary meeting, the topic for which is "African Mothers," a wealth of supplemental material has been provided. Miss Stewart furnishes a most helpful outline on page 25, and missionaries from the field have given most interesting and stirring stories, pen-pictures and incidents which may be used to splendid advantage in the preparation and presentation of the subject. See especially Dr. Pinnock's "Women Who Have Helped in the Lord," page 9, and Miss Keith's "Pen-Pictures of African Mothers," page 12.

SUNDAY SCHOOL

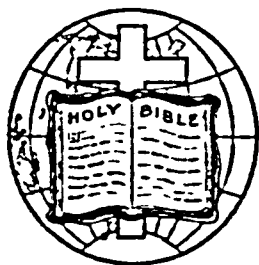
An exceedingly attractive closing program for the Sunday School may be arranged from the abundant material furnished this month on "Africa." See especially the catechism on Africa, page 31.

PRAYER MEETING

Let at least one prayer meeting be devoted to a discussion of and prayer for the new program adopted at Atlanta. The leader should read and study the editorial, "A Constructive Convention." Pray for the work in Africa.

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

G. S. DOBBINS, EDITOR

JULY, 1924

A Constructive Convention

There is such a thing as a "group mind." When a group of people assemble for the consideration of important issues and grave problems, their combined thinking goes farther and their conclusions are of more value than the mere sum total of the reasoning of the individuals represented—provided, of course, that in their thinking they are united. Division, antagonism, personal prejudices, selfish motives, may serve to render group thinking impossible, and the results of such efforts quite valueless. But given right conditions an assembly may arrive at conclusions of far greater value than those proposed by its individual members.

Constructive group thinking of this fine type characterized, on the whole, the meeting of the Southern Baptist Convention. The body was fortunate in the selection of a presiding officer of poise, quick decision, fairness, who quickly won the confidence of the messengers, and held it throughout. Careful planning had been done by the various committees, and the reports for the most part were brief, concise, intelligible. Considerable publicity was given in advance as to the nature of important reports and recommendations, so that the mind of the messengers was clear as to the issues involved, and able quickly and effectively to grasp the points under discussion. Perhaps no Convention in recent years has been so intelligently informed as to the business in hand, and certainly in no recent meeting has there been more of deliberation and discussion from the floor. The rule that one-fourth of the time allotted for each report must be given for open discussion met with general favor, and brought out many expressions from messengers who otherwise would have remained silent.

The temper of the Convention was clearly that the business of the body should be transacted with the maximum of efficiency and dispatch, and the avoidance of all unnecessary debate and speech-making. Not least of the happy tokens of the worthwhileness of the Convention, whose sessions have recently been criticized as lacking in deliberative character, was this insistence on business-like procedure. Few Conventions have transacted a larger volume of business with so little of confusion. There were few "mountain peaks," and almost no spread-eagle oratory, but a steady, insistent drive for the accomplishment of the purposes for which the Convention had met.

Two matters of supreme importance demand re-emphasis and re-statement in recording the work of the Atlanta meeting:

The report of the Conservation Commission on the completion of the Campaign; and the report of the committee on Future Program.

Dr. Scarborough emphasized the fact, in reporting the achievements of the 75 Million Campaign, that aside from the \$53,832,852.79 in money raised to date this movement will go down in history as one of the most remarkable in modern annals. It has brought about Baptist unity and solidarity, and prepared the way for still greater undertakings in the future. He appealed earnestly for a glorious finishing of the task, showing conclusively that the money is in the hands of the people, and that our consciences, our Baptist honor, and our imperilled causes ought to stir us to renewed determination and effort to bring the full 75 millions in cash to crown our Christ next December.

The highest point of the Convention was reached on Friday morning when the report of the Committee on Future Program was made by the Chairman, M. E. Dodd, of Louisiana. The report was presented, and discussed in detail for two hours from the floor. With minor changes the report was heartily adopted. So far-reaching in its significance is this report that we reproduce it in full:

First: That a simultaneous every-member canvass of every Baptist church in the South be conducted from November 30th to December 7, 1924, for subscriptions to cover denominational needs for the calendar year 1925, ever keeping before our people the ideal of an annual increase over each year's gifts.

Second. That in this, and future campaigns, chief emphasis shall be placed upon the need for permanency in our financial plans through the Bible principles of stewardship and tithing.

Third. That we recognize the right of individuals and churches to designate their gifts, but it is earnestly hoped that contributions will be made to the whole program. It is urged that pastors, denominational representatives and all other of our workers shall present the whole program and press upon the people the importance of unity in its support. If, notwithstanding, there be individuals who of their own accord wish their gifts to go to special objects and who indicate the same when the gift is made, this gift shall not be charged against the sums allocated to the object to which it is given. Any solicitation of such gifts through this every-member canvass will be regarded as a breach of comity and opposed to the spirit of the campaign. All designated gifts of individuals and churches made subsequent to and above the campaign pledge shall go to the causes for which they are designated without being charged against the percentage which those causes are due to receive from the general fund, but these designated gifts shall not be considered as counting on the amounts already pledged by churches or on the total amount of the pledges of the members of the church. Bequests shall be considered as "subsequent" gifts.

Fourth. Participating Southwide causes shall, after the simultaneous campaign, have the right of approach to individuals in soliciting large gifts, provided such solicitation be approved by the state organizations of the states in which this is to be done.

An emergency now existing in the building program of the Southern Baptist Theological Seminary, we recommend that the Seminary be given the right of approach to individuals, after the simultaneous campaign, for large gifts in the building fund, payable within one year.

Fifth. We recommend that there be a General Committee, with headquarters in Nashville, for the promotion of this program, consisting of the General Secretaries, State Secretaries, Secretary of Laymen's Movement, President and Secretary of the W. M. U., Presidents of the three Southwide Educational Institutions and ten others, three of whom shall be women and the remainder pastors and laymen. The expenses of the meetings of the Committee to be borne by the several State Boards and institutions represented, except for the ten members at large, whose expenses shall be charged to general expenses. We favor the election by the Committee of a competent General Director, who shall be under the direction of the Committee. The Committee to employ such other help as may seem advisable.

Sixth. We recommend that we undertake to raise for Southwide objects during 1925 the sum of \$7,500,000, the same to be allocated as follows:

	Per cent
Foreign Missions	47
Home Missions	20
Christian Education	20
Ministers' Relief and Annuities.....	10
New Orleans Hospital.....	3
Total	100

The percentages recommended for Home and Foreign Missions have been arranged for the purpose of restoring to those Boards the funds heretofore loaned to the two Seminaries and the Baptist Bible Institute.

The 20 per cent allocated to Christian Education to be apportioned as follows:

	Per cent
Southern Baptist Seminary.....	10
W. M. U. Training School.....	1
S. W. Baptist Seminary	4
S. W. Training School	1/2
Bible Institute	3
Education Board	1
Negro Seminary	1/2
Total	20

Seventh. That hereafter the General Committee of the Convention shall ask from the various Southwide interests, prior to the meeting of the Southern Baptist Convention, a detailed, written statement of their needs for the coming year and that, with these statements before them, the General Committee shall make a Southwide budget which shall be reported to the Convention at its annual session in a ratio of distribution based on this annual budget.

Eights. That this Convention requests the states in the interest of exercising the spirit of co-operation, the interest of unified program and in the interest of all our Convention causes, to leave the percentages of distribution of south-wide funds to this Convention or its Central Committee. That the General Committee be instructed to confer with the states for the spirit of co-operation, the interest of a unified program and in the interest of all our Convention causes, to leave the percentages of distribution of Southwide funds to this Convention or its General Committee. That the General Committee be instructed to confer with the several states for the adjustment of this matter.

Ninth. That monthly remittances shall be insisted upon from all treasurers of all the funds for Southwide objects on such percentage of total collections as shall be agreed upon at the outset of the campaign.

Tenth. That state treasurers be asked to take out of the total receipts all expenses before they divide and remit to the various objects the amounts due them according to the percentages of allocations.

Eleventh. That the Special Days in the Sunday Schools, as heretofore provided for by the Southern Baptist Convention and the several State Boards, shall continue to be a part of this Campaign.

Twelfth. That all boards, commissions and institutions sharing in funds raised for Southwide objects shall be required to make annual financial statements of assets and liabilities and of receipts and disbursements to this Convention.

In making these recommendations, your Committee is keenly sensible to the fact that all of this proposed machinery shall be but sounding brass and clanging cymbal unless it be infilled and vitalized by the Spirit of God. We, therefore, call all our people everywhere to constant and persistent intercession in behalf of all our great causes which Christ has committed to our trust.

We believe that Southern Baptists should go forward, and forward together, year by year, in high and holy endeavor until his kingdom shall stretch from shore to shore and his name shall be known from the river to the ends of the earth.

Two facts stand out with great clearness concerning our financial program: (1) We must raise twenty-two million dollars between now and December in order to complete the 75 Million Campaign. (2) We must raise by subscriptions a budget of fifteen millions for the year 1925—\$7,500,000 for general purposes, and a like amount for State and local causes.

It is evident that the Atlanta Convention, sane and constructive, had no thought of retreat, but has set before Southern Baptists God-honoring and faith-challenging objectives. May God grant to us loyalty and devotion that will bring us to the close of our immediate objective and the beginning of a great new era more than conquerors through him who loved us and gave himself for us!

* * *

A writer in the *World Call* tells of the shock which came to him when, while visiting a Chinese mission, two members of the little church were excluded—one for adultery and the other for covetousness. The authority quoted by the elders was Ephesians 5: 5: "For this ye know of a surety, that no adulterer, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ."

Some Fallacies—and the Bible Plan

Repeat a felicitous phrase often enough and its truth comes to be taken for granted. Many an adage, many an accepted statement of truth, would be rejected if only we took time and thought to analyze it and subject it to the test of actual proof.

Take, for instance, the saying, "*People give according as they feel.*" To be sure, feeling is an element in giving, but it is an accompaniment, not a cause. The money that people give as a result of emotion would not pay the janitor in the average church. Feeling may accompany the response, and almost certainly follows; but to make emotion causal in Christian giving is to commit the same blunder as when feeling is made the dominant factor in conversion. Sam Jones tells of a man who sat with his axe at the foot of a tree waiting until he got up a sweat before he began chopping. "The fool had the thing reversed," said the evangelist; "the way to get up the sweat was by chopping the tree." We have got to quit trying to finance Christ's kingdom on this fallacious principle.

Take another fallacy: "*People will give if they are informed as to the needs.*" Certainly information concerning the needs is indispensable to intelligent giving; but the possession of such information is not sufficient to guarantee worthy support of the agencies which propose to meet the need. What we know is seldom sufficient to motivate us in difficult and unselfish conduct. The knowledge must be there, but it must somehow be vitalized, else it remains inert and powerless. We must go beyond intellectual appeal of presentation of the needs, as necessary and powerful as this may be.

Another fallacy is this: "*People will give if they are approached right.*" The philosophy of the salesman underlies this thought. The theory is that securing mission money is a highly specialized kind of salesmanship, and requires solicitation by men and women who are gifted in the art of "selling." True, the principles of good salesmanship are involved somewhat in securing money for the Lord; but it is doubtful if skillful solicitors, in or out of the pulpit, have materially increased the gifts for Christian purposes if such skill was their chief dependence. Professional methods by professional money-raisers have a persistent way of defeating themselves. The sooner we abandon this fallacy in money-raising the better off we shall be.

Perhaps the most hurtful fallacy of all is: "*People will give if they get something in return.*" On this theory hundreds of churches are still holding bazaars, giving entertainments, conducting "sales," even resorting to "raffles" and other gambling or near-gambling devices. Such "giving" is not giving at all, but a form of barter. It cuts the nerve of benevolence, in the true sense of the word, and encourages selfishness. It defeats God's purposes for the giver, however much money may be spent; and as a rule it results in very little net gain for the cause. Every pastor, and every church worker who stands for New Testament ideals of life, ought to oppose to the death this fallacious theory that people must be given something in return for what they pay into the Lord's treasury.

What, then, is the true basis for generous and worthy giving? The foundation is twofold: (1) *Conviction*, and (2) *habit*. The truth may thus be stated: "*People will give worthily if moved by conviction and sustained by habit.*"

Christian giving, like Christian living, must at bottom be a matter of conviction, not of expediency nor emotion. Such conviction involves full surrender of all of life to the direction of God the Father, and the entering into solemn partnership with Jesus Christ to administer all that one has and is in accordance with his purposes and will. It means the acceptance of the New Testament philosophy that all of life is a sacred trust, and that life's fulfillment is to be found only as one joyously

and unreservedly administers time, talent, money, for the sake, and in accordance with the will, of him who entrusted it. Such a conviction, moreover, will be grounded in the truth that God's Word is a sufficient and authoritative guide in the administration of God's money, and that the Bible plan of a tenth of one's income as an equitable minimum is a just and generous provision on his part for our sharing in the glorious enterprise of world-redemption—the church being the storehouse into which the tithe is to be brought, and from which it is to be distributed.

Conviction of this type needs the reinforcement of another powerful factor—*habit*. That we are creatures of habit is a trite but true saying. Habit is the tendency to respond in the same way because of repetition and favorable consequences. Habit needs emotion, it needs information, it needs the strengthening which comes from right approach and appeal, it needs the stimulus of objectives and rewards; but after all habit results from doing the same thing in the same way a sufficient number of times, with satisfactory outcome.

The moral is evident: We need to discard fallacious, insufficient motives and appeals, and philosophies of giving that are unsound, and get back to Bible principles. The process is a little slower at first, but if we can patiently and with unfaltering faith and enthusiasm give ourselves to the propagation of New Testament standards and principles, God will doubtless honor us in the years to come with an abundant harvest.

* * *

Missionaries—or Meddlers

A missionary is one who has gone on a mission. Like Jesus who went from his baptism to the wilderness, the true missionary is "driven of the Spirit." His mission is not of his own conceiving, his message is not of his own manufacture. A divine urge has seized him, and he *must* go.

What does he go for? The missionary must settle that question early; else he has no business going. Does he go that he may carry culture and education to backward and ignorant people? Does he go to introduce better methods of living? Does he go to minister to the physical ills and needs of men? With such high purpose he may venture forth, but against the stone wall of indifference, traditions, opposition, his poor efforts will break in miserable failure, and he will soon quit or die with next to nothing achieved.

The greatest asset, as well as the most powerful dynamic, of the missionary is the conviction that he has something to take to men that will recreate them, that will make of them new creatures, with new purposes, new motives, new desires, new ideals; and that ignorance, disease, poverty, crime, can be dispelled alone after this regeneration has first been effected.

The missionary does not go to carry religion where there is none; he goes into the midst of people who are often keenly religious, and who have religious forms, ceremonies and beliefs to which they are profoundly attached. He urges them to abandon their belief in gods which are no gods but sticks and stones and fetishes. He tells them that their belief in spirits and demons is superstition, and should be given up as worthless. He proceeds to destroy, as he ought, their crude faith in heathen supernaturalism.

What, then, if having done his work well, he offers them a Bible without inspiration, a God without personality, a Christ without divinity? On what divine mission has he gone when, after having demolished faith in a religion that at least was the result of groping after God, he offers as a substitute education, psychology, medicine, and modern inventions? *He has become not a missionary, but a meddler.*

Take from "religion" its supernatural element, and it at once loses all its missionary appeal and power. That is why Uni-

tarianism and rationalism have never developed into missionary movements. A religion without the supernatural may go a certain distance on the momentum of the evangelical faith out of which it has grown, but it cannot cross the seas and attack with the slightest success the strongholds of paganism.

Herein lies the chief reason why the Christian consciousness intuitively revolts at the thought of "modernists" being appointed as foreign missionaries, or modernistic influences controlling seminaries and mission boards. To send to China, with its deep-rooted though mistaken belief in the supernatural, with its age-old culture, with its hoary traditions, men who have nothing but a materialistic message of ethics and education is not missions—it is meddling. Not only so, but the whole enterprise for the salvation of men from sin and the making of a new social order through the power of a divine Christ is weakened and discredited, and the missionaries who are true to their mission are placed under an almost hopeless handicap.

Thank God, Southern Baptists have been saved from the tragedy of modernists on our mission fields. The soundness of our seminaries and the caution of our Foreign Mission Board have combined with the vital faith of our churches to give us men and women at the foreign fronts who are laying deep and strong the foundations for true New Testament churches and a true New Testament Christianity in the lands where right beginnings will count so vastly for the future.

It is heartening to note that in the great evangelical bodies of Christians in America, wherever the virus of anti-supernaturalism has infected schools, pulpits and missionaries, the tide has turned toward victory for the truth as it is in Christ when the battle has been fought on the plains of foreign missions. Conventions and assemblies and conferences have arisen to demand that atheism and Unitarianism under the guise of "modern thinking" be swept from foreign missions, and thus be removed from that great body of God-honoring, sacrificial, devoted, clear-thinking band of heroes on foreign shores the suspicion which has so unjustly been made to attach to them because of the defection of a few.

The greatest stabilizing influence in Christianity, for orthodox belief and righteous living, is the missionary enterprise. Let us be wholly true to Christ in his world-wide purpose of redemption and we will not be false at any other point.

* * *

All our foreign mission fields are full of appealing interest, but there is a sense in which Africa is the most appealing of all. Here is to be found concentrated all the need of a lost people, terribly and hopelessly lost without the gospel. If the weakest and neediest child should have its parents' tenderest love, then our Nigerian Mission should take first place in Southern Baptist hearts, for there the need is most appalling and our help most imperatively demanded. We devote much of the space in this number to Africa, in the prayer that you who read will be stirred to fresh prayer and interest for this field, and that money and lives will, under God's guidance, find their way to Nigeria for the strengthening of the work so splendidly begun and successfully maintained.

* * *

"We advertised to ourselves, to other religious bodies, to the heathen and papal peoples of other lands, that we would lead all other Christian bodies in America in an advanced program for missionary world-conquest," declared Dr. W. O. Carver in a masterful address in Atlanta. "What shall be our plight if we fail in the eyes of all these, and of the Christ to whom most of all we made our sacred pledge?" Let there be no slackening of prayer and effort that we may come to the close of November with such a mighty tide of loyalty and enthusiasm among us as will sweep away all obstacles and carry us to a glorious victory in the collection of twenty-two millions of dollars still necessary to achieve our original purpose of giving seventy-five million in five years.

In a Missionary's Library

Rev. A. R. Gallimore, Canton, China

As we looked over the volumes in the library of our neighbor not long ago we felt as if we were looking upon hallowed scenes, and as we opened one book after another it was as if we were opening the doors of a great treasure house. It is our great pleasure for a while to live on the adjoining lot to the home of Mrs. Janie Lowrey Graves, and one day she gave us the gracious invitation to come over and go through the books of her late husband, Dr. Roswell H. Graves, whose name is well known to every lover of missionary endeavor and to Baptist people all over the Southland. Sometimes a slip of paper or an envelope would fall out of some book that had not been opened for quite a while, and it would prove to be a note from Dr. Simmons to Dr. Greene, written perhaps three score years ago or more. And thus we, in our imagination, were living in past days of the South China Mission. Our thoughts were not only on things of the past, but our feet seemed to be treading on hallowed ground.

There might be some one who would say that it would be a weary task to go through long shelves of old books, but not so; it was like opening a gold mine. Old books are like old friends, the best. In the time when there are so many new books, it is a joy to look back and see some of them which have abided, which have stood the test of the years. The eternal truths are the same in all ages, and it is good to know what those of other days thought about them. A gold mine indeed!

As missionaries we never had the privilege of being associated with the three men, Dr. Graves, Dr. Simmons and Dr. Green, the memories of whom are still fresh in the minds and hearts of those who work here. But this little experience gave us a new feeling of their nearness to us in the work they accomplished. They laid the foundations. A large picture of Dr. Graves looks down from the wall of the adjoining room, and everywhere are reminders of those who labored here in the earlier days. Of special significance are the two scrolls which were presented to Dr. Graves six years before his death in appreciation of his service up to that time, fifty years in China. He came to China in 1856 and spent in all fifty-six years in Canton.

We are, however, talking more about people than we are about books; but men are more interesting than books, and the library we are writing about was the workshop of a man. In this library there are names and books to remind us of all the line of missionaries back to the very beginning of our mission work in China. This work is the oldest work of our Foreign Mission Board. Rev. J. L. Shuck and Mrs. Henrietta Shuck, who were Virginians, came under the old Triennial Convention in 1835. Then there was Rev. I. J. Roberts, who refused to baptize the leader of the great Tai Ping rebellion in the fifties. Later came Rev. C. W. Gaillard and his wife and Rev. and Mrs. B. W. Whilden. The latter were from South Carolina and came in 1848. One of the most interesting books we found was a diary, written by Miss Lula Whilden, a daughter of the two faithful missionaries we have just mentioned, who gave forty years to this work. A school which she established over on Honan island is still open every day, also one in the city of Canton, and in every church and chapel round about her name is honored, and many are those in the streets and alleys and out-of-the-way places who were visited by her and believed in her Saviour for salvation. The diary, written in a beautiful and legible hand, contains some incident or experience for every day, without one exception, during the year 1879. Her motto for the first day was: "Be ye steadfast, immovable, always abounding in the work of

the Lord," encouraged by the assurance, "inasmuch as ye know that your labors are not in vain in the Lord." And then follows the poem—

"I see not a step before me, as I tread on another year,
But the past is still in God's keeping, the future his mercy shall clear;
And what looks dark in the distance, may brighten as I draw near."

This paper would not be complete without some special reference to the present owner of this library. She is now in her thirty-seventh year of service in China, and she is still an active and forceful member of the South China Mission. Mrs. Graves has given thirty-three years to the special work of training Chinese girls, and many and great are the blessings which have come to Pooi To Academy through her faithful and consecrated endeavor. Her personality, too, was felt all the time that we spent among her books, with reminders also of her family ties, the Lowreys of Mississippi, who have contributed so much to the general work of the Baptists of the South. May the Lord spare Mrs. Graves and give her added strength for yet many more years.

There were other books, too, of a personal interest, Dr. Grave's "Notes on the Scriptures" and "The Study of the Chinese Language." These, together with the diary of Miss Whilden, to which we have already referred, ought by all means to be preserved. They will be both interesting and useful in the days to come.

Then we were told that we might have any of these books in which we might be especially interested. This was indeed a rare opportunity to possess volumes of some of the older writers. We treasure them very much. Many of them have long since gone out of print, and that makes them the more valuable. But they have been tried and found true. Some of them were published during the early years of the last century. Paramount among all the books of this old library, however, were the copies of God's Word in Hebrew and Greek, Latin and German, and of course in Chinese and English. The pioneers in this work stood for the Old Book, which needs no defence.

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Summer Schools of Study and Service

Rev. and Mrs. Ben Rowland, Shiuchow, China

S. O. S. calls are coming to Southern Baptists from the ends of the earth. The distress signals of our mission boards, now sounding over land and sea, are greatly intensified by the earnest prayers of our scattered forces at the front; by the Macedonian cry of pagan, Moslem and Catholic lands; by the ever-present clamor of our own Christless multitudes in the homeland of whites, negroes, Indians, and foreigners; by the pathetic appeal of sick and afflicted, widows and orphans, and veterans of the cross; by the mute plea of homeless, pastorless, and budgetless churches; and by the tremendous challenge of unenlisted membership, untrained young people, and neglected student life. All these are mere echoes, however, of the loving, trusting, patient call of our crucified Saviour and risen Lord, summoning his own to study and to serve.

Only through intelligent and inspired consecration can we hope to complete our great 75 Million task; and only as we worthily meet present obligations shall we be prepared for our next program. Therefore, these S. O. S. calls which voice our present emergency demand a very practical answer. The following plan is suggested as a most practical and effective so-hearts, grips our lives, compels loyalty, and moves to action.

I. THE SCHEME

The scheme must necessarily be very flexible, such as to fit or be adjustable to every church or group of churches; because it is important that all Southern Baptists shall take stock

during the coming summer, and that many of us shall get a kingdom perspective and catch the kingdom spirit. The summer school of study and service is a combination of the ideas generally used in the Vacation Bible school and in the church school of missions, and also some of the ideas of the summer assembly. In many cases also it will be best to conduct an evangelistic campaign in connection with it. The number of churches which unite for such a meeting should be determined by their own convenience. Let the pastors, education directors, and other workers of this group have a preliminary conference with their associational missionary. It will be well for them to discuss the probable time and place and certain main features of the program, but leave final arrangements to the committees. After getting the whole scheme clearly in mind, their main responsibility is to choose appropriate committees and get them started to work. These committees should naturally be representative of the churches concerned and of the various organizations and interests involved. Possibly each should be limited to three persons, chosen with reference to their fitness and dependability for their particular responsibilities. On their faithfulness and efficiency depends much of the success of the meeting. Where expedient some committees or individuals might serve in more than one capacity. The following are suggested where several churches co-operate for the meeting:

1. *Executive and Conservation Committee*, consisting of director, secretary, and treasurer, should have general supervision of the school; decide the time and place; advise with all committees; and be ready to serve wherever needed. These three committeemen should be chairmen of the next three committees. As executives, they will suggest the principal features of a thorough program of study and service to be inaugurated; and as conservation committee, they will be continued to follow up and conserve every benefit of the school, seeking to realize the maximum blessing for all—permanently and practically.

2. *Studies and Faculty Committee* should arrange for graded classes in missions, forums for discussion of kingdom questions, and addresses of life investment, stewardship, evangelism, mission, etc., and should seek to interest all the constituency in each study. They should also provide leaders and speakers who will most effectively promote the main objectives.

3. *Evangelism and Extension Committee* should organize all the forces for wise and prayerful personal work and evangelistic meetings each afternoon and evening, during this school; and later, for extension work to neglected districts and to other communities.

4. *Publicity and Publication Committee* should conduct an aggressive publicity campaign for the meeting, by use of newspapers, posters, telephones, mails, etc., and should provide appropriate literature for reference, distribution, and sale. Write for sample copies of the state paper, HOME AND FOREIGN FIELDS, *The Baptist Student*, *Royal Service*, *World Comrades*, and other Baptist papers, tracts, books, etc. Tell the publishers and boards what you are working for, and secure their personal suggestions and co-operation. Besides these from our several Southern Baptist Boards, some very fine helps may be obtained from Northern Baptists, and certain valuable aids from the Student Volunteer Movement and other denominations—the Northern Methodist Commission on Life Service (Chicago) in particular. Let this committee cover the walls with maps, posters, charts, pictures, mottoes, Scriptures, of kingdom interest; keep an attractive and practical bulletin board, varied from day to day; display sample literature on reading tables, under direction of librarian; and secure subscriptions to our periodicals. They should also send in appropriate notices to the Baptist papers; and have the program printed.

5. *Equipment and Arrangement Committee* should secure the necessary furniture, musical instruments, stereopticon machine and slides, lights, blackboards, etc., needed for the entire meeting; and place them right.

6. *Musical and Dramatics Committee* should carefully select hymns and special music, singers, pageants, etc., with a view to promoting the spirit and aims of the school in the most effective way.

7. *Social and Recreation Committee* should arrange a full and varied program of social features and games for each afternoon and for recess periods. These should be chosen and directed so as to get the people acquainted, stimulate enthusiasm, give relaxation, and encourage community interests and team work.

8. *Registration and Awards Committee* should enroll and classify all the people for class work and secure the proper diplomas and seals to be awarded after examinations; also banners and other awards.

9. *Hospitality and Refreshment Committee* should provide necessary transportation and entertainment for guests and cafeteria lunches for all.

10. *Student and Vocational Committee* should provide catalogs and other materials from Baptist schools to use with young people who attend this meeting and help them find ways to enter the schools which will best improve their lives. They should also secure literature on vocational guidance and life investment to use in helping them find God's place of service for each. Detailed enrollment and follow-up work with volunteers is also their responsibility.

II. THE OBJECTIVE

The objective should be for every Christian to see the whole world through the eyes of Christ and to participate heartily in carrying out his whole Commission. The motto—"Every Christian a Missionary;" the text, *Matt. 6:33*; and the song, "*Duty Done Means Victory Won*," may well be emphasized in every session. The high ideals of the Sunday School, the B.Y.P.U., the W.M.U. organizations, the Christian College, the summer assembly, etc., are all vital to this meeting. The program should be so planned as to keep the world-wide missionary perspective constantly clear and at the same time to study a particular field intensively; to enable everyone to think and pray and act in the spirit of the Golden Rule and of 1 Corinthians 10: 31; to prepare trained workers, faithful stewards, and consecrated volunteers. Each church represented should strive immediately to apply and to express the spirit of the meeting in the better organization and co-ordination of its work, the enlistment of the whole membership, the planning of a year's program of mission study and service, the beginning of definite extension work, the budgeting and equipping of the church, the fuller co-operation and fellowship of the churches.

III. THE SCHEDULE

The schedule of classes, forums, lectures, lunches, games, evangelism, etc., must be adapted to the local situation; but the following all-day plan is suggested as a basis on which to start:

Daily Schedule for One Week, Including Two Sundays
Early mornings—Morning Watch, Bible Study, Meditation, Prayer.

8:00- 9:00 Class Period (departmentized and graded studies).

9:00- 9:15 Recess (games definitely planned and supervised).

9:15-10:15 Kingdom Questions Forum (round-table discussions).

10:15-10:30 Recess (stunts previously arranged and censored).

- 10:30-11:30 Address (inspirational, practical, personal).
 11:30-12:00 Study missionary exhibit, literature, posters, etc.
 12:00- 2:00 Lunch and rest.
 2:00- 3:00 Contests, community meetings, etc., varying daily except Sundays (better babies contest, canning, etc).
 3:00- 4:00 Games, sports, stunts, varying daily except Sunday.
 4:00- 5:00 Soul-winners' class and prayer meeting.
 5:00- 6:00 Personal work and interviews.
 6:00- 7:00 Study lessons for next day.
 7:00- 7:45 Supper and preparation.
 7:45- 8:00 Stereopticon lecture on mission fields.
 8:00- 8:30 Prayer and praise.
 8:30- 9:00 Evangelistic sermon.
 9:00- 9:30 Closing period.

May we not, as Southern Baptists, hear the S. O. S. calls which come to us from the great lost world and from the Christ who died to save it? We hear and see and understand only as we open our ears and eyes and hearts; so the Summer School of Study and Service is earnestly offered as our best approach to our goal during this summer. We pray that our people may this year know the joy of *Duty Done—Victory Won!*

* * *

The Tale of a "Tramp"

Rev. Wm. M. Bruce, Hope Rescue Mission, Louisville, Ky.

This is the way he told it to me:

There was no employment to be found in my home town, so I kissed my mother good-bye and went down to New Orleans, where I discovered it was impossible to find any work. So last October when I had spent my last cent, I decided to come forth, and having no means to get by like a gentleman, I had to fall in line with the hoboes.

Don't look down on a hobo when passing him on the street, you do not know what hard knocks he has had—besides he is some mother's boy. I had to ride freight trains, or on the roof of passenger coaches and made good time in trying to get home to mother. I was arrested for riding on the trains and sentenced to thirty days' hard labor building the roads. It almost broke my heart to wear the stripes, and the guards would not let us rest one minute. When my thirty days were up I was released and started again on my way home to mother.

It was getting cold, for it was now December. I hit the state of Kentucky and just before we reached a station twenty miles from Bowling Green I was thrown off the train. It was about 6:30 in the morning. I was tired, cold and, oh, so hungry!

I caught the rear end of the train as it passed and climbed on the roof. When we reached Bowling Green, I was so cold and hungry I gave up hope. I did not care whether they arrested me or not. So I went into the lunch room, ordered a meal, ate it, and got up and walked out. Nothing was said. When I got outside the door my feet hardly touched the ground as I ran to the L. & N. yards where I asked a man when the next train was going toward Louisville. He said, "Nine forty-five, and boy, look out for the detectives." He said that it was a cattle train and would not stop till it reached Louisville. I said, "Well, Buddy, me for the cattle train." He said, "Watch your step, young fellow." I said, "All right, so long." "Here she comes now, duck your head." "All right, so long."

Well, I was going to Louisville that night if I had to ride the bumpers—she tooted her whistle, the flagman signaled O.K., and I jumped on. Everything went all right for about two hours. Then I got cold standing on that ice-cold bumper with no coat or anything to keep warm. Both my feet began to get numb. I was getting weak and cold, but I hung on for dear life to the steel ladder that was on the end of the car. We made one stop and when she did stop I fell to the ground thinking I was done.

Well, I managed somehow to get up and walk a few steps. Then she tooted her whistle so I got on my pullman steel car—steel all through and cold as ice. There was about sixty miles yet to go. She started to pick up speed faster and faster, the wind blowing in from all directions. I got very cold again, and desperately hungry. A number of times I felt like letting go and falling between the wheels.

But that one great thought came to me—my dear and wonderful mother. Why should I let myself slip now? So again I gripped that steel rod and hung on for dear life. The man at Bowling Green told me not to enter the L. & N. yards at Louisville, for I would surely get thirty days in the workhouse. Well, when we reached the Louisville yards I wanted to be arrested, I was so cold and hungry. The train rolled right into the center of the yard and stopped in front of a well-lighted building. I rolled off my pullman, but could not straighten myself up. I had stood so long on the bumper in a cramped position I was nearly bent double. I walked into the building and got close to a radiator—felt like crawling inside a stove to get warm. A great big huskie came up to me and said, "What do you want?" I said, "I would like to get to the Union Station if possible." He said, "What for?" I replied, "To get to the lunch room for something to eat." He asked me if I had any money. I said, "No," and he gave me forty cents. I walked round this town looking for the Union Station and never got near it. About six o'clock I stopped a man. I was disgusted and discouraged, and said, "Pardon me, sir, can you tell me where the Police Station is?" "Why, you are right in front of it." I walked in and asked for the chief. He was not in, but a handsome young officer came up and asked me if he could be of any service. I said, "I was on my way home. I cannot make the grade by beating my way, so I wish you would be kind enough to let me stay here for two or three days until I wire for money."

He said, "Well, young fellow, we don't do that here, but listen, I will send you to a place where they will take care of you all right." "Where?" He said, "Go to the Hope Rescue Mission, and ask for Brother Bruce."

I came over to 808 W. Jefferson St., and was kindly received. I asked for Brother Bruce and was told he would be there about 9:30. It was then about 7 o'clock. I went out but came back soon and sat down by the radiator and fell asleep. Soon some one shook my shoulder. "Well, brother, how are you?" "Pretty rotten and ready to cash in," I said. He asked me to come and wash up a bit and said he thought I would feel better. I did. My! how good the warm water and soap and the towel felt. I came back upstairs and told him I wanted shelter until I could write home. "Well," he said "sit right down here," and he gave me stationery and pen and a stamp and I wrote a good letter to my dear mother. In the next few days I got a good job at my trade as tool-maker with good wages, so I decided to remain here for a while. I stayed at the Mission for a short time, attended chapel service every night and prayer meeting and church service at Bethel.

What I want to say is this: I said once, "There is no God or Christ," but now I know there is. The trouble I went through was more than I can tell. But I know, both in my outer and my inner self, that if it was not for our God I would have been in the graveyard long ago.

Some By-Products of the 75 Million Campaign

Rev. B. P. Robertson, D.D., Senatobia, Miss.

One of the greatest religious movements in the history of Christianity has been the 75 Million Campaign. The main objective of the Campaign has been the securing of 75 million dollars in five years for missions and benevolences at home and abroad. But to me the by-products of the movement have been more wonderful than the 75 million dollars. The following is a brief statement of some of the by-products of the Campaign:

1. *The unification of the Baptists of the world in doctrine and works.* The verification of this statement was the spirit of the Baptist World Alliance at Stockholm. This alone has been of more value than the expense in money and labor.

2. *The enlistment in the study and practice of Christian Stewardship throughout the entire denomination in the world.* This alone has been of more value to the cause than all the money and labor the movement has cost us.

3. *The marvelous increase in the number of our Baptist people who have been led to place the "Holy Tithe" in the treasury of the Lord,* which belongs to him, for the expense of his cause in the world. This, too, has been of more value to the cause than all the expense in money and labor.

4. *The increase among our Baptist people of the spirit of evangelism.* There have been nearly one million baptisms during the past four years of the Campaign. There has never been such an evangelistic wave among us as we have experienced during this time. This alone has been worth the expense in money and labor.

5. *The wide-spread dissemination of missionary and benevolent information among our people.* We have become informed on all our missionary and benevolent work at home and abroad. This alone has been of more value than all the expense in money and labor.

6. *The spirit of our people that made possible the recent Convention in Atlanta,* the outstanding features of which may be thus summarized:

1. The attendance was large and representative, and the manifest spirit of the delegates was most purposeful.

2. The organization of the Convention was most harmonious. Either of the three nominees would have made a good president.

3. The reports presented by the leaders of the Southwide interests were brief, and they were considered in a most business-like way.

4. The manifest mind of the Convention—to own and control directly all its institutions—was a movement in the right direction for the future.

5. The manifest spirit of the Convention was to finish the 75 Million Campaign by making an earnest effort to collect the full subscription.

6. The presentation of the future program was most tactful, and the program itself was one of the best ever considered by the Convention.

7. The emphasis placed on the division of the Missionary and Benevolent funds—fifty for State causes and fifty for Southwide causes—was wise.

8. The manifest mind of the Convention to so correlate the interests that there may not be any place for competition between the interests was a most happy arrangement.

I think all of us left Atlanta with the spirit of satisfaction and with the determination to do our best for the causes of the Convention. Let us give ourselves to prayer and work, and try to finish the task most gloriously.

A True Cuban Love Story

Miss Bettie Lipscomb, Havana, Cuba

Once upon a time, a very handsome young man lived in the Canary Islands, with his parents, who were Catholics, and was himself an active helper of the priest in charge of their church. Let us call him Senor Fred.

This thoughtful young man chanced upon a portion of the New Testament, and became interested with all his soul and determined to find the sequel to the new and thrilling story—which to us is so old. Senor Fred had heard of the United States as the home of Christians and the Bible; so he went to Cuba, intending later to reach the United States. While in Havana, he was found by Dr. M. N. McCall, who taught him the way of eternal life, then theology and finally ordained him as a minister.

There lived in Havana, at this time, two beautiful Cuban sisters, Carmen and Inocita. They were descendants of a fine old family and had received all the accomplishments considered necessary for Cuban girls. They were adepts in the most intricate embroideries and lace making, while they were skilled musicians, and their voices were as sweet in speaking Spanish as in singing it.

Their parents lost their fortune in a South American venture, then died, so it became necessary for the señoritas to use their talents to earn a living. The wife of one of the professors in the Havana Baptist College was an intimate friend of Inocita and on one of the latter's visits to Senora Cabrera, Senor Fred met her, and it was a case of love at first sight, with him. Although Senor Fred, with his faithful, persistent nature, loved the fair Inocita and determined to woo and win her, his first efforts were to change her Catholicism to his Protestant faith.

"Senorita Inocita, I wish very much to hear you play and sing some of our hymns. They are so beautiful. They have been translated from the English and there are no songs in the Spanish like them."

"I will play what you wish," said the señorita, for Cubans are very polite. Then, too, her great love of music made her curious to know these songs that were better than her own. Who has not been inspired, comforted and thrilled by some gospel message in the form of the dear hymns of Zion? Inocita, through their influence, became so interested, that she consented to sit in a secluded part of the church and listen to a sermon. Finally she made a public profession of faith and was baptized.

"Inocita," her sister had said, "if you do this thing I will never speak to you again." So the sisters were separated for, dearly as Inocita loved her only sister, she would not give up her faith. Two young American women missionaries had become her friends and gave her Christian help, but failed to reconcile Carmen.

Inocita and Fred became betrothed and married. They are happy in their consecration and love, with the exception of the sadness caused by the estrangement of the sister. However, Carmen loves her sister and admires her brother-in-law, taking an increasing interest in their work.

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The minimum reinforcements for our Baptist mission fields are declared by the Foreign Board to be two hundred and twenty-nine new missionaries. This does not mean that these workers could be used if available, but that they are urgently, insistently demanded. The Board is in great perplexity because of the imperative demand for more workers and the lack of funds with which to send them out and provide for their support. If God calls the workers and opens the doors for them to enter, what shall he say of our failure to provide the money for their going?

Women of Africa Who Have "Helped in the Lord"

Rev. S. G. Pinnock, Lagos, Nigeria, Africa

"Many of them therefore believed; also of honorable women . . . not a few." Acts 12: 17.

In the Yoruba country women occupy positions of honor even among the pagan people. The title *Iyaolola* (mother of honor) is given to the chief woman of a city or district. At Eruma, a town visited by Bowen in 1851, every question of importance was referred to the "mother of honor," and the custom continues to this day. At Ibadan in 1889 a woman occupied this high position and to her friendly interest I was indebted during the early years of my life in Africa. At Oyo during the coronation ceremonies, the crown is placed upon the head of the king by a woman who holds the chief place of honor in the royal household. It is therefore an easy transition from the custom of honoring women in the political and civil life of the people, to that of the church and the woman's missionary societies. Hence we have *Iya Egbe* (mother of Union or Society); *Iyaolola* (mother of honor); and *Iya Keji* (second mother, or vice-president).

Let me here pay my tribute of respect to such honorable women in our Yoruba churches as Mrs. Harden, who entered into rest in 1916, and of whom it is recorded in Dr. Tupper's "Decade of Foreign Missions": "During the long, dark period between the close and reopening of the Yoruba Mission, the church at Lagos was maintained by the intelligence, piety and generosity of this woman of God." In the "Year Book of 1915" it is recorded: "She is with us to-day and we pray that her life may be spared to the church for years to come. In electing Mrs. Sarah Harden to a life membership in this association, we lay our humble tribute of affection and gratitude at her feet." Mrs. Pinnock and Mrs. Duval then brought Mrs. Harden to the platform and after a few words from her the assembly rose to greet her and sang, "Jesus Lover of My Soul, Let Me to Thy Bosom Fly." Her only son, Professor Sam Harden, was educated at Union University, Richmond, Va., and was for many years regarded as the "golden-tongued orator of Lagos." He has since that time joined his sainted mother in heaven.

Mrs. Agbebi is still with us and occupies the position of President Emeritus of the W.M.U. of Nigeria. Her gracious presence and Christlike spirit always bring inspiration and comfort to the women's sessions of the Convention. May she long be spared to us.

Mrs. Pheobe Adebisi exercises the same good influence over the women in the churches of her native city Ogbomoso. Many years ago she was the companion, teacher and friend of Miss Alberta Newton.

Mrs. Naomi Alake Agboola first visited my home when she was a girl of eleven years, living with the Rev. and Mrs. C. E. Smith. Some years later at a very pretty home wedding arranged by Mrs. Smith, she was married to John Agboola. She became the mother of numerous children to whose welfare she devoted her life. Her training in the homes of Mrs. Smith and Mrs. Pinnock, where she had the care of the white children, prepared her for this task. Both she and her husband have entered into rest, and their graves are at Lanlate, one of the towns visited by Bowen in the early years of the Mission. Four of her daughters are in the Girls' School, Abeokuta, and her only son, who spent some years in our home, is now a teacher in the Seminary at Ogbomoso. Mrs. Agboola was one of the choice spirits in our W.M.U. and worthy of the place given to those "honorable women" by Luke in the Acts

of the Apostles. When the second book of the Acts of the Apostles is published in heaven, many more names of "women who have helped us in the Lord" will be recorded, and amongst them, African women not a few!

Mrs. Hannah Williams, an active worker in Lagos, came to our home in Oyo many years ago as the bride of our native teacher, Mr. E. Williams. She occupies the position of treasurer of the W.M.U. of Nigeria. Her family of sons are devoted to their mother, but as they are all settled in business she is free to devote her energies to the work of the Union. She has often visited Sapele in the interest of woman's work, and in 1923 at Mrs. Pinnock's request she spent a month with the three woman's societies in Abeokuta. Mrs. Williams is not a woman of means, indeed she works hard to secure a livelihood, so that it was a gracious thing for her to give this time to the women of Abeokuta. For a week early morning meetings commencing at 7 a.m. were held at the three churches, for prayer, Scripture exposition and fellowship. Then she visited the women in their homes, often acting as peacemaker between contending factions, singing and praying with them until they forgot their own personal grievances and joined heartily in the work and services of the churches. We cannot estimate the good she accomplished in a month, but her visit will always be remembered with gratitude by the women of Abeokuta.

In a very true sense it is true, that the salvation of a country depends upon its women. Gradually the women of Nigeria are making their influence felt, and under the wise guidance of Miss Neale Young and her large-hearted sympathy and almost ubiquitous presence, for she has traveled extensively, the W. M. U. of Nigeria are worthy of a place side by side with the great and glorious W.M.U. of the Southern Baptist Convention.

* * *

The *Watchman-Examiner* says for us what we had in mind to say concerning Gordon Poteat's "Home Letters from China," in pronouncing it one of the most captivating and illuminating of recent missionary books: "Mr. Poteat is one of the younger missionaries of the Southern Convention, and is stationed in China. Already his work there has won favorable comment from those who are acquainted with his achievements. The first four years of his missionary activity form the background for the volume. Originally in the form of letters to his mother, the material of the book is composed of choice and intimate bits of experience of the young missionary who goes to a strange land, there to adjust his life to new conditions. The author writes clearly and authoritatively and shows that he possesses the power of analysis. This book is good reading for those who are interested in missions." (Geo. H. Doran Co., N. Y., \$1.50 net.)

* * *

A movement which grips the imagination is that inaugurated by students of the Southern Baptists Theological Seminary, and joined in by the Fort Worth Seminary and the Bible Institute, to enlist a group of seventy choice men to go two by two, as in days of old, to the churches of the South on a crusade in the interest of stewardship and the 75 Million Campaign. They propose to give their time and effort as a labor of love in the hope that their messages and sacrificial service will stir the churches to pay their pledges and more, so that the \$75,000,000 may be fully paid by December.

* * *

God needs our prayer. He asks us to pray, and our praying helps him; and the man on his knees, or the one who is praying in his whole life, gives God the opportunity of doing as otherwise he could not do. Prayer changes God's action, because it gives him an open way into our lives, and through our lives to those whom we touch.—S. D. Gordon.

Russia's Religious Problems

Women, Children and the Home in a Disordered Society

Rev. Hoyt E. Porter, Moscow, Russia

The women of Russia may be divided roughly into three classes or groups: aristocracy and middle classes; peasants and laborers; and students and politicians. The third of these groups, like the former English suffragettes, has, because of the spectacularness of its activities, been given much notoriety by American papers and journals. It, however, represents but a tiny percentage of the feminine population of Russia, and concerning the great mass of the latter the western world as a whole knows comparatively little. In general, the Russian woman reminds one very much of the old-fashioned American woman. Among the former aristocracy and upper-middle class women one observes a degree of kindness and careful consideration of one's neighbor, not to speak of mere gentility and conventional courtesy, that recalls the manners of two or three decades back, before Americans began to crowd two or three times as much into one day as anyone ever thought of attempting before. However, good breeding and a greater abundance of time are not alone responsible for this. For the Russian peasant himself, the raw material of the nation, is naturally kindly and easy-going in disposition ordinarily, and as compared with most races perhaps more humane and sympathetic. And out of such plastic clay the hand of Christianity, imperfect as that Christianity is which Eastern Europe has known in the past, has molded some of the most heroic humanitarian figures, and some of the most beautiful and saintly personalities, that the world has seen.

But Russia is, especially to a western eye, a country of extremes. The abuses incidental to the feudal system, which existed in Russia till 1861, wrought most terribly upon human personality. On the part of the aristocracy there was a lack of sensitiveness to the essential human feelings of peasants and servants. And on the part of the latter, particularly in the cities as modern industrialism began to be introduced, there began to be engendered a distinct resentment toward the upper classes. A further complicating element was represented by the slave-drivers and brutal police officers, the coarse tools of the ruling class. When at last this most patient of all white nations became worked up to the point where its resentment boiled over and "blew the lid off," it lost control of itself and wrecked much that was good along with the destruction of that which deserved to be destroyed. The flood of wild passions that was let loose was something beyond the power of a western imagination to reproduce. And as always, in any sort of war, it was the women who suffered most in Russia, and especially the upper and middle-class women. It was not merely the loss and destruction of property of all sorts by people of refined feelings who had never been schooled to endure serious hardships of any kind, when ignorant but ordinarily peaceable workmen and farmers were turned into wild beasts of prey; but the breaking up of families, the arrest and execution of fathers, brothers, sons; or their disappearance for parts unknown, or to suffer fates of which one had only rumors. Thomas Dixon's "Reconstruction" novels give hardly more than a faint suggestion of the sort of thing that took place in Russia, because not only was the latter on so incomparably a larger scale, but it was more furious by far than what happened in the Southern States.

And to add to all the other things, there was the interference with religious life. To be sure, the common people do not feel this so much, because the Russian peasant, while deeply re-

ligious ordinarily, has always been used to all sorts of hardships and more easily adapts himself to changed conditions. Moreover, he is usually too ignorant for anything except a superstitious, superficial or strictly formalistic religion, until he hears the preaching of the gospel from "sectarian" preachers. And as for the sectarians themselves (i. e., all groups outside the Russian "Orthodox" Greek church and the Roman Catholic church), even if their position leaves much to be desired, they enjoy much more liberty than they ever did before. But I am referring here rather to the women of the intelligent classes: their old church, shot through as it was with feudal-aristocratic ideals, and bound with all sorts of political ties, became one of the first marks of the Bolshevik revolutionaries. This was inevitable; but to the religious Russian, knowing no other church of religion, the old Church, with all its medievalism, its weaknesses, and its hypocrisies and injustices even, is still *the Church of God*. And added to the arrests of priests for counter-revolutionary activities or too-freely expressed sympathies, and the occasional closing of a church—though such things are now comparatively much rarer—there is the further fact that the teaching of religion to children in classes anywhere is forbidden by Soviet law. And in general, especially in and near the cities and industrial centers, materialism flourishes among the masses. So that it is no wonder if mothers of young children look anxiously toward the future. It must be explained further that formerly religion was always taught in the parish schools and by private tutors, and that home teaching is something that most parents are almost entirely unaccustomed to.

Besides the problem of the children, there is for the women of the intelligent classes a marriage problem. So large a proportion of the young men out of such circles have been killed, or cut off in exile in foreign lands, that great numbers of the finest young women in Russia today must choose between spinsterhood and marrying men that are below them not only intellectually, but perhaps morally as well. And many a married woman of thirty or thereabouts has lost track entirely of her husband, and knows not whether he is dead, or living somewhere among the refugees abroad. And other women are in correspondence with their husbands, but neither can cross the boundary to rejoin the other.

It will occur to the reader that in times such as these there is a great opportunity for the true gospel; and so it is, especially among the lower-middle and working classes. And even among the more intelligent classes there is opportunity, so far as the latter are sufficiently interested to listen to the expositions of the simple workmen-preachers who, except for a mere handful of educated or comparatively intelligent workers, are the only public witnesses for the pure gospel whom the nation knows today. But it is not surprising if the groups of believers from among the simple people, with their uneducated workmen-pastors, and their forms of worship simple to the point of rudeness often enough, do not attract many from the intelligent classes away from the old Church, with its rich and beautiful liturgy and its traditions and family associations. And yet the evangelical meetings are attracting attention even among these in a way they never did before the revolution. And there is no way of predicting to how much larger a degree this may come to be true in a few more years after the contest between the Bolsheviks and the old Church becomes less sharp and the

upper class people cease to feel that they are being made martyrs of for the sake of their church. Because the feeling has been growing for a long time in Russia among people high and low that the old Church fell far short of the apostolic ideal, a sincere preacher of true righteousness has never lacked for an audience. The recent attempt at a reformation of the Church has proved abortive, and the evangelically-inclined among those who took part in this so-called "Living Church" movement have been sadly disappointed in the organizers and leaders of it. The great need is for trained preachers among the evangelicals (most of whom are Baptist in fact, even when not in name), men of at least fair education and general intelligence, and a few at least with university education.

But I have taken up much space without touching upon the question of the peasant women or workers, who constitute actually more than 90 per cent of the whole. These are used to the hardest kind of labor, and they have had little or no opportunity for acquiring any education. In fact, two-thirds of the entire population are entirely illiterate. But in spite of the ignorance that has kept them in superstition and prevented them from learning many even of the simplest principles of hygiene, sanitation and good-housekeeping, it is remarkable how deeply their old medieval religion has inculcated the spirit of reverence, and ideals of righteousness and of mercy which give them a deep appreciation of these qualities in others, even when they fall far short in these respects themselves. There is one thing that the Russian, and the Russian woman especially, seems

never to forget, at least until she falls under the influence of half-baked materialistic science; and that is, that she is a *sinner*. The pathos of the prayers in an evangelical meeting is something beyond description; and this is due largely to the fact that women take so large a part in the voluntary prayers.

As over against the ordinary type of women of course there is the working woman, especially among the city population, who, because of decades of industrial unrighteousness and economic injustice, has lost faith in the Church and religion generally, and so listens more readily to the atheistic propagandist who now holds the center of the stage in Russia. She it is who is the hope of the Bolsheviks, who cannot be made to recognize the fundamental distinction between religion and politics. To them materialistic philosophy is fundamental to scientific advancement, as well as to the gaining of the mastery over the social order by the working classes.

However, it is to the peasant and laboring-class woman that every one must look who is interested in the rebuilding of Russia. The upper-class woman is "down and out" financially and in point of social influence, even where she has remained within the country and endured the trials of prolonged civil war. And she cannot come back into her former position of influence unless the present order is changed. And no sharp change, at least in the latter, appears at all probable to most of the foreigners who have had any considerable opportunity for observation in Russia recently.

Africa an Appealing Baptist Mission Field

Mental, Spiritual and Material Possibilities of the People of Nigeria

Rev. Geo. W. Sadler, Ogbomoso

Nigeria, as many know, is the scene of the efforts of Southern Baptists in Africa. What I shall say, therefore, applies particularly to that colony but it might be applied to many other portions of the great continent. Why is Nigeria a Baptist mission field?

First, because of the mental and spiritual possibilities of the natives. The students of the school with which I am connected compare favorably with high school students in this country. N. D. Oyerinde, a native of Ogbomoso and a teacher in the Baptist College and Seminary, holds two degrees from an American university and he has done graduate work in one of America's leading institutions. A goodly number of doctors and lawyers in Abeokuta and Lagos hold degrees from such universities as Glasgow, Edinburgh, London and Durham. Those who have the idea that the negro cannot go far along the road to mental achievement will have to reconstruct their thinking.

I have been asked by a number of persons about the spiritual power and Christian zeal of the African. My reply has been that as a Christian he compares very favorably with the American. There are weaklings among the African Christians but there are also giants—men and women whose lives honor Jesus and bless their fellowmen.

Secondly, Nigeria is a Baptist mission field because of the natural resources of the country. One of the aims of the missionary enterprise is to develop a self-supporting, self-propagating church. This can be accomplished in Nigeria because of the richness and variety of her resources. In order that self-support might be achieved speedily, the missionary should encourage scientific agriculture, manufacturing, mining, etc.

We need intelligent, consecrated leaders. For the present, and for many years to come, this leadership must come from

the Christian nations of the world. By reason of her natural wealth and the fact that she suffered less than other Christian nations as a result of the Great War, it is reasonable to expect America to play a large part in supplying the men and money which must be expended for this leadership.

The program which our Master outlined is the one which should be followed. We need not worry about "Christianizing the social order" as long as we teach them to observe all things whatsoever Christ has commanded us—as long as we minister to the mental, physical and spiritual needs of the people. To the end that there may be this ministration, we must have educators, physicians and nurses, and evangelists, the aim of all of whom it must be to make disciples of the Man of Galilee. How many do we need? At a recent meeting of the African mission a request was forwarded to the Board for the following to be sent out: one doctor, two nurses; four men, two kindergartners and six single ladies for educational work; six men and two women for evangelistic work. In response to that request *one* person has been appointed—one twenty-third of the number asked for! Surely Southern Baptists who have shown themselves friendly in so many ways will not deny these people "the Lamp of life." Rather will they pray and work and give—of money and life—that "they may have life."

* * *

Dr. O. E. Bryan returns to the Home Mission Board after a year's service as Budget Director for the Conservation Commission. He becomes superintendent of evangelism, and will reorganize this great and fruitful department of Home Mission activity for enlarged and increased effectiveness. Dr. Bryan has the confidence and love of Southern Baptists, and is in position to render a great and needed service.



AFRICAN MOHAMMEDAN WOMEN PRAYING AT ONE OF THEIR ANNUAL FESTIVALS

Mohammedanism, by its half-truths, is more of a menace to souls and an obstacle to Christianity than pure heathenism. For the sake of African womanhood let us win this battle between the Crescent and the Cross!

Some Pen-Pictures of African Mothers

Miss Clara U. Keith, Oyo, Nigeria, West Africa

If we were to reverse this and write of "Mothers in Africa" there would be a temptation to write to you about our white mothers who leave their homes, and especially those who leave little children and come out to Africa to make a home for the husband. You see, long ago only the missionary wife came out to the coast, but now many women are coming all the time. We meet some lovely little mothers out here, too, who delight to tell us of the wee ones they have left in boarding school or with the grandmother, or an auntie, while the mother steals just a little time with her husband in perhaps ten or fifteen years' service on the coast.

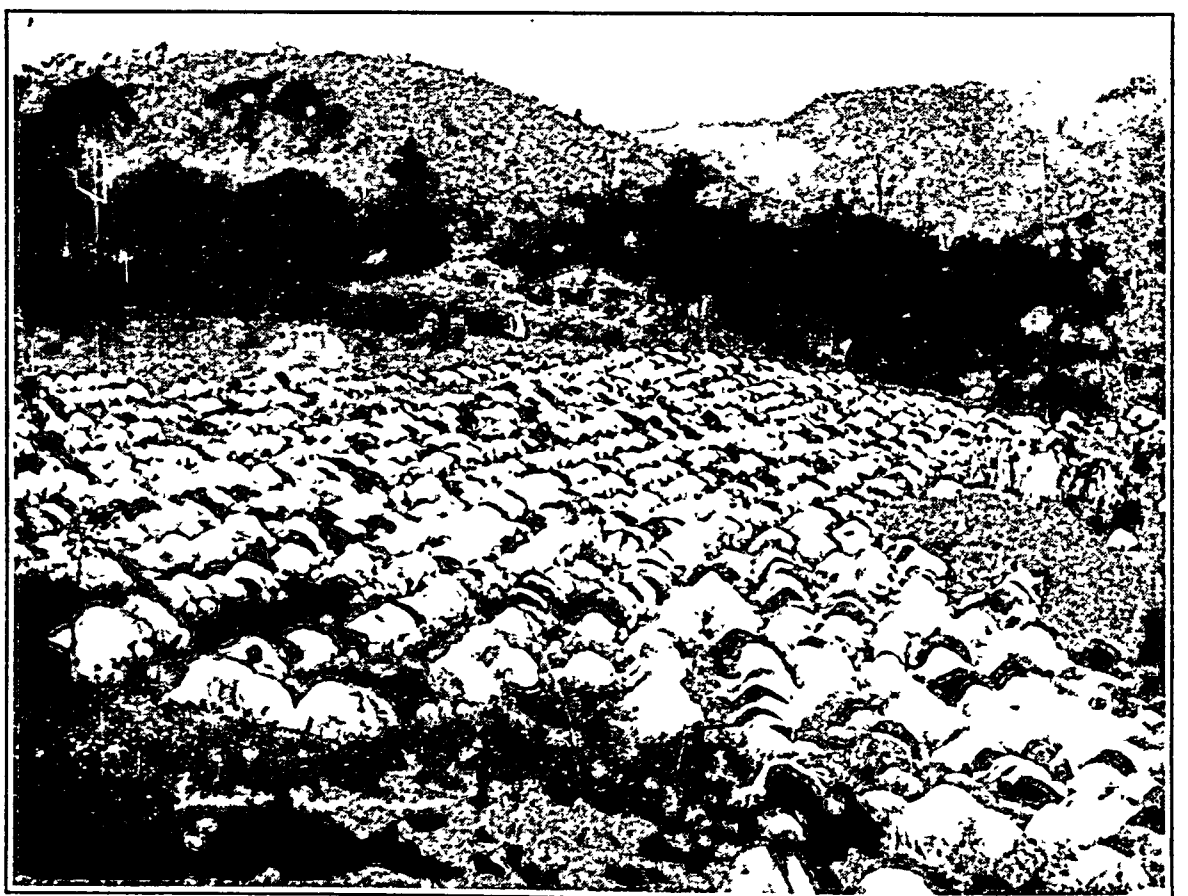
Light is dawning in Africa, but not alone because of missionary service. All these men and women have a part in Africa's civilization and many, many of these are also a great help, too, in showing forth his love through a happy home life before the natives. These mothers make the sacrifice of leaving their children if they come, or they pay for Africa through their patient waiting at home and giving her their sons, or the husband. Those mothers who watch at home have a great place in the new civilization that is coming to our African mothers.

But our African mother—let us talk about her. She is a patient, devoted mother. To her the highest aim in life is to tie her own baby on her back and go out among her friends. Children are always welcome. The families are not

so large, but that is because the over-indulgent mother in her superstition often causes the child's death. She wants her child to have the biggest stomach of any child about. She overfeeds her child. Many of them look like little frogs trying to walk. They often have rickets

and the diseases that would naturally come from playing in the dirt and living constantly on the ground when not on the mother's back.

The women have been taught for centuries to obey their elders, to be given in marriage by the consent of their elders,



MOHAMMEDANS AT PRAYER, LAGOS, NIGERIA

Three times each day the pious Mohammedan prostrates himself, with his face toward Mecca. The picture was taken on the "praying ground" during one of their yearly festivals.

and to follow their customs. Polygamy exists and will exist until our women in Africa can be brought to look upon it as an evil in the home-life. It is a sad fact that many of our girls who become Christians prefer to be the second, or third wife in a heathen home because there is too much work where there is only one wife. Christian education is our only hope for this evil.

We have real mothers out here and they are so motherly to us. Independent, aggressive, faithful as mothers, if not as wives, working every day, farming, weaving, preparing food, selling in the market places, going up and down the country trading, load on the head, baby on the back, never worried, only by the moment, never in a hurry, always time for the exchange of long salutations—happy mothers.

Let us tell you of just a few of our many mothers.

Superstition is the great curse of Africa, and especially affects and influences the women.

Miss David tells the following story of one of her dispensary cases:

A mother came into her clinic in Shaki one morning bringing a small baby that looked quite like a normal child, normal for this country. She called her interpreter and talked to the mother about the child to learn that the trouble was the appearance of an upper tooth before it had cut its lower teeth.

The mother said that if this could not be remedied the child would grow up to rule the father and would be a great curse to



MRS. OKANLA AND "THE TWINS"

Twins are looked upon by the heathen African as a very great misfortune, and are often put to death to prevent the impending disaster.

the family. Her people would forsake her for bearing such a child.

Miss David talked with her and told her that children often had an upper tooth to appear first. The mother said that might be all right for the white child but

no good for the Yoruba. The interpreter talked with her to no avail. She said she would strangle the child if they could not remove the tooth. The husband was called. He was more reasonable. He said this was this wife's first baby and that she did not know anything about it, only what some of the women had told her. (It may have been another wife jealous of her because she had a baby.) He could not persuade her that it was all right. Mr. Patterson was called in. (He is more experienced in "teething" and his word would mean more). He talked a good while before he convinced her that a child had a right to live. After much persuasion she promised to let the child live. Not long afterwards it had a second upper tooth, but this time the mother was not so terrified. When I was in Shaki later I asked about the child and learned that it was growing and developing into quite a strong child. The mother sent for me for eye medicine. Later she and her mother came to salute me.

Marian Efundawtoon was an old woman when she became a Christian. Like many of the early Christians of Awe she became interested in the Christian religion through her association with the Lagos Christians of Dr. Agbebi's church. Her husband never became a Christian, but the life of the mother shows in her three children. One son is a layman in the Awe church; a daughter is married to a



CHRISTIAN HOME MAKERS OF A NEW AFRICA

Mrs. C. G. Lumbley presenting certificates to three girls who have completed the sixth standard, Girls' Baptist School, Abeokuta.



COMFORT TAWAWBAWLA AND HER CHILDREN

"The wife of the Awe pastor is one of our mothers whose well-trained children are a credit to her. She has worked with her husband in the church and in the home, a faithful wife and mother."

heathen man but teaching her children the lessons she learned from her own mother; the third is the wife of the pastor of Atan, Oyo. They work together in this difficult place with but very little to encourage them, yet never discouraged. He has a school all week and preaches on Sunday. She comes with the Ishokun church women and is their W. M. S. leader. She is also president of the Oyo Station Union. Her twins are in the Awe Girls' School. We expect them to make workers for the cause of Christ and to be mothers of the highest type.

Comfort Tawawbawla, the wife of the Awe pastor, is one of our mothers whose well-trained children are an honor to her. She tells a very interesting story of her early life. She lived in Abeokuta. Her people worshipped idols but she was only a girl and had nothing to do with that. She just knew that they took part in the yearly worship of Orishoko, the farm god. After her father died she left her home to go to her father's people in Ilawra, a small town three miles from Oyo. She was just a girl and knew nothing about

the location of any other town, but she started out on the road. As she journeyed she fell in company with an Ibadan woman who was a trader; she went to her house and lodged in Ibadan. This woman was kind to her so she just stayed on with her, trading up north, and around Ibadan. She had been there four years, and one day left Ibadan, as usual taking salt to Ilawrin up north. As she walked along the way she talked with a man from Awe who was returning from Lagos. When it was noon they put down their loads to rest and have food. He took out a book and read it. She asked him about it and then he read it to her, and talked to her on Repentance and Faith. He prayed for her. She went on home with him, sold her salt in Awe and as quietly as she had come into the Ibadan home she left it. She began to try to learn to read. This new friend of hers had to leave home and could no longer teach her but he sent her to a friend of his, Aderintaw, who was to be the Awe leader later. She liked him and he delighted to teach her. He has been teaching her ever since.

They went to Lagos the next year and were married while there. She soon became a Christian. Like most Yoruba mothers she has had to give up many children while they were very small. She has four left her and is very proud of them, especially her new baby boy. She has worked with her husband in the church and in the home, a faithful wife and mother.

Dr. Geo. Green contributes this interesting story:

In July, 1907, Brethren J. S. Compere and George Green visited the town of Igbajo as part of the regular missionary itineration of the Ogbomosho Station. That was the day of beginnings of mission work in that section of country southeast of Ogbomosho.

On our arrival at Igbajo we made our camp under a large spreading tree outside the compound in which Mammy Adeyemi lived. She was the only Christian in that town of several thousand people. Her business as a trader had taken her to Lagos where she had heard the gospel preached and has been converted. Mammy gave us a cordial welcome, made us a present of a chicken, and did what she could for our comfort. We spread our table and had our mid-day meal, which was quite a curiosity, so a large crowd gathered to see the white folks eat. This gave us a good opportunity to have a service and speak to the people about the Good News of Salvation.

A few months later a teacher was placed in that town, a small grass-roofed building erected for a chapel, and definite Christian work begun. Children came for instruction that they might learn to read their own language, a small congregation gathered for preaching, and a few of the young people gave up the worship of idols and accepted Jesus Christ as Saviour. Later on these were baptized and a church organized. A new church building was erected as the congregation had outgrown the first grass-roofed building.

From that time on, notwithstanding persecution and difficulties, the work has grown until the largest Baptist Church in Nigeria is the Igbajo church. Through all the years Mammy Adeyemi has been loyal and true, always ready to help and serve in any way possible to her, and being an elder among the women she has been looked up to and respected as a leader. The work among the women of Igbajo has been characterized by enthusiasm and fidelity to the things for which the Women's Missionary Union stands, and in 1923 at the annual meeting of the Women's Missionary Union, auxiliary to the Nigerian Baptist Convention, the women of the Igbajo church received the shield given by the Union for the highest standard of excellence in all the departments of work for which the

Union stands. Mammy Adeyemi is the mother of the women of the Igbajo church. May she be long spared to give wise counsel and example to the women of Igbajo, and inspiration to the women in Baptist churches not only in Nigeria but wherever this brief story of her life may be read.

* * *

A Trip to the Sapele District

Rev. L. M. Duval, Lagos, Africa

We had been much interested in reports from Sapele, telling about the rapid growth of the Baptist work in that district, which in five years, without the assistance of the mission or missionaries, had grown from nothing to about two thousand members. It was with great joy that we seized the opportunity to visit that part of the country.

Our first problem was the best method of traveling. There were three ways—overland by motor car, by government steam launch through the creeks and rivers, or by ocean steamers. It being the end of the rains, which had been extremely heavy recently, and the roads being in poor condition with many bridges washed away, the idea of going by land had to be abandoned. We also had to give up the idea of going by launch, there being no proper accommodations for white ladies. We had to choose the large steamer, which we found would be more comfortable and just as cheap, though requiring more time.

Sapele is on one of the many rivers that flow through the Niger Delta forming that network of waterways so characteristic of that part of Africa. It is becoming a very important commercial centre. The people are a branch of the Yorubas, speaking a dialect of that tongue. There are, however, several other tribes living in the same neighborhood. In one meeting we held in Sapele five different languages had to be spoken that all might understand.

On arriving at the town a great reception was given us by the church members and friends. Their delight at seeing "their missionaries" among them was pathetic. They had rented one of the finest houses in the place for our use, and soon began bringing presents in the shape of chickens, yams, eggs, fish, fruits, sheep and provisions from the European stores. All the time we were there this continued, and such quantities were sent, that on leaving, we had to give much of it to the native pastor.

We were much impressed with the zeal these people had for God's work. They go out to all the towns and villages in the surrounding district, preaching the gospel and forming branches of their church. The work having grown without outside supervision, they had developed a system of their own—one church organization with many branches in the surrounding towns—the members coming into Sapele for the Lord's Supper. On other occasions the pastor in his visitations administered the ordinances.

While at Sapele we ran up, by motor, to Benin City, a distance of about twenty-three miles. This is probably the most notorious city in all the west coast of Africa, being the centre of human sacrifice, cannibalism and fetish worship. We were met here by a young man, a nephew of the king. He had become a Baptist Christian while in the Yoruba country. He took us to see his uncle, who received us in state, talking a long time about his greatness and descent from the great Oranyan, the ancestor of the Yoruba. He informed us that this ancestor had sixteen sons, all of whom reigned over a nation, Benin being among them. One of these sons became king of Europe. He expressed a desire that we would start a mission in his town. Upon leaving the palace we were surprised to be met by a delegation of some thirty or

more young men who wished to form a Baptist Church at Benin. That evening we returned to Sapele.

One other day we paid a visit to Ughwafe, a small town up one of the rivers, where we have a large Baptist membership. On expressing our desire to visit the place, the pastor loaned us his canoe, a large dug-out made from one large trunk of a tree, large enough to hold twenty or thirty people. Some of the larger school boys offered to paddle us to the place. Fifteen of the Christian women also decided to accompany us in another canoe. These people are expert canoemen, both men and women living in their canoes from the time they are born. It was a beautiful morning when we set out, not a breath of wind blowing and not a ripple on the water, except those made by the canoes as we glided along. Trees hanging over the river banks were reflected in the mirror of water, while in the coves and recesses lilies and other flowers bloomed. The other canoe, with its fifteen women gaily decked in their best and brightest clothes, made a pretty picture as they sailed along keeping time with their paddles to their songs. There being no seats in the canoe they sat on the gunnel with their feet stretched out before them along the edge, their every motion and colour reflected from the



AN EXAMPLE OF AFRICAN HARDIHOOD

"This mother has a baby six hours old in her arms. She was outside her compound working when we called."



A TYPE OF NATIVE HEATHEN DANCERS

"The whole religious system is one of fear and hatred. . . . As we left Sapele we longed and prayed that soon some missionary will be sent to help along the great work that has been begun."

water. Occasionally they would race with our canoe, and as they paddled they sang:

Ayo! Ayo! Jesu joba. Ayo! Ayo! Jesu joba. "Joy! joy! Jesus reigns."

It was very impressive but we did not realize the full meaning of this joyous song until our return trip, when as we glided over the still water in the hush of the evening hour the teacher of the Sapele school told us in an awed voice of the evil spirits and gods that are supposed to inhabit those rivers. He pointed out the idol houses, built on poles driven into the soft mud along the edge of the river, where the people offer their sac-

rifices of food and animals, and in former days even human beings. He told us of the power these spirits are supposed to have over the lives of the people who live about the river; of the medicine and charms that the people have, by the use of which they can turn into crocodiles, and swimming about in the water lie in wait for their enemies, then when they appear, attack and destroy the canoe and devour the persons. When they wish they can turn back to human beings. The whole religious system is one of fear and hatred. After listening to the recital of these strange beliefs I began to understand what a change the

gospel of Jesus had wrought in the hearts of these women, when they could sing while sailing over this river, filled with evil spirits and wicked gods, the happy song, "Joy! joy! Jesus reigns." Where formerly there were fear and hatred, there are now joy and love.

As we left Sapele we longed and prayed that soon some missionary will be sent to help along the great work that has been begun.

* * *

An African Missionary Family

Miss Clara U. Keith, Oyo, Africa

My first term out on the mission field I had an interesting family of children, but they were all little boys except one whom I left in the Academy at Ogbo-moso. Well, when I came back I found my children all scattered. Mrs. Sadler had one and "just couldn't give him up." Mrs. Pinnock had another that I thankfully declined to take away from his native town. Another was getting on beautifully as No. 98 in the C. M. S. school, entering college soon, and my spoilt boy I left with Mrs. Oyerinde, his new aunt from America.

Now to take on a new lot of mission boys! Miss Reagan and I were to live in the new Nurses' Home, one of the "75 Million Campaign" buildings. We wanted ten boys to support on our native children's money and in choosing them we did not take all babies this time. Every boy we took was old enough to know what he had come here to do, and old enough to learn if he is ever going to be able to understand. Before, I had examined feet and teeth; this time I asked: "Are you coming here to study and take advantage of your opportunities, and do you understand that three hours' industrial work is a part of your education, to be done without complaining all the time, and that we expect you to either come into the mission work later, or pay back all that the mission spends on you?" (I know they never pay back and that no money is ever really wasted on what to us often seems worthless boys.)

We have eight more boys since Mr. and Mrs. Powell have gone home. I also have two pupil nurses and Mr. Patterson has left us one more while he is away. You will see that it takes system and organization to keep all the little wheels rolling and often the whole machine stops. You will notice that we have one little boy. He can work the same as the big ones, but his main trouble is not being



AFRICAN HORSEMAN AND CHIEF

"Evil spirits are supposed to control the lives of the people; there are medicine charms by which they can turn into crocodiles and attack and destroy their enemies; and when they wish they can turn back to human beings."

content with a small work. Just this morning I found him with a hoe trimming away, in his small style, two sides of the roadway—lines of grass that we have worked for six months to get in proper shape—instead of pulling the weeds out of the grass. There was a private scene following to which you are not admitted.

Our boys are a very happy family and often do amusing things as well as the annoying. One day I sent two of the largest boys to the attic to fumigate in order to drive out the rats and bats. One boy took up a large pan of ashes with fire in the middle of it; he was to go up the ladder first, the next boy was to pour on the sulphur. I saw them going up and went on into my room. Soon I heard the first boy calling me. I asked what he wanted and it was to know whether they should stay up there. I laughed at him and told him, just as they liked, to stay if they wanted to. About that time we heard the other rolling down the ladder outside, groaning and snorting. When I went out he stopped long enough to tell me that it was too heavy smoke, he could not live in it. The other boys laughed at him.

One boy is learning to sew, others can wash and iron, one can cook a little, two boys know the table work, we have two gardeners, and every boy knows by now how to plant grass, for that has been a large part of our program in our compound.

The boys attend the day school and make about half of it, although we are

having more and more from the town. Nearly all of them are Christians and we hope most of them will be mission teachers and pastors later.

We think you would like our garden, too. Grass grows in such bunches that we have a lovely green lawn. You will think of sowing grass seed but instead, we dig up the ground and get the roots of Bermuda grass from along the road and plant them about every nine inches. It makes such a thick matted carpet that

it looks inviting for a roll, but it might prove a fatal roll for it is a good place for the vipers to hide.

The whole compound has a border of flamboyant trees. The name is enough to give the picture of these brilliant-capped, gray-bodied shades. Just see a line of bright red bloom nestled in fresh green about twenty-five feet from the ground, the fresh green of the grass on the lawn made greener by the red of the laterite roadway; back of that you have our "House by the Side of the Road," your house.

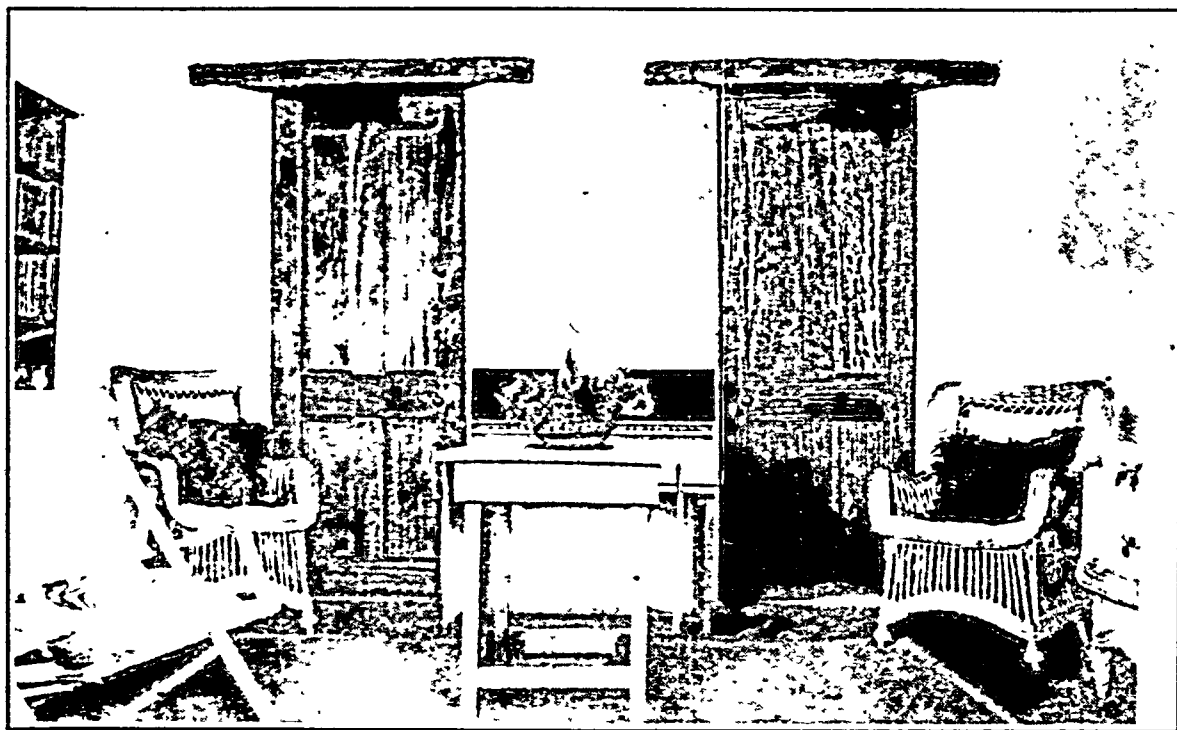
It is not elaborately finished, but we can put nine people to bed quite comfortably and we have plenty of good boxes dressed up for furniture. We recently got an iroko wash-stand and a dressing-table made at the Industrial Institute at Abeokuta. They go in the guest room with a bed from England and its mosquito net, towels from Texas, wash cloths from Louisiana, soap from Kentucky, powder from Virginia, a bath pan from Lagos, and bed linen, no bed cottons, from just lots of places—is it any wonder they say, "But you Americans are clever!"

We like to have guests. Four o'clock tea is a great time for having just the caller, some one who is passing by. We often have guests in the evening for dinner. We have had some delightful guests in our home in the year and a half that we have been here. The process of opening up the new house and getting to living has been rather slow work, and making our wilderness into a garden of beauty often seems impossible, but we can see progress and we are working.



TYPICAL HEATHEN AFRICAN MEN

"After listening to the recital of their strange beliefs, I began to understand what a change the gospel had wrought in the hearts of those who could sing, 'Joy! Joy! Jesus reigns!'"



A ROOM IN OUR "HOUSE BY THE SIDE OF THE ROAD"

"You have given us a nice home to which we ever turn with thankful hearts as we come in from our work. We thank you."

Honoring a Missionary's Wife

On Tuesday, April 29, a most unique entertainment and shower was given by the North Richmond Circle of the Woman's Missionary Society of the First Baptist Church in honor of Mrs. Lydia B. Green, wife of Rev. Dr. George Green, medical missionary to Ogbomoshu, West Africa.

The shower was given in the home of Mrs. W. L. Austin, 2012 Monteiro Avenue, as a surprise to Mrs. Green. More than fifty members of the W. M. S. were present.

When Mrs. Green arrived she was escorted to a seat near a small platform, about the height of a chair, and she afterwards told us she thought she would be asked to mount this platform and make a missionary talk. From this platform, which was decorated in white and green, a long white incline, also decorated along the sides with sea foam green paper, reached from the back porch to the center of the reception room. All this puzzled Mrs. Green and she wondered what mystery lay at the end of this white path, leading down from the improvised rostrum. Imagine her surprise and delight as a full-rigged ship gradually emerged from behind a screen and slowly ascended the incline to the landing platform beside her chair, as Mrs. Ora A. Norvell read the following original poem, timing it to finish just as the heavily laden ship reached Mrs. Green.

My Dream Ship

I am thinking just now of the far away,
And the scenes of our labors day after day;
Where the sun in its glory and radiance shines

On Africa's soil, where have fallen our lines.
I wonder if the waves of the restless sea,
Are bearing my dream ship home to me.

I know that those of our friends to-day,
Rejoice with us in their loving way;
The days seem short while we tarry here
Among our friends and loved ones dear.
And yet I'm looking and longing to see,
The incoming tide bring my ship to me.

With Virginia, Lydia and Dorothy here,
And sweet little Charlotte, delightfully dear;
With my loving husband near my side,
It is so sweet just to here abide.
And my cup of joy overflowing will be
When the breezes waft my ship to me.

Ahoy! a sail with a topmast appears,
Proudly it plays with the wind as it nears;
Mayhap it's my dream ship coming to me.
Strong hearts and skilled hands steer her on
In cloud or storm, or 'neath shining sun.
See her jauntily riding the crest so free;

O, joy, it draws near; see the misty spray,
As it ploughs the sea with majestic sway;
See how it rides like a graceful swan,
As the soft sea breezes speed her on.
Rejoice, dear friends, 'tis the Lydia B.
And the ship of my dreams has come to me.

As the ship, bearing more than a hundred beautiful and useful gifts, came to anchor, Mrs. George W. McDaniel welcomed its arrival and in behalf of her assembled friends, felicitated Mrs. Green upon its having reached port in safety, bearing treasures of love, good-will and fond hopes for a long and useful life. She wished her much joy in unloading the precious cargo, each package of which was a token of the love her friends bore for her and her family.

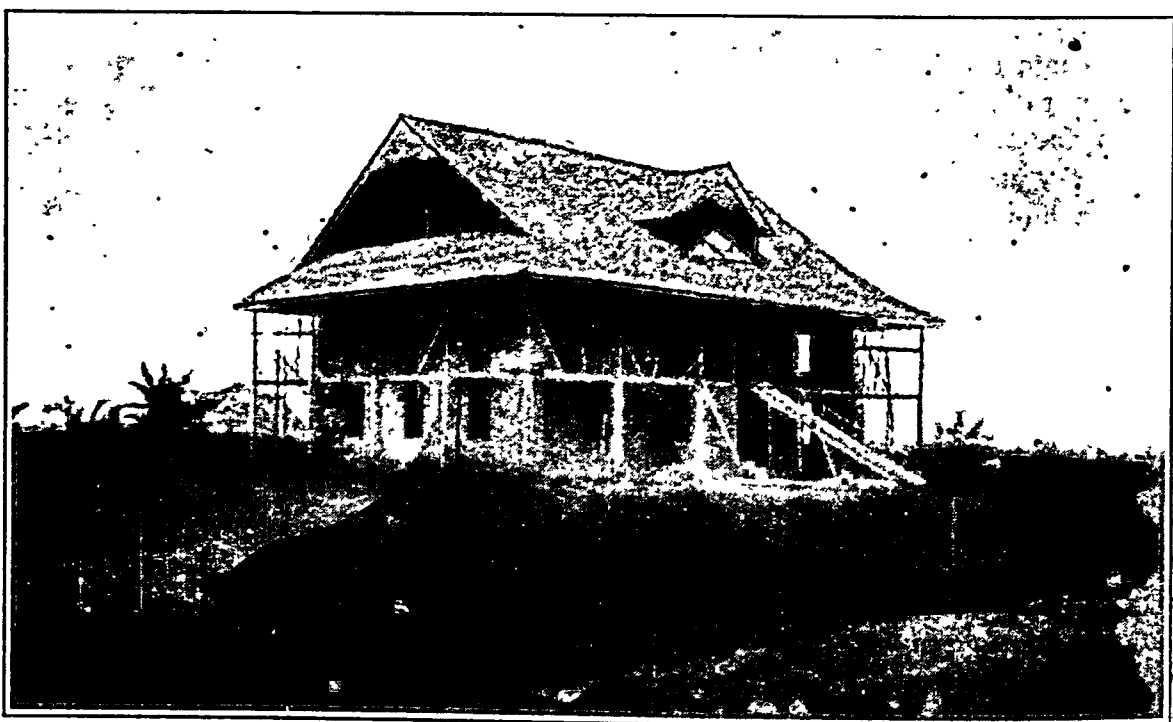
Mrs. Green's face beamed with joy as package after package was lifted from the hold of the ship and unwrapped and tenderly laid upon the heaps of other gifts.

After the ship was unloaded, the guests were assembled in the yard and a photograph was made of the assemblage with the ship holding the honor place in their midst.

A beautiful solo was rendered by Mrs. Hill, and Mrs. Norvell gave a humorous reading. Dainty refreshments were served in decorated containers and the entire circle voted Mrs. Austin a charming hostess.

The entire afternoon was declared a series of surprises and delights and the most enjoyable entertainment ever given by the circles of the W. M. S.

Dr. Green and his family will remain here on furlough until September, when the family will sail for the field of their long and useful service in Nigeria.



DR. MACLEAN'S RESIDENCE, IWO, NIGERIA

The 75 MilMon Fund has made possible some worthy advances in our African mission, although but one out of the twenty-three new missionaries requested could be sent this year.

The Failure of Roman Fanaticism

Rev. J. R. Allen, *Bello Horizonte,*
Brazil

In Brazil the old giant of "Pilgrim's Progress" may be rather rheumatic but he lacks a lot of being dead. The rheumatism, however, has spoiled his temper considerably and he frets and fumes and gnashes his teeth in a terrible fashion every now and then. There is nothing that gets his goat so completely as to see the people going to hear the gospel and getting converted to Jesus.

The writer is a rather new missionary in Brazil, having been out here only about four years and a half. He has not had the courage to try to write about conditions here, for the simple reason that he does not judge himself competent to give an opinion worth anything; especially in so short a period of acquaintance with this people. But he has at least verified that the spirit of the Catholic church is the same through all the centuries. Hers is the spirit of persecution and fanaticism always. Her motto is, "Keep the people ignorant and enslave them to the priests."

No doubt the reader already knows that a very old and honored archbishop about three years ago published a scurrilous attack on the American missionaries, charging, among other things, that we are here in the employment of the U. S. Government, with a view to paving the way for political domination of Brazil. He said we were propagating our religious ideas and creating a friendly attitude towards our government and methods, etc.,



OFF TO SUNDAY SCHOOL—IWO STATION

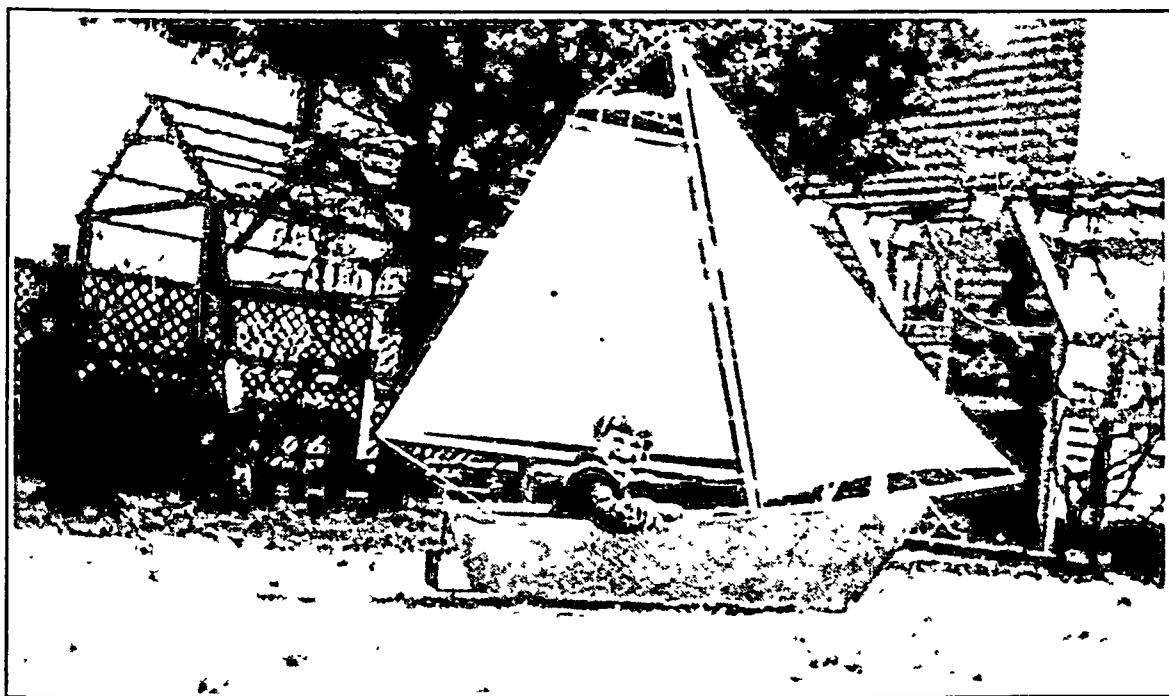
"Nearly all of our boys are Christians, and we hope that most of them will be mission teachers and pastors later."

with a view to annexing Brazil politically, so as to exploit her untold treasures. He published his story in such a manner that many really intelligent people allowed themselves to believe it, in spite of the fact that our Ambassador, Morgan, published a refutation of the charge. The poor old man died shortly after publishing the slander and the priests continue to this day to publish it, and do all they can to stir up trouble between the two peoples. And they have succeeded in making an unfavorable atmosphere for us in many places.

The bishop of Montes Claros, last year, hearing that the writer of this article was going there to hold a series of meetings, published in tract form that old slander and sowed down the city with it. Then he had a series of meetings and preached against us, calling us all the

things that a prejudiced and bigoted mind could invent. He went so far as to attack the good name of the Baptist pastor of the place, calling him "a traitor of his country and people," and saying that he was only an ignorant baker before he started preaching the gospel, all of which was pure invention on his part. And the people greatly liked the Baptist pastor of Montes Claros. These attacks only served to make them more determined than ever to stand by the Baptists. Some of the best men of the place went to the bishop and told him that he was only hurting his own cause by such methods. Well, he listened. He was trying to get up a big persecution for my reception. But he decided to call it off.

But the first night when we started to singing I was sitting by the window. A stone was hurled from the street and struck the wall right by my head, and then a few more stones, and then all the tin pans and everything else that could make a noise began making pandemonium in the street in front of the meeting house. But we continued singing, and in about five minutes that noise had all died out and a great crowd of attentive listeners were respectfully hearing the Word—the house full and a big crowd around the windows. We discovered later that one of the principal business men of the city had gotten among that crowd of boys who had the tin-pans, and had tactfully led them away. And the next night those same boys were there to hear the gospel. A negro boy, a servant of the bishop, threw a stone in the midst of the women and children one night, but he ran for life with the pastor close on his heels. He never stopped until he darted into the palace of the bishop. Next morning the bishop sent a note to the pastor, begging pardon for the negro boy



A WORTHY HONOR TO A MISSIONARY FAMILY

The "Dream Ship" used to bear shower gifts presented to Mrs. Geo. Green, of Ogbomoso, Africa, by W. M. U. of First Baptist Church, Richmond, Virginia.

and assuring him that the bishop had not told him to do such a thing.

Well, we had a glorious meeting. There were many, many who raised their hands, saying that they had given their hearts to Jesus. Not all of these have yet been received for baptism. We put them to the test down here to see if they really are converted. But we were gloriously happy over the results. Among those who attended were the postmaster, editors, school teachers and the best citizens.

Then on Sunday afternoon, the last day of the meetings, we went to the river to baptize. Naturally the people were curious and quite a number of folks were going with us. We had to pass in front of a Catholic church. A priest was watching. He got furious and got out in the street, thinking that his presence would be sufficient to make the folks turn back; but they kept right on. We tipped our hats and walked quietly on. He walked up to one young man and asked him if he really were going to be baptized. The lad answered that he would not be baptized that day, for he had not been accepted by the church; but that he intended to be shortly. That enraged the priest. He then stood there and prohibited the people from going. He was a Belgian priest. That was enough. Many people who had not thought of going, hearing the row and finding out what it was, went just to show the priest that they had no fear of him. That is only an example of the spirit of the people of the state of Minas.

From Montes Claros we went to Bocayuva. There is no Baptist church there. We had to rent an empty house in a very narrow street; an old house it was, but it was the best we could get. The first night very few people came to hear. Most of them who came were afraid to go inside and stayed in the street listening. In a few minutes we heard singing on the other side of the narrow street. The priest had arranged a "reza," as they call it. The house was full of fanatical negro women singing praises to Mary and kissing her image and bowing before it. The object was to drown out our noise with theirs and attract the crowd. Well, they did attract a very large crowd. But ours was something new, and when this old backwoods preacher got up to preach in a loud old Southern voice they could hear all right, far and near. They left the "reza" and came to see what all our noise was about, and they just drank in the sweet gospel message with wide-eyed wonder. How reverent and respectful they were!

Well, the priest decided to arrange another "reza," even closer, and thus drown out our noise. But it only served to increase our crowd. Then he decided the

third night to add a bit of violence to the two "rezas." The stones began to fly around our heads like hail. A few of the people began to get a bit frightened, but they sat still. The stones were aimed more for the preacher. But it was wonderful how close they could whizz by a fellow's head and not touch him. I began preaching at the top of my voice as if the sun were shining brightly. The stones continued to come. Finally an enormous stone fell on top of the roof and came crashing through. But it fell in an empty room. We feared that it had fallen on a sleeping baby, but the Lord was looking after that. The baby was unharmed. It was put under an old counter and the service went right on to the close.

The next night a soldier was on guard and nothing happened. We won the confidence and friendship of some of the best people of the place. Brother Crosland was already known and respected by a few, but it had been years since he had preached there, or since anybody had. The meetings increased in power and attendance until the close on Sunday night. Now in that place we have an excellent lot on the public square and an old building that is serving until we can do better. But the gospel has a foothold there.

But if we just had to depend on the mercy of the priests our heads would go off tomorrow. I could tell you more experiences like this out of the limited experience of a new missionary, but I shall save some for next time. If I write in the first person, please pardon it, for I am trying to give you a peep in on conditions as I find them myself.

There is one thing certain, and that is that if our big-hearted Southern Baptist people could get a close-up view of the sad condition of a people enslaved and fanatacized by a superstitious something that passes in the name of the religion of Jesus, and know the real tenderness and grandeur of the Brazilian heart, there would be no sacrifice too great in order to give them Jesus. O, my brethren, stand by us! We are counting on you, this people is counting on you, the world is looking to you, and the crucified One is looking to you. What are you going to do about it?

IF HE SHOULD COME!

Blood, hatred, appetite and apathy,
The sodden many and the struggling strong,
Who care not now though for another wrong
Another myriad innocents should die.
At candid savagery or oil lie
We laugh, or, turning, join the noisy throng
Which buries the dead with gluttony and song.

Suppose this very evening from on high
Broke on the world that unexampled flame,

The choir-thronged sky, and Thou, descending Lord!

What agony of horror, fear and shame,
For those who knew and wearied of thy Word!

I dare not even think, who am confest
Idle, malignant, selfish as the rest.

—J. C. Squires.



ENTERTAINING A ROYAL VISITOR

His Highness, the Alake, on the occasion of the first anniversary of his coronation. He is an educated man, and deeply interested in all the work of the Mission.

NEWS AND NOTES FROM MANY FIELDS

Characteristics and Customs of Young Women in Italy

Rev. D. G. Whittinghill, Rome

Italian girls generally have beautiful dark eyes and slender flexible fingers and are of quick sympathies and intelligence. Formerly, in the South and in the smaller places an almost Oriental chaperonage was exerted over them, and respectable girls were little seen abroad for a walk on Sunday, to mass, or the park. They stayed at home and made lace, embroidered and sewed, and very few if any went in for college education. In Northern Italy their education and customs were more liberal, but even there they were always accompanied by an older person. Modern changes and particularly the war have effected a tremendous emancipation in the cities. Women now take a more visible part in society, and it is not unusual for girls to pursue special branches of study and to take university degrees, and when over eighteen to go out alone or with a sister. Working girls have been going alone for a longer time, but they were of course fetched at twilight by some member of the family.

I consider the Italian a very talented race and nearly all of them have artistic gifts of some variety. Venetian women, who are often blonds, are supposed to be particularly fascinating and they are proverbial for their pretty speech and for the grace with which they drape their long-fringed black shawls around their persons and flit on clicking high heels across the steep stone bridges of their water city. Piedmontese women are notable housewives famous for their cooking. Sicilian women are almost oriental in their habits and are supposed to have an overwhelming passion for their own families. I should say that in Italy the mother generally has a larger place in the affections and esteem of the men than the wife, though of course very devoted couples do exist. Betrothal is a more formal and binding thing here than in America, and with people of any social standing the fathers and mothers have more say in it than in our young country. The state has a civil marriage ceremony at the municipality but it is customary to go to the parish church for a religious marriage. For this, both bride and groom must be nominally members of the Roman Church and have a ticket to prove they have been to communion and confession; their children receive names when they are christened which must be approved by the priest. The priest's influence and intimacy with the women of this country have been, on the whole, an impediment to the development of the average Italian woman who has little or no acquaintance with the Bible and its direct teaching. I think you may be interested in something I heard last Sunday at our Baptist church in Rome.

Mussolini, the dictator-prime-minister, has recently put the crucifix and "religious" instruction back into the public schools, and we evangelicals have been distressed, as we felt it was handing the people back to the priests. In our church is a very clever, pretty young woman who in spite of her marriage to a lawyer and politician of no faith, but nominally of course a Romanist, has continued to attend our church and has also retained her position as directress of one of the largest Roman elementary schools. She looked very charming and earnest in her fur coat and periwinkle blue-lined cloak and hat as she came to me and said: "Could you get me some of those big Sunday-school picture

rolls of New Testament scenes you used to have? I asked the director of our school to let me give the 'religious instruction' in my school myself. He hesitated for some time, as he was afraid the authorities would object, but as I said I know the gospel and the other teachers don't, he has consented, and my children just love the Bible lessons! I keep them as reward and tell them, 'If you don't behave you cannot come to my religious instruction.' We have done the Creation and are just come to the Fall—but I particularly want some pictures of the New Testament and I remember you had them with people in oriental dress and a correct setting. In the bookstores here I can get only conventional madonnas and haloed saints."

We hope that through this bright, popular teacher some of Italy's children may learn to know and value the Bible. A few days ago at the Bible Society's quarters I was shown quite a pile of orders from teachers for copies of the Italian New Testament I helped revise a few years ago. God grant that these people may find that to teach religion they must possess it.

* * *

A Chinese Deaf-Mute Believer

Miss Attie T. Bostick, Kweiteh, China

"The deaf hear" has a new meaning to me now, not that I have seen a miracle performed on the physical ears of anyone, but I feel I have seen a greater miracle than this. Among the forty-seven men and women just recently baptized was a deaf mute, fifty years of age, and I believe he has heard the wooings of the Spirit and is a child of God. He is a poor man, had no home, but lived in a temple, and when our evangelists went to his home town to witness for Christ some of his relatives believed. Whenever any of us went out there he was among the first to greet us and was always ready to help in moving benches, going for water or in doing anything he could. How he learned it I do not know, but he did learn there was only one True God and he was ready to tear down the idols and throw them out, but of course the elders of the town who did not believe in the True God objected to that and stopped him before he had done more than disfigure one of the idol's hands. When he came before the church for examination his face shone with joy as he answered the questions put to him in signs by the evangelist, and though he may never be able to sing with his tongue, I believe he will some day join in singing praises to Christ our Redeemer.

The oldest among the recently baptized ones was old Sister Yang, in her seventy-second year. She has learned to read six Scripture portions, a catechism, and a small book giving Gospel truths in rhyme, and started on a Gospel Primer, all within the last year, and she never knew a character before. It means going over the lesson again and again, but she does it, and her face lights up with joy when she can meet together with us and learn a little more.

The youngest was a woman in her twenty-first year, whose grandmother has been a believer practically as far back as she can remember. She gave a happy experience and seemed so happy in being able to be baptized along with the others. Her husband does not believe. He got very angry with her as soon as she came back from the baptizing and said she had to go home immediately. She lives

about twenty miles out and had come to stay through the meeting. This was early Sunday morning and we wanted to have the Lord's Supper with the members in the afternoon. We felt, too, if he had her go home when he was so angry he would probably beat her, and make it very hard for her, so we were very thankful when he was persuaded to let her stay. He also remained, and we hope heard some truth that will awaken him to his need of Christ as his Saviour.

I write you of these three that you may feel better acquainted with them. There are many other interesting ones among those received and baptized, and many others are interested. Pray for them and for your missionaries on the fields. We need your prayers as you cannot realize, and so do they. Pray also the Lord of the harvest to send forth more laborers.

* * *

A Christian Family in Pochow, China

Rev. G. P. Bostick, Pochow

Ten years ago there came from some fifty miles north of us into the yard of one of our small vacant places where a friend of his was watchman Wu Wan Teh and his wife and two little boys, their total earthly possessions being no more than one of the boys could shoulder and carry, and not any of them knowing any characters of their own language. He was a kind of carpenter, but not an expert. He worked for us occasionally, and lived in a shed where his friend was looking after the place, and heard this friend tell of the true God and Jesus his Son who was the Saviour of all who would accept him. After a year or more we needed a man to take care of our cow and help garden, so we took him, and later his older son, about seventeen, became our cook and made a good one.

We always have prayers in Chinese with those who work regularly on the place, leaving it with them as to whether they wish to attend or not. Both this man and his wife (the boys were not then working on the place) and our then cook and his wife and my wife and I met daily for a few minutes right after breakfast, beginning with a very small tract, but very full of Bible truth, prepared by Mrs. M. F. Crawford, and which has been greatly used of God. It was called "The Big Meaning of the Heavenly Doctrine." We would read one brief sentence over and over until they could say it, and by next morning they would have looked at the characters till they knew them, and then we would take another one. After a month or so thus we began reading 1 John and then the Gospel of John. Remember that no one of the four knew any characters then. Now they can all read intelligently the Old and New Testaments and other simple books and newspapers. The parents were then more than forty years old and I often use them as examples to others who do not know characters to encourage them to strive for such ability. All four of these have since been baptized, though it seems now the older son probably too early.

The younger son has helped do the work on the place and gone to school, and graduated at our grammar school last winter and avows his purpose to go to our Bible school and spend his life preaching the gospel. He is a very quiet,

nice boy and I trust that long after this writer has departed to be with the Lord he may be preaching better than I ever have to his own people the unsearchable riches of Christ. They are still poor, but have some ten or twenty times as much as when we first knew them—in fact, they were then practically beggars. They have had born to them on our place a little son and daughter, but both have died in infancy, the little girl only last week. They were much broken up over it, but had comfort unknown to the heathen. When the old man became a believer and gave his experience, he told us that he had spent all his land worshipping false gods and quit twenty years before and said, "I have spent all this on you for nothing, henceforth I am going to look only to the Venerable Heavenly Ruler." We are much attached to them from these years. Pray for the preacher boy.

* * *

Aims of Kaifeng Baptist College

Rev. W. E. Sallee, Kaifeng, China

Kaifeng Baptist College has been built up around certain definite aims and ideals. We believe that the year now drawing to a close has contributed something toward the accomplishment of these aims and ideals.

Our *first* aim is to find, to call out, and to train boys for Christian leadership. We have had but one class to graduate from high school. There were eight in the class. Three of these are teaching in our mission schools, one is an evangelist, and two are in America preparing to preach. We know of twenty-two boys who have been for a longer or shorter period in the school who are now in the employ of our mission and six with other missions. While the class that will graduate in June has only two boys in it, it is worthy of note that both of them purpose to preach.

Our *second* aim is to furnish an opportunity for the children of Christians and others who come under our influence to get a Christian education. Of the one hundred ninety boys matriculated this term, a total of one hundred fifteen come from the fields in which we are working. Sixty-six from Kaifeng and outstations, thirty-one from Chengchow, fifteen from Pochow, and three from Kweichow. We are prepared to help any worthy boy who is a Christian, or from a Christian family, get an education no matter how poor he may be.

Our *third* aim is to bring under the influence of the gospel as large a number of boys as we feel we can assimilate. In this way we believe we can greatly help in evangelizing this great province. It is no small opportunity to have boys from more than half of the counties in the province under our instruction. Some years ago one boy came up from Mengchin Hsien. He had had no previous contact with Christianity. Now there are ten boys from his county in the school. He himself is in America preparing to do Christian work and another boy from his same county is in Shanghai College preparing to teach in our school.

Our *fourth* aim is to make the school as thorough and as efficient as we know how. During the year the school has been reorganized to conform to the six-six system. The efficiency of the school depends primarily upon its staff of teachers. The gathering of a competent faculty has been a slow and difficult process. While we have not yet reached our goal, still we have a nucleus of a good faculty. The foreign faculty now includes: Mr. and Mrs. G. K. Middleton, Mr. and Mrs. Joseph Lee, Misses Willis, Alexander and Ward, Mrs. Sallee and myself, together with Mr. and Mrs. M. L. Braun who are on furlough. Several of these are still on language study and are not taking

more than five periods a week in the school. Mr. Middleton and Misses Willis and Alexander are giving full time to the school for the first time this term. Dr. H. L. Hargrove is also teaching one class and conducting a glee club. This is voluntary service. Our Chinese staff is faithful and is taking more interest in and more responsibility for the school. Through the generosity of the board we are gradually getting an equipment that will give us every facility for our work.

* * *

A Lone Spiritual Pioneer

Rev. R. Cecil Moore, Concepcion, Chile

The writer has just returned from a most interesting evangelistic trip, in a company with a native pastor, in the hills of the coast range to the north of Concepcion. After riding hill trails for a distance of eighteen miles from the railroad we came to the village of Ninhue. Here lives one baptized member and several "believers" who will soon be ready for baptism. They are donating a fine lot and are preparing to build a nice chapel at their expense. Though it is only a village, it is a center for a large area of this interesting hill country. The work promises more rapid development than in many larger centers. So far there has been no pastor but only occasional visits from other places, but we are hoping and praying with them that they may have a pastor, at least for half-time, for next year.

From there we went eighteen miles further to Quirihue (pronounced Kee-ree-wey), a "county seat town" as we would call it in the United States, of some four thousand inhabitants. It is set high in the hills, two thousand feet above sea level, and is superbly beautiful in itself and in its surroundings. The country about is sprinkled with vineyards and wheat-fields, many of them planted on hillsides so steep that one has to crawl on hands and knees to go straight up them. Neither of us had ever been there before and we knew that there was only one evangelical family in the town, and as it was so far removed from the main lines of traffic we were a little anxious as to our reception by the people and the authorities. Great was our joy, therefore, on arriving to find ourselves surrounded by curious but friendly people, but most of all to find that the mayor of the town had granted to our evangelical brother the use of the town hall for two nights. We found our unknown brother awaiting us with great joy. He had been converted and after only a short time of instruction in another denomination, without having been made a member, he moved to this hidden town and set up his modest business. He carried his new-found truth with him and began at once to let his light shine. He would throw wide open the doors of his little shop, which was also his home, and in the gaze of a curious public, some scoffing, some curious, some few interested listeners, he would read a chapter from the Bible, explain it as best he could, and lead his family in prayer. For four long years he "carried on" thus, suffering much from enemies but never paying back evil for evil, and in all this time he saw, only twice, fellow evangelicals. His faithful efforts had been rewarded with a goodly group won to the Bible as God's Word and to Christ as their Saviour. It was refreshing to talk to this lone spiritual pioneer and find that he was, in the essentials, a thorough Baptist, although we were the first Baptists he had ever seen. I asked him: "Who taught you these doctrines? Where did you get them?" "No one," he answered, "I just read them in the Bible." We had two excellent services in the town hall with many of the authorities and best people of the town in attendance. How they begged for a pastor! And

there is no pastor for them! We hope to visit them regularly until we can do better.

Back in Ninhue again, on Sunday morning we went for a walk about the town and came to the cemetery on the hillside. We found there a group of some twenty men engaged in digging a grave. They were thoroughly angry. They had come twelve miles bringing a corpse on horseback to bury it in the cemetery. They had sought the village priest's blessing on the burial but he required a hundred pesos for such an insignificant service, and as the dead was a poor orphan and the men doing the last sad rites as a neighborly act, they felt they could not afford such an exorbitant outlay even though it was to keep a friend's soul out of purgatory. They pled with the Reverend Father (?) to forgive the debt but he was obdurate, so they went on to bury their friend without the simple rite that meant so much to them; but they were highly indignant at their "Padre." I explained to them that the priest's blessing made no difference at all since there was no such place as purgatory. I read to them a chapter from John's Gospel and spoke briefly on the true Hope and invited them to my friend's house to receive Gospels. One of them, thoroughly steeped in the Romanish doctrine of salvation by merit, looked the Gospel over carefully and asked: "How much indulgence does one gain for reading this little book?"

In the same town while we were there a barefooted friar was "working" the town selling "Redemption of Souls." He actually "sold" to a poor aged woman next door to our lodging the redemption of her soul from purgatory for the sum of twenty-seven pesos, about \$3 in States money. The brazen effrontery of these wolves on the one hand and the simple credulity of their poor dupes on the other is simply incredible! Thank God, his pure gospel is making such shameless traffic in souls more and more difficult and the day will soon come when it will be impossible! Help us, Christians in the homeland, with your sacrificial prayers, your money, and your best, strongest young Christians! The cause is worthy of your costliest sacrifice.

Since writing the above I have received a letter from the lone brother in Quirihue, giving me interesting news. The eighth of December is sacred among all Roman Catholics to the memory of the Immaculate Conception of the Virgin Mary. On this day recently the priest in Quirihue harangued his followers against the evangelicals, forbidding them to have anything to do with such wicked people. Then he led the procession carrying a venerated statue of the Virgin through the streets. At the other extreme of the town they halted and paid worship to her, proclaiming her "Queen of Heaven and Earth, only Saviour of all that seek her, only Mediator between men and her holy Son." The procession started back to the church singing praises to their goddess when a telephone wire caught the image under the chin, pitched her on the heads of some of her adorers, wounding them somewhat seriously, and it fell to the ground in a thousand pieces. Our evangelical brother was standing in the door of his shop with a group of his fellow-believers and saw the tragedy to the "Queen of Heaven" as it happened in front of his place, and as he could not contain himself he shouted out: "Glory to God, who has shown his power against that idol of clay! Praise his holy Name!" The priest, infuriated, literally charged him, and for a time he was in real danger, but finally the mob withdrew without harming him, but threatening him with imprisonment before night. However, he is still at liberty, thanks to the liberal authorities of the town.

The Sunday School Papers in Japan

Miss Naomi E. Schell, Kokura

It may appear to some that all the good Sunday-school papers printed in English would do in Japan would be to furnish the missionary with inspiration, illustration and recreation. But that is by no means true. Those of us who teach English or who teach Bible in English find many uses for them.

Japanese is generally conceded to be one of the hardest languages on the globe, so that new missionaries have ample opportunity to become discouraged when they hear of those in other countries freely speaking and teaching within a year after reaching their fields. Again, the process of acclimatization does not permit one to spend all his hours digging at the language, no matter how keen his desire. It is hard, too, to sit back and wait for years to tell the story one has come to tell even though there are occasional opportunities of showing the love of Christ in various forms of service. It is no little boon, therefore, to those of us who are new in the work to be able to tell the old, old story in the language we can use. And there are numerous opportunities of this kind. Within three months of their arrival, both Miss Walters and Miss Lawton were teaching Sunday-school classes, in English of course, Miss Walters at Shimonoseki, Miss Lawton just across the straits at Moji. Miss Lancaster leaves the home here at the Girls' School at seven-thirty every Sunday morning in order to reach Wakamatsu by Sunday-school time, which is nine o'clock in Japan. Wakamatsu has contributed some of our strongest Christian workers in other places, but now the membership, that is the working force there, is so small that Miss Lancaster teaches two classes each Sunday, one of second year high school boys in which she uses a mixture of Japanese and English, the other high school senior and college boys, in which she uses English only. Mr. Cunningham also has a class of these advanced students at Kokura. He teaches them English conversation on Thursday evenings, and Bible on Sunday mornings. For fifteen months now I have had a similar class at Yawata, just thirty minutes from the Girls' School by interurban car. Recently when Mr. Kanamori held a special service there, seven of the class applied for baptism and four of them have been baptized. This is largely the result of the splendid work of the pastor we had there last year.

These boys have an English-speaking society which meets once a month at my home. For this meeting I get quite a bit of material from the Sunday-school papers. Today I received a package of the papers, and immediately began to scan them for my classes. *The Boys' Weekly* I put aside to give the boys just as it comes. The boys are high school seniors and working boys; but I think they do very well to read a junior paper in a foreign language. Of course, I could not offer *The Girls' Weekly* to boys, so I clipped from it a number of the epigrams to be used as answers to roll call in their English-speaking society. *The Child's Gem* they think beneath their years, so I often cut some of the interesting stories out and give them to those who do not find English so easy. The front page border from *The Child's Gem* I cut for helps to the Poster Committee. *Kind Words* seems rather difficult for them, but they grasp rather difficult poetry. In the *Kind Words* I received recently I found the poem, "The Song of Life," which I clipped and sent with a music magazine to a member of the class who is a very good violinist and very fond of music. He had been absent from the class several Sundays, but not only came back to the class, but agreed to serve on the program committee for the English-speaking society. Another member of the class is much interested in Baptist history and doctrine, so I

clipped for him the "A B C" of the things Baptists stand for. This young man has recently been drafted for his year of military service, but is keeping up with the class by correspondence. He is not a Christian yet. He really believes with his heart, but seems to think he must know and understand all the history and creed of Christendom before he can make up his mind to take his stand as a Christian. They are an interesting class of boys, and are interested in the Sunday-school papers. I am very grateful to the Sunday School Board for sending us the papers regularly. I find them useful not only in the boys' class, but in many other ways.

As I am now in my third year over here, I hope before very long to be able really to work in the native language. But what shall I do with my English Bible Class and with all its attendant opportunities? I am praying that some one the Lord is calling will come and take this work while studying the language, and release those of us who should be doing so, for real work in the native tongue. For though it is both a joy and a blessing to have the English classes, it cannot be denied that teaching in the vernacular is a more direct way of reaching more effectively greater numbers.

* * *

"Marvels of His Grace"

Miss Margie Shumate, Shiu Hing, South China

From hearing about the Nim Tsuen district, I was interested in it before I ever saw it, and ever since I had the joy of attending the opening service of a little mud chapel in this little mud town a little more than five years ago, I have followed the work of this station with peculiar interest. How well I remember that opening service! With the exception of the two Christian workers who were to be located there and three or four members of the San Hing station who had made the long trip back across the hills to be present at this occasion, and myself, there were no Christians present, but what a sea of heathen faces gazed at me as I entered the town. Most of them had never seen a foreigner before and most of them had never seen a chapel nor heard the gospel before. It was market day and there were hundreds of people from all the surrounding villages present. The chapel was packed and the doorway and street were crowded with those who wanted to "look-see" and could not.

I have visited the station from time to time since then, but I want to skip the intervening years and tell you only about my last visit there which was during Christmas week. It was not market day when I arrived this time, so I got through the streets without raising a commotion and was greeted at the chapel door by the smiling faces of three or four "sisters" who were there awaiting me.

The next day was market day and we had the chapel packed with women from noon until 3 or 4 p.m. and had splendid opportunities for preaching the gospel. Many were interested and the outlook for the growth of the work among women is most encouraging.

The day following, which was Saturday, had been set apart by the Christians for a Christmas service.

But I want to tell you about the "Marvels of His Grace." Many of them stayed all night after the Christmas service and were there ready for the Sunday service the next morning. They slept on the church benches. I was glad that they stayed for it gave me an opportunity to get acquainted with the new ones. Now I want to introduce you to some of these "marvels."

I-Sheung used to be a sorceress, or "devil woman," as the Chinese call them, but now she is a happy servant of Jesus Christ instead of serving the devil. Ip-Taai-ye used to be noted for her ability to fight and quarrel, and friends and

relatives in neighboring villages used to send for her to help them out when they had a quarrel with anyone, for she not only could fight, but also there was no one who could beat her in tongue lashing. You cannot imagine what awful shrieking and screaming and what violent gesticulating heathen women can do when they quarrel. But the Lord got hold of Ip-Taai-ye, and now she is so transformed that her people marvel at it. They say that she does not even rage when people steal her chickens or her grain. They cannot understand it. She has no husband nor sons, but when she became a Christian, her nephew, who is the head of the house, beat her until her limbs were terribly swollen. This woman is one of the most useful and most earnest Christians in the Nim Tsuen field.

Wong-Taai-So hated the Christians at first and was very angry when her mother-in-law and brother-in-law became Christians. She said that the next time a preacher or Bible-woman came to her village she was going to throw filth on them. But the next time the Bible-woman came, she did not carry out her threat for some reason, and when the Bible-women gave her a friendly smile and spoke kindly to her, somehow her heart was touched, and the next thing she knew the Holy Spirit had won a victory in her heart, and she was soon baptized, bravely facing a hooting crowd of heathen men who were at the baptismal service. She is sending her only child, a bright, sweet little girl of thirteen, to our school at Shiu Hing.

From this same village comes another interesting woman. She used to beat her mother-in-law and her husband unmercifully—her husband! you say? Yes, she did. Such things happen in this land of down-trodden women more often than you would think. This woman was such a "tough" character that when she began to follow the Christians to the chapel they did not like it for they did not want people to see them associating with her, but later on they began to see a change in her, and now she is a transformed woman, redeemed by our blessed Lord, and is welcomed among the little group of Christians as a dear sister.

Space forbids my telling you individually about the others, but several of them have a very interesting history. But my heart was full of joy and praise to him when I looked at this group of women, at that Christmas service. They almost filled the woman's side of the chapel. And I wish you could have heard them sing. Each one has her own tune and no two are on the same pitch. They don't stay together, some being fast and some being slow, but there is no doubt at all about their making a joyful, if not a melodious, noise unto the Lord. One marvelous thing about these "marvels" is their passion for learning. The majority of them are old women, but several who are between sixty and seventy years have learned several hymns and read through several tracts. Before they became Christians they did not know a character. Mr. Wong Kam Tsun, the preacher, says that he has never seen a group of Christians who are more "hot-hearted" and more faithful in their attendance at church than this group at Nim Tsuen. They live in scattered villages, some over rough, mountain roads, where travelling is not only difficult but dangerous on account of robbers, and yet some of them, even old ones, walk miles almost every Sunday to attend church.

But, you are asking, are all the marvels women? There are only two or three brethren, and this fact is the discouraging feature of the Nim Tsuen work. I am disappointed that the growth of the work among the men has not kept up with that of the women. One reason for this is that the chapel is small, and the women crowd the men out. Heathen gentlemen are timid creatures—they resemble their American brothers in this respect—and when they look in at the chapel door and see a great swarm of women inside they just

don't have the courage to enter. Some of them have told the preacher that this is the reason they won't come into the services. It begins to look as if I will have to rent and furnish another chapel and let the preacher use it for the men while the Biblewomen use the present one for the women. But the thing to do is to build a new one twice as large as the present one. There is danger that the women would fill that up too, but perhaps we could put up a partition and keep them from taking the whole thing. Mr. Wong and I really do intend to build a larger and better chapel just as soon as we can raise the money, which may take a year or two, or even longer. In the meantime I am hoping that by visiting the villages and doing personal work he may be able to win a number of lost men to the Lord, so that when we do have our new chapel we will have a membership of men and women, which is the normal way. Won't you help us in this field by praying that God will bless this work and the workers, and that he will let us see many more "marvels of his Grace," both men and women called out from the multitudes who are in darkness?

I am praying and hoping that in the near future we may be able to open a station at Wui Lung, another market town a few miles from Nim Tsuen, and surrounded by many very large villages. All this district, and many others as well, are without a Christian worker and the people have never heard of the Saviour. If we who are on the field could only make you see the great doors of opportunity and the indescribable need on every hand, there would be no debt on our Board, and our dear Lord's redeeming grace could be preached in many places in which multitudes are sitting in darkness and in the shadow of death. But then, we lack workers as well as money. I beg you to pray that God will call out more workers, especially more native workers, for these far-distant, inland districts which are not being touched by the gospel. The great masses of the village people are much on my heart. We are doing so little for them, and they constitute the greater part of China's population. I hope that God will give me the privilege of giving all my life to them.

mean so many patients, for the whole of the downstairs is taken up with the out-patient and operating rooms. Today we had to send a patient home whom we would have liked to keep a day longer in order to make a place for one who was very sick. Yesterday we had to take down "the stove" in order to make room for a patient. The baby sleeps part of the time in the linen closet, which is already overcrowded by holding two closets full of supplies. Please don't think I am complaining, for I am not. I am just so thankful that things are so well arranged—but if our work grows much more I fear we will have to turn away patients, and I am sure that nobody wants that. When you put the foreign mission requests before the people, please include more room for us in that request."—*Miss Alda Grayson, Laichowfu, China.*

Progress in Chile.—"A word as to the work here. At last we are about to get a really united Baptist church here. When I arrived the forces were divided, and though they have made several changes since, always there has been a division. We now have one church instead of two, and united in a glorious spirit of fraternity and true Christian unity. We are setting our goal for 100 members before the end of 1924. With God's blessings we are going to push some other church hard for first place when the Convention meets in January. I lately have had the privilege of baptizing a good substantial merchant and his wife, and we have hope of several more of the better middle class. This really means much: there can be no hope of self-support until we have a class of members a little more independent than those we have reached hitherto. Our church is now in great need of property."—*R. Cecil Moore, Concepcion, Chile.*

Turning Students Away.—"The Willingham Memorial School for Boys has opened its ninth year with over three hundred boys applying for admittance into the middle school, over one hundred applying for admittance into the college department, and with seven new students in the theological department. We could not admit half of the boys applying for the middle school nor about two-thirds of those applying for the college department.

"We are very hopeful of the year's work. Every one seems happy. It is hard to turn away so many. Our chapel is full every morning now. What an opportunity! Nearly seven hundred boys in the three departments. Had we taken all who have applied we would have over one thousand. Christ is being preached to these boys every day of the week. It costs money, yes; but oh, the opportunity!"—*C. K. Dozier, Fukuoka, Japan.*

First Impressions.—"The first sight of heathen worship to one who knows Christ is never forgotten. As I saw a Japanese in Kobe going through the various acts of worship, such as running around clapping his hands, bowing and giving money to an idol my heart ached to be able to tell him of my Saviour; then as I watched a servant for about an hour offer a sacrifice of food and burn paper money and incense to ancestors soon after my arrival in China, I longed more than ever to tell of a God that hears and answers prayers. Those first experiences alone are proof enough that Christianity is needed here, but from day to day such scenes are before us. The more I see, the more I realize that these people are longing for the true religion, but are in utter darkness as they try to satisfy their heart's desire in the worship of idols and ancestors. It is enough to touch the heart of the coldest Christian on earth. Isn't it wonderful that God has given us the way of salvation so free and gives us the privilege of telling the message to others?"—*Miss Lillie Hundley, Soochow, China.*

Missionary Miscellany

Secretary T. B. Ray

We are happy to announce the births of the following children: Evelyn Dalton Phillips, January 2, 1924, to Mr. and Mrs. A. R. Phillips, Buenos Aires, Argentina.

Mary Elizabeth Rowe, March 13, 1924, to Mr. and Mrs. J. H. Rowe Kokura, Japan.

A son, March 28, 1924, to Mr. and Mrs. G. W. Bowdler, Buenos Aires, Argentina.

Clifton Ayers Baker, Jr., May 8, 1924, to Mr. and Mrs. C. A. Baker, Rio de Janeiro, Brazil.

Recent arrivals on furlough are as follows:

Rev. and Mrs. L. M. Bratcher, Campos, Brazil. Furlough address, R. F. D. No. 3, Leitchfield, Ky.

Miss Zemma Hare, Kaifeng, China. Furlough address, Orange, Texas.

Rev. and Mrs. T. W. Ayers, Hwanghsien, China. Furlough address, Anniston, Ala.

Dr. C. A. Hayes, Canton, China. Furlough address, 1553 W. 12th St., Los Angeles, Calif.

Rev. and Mrs. A. E. Ingram, Sao Paulo, Brazil. Furlough address, 916 S. Rosemont Ave., Dallas, Texas.

Missionaries returning to Fields are:

Rev. and Mrs. George W. Sadler and children, from New York on S. S. Celtic, May 31, to Nigeria, Africa.

Miss Susan Anderson, on S. S. Celtic, May 31, to Nigeria, Africa.

Miss F. Catharine Bryan, from Seattle, June 1, on S. S. President Grant, for Shanghai, China.

Dr. and Mrs. J. M. Gaston, from Seattle, June 13, on President Madison, for Laichowfu, China.

Kidnapping of Missionaries.—On May 28, we received a cablegram announcing that Brother Rex Ray of Wuchow, China, one of our missionaries, and three Christian Missionary Alliance missionaries had been kidnapped on the Fu River above Wuchow. It appears that some missionaries of the Missionary Alliance were coming down the river from Kweilin, and Rex Ray and the above named friends took the gospel boat "Roanoke," and went up the river some distance to meet them in order to get them the more quickly out of distress, as bandits were infesting that region. The rescue party itself was kidnapped, and is now being held for ransom.

The kidnappers have sent Mr. Jaffrey, one of the Christian Alliance missionaries, to Wuchow to arrange for ransom. The British consul and the Chinese friends are co-operating with our missionaries in the effort to secure the release of these friends. We have apprised our government in Washington of the situation and everything is being done that can be done. Unless something unexpected happens satisfactory arrangements for the release of these missionaries will be made soon.

Dr. Lockett's Great Sorrow.—We have learned with great sorrow of the drowning of the three children and a young lady friend of Dr. and Mrs. B. L. Lockett, who were missionaries of our Board for many years in Nigeria, Africa. It appears that the Locketts with their family and the young lady were returning to Abilene, Texas, from a visit in the country, and as they attempted, after night, to cross a swollen stream their machine was swept away and all of the party except Dr. and Mrs. Lockett were drowned. Mrs. Lockett was very badly bruised, but is recovering.

Our hearts go out to these dear friends in tenderest sympathy. We are sure that a great many will join with us in prayer in their behalf.

A Good Meeting.—"We have just had a fine meeting at the First Church. Brother Stanton preached four nights, and then Dr. Langston came and preached four nights. At the close of the meeting I baptized five new believers. Or perhaps I should have said one Catholic priest who has been attending our services for some time, one trained nurse, an American who came out as a missionary under another board, and three others. This is the second Catholic priest I have baptized since I came back from Europe nine months ago. Our Sunday school has almost doubled in attendance this year. Next week I am off on a trip to the country, where Stover and I are to hold several institutes. We are well and happy in the Lord's service."—*F. M. Edwards, Sao Paulo, Brazil.*

Hospital Overcrowded.—"You know our hospital was reopened for women in September and has been going ever since. Most of the time we have been full—of course, that does not

From the Woman's Missionary Union

BIRMINGHAM, ALA.

Again in the Birmingham Office

Certainly it is a great joy to be back in the W.M.U. headquarters once more, however deeply grateful I may be for the refreshing experiences of the furlough months. For the thousands of kindnesses shown me during the much travel, I truly thank the missionaries and native Christians and pledge to them my increased interest in the work which they are carrying forward. At the Atlanta meeting many friends said that I was looking so well, and I replied that among many reasons for my doing so were two outstanding ones: (1) I saw that the missionaries are happy in their work, their hearts aglow with faith in God and in us here in the homeland; and (2) I saw that the missionary work is a most marvelous success, the investment of lives, prayers and money yielding large and very visible returns. How could one fail to be refreshed by such experiences?

The meeting in Atlanta was also a delightful experience for me, being viewed not from the platform as annual meetings for many years have been, but from the audience. It was gratifying to watch the parliamentary skill of our president, Mrs. W. C. James, and to find out how many of our women speakers can be heard in a very large audience. It was marvelous, also, to see how patiently the women sat through the long sessions and how little whispering was indulged in. If our criticism may be offered it is that the delegates should take more advantage of the privilege of discussion from the floor. Nothing is a better friend to whole-hearted, intelligent co-operation than is enthusiastic discussion of the policies proposed. Please begin now to get ready for the discussions at the W.M.U. annual meeting next May.

One of the most enthusiastic hours in Atlanta was undoubtedly the one when the large audience of delegates and visitors arose in enthusiastic approval of the plan to raise before August the \$261,859, which is all that is lacking of the W.M.U. quota of \$15,000,000 for the 75 Million Campaign. Returning to the Birmingham office, I sent a letter to the several states asking for weekly reports of receipts toward this \$261,859, the result being that by June first it had been reduced to \$172,756. Confidently it is believed that the entire amount will be raised be-

fore August. The following table shows how much each state W.M.U. has been asked to raise:

Alabama	\$ 18,485
Arkansas	10,470
District of Columbia	918
Florida	9,052
Georgia	23,868
Illinois	3,170
Kentucky	18,725
Louisiana	6,040
Maryland	2,054
Mississippi	18,285
Missouri	13,062
New Mexico	1,475
North Carolina	24,150
Oklahoma	12,402
South Carolina	20,658
Tennessee	13,780
Texas	40,320
Virginia	24,945
Total	\$261,859

As soon as this victory is achieved then every effort will be bent toward redeeming before January the remaining \$7,000,000 which was pledged above the quota. It does not seem reasonable to hope to raise in five months nearly half as much as has been raised in five years, but faith dares to undertake the impossible.

When this article is read the Y.W.A. camp at Ridgecrest, N. C., will have passed into history, the W.M.U. district meetings in Oklahoma, Arkansas and Louisiana will have been held and many summer assemblies will be opening. It will be my privilege to attend the ones at Georgetown, Ky., DeLand, Fla., and Greenville, S. C. Try to have as many as possible from your society to attend your assembly, for it will bring large returns to your local church and thereby to all interests fostered by the church.—*Kathleen Mallory.*

* * *

Taam in South China

Several months ago in Japan I first noticed the long bamboo poles, perfectly and yet lightly balanced over the men's and women's shoulders as they peddled their gay flowers on the streets of Kobe. From each end of the pole was suspended a large basket, shaped like a tray, and on these trays the flowers were most temptingly displayed. Then I began to notice that the baskets were not always filled with flowers but that even more frequently they were full of fresh vegetables or savory with fish food. Then, I saw not baskets at the end of the poles but buckets of water or bundles of clothing or loads of brick or huge bales of straw. By this time I was far out in Manchuria and on into North China I went only to find the shoulders bending but not breaking under the double load; and on and on through the entire eastern coast line of China I went and ever in front of me, to the side of me and plodding patiently on behind me are these burden bearers. Far down in the Cantonese sections of

China they call a burden a "taam" and thus foreigners speak of the long bamboo poles which bear the burdens as "taaming poles." From Kobe to Canton, in every city where I studied the mission work of Southern Baptists and of other denominations, the missionaries reminded me of the bearers of "taaming poles," manifesting many of the characteristics of those who plod incessantly with the luggage of Japan and China. Three things at least I noticed about those who use the bamboo poles to carry bundles: (1) They so adjust the bundles or the pole that the balance is well nigh perfect; (2) they shift the pole most skillfully from shoulder to shoulder so that each bears its part, the shifting being done without stopping and often on the narrowest of foot bridges, and (3) they walk briskly but with an even, spring-like step, suggesting all in one that the journey is just begun or is well on its way or is nearing completion. Even so was I impressed by the work of Christian missionaries; (1) it was marvelous to see people of such positive natures working in such remarkable harmony, that a fine balance is certainly maintained in favor of decided progress; (2) it was like the seal of God's promise to see the more elderly missionaries welcoming the newcomers and helping them to get adjusted even while they themselves "carry on"; (3) as though very confident of the final victory for their work I saw the missionaries plodding on when the odds of poor equipment and inadequate numbers seemed all against them. This article could be used in description of any place which I visited in the Orient, but it is being written in South China and will, therefore, tell of the "taam" and "fuk," the burdens and blessings, of work in and near Canton.

The first place visited was Kong Moon, a night's trip by water from Hong Kong. There, on a high hill overlooking the homes of more than a hundred thousand people, live our four missionaries, Miss Elizabeth Rea, Miss Leonora Scarlett, Miss Lora Clement, and Miss Sara Funderburk. They have two brick bungalows, the white ant making the use of wood almost a menace. From these two houses they go down to their work in the school and church in Kong Moon and in San Wooi and to teaching and evangelistic centers in several other towns and villages. You will realize the host of people who surround them when you remember that San Wooi is next in size in South China to Canton. One of their most interesting means for evangelism is the large "Gospel Tent" which they pitch for a week or more in a given place, gathering thither throngs of people to hear the Christian story, and then concentrating on the training in Bible classes of the smaller but evidently more interested group of inquirers.

From Hong Kong I went to Macao, which is four hours by fast boat from Hong Kong. Now at Kong Moon there are about fifteen Canadian Presbyterian missionaries in addition to our four, but at Macao there are no evangelical missionaries except our two, Mr. and Mrs. J. L. Galloway. Macao in itself is a huge problem; for instance, its only source of income for municipal expenses is from licenses paid by gambling houses and by other sinful resorts. There are nine Catholic churches in this Portuguese city, but, on the whole, their influence is not for righteousness, for I saw one gambling house which belongs to the church, and I was told that many of the priests gamble at the licensed tables on the many street corners. But our missionaries plod patiently on with their burden. Personally I know that I would long since have broken under for they have no home to call their own, living in a very ill-repaired Portuguese house with a minimum of necessities and really few comforts, and even worse than this they have no church building. On the first floor of a store they have a day school, and on the second floor is the church auditorium. The Sunday I was in Macao was the one preceding the Chinese New Year

and was, therefore, a testing time for church attendance. Even so, the room was very crowded on the men's side and was well filled on the women's and children's side. I just love to picture to my heart the time—oh that it may soon come!—when Mr and Mrs. Galloway will have their carefully-planned bungalow on the hillside already purchased, and when the church and the school will be a real lighthouse on the commanding site which has been secured for that purpose. The speedy payment of 75 Million Campaign pledges will usher in this happy day.

Mr. Galloway is also fearlessly working for the evangelization of the pirates who infest the waters near Macao. He has convinced their chiefs and pirates in general that he is not in China for personal gain and that really they will gain little by robbing him or the Chinese evangelists. Accordingly, they have agreed to let him and his co-workers come and go at will in their waters, and in return he has organized a Sunday school in their midst, is maintaining a school for their children and holds evangelistic services among them. His larger reward is that quite a few of them have been converted and have turned from their piracy to the path of peace. Another far-reaching benefit is that the pirates have agreed not to harm the lepers who will soon be transported to our Southern Baptist Leper Colony, which will be established on a large island in pirate waters. Mr. and Mrs. John Lake, for many years our workers at Canton, will have charge of this colony and are confident of God's guidance and, therefore, of his blessing.

To Canton I went from Macao, having several hours in Hong Kong. There Mr. and Mrs. E. T. Snuggs and Miss Faith Snuggs gave themselves unsparingly in showing me the sights of the city and in telling me of their work at Pakhoi and at Liu Chow. Just now they are transferring their headquarters to Liu Chow since it is much more centrally located in their vast peninsular territory than in Pakhoi, but they will continue definite work at the latter place. It was hard to think of Liu Chow as being very centrally located since it is thirty hours by various modes of travel from Hong Kong. However, Pakhoi is nearly two days' journey further on!

It was Chinese New Year morning when Mr. J. T. Williams and Miss Mary Alexander met my boat at the Canton Bund. We went at once along a wide, well-kept boulevard three miles to the Tung Shan suburb where our large compound is located. There are no walls or barring gates to the progress of modern Canton and especially in the Tung Shan suburbs. A visitor certainly cannot realize that six years ago there were no boulevards and no automobiles in or near Canton. On our compound in this suburb we have two large schools for girls and boys, a Bible school for women, the Graves Theological Seminary, a home for blind girls, a kindergarten, an orphanage, about eight houses for our missionaries, the Canton Baptist Publication Society and the church which is being greatly enlarged. Some of these enterprises, especially the orphanage and boys' school are financed and managed by the native Chinese Association, quite a few of its members having marked business ability. Elsewhere in the city we have nine churches, four preaching stations, the salesroom of the publishing plant, about ten day schools and four missionary residences. At the Tung Shan compound are gathered over 2,000 students.

Large also are the interests of several other denominations in Canton, notably Northern Presbyterians, English Episcopalians and the Canton Christian College. It was a pleasure and help to visit each of their compounds. In company with Miss Laura Coupland of our Pooi To Academy for Girls I went on the long boat trip to Wuchow where our splendid Stout Memorial Hospital is located. An account of that very interesting trip was sent to the state papers, so will not be repeated here.—*Kathleen Mallory.*

Program for July

Prepared by Willie Jean Stewart, Alabama.

TOPIC—AFRICAN MOTHERS

Hymn—"More Love to Thee, O Christ"

Prayer for All Missionaries

Hymn—"Onward Christian Soldiers"

Prayer that we may find God's plan for our lives

Bible Study—The Planned Life

a. *Examples of Planned Lives in the Bible*—Abraham planned as founder of the race for a chosen people; Moses planned to lead forth God's people from Egypt; David planned to build a kingdom; Esther planned to save her people; Paul planned as the chief witness

b. *The Planned Life of Jesus*—God's redemptive purpose through the ages

c. *Some Bible References Showing that God Plans Our Lives*; 2 Cor. 5: 5; Ephesians 1: 11; 1 Cor. 12: 28

d. *Application*—Putting our plans in line with God's plan

Hymn—"Choose Thou My Way, O Lord"

Talk—Africa, the Neglected Continent

Talk—The Last Fifty Years in Africa—Marked advance in number of converts, translation of the Bible, schools, hospitals, condition of women and children changed, publicity changing harmful governmental policies

Talk—The Challenge of the Day—Mohammedanism with Its Low Standards

Hymn—"There Is Power in the Blood"

Personal Service Period—Practical Suggestions for Helping the Negroes at Our Door

Prayer—For the Salvation of the Negro

Business—Plans for a W.M.U. Outing; Reports of Committees; Marking of Standard of Excellence Wall Chart; Routine Business

Closing Prayer

* * *

Suggested Leaflets—Supplement to Program

July—African Womanhood

	Cents
Lamp in the Desert (R.A.)	2
Child Life in Africa (G.A.)	2
The African Drum (R.A.)	3
God's Think Box	3
Happy As They Are?	2
Home Life in Western Africa	2
Wife that Cost Ten Cows (An Episode) ..	2

Note—Order early any of the above leaflets for help with the month's program from W.M.U. Literature Department, 1111 Age-Herald Bldg., Birmingham, Alabama.

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

A Stewardship Deliverance

The following deliverance, adopted by the United Stewardship Council at its recent meeting, is a clear and forcible statement of this vital doctrine.

1. *Stewardship Fundamental.* The recognition of our responsibility to God as stewards of everything we are and have—life, time, talents, possessions and spiritual resources—is fundamental to a wholesome Christian faith and experience.

Stewardship is primarily *spiritual*. Its great objective is *character*. It is the principle on which daily life must be organized in order to be fully Christian.

2. *Not Optional.* Stewardship grows out of our obligation to God as Creator, Owner and Giver of all things, material and spiritual, and is indispensable to a life of obedience, love and gratitude.

3. *Solves Problems.* Stewardship, in its full New Testament meaning, involves responsibility to man and provides a solution for the social, racial, industrial and economic problems which confront the modern world.

4. *How Acknowledged.* Suitable acknowledgment of our Stewardship can be made only as we set aside for God's service such measure of time, possessions and vital energies, as a Scripturally enlightened judgment demands.

5. *Relation to Money.* Stewardship involves both the beneficent use of money, and the spirit and method of its acquisition, investment and expenditure.

* The Christian's total attitude toward material things is of great importance to himself, the Church, and the world, in this time of social reconstruction.

6. *Proportionate Beneficence.* Stable provision can be made for the support of Kingdom enterprises only through the systematic, proportionate and adequate contributions of Christian people.

System should be adjusted to the needs involved, proportion should be relative to personal income and agreeable to the Scriptures. The dedication of the tenth of income offers a basic principle of beneficence supported by centuries of religious custom, Biblical teaching, and joyful experience. While emphatically recommended to the people of our churches, it must not be regarded as exhausting the meaning of stewardship, but rather as the beginning of our service to the kingdom.

7. *Education in Stewardship.* Stewardship instruction should be included in the program of religious education of both home and church. It is of primary importance in building the type of Christian character urgently needed at this hour.

Religious leaders and heads of families should be diligent to understand and practice Christian Stewardship, and to instruct in its principles all who come under their care.

Georgia

The first four days of May were spent on a visit to the Centennial Association of Georgia. Representatives from thirteen churches assembled in the Baptist Church of Thomaston for an all-day meeting.

The object of this conference was twofold: first, to formulate practical plans to secure the redemption of their pledges to the Campaign. Second, to consider the organization of the laymen into an Associational Union.

Both stewardship and the layman's obligation to the kingdom were discussed; at the close, the initial steps were taken to organize a Union. A number of strong laymen were present and manifested very gratifying interest in this advanced step.

On Saturday, May 3, the General Secretary, in company with Rev. Arthur Jackson, responded to the invitation of two zealous laymen to visit and speak at the churches of Molena and Meansville. One seldom finds a more intelligent group of disciples than assembled at 11 a. m. on Saturday at Molena to hear a discussion of scriptural finance.

At Meansville on Saturday night the people came in large numbers, filled the church, and were responsive to a message on the layman's obligation to the kingdom.

On Sunday at Barnesville the adult classes came together in the church auditorium at 10:15 a. m. to hear a plea for the weekly offering by every member of the church as a vital feature of worship.

The other two messages of the day dealt either directly or indirectly with our obligation to the Baptist world program.

The business men of this section have lost heavily in recent years, but their honor is unimpaired. The financial outlook is more encouraging and the people hope ultimately to make good on their pledges. A great many of the people have invested largely in the peach industry and there is prospect of a fine crop this year.

Limited space forbids the mention of a large number of capable pastors and laymen in this region who are laboring in most hearty accord.

Rev. Arthur Jackson has his hands full in ministering to the demands of his strong church in Barnesville, but finds time to render a large lot of valuable service to the churches of this Association.

Fountain City, Tennessee

The last service prior to the meeting of the Southern Baptist Convention was a conference with the pastor and laymen of the Central Baptist Church of Fountain City, Tennessee. On this occasion, with striking unanimity, they perfected plans for the completion of their magnificent building already under roof; they also decided to organize a Brotherhood and appointed a committee to prepare a constitution and by-laws and nominate officers. While this church is comparatively young, it has already become an institution of considerable strength and influence.

Fountain City is a growing suburb, located about five miles from the Knoxville Postoffice, and has two aggressive Baptist churches.

The Men's Meeting

The meeting for men on Tuesday night prior to the Convention brought together a great company of men from the varied walks of life. The audience itself was an inspiration. For the second time this spring, Senator George had left his official duties in Washington to respond to a call of his Baptist brethren to speak on behalf of the kingdom. This was significant and his speech was dignified and strong.

The address of Douglas Freeman contained some pungent sayings that are worth keeping and appropriating indefinitely. He stressed the orthodox spirit and orthodox living perhaps more than

orthodox theory, and yet he no doubt believes that the last is vital, for he closed his address with this significant appeal, "Back to the Bible."

The Laymen's Hour

This hour at the Convention in Atlanta was a literal hour of sixty minutes. Outside of the report, it was crowded with significant utterances. When did we hear fresher and more gripping words than those that fell from the lips of Pastor Rigell? Democracy had free play and men with an experience worth telling arose of their own accord and spoke out of their hearts. The effect was indicated in the almost unanimous response to the call for tithers.

If it could be understood in advance that the men would have at least two hours for free expression, scores of new laymen could be induced to attend the Convention and would be brought under the subduing spell of this great meeting. When will we learn that we must somehow win multitudes of business men to the support of the kingdom, if we succeed in putting over our world program? The business of such an hour is conducted by wholesale; men are aroused to the support of all the enterprises.

Stewardship Conference

Among the pre-Convention meetings, perhaps none was more significant than the Stewardship Conference. This writer wished and needed to be present at every session, but conflicting duties of prior claim kept him away from two of them. At the session he attended he found that the stewardship secretaries and others were comparing notes and discussing practical and vital measures in the freest way.

The Conference proved so valuable that it was decided to hold a similar meeting next year.

Berean Class

Even a meager report of the visit to Atlanta would be incomplete without some reference to a delightful experience with the Berean class of the West End Baptist Church. One hundred thirty men were present, the members of the class extended a hearty welcome to the visitors, the fellowship was perfect, and seldom has a layman spoken to a more responsive audience. It was a joy to see them march into the auditorium at the close to hear a fine sermon by Dr. O'Kelley of Raleigh, N. C.

Benton, Tennessee

Sunday, May 25, had been set apart for rest, following the strenuous week of the Convention. The opportunity, however, opened to spend the day with the church at Benton, Tennessee; this is the capital of Polk County and the church occupies a strategic position in the heart of a rich country that abounds in Baptists.

It needs to have an aggressive pastor on the field for full time and to set a worthy example of church efficiency for all the churches round about. With the hope of helping the membership to install and conduct a thorough Every-Member Canvass and thereby prepare the way for securing a strong pastor, this secretary offered his services for the day. There are some noble people in this church that are alive to the situation and it is hoped that their ideals may soon be realized.

The church has made a fine start in erecting a modern building on a commanding site in the center of the town.

Program for Brotherhood

There should always be an inspiring praise service at the opening to consist of Scripture, Song, and Prayer. Following the business session, it is suggested that the Brotherhood discuss Roumania as the topic for the day.

1. A talk of four minutes on Bucharest the capital.
2. A talk of four minutes on the experiences of Brother Quisenberry, Dr. Love, and others on a recent visit.
3. A talk of four minutes regarding the Seminary, its needs and possibilities.
4. A song.
5. A talk of four minutes concerning the interest of these people in their church work.
6. Voluntary talks.

Most of the information needed for this program may be had from an article in the June issue of HOME AND FOREIGN FIELDS by Rev. W. Y. Quisenberry. Articles in the same issue by Mrs. W. J. Neil, Frank E. Burkhalter, and Rev. C. B. Miller will furnish valuable information for this discussion.

Miscellaneous

"You can't do a decent thing in the world today that isn't covered by the Bible. In our personal relations, in our national and international relations, justice is the great need and the Bible teaches the world what justice means. Justice flows out of the Bible."—Henry Ford.

"The life of Christ concerns all; He, being the holiest among the mighty and the mightiest among the holy, lifted with his pierced hands empires off their hinges and turned the stream of centuries out of its channel and still governs the ages."—John Paul Richter.

"The forces working for good are going to make our civilization right, and the forces for good are resident in the church, which, whether you agree with its theology or not, is the only single agency that has worked undaunted to exalt spiritual values."—Dean Charles R. Brown, Yale University.

"A rich church that shows little interest in the salvation of the lost, especially the poor, reminds me of a refrigerator, while the evangelistic church is like a radiator, and I prefer the radiator every time."—Douglas Freeman.

"A Baptist layman, who was rather close with his money, had saved up some funds for Christmas. A sermon by his pastor a little before Christmas convinced him that it was his duty to devote that money to the Lord. After considerable thought and discussion with his family, he decided to honor his conviction. The house for which he was working in a short time advanced his salary twenty-five dollars per month, dating back to July 1.

"We laymen may have our minister, but that does not relieve us of our ministry."—Douglas Freeman.

"Christ put the kingdom first in his prayer, 'Thy kingdom come.' If laymen put the kingdom first in their prayers, the kingdom will likely be first in their lives."—Congressman Lowrey.

"It is easy to envy a man of his great wealth, but great wealth carries with it crushing responsibility. Unless a man take upon himself the responsibility great possessions impose, there is no justification for wealth and it is only a question of time until those possessions will be taken away."—John D. Rockefeller, Jr.

Not Enough

Four-minute speakers, however informing and convincing, are not enough; tactful canvassers must go in the spirit of Christ, see every member of every church, and lay upon his conscience this matter of individual obligation reinforced by a winning personality. The masses do not come to hear the four-minute speakers; they reach only the elect few who are present, and should send them afield with fresh information and a burning appeal.



BEREAN SUNDAY SCHOOL CLASS, MOUNTAIN HOME COLLEGE

Organized classes, similar to this, are found in all the mountain schools, and are sources of influence for good that cannot be overestimated.

Sources of Religious Influence in the Mountain Schools

Rev. J. W. O'Hara, D.D., Associate Superintendent

The Home Mission Board has been operating the mountain schools for a quarter of a century. Two principles have been kept prominent—thoroughness of work and religious activity. There have been hindrances to these ideals, yet the schools have moved steadily forward. The purpose of this article is to give some of the sources of influence in the religious life of the pupils and teachers of these schools. Those given below are only some of the contributory channels of spiritual life.

One of the contributory influences is the daily chapel period and various prayer groups. The entire student body assembles for chapel exercise daily. These exercises consist of songs, Scripture reading, brief comment and prayer. Nothing is allowed to interfere with this period. Quite frequently visitors bring helpful messages during this hour. Vesper services are held in the dormitories after the evening meal. Boys and girls have their prayer meetings separately in their respective dormitories. One of the students leads the meeting. The time, however, is spent chiefly in giving Scripture

verses and short prayers by the students present. These services are helpful in the extreme to the students of the institution. In addition to the student prayer meetings in the dormitories, there are similar groups of students who assemble either in a student's room or select a quiet spot on the mountain side near by to which place they resort daily for meditation and prayer. From these groups have come many of our strong leaders.

The daily Bible study in our schools is perhaps unsurpassed as a source of influence and power for spiritual life. Classes are conducted daily in Old or

New Testament, studying the Bible text itself. During the session classes are held in various mission study books, and books on doctrine, stewardship, and denominational service. The most intensely interesting class period is the Bible study hour. The teacher of Bible is frequently compelled to refer numberless questions to the next day's recitation hour. Time will not admit of an answer. The Word of God, the source of all spiritual knowledge and power, is the outstanding textbook in the mountain schools. The influence of such study on young lives is immeasurable.

The various religious organizations, and the opportunity for activity in church service, is another source of spiritual growth. Young people's organizations of various kinds exist in each of our schools. These organizations are in connection with the local church. The young people of the community join with the young people of the school in regular services. Church and school work together in the closest fellowship for the spiritual progress of the young people of church and school. The members of these organizations not only render service in the local church and school, but they are active in visiting churches in the local association. Many Sunday schools, B. Y. P. U.'s and other religious organizations are either brought into existence or greatly stimulated by the visits of these young people. The benefit is twofold—a blessing is carried to a church or community, and the students are growing in grace and ability for service.

Another source of almost immeasurable influence in the spiritual life of our schools is the large number of ministerial students and volunteers. In practically all of the schools there is a Volunteer Band. Young men studying for the ministry, and young men and young women who have felt



"GRANDPA TAYLOR B. Y. P. U.," NORTH GREENVILLE ACADEMY

This Union is named for one of the oldest members of the Board of Trustees, Rev. H. A. Taylor. These young people are receiving training to fill important stations in life.

a special call to a definite service, become leaders in the student body. The writer conducted chapel exercise in one of our schools recently, and at the close of this service in a student body of about 500 discovered about 100 who felt a call to special service. A similar proportion will be found in practically all the schools. Volunteer Bands and ministerial student organizations not only have their stated meetings, but participate in all the religious activities of church and school. They are instrumental in a large way in shaping the spiritual life of the institution.

No article on the above subject would be complete without mention of the life of the teachers in these schools. As are the teachers so will be the pupils. The men and women who compose the faculties of these schools are choice spirits. They have high religious ideals and clear, definite spiritual conceptions. They are consecrated and active in service beyond their strength. Notwithstanding heavy class-room duties during the week, they are always pressed into service during worship hours on Sunday. Many of these are graduates from our seminaries and training schools. The most of them have come into the mountain schools with a call as clear and definite as that of Paul, the apostle. Prayerfulness, purpose and power through the Holy Spirit characterize their lives. Strong personality, attended with the power of the Holy Spirit, is unquestionably the greatest influence on the lives of boys and girls. In the selection of the teachers of these



STUDENT VOLUNTEER BAND, FRUITLAND INSTITUTE

These vigorous, talented, consecrated young men and women have heard and heeded the call to service wherever the Lord may need them.

schools, both in principals and teachers, this ideal is kept constantly in mind. Only eternity will reveal the far-reaching influence in moulding the spiritual life of the pupils in the mountain schools as they have received it in personal contact with the teachers themselves.

There are other contributory influences that might be mentioned, but these must suffice. Each year there is held in all

of our schools a revival service in which practically all the unsaved are led to an acceptance of the Christ. Teachers and students are active in personal soul-winning. It is a rare instance when a pupil goes away from one of our schools without having accepted Jesus as Saviour. We have religious books in the libraries and religious papers and periodicals on the reading tables. Visits from our denominational leaders and near-by pastors are always helpful. The coming of such representative breaks the monotony and brings refreshment to students and teachers. I would urge nearby pastors to make more frequent visits to our schools.

Our ideal is to do thorough work, to bring each school as near as possible to full accreditation from an educational standpoint, and at the same time to keep the atmosphere intensely, yet sanely, religious. Whatever will not contribute to these two ideals is dismissed at once without further consideration.

* * *

Incomplete returns for the fall reports from our principals give the following facts: Teachers 211, pupils 4,321, boarding students 1,775, Bible class pupils 1,585, Mission Study class pupils 340, Sunday-school Teacher Training pupils 486. Total income for this term \$92,926. The spring term will show a large increase in attendance and also in the special Bible class and Teacher Training study. Much of the Bible course is taken in connection with the spring work. The schools are running successfully, and in the main within their income.



A SPLENDID GROUP OF FRUITLAND GIRLS

These young women of Fruitland Institute compose the Y. W. A. of the school, and are ever ready for Christian service.

From the Home Field

The Passing of Dr. A. E. Brown

Rev. B. D. Gray, Corresponding Secretary

Early Friday morning, May 30, 1924, the wires brought the distressing message that Dr. A. E. Brown had just passed away. My very soul was smitten with grief, not altogether with surprise but with a shock that went to my heart. I have not yet been able to come from under it. The news, when it reaches them, will have a similar effect on thousands of those who loved him and revered him and honored him for his works' sake.

What a mighty power he has been for twenty-five years in our mountain mission school work! He has been its very soul, its head, its commanding genius, its inspiring leader and unfailing champion. Through all the mountain region where he has labored regardless of bodily comfort and under the mighty weight and load of his work are those fine boys and girls, many of whom have grown to mature manhood and womanhood, who have a common grief in his departure. He was their friend, their helper, their elder brother, and to many a revered father.

He was pre-eminently our man of the hill country. He was born there, reared there, educated there, poured his life out there. He knew the problems of his mountain people, was conscious of their needs and of their fine latent gifts. None of them doubted his love for and interest in them, and this made it possible for him to censure as well as praise them without giving offense.

He was a great daysman, a kind of mediator between his brethren outside of the mountains and the mountain people. Fortunate indeed have been the denomination and the Home Mission Board in having one so capable to mediate between the two, bearing the generous help from the outside to the needy and appreciative brethren of the hill country.

His fine physique had many a severe test put upon it with the abandon in which he gave himself to his holy and heaven-ordained task. He spoke of the mountain people as "my people." No sacrifice was too great for him to make in their behalf.

His was a rugged nature, and yet, underneath, there beat a heart as tender as a woman's, and fine sentiments elicited the sympathy of his soul and filled his lustrous eyes with the beams of brightness and tears of sympathy. In a remarkable way strength and gentleness combined in his makeup. He had a large measure of timidity and yet boldness when occasion required. Diffidence and daring were constantly exhibited in his life. He was slow and timid to enter a contest, but once in he stayed until the close of the fight.

His work has been chiefly foundation laying, but it has likewise, in large measure, been crowned with grace and glory in the splendid men and women who have gone out into the wide world from their mountain fastnesses with the blessings of Christian culture and consecration as their chief ornaments.

Of recent months, on account of his health and because of the pressure of his work, our comradeship has become more intimate than ever. Our mutual esteem and affection were greatly heightened. He was a true yoke-fellow and bore his part of the burden heroically, patiently, without a murmur. Through all of this his faithful associate, Dr. J. W. O'Hara, will bear joyful testimony.

Will not the brotherhood everywhere remember the bereaved widow and children in their prayers at the throne of grace, and likewise remember the great and glorious work in our mountain mission schools to which this unique and outstanding servant of God gave his life? He has been called to his reward and his works do follow him. His influence will persist through the coming years.

* * *

Home Mission Paragraphs

Rev. B. D. Gray, D.D.

Missionaries Robert Hamilton and G. L. Phelps within thirty days baptized 173 Indians.

Missionary Robert Hamilton baptized ninety-three Indians May 11, 1924, in thirty-six minutes.

Rev. Thos. D. New, missionary to the Pawnee Indians in Oklahoma, baptized 116 of them during the year.

For Information.—In response to inquiries as to whether Mr. J. W. Jelks is connected as singer with the Evangelistic Department of the Home Mission Board, I would say that he is not and has not been since December 1, 1923.

Rev. Edmund H. Rice, missionary at Key West, Florida, says: "I have had a very interesting experience here with a young Mexican who is in the army. I baptized him some time ago and he has not missed a prayer meeting or church service of any kind. He has taken all the study courses, including Stewardship and Missions, and now has decided to go back to Mexico as a missionary to his people. He has another year in the service here and he is making every effort to prepare himself. I would be glad to have any literature you may have that would be of help to him."

Negro Servant Induces Jewess to Seek Christ.—A considerate woman writes: "I have authentic information of the interest of a Jewess

in the Christian religion. I understand that this interest has been brought about by the influence of a colored woman who has been her servant for years.

"Some of the women of our church are endeavoring, in a tactful way, to place some literature in her hands that will give her the information she needs."

This incident is not only indicative of the power of a personal life over its close associates, but is suggestive of how easy it would be to multiply happy results hundreds of times, if those who profess the name of Christ were careful to exercise a similar influence over those who are near them.

Rev. Jacob Gartenhaus, missionary to the Jews, reports: "A little time since a lady living in Atlanta, learning that I was scheduled to speak at the W.M.U. State Convention of Louisiana, requested that I visit while in that state her birthplace. I was informed that the people in that town had never seen a converted Jew and that it would be a blessing to them if I could arrange to speak to them.

"While there were no Jews living in that town, quite a number lived in adjacent towns. Pressing personal invitations were given to the Jews nearby to be present at the Baptist church the night appointed for me to speak. That night the wind blew like a blizzard, but a large crowd filled the auditorium. There were five Jews present who gave me undivided attention. At the close of the service they came forward to shake hands with me. One of them insisted upon my going home to spend the night and the day with him.

"In my address I had emphasized specially the teaching of the Bible, that all are under sin, Jew and Gentile; that all need a Saviour; and that Jesus is the only true Saviour.

"This was the first church service these Jews had ever attended, and the first invitation they had ever received to attend any church. They were so pleased at the invitation, the welcome they received, and the character of the service, that they not only expressed delight but, since then, one of them has written a personal letter to the Baptist woman who was most active in conveying to them the written invitation, asking to be informed as to the day and hour of the next service in the church, so that he and his family might have the privilege of attending."

Here is another proof both of the readiness of many of the Jews to respond to the Christian appeal and the effectiveness of sympathetic personal work among them by Christian people.

Young People's Department

MRS. T. M. PITTMAN

The Flag

Here comes the flag,
Hail it!
Who dares to drag
Or trail it?
Give it hurrahs,
Three for the stars,
Three for the bars,
Uncover your head to it;
The soldiers who tread to it,
Shout at the sight of it,
The justice the right of it,
The unsullied white of it,
The blue and the red of it,

And tyranny's dread of it,
Here comes the flag,
Cheer it!
Valley and crag
Shall hear it.
Fathers shall bless it;
Children caress it;
And shall maintain it,
No one shall stain it.
Cheer for the sailors that fought on the waves
for it,
Cheers for the soldiers that were always brave
for it,
Here comes the flag!

—Arthur Macy in *Youth's Companion*.

A Little Friend in Africa

How shall we get to Africa? If we really made the journey we would start from New York, perhaps, and go to England in a big steamboat, and from there we would sail three long weeks across the ocean before we would see land again, the great rich "Dark Continent," with its two hundred million inhabitants. So we will go by the airship *Imagination*, and here we are! See the great forests! Here are trees we never saw before—teak, ebony, iron-wood, cedar and palm, the last giving fruit, oil, sap, etc. And the flowers! There are beautiful lilies, orchids, and great trumpet-shaped blossoms such as we never saw in America, growing wild. But we will not go into the forest, for wild animals are there—lions, tigers, elephants, monkeys and all sorts of creeping things live in the dark, silent woods.

Here is an African village. They call it a *Kraal*. The huts are built in a circle and each hut is shaped like half of an apple. Cut out a small piece for the door, make a hole where the stem is for the smoke to come out, and it is a fair model of an African hut. The door must be so low that a grown person has to crawl in.

Shall we go in? What a queer home! no chairs, tables, sofas, pictures or pianos. This is a pretty good hut, so we find some wooden stools, baskets, cooking vessels made of wood or clay, and on the wall bows and arrows and strange things called "charms."

Here is where Yamah lives, the first little African friend we meet. She is black, of course, and her hair is as "kinky" as it can be, but her smile is pleasant and her eyes are bright. She wears a little short skirt tied around her waist, and a string of beads around her neck. Hanging below the beads are a few small bones, for a charm. She and her dusky little friends love ornaments, and it would make you laugh to see them "dress up" with a bunch of shoe strings or tags tied behind their ears.

Now Yamah never goes to school, doesn't have to "practice," or keep herself neatly dressed. Perhaps you think she has a lovely time lying under a palm tree and eating bananas all day long. Wait a minute! Her mother calls, and Yamah catches up a reddish brown water jug and away she runs down the hill to the nearest spring. The day is very hot, and the spring is not near, but she gets the water and lifts the jug to her head. She can carry it without spilling a drop.

As soon as her mother takes the water she sends Yamah to the rice patch to scare the birds away. While she is gone shall we watch the mother get breakfast? They have but two meals a day—breakfast at ten or eleven o'clock and dinner at four or six. As they have no clocks or watches they "tell time" by the sun or shadows.

Yamah's mother puts some rice in a large wooden mortar and beats it with sticks to get the hulls off. Then she pours it into a flat pan and fans out the chaff. Now it is ready for the pot which is placed on three stones on the ground and a fire of sticks is made under it. While that cooks, the mother cleans a fish and puts it into another vessel over another fire. She mixes it with palm oil, salt, peppers and little onions. With plenty of water this makes a soup to eat with the rice; but it is so hot with pepper that it would make you cry to taste it. We think this sounds like a pretty good breakfast, but if we must tell the truth there are things eaten in Africa,—ants, ant's eggs, locusts, caterpillars and other strange things—which we need not mention. But they can have plenty of yams, plantains, sweet potatoes, cassava and many kinds of fruits if they will work like civilized people.

Yamah comes from the field tired and hungry, but before she can eat, her father and her brothers, Cho and Jamba, squat beside the steaming

food and eat all they can. Then Yamah, her mother and the baby, who has been fast asleep under a bush, may have the rest.

Brother Cho never thinks of helping Yamah. He goes with his father to hunt and fish. By and by he will be a big man, ready to fight when his tribe makes war on another tribe. But Yamah must not fight—not even for herself. She must learn to build a hut, hoe the field, cook the food and tend the babies as her mother, grandmother and great-grandmother did before her. Poor little ignorant Yamah! But on moonlight nights, when all the young people dance and sing and the "band" plays on the queer drums and other instruments, Yamah and Cho do not think of the future.

Perhaps you would like to know what that "charm" means which Yamah wears. It is to keep away evil spirits. There are many different tribes and they have many different customs, but all agree in their fear of the unseen and mysterious. When Yamah's father is sick, a "witch doctor" is called. Perhaps he gives medicine made of strong, bitter barks and wild herbs—a big bowlful at once. But more often the "witch doctor" says some one has bewitched the man. Then he pretends to find the right one, and makes that person drink poison.

Many die every year in this way. The "witch doctors" sell the charms to the people to keep away sickness, wild beasts, serpents, and whatever in the sky or earth or sea would harm them. So Yamah wears the little bones, and the baby has one tied to his hair at night, because the mother knows no better. How shall she and all the people learn better? You surely understand that if they know Jesus Christ this foolish business will be done away. Don't you hope Yamah and Cho will soon go to a mission school and learn to worship our God, and grow up to be good, true Christians?—Mrs. O. W. Scott.

Africa

Facts in Questions and Answers

Ques.—Where is Africa?

Ans.—In the eastern hemisphere, south of Europe.

Ques.—Who named this continent and why?

Ans.—"Africa" was so called by the Romans. It means without cold, or sunny.

Ques.—How is Africa naturally divided?

Ans.—Into North, Central, East, West and South Africa, differing in climate and in races.

Ques.—What do you know of North Africa?

Ans.—Many incidents of Bible history took place there.

Ques.—Mention a few.

Ans.—Joseph was sold into Egypt. There the Israelites were kept in bondage 430 years. Here, too, Joseph and Mary fled from Herod with the infant Saviour.

Ques.—What is the general name for the Central part of Africa?

Ans.—The Soudan. It is composed of many separate states and tribes.

Ques.—What race lives there?

Ans.—The negroes, ancestors of the American negroes.

Ques.—What distinguishes East Africa?

Ans.—It is the scene of David Livingstone's explorations.

Ques.—What do you know of South Africa?

Ans.—Civilization has advanced here, and there is considerable European population.

Ques.—Why is Africa also called the Dark Continent?

Ans.—Because so much of it is unexplored and the people are so ignorant of the true God.

Ques.—Describe an African home.

Ans.—It is a hut resembling a huge old-fashioned bee-hive. A chief has a circle of

huts for his wives and servants surrounded by a high fence. This is called *Kraal*.

Ques.—What is the fate of deformed babies?

Ans.—They are always destroyed. Weak ones also die young, as cold baths in the river, coarse food and no comforts end the little life.

Ques.—What are the religions of Africa?

Ans.—In Northern Africa, the Mohammedan faith prevails, but in far the greater part, the people are pagans.

Ques.—What is meant by pagans?

Ans.—Those who have no "book-religion."

Ques.—What do pagans worship?

Ans.—A *fetish* which is anything—a shell, human bones, leaves, roots—into which the witch doctor has put a spirit.

Ques.—When did Southern Baptists begin work in Africa?

Ans.—In 1821, two colored men, as missionaries were sent out with a number of others to settle in Africa.

Ques.—When did Southern Baptist Convention take Africa as a mission field?

Ans.—In 1846.

Ques.—Who was the first missionary? Where did he labor?

Ans.—Rev. T. J. Bowen. He began work in Liberia where those sent out in 1821 had settled.

Ques.—When was the Yoruba Mission of the Foreign Board opened?

Ans.—In 1850. Dr. T. J. Bowen was then sent to that point.

Ques.—What was the result of this effort?

Ans.—In 1867, war, persecution and sickness drove out the missionaries, but work was resumed in 1875.

Ques.—Where is our Foreign Mission Board now working?

Ans.—In the Yoruba country.

Ques.—Where is the Yoruba country situated?

Ans.—On the West coast of Africa, South of Liberia, near Soudan.

Ques.—Why should Southern Baptists feel special sympathy for those in Africa?

Ans.—Because of the large number of inhabitants in our midst.

Ques.—How many mission stations have we in Africa now?

Ques.—Can you name them?

Ques.—How many missionaries have we in Africa?

Ques.—Can you tell their names?

(Answers to last four questions can be found on inside of back cover of this magazine.)

Some Notable Converts in Africa

1. *Africaner* was a Hottentot desperado of Namoqualand. He was an atrocious, bloody character. The government at Cape Town offered a \$500 reward for him, dead or alive. He and his men were the terror of South Africa. Robert Moffat went as a missionary to his tribe in 1818. The people at Cape Town never expected to see him again. They told him that *Africaner* would use his skull as a drinking cup. Trusting in God, the brave missionary preached the gospel to these savages. His first convert was *Africaner*. He disguised him and took him back to Cape Town to exhibit to the English what God could do for a savage. When the colonial ruler saw the savage changed to a humble Christian man, he said: "Great God, what a miracle! This is the eighth wonder of the world!" *Africaner's* dying words were: "My former life is stained with blood, but Jesus Christ has pardoned me. Seek God."

2. *King Khama*, of Bechuanaland, South Africa, is a witness to the power of the gospel. He was a savage; his father was a socerer. He became a Christian. Immediately he was perse-

cuted and surrounded with all sorts of temptations. Amid continuous calumny and treachery, he bore himself as a patient, dignified and godly Christian. He visited Great Britain and made a great impression. His attitude on the liquor question puts to shame the weak duplicity of many leaders in Christian lands. The white man's drink is prohibited from crossing the borders of Bechuanaland. Native beer is abolished. The prohibitive laws are strictly enforced. When the liquor dealers persisted in staying in spite of the law, this was his philippic as he drove them from the land: "Take everything that you have. Take all that is yours, and go! I am trying to lead my people to act according to the Word of God, which we have received from you white people, and you show them an example of wickedness such as we never knew. Take your cattle and go, and never come back again!"

3. Paul, the "apostle of the Congo," was a wonderful convert. He was the son of a chief, and, like Saul of Tarsus of old, he did all he possibly could to oppose the gospel. He would either call the people away from the services by beating his drum and dancing near the chapel, or, failing in this, he would enter the house of worship and break up the meeting. Finally he was converted and baptized. He was eager to preach. He asked for the hardest place, and was sent to Kinkanza. They would not let him enter the town. He pitched his old tent on the town border and began his siege. He suffered every hardship. Finally there was one other man who dared to say, "I am a Christian." This man built a little hut, and Paul had a companion. The community grew until they built a chapel accommodating 300 people. Soon this church was sending out its own missionaries. Before Paul died, his church numbered 600 members besides the many who had been won through its native missionaries. His consecration and power were astonishing.

4. Apolo Kagwa, prime minister of Uganda, is a tall, powerful man. When he was young, he heard the gospel from that dauntless missionary, "Mackay of Uganda," and since then has been a faithful Christian. Every day he studies the Bible, has family prayer, and goes to the

missionaries for help in teaching the people. Only twenty-five years ago, he and his tribe—the Baganda—were wild, terrible heathen. His life is a remarkable one, and his influence over the people wonderful. He built the first two-story house, he introduced sun-dried brick, and afterward the telephone and electric bells. He owns and can run a sewing machine, as well as a typewriter, and rides a bicycle. He is introducing among his people everything that will help them to advance. Above all, he is an humble child of God, and is leading his people from the darkness into the light.

—Selected.

Our Puzzle Corner

PUZZLE No. 1.

Livingstone and Wild Animals in Africa

"The number of (1-trilagolas) is prodigious and in this river they are more savage than in some others. One of my men was caught by the thigh and carried under water, but having a ragged-edged javelin with him he gave the (trilagola) a stab behind the shoulder. Writhing in pain, the (trilagola) left him and the man escaped. . . . At noon a (2-pushapmooip) struck our canoe which contained eight men, lifting one-half of it clear out of the water. One man was thrown into the water, the rest of us sprang to the shore and no damage was done. . . . A (3-chany) raised a panic among our cattle. This is a very cowardly animal, but it frequently approaches people who are asleep and makes an ugly gash in the face. . . . The (4-shotcir) makes a noise as loud as a (5-nilo), and I can only distinguish them by knowing that the (shotcir) roars by day and the (nilo) by night. . . . hundreds of (6-flaboefus) and (7-srabeze) grazed on the open spaces, and there stood lordly (8-pcentlash) fanning themselves with their large ears. . . . A herd of (flaboefus) kept a number of (nilos) from their young, one toss from a male (flaboefus) would kill the strongest (nilo) that ever breathed. Every living thing retires before the lordly (pcentlash), but a full-grown one

would be an easier prey than a (9-schroinroe); the (nilo) rushes off at the mere sight of this beast. . . . Early one morning I went to the door and in the dark, trod on a (10-pestren). The moment I felt the scaly skin twine round my leg I jumped higher than I ever did before or hope to do since, shaking off the (pestren) in the leap. . . . Most (11-epalston) in distress make for the water. I would not shoot the beautiful creatures unless we needed food. Old sportsmen are careful not to go too close to a (12-fcgfari's) tail, for this animal can swing his hind foot round in a way that would leave little to choose between the kick from it and a clap from the arm of a windmill." —From Livingstone's "Missionary Travels."

Transpose the letters to form the names of animals in Africa. Can you tell the story of Livingstone and the (nilo)?

Send answers to Mrs. T. M. Pittman, Henderson, N. C.

Answers to June Puzzles

PUZZLE No. 1.

A Missionary in Chile.

INITIALS.

1. Jonathan (J.); 2. Let (L.).

LAST NAME

1. Hadarezer; 2. Asaph; 3. Romantiezer; 4. Tebaliah (Hart).

Answer, J. L. Hart.

PUZZLE No. II.

FIRST NAME

1. Sampson; 2. Abraham; 3. Manna; 4. Uriah; 5. Esau; 6. Love (Samuel).

SECOND NAME

1. Orpha; 2. Rachel; 3. Rebecca (Orr).

LAST NAME

1. Pharaoh; 2. Ruth; 3. Uziah; 4. Isaac; 5. Thomas; 6. Tarsus (Pruitt).

Answer, Samuel Orr Pruitt.

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(Continued on Third Page of Cover)

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Southern Baptists Will Go Forward

At the meeting of the Conservation Commission in Nashville in June it was resolved to go afield with every possible energy and resource for a minimum of \$21,000,000 in additional cash between now and the end of the year to complete the original goal of the 75 Million Campaign, assured that such a result will not only redeem Southern Baptist honor and obligation, but save all our missionary, educational and benevolent causes, and pave the way for still larger achievements in the years ahead.

Among the means agreed upon for attaining this end in which pastors and other leaders can assist very materially were the following:

1. Stress the payment of pledges in full on the part of all subscribers who have not suffered serious misfortune.
2. Urge all persons who have paid their pledges to keep on paying.
3. Show those who have not subscribed the duty of Christians to support the Kingdom and secure cash offerings from them.
4. Deliver frequent sermons and addresses on the great topics of missions, Christian education and benevolences.
5. See to it that an evangelistic meeting is held in every Baptist church in the South and that the causes represented in the Campaign are presented at all these meetings.
6. Give a good hour at every district association to the presentation of the Campaign message to the people and arrange through the officers of the associations to enlist all the non-enlisted churches in this program.
7. See to it that neighboring pastors and laymen hold a service or series of services in every pastorless church with a view to enlisting the members in Kingdom service.
8. Arrange for an all-day associational conference in each association during July for the purpose of setting out the plans for completing the Campaign and projecting the new program.
9. Stress the formation of study classes in stewardship and missions to be led by pastors and capable laymen and women.
10. Give every possible assistance to the program for greatly extending the circulation of Baptist state papers during September.
11. Observe September 21-28 as week of prayer in behalf of successful completion of 75 Million Campaign and projection of new program.
12. Take every member canvass in support of 1925 budget week, November 30-December 7.

"Duty Done Means Victory Won"